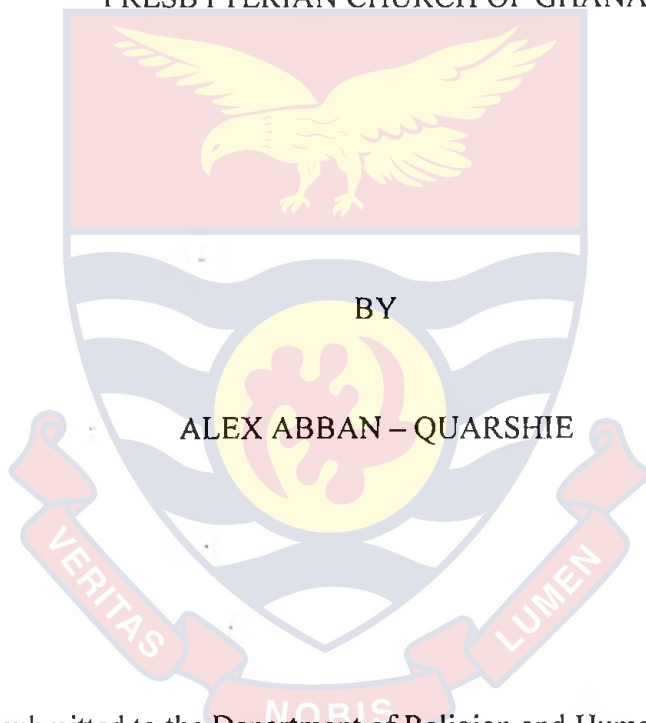


UNIVERSITY OF CAPE COAST

CHRISTIAN WORK ETHICS AS A MEANS OF REVAMPING
TECHNICAL AND VOCATIONAL EDUCATION AND TRAINING IN
GHANA: AN ASSESSMENT OF THE CONTRIBUTIONS OF THE
PRESBYTERIAN CHURCH OF GHANA



BY

ALEX ABBAN – QUARSHIE

Thesis submitted to the Department of Religion and Human Values of the
Faculty of the Arts, College of Humanities and legal Studies, University of
Cape Coast in partial fulfilment of the requirements for the award of Doctor of
Philosophy degree in Religion and Human Values

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DECLARATION

Candidate's Declaration

I hereby declare that this thesis is the results of my own original research work and that no part of it has been presented for another degree in this university or elsewhere.

Signature  Date 17/06/19

Candidate's Name: ALEX ABBAN - QUARSHIE

Supervisors' Declaration

We hereby declare that the preparation and presentation of the thesis were supervised in accordance with the guidelines on supervision of thesis laid down by the University of Cape Coast.

Signature  Date: 17/06/19

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ABSTRACT

Ghana's technical and vocational education and training (TVET) is going through reforms to enhance the quality of teaching and learning in the sector. Many scholars have provided suggestions to improve the quality of teaching and learning to make it more attractive to the general public and to ensure that programmes are connected to the demands of the job market. Yet, no attention has been given to the Church-based technical vocational education and training provided in Ghana. Thus, this dissertation argues that the prospective achievement of the transformations could depend essentially on providing programmes that assist students to acquire employable skills and good work ethics. In this regard, work ethics concept should be part of technical and vocational education provided in Ghana. The study adopted qualitative research methodology to collect and analyse data. Two technical and vocational institutions of the Presbyterian Church of Ghana in two regions of Ghana were selected as case study. Primary data were gathered through observations, questionnaires and interviews. Secondary sources included documentary evidences in articles, books and archival materials. The main findings of the research indicate that there was a significant relationship between the current status of PCG's technical and vocational institutions and desired ability to provide Christian work ethics education. It is, thus, recommended that Presbyterian Church of Ghana should take practical steps to link the activities of the technical and vocational institutions to the objectives and goals of the Church's educational policy. Similarly, it is stressed that Christian work ethics should be made part of the formal education provided by the PCG's technical and vocational institutions.

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DEDICATION

To Mary Afi Adjroko, Jochebed and Penuiel.



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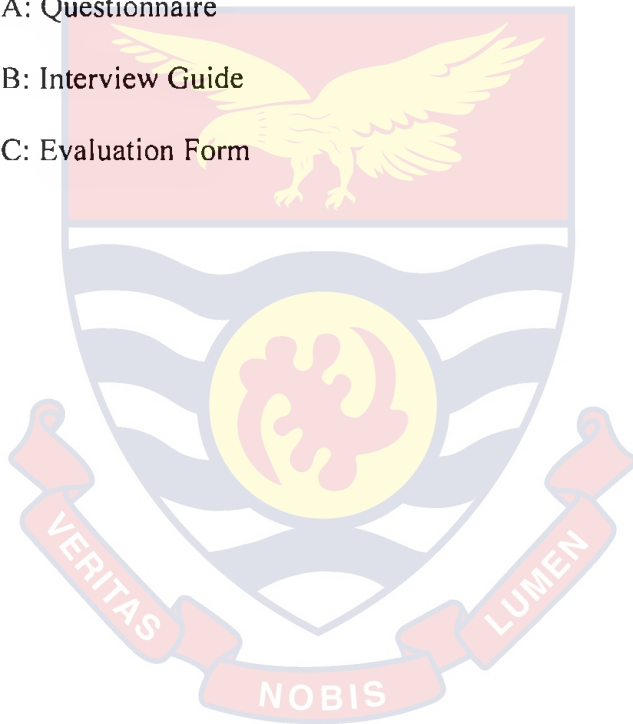
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LIST OF ACRONYMS

ADPE	Acceleration Development Plan for Education
APTI	Association of Principals of Technical Institutes
BMES	Basel Mission Evangelical Society
CB	Church-Based
CBT	Competency-Based Training
CE	Chief Executive
COTVET	Council for Technical and Vocational Education and Training
CV	Christian Values
CWE	Christian Work Ethic
EP	Educational Policy
GES	Ghana Education Service
GTV	Ghanaian Traditional Values
HRM	Human Resource Manager
ICT	Information Communication Technology
ILO	International Labour Organisation
JHS	Junior High School
MoE	Ministry of Education
MoLE	Ministry of Labour and Employment,
MoYS	Ministry of Youth and Sports
NCTE	National Council for Tertiary Education
NGO's	Non-Governmental Organisations
NPC	National Population Council
NVTI	Vocational Training Institute

OMC	Organisational Maintenance Culture
PCG	Presbyterian Church of Ghana
PrWE	Personal Work Ethics
PSD	Practical Skill Development
PWE	Protestant Work Ethic
RV	Religious Values
SHS	Senior High School
STC	State Training Center
TVET	Technical and Vocational Education and Training
TVSD	Technical and Vocational Skills Development
UCC	University of Cape Coast
UEW	University of Education, Winneba
UNDP	United Nations Development Programme
UNESCO	United Nation Education Scientific and Cultural Organisation
WE	Work Ethic
YP	Youth Policy



CHAPTER ONE

INTRODUCTION

This study generally seeks to underscore how the inclusion of Christian work ethics in the modules for training at the technical and vocational education and training in Ghana can bring about effective human resource development and revamping of the aforementioned educational sector, using the Presbyterian Church of Ghana as case study. This chapter, therefore, presents the introductory elements of the thesis. It specifically deals with the background to the study, statement of the problem, objectives of the study, research questions, and significance of the study. Additionally, the chapter reviews pertinent literature in the area so as to put the entire study into proper perspective while also discussing the methodology and organisation of the study.

Background to the Study

Technical vocational education and training (TVET) for citizens of a nation is significant for the development of that nation. It assists the young people to prepare appropriately for the rapidly changing nature of the world of work. The technical and vocational education equips young people with occupational skills needed for socio-economic development of the nation. This is the reason why a vibrant technical and vocational education is needed in Ghana to equip young people with practical skills to support individual development likewise the development of the country's economy. But the provision of technical vocational education and training in Ghana has not been without challenges. Some scholars have researched into the provision of technical and vocational education in Ghana and have identified a number of

challenges. Among the scholars are Kemevor and Kassah (2015) and Ferguson-Laing (2009). Kemevor and Kassah (2015), for example, identifies that:

1. the TVET sector lacks adequate infrastructural facilities, equipment and tools (while the equipment in most of the workshops are not modern, some of the TVET schools have infrastructure deficiency).
2. the TVET sector also suffers inadequate resource allocation and resource mobilisation to operate the technical vocational education and training effectively (this contributes to the insufficient supply of teaching and training materials for TVET schools).
3. there is inadequate number of qualified and experienced technical teachers, which affects the service delivery of the sector and contributes to poor teaching and learning in the TVET institutions.
4. technical and vocational education and training programmes are not linked with the needs of the industry, even though the TVET was established to assist students to acquire employable skills to be employed in the manufacturing sector. He notes that the current link between TVET programmes delivery and the skills demand of the industry is weak, resulting in most of the graduates of TVET not securing industry jobs after graduating from school. Thus, there is the need to align TVET programmes to the skills required by the industry.

The challenges that Ferguson-Laing (2009) also identifies include:

1. curriculum design did not address the needs of industry and commerce, even though TVET was established to provide workforce for manufacturing sector. With this, he recommends that the curriculum of

TVET must be made relevant to the current dynamic, technology-driven global development agenda. Thus, TVET teaching and learning must be acquiescent with the current information communication technology (ICT) revolution.

2. the poor public image of technical vocational education and training, inadequate equipment, infrastructure and qualified teachers have partly contributed to the unattractiveness of the TVET to the Ghanaian youth.
3. TVET in Ghana currently faces the challenge of low prestige from the Ghanaian public and thus needs rebranding for people to understand how important it is to our national development.

Following these challenges, a number of scholars such as Emmanuel Kwabina Appiah, Bryan Hiebert, William Borgen, Nana Arthur-Mensah and Christian Boateng have called for a restructuring of TVET so as to improve quality of studies.

Both Appiah (2013) and Hiebert and Borgen (2002) have remarked that if the Government of Ghana wants to enhance provision of technical and vocational education, then, there is the need to operate career guidance in technical and vocational educational institutions. Their studies focused on providing career guidance and counseling to assist students to gain access to a diverse knowledge of occupations so as to reduce unrealistic career aspirations among the youth.

Arthur-Mensah and Alagaraja (2013), in their paper, “Exploring technical vocational education and training systems in emerging markets: A case study on Ghana,” and Boateng (2012), in her study, “Restructuring vocational and technical education in Ghana: The role of leadership

development” point out that leadership has a role in the transformation of technical vocational education and training in Ghana.

The Ghanaian *daily graphic* (December, 7 2013) reports that the former Minister of Education, Professor Jane Naana Opoku Agyemang called for the rebranding of technical and vocational education in Ghana to make it more relevant and attractive to the Ghanaian youth. The Minister's call is important, considering the negative perceptions that have been associated with technical and vocational education and training by some portion of the Ghanaian society as indicated by Ferguson-Laing (2009). Undermining TVET which is supposed to be one of the main sectors of manpower development in Ghana is to derail the country's effort to move beyond her middle income status.

This suggests that technical and vocational education must go through reforms to improve the quality, making it attractive, affordable and accessible to the Ghanaian populace. But the provision of quality, attractive, affordable and accessible TVET to Ghanaians will depend essentially on the policy and directions underpinning the institutions. The policy should spell out TVET's mission and provide strategies for its operation and determine the course of action to improve productivity and competitiveness of the skilled workers. This may raise the income generating capacities of the young people through provision of quality-oriented, industry-focused and competency-based training courses. It is in this regard that the Church-based (CB) provision of technical vocational education and training comes to be a vital option that must be considered in Ghana.

However, existing suggestions and recommendations for dealing with the challenges give little or no attention to the role of churches in the provision of TVET in Ghana. More particularly, none of the recommendations considers the contribution that Christian work ethics can make towards improving TVET, especially in the Church's own institutions. This study focuses on the role of the Protestant work ethics in the provision of technical vocational education and training in Ghana by the Presbyterian Church of Ghana. Protestant Christians emphasise hard work, honesty, commitment and humility towards work. Protestant work ethics influenced workers in Europe in 1500 to display good behaviour and increase productivity. This makes work ethics an important factor in organization's performance.

Griffith (1982) remarks that work ethics is a critical issue in today's workplace. This makes work ethics a relevant element which should be considered as part of TVET systems to introduce students to acceptable behaviours at the workplace. The Church system of education is a way of life where the occupational skills and character of the students are developed. Griffith stresses that good ethical behaviour practiced at the workplace enhances an organisation's productivity and reduces disrespect of employees, corrupt practices, and sexual abuse of workers which are consequences of unethical workplace behaviour.

The researcher's motivation for this study is based on the assertion made by Felicia Gyadu (personal communication, September 9, 2010), one of the Principals of the Presbyterian Church of Ghana's technical and vocational institutions in Accra during the researcher's Masters of Philosophy research work. She remarked that the ethical life of the current students of PCG's

technical and vocational institutions is not the same as previously. She commented on the students' attitudes on campus, the content of their conversations and their lifestyles on campus. In addition, she stated that something must be done about the situation before the situation gets out of hand. Secondly, during the researcher's Masters of Philosophy research work, the researcher observed that the educational policy of PCG's emphasised Christian values as part of the Church's educational mandate.

This assertion by the principal and the researcher's observation motivated the researcher to assess the Presbyterian Church of Ghana's contributions to the provision of technical and vocational education in Ghana. This has become significant due to the high demand for professionals with practical skills and good work ethics in the country.

This study, thus, investigates the contributions of the Presbyterian Church of Ghana (PCG) to providing technical and vocational education and training in Ghana from the perspective of Christian work ethics. It seeks to examine the extent to which the philosophy of PCG's policy of education emphasises Christian work ethics as a core value of its educational mission in TVET.

Statement of the Problem

There are observable challenges with the provision of technical and vocational education in Ghana. Some scholars including Christina Boateng, Ebenezer Ashley, Samuel Kwame Ansah and Ernest Kissi have studied these challenges and provided suggestions to solving them.

Boateng (2012), in her study "Restructuring Vocational and Technical Education in Ghana: The role of leadership development", recommends that

leadership has a role in the transformation of technical vocational education and training in Ghana. Her expectation was that, by improving the skills of the leadership involved with technical and vocational education in Ghana, TVET leaders would develop the capacity and ability to generate and implement reforms in the TVET sector. Her interest was the development of the leadership skills and not the molding of the character of the students.

Ashley (2017), in his research “The role of technical and vocational education and training in Ghana”, mentions that the Council for Technical and Vocational Education and Training must develop mechanisms to effectively educate the general public on the importance of technical and vocational education and training in the Ghanaian context as well as its significant contributions to national development. He remarks that the education of the general public will clear erroneous impressions held by a section of Ghanaians about technical and vocational education and training. His focus was that intensive education by the Council for Technical and Vocational Education and Training would increase students’ enrollment in the TVET sector.

Ansah and Kissi (2013), in their study “Technical and vocational education and training in Ghana: A tool for skill acquisition and industrial development”, deliberate that, although TVET is recognised as an important sector for the attainment of the industrial development in Ghana, the training content are outdated and the quality of teaching and learning has continued to decline. They recommend that it will be helpful if TVET teaching and learning is linked with the actual needs of the job market so as to prepare the country’s skilled workers to meet the current needs of the labour market and contribute to the industrial development and the economy of the country.

The focus of the studies above was on general TVET programmes. No work has been done on the impact of work ethics (Christian ethics) on the transformation or rebranding of TVET in Ghana using PCG's institutions as a case study. This study, therefore, seeks to explore the contributions that the Christian work ethics of the Presbyterian Church of Ghana, particularly, can make to improving TVET education in its institutions. The research seeks also to examine the extent to which the philosophy of the Presbyterian Church of Ghana's policy of TVET education emphasises Christian work ethics as a core value of its educational mission.

Objectives of the Study

The main objective of this study is to how the assess making of Christian work ethics as a core element of technical vocational education and training can revamp the provision of technical vocational education and training in Ghana, focusing on the TVET institutions of the Presbyterian Church of Ghana.

The specific objectives are to:

- a. Explain the nature of the Christian work ethics of the PCG
- b. Examine the extent to which the philosophy of the PCG policy of education emphasises Christian work ethics as a core value of its educational mission
- c. Assess how graduates of the Church's TVET institutions experience Christian work ethics at their work places and how it contributes to their level of productivity

- d. Explore the contribution that the Christian work ethics of the Presbyterian Church of Ghana can make to improving TVET education in her institutions

Research Questions

The focus of this research is to explore how the making of Christian work ethics as a core element of the activities of technical vocational education and training can help to revamp the technical vocational education and training of the Presbyterian Church of Ghana. Therefore, the main question that guides the research is: How has the Presbyterian Church of Ghana been able to implement its work ethics concept in providing technical vocational education in Ghana? In seeking an answer to this question, the following sub-questions are explored:

1. What is the meaning of Christian work ethics by the Presbyterian Church of Ghana?
2. What contribution can the emphasis on Christian work ethics of the PCG make towards solving some of the problems facing TVET education in Ghana today?
3. To what extent does the PCG policy of education emphasise Christian work ethics as core value of the Church's educational system?
4. How have the graduates of the PCG's TVET institutions experienced Christian work ethics at their work places, especially in terms of how it contributes to their level of productivity?

These questions and many others will direct the thesis to assess the contributions of the Presbyterian Church of Ghana in providing technical and vocational education in Ghana from the perspective of work ethics.

Significance of the Study

First and foremost, the study has much significance for the academic community in terms of filling the gap identified in the literature. As indicated above, studies like this present thesis involving the contributions that Christian work ethics can make to improve TVET education in Ghana, particularly PCG's institutions hardly exist unlike similar studies that address concerns regarding other aspects of TVET education (e.g. Acquah-Harrison, 2004; Ashley, 2017; Ansah & Kissi, 2013; Boateng, 2012; Ferguson-Laing, 2017; Yasin, Nur, Ridzwan, Ashikin & Bekri, 2013). Consequently, the study will serve as a good source of information for Christian leaders, theological students, researchers and lecturers who are doing similar work in the field of TVET education. Furthermore, by undertaking this research work, not only will the research gap be bridged but other researches in Ghana and other African settings will be stimulated through the suggestions offered as possible areas for further studies.

Additionally, it will inform the managements of the PCG's TVET institutions about their implementation gaps in providing technical and vocational education in Ghana. The study employs the qualitative approach to collect data from representatives of the core of all stakeholders involved in TVET education including government, institutional boards, teachers, students and employers. Thus, their misgivings about the current state of TVET institutions will be brought to light and suggestions made to improve the system.

Finally, the research findings can be used to revamp Technical and Vocational Education and Training of the Presbyterian Church of Ghana as the

study seeks the position of stakeholders concerning the making of Christian work ethics a core element in the TVET educational system. Once Christian work ethics are made a core element in the TVET educational system, the work ethics practices of the graduates of PCG's TVET institutions will improve and employers and the nation will find these graduates valuable for a sustainable national development.

Literature Review

Introduction

This literature review section is organised into three parts namely, conceptual review, theoretical review and empirical review. While the first discusses critical topics that give credence to the basic concepts that underlie the study, the second, theoretical review seeks to explore the protestant work theory and critical theory as pertinent theoretical foundations for the study. Lastly, under the empirical review, I interrogate empirical studies to explicate how the current thesis interacts with the existing body of research.

Conceptual Review

This section is devoted to reviewing the literature on technical and vocational education in Ghana and the Presbyterian Church of Ghana. It begins with a review on the definitions of technical and vocational education and addresses concerns such as the concept of vocational education in Ghana, the provision of technical and vocational education by the Presbyterian Church of Ghana, the definition of work ethics and some elements of Ghanaian work ethics. Finally, Christian work ethics as foundation for technical and vocational education is reviewed.

Technical and Vocational Education Defined

Mohamed Wahba (2010), in his research “Technical and Vocational Education and Training Challenges and Priorities in Developing Countries”, defines TVET as those aspects of the educational process involving, in addition to general education, the study of technologies and related sciences, and the acquisition of knowledge, practical skills and attitudes relating to occupations in various sectors of economic and social life.

In his definition, Mohamed Wahba seeks to indicate that technical and vocational education and training is an integral part of general education, and that it is the means of preparing for occupational fields for effective participation in the world of work. His concept of technical and vocational education and training points out that TVET education is involving; it is a lifelong learning and a preparation for responsible citizenship. This makes technical and vocational education and training an instrument for promoting sustainable economy for national development as well as the means of facilitating poverty alleviation.

Fram-Akplu (2009), in his study “The Dilemmas and Challenges of Technical and Vocational Education and Training of TVET of the 21st century”, claims that the term “vocational”, is used to mean home economics and visual arts while technical is used for the industrial arts and technology areas. He defined technical and vocational education and training as an occupation-oriented education and training occurring in formal and non-formal modes. According to him, the concept behind technical and vocational education and training is that the individual is being educated and trained decidedly towards a predetermined occupation.

Fram-Akplu and Moustafa-Wahba's concept of technical vocational education and training does not limit TVET to Junior and Senior High School (SHS) levels. Rather they perceive that it is an occupational oriented education and training which can be practiced from Junior High School (JHS) level to the Tertiary level towards a predetermined occupation. Their insight promotes the concept that technical vocational education and training can be practiced at every level of education. The focus of this thesis is on pre-tertiary with the hope that if the students are educated to acquire employable skills with an emphasis on work ethics they will become good workers. The next paragraph will look at the concept of vocational education in Ghana.

The Concept of Vocational Education in Ghana

The concept of vocational education is not something that is new to the Ghanaian community. Culturally, a young person, most often, had to make career choices based on his father's occupation or that of the senior citizens of the community. He learned his father's trade or he goes through apprenticeship training from a senior member of the community to learn a trade either as a carpenter, a mason or a blacksmith. The indigenous Ghanaian society was structured in such a way that the young people learned from the elders in the community. The boys followed their fathers or uncles to learn some trade and girls followed their mothers or aunties to learn a trade that will make them good and useful citizens, and are initiated into the customs and traditions of the society. The first school was, therefore, the home and the teachers were their parents and the elders in the family and the community (Annor, 2005).

The method of educating the young people was direct, where the girl, for example, learned daily activities from the parents likewise ethics through story-telling. She will be taught how to make fire, clean the compound and the houses, and prepare various meals for the family. The young girl continued the practical training until initiated into adulthood through a ceremony. The concept for educating the young girl was to make her a good wife and good mother. The young boy was mostly given to either an uncle, an elder in the community to learn a trade or he learns from his father's occupation. Annor (2005) confirms that, before the missionaries arrived in Ghana, the indigenous people were practicing educational systems which assisted the youth to acquire skills from the elders in the community. According to him, the educational system was developed around technical and vocational skills which included pottery, blacksmithing, farming, hunting and carving. The skills were acquired through observation, imitation and direct instructions from the elder (the master).

This kind of approach assisted the community to produce good and useful citizens in the society. The young people were inculcated with good skills and good character. Secondly, they gained adequate knowledge of their history, beliefs, and culture which assisted them to participate effectively in the social life of the community. Thirdly, the young people were trained in the specific areas by experts within the community. These areas include basket weaving, goldsmith, kente weaving, woodcarving, community drumming and animal hunting (Annor, 2005).

The history of Technical and Vocational Education in Ghana cannot be mapped out in isolation but within the development of formal education in

Ghana. Ackumme (2002) indicates that Ghana's educational history can be traced back to 1592. Ghana's education, through the centuries, has had diverse goals and objectives; starting from spreading the Gospel of Jesus Christ to generating technocrats to manage the country. He points out that the education system was structured in the format of the British system of education after Ghana's independence in 1957 and has gone through different reforms to meet different objectives of educational reform committees after independence. Ackumme (2002) further writes that the 1980's educational reforms sought for Ghana's educational system to be structured not only to produce academicians, but to produce skilled personnel to strengthen Ghana's manpower.

The current structure of Ghana's education comprises of six (6) years of primary education, three (3) years of Junior High School, three (3) years of Senior High School and four (4) years of technical and vocational education, and four (4) years of University education. The first nine (9) years which form the basic education is supposed to be free and compulsory for every Ghanaian child. The next section looks at the Presbyterian Church of Ghana and its technical and vocational education provided in Ghana.

Presbyterian Church of Ghana and the Provision of Technical and Vocational Education in Ghana

Nkansa-Kyeremateng (2002) asserts that the birth of the Presbyterian Church of Ghana was embedded in the activities of the Basel Mission Evangelical Society (BMES) on December 18, 1928. The Presbyterian Church of Ghana which was desirous in assisting its membership to gain eternal life while achieving economic resilience, approached service from a holistic

ministry-orientation. Kwamena-Poh (2011) indicates that the synod of Presbyterian Church of Ghana received a recommendation in 1968 from the Church to establish technical and vocational institutions to train the young people who left middle schools (currently JHS) annually in trades such as carpentry, electronics, masonry, blacksmithing and farming, which seems to underscore the philosophy of the church towards youth development.

To be more precise on the issue raised above, the Presbyterian Church of Ghana published a youth policy document in 2000 which outlines the philosophy of the Church's involvement in the education and character formation of young people. This philosophy, according to the material is hinged on the biblical truth that children or young persons are gifts from God to parents and, therefore, are to be assisted to fully grow up physically, intellectually, socially, politically and spiritually. By so doing, they can realise their full potential in the Church and society.

Presbyteries, Districts and local congregations were encouraged to invest in farms, schools (Nursery to University), health services so as to improve food security and education for the community and also provide employment for the youths. To enhance the resourcefulness of the youths for improved spiritual and material well-being, the Presbyterian Church of Ghana undertakes the following projects (preaching of the Word of God and establishment of educational institutions).

Consequently, PCG believes that empowering young people involves assisting them to discover their capabilities and God given talents, and use them to the glory of God and the benefit of society as expressed in Matthew

25: 14-30 (PCG's Youth Policy, 2000). What then is the educational policy of PCG?

Presbyterian Church of Ghana's Educational Policy (2015) asserts that the involvement of the Presbyterian Church of Ghana in general education dates back to 1844 when the first basic school was established in the then Gold Coast (Ghana) by the Church. The PCG is credited to be the first Church to establish the first vocational institutes in Ghana in 1880. The educational policy gives the goal and objectives as the following:

✓ Goal

To deliver quality education at all levels for the spiritual, economic and social upliftment of the people of Ghana.

✓ Objectives

- i. To improve access and participation in education and training (including Technical/ Vocational and functional literacy) opportunities to communities through infrastructural support to existing institutions as well as opening new ones in critical areas.
- ii. To improve quality of teaching and learning through management capacity building, monitoring and supervision and supply of academic inputs and support to staff and needy children.
- iii. To enhance Godliness and moral character development through promotion of discipline and religious / moral education.

The above goal and objectives of the educational policy of the Presbyterian Church of Ghana show that PCG identifies education as key and essential requisite in the propagation of the gospel and socio-economic achievement. The Presbyterian Church of Ghana identifies the positive role

that education plays in the realisation of the spiritual, physical and economic potential of the individual in the society. The educational policy holds the principle that education must not be narrowed to the acquisition of academic knowledge only, but practical skills also. The Presbyterian Church of Ghana's educational policy (EP) is focused on producing educated young citizens such as: electrical technicians, carpenters, cateresses, seamstresses, auto mechanics and masons in their six technical and vocational institutes who will exhibit high level of work ethics. The holistic focus of the TVET educational policy of PCG, thus, seeks to develop a way of life in the students, rather than develop only their occupational skills. Nkansa-Kyeremateng (2003) dictions list of the Presbyterian Church of Ghana's technical and vocational institutes which include Begoro Vocational Institute, Ramseyer Technical and Vocational Institute, Margaret Buechner Vocational Institute, Lartebikorshie Vocational Institute and Dorma Ahenkro Vocational Institute.

One may assert that the nation desires quality technical and vocational education for an increase in productivity, especially in the face of the current challenges of economic development. Thus, PCG's intentions, stipulated in their TVET policy, to provide quality technical and vocational education to students is crucial to enhance the level of work discipline in the country. The development and implementation of the educational policy is important if PCG wants to continue to play a significant role in the provision of effective technical and vocational education with decent work ethics in the rapidly varying socio-economic circumstances in the country. The Presbyterian Church of Ghana's concept of combining occupational skills development

with good morals will produce products that will have high employment skills with a high sense of morality, ethical values and work-related discipline.

Presbyterian Church of Ghana Education Policy (2015) indicate that the Presbyterian Church of Ghana's TVET policy's core values include: hard work, honesty, and humility, discipline, spiritual development of the individual, social and moral principles of the individual. These core values highlighted by the Presbyterian Church of Ghana appear to be the same as Protestant work ethics practiced in 15th Century. Yet, what appears to be missing is a clear policy document that details the organizational growth which also unearths the effective organisational maintenance culture (OMC) of PCG's TVET institutions. OMC activities are carried out under an appropriate formal framework as agreed by the management team of the sector from time to time. Progress of service delivery of technical and vocational institutions performance are then communicated to the executive board of the sector, management team of the sector and relevant stakeholders through an information management system.

Wood (1991) indicates that the organizational maintenance culture concept operates through four (4) tactical methods. The four (4) methods are interrelated to each other in achieving higher organisational efficiency. The methods are classified as the plan, do, check and act. The explanation on each of the methods is as follows;

❖ Concept of planning

There should be a deliberate effort to understand the current status of the technical and vocational institutions. Goals must be established to determine what must be achieved. Action plan must be concluded to identify the

practical steps to be taken to achieve the desired goals of the technical and vocational institutions. Critical assessment should be done on the practical and systematic steps to reduce high risks. The technical and vocational management team should place a high value on planning and systematic approach to quality achievement of the sector.

❖ Concept of doing

There should be conscious effort to implement the planned processes; qualified persons should be assigned to the jobs and resources should also be made available when necessary.

❖ Concept of checking

Effective monitoring system should be developed by the management team of the TVET sector of the PCG and effective reporting system should be developed to assist the leadership team to get monthly information on the activities of the technical and vocational institutions. Critical assessment should be done periodically to ascertain if service delivery is being linked to the desired goals accepted by the management team.

❖ Concept of acting

There should be a deliberate effort to continue to achieve the acceptable plan of the management team and stakeholders because persistency and consistency brings positive results to ambitions.

Work Ethics Defined

Waje-kunhiyop (2008) defines ethics as the system of moral principles governing the appropriate conduct of an individual or group. Thus, work ethics can be referred to as a theoretical overview of morality practiced in the work place, and the concept can be personal, communal and religious. There

are essential philosophies and conventions that determine work related behaviours. The ethics are personal in the sense that they are profoundly deep-rooted in the being of the individual, affecting every aspect of the individual. Geisler (1999) defines work ethics as cultural norms that advocate personal responsibility and accountability for the work that one does and is also based on a belief that work has intrinsic value. He deliberates that work ethics are often applied to characteristics of people at the work environment. He asserts that, in sports for example, work ethics are often cited as characteristics of good players. Additionally, he states that irrespective of the context, work ethics are typically associated with people who work hard and do a good job. Stassen and Gushee (2003) provide another perspective on the definition of work ethics as the application of moral principles, standards of behaviour, or set of values regarding proper conduct in the workplace as individuals in a group setting. Work ethics help in distinguishing the difference between right and wrong behaviour in the work place.

Anderson (1998) remarks that, work ethics are a set of values that, when personally adopted, motivate an individual to joyfully complete tasks with excellence, endurance and integrity.

From the discussions above, Work ethics are intended to serve as a guide to the everyday professional conduct of workers. Again, work ethics assist the workers to meet the mission and core values of their organisations. Work ethics are both theoretical and practical morality that can be practiced within work environment. These principles will guide the behaviour of the worker to possess and practice good standard of work ethics. Therefore, inculcating Christian work ethic into the TVET educational system will serve

a great purpose for the schools and the students. Students will develop an attitude of moral obligation that will make the students engage work with discipline.

Anderson (1998) stresses that employers are satisfied when their employees demonstrate qualities of good work ethics. The more of these qualities the worker displays, the better worker he or she is considered to be. Employees who demonstrate good work ethics are seen as workers working diligently, honestly, beyond minimum expectations, and striving for excellence in every aspect of the work. History, beliefs and social values contribute to the individual's work ethical standards which he or she practises. The next paragraph looks at Protestant work ethics.

Protestant Work Ethics: Foundations and Elements of the Christian Work Ethics of PCG

Hill (1996) indicates that during the Reformation in the sixteenth century, a new concept of work came up in Western Europe. This new concept of work originated from two key religious leaders who influenced the development of western culture during this period. The two religious leaders were Martin Luther and John Calvin.

Hill indicates that Martin Luther was discontent with the Catholic Church and was part of the leadership within the Protestant movement. He believed that people could serve God through their work because occupations were useful, and that work was the universal basis of society. Therefore, each should work diligently since God has assigned each person to his or her own place in the social hierarchy. According to Hill, it was John Calvin who introduced the theological doctrines which, combined with those of Martin

Luther, helped form a significant new attitude toward work. Calvin taught that all men must work, even the rich, because to work was the will of God. It was the duty of men to serve as God's instruments here on earth, to reshape the world in the fashion of the Kingdom of God, and to become a part of the continuing process of His creation. The concept of Calvinism is that God has already predetermined the people who were to make it to heaven and the people for hell. Calvinism perceived that evidence is seen on how the individual is productive in his life. That is the successfulness of a person's career in life is the clear evidence that the person will make it to heaven. The researcher, however, believes that success in life career should not be equated to fulfilment of spiritual obligation for eternal life because the fulfilment of spiritual obligation for eternal life is to believe in Jesus Christ and accept Him as Lord and saviour.

Hill further stresses that it was out of the above concept that the German sociologist Max Weber coined the term "Protestant ethics" to describe the relationship between Christian values and work in 1904 to 1905. According to Hill, Weber sought to find out the relationship between religious ideas and practical ethics of economic activities. He detected that religious beliefs, under certain circumstances, have a major influence on economic thought and behaviour. The focus group for Weber's research were Protestant groups who were practicing asceticism. These groups were the Calvinist, Anabaptist and Pietist. Weber indicated that the social doctrines of Protestantism led the manufacturing enterprise. Hill stressed that Weber continues that when an individual is called to a particular career, that work is what was established by God for that person, which makes careers mandatory

for humanity. Hill pointed out that work is, therefore, seen by the Protestant as an outward manifestation of love to the fellows in the community. Individuals expressed their love in occupations such as carpentry, dressmaking, teaching or building works. It was required that the people combined high ethical standards such as hard work, commitment, and honesty to the work that they performed. The other group that Weber researched on was a group led by John Wesley.

Hill states further that John Wesley who was the leader of the Methodist group taught his people that they must be hard working and use money proficiently. He encouraged them to invest the money acquired in productive projects that will generate more wealth, and use time effectively. He instilled in his people ethical principles of honesty, prudence, punctuality and justice. These ethical values of the Christians contributed to the rise of efficiency and abundant production of goods and services. Weber came to the conclusion that there was a connection between Protestant Christian ethical principles and the rapid progress towards entrepreneurship.

Additionally, Hill explains that Weber held the view that the Protestants encouraged strong values of hard work, thrift and efficiency. For them, each individual had an earthly calling or vocation that was a sign of his or her election to eternal salvation, and in this calling was the urge to fulfill the individual's potential through work and achievement to gain prosperity for himself and his or her community. Weber perceived that the concept helped some parts of Europe and China to gain remarkable economic success in the seventeenth century.

Hill provides the norms regarding work which developed out of the Protestant Reformation, based on the combined theological teachings of Luther and Calvin. According to Hill, the teachings of Luther and Calvin encouraged work in a chosen occupation with an attitude of service to God; they viewed work as a calling and avoided placing greater spiritual dignity on one job than the other; and approved of working diligently to achieve maximum profits.

Tang (1993) asserts that the Protestant work ethic is a concept in theology, sociology, economics and history which emphasises that hard work, discipline and frugality are a result of a person's subscription to the values espoused in the Bible. Tang expresses further that Protestant work ethic seeks to promote the positive values attached to hard work, thrift, and efficiency in an individuals' occupation. It is clear that the Protestant work ethic concept entails the relationship between Christian work ethics and social change analysed by Max Weber. If Christian ethics assisted some Protestant regions within Europe from the seventeenth century to achieve remarkable economic success, then, it will be beneficial to Ghana if the Christian work ethics concept is made part of our technical and vocational educational system. The next section looks at some elements in the Ghanaian concept of work ethics

Some Ghanaian Elements of Work Ethics

The Ghanaian community comprises many different tribes with different cultures, though many of the tribes seem to have similar cultures. This study is concerned with the general work ethics concept within the Ghanaian cultural and moral life that spread over the entire Ghanaian cultures.

Magesa (1998) asserts that the African concept of work ethics is saturated in the tradition of the people. Taylor (1957) indicates that within the African society every man is a member of a family, a clan and a tribe. The individual grows up inheriting peculiar family characteristics (attitude towards prosperity and obligations) while also learning family traditions, confident family patterns of behaviour and family point of pride. Mbiti (1975) indicates that the work ethic concept deals with what is right and good, and what is wrong and evil in human conduct. The work ethics is enshrined in the customs, rules, laws, traditions and taboos which can be observed within the lives of the people in the societies; these govern the welfare of the people. For most Africans, God, the Supreme Being is the giver of the moral values which include good work ethics to the ancestors, and this provides unchallenged authority for the practicing of the work ethics within the societies. Bediako (1995) emphasises that African work ethics concentrates on what ways of thinking and what ways of acting which are appropriate in work related issues in the community.

Mbiti (1998) maintains that the African concept of work ethics deals with human conduct and has two dimensions. The first is personal work ethics (PWE) conduct, which has to do with the individual's specific work life behaviours. It includes the time he or she has to wake up to go to his or her farm and the number of acres he or she has to weed in a day on his or her own farm land. The other work ethics has to be practiced with other members of the community. It also involves the work life of the individual in the society, which is how the individual contributes to communal labour.

Gyekye (2003) affirms that the concept of work ethics for the Ghanaian includes: hard-work, being respectful, being truthful, being honest, being reliable, keeping promises, and engaging in team work. He opines that whoever follows these tenets is considered to have exhibited good work ethics (values) and is respected by the members of the community. He, however, pointed out that the individuals who are not able to uphold these good work ethics are either not respected or punished. The Ghanaian society does take the work ethics seriously because they yield joy, happiness, prosperity and the well-being of the individual. Additionally, Gyekye points out that appreciation of the work ethics in the tradition of the Ghanaian traditional society finds expression not only in maxims or proverbs, but also in the various ways of greeting people at their worksites. For example, when an individual comes upon people at work whether farming, laying bricks or weaving baskets, he or she will say to the person working in the Akan language “Adwuma, adwuma” meaning “work,” “work.” Then the person working will respond “Adwuma ye” meaning “work is good.” Another greeting is “Ayekoo!” which means well done. Then the individual working will respond as “Yaa yei,” which also expresses gratitude of being appreciated for working. The work ethics of the Ghanaian, hence, lay great emphasis on good social conducts and seeks to bring economic improvement in the community. The work ethics guide people in working hard, being honest, being a good team worker and showing good moral values to perform their duties in the society. Gyekye stresses that these virtues are highly valued in the traditional Ghanaian society.

From the discussions above, it is obvious that good work ethics are obligatory in the Ghanaian society, and it is expected that individuals will

acquire the job skills and practice them within the society. This suggests that making work ethics part of technical and vocational career development will not pose any difficulty, but rather inculcate intrinsic work ethics concept in the Ghanaian child. It will develop in him or her discipline as well as skills to contribute effectively in the job market and enhance the workforce of our country. Integrity is the most precious possession that a Ghanaian worker should have. The lack of it in the character of the worker compromises all other ethical values and undermines the high performance of the organisation. The good performance of an organisation mostly depends on the confidence and trustworthiness that the workers of the organization portray. Focus on work and good morals will result in integrity in the Ghanaian, which will influence every aspect of his or her behaviour, leading to high productivity. The work ethics' concept of the Ghanaian is rooted in the worldview of the Ghanaian whereas the work ethics concept of the Christian is confidently grounded in Biblical theology. There is a significant relationship between Ghanaian concept of work ethics and Christian concept of work ethics. The main objective of this study is to assess an emphasis of Christian work ethics concept in the technical and vocational education system of Presbyterian Church of Ghana. The next section discusses how Christian work ethic would help to shape the thinking patterns of the students of technical and vocational education in Ghana.

Christian Work Ethics as Foundation for Technical and Vocational Education

To be able to achieve the main objective of encouraging the emphasis of the Christian work ethic concept in the provision of technical vocational

and training in Ghana, it is significant that we understand the core ideologies that form the Christian work ethic philosophy.

Waje-Kunhiyop (2008) perceives that the Christian work ethic (CWE) concept originates from God Almighty. The concept is not based on human ideas, but derives their content and sanction and objective from God. God has shown in the Bible appropriate work ethics so that humanity will know how to conduct themselves as workers. Trull (1997) indicates that work ethics are God's standards and principles governing workers in their role as employers or employees. Waje-Kunhiyop (2008) is of the conviction that Christian work ethic is focused on the vision of the Kingdom of God. Waje-Kunhiyop points to work ethics as hard-work, honesty, loyalty and faithfulness whereas Trull (1997) adds integrity, commitment, humility, and diligence. Agyemang (2005) asserts that Presbyterian Church of Ghana's Christian work ethic in general tends to stress the need for hard work, humility, honesty, discipline, respect and obedience. He stresses further that the PCG believes that mankind is required to display virtuous attitudes in both thought and action to honour God. He continues that the PCG perceives the work of individuals as a divine mandate to serve God and humanity and, therefore, should be done with virtues that bring honour to God.

Mott (1982) states that, conversely, the Christian is also called to abstain from corrupt and evil practices that do not honour God. Woode (1998) points out that, God in His mercy and grace, provides for all the needs of humanity. However, the Word of God encourages humans to work hard to earn their daily bread to take care of themselves and their families. He stresses further that for a person to earn his or her daily bread, he or she is required to

portray the above work ethics. The next section discusses the works of other writers in the field of Christian work ethics.

Brown (1976) designates that Christian work ethical principles are based on the teachings in the Bible. They begin with the notion of inherent sinfulness which requires essential atonement. Sin is an estrangement from God which is the result of not doing God's will. He continues that God's will is summed up by the principle in Matthew 22:36: "Love God with all your heart, soul, mind, and strength, and your neighbor as yourself", commonly called the Great Commandment. He thinks that if one's love's one's neighbour, one will relate meritoriously with him or her as a colleague worker. Work time will not be misused, and faithfulness will be applied in every aspect of the activities in dealing with the company's progress. Brian (1982) asserts that Christian work ethics are founded upon the concept of effective living which transforms a person's life and enable's one to choose and act honestly in a society. He maintains that, as the Christian is both spiritual and social, so must the Christian concept of work ethics be applied to the individual's personal behaviour, his or her behaviour in society and his or her conducts in the work place.

Appiah-Kubi (1999) points out that both Christian work ethics and the Ghanaian work ethics approve that work norms ultimately come from Almighty God, the Supreme One. Appiah-Kubi continues that Ghanaians acknowledge that work ethics come from God and are learnt by the young people from the elders in the communities. He stresses further that these work ethics have a major role to play in assisting to develop the Ghanaian youth to participate effectively in the job market. He emphasises that Ghanaians have

the understanding in the “we” concept, and therefore, team work concept will not be a difficult one for the Ghanaian to comprehend and practice which is one of the values of the Christian work ethic. The problem, however, is that even though the average Ghanaian is aware of the work ethics concept, they are not practicing them. This makes this study relevant in contemporary Ghana.

Warren (2005) specifies that Christian work ethics have theological, social and economic implication for transforming the work place and society. The work ethics, if implemented in technical and vocational schools, will help produce capable employees who will help to reduce financial challenges through hard work, loyalty, honesty and humility that they exhibit at the work place. The young people who go through technical and vocational education will perceive work as a duty to honour God and to serve humanity which will yield great benefits to the individual and the Ghanaian society as a whole.

McQuilkin (1995) thinks that the worker is to view work as an honour to God and to serve mankind. When work is treated as service to God and humanity, it will create attitudes in the worker, which will make him or her look beyond material prosperity. McQuilkin postulates that this kind of understanding will sanctify the whole thinking pattern of the worker and provide guidelines for good work ethic behaviour. The employee is to be humble, hard-working, loyal and honest in his or her attitude. The employer is to be humble, honest, loyal and hard-working, and relate efficiently with the fellow employees. The researcher is hopeful that, with this kind of understanding the employer and employee will relate well and be honest, loyal and humble to each other without pretence. They will relate with each other

with open-mind and trust, and work for the welfare of the other. This demands that the good work ethics attitudes are generated with commitment, diligence, faithfulness and cheerfulness. Other scholars such as Clark and Linzey perceive that both the management and employees must possess good work values in the market place.

Clarke & Linzey (1996) have pointed out that both management and employees must exhibit attitudes that relate with good work ethics. Management of organisations must not use their authority to intimidate their workers; rather they should use it to seek the development of the organisation and the employees in a cordial environment. Management must not make unethical demands such as paying of bribes, and sexual favours from their employees. Work should not be destructive to the worker whether physically, morally, psychologically, or spiritually. Rather, the worker must find meaning and fulfillment in the job he or she undertakes.

The researcher anticipates that when the above concept is practised, then, work will be approached with all commitment, loyalty, humility and honesty as a means to material prosperity for the individuals in the country. This approach is attainable because as the young person is acquiring theoretical knowledge, and developing his or her practical skill, his or her character is also being molded to conform to the standard of work ethics needed in the job market. If the Protestants work ethics assisted Western Europe, China and North America to improve on their work performance to liberate those countries from their economic challenges, the study is optimistic that it will also work for Ghana.

Bujo (2001) believes that employee's personal integrity in an organisation is more significant as compared to his or her competence. Bujo continues that good performance of a company demands honesty, loyalty and hard-work, rather than cheating, stealing or taking advantage of others. Bujo's view of work ethics makes the work ethics concept relevant in the social structure in organisations and their economic systems. The faithful worker is following the example of God, the good worker. Humankind is made to work to sustain the environment, exhibit good morals during work and find fulfillment in the work that he or she performs. To bring glory to God through work means to work to serve humanity by means of good work ethics. The next section presents some of the Christian work ethic themes: diligence, obedience and loyalty, honesty and hard-working.

Diligence at Work

Clyde (1994) advocates that the diligence at work concept encourages workers to work hard to increase productivity. He continues that it inspires employees to be industrious, to be cooperative with other colleagues in the work place and have a determined character for performing work. Walter (1983) affirms that the practice of diligence by workers will provide financial and professional success. Additionally, Jefferson (1985) upholds that lateness and lazy attitudes of workers toward work reduce productivity. Jefferson stresses that it is required of every worker to work with great desire and energy to finish assignments given to him or her.

When diligence is instilled in the students who go through technical and vocational education in Ghana, it will embolden them not to be lazy in doing their work. The graduates of technical and vocational institutions will be

motivated to concentrate to be very productive. Hard work is not an option, it is a requirement for both employers and employees to achieve efficiency.

Obedience at Work

Verhey (1984) indicates that for co-existence in the work place, employees are to give due respect and be obedient to their employers. They are not to cheat, steal company time, nor take the easy way out in performing their tasks. Employees ought to arrive at work on time and be given fully to work during office hours. They must be obedient workers with good work attitudes, working as if the God Almighty Himself is their employer. Forell (1979) states that workers are to be obedient to them that are their masters, in singleness of their heart, not with eye service, as men pleasers; but as the servants of Almighty God, doing the will of God from the heart; knowing that whatsoever good thing a man does, the same shall he receive of the Almighty God. Wells (1998) designates that workers must be made aware that the reason their boss in a particular time is because the Almighty God chose him or her to be their boss at that time. Wells stresses that obedience will assist employees to use their responsibilities and rights effectively to bring harmony in the organisation. Therefore, it is ethical for an employee to honour his or her superior with obedience and not to accuse them without good evidence.

Wells and Forell's concept of obedience focuses on the worker performing assignments given to him or her and surrendering to regulations of his or her organisation. Their assertions support the proposition of this current research that work ethic is needed among contemporary workers. When trained to be obedient to their employers, the graduates will possess the

character of obedience to enrich their performance because the products of technical and vocational education will react immediately and positively and respectfully to any task asked of them. Skilled workers will obey their leaders well in all their given assignments. This work ethic is significant since some employers are currently complaining that there is little submission to authority today in the Ghanaian work place.

Loyalty at Work

Dag Heward-Mills is the senior pastor of the Lighthouse Chapel International. He has churches worldwide. He organises yearly leadership seminars for Christian leaders. The focus of his presentations are on loyalty of leaders and workers.

Heward-Mills (2001) asserts that the greatest problem of employers is the exhibition of deception and disloyalty by the employees at the work place. He continues that many organisations are destroyed by the attitude of disloyalty than any attitude. He further explains that disloyalty portrays itself in conspiracy of workers, wrong accusations by employees, fault finding and slandering. The inability of employees to be faithful, loyal, and consistent in performing their duties is the greatest killer of organisations. Loyalty demands right attitudes of employees because it is an integral part of their character, and to him, it is a culture. It is a matter of developing an invisible quality of character of doing things. Additionally, he states in his book that qualifications do not impress most managers as much as loyalty does. Therefore, the researcher has the confidence that making Christian work ethics part of the programmes of the PCG's TVET educational system will be of great benefit to the students and the job market.

Christopher (1983) thinks that a loyal employee will find a nice way to inform his or her leaders of challenges he or she may be encountering when appropriate. They will defend their bosses as far as possible and do everything a boss desires of the ideal employee. This loyal worker raises his or her concerns to the leaders of the organisation with respect. This will make them stand out in the organisation as loyal workers. Christopher stresses that a loyal employee makes a great difference to his or her boss.

Honesty at Work

Jennings (2009) indicates that employees are finding it difficult to display high level of integrity in business transactions because they perceive that their superiors are not watching every transaction. Some of them try to perform honestly in the sight of their supervisors and display dishonest attitude off the sight of their supervisors. They are not able to demonstrate the qualities of being honest, truthful, trustworthy, genuine but do misappropriate funds. Woode (2000) remarks that workers are to be honest in fulfilling their responsibilities whether they are in subordinate or managerial positions at their work place. He continues that workers are expected to be honest in all transactions. They need to be honest and to keep to their promises and commitments. Woode emphasizes that workers are accountable in the way they use whatever skills they have in order to do their job well. Besides, employers expect workers to use their skills honestly to meet the needs of the core mandate of the company.

The above discussions point to the fact that honesty is a great ingredient that the Ghanaian worker needs to make him or her a complete competent worker. Therefore, emphasis on the concept of honesty in the

TVET education system of Presbyterian Church of Ghana will enhance the attitude of the practical skill worker.

Hard Work

Bujo (1992) defines hard work as diligence in laboring exhibited when someone puts efforts into doing and completing his or her tasks. That is, using a lot of time effectively and energy wisely to do expected work. Grenz (1997) indicates that being a hard worker does not come naturally. The qualities and characteristics that are associated with good workers are those of consistency and perseverance. Though some might have a predisposition to these traits, it is only through efforts and dedication that you can fully mature into a hard worker, making full use of your potential. Grenz gives ten (10) characteristics of hardworking employees and these are: punctuality, dependability, initiative, flexibility, motivation, priorities, learning, self-reliance, stamina and perseverance.

This researcher is confident that when students of TVET are introduced to the concept of hard work, honesty and loyalty, the graduates of the PCG TVET institutions will work with diligence and be zealous at completing a task. They will become employees with good ethics, tending to work with commitment and diligence. They will see assignments as opportunity to confirm their commitment and support for the development of the company to their superiors. The literature appraised indicates that the attitude hard work is developed in humans through education and constant practice. Such employees are determined to persevere in their works, contribute their best and take advantage of opportunities that their companies offer.

Every employee has the potential to become a hard worker. He or she must embrace disciplined behaviour and high ethical standards. Hard work is one of the traits that a perfect employee should possess. Irrespective of natural intelligence, the employee puts effort into improving his or her capacity to learn and apply facts and skills. Hardworking employees have the opportunity to become successful in life.

Theoretical Review

Swanson (2013) asserts that theories are formulated to explain, predict, and understand phenomena and, in many cases, to challenge and extend existing knowledge. The theoretical framework is the structure that can hold or support a theory of a research study. The theoretical framework introduces and describes the theory that explains why the research problem under study exists.

He continues that the theoretical framework consists of definitions, concepts, reference to relevant scholarly literature and existing theory that is used for a particular study. The theoretical framework must demonstrate an understanding of theories and concepts that are relevant to the topic of the research and that relate to the broader areas of knowledge being considered.

The literature discussed above form the foundation of how the leading scholars and practitioners have conceptualised the technical vocational education and training programmes. The literature discussed have ways that they unite and in ways that they do not. They each add significant perspectives that can be appreciated in conceptualising how technical and vocational education assists the youth to acquire occupational skills.

The Protestant Work Theory

For the purposes of this research, the researcher adopted the Protestant work ethics as the theoretical framework of the study because the theory gives the relationship between Christian work ethics and practical ethics in the work place.

Long (2010) indicates that Christian ethics is a branch of Christian theology that defines virtuous behavior and wrong behavior from a Christian perspective. He claims that Christian work ethics finds its source in diverse means, but it primarily emerges from the biblical narrative. By using the principles, we find in Scripture, Christians can determine the ethical course for any given situation. Blackburn (2001) emphasises that while God's Word may not cover every situation we face throughout our lives, its principles give us the standards by which we must conduct ourselves in those situations where there are no explicit instructions.

Crisp (2005) indicates that practical ethics involves taking general principles of ethics and applying them to specific areas of human life (such as medicine, business organisations, human relationship with the environment).

Crisp assertion communicates that practical ethics is meant to be concerned with essential moral issues facing human beings in our daily lives, such as indiscipline, stealing, bribery, etc in our work places. And how the leadership of the organization develops acceptable ethics to manage the behaviour of the workers in the organisation.

Christian work ethics gives prominence to actions of human beings, both as an individual and as a group, so as to reduce the negative consequences of actions of employers and employees. Christian work ethics is

the theological assessment of human behaviour from a moral perspective of issues in private and public life which are matter of moral judgment. It is the attempt to use Christian values to identify the ethically correct manner of action in a work place.

Protestant work theory shows that Christian ethics has an influence on workers' thought and behaviour. This theory does provide a concrete groundwork upon which to expand Christian ethics and its provision in the technical and vocational education system. The theory identified in the reviewed literature becomes an essential component for assessing the current technical and vocational education system of the Presbyterian Church of Ghana

Moore (1965) indicates that the concept of work ethics is deeply-rooted in Max Weber Protestant idea of work ethic. Scholars and economists have used the idea to explain the economic success of the United States of America and some parts of Europe. Weber identified work as a task that individuals receive from God as was advocated by Martin Luther (1483-1546) and John Calvin (1509-1564). Martin Luther held the perception that people could serve God through their work and should be practiced with diligence (that is ethic). Their philosophies were fundamentally emphasizes on rationality, hard work, and the accumulation of wealth, leading to increased productivity and capital growth.

For the Presbyterian Church of Ghana (PCG), the Protestant ideology has a guiding principle in providing education to young people and Christian service. Since the early 1947, the Presbyterian Church of Ghana is known to have had a concept of training the head, the hand and the heart to function

together for an effective job market. The Ghanaian practical skill orientation culture played a substantial role for the PCG to promote the Protestant philosophy of work. Moore (1965) indicates that the Protestant concept of work which sees work as a given mandate from God must be undertaken with diligence and commitment to please God and to make it to Heaven. Moore further points out that, to nurture the manufacturing and industrial development in the United State of America and Europe, norms such as authority of the management, discipline, punctuality and hard work were introduced to workers. Jung-Kim (2007) specifies that religious values have served as a foundation for the work ethics necessary for the manufacturing and industrial transformation in South Korea.

Similar to other Africa countries, Ghana has a tradition which provides a cultural and institutional basis for the Protestant philosophy of work. Ghanaian traditional values include hard work, loyalty, and appreciation for learning, honesty and humility (Wiredu, 1980).

These Ghanaian values which are similar to Christian values which have to be used to transform the manufacturing and industrial structures to increase productivity. Humility could be modified to organisational subordination, loyalty could be transformed into organisational loyalty, and eagerness to learn can set the platform for motivation for education. Hard work can be associated with working hard in the job market.

Wiredu (1980) states that Ghanaian traditional values were inculcated into Ghanaian apprentices in the informal sector so as to develop, in them (workers in Ghana), good work ethics. This approach shaped honesty, humility, loyalty and respect for co-workers in some of the workers in the

informal manufacturing sector. He continues that these Ghanaian traditional values have led people to develop virtues such as hard work, honesty and commitment to basket weaving, wood carving, and pottery, fishing, blacksmithing and shoe making. In the traditional Ghanaian society, training is holistic, that is, training involves development of one's character as well as the competence of the individual.

Wiredu emphasises that some Ghanaian workers are gradually losing the traditional values that most of them were nurtured with, which is the main reason why this research is relevant to the contemporary Ghanaian community.

Just as the Protestant philosophy had been able to transform America and Western Europe's economy and has become a well-known provision for work ethics, Ghanaian traditional values have influenced standards related to work in Ghana. Christian values are similar to Ghanaian traditional values and can contribute to improve workers behaviour at the workplace. Therefore, the simple theoretical framework is the development of Christian values that are related to work performance and implementation of these Christian values in educational curriculum such as the curriculum of technical and vocational educational institutions. Christian principles had contributed immensely to the design of the secular life of America and Western Europe.

This transformative concept from the theory provides effective technical and vocational career development connection to a large variety of youth. This research was constructed within the theoretical framework of this theory.

The researcher adopted a theory that assisted him to understand the issues of PCG's TVET, explain the issues, critic the current issues of the PCG's TVET, identify the factors to change it and provide practical goals for social transformation of the sector. However, there are two characteristics of the theories of transformation. These are the interpretivist and critical theory.

Schwandt (2007) asserts that interpretivism as a form of social science research grew out of the work of the eighteenth-century German philosopher Immanuel Kant and expanded on by Wilhelm Dilthey, Max Weber and Edmund Husserl. The theory holds that the world is always interpreted through the mind. Glene (2011) indicates that the role of the social scientist then becomes that of reading others' interpretations of some social phenomenon and interpreting themselves, other's actions and intentions. They have the goal of understanding human ideas, actions, and interactions in specific contexts or in terms of wider culture. She further observes that interpretivist theory describes a world in which reality is socially constructed, complex and ever changing. And what is important is how people interpret and make meanings of objects, events, actions and perceptions. The theory that the research used was critical theory, because the theory assisted this researcher to assess, critique and transform conditions of the Presbyterian Church of Ghana's Technical and Vocational Institutions.

Critical Theory

Horkheimer (1972) asserts that critical theory stresses the reflective assessments and critique of society and culture by applying knowledge from the social sciences and the humanities. As a term, critical theory first originated in sociology and political philosophy.

He further postulates that, in sociology and political philosophy, the term critical theory describes the neo-Marxist philosophy of the Frankfurt School, which was developed in Germany in the 1930s. The Frankfurt theorist, Max Horkheimer described a theory as critical in so far as it seeks to liberate human beings from the circumstances that dominate their activities. Frankfurt theorists drew on the critical methods of Karl Marx and Sigmund Freud.

Horkheimer states that critical theory is adequate only if it meets three criteria: it must be explanatory, practical, and normative, all at the same time. That is, it must explain what is wrong with current social reality, identify the actors to change it, and provide both clear norms for criticism and achievable practical goals for social transformation.

The research has a goal of interpreting the social activities of the Presbyterian Church of Ghana from the perspectives of those who work in its technical and vocational educational institutions to empower the youth to gain employable skills. It follows that the research methods include interacting with people in their social context (that is the church's technical and vocational institutions) and talking with them about their perceptions concerning the inculcation of Christian work ethics by the Presbyterian Church of Ghana in its technical and vocational institutions. It also involves observing the activities of the selected technical and vocational institutions and asking questions for clarifications and for in-depth information.

The researcher traced sampled graduates of the selected technical and vocational institutions to find out how they are participating in the job market. This assisted the researcher to get information from the graduates and their

employers. Then recommendations were offered on how things should be done based on the research findings.

The research fills in the gap of assessing the contributions of the Presbyterian Church of Ghana in providing technical and vocational education from the perspective of Christian work ethics. Having discussed the concepts and theories underpinning the study, the following section look at other studies related to technical and vocational education in Ghana.

Empirical Review

This section reviews scientific research undertaken on the subject matter of technical and vocational education by other academics around the globe that relate to the main concerns of this thesis. The section is, thus, very relevant for putting the current thesis into proper perspective. Specifically, the review of the empirical studies is based on two themes: studies on technical and vocational education around the globe and in Ghana.

Studies on Technical and Vocational Education around the Globe

The significance of technical and vocational education and training for development and attainment of national agenda has called for the attention of experts in not only the academia but organisations and governments. Indeed, with respect to the academia especially, a number of works exist on the subject matter (Cinar, Dongel, & Sogutlu, 2009; Goel, n.d; Jabbari, 2015; der Mauer, Hollander, Huifen, Hunter, Isenbugel, Kohonick, Matveeva & Wolfe, 2004; Milio, Garnizova & Shkreli, 2014; Yasin, Nur, Ridzwan, Ashikin & Bekri, 2013). For example, in India, Goel (n.d) expounds on the nature of technical and vocational education and training in India in respect of the sustainable

development goals. Being a non-empirical paper, Goel's (n.d) main argument is that India needs flexible education and training system to provide the foundation for learning, and for the development of required competencies as means of achieving lifelong learning.

In contrast, Jabbari (2015) whose main motivation relates to unearthing the technical educations required in industries, undertakes a study to determine the technical and vocational educational courses required by dairy production and edible oil production industries. To achieve the above, Jabbari (2015) adopts questionnaires and samples four (4) dairy and cooking oil producing companies and 198 respondents in the Tehran Province of Iran. For the analysis, he uses one sample T-test scores and concludes that technical and operation courses as well as safety and health courses are the technical and vocational education courses needed by the companies in the identified region.

More related to Jabbari's (2015) study above, Cinar, Dongel and Sogutlu's (2009) main objective in undertaking their research centres on providing "data and information about the education system in respect to the responsiveness of vocational and technical teacher education in Turkey" (p. 160). In addition to surveying members of the Higher Education Council and the Ministry of Vocational Education, Cinar et al. (2009) also report to consult a wide extant of literature to profess that the required theoretical and research base likewise the related connections with practice to initiate a long-term systemic change appears to be absent at most college and university levels. Thus, they recommend a rebuilding of the capacity of schools and universities.

Although Milio, Garnizova and Shkreli's (2014) study, like the two above, also focuses on an Asian and Pacific country, Myanmar, they seem to

bring a different perspective to the discussions. Unlike Jabbari (2015), for example, they adopt a qualitative study approach in their quest to find out the involvement of private industries and businesses in the TVET system together with the role of private TVET providers. After analysis, they find that Myanmar's TVET system is supply-driven rather than demand-driven which is as a result of constant consultation with entrepreneurs, business associations and chambers of commerce.

While it can be recognised that most of the works highlighted above usually centre on Asia, der Mauer et al. (2004), being a publication of UNESCO-UNEVOC International Centre, deviates from the norm and bring on a more global perspective. Using case study approach as the main research approach and focusing on many selected countries around the globe, der Mauer et al. (2004) sought to explore several issues including technical and vocational education and training for employment in the context of sustainable development, and stewardship or apprenticeship.

Yet, among the works cited for the discussions in this section, it is Yasin et al's (2013) that seem to provide a more profound analysis of the various studies surrounding technical and vocational education and training in the world. By undertaking a meta-analysis, they sought to underscore the current trends in technical and vocational education research, surveying, according to them, a variety of relevant peer reviewed professional journals. The findings which show three main areas of apprenticeship, measurement and evaluation and the use of Information and Communication Technology in TVET as the current trends are very crucial for this study. Clearly, one identifies that the subject matter of the inculcation of work ethics in TVET

institutions' curriculum appears to be missing in the current thoughts of researchers around the globe. Since these studies are outside the scope of the Ghanaian context, the next topic brings the arguments more specifically to the Ghanaian context to identify the gaps in the literature so as to provide a more solid ground for my study.

Studies Related to Technical and Vocational Education in Ghana

Akyeampong (2014) and Minichino (2016) have concluded that technical and vocational education should be tailored to the practical skills development and interests of the individual. Their expectation is that by enhancing the programmes in the technical and vocational education, students will develop the capacity and ability to use contemporary technique to function effectively in any 21st century company. Their interest is the development of the employable skills, but not the molding of the character of the students.

Appiah (2013) and Hiebert and Borgen (2002) also indicate that, if Ghana wants to enhance the provision of technical and vocational education, then, there is the need to operate career guidance in technical and vocational educational institutions. Their study is focused on providing career guidance and counseling to assist students to gain access to a diverse knowledge of occupations and reduce unrealistic career aspirations among the youth.

Arthur-Mensah and Alagaraja (2013) and Boateng (2012) point out that leadership has a role in the transformation of technical vocational education and training in Ghana. They think that the country should provide leadership programmes for current leaders of technical vocational education and training. According to them, this will assist the leaders to acquire

leadership skills to lead vocational educational programmes, initiate reform efforts and bring change in the country's TVET sector.

However, existing suggestions and recommendations for dealing with challenges give little or no attention to the role of churches in the provision of TVET education in Ghana. More particularly, none of the recommendations considers the contribution that Christian work ethics can make towards improving TVET, especially in the churches' own institutions. The literature reviewed focused on the definition of technical and vocational education, enhancing the quality of TVET programmes in Ghana, providing career guidance in technical and vocational institutions, and improving the competency of the leadership of the technical and vocational education in Ghana. Thus, there is a research gap in relation to the focus on instilling work ethics in students.

Conclusion

From the above discussions, it has become clear that, if the students of the Presbyterian Church of Ghana's technical and vocational education are developed along with the concept of Christian work ethics, they may acquire both competence and good character values.

This is necessary to develop comprehensive technical and vocational education that will produce graduates with competence and discipline, rather than graduates with only competency. The researcher's objective is limited to uncovering the benefits of Christian work ethics in the provision of technical and vocational education in Ghana while acknowledging that the courses being offered to students in technical and vocational education assist them to acquire theoretical knowledge and practical skills. The dominant role of work

ethics in contemporary occupational life is the adequate reason for this study. Introducing students to good work ethics will help in the development and application of practical ethical principles. Work ethics are the principal means through which employees can exercise their profession and it is, therefore, motivation for workers.

As society is dynamic, changes are bound to occur frequently in aspects of the society which include the work place. These changes affect the way workers live, and the way they work at their work places. The only way employees can respond effectively to corrupt challenges in the work place is for them to be motivated towards good work ethics. These work ethics require employees to be committed workers and work towards excellence in the tasks that their hands find to do.

The behaviour of employees in the work place is one of the key components for an organisation's productivity. Therefore, the Presbyterian Church of Ghana introducing an educational policy which seeks to provide work ethics in addition to the provision of technical and vocational education in Ghana will serve a great purpose of orienting students towards good ethical practices at work.

The empirical literature reviewed indicate that there have been works done on the definition towards technical and vocational education, the enhancement of the quality of technical and vocational education provided in Ghana, the provision of technical and vocational education by Presbyterian Church of Ghana, the provision of career guidance in technical and vocational institutions, and the improvement of the competency of the leadership of the technical and vocational education in Ghana. However, this research is being

done to assess the contributions of the Presbyterian Church of Ghana in providing technical and vocational education from the perspective of Christian work ethics in contemporary Ghana.

Methodology of the Research

This section presents the methodological procedures followed to conduct the study. It specifies the overview of the setting of the research methodology as a case study and the justification for its choice. This section presents the reasons for using qualitative approach. It offers a precise set of assumptions and methods of social research. It deals with the population of the study, sampling and sampling procedure, and data collecting procedure; instruments, data presentation and data analysis procedure.

This approach allowed the researcher to take information from different Technical and Vocational Institutions of the Presbyterian Church of Ghana (Ramseyer Technical and Vocational Institute and Presbyterian Vocational Institute) for analysis, for correlations and to present the research findings.

Charmaz (2006) indicates that qualitative research methodology is appropriate for dealing with common quality assurance and enhancements, capturing individual outcomes, process studies and implementation of evaluation. He overs that qualitative findings are used to deal with real problem, support concrete decision making and to improve programmes. Qualitative research methodology gives the researcher the deep in-sight of an organisation or any event under research.

Qualitative research methodology aids the researcher in understanding the structure, activities and patterns of perceptions among the selected

institutes. The researcher used qualitative research approach when he observed the activities of the selected technical and vocational institutions in order to gain deep insight of their activities. The researcher perceives that the respondents' feelings, perceptions and thoughts are the crucial drivers for making decisions and transforming the PCG's TVET sector. The qualitative research methodology assisted the researcher also to develop his social settings data. Creswell and Clark (2011) opine that qualitative method is especially useful in understanding variables, relationships and contradictions of research findings. The study employed a more qualitative oriented approach. Interviews were organised with all the stakeholders involved: governmental agencies responsible for youth development (National Youth Authority, Council for Technical and Vocational Education and Training, and Ministry of Education), and the directors and leaders of the department responsible for technical and vocational education in the Presbyterian Church of Ghana. Wisdom and Creswell (2013) express that qualitative methodology reflect respondents' point of view and the method gives a voice to studied respondents and ensure that study findings are grounded in respondents' views, experiences and observations.

Study Design

Gay (1987) describes the study design as the outline for conducting the research in such an approach that greatest control will be exercised over factors that could interfere with the validity of the study results. He holds that it is the researcher's overall plan for obtaining answers to the study questions.

The research is designed as a case study. The Presbyterian Church of Ghana is selected because the Church has an educational policy which seeks to

provide work ethics in their technical and vocational institutions. The Presbyterian Church of Ghana is involved in technical vocational education and training among the youth and the head office is willing to collaborate in providing data.

Population

Ary (1972) indicates that a population of a research consists of the entire subject that the researcher wants to study. He is of the conviction that due to the large sizes of the populations; researchers often cannot test every individual, object or event in the population because it is too expensive and time consuming. This is the reason why researchers rely on sampling techniques. A sample is a subset of the population. Ary stresses further that a target population comprises all the possible cases (persons, objects and events) that constitute a known whole.

The population of this study is the Presbyterian Church of Ghana. The target population include the leaders in charge of the technical and vocational unit of the Presbyterian Church of Ghana, graduates of the Presbyterian Church of Ghana's technical and vocational education and continuing students of the Presbyterian Church of Ghana's technical and vocational education.

The Presbyterian Church of Ghana operates six (6) Technical and Vocational Institutes throughout the country. Two of the Technical and Vocational Institutes (Ramseyer Technical and Vocational Institute, Kumasi and Presbyterian Vocational Institute, Accra) will be used by the researcher for the purposes of observation and data collection. The two institutions were chosen because they were the Technical and Vocational Institutions of the

Presbyterian Church of Ghana that were in full service at the period of the research.

Sample and Sampling Procedure

Gay (1987) describes sampling as the process of selecting a group of subjects for a study in such a way that the individuals represent the larger group from which they were selected. He holds that the main function of the sample is to allow the researcher to conduct the study on individuals from the population so that results of the study can be used to derive conclusions that will apply to the entire population. Gay states further that the population gives the sample, and then it takes conclusions from the results obtained from the sample.

The sample size of this study is nineteen (19). The researcher adopted purposive sampling to engage respondents. Baker (1988) defines purposive sampling as a form of non-probability sampling in which the subjects selected meet the study's need. The researcher used the purposive sample because he engaged respondents he thought will meet the needs of the study, as the following tables clarify.

The Presbyterian Church of Ghana runs her youth development programmes through the Department of Development and Social Services. The researcher distributed questionnaires to the directors, teachers, continuing students and graduates of the PCG's technical and vocational institutions selected for the study. Three (3) directors, three (3) teachers, three (3) graduates and three (3) continuing students of the PCG's technical and vocational institutions served as respondents for the study. The total respondents from the Presbyterian Church of Ghana were twelve (12).

In other to acquire general information about the technical and vocational education in the Country, the Government Agencies responsible for technical and vocational education were contacted. They were: the Ministry of Education, National Youth Authority and Council for Technical and Vocational Education and Training.

Questionnaires and interviews were administered to the following officials: the Director of Ministry of Education (1); the Director (1) and the Deputy Director of Council for Technical Vocational Education and Training (1); the Chief Executive of National Youth Authority (1). The total population of respondents from the Government Agencies was four (4).

Finally, three of the respondents were external consultants comprising two (2) career development consultants and one (1) parent

The total respondents that the researcher engaged were nineteen (19).

Instrument

Ary (1972) states that a research instrument is what the researcher uses to collect the information for a study. It assists researchers to keep track of what they observe and how to report it. He continues that it must be both valid and precise.

Primary data was gathered mainly through questionnaires and interviews with all the stakeholders. Questionnaires were administered as a first contact to explore the awareness of the key players about the effectiveness of their Christian work ethic concept in addition to providing technical and vocational education in Ghana. The main instrument was the interview because the researcher wanted to have a deeper insight about the Presbyterian Church of Ghana's educational policy, and whether the PCG has

been successful in implementing the Christian work ethic concept. The interview guide comprised questions about the Church's educational policy; strategies being used to implement the Presbyterian Church of Ghana's Christian work ethic concept in their technical and vocational education institutions to assist the youth to acquire theoretical knowledge, practical skills and good work ethics.

Secondary sources included published and unpublished documents. The researcher used articles, books and archival materials.

Questionnaire and Interview Guide Development

The questionnaires were compiled and discussed with the researcher's two supervisors, career development consultants and stakeholders of youth development. Changes suggested by these persons were effected.

A pilot study was conducted with three (3) leaders from different Technical and Vocational Institutions. The researcher used the purposive sample because he engaged heads of institutions he thought will meet the needs of the study. These three (3) leaders did not participate in the actual study. The three (3) leaders managed to complete the questionnaire and participated in an interview. The leaders showed their understanding of the questions.

Data Collection Procedure

Gay (1987) is of the view that data is the information acquired during the course of a study. In this study, questionnaires, interviews and observation were used to gather data relevant to the study's objectives and research questions. Gay describes questionnaire as the method of gathering information from respondents about knowledge and beliefs.

The questionnaires in-depth interviews, observation, document analysis and focus group interview were designed to gather information from respondents about their knowledge regarding the emphasis of the Christian work ethics in the Technical and Vocational Institutions of the Presbyterian Church of Ghana.

Letters were collected from the Department of Religion and Human Values of the University of Cape Coast to the selected institutions for the needed assistance. The head office of the selected institutions guided the researcher to the departments which were responsible for the needed information. After administering the questionnaire, interviews were conducted in different places, and at different times to meet the respondent's schedules.

Interviews were preceded by repeated visits to the different sites; such as the Presbyterian Vocational Institute, Accra, Ramseyer Technical and Vocational Institute, Kumasi for a direct interaction with all the people involved (leaders; trainers; trainees). The researcher visited each institution four (4) times and on each visit the researcher spent four hours to enable him get adequate information from the people involved. Some of the respondents were interviewed on the telephone because they had busy schedules. The entire process was completed in three (3) years, from September 2015 to June 2018.

Data Analysis

The researcher used a system that assisted him to analyse the data objectively and efficiently. The data gathered through interviews in a particular day were saved on a pen drive before the next interview was done. The notes were arranged according to institutions, people and events and by

ideas. Later, they were classified under different headings or themes. For this purpose, index cards were used.

Data collected through questionnaires were coded to identify the variables. The classified data were linked with the research questions to ascertain the research findings.

Organisation of the Study

The research is organised into five chapters. Chapter one deals with the introductory issues such as the background to the study, statement of the problem, research questions and objectives, significance of the study, literature review, theoretical framework and methodology. Chapter two offers a brief historical perspective of the development of Technical Vocational Education and Training in Ghana. Chapter three deals with the Presentation of Data collected through interviews, observations and questionnaires. Chapter four presents a theological reflection on work ethics followed by analysis of the Data. Chapter five provides a summing, the conclusion and recommendations to the entire study.

CHAPTER TWO

BRIEF HISTORICAL PERSPECTIVE OF TECHNICAL AND VOCATIONAL CAREER DEVELOPMENT IN GHANA

Introduction

This chapter presents a brief historical perspective of Technical and Vocational career development and the types of services initiated by the government of Ghana from 1922 to 2014. Specifically, it takes a look at the demography of Ghana and traces the history of technical and vocational career development programmes in Ghana, highlighting the policies and approaches as well as the objectives of TVET. It also Identifies programmes of technical and vocational career development in Ghana.

The Demography of Ghana

This section describes the conditions and a general view of Ghana's population. The demographic features of this research include the population of Ghana, ethnicity, educational level, and religious affiliations, characteristics of age structure and sex statistics and citizenship.

The Republic of Ghana achieved its independence from British rule on March 6th, 1957 and became a sovereign state in the British Commonwealth of Nations on July 1st, 1960. The political and administrative capital of Ghana is Accra, where the head office of the Presbyterian Church of Ghana is currently located. The structure of the economy has not moved from agriculture to manufacturing economy. Agriculture, mining and retail trading are still the most important areas of economic activities. Greater part of the working population in Ghana is in the informal sector, which is largely self-

employed. And most of the youth are engaged in artisan professions (Ghana Demographic and Health Survey 2010).

Population Statistics

Ghana statistical service (2010) points out that Ghana's population is approximately 24,209,153. The Females constitute 50.5% and Male 49.5% of the population. Ghana's annual population rate is pegged at 2.5%. Languages spoken include: English (official), Akan, Moshi-Dagomba, Ewe, and Ga (the last four being major local languages spoken).

Ghana Statistical Service (GSS) communicates that Ghana's population is divided into 75 ethnic groups. The most densely populated parts of the country are the coastal areas, the Ashanti region, and the two principal cities, Accra and Kumasi. 70% of the population lives in the southern half of the country. The copious people are the coastal Fanti and the Ashanti who live in the central Ghana. Greater Accra Region is occupied by the Ga-Adangbe and Moshi-Dagomba and the Gonjas in the Northern Region are the ones mostly involved in migration. The literacy rate is 71.5% of the total population, with 78.3% for males and 65.3% for females.

The statistics of the ethnic groups are as follows: the Akan 47.5%, Mole-Dagbon 16.6%, Ewe 13.9%, Ga-Dangme 7.4%, Gurma 5.7%, Guan 3.7%, Grusi 2.5%, Mande-Busanga 2.7%. The Ghanaian communities express themselves in different languages. The languages spoken and their percentages are as follows: Asante 14.8%, Ewe 12.7%, Fante 9.9%, Brong 4.6%, Dagomba 4.3%, Dangme 4.3%, Dagarte (Dagaba) 3.7%, Akyem 3.4%, Ga 3.4%, Akuapem 2.9%, other (includes English as official language) 36.1%.

The research will, however, focus on the PCG's TVET institutions within Accra and Kumasi.

Religions Affiliations

The religious affiliations give the religious characteristics of the people of Ghana. The statistics is as follows: Christians 71.2% (Pentecostals/Charismatics 28.3%, Protestants 18.4%, Catholics 13.1%, other 11.4%), Muslims 17.6%, traditionalists 5.2%, others 0.8%, and none 5.2%, (Ghana statistical service, 2010). The statistics presented indicates that the average Ghanaian is religious and belongs to or holds some religious values which can be used to assist him or her to become a productive worker.

Characteristics of Age Structure and Sex Ratio

The Ghana Statistical Service (2010) gives the following as the age structure and sex ratio of Ghanaians:

0–14 years: 22.8% (male 2,362,094/female 2,208,178)

15–24 years: 28.9% (male 2,360,293/female 2,382,573)

25–54 years: 42.4% (male 4,120,921/female 4,363,889)

55–64 years: 5.9% (male 577,431/female 610,716)

The research interest is with persons who fall between 15-24 years who constitute 28.9% of the age statistics. This is the group that usually seek admission into the Technical and Vocational Institutions.

The National Population Council (NPC) report (2010) indicates that, as at 2010, Accra had a population of 4,010,054 and Kumasi had a population of 4,780,380. The research was done within the two (2) regions in Ghana, namely: Ashanti and Greater Accra. The next subsection present profiles of

Greater Accra and Ashanti regions. This is done to give an insight about the two regions that data will be collected from.

Profile of Kumasi

Asamoah (2010) indicates that the capital city of the Ashanti region is Kumasi. Kumasi is one of the historical centers in Ghana. The Ashanti Region is located in Southern Ghana and occupies a total land surface of 24,389 km² (9,417 sq. mi) or 10.2 percent of the total land area of Ghana. In terms of population, however, it is the most populated region with a population of 4,780,380 in 2010, accounting for 19.1 percent of Ghana's total population. The Ashanti land is known for its major gold bars and cocoa production. Ashanti Region shares boundaries with four of the ten (10) political regions in Ghana, namely: Brong-Ahafo Region in the North, Eastern Region in the East, Central Region in the South and Western Region in the South-West. Ashanti Region is divided into twenty- seven (27) districts, each headed by a District Chief Executive (DCE).

Asamoah states that the people in Kumasi hold high the tradition of their forefathers and fuse it with modernism. The city is the business center of the Ashanti Region. The city hosts the palace of the king of the Ashanti people. The Northern part of the city hosts the Manhyia Palace, the seat of the king of Ashanti and membership of the royal family. Courtrooms are found in the palace where issues dealing with the customs are discussed by the traditional council of the Ashanti Region. The palace hosts the golden stool which is believed, by the people, to be the soul of the Ashanti people. The golden stool is brought out only on special occasions. It is believed to be sacred to the point that not even their kings are permitted to sit on it. The

region is surrounded by green hills and vibrant market centers within the region.

Asamoah continues that Kumasi hosts a cultural center which is approximately ten (10) minutes' walk, west of the central market, a museum of Ashanti history, a library, crafts shops, a zoo and an exhibition hall. The Ashanti people practice varieties of traditional dancing and drumming which often communicates message to the people gathered at a particular programme.

He asserts further that the major occupations of the people include gold smiting, wood carving, cloth printing, pottery, kente weaving and commercial driving. The people are practical skills-oriented in their career choices.

Profile of Greater Accra

Shorter (2015) asserts that, before 1960, Greater Accra Region which was by then referred to as Accra Capital District was geographically and legally part of the Eastern Region. He states that the local government Minister administrated the Accra Capital District separately. Greater Accra Region was created on 23rd July 1982 under PNDC Law 26 as a legally separate region to include the Ada local council area. Greater Accra is managed by the traditional and political authorities. The traditional level of administration of the region is through a network of local governance dealing with purely traditional affairs concerning customs and land administration, while the political authority operates along the platforms of law, order and decentralised government machinery.

Shorter continues that the Greater Accra Region is the smallest of the ten (10) administrative regions in terms of area, occupying a total land surface

of 3,245 square kilometers or 1.4 percent of the total land area of Ghana. In terms of population, however, it is the second most populated region, after the Ashanti Region, with a population of 4,010,054 in 2010, accounting for 15.4 per cent of Ghana's total population. Management of Accra is done through the local government system that derives its authority from the 1992 Constitution of Ghana and the Local Government Act 1993 (Act 462).

Shorter again points out that the local government system forms the basis for the political administration of the Greater Accra Region. The Region comprises five (5) districts and they are Ga East District, Ga West District, Dangme East District, Dangme West District, Tema Metropolitan Area, and Accra Metropolitan Area. Each of the Districts, Municipals or the Metropolitan Areas are administered by a Chief Executive (CE), representing central government but deriving authority from an assembly headed by a presiding member elected from among the assembly members themselves. Two-thirds of the assembly members are elected through local elections, while the remaining one-third is appointed by Government. The Assemblies have wide ranging social, economic and legislative jurisdiction over their respective local authority areas, but there is a Regional Coordinating Council (RCC) to coordinate and monitor the activities of these Assemblies.

The Regional Coordinating Council, which is headed by the Regional Minister, has the following membership:

- i. Regional Minister and her Deputies,
- ii. The Presiding Member and the Chief Executive from each Assembly in the Region,
- iii. Two Chiefs from the Regional House of Chiefs,

- iv. The Regional Heads of decentralised Departments in the Region as members without voting rights.

The Regional Coordinating Director is the Secretary to the Regional Coordinating Council.

Shorter stresses further that Greater Accra hosts different ethnic groups. Among the ethnic groups are the Akan comprising 39.8%, Ga-Dangme 29.7% and Ewe 18%. However, the Ga ethnic group constitutes the largest single ethnic group in the Region. The Gas constitute 18.9% of the Region's population. The people living in the region belong to different religious affiliations. The religions practiced in the region include Christianity, Islam, and African indigenous religion. Islam constitutes 10.2%, indigenous religion constitutes 1.4%, people who profess no religion constitute 4.6%, and Christianity which has the largest group constitutes 83.0%.

Shorter is of the view that the coastline of the region is approximately 225 kilometers, extending from Kokrobite in the west to Ada in the east. Greater Accra Region is comparatively dry because it falls within the dry coastal equatorial climatic zone, with temperatures alternating between 20° and 30° celsius and an annual rainfall alternating from 635 mm along the coast to 1,140 mm. in the northern parts. The region experiences two (2) rainfall seasons, notably, April-June and September-October. The first season is identified with the major cropping season in the Greater Accra Region. It has not been linked with any major natural mineral resources, it is only granite, clay and salt that have been linked with the region. Volta and River Densu are the two main rivers that flow through Greater Accra. Besides these rivers, there are only streams that flow mostly from the Akwapim ridge into the sea in

Accra through the various lagoons. The reason for the above is that Greater Accra is bordered on the south by the Gulf of Guinea.

Shorter indicates further that the region has always experienced rapid population growth due to migration of people from the other regions. Apart from migrants from the other regions in Ghana, there are other migrants from other Africa countries, Europe, Asia and America living in the region. The Accra Metropolitan Assembly (AMA) is the most urbanised district in the region, followed by Tema, Dangme West and Dangme East in that order. As a metropolis, the entire AMA is urban, while only eighteen percent (18%) of the population in Dangme East live in urban areas. The people in the region are engaged effectively in occupational activities.

Addo (1972) points out that two different patterns of occupations characterise the region. These are sales workers and general workers. The occupational structure of the region shows that the people are engaged in sales and services jobs, production services and equipment operators. It hosts professional and technical workers who are contributing to the Ghanaian economy. Others are involved in agricultural, animal husbandry, forestry and fishing.

Addo continues that an important aspect of the social and demographic changes which have taken place in Ghana during these years is the rapid growth of towns and cities. This is posing serious challenges which include lack of employment opportunities for the youth. His interest relates to the fact that the rate of employment expansion has never matched the rate of growth of the labour force, which has resulted in the unemployment and underemployment situation in the country. Additionally, Addo foregrounds

that the social background of some of the young people has affected their development, knowledge of basic skills, and parental financial status. Because of the challenges mentioned above, the greater part of the youth in Ghana can only find temporary jobs.

A Brief Historical Perspective of the Development of Technical and Vocational Education

Archer (2005) defines education as a way of transmitting, conserving and renewing the culture of a society. He explains further that education is concerned with the acquisition of values and skills and the development of attitudes and interest. This emphasises that the educational system of a country should produce knowledge, skills and attitudes to make the country's citizens beneficial to the development of the nation. Annor (2005) stresses that Ghana as a society had a way of manufacturing artifacts before the arrival of the missionaries. The people used the digging sticks, weave baskets and lay bricks, developed animal hunting tools, and mold their pots. Daksa (2013) states that this condition describes the historical beginning of technical vocational education and training in Ghana.

The definitions above indicate that education develops theoretical knowledge, practical skills and the character of the beneficiaries. Further reflection on the definition points to the fact that education recognises talents, provides theoretical knowledge, and develops practical skills and the character of the individuals to meet the country's job market needs. Ghana's education system has gone through levels of structural changes to help equip the nation's workforce since the time of the missionaries and the colonial master (Britain). The Ghanaian population continues to grow day by day and issues of the

demand of the job market has become more complex, especially with the technical workforce. Therefore, the educational system has an obligation to bring solutions to our current technical workforce challenges, which is the focus of the study.

Akplu (2009) indicates that historical evidence around the world shows that while natural resources matter, human resources matter more in determining how societies and nations develop. Money, materials, tools, equipment, food items, clothes, building and all the artifacts around us are the products of human resources which comprise the knowledge, skills, and work attitudes that enable people to produce goods and services. He thinks that behind every human artifact is the hand of some artisan, craftsperson or skilled person who is able to work materials into desired forms. Akplu's assertions point to the fact that TVET has a great role to play in the social and economic development of our nation, Ghana because technical and vocational education is the main sector of human resource development responsible for the production of skilled professionals, technicians, and artisans in a wide variety of fields.

The history of technical and vocational career development in Ghana cannot be mapped out in isolation but within the development of education in Ghana. Annor (2005) asserts that, before the missionaries arrived in Ghana, the indigenous people were practicing educational systems which assisted the youth to acquire skills from the elders in the community. According to him, the educational system was developed around technical and vocational skills which included pottery, blacksmithing, farming, hunting and carving. The

skills were acquired through observation, imitation and direct instructions from the elder trainer (the master).

According to the UNESCO report (1984), the missionaries introduced an organised form of technical and vocational skills training to the people of Ghana over a century ago. By the close of 1922, four technical and vocational educational centers had been established by the missionaries in the Ashanti, Eastern, Greater Accra and Central Regions. The courses that the technical and vocational training centers offered include woodwork, metalwork and brickwork because they were well thought out to be the most fundamental if the quality of life of the indigenous people was to be improved.

Budu-Smith (2009) asserts that the concept of formalising technical and vocational education came as Ghana was preparing for independence in the 1950s. This became significant because there was the need to develop technically skilled manpower for Ghana's development after independence. The expectation was that a technically skilled workforce would be produced by the technical and vocational education system to meet the demand of the industries and commercial enterprises that were to be established for Ghana's socio-economic development.

Budu-Smith further asserts that, from independence up to the 1960's and early 1970's, technical vocational education and training was given high profile by the various governments, but, from the late 1970's, little attention has been given to it, even to the point of total neglect. Confirming Budu-Smith's assertion, McKinsey Global Institute (2010) affirms that, during the 1950's, technical and vocational skills development (TVSD) became popular with many African countries, especially Ghana, as a way to ease the problem

of youth unemployment. With Ghana then preparing for independence, it was felt that it would be necessary to develop technically skilled manpower for Ghana's development after independence. It was in recognition of this fact that the Government of Ghana in cooperation with the United Nations Development Programme (UNDP), established the National Vocational Training Institute (NVTI). The National Vocational Training Institute's core objective was to organise apprenticeship training and develop training standards and trade testing to supplement the efforts of the Ghana Education Service (GES) (UNESCO, 1984).

Additionally, Budu-Smith (2009) indicates that, in 1951, the Acceleration Development Plan for Education (ADPE), introduced by the Government of Gold Coast (Ghana), gave technical vocational education and training (TVET) its first boost. Some of the existing trade schools established during colonial times were upgraded to Technical Institutes and new institutes were also established. Teachers were recruited from industry, and curriculum was improved to meet the envisaged skilled manpower needs of the country. The then Government established a Department of Technical Education as an autonomous agency for TVET under the Ministry of Education (MoE). A Chief Technical Education Officer was employed by the Ministry of Education who was exclusively responsible for technical and vocational education (Annor, 2005). Budu-Smith (2009), quoting from Asamoah's (2005) report to the UNESCO, says that it was done to ensure the accelerated growth and extension of technical and vocational education.

The endorsement of the Education Act of 1961 gave technical education another facelift. The Government of Ghana in 1960 invited Roland

Russel, an eminent engineer and technical educationist from England to study and advise it on the state of Ghana's technical vocational and educational structure as well as how to improve it. Budu-Smith (2009) continues that Roland Russel's recommendation included upgrading some of the Technical and Vocational Institutes into Polytechnics to train technicians and other high-level technical personnel to meet the needs of the industries that were developing in Ghana. Therefore, three of the Technical Institutes; Accra, Kumasi and Takoradi Technical Institutes were upgraded to Polytechnic status in 1963/64. The Technical Institutions were to be equipped with requisite resources to enable them operate as polytechnics. The Government of Ghana showed a high level of commitment to technical education to make it succeed.

Afeti, Baffour-Awuah, and Budu-Smith (2003) stress further that the change in government in 1966 hindered the smooth development of the technical vocational education and training programme. From 1966 till 1980's when the country experienced the beginning of Education Reforms, technical vocational education and training declined. The office of the chief technical education officer in the Ministry of Education was eliminated. In 1970, the Ministry of Education was restructured for effective delivery, and it was during this period that the technical vocational education and training sub-sector was reduced to a Division and placed under the Director-General of the Ghana Teaching Service which later became the Ghana Education Service (GES). Afeti, Baffour-Awuah, and Budu-Smith continued that at this time, the Polytechnics had increased in number to six (6) and they continually served the communities as post-secondary technical institutions alongside the

Technical Institutes with the Director for Technical and Vocational Education Division of the Ghana Education Service (GES) as the supervisor.

However, in the 1980s, budgetary pressures resulted in many countries reducing the share of government's budgets for public education, including formal TVET. Studies on the rate of returns showed that returns to general education were higher than returns to technical and vocational education, and this also undermined much external support for technical and vocational education, (McKinsey Global Institute, 2010). Budu-Smith (2009) states that Ghana's Educational Reforms of 1987 neglected the technical vocational education and training sub-sector at the pre-tertiary level, and technical and vocational institutes which train persons for direct employment were left out.

Afeti (2005) confirms that the education reforms which started in 1987 overlooked the technical and vocational institutes where the youth are prepared for the demands of the world of work. He sees this as a serious deficit in the 1987 Education Reform. He points out further that the technical vocational education and training directorate of GES was later reduced to a Unit and made part of the Director-General's office in 1992. This initiative lessened the status of technical vocational education and training in the Ghana Education Service and within the Ministry of Education. Such actions affected the delivery of funds for new equipment and materials for training in the Polytechnics and Technical Institutes. Afeti, Baffour-Awuah, and Budu-Smith (2003) state that it took the intervention of the Association of Principals of Technical Institutes (APTI) to reinstate TVET to a divisional status with a director as its head in the GES in 1994.

In the meantime, the education reforms at the tertiary level paved way for the six (6) Polytechnics to be raised to the tertiary position in view of PNDC Law 321 of 1992. The six (6) Polytechnics were later expanded to ten (10) with the motive that each region should have one Polytechnic. Technical education has also been the bedrock of the Ghanaian workforce. The White Paper of the Government of Ghana on the reforms to the tertiary education in 1991 identified the role that the Polytechnics should play in developing the skilled manpower that Ghana needs for developing as a middle-income economy (Government of Ghana, 1992).

This suggests that the Polytechnics have a unique and significant role to play in the middle level manpower development, in applying science and technology, industry, commerce, secretarial and accounting practice, fine arts, social services and communication practices. It is thus, expected that each programme will offer the complete cycle of technical education and also offer a capacity for higher-level technical training and practical research. As the Polytechnics status changed, they were detached from the supervision of Ghana Education Service (GES) and positioned under the National Council for Tertiary Education (NCTE). National Council for Tertiary Education is the body which supervises the activities of the Universities and other Tertiary Institutions (Effah, 2005).

Asare-Boadu (2016) states that the former President, John Dramani Mahama, on the 8th of April 2015, launched in Takoradi, the move to convert the polytechnics into technical universities. The take-off commenced in the 2016/2017 academic year with eight institutions that passed the conversion criteria having been converted. The institutions are the Cape Coast, Takoradi,

Kumasi, and Accra, Tamale, Ho, Koforidua and Sunyani polytechnics. According to Asare-Boadu, the upgrading of the polytechnics into technical universities have great benefits to the provision of technical and vocational education and training in Ghana. He gave the following as the benefits:

- a. The technical universities will offer technical and vocational students a comprehensive set of skills and experiences to participate effectively in the job market.
- b. The technical universities will offer different fields of study that assures huge job market opportunities to the technical and vocational graduates.
- c. The technical universities will offer high quality education that generates personal fulfillment as well as economic growth. These higher educated workers will pay more tax to the Ghanaian government.

Asare-Boadu continues that the former President, John Dramani Mahama emphasised the importance of technical and vocational education which is what the industry needs currently. He perceived that the demands of the job market have changed and that technical university is the answer. The *Daily Graphic* reports that Dr. Mba Atinga, the Chairman of the Conference of Polytechnic Rectors confirmed that the conversion will deepen the career-focused approach of the polytechnics to education. According to Asare-Boadu, Samuel Okudjeto Ablakwa, the former Deputy Minister of Education, confirmed that the future of technical and vocational education in Ghana is very bright.

Asare-Boadu (2016) asserts that the historical information indicates that the technical vocational education sector, at this time, was recognised as a wheel for the human resource development for the country. This kind of

intervention was done with the hope that the intervention will yield the skilled manpower needs for Ghana's overall development. He continues that, technical and vocational education, however, has not received the needed attention it deserves to enable it contribute effectively to the human resource development which is important for the country's socio-economic development. According to him, this situation has affected the identity of technical education, accessibility of training equipment and development of infrastructure for the technical institutes. Consequently, the interest of the young people towards technical and vocational education being offered in the country has reduced. Despite the important role that technical and vocational education can play towards the manpower development of the citizens of the country, the sector has not received the needed support for it to provide effective service.

The data from history confirmed that technical vocational education and training has not received maximum support for its operations. The lack of adequate support may have contributed to the under-training of the students of technical and vocational education in the country. The role of technical and vocational education in Ghana's socio-economic development must be recognised so that the unit can get its full attention.

Akplu (2009) confirms that technical and vocational education and training has been accorded low social status in Ghana. Society wants their cars, fridges and houses to be fixed by knowledgeable, skilled, and competent artisans, but the same society looks down on the labour that produces and repairs them. His perception indicates that technical and vocational education and training has not been given the necessary attention as compared to liberal

arts and science education, even though the need for technical and vocational education and training for national development is not in doubt. He stresses that politicians, academicians, parliamentarians and policymakers should recognise the significance of TVET for the development of the nation and give it the necessary attention it deserves.

Additionally, Yaw-Amankrah (2008) asserts that lack of allocation of resources, lack of qualified teachers and poor teaching, and poor link of courses of technical and vocational education with current demands of industries also affects the quality of delivery programme. Yaw-Amankrah continues that the Government of Ghana is not the only provider in the contribution of the technical vocational education and training in Ghana, but the private sector has also been involved in providing TVET. Yaw-Amankrah' (2008) and Kemevor and Kassah (2015) assertions point out that TVET has generally been underfinanced which affects quality of TVET education provided in the country.

Budu-Smith and Harrison-Acquah (2004) indicate that the Faith-Based organisations (FBO) have contributed to the infrastructural development of technical and vocational education in Ghana. Christian Churches, Non-Governmental Organisations' (NGO's) and private individuals have established TVET institutions so as to contribute to the skills development of the Ghanaian youth. They emphasised that the private sector involved in technical and vocational education and training also faces inadequate infrastructural facilities and lack of qualified teachers. Even though technical and vocational education and training throughout the past years have been confronted with a number of challenges, Budu-Smith and Harrison-

Acquah (2004) think that there have been great achievements. The achievements are given as:

- In the 1950s the nation could only boast of eight (8) public and twenty (20) private TVET institutions in the country. Fifty to sixty years afterward, Ghana can now boast of five (5) Universities providing tertiary level degree and diploma courses in various electrical engineering, agricultural, and other fields of technical vocational education. Ghana has ten (10) Polytechnics, twenty-five (25) Ghana Education Service Technical Institutes, Junior High School (pre-technical and pre-vocational), and one hundred and fifty (150) Senior High Technical Schools. Additionally, thirty-nine (39) National Vocational Training Institute (NVTI), five (5) Agricultural Training Institutions, and one hundred and thirty (130) other technical vocational education institutions under different Ministries, Departments and Agencies of the Government. There are two hundred and fifty (250) registered private technical and vocational educational institutes operated by different churches, NGO's, individuals and industries operating within the country.
- The other accomplishment is in the area of technical teachers training facilities. Two universities, University of Education, Winneba (UEW) Kumasi and Mampong Campuses and the University of Cape Coast (UCC) offer teacher education programmes for Technical and Vocational Institutes and Senior High Technical Schools. Ten (10) out of the forty-two (42) Colleges of Education train technical teachers to teach technical and vocational skills, (Ministry of Education, 2001).

Policies and Approaches to Technical and Vocational Education in Ghana

Hamlin (2010) describes technical and vocational educational policy as a body of guiding principles for the development and operation of technical and vocational educational programmes adopted by the authorised representatives. Technical and vocational educational policy is made by boards of many kinds and legislatures.

Additionally, Hamlin points out that policy should not be confused with procedures or rules for conducting TVET programmes. Technical and vocational education programmes and procedures can only be developed properly by technical and vocational educational agencies with a TVET public policy as a guide.

Budu-Smith (2009) perceives that a national technical vocational education and training policy is required to provide direction and focus for skills development and for the advancement of local technology. He indicates that TVET policy is enshrined in the Council for Technical and Vocational Education and Training (COTVET) Bill passed into law by the parliament of Ghana in 2006. The Bill, passed by the parliament, shows the objective of providing the youth with employable skills, so as to meet industry needs and entrepreneurship concept. However, it appears that the integration of TVET strategies into comprehensive employment policies remains a challenge in Ghana.

Fram-Akplu and Yaw-Amankrah (2008) indicate that the provision of TVET cuts across several government ministries with the Ministry of Education (MoE), Ministry of Youth and Sports (MoYS) and the Ministry of Labour and Employment, (MoLE) being the dominant providers. The main

delivery institutions are the informal apprenticeship system, public and private vocational training institutes, and public technical institutes, and the polytechnics. TVET functions within mission statements, strategic plans and policies.

Bangalu-Arfo (2015) asserts that the Government of Ghana, recognising the role of TVET for socio-economic and political development in Ghana, set up a Committee in 1997 to review and update the technical and vocational education and training policy of the country. The Committee produced the first draft of the policy document after a series of consultations with stakeholders in July, 1999. Another committee was set up in 2000 to consider the 1999 draft and to identify sections that require alteration or modification with the view to creating a policy framework for the development of a comprehensive, flexible and dynamic TVET system in Ghana. After series of consultations with the stakeholders, the reviewed TVET policy was approved in 2004.

Bangalu-Arfo professes that the task of Ghana's TVET system is to improve productivity and competitiveness of the skilled workforce and to raise the income-earning capacities of people, especially women and low income groups, through the provision of quality-oriented, industry-focused, competency-based and lifelong learning training programmes and complementary services. Finally, he indicates that the 2004 Ghana's TVET policy sought to integrate the different types of technical and vocational education and training provided in the formal and non-formal sectors (from elementary to the tertiary level) into one comprehensive demand-driven system. Integrating the TVET sectors was intended to be achieved through

instituting an apex management body, Council for Technical and Vocational Education and Training (COTVET) which is to be responsible for policy formulation, coordination, rationalisation of assessment and certification.

The Council for Technical and Vocational Education and Training (COTVET) was established through the Council for Technical and Vocational Education and Training Act, 2006 (Acts, 718) of the Parliament of the Republic of Ghana, 2008 to formulate national policies on skills development across pre-tertiary and tertiary levels of education (both formal and informal) of the economy, (COVET, 2014).

Technical Vocational Education and Training Mission Statement

The TVET mission, legislation and national policy and strategy report (2017) indicates that TVET in Ghana aims to contribute to the development of a productive workforce by linking the education system to the needs of the economy. It seeks to equip the youth with the skills necessary to enhance their employability and livelihoods and to provide equitable access to competency-based training.

Technical Vocational Education and Training Strategic Plan

The TVET mission, legislation and national policy and strategy report continues that the Technical vocational education and training development in Ghana are influenced by increasing demands for post-basic education and training opportunities. TVET related policy directives aim to enhance the TVET system in Ghana by promoting, among others, industry-led and demand-driven training as well as competency-based training (CBT). CBT programmes are outcome-based and aim to promote equitable access,

opportunities and career pathways for students and employees to develop their technical, vocational and generic skills.

Workplace experience or learning ensures that the theoretical and practical aspects of the CBT model are integrated which adequately prepares students for the world of work. Policies promoting work experience and learning increase industry participation in the TVET system. This is aimed to enable students relate theory to practice by simulating real world scenarios.

Focus of Technical Vocational Education and Training Policy

Fram-Akplu and Yaw-Amankrah (2009) state that the policies that TVET delivery in Ghana come in various forms, as part of national development plans and specific policy directives. They explain further that from national policy perspectives, the provision of technical and vocational education and training is viewed as an essential intervention in attempts to empower people, reduce poverty, and realise the Millennium Development Goals. The rationale is that if people, especially the youth, are equipped with employable skills with which they can access labour markets, then the incidence of unemployment, poverty, and other undesirable consequences of social and economic exclusion will be reduced. They perceive that the national technical vocational education and training policy adopts competency-based training (CBT) approach throughout the TVET system which is tasked with building human resource to increase manufacturing and industrialisation in the country. The competency-based training (CBT) concept is an industry-led and demand-driven technique in which TVET providers develop and offer courses based on demands and needs of manufacturing industries and the job markets. Competency-based training improves the quality and relevance of training by

equipping individuals with skills and competencies required by the world of work (Bangalu-Arfo (2015)).

From the discussions above, it is clear that COTVET is a national body set up by an Act of Parliament of the Republic of Ghana to co-ordinate and oversee all aspects of TVET in the country. COTVET's policy ((2012) indicates that one of the council's major objective is to formulate policies for skills developments across the broad spectrum of pre-tertiary and tertiary education, and the non-formal sectors. The focus of the policy of technical and vocational education is to enhance competency of students. The policy of technical and vocational education developed by the Council for Technical Vocational Education and Training does not include work ethics development. The policy on technical vocational and education is only focused on theoretical knowledge, skills training, and apprenticeship. Thus, there is a gap between the competence development of technical and vocational education and training of students and the character development of the students. This means that the link between TVET graduates' competency and the practice of good ethical principles will be weak, affecting performance, harmony and productivity. Even though there is a strong demand for skilled workers which, therefore, puts pressure on skills training to meet the demand for national workforce development, the good work ethics development in the students cannot be sacrificed for anything.

The technical vocational education in Ghana does not seem to sufficiently address the ethical principle values of practical skills of students and this can undermine the effectiveness of technical vocational education and training in the country. The preparation of students of technical and vocational

education must be done in the framework of the needs of the country and of the individual's behaviour moulding. Consequently, if an attempt is being made to train persons to meet the demands of the job market, the character of the workers must be developed to the maximum for harmonious working environment to increase productivity. Delivering competency based training with good work ethic education will produce great positive results in the world of work. Workers who combine competency with good work values are more likely to do better than employees who practice only competency at the work place.

The purpose of combining competency based training with good work ethics education is to provide a good foundation to empower graduates of technical and vocational education in order for them to exhibit great skills as well as good ethics at the work place. The TVET sector should, therefore, identify how they can prepare students to gain both CBT and good ethical principles for work in contemporary Ghana. This kind of initiative will create a platform to make technical vocational education and training relevant to the Ghanaian manufacturing industry, which will lead to increase in harmony and productivity.

I, therefore, aver that, for technical and vocational education to flourish in Ghana, students must be trained with theoretical knowledge and helped to acquire the necessary practical skills needed in the current manufacturing sector as well as good work ethics because the literature reviewed in chapter one indicates that Christian ethics can have an influence on the thoughts and behaviours of workers. The researcher proposes that the manufacturing sector

needs workers to display three sets of skills at the workplace. The three sets of skills are;

- i. strong academic capacity,
- ii. strong expertise in a specific field
- iii. good work ethics such as humility, honesty, hard-work and integrity.

Yet, one finds that not only scholars but government and institutions involved with development in the world seem to emphasise only the skills development of TVET at the seeming neglect of work ethics developments.

The Government of Ghana report (2002), for example, indicates that the technical and vocational education which has been designed as a component of basic education needs a policy which will develop the skills of TVET students effectively. The International Labour Organization (ILO) and the United Nations Educational Scientific and Cultural Organization (UNESCO) which is responsible for coordinating international cooperation in education, science, culture and communication, have discussed the significance of technical vocational education and training without necessarily emphasising work ethics (UNESCO, 2011).

The Government of Ghana report (2002) continues that the International Labour Organisation (ILO) has recognised the importance of technical vocational education and training in relation to employment creation. Additionally, UNESCO has affirmed the role that technical vocational education and training plays as part of the education of human beings, equipped to live in a society dependent upon technological development. In its Plan of Action, the Africa Union report (2014) recognises the importance of technical vocational education and training as a means of empowering

individuals to take control of their lives and recommends, therefore, the integration of technical and vocational education into the general education system. The Africa Union report confirms that initiatives have been taken by many countries to deal with high rate of youth unemployment through technical and vocational education (African Union, 2014).

Wield and Chataway (2000) affirm also that the issue of unemployment was considered important enough to be one of the key themes of the 1995 World Summit for Social Development in Copenhagen. Similarly, some African countries like Mozambique and Tanzania are launching practical policies and programmes to deal with the challenges of youth unemployment. Garcia and Fares (2008) state that some African countries which are in such situations have adopted programmes that will lift their economies out of the doldrums, and some other countries have variously embraced the concept of technical and vocational career development programmes without neglecting the grammar-oriented education. Garcia and Fares comment that the focus of education is to equip the young people with skills to gain adequate employment in the manufacturing sector to increase the workforce of the citizens of the country. This clearly shows that less attention has been given to the good work ethics orientation of the competent worker. The researcher anticipates that including work ethics concepts in the education system of TVET may add value to service delivery and, therefore, enhance the image of TVET education in Ghana. Work ethics contribute significantly to the activities of workers in the workplace. Owusu-Ansah (2004) asserts that technical and vocational education plays significant roles in providing the manpower base for the Ghanaian economy.

Scholars such as Budu-Smith (2009), Fram-Akplu and Yaw-Amankrah (2008) have made suggestions that the issues affecting technical and vocational education in Ghana are:

- a. insufficient financing for technical and vocational education provision
- b. limited academic progression of technical and vocational education graduates,
- c. outdated technical and vocational education and training curriculum
- d. low quality of technical and vocational education teachers,
- e. inadequate technical and vocational school infrastructure and
- f. lack of up to date workshop equipment.

Even though the assertions above may suggest the true reflection of the current situation of the technical vocational education and training in Ghana, solving the above challenges may necessarily not bring the fulfillment as expected without taking into consideration the inclusion of the Christian work ethics concepts in the provision of TVET in Ghana. The current focus of the technical vocational education and training policy which emphasises skills training to meet the demands of the manufacturing sector by COTVET must receive reconsideration for the policy include a holistic development of the youth. This is necessary because it will link competency with good work ethics and encourage students to practice standard behaviours at the workplace. To achieve the aforementioned assertion, it will be very important to include Christian work ethics in the courses of TVET so as to help the graduates of TVET gain holistic training. The present TVET policy does not provide the students with the opportunity to find work ethics as a course in their various fields of learning. I hold the view that making work ethics a

component of the training and education of students will go a long way to boost the interest of parents and youth in technical and vocational education in Ghana.

Mosse (2004) asserts that elements of technical and vocational education and training policy should be able to be converted into activities by the providers of TVET to address specific issues. The implementation, actualisation and action plan must be done to develop both competency and good work ethics. Effective regulation, supervision and co-ordination is provided by COTVET so that the activities of the practitioners of TVET can be monitored.

Mosse (2004) adds further that while policy concerns a written statement about what is to be done, practice is concerned with how it is done. Practice comprises actions and activities undertaken by practitioners to achieve policy goals. The main objective of this study is to assess how the Presbyterian Church of Ghana have been able to implement its TVET educational policy in its Technical and Vocational Institutions.

Identification of Programmes of Technical Vocational Education in Ghana

Budu-Smith (2008) emphasises that technical vocational education and training focuses on providing students with theoretical knowledge and practical skills for employment or self-employment. Such training assists students to be prepared to join the world of work for the first time, re-join the job market after interruption, upgrade skills in their chosen field, and enter higher education. He continues that the courses of technical vocational education and training focuses on providing occupational skills, whereas

university courses focus on theory and professional career paths. However, there may be exceptions to the above assertion because of the extensive variety of courses offered by TVET institutions in the country. The courses provided by TVET institutions in Ghana develop different capabilities such as theoretical knowledge, practical skills, technical expertise and teaching skills. The courses are technically and vocationally oriented to assist the TVET institutions to train the students in obviously identified areas. Budu-Smith stresses further that the courses offered by TVET institutions are precise lessons offered to students to train them for a particular job or career. These courses are offered to the young people to improve their socio-economic status and assist them to become good citizens in the Ghanaian society.

UNESCO report (1984) indicates that the technical and vocational institutions started with courses such as woodwork, metalwork and brickwork to assist the Ghanaian community to find life worth living. The intention of the missionaries was to improve the socio-economic life of people through technical and vocational education. This passion of the missionaries was followed until the Second World War that made the Government of the time to convert the established technical and vocational training centers into army training schools to train craftsmen to assist in the war with their skills. After the Second World War was over, the technical and vocational training centers were renamed as 'trade schools', and new courses were added to the existing ones. The new courses were; blacksmithing, metal machining, auto mechanics and electrical practice to provide craftsmen for the mining and timber industries. Between 1953 and 1956, the Government felt the need to increase the number of the trade schools from five (5) to eight (8) to train sufficient

craftsmen to meet the demands of manufacturing industries. This idea initiated a move for the trade schools to get the new name ‘Technical Institutions’. From this time onwards, the technical institutions started to offer courses that led to the award of City and Guides certificates 1&2.

Amoako (2012) mentions that technical and vocational education and training are delivered at three levels, namely, Basic Education, Second-Cycle and Tertiary Education levels. At the Basic Education level, technical and vocational education starts from the Junior High School. At the Second-Cycle level, technical and vocational education is provided in the Secondary Technical Schools, Technical Institutions, Vocational Schools/Training Centers and other post-basic education training institutions as well as in some of the initial Teacher Training Colleges.

Technical education at the tertiary level is delivered at the Polytechnics and other professional institutions, with the Universities being the highest level. Students who complete Basic Education may enter a Technical Institute or a Senior High School where they take 3-year programmes. Senior High School graduates may proceed to the University for Degree Courses or to Polytechnics for Higher National Diploma courses; or to any of the other tertiary institutions to train for careers of their choice. Others may also go to technical institutions for technician courses. Those who complete technical courses may proceed to the Polytechnics for Higher National Diploma courses.

Amoako explains further that the purpose of the technical and vocational education at the non-degree level is to provide young men and women with technical and vocational skills training (in addition to general

education) to enable them fulfil the country's technical manpower needs, including self-employment in the fields of industry, business and agriculture. Elizabeth Mensah, the principal of the National Community Development Vocational Institute underscored the importance of technical vocational education in every individual's life. She made this known when, in 2015, the school held its 40th Graduation and Speech and Prize Giving Day in Accra on the theme: "Promoting Technical Vocational Skill with Innovation for Building a New and Better Ghana" in 2015. She thinks that technical and vocational education is not meant for the academically weaker students as some people have perceived over the years. Rather, it is a pivotal basic training that helps to equip people to put to good use, their God-given talents (PCG's 2015 national community development vocational institute annual report).

This research focuses on the technical and vocational institutions, and their courses being delivered. Technical and vocational institutions offer courses covering theoretical knowledge and practical skills training as well as general education. Bangalu-Arfo (2015) states that the current length of courses vary depending on the level and specific programme under which a course is being offered. He gave the following examples of the programmes:

- a. Full-time Programmes
 - i. Pre-Employment Courses
 - ii. Block-Release Courses
 - iii. Short Courses (as requested by various industrial and commercial organisations)
- b. Part-time Programmes

- i. Afternoon Classes
- ii. Evening Classes

Bangalu-Arfo emphasizes that currently, the courses that technical and vocational institutes offer to assist young Ghanaians to acquire theoretical knowledge and practical skills include the following:

- a. Agriculture
- b. Auto Mechanic
- c. Building Trades
- d. Electrical Engineering
- e. Business Studies
- f. Carpentry and Joining
- g. Catering
- h. Draftsmanship
- i. Dressmaking and Fashion Engineering

Countries develop education to solve their problems. The courses above communicate that the technical vocational education and training system in Ghana is designed to achieve a specific purpose, that is, to assist students acquire theoretical knowledge and develop practical skills in the graduates.

Budu-Smith and Acquah-Harrison (2004) state that the purpose of education, in general, is nation building. According to them, the goals of technical and vocational education and training are to support economic growth through the creation of national wealth by providing young people with a solid basis for successful careers through employment and to secure a skilled workforce for the national economy. In other words, technical and vocational education and training should be designed to meet the needs of

individuals and also to meet the current demand of the job market in Ghana. This agenda cannot be achieved effectively if good values are not instilled in the graduates. This can only be achieved if the objectives in the policies are reformed and the new policy is put into action under consistent administration. Also, the services need to be improved after critical evaluation. This calls for overhauling in the courses offered by the technical vocational education and training in Ghana.

Budu-Smith and Acquah-Harrison (2004) continue to emphasises that if Ghana is going to make it as a nation in the competitive global market economy, then, the education system must be designed in the format of “learning to know” which is purely academic. To be more precise, the education system should also be designed to ensure the achievement of “learning to do”, which is essentially practical skills development and acquisition for productivity. But, the researcher perceives that if Ghana is going to make it as a nation effectively in the job market economy, then the technical and vocational education must be designed in format of “learning to know,” “learning to do” and “learning to behave well in the workplace” which will enhance coordination and performance at the workplace.

If this concept is followed effectively, it may produce a disciplined workforce which will also create a good environment for wealth creation and national development, with the reason that competence as well as good character will be developed. Ghana needs technical and vocational people to improve her economy in the areas of catering services, building construction, electrical engineering, information and telecommunication services, and carpentry and auto mechanic service providers. Technical vocational

education and training is one of the key sectors that can train people to develop the skills for the national development. Therefore, the beneficiaries must not be trained to acquire only entrepreneurship expertise which will lead them to produce goods and services that can be sold to the international market. They must also develop good work ethics to promote harmony and performance. This will ultimately generate a disciplined workforce for the nation.

Akplu (2009) thinks that the only way that TVET can improve its status is to design and deliver courses that produce high quality skills. Akplu avers that not only should the technical vocational education and training be designed to produce quality skills. It should also be designed to meet the country's current job demands which include good work ethics, largely due to unacceptable behaviours usually displayed at the workplace. This can be done by revising the technical vocational education policy periodically to offer courses to meet the holistic demand of the world of work.

Abrokwa (1995) affirms that policy makers, politicians and the general public must see TVET as the answer to unemployment challenges in the country and attribute unemployment among educated youth to the academic nature of the country's education curriculum. Abrokwa, thus, attributes unemployment challenges in the country to the kind of curriculum that is being used by the Ghana Educational Service to educate the young people.

He expresses concerns that the curriculum should be designed to reflect the educational philosophy of a particular country. Therefore, curriculum reforms may occur through the implementation of a different philosophical orientation. According to him, with this kind of approach,

students are guided to generate practical ideas in solving technical problems associated with their fields of study. He thinks theoretical knowledge should be able to expose students to critical and innovative thinking to be able to meet the challenges in the society to transform it.

The lists of the challenges of technical vocational education and training by Kemevor and Kassah (2015) and Ferguson-Laing (2009) provided on pages one to three (1-3) of our current work do not include work ethics concept which is the character development of the graduates. The researcher holds the view that the Government of Ghana and the stake holders of technical and vocational education should provide direction that will lead to competency based training and character development. This is necessary because even though the manufacturing sector needs competent personnel to work with, it is likely that it will be difficult for the sector to work with a worker of low working values standards.

The Ghanaian manufacturing sector should be consulted by the Government of Ghana through her agency, COTVET, to identify the work ethics challenges that the sector experiences from the graduates of technical and vocational education and practical skill workers in general. This will assist the TVET policy makers to develop realistic and holistic policies to improve technical and vocational education delivery in Ghana. Even though the CBT concept has been embraced to reform the technical vocational education and training, the introduction of good work ethics concepts in the delivery of TVET ought to be seen as another action.

Conclusion

The discussions portray technical and vocational education and training as the pillar for development of the work force of the Ghanaian economy. For this reason, the content of programmes and delivery of programmes must be done to produce solutions to the demands of industries, holistically. Ethical values must be added to the skills of the graduates of technical and vocational education so as to make them effective and reliable workers.



CHAPTER THREE

DATA PRESENTATION

Introduction

The main objective of this chapter is to present the data gathered through questionnaires and interviews in order to compare with the information collected from the official documents of the Presbyterian Church of Ghana. The aim is to assess the awareness of key players about the connection between PCG's educational policy and the provision of technical and vocational education. Data was collected from the respondents to seek views regarding PCG's capacity to include the Christian work ethics concept in the TVET curriculum and to ascertain what benefits might be gained if the Christian work ethics concept is included in the curriculum of TVET. Before we present the data, we provide a brief write up on PCG vision and mission statement, population as it stands presently. This will help us to understand and appreciate the role of PCG in TVET delivery in Ghana.

Demography of the Presbyterian Church of Ghana

This section of our work presents an overview of the demographics of the Presbyterian Church of Ghana and her provision of technical and vocational education in Ghana. This section is intended to aid readers to understand the vision statement, mission statement, leadership structure, population and growth statistics of PCG and their role in providing technical and vocational education as well as the demographic background of the respondents engaged for the study.

Beeko (2004) states that the Presbyterian Church of Ghana is a Protestant Church in Ghana. The Church was started by the Basel missionaries

in 1828. The missionaries had been trained in Germany and arrived in the Gold Coast to spread the Christian message. He states further that the Basel Mission that sent the missionaries was founded in Basel, a city in Switzerland. The missionaries were mainly businessmen, industrialists and philanthropists who had the ambition to make an impact on Africa, especially the Gold Coast (Ghana). According to him, the missionaries' focus was to present a holistic ministry to the indigenous people and this led to the mission attracting people from different backgrounds. These people were both introduced to the Gospel of Jesus Christ and helped to acquire practical skills. Beeko emphasises that the Basel Missionaries insisted that the people they were introducing to Christianity acquired theoretical and practical skills to enable them demonstrate a high level of Christian ethic. He indicates the reason for demanding these qualities were very understandable. These missionaries believed that occupational knowledge and Christian values will enhance economic productivity.

Beeko expresses further that Andreas Riis who was one of the early missionaries took the bold decision to move from Osu to Akropong and worked hard to spread the Good News of Jesus Christ to the indigenous people. He initiated exploratory works into the land of the Akyem and the surrounding communities before he returned to Basel in 1840. Beeko states that Andreas Riis later moved to Ashanti and Kwahu to preach the concept of Christianity to the native people. Other missionaries contributed in the spreading of the concept of Christianity in the Ashanti Region.

Additionally, Beeko reveals further that Fritz Ramseyer was the missionary who spread Christianity to the Ashanti Region, Kwahu and the

surrounding communities. He then moved to Anum to preach the Gospel, he was subsequently arrested and imprisoned in 1874. When he was released, he moved to Abetifi to preach the Gospel of Jesus Christ to the native people in that area.

Kwamena-Poh (1975) points out that the missionaries expanded their territory from Kumasi to Techimantia and some communities within the Brong Ahafo Region. These activities of the Basel Mission have made the Presbyterian Church of Ghana very visible in the Ashanti Region and other regions. Apart from the Ashanti Region, Basel Mission entered the Northern parts of Ghana. The Mission made the attempt to spread the Good News in Salaga, Kete Krachi and Kpandai in 1876, but conditions were not favorable to start work effectively. However in 1901, six expeditions were undertaken and, in 1912, three Basel Missionaries Otto Scheming, Immanuel Kless and Hans Huppenbauer worked in Yendi (Presbyterian Church of Ghana, 175th anniversary Brochure, P 19). By the end of the second decade of the 20th century, the Presbyterian Church of Ghana's congregations could be found in Tamale, Salaga and Yendi. The work of Basel Mission spread throughout the different regions of Ghana. Beeko indicates that the different regional dimensions of Basel Mission work make Presbyterian Church of Ghana to describe herself as a Church which has covered the whole Ghana (Beeko, 2004).

Beeko emphasises further that the work of the mission became stronger when missionaries from the West Indies arrived in the country. The Church set up a seminary for the training of Church workers to help in the missionary work. The Basel missionaries left the Gold Coast during the First World War

in 1917. The work of the Presbyterian Church, however, was continued by missionaries from the Church of Scotland.

Vision Statement of PCG

The stated vision of the Presbyterian Church of Ghana is that the Church is to be a Christ-centered, self-sustaining and growing Church, (Constitution of PCG, 2016).

Mission Statement of PCG

The stated mission statement of the Presbyterian Church of Ghana is that the Church shall uphold the centrality of the Word of God and, through the enablement of the Holy Spirit, pursue a holistic ministry so as to bring all of creation to glorify God. These shall be achieved by:

- ✓ Mobilising the entire Church for prayer
- ✓ Improving Church growth through evangelism and nurture
- ✓ Promoting socio-sufficiency through effective resource mobilisation,
- ✓ Promoting socio-economic development through advocacy and effective delivery of social services,
- ✓ Upholding the reformed tradition, and
- ✓ Cherishing partnership with the worldwide body of Christ, (Constitution of PCG, 2016).

The mission statement of the Presbyterian Church of Ghana communicates the Church's involvement in social services which makes technical and vocational education delivery one of her mandatory assignments. Such social services assist members in the Ghanaian community to release their potentials to serve God and Ghana as a whole through their works.

Population and Growth Statistics of PCG, 2001 to 2013

The population and growth statistics of the Presbyterian Church of Ghana is important because this process assists to gather a numerical profile of the Presbyterian Church of Ghana. The purpose is to gather information about the general population of the PCG, in order to present a full and reliable picture of the population of the Church. It provides facts essential to understanding the status of the Presbyterian Church of Ghana in the Ghanaian society, PCG's social and spiritual contributions in Ghana, and the advocacy roles that the Church has played throughout the Ghanaian history.

The Presbyterian Church of Ghana asserts that by the end of 2013, the Church had about 773,504 members with 2,200 congregations and runs 1,907 schools and a university (PCG, 2015). Below is the statistics of the Church.

Year	Total	Increase	% Increase
2001	500,190	-	-
2002	535,130	34,940	7.0
2003	565,637	30,507	5.7
2004	578,727	13,090	2.3
2005	612,337	33,610	5.8
2006	615,391	3,054	0.5
2007	622,609	7,218	1.2
2008	624,890	2,281	0.4
2009	652,083	27,193	4.4
2010	691,949	39,866	6.1
2011	721,599	29,650	4.3
2012	739,548	17,949	2.5
2013	773,504	33,956	4.6

The *Daily Graphic* (2018) indicates that George Ezekiel Larbi the Public Relations Officer of the PCG commented during the occasion of 190 birthday of the PCG in 2018 that the current membership of PCG is 876,257 with congregations of 2,573.

Church Leadership Structure

The 2016 Constitution of the Presbyterian Church of Ghana graphically captures the structure of the church's leadership (2016 Constitution of PCG).

The educational policy (2015) indicates that the Church is a founding member of the Christian Council of Ghana (CCG). CCG is an umbrella group that unites several churches in Ghana and monitors the activities of members to ensure that they are united in their Christian mission. The Presbyterian Church of Ghana has seven church departments that have specific tasks of building up the church in their respective activities. These are:

- Department of Administration & Human Resource
- Department of Church Life & Nurture,
- Department of Mission & Evangelism,
- Department of Ecumenical & Social Relations,
- Department of Development & Social Services,
- Department of Education,
- Department of Finance,
- Provision of Technical and Vocational Education

The researcher dealt with the Department of the Technical and Vocational Education in collecting data for this study.

Kwamena-Poh (1975) indicates that the groundwork of the Presbyterian Church of Ghana was built on evangelism and practical skills education. The evangelism aspect focuses on preaching the Good News of Jesus Christ to mankind with the objective of winning souls and making disciples for Jesus Christ, which helps to increase the numerical strength of the Church. With the practical skills education, the aim was to educate the indigenous people on how to read and write for them to study the Bible independently. Again, it was to assist them acquire theoretical knowledge and practical skills to make life worth living. He states that the motivation was to raise credible Christians and good citizens who will help develop their country.

Kwamena-Poh further avers that technical and vocational education is an integral part of the Presbyterian Church of Ghana's responsibility to the communities it operates in Ghana. The Church contributes in different genres of education. Kwamena-Poh indicates that the Church operates 487 kindergarten and nursery schools, 984 primary schools and 399 junior high schools. The Church has 27 senior high schools, 40 private schools, 5 Colleges of Education, a research centre and 6 technical and vocational institutions. The *Daily Graphic* (2018) asserts that George Ezekiel Larbi mentioned that the current number for PCG's technical and vocational institutions is three (3), which indicates that the number of PCG's technical and vocational institutions have reduced. According to George Ezekiel Larbi in 2003, the Church started a University known as the Presbyterian University College. He confirms that the educational policy of the Presbyterian Church of Ghana focuses on providing development on the head, hand and the heart (that is theoretical

knowledge, practical skills training and character orientation). This supposes that the technical and vocational institutions will produce skilled personnel with good work ethics.

Statistics of Respondents

I sought to select 19 respondents for the study, but only 16 of them were accessible. The respondents were selected from diverse institutions such as the Presbyterian Church of Ghana's technical and vocational institutions, Governmental agencies and career development consultants and a parent so as to have a good representation of stakeholders contribute to the study. The respondents were selected through purposive sampling. This section of our work describes the characteristics of the intended nineteen (19) respondents who responded to the questionnaire and the interview. The respondents' demographic information covered the respondents' gender, age, position in the institutions, highest education qualification, working experience and work area. Though not central to the study, the personal data helped contextualise the findings and the formulation of appropriate recommendations to contribute to the revamping of the technical vocational education and training by the Presbyterian Church of Ghana.

Age and Sex Profile of Respondents

The respondent's ages ranged between 15 and 55 years with an average of 35 years. 56% of the respondents were males, representing 9 out of 16 respondents. The remaining 44% of the respondents, representing 7, were females.

Education Profile of Respondents

This section shows the educational level of the respondents. The respondents surveyed in the study are qualified and experienced in technical and vocational education. Table 1 presents respondents' educational profile.

Table 1: Respondents' Educational profile

Qualifications	Number in the categories	Percentage (%)
Master's degree	2	12.4 %
Bachelor's degree	4	25 %
Diploma	4	25 %
NVTI	3	18.8 %
Continuing students	3	18.8 %

Table 1 indicates that the educational level of respondents of this research falls within Masters to National Vocation and Training Institute levels. The statistic shows that 12.4% of the respondents have Masters' qualifications, 25% have Bachelor degrees and 25% of the respondents also have Diploma in their areas of specialisations. The respondents with National and Vocational Training Institute (NVTI) certificates were 18.8 % and 18.8 % were continuing students from both second and third year groups. Students in second and third years were chosen for the study because of their experience with the institutional systems likewise their ability to offer in-depth information. All the respondents are distinctively experienced in varied technical and vocational education and training. Their experience ranges from 2-15 years in technical and vocational education.

Two (2) of the respondents had worked 15 years in their institutions, three (3) had worked 8 years with their institutions. Four (4) of the

respondents had also worked for 6 years. Additionally, four (4) of the respondents had worked for 4 years. Likewise, three (3) of the respondents were in the second year of their four (4) years of technical and vocational education in the technical and vocational institutions of the Presbyterian Church of Ghana.

Out of the nineteen (19) respondents, sixteen (16) representing 85% completed their questionnaires and submitted them. The remaining three (3) respondents representing 15% were not able to submit their questionnaires. Of the sixteen (16) respondents who submitted their questionnaires, fourteen (14) respondents representing 80% of the sixteen (16) respondents were available for interviews.

Data Presentation

The presentation of data in academic study is the foundation for organisation and classification of the data analysis. Different types of research require different methods of data presentations. This dissertation is a qualitative oriented, rather than a quantitative research. This, therefore, requires that qualitative approach of data presentation is adopted. The researcher arranged the presentation of the data according to the questionnaire to make it easier for readers to follow the thought pattern of the study and make the research work systematical. Some of the paragraphs are arranged with tables and others with items as headline classification.

In an attempt to assess the contributions of the Presbyterian Church of Ghana in providing technical and vocational education from the perspective of work ethics, interviews were conducted with the target individuals and questionnaires were distributed to directors, teachers, continuing students and

graduates of the Presbyterian Church of Ghana's technical and vocational institutions selected to collect data. Directors and coordinators of the Government Agencies responsible for technical and vocational education were contacted. Career development consultants and a parent were also engaged for the study. The next paragraph presents the perceptions of the respondents.

Presentation of Respondents' Perceptions

Data organisation comprises editing, coding, and classification of information received from respondents. Editing entails examining and correcting the respondents' data gathered in an orderly way to guarantee their exactness and extensiveness. Coding organisation includes recognising and labeling each response on a data processing format with an appropriate title. Classification refers to apportioning the respondents' data into categories, classes, and heads for meaningful interpretation of the data.

The following tables and items present a summary of the data discussed with respondents in order to visualise the distinctive and respective contributions of the selected Church with regard to the provision of technical vocational education and training. There are different ways of presenting research data. This research adopts mostly thematic data presentation.

The literature reviewed has identified that there is a relationship between Christian ethics and social change. Social change refers to significant amendments in the social and economic structure. That is, Christian ethics (practiced by the Protestant reformers) has:

- i. a great influence on economic activities.
- ii. contributed to economic activities in America, and some parts of Europe.
- iii. a relationship with practical ethic of economic activities.

iv. a major influence on economic thought and behaviour of workers.

The understanding of Christian work ethics is that biblical ethical principles have relationship with work place life. Thus, Christian ethics can contribute to the increase of efficiency and lead the manufacturing industry to increase productivity. The Protestant ethic theory recognises work as mandatory for humankind and it is required that individuals combine biblical ethical standards such as commitment, honesty, prudence, punctuality, justice and hard work to the work that they practice. The literature reviewed concluded that there is a link between Christian ethics and work. The Presbyterian Church of Ghana has developed an educational policy to actively provide this holistic service to the students of her Technical and Vocational Institutions as the following tables demonstrate. Item 1 presents the understanding of Christian work ethic concept of the respondents.

Item 1: *Respondents' Understanding of Christian Work Ethic Concept*

Eleven (11) representing 68% of the respondents defined Christian work ethics as the self-control derived from biblical philosophies dealing with what is good and bad, obligation in relation to work. 32% of the respondents representing six (6) also stated that Christian work ethic is the principles of Christian moral conduct that inspires an individual's behaviour in a workplace. Greze (1999) attempts to differentiate morality from ethics. He points out that, most often, ethics and morals are both used synonymously, but, according to him, there is a difference in how the two words should be used. He contends that morals refer to an individual's values in regard to what is right or what is wrong for him or her, while he considers ethics as broad moral principles which stimulates an individual behaviour in a specific area of

activity. From Greze's assertion, morals imply subjective inclination while ethics deal with institutional acceptable behaviour, that is, rules of acceptable behaviour based on an organisation's ideas about good and bad behaviour. Therefore, this agrees with respondents' perception that Christian work ethics deal with good work behaviour that enhances an organisations' productivity. Christian work ethics are crucial for organisations and individuals in the world of work. It is important to organisations as well as performance of the worker because organisations have guidelines which the workers must follow.

The respondents seem to be aware of what Christian work ethics are and their impact on the job market. Respondents also shared narratives about what constitutes Christian work ethic concept. In this regard, respondents were requested to answer item eight (8) on the questionnaire, which is "Can you give four elements of what consists of a Christian work ethic?"

The information received was categorised in two (2) different parts. Forty-five (45%) of the respondents believed that Christian work ethics comprise fairness, hard work, honesty and diligence which enhances ability in the work place. Fifty-five (55%) of the respondents expressed that humility, team work, respect and integrity, and loyalty constitute Christian work ethics. The respondents for the interview expressed that the Christian work ethics concept should be prioritised and put at the center of programmes of TVET education. They further stated that these Christian values have the capacity to enhance characters of workers in their individual field of work.

Other respondents pointed out that unethical conducts have become an issue in current organisations in Ghana. The perception of respondents on the concept of misconduct ranges from offenses by workers and employers to

corruption practices. According to them, the misconduct comprises workers behaviour that generates hostility at workplaces, lying to customers, conflict of interest, theft and corruption. The respondents further stressed that undesired work ethics reduce productivity, untrustworthiness, and unwholesome relationships at the workplace.

This proposes that no organisation is free from work ethics and their challenges, that is, misconducts happen in every organisation. Therefore, taking practical steps to inculcate Christian work ethics in students may assist to keep workers to practice good standard attitudes, and workers will be out of the newspapers for bad conducts. The results indicate that having workers with good conduct is the dream of every organisation that wants to increase performance, productivity and preserve a reputable brand. Kwamina-Dadzie (2016) attests to this by remarking that workers who possess religious values represent certain principles that guide their working behaviour to yield excellent quality of work. It energises workers to be focused on needs and goals of organisations. He stresses further that the values are well-thought-out as a foundation for self-respect for workers, satisfaction for both workers and employers, and fulfillment for both employees and employers. Ewusi-Wilson (2014) professes that workers with religious values are able to endure tedious works with reasonable rewards as salaries.

Fortunately, the educational policy of the Presbyterian Church of Ghana has that desire to develop the Ghanaian Technical and Vocational Institutions students to acquire occupational skills and good work behaviour. It is now the responsibility of the management of the technical and vocational sector to implement the policy. Inculcating Christian work ethics in students is

vital for achieving the desired goals and objective of the Technical and Vocational Institutions. Feinberg and Feinberg (1993) stress that good work ethics are what makes the foundation for a good employee and employer relationship, and company good performance. They indicate further that work ethics are excellent values to make organisations get their desired goals.

For Bascom & Herskoult (1963), the contributions of religious values to social change in America, Europe and some parts of Asia in 1885 can still have significant contributions to make in the contemporary society. Respondents acknowledged that the Christian work ethics they studied from the biblical passages have reformed their character in relation to work. However, some of the respondents found it difficult to understand the reason why the Presbyterian Church of Ghana is not engaging the Government of Ghana to include the Christian work ethics in the TVET curriculum. Dorothy Ackah, a continuing student of the PCG's TVET sector perceived that Christian work ethic is the thing Presbyterian Technical and Vocational Institutions should let students be acquainted with (personal communication, 20th June 2017). She deliberates that it will produce good character formation that leads to productivity, and add value to the services provided by the Technical and Vocational Institutions of PCG. This raises the significant question of how the Presbyterian Church of Ghana is protecting the unique identity of the Church which teaches good ethics to Church members.

The Christian work ethics that the Church had practiced in the Church setting throughout the years have contributed to social change in many parts of the world since the time of the Protestant Reformation (PR) period. PCG ought to utilise this in their marketing strategies to increase students' population and

enhance the services of the TVET sector to attract the public. Other respondents consider that making Christian work ethics part of PCG technical and vocational education and training will make TVET course attractive in the society. Ramsey (1993) emphasises that the job market places more prominence on the qualifications, knowledge with skills and work related ethical values to employ individuals. This describes how well the educational policy of PCG, if followed effectively can prepare students for the world of work. The UNESCO report (2011) recommends that the private sector participation in technical and vocational education and training have to be encouraged. The researcher perceives that this is important because the Government alone cannot provide efficient education to the Ghanaian youth, and thus, its efforts must be supplemented by the private sector in giving holistic and efficient education. PCG's technical and vocational education sector must be encouraged to not only focus on the competency based training (CBT), but work ethics or values also. Table 2 presents the respondents awareness of the technical and vocational education policy of the Presbyterian Church of Ghana.

Table 2: Awareness of Technical and Vocational Education Policy

Respondents	Yes	No	Yes (%)	No (%)
16	7	9	44%	56%

There was a high general level of doubt about the existence of the educational policy. A cross tabulation revealed that this was the case at the two technical and vocational institutions. In total, slightly more than half of the total of respondents sampled, fifty-six percent (56%) were uncertain about the awareness of technical and vocational education policy. The respondents

believed that the Presbyterian Church of Ghana has no clear cut technical and vocational education and training policy. The other respondents disagreed with the statement. They perceive that there is an existing educational policy which covers every educational service (including technical and vocational education and training) provided by the Presbyterian Church of Ghana.

The high level of lack of awareness of PCG's policy for TVET is unsurprising because the researcher observed that there are no operational principles governing the administration of Technical and Vocational Institutions. It appears that each of the Technical and Vocational Institutions does what will work for it in its location. This depicts that there is no connectivity and clear cut direction for the services provided by technical and vocational institutions of the Presbyterian Church of Ghana.

Paes de Carvalho (2012) made a link between providers of technical vocational education and training's perception of the current status of TVET, and the perceived level of difficulty of the TVET education in Africa. Lewis and Lewis (1985) have indicated that technical and vocational education has been described as the second option for people who are perceived to be unable to do well in the regular academic settings. This perception is still being held by some providers of technical and vocational education which is causing low interest in TVET as compared to other sectors of the educational field.

The result indicates that majority of the TVET workers, that is, both administrators and the teachers are not familiar with the educational policy which is guiding the services they are providing to the technical and vocational sector. Therefore, awareness is not proportional to the actual services being provided by the TVET workers in the field. A respondent who

was asked to state the focus of the TVET educational policy philosophy had to go and look for the educational policy before he was able to do that. Another respondent asked the researcher where he got the educational policy from because she was surprised to see that document. Her gesture exhibits that she was not aware that such a document exists in their educational set up.

As indicated in Table 2, a great number (56%) of the respondents lacked the knowledge of the content of the educational policy of the Presbyterian Church of Ghana. This reveals a serious situation because the goals and objectives of the educational policy cannot be followed and achieved by the TVET workers if the same situation prevails.

The researcher observed that majority of the TVET workers were new. The workers sampled attributed employees' turnover to lower monthly salary. This is the reason why there is no stability of long services of staff. The majority of the staff (56%) have had eight (8) to fifteen (15) years of working experience. This might contribute to the lack of awareness of PCG's educational policy for the TVET. The result presented agrees to Ministry of Education (2005) report which states the problem of long service, qualified and experienced administrative and academic staff as the main difficulty in bedeviling the provision of TVET. The focus of the technical and vocational educational policy is presented next.

Item 2: Focus of Technical and Vocational Education Policy

The high general level of unawareness about the existence of technical and vocational educational policy (TVEP) is a cause for concern as the students of the Technical and Vocational Institutions will be educated based on the direction of the educational policy. In an interview with the principal of

the Presbyterian Vocational Institute-Accra, Gerhard Dogoe, he revealed that students were engaged in theoretical and practical education to assist them (students) acquire employable skills (personal communication, August, 24 2017). He continues that it is the most important thing to educating students. He reported that, all students from his institution are prepared well before graduating to enter the world of work. According to Samuel Asamoah Ayeh-Hanson, the principal of Ramseyer Technical and Vocational Institute-Kumasi, the quality of preparation to assist the students to go into the world of work is based on the concept of what the students want to do, what is required of them at the work place and what can be done to enhance their skills for the job market (personal communication, May, 22 2018). The two principals admitted that their Technical and Vocational Institutions use COTVET's policy and, therefore, they were not familiar with PCG' policy of TVET education.

However, the high rate of uncertainty discovered suggests that the respondents were not very well-informed about the focus of PCG's technical and vocational education policy. A careful observation of responses to question item 18, 'what is the philosophy of PCG's educational policy?' uncovered that no respondent in the sample specified a clear cut concept direction of the educational policy. Meanwhile, forty-five percent (45%) of the respondents indicated that training the students both with theoretical and practical skills will make them employable. By so doing, the Church's mission of strengthening the socio-economic life of the Church members and society at large will be promoted. This was verified by the educational policy which states that there is high interest in developing occupational skills as well as

developing the attitudes of the students. Interviews with the respondents showed that the interest of these respondents in the development of occupational skills is higher than the concentration on the character development of the prospective students.

Some of the teachers stated that they have not even seen the PCG's educational policy before this research is being conducted and do not have the knowledge on its focus. In their opinion, this is a challenge that the leadership of the technical and vocational education sector should address. When questioned further, the teachers expressed that they were unaware of what the PCG leadership of TVET is doing to introduce the educational policy to them.

In the focusgroup discussion at both the Presbyterian Vocational Institute and Ramseyer Technical and Vocational Institute, respondents raised other factors that have contributed to the current situation of the TVET institutions of the Presbyterian Church of Ghana. The focus group constituted five people from each Technical and Vocational Institution. The members of the focus group provided varying responses to what have contributed to the current situation of the TVET institutions of the PCG. Below are the responses:

- i. Some of the members of the group attributed lack of effective supervision by the PCG on the activities of the Technical and Vocational Institutions,
- ii. Others perceived that lack of qualified technical and vocational skilled personnel in the leadership positions
- iii. Additionally, others asserted that lack of advertisement for the Technical and Vocational Institutions have contributed to the current situation of the TVET.

The fact that the sampled respondents seem not to be receiving information about the TVET educational policy's focus raises a serious concern. It also raises questions about the other factors such as setting and meeting the target of the Technical and Vocational Institutions since the workers information about guiding policy is already limited.

Interestingly, the respondents interviewed stated that they work closely with the Technical and Vocational Institutions to educate students about the courses offered. The researcher observed that there was a gap between the information the Presbyterian Church of Ghana's educational board perceives is being passed on to the technical and vocational institutions and the information respondents at the technical and vocational institutions sampled had. This merits further enquiry as it could mean that there are administrative challenges in relation to the operations of the Presbyterian Church of Ghana's TVET institutions, and this might contribute to the slow progress of the TVET sector.

Respondents revealed that they were willing to know what is in the Presbyterian Church of Ghana's educational policy and implement its content. Table 3 presents respondents perception on PCG's TVET sector having the capacity to achieve the objectives of the Church educational policy.

Table 3: PCG's TVET has the Capacity to Achieve the Objectives of the Educational Policy

Respondents	Yes	No	Yes (%)	No (%)
16	10	6	62%	38%

Table 3 portrays the respondents' response to the question of whether the Technical and Vocational Institutions have the capacity to achieve the

objectives of the Church's educational policy. Out of the sixteen (16) respondents, six (6) representing thirty-eight percent (38%) responded that they were not sure that the technical and vocational institutions have the capacity to achieve the objectives of educational policy. Ten (10) of the respondents also representing sixty-two percent (62%) responded they were sure that the technical and vocational institutions have the capacity to achieve the objectives of the educational policy.

The respondents who replied that they were not sure that PCG's Technical and Vocational Institutions had the capacity to achieve the objectives of educational policy were requested to give their reasons for their views. Accordingly, most of them claimed that the leadership of the TVET institutions have not shown that will and commitment to the institutions. They continued that the in-service trainings provided in TVET institutions were all about what the teacher should do to assist the students to acquire the employable skills and they affirmed that it does not include Christian ethics. Also, since the TVET institutions operate autonomously, every institution does what the leadership perceives can help and this has led most of the technical and vocational institutions to do things which are not aligned with the Church's educational policy and the advancement of the technical and vocational sector. They added issues like:

1. absence of supervision of the head office of Presbyterian Church of Ghana,
2. lack of teachers who are committed to the progress of the TVET institutions,
3. lack of workers who understand the core values of the Presbyterian Church of Ghana

4. deficiency of TVET workers motivation was the leading problem
5. current heads of the institutions lack the capacity to manage and transform the TVET institutions because, according to the respondents, they keep doing the same things which were not producing the needed results. They hold the view that new things have to be done to get new results.
6. Peter Bossman, the secretary to the General Manager of PCG schools stated that the panel who does the interview to select the heads of the institutions lack the capacity to do the interviews because they are not technical and vocational experts. The people who constitute the panel are as the following;
 - a. One (1) person from the National Association of Teachers,
 - b. One (1) person from the Regional Educational Office. Mostly, he was represented by his administrator,
 - c. One (1) person from the Director General Office or his representative, (GES). Mostly, it was his administrator who comes to assist to conduct the interview.
 - d. One (1) person from the PCG's administration office in the person of the human resource manager,
 - e. Then the General Manager of PCG schools

The respondents perceived that all the people involved in the selection of the heads of the technical and vocational institutions were not experts in the field and, therefore, lack the capacity to conduct the interviews to choose heads of the PCG's TVET institutions. He expressed further that the general manager of PCG schools was a teacher and not a technical person, and GES's administrator does particular administrative works which do not include

technical and vocational competency, (personal communication, 14th August 2017).

The respondents perceive that due to the above issues raised, they had the conviction that TVET institutions cannot be focused to achieve the entire educational policy's objective. However, others acknowledged that it is not always that the head of a particular institution needs to have expertise of the organisation to manage it.

To ascertain the validity of the claims of the respondents, interviews were held with institutional leadership. Most of the leadership revealed that they were not even too familiar with the content of the PCG educational policy. They asserted further that they find it difficult with getting qualified teachers due to the trifling salary for workers in the TVET sector. They further asserted that there is a mismatch of district TVET committee membership and what is expected of them (the issue being because majority of them were not technical and vocational experts). According to them, these have been the main causes of the poor functioning of Technical and Vocational Institutions of the Presbyterian of Church of Ghana.

The information in Table 3 suggests that the Technical and Vocational Institutions were not capable of achieving the objectives of the educational policy which was directly affecting the results of the services provided by PCG's Technical and Vocational Institutions. Besides this, it also indicates that the services provided were based on what a particular principal of an institution wanted to do rather than being guided by policy regarding the whole technical and vocational institutions of the Presbyterian Church of Ghana. In relation to this, Opoku (2003) states that organisations are best

managed when there is a guiding policy to guide the administrator. It also serves as yardstick for supervision and evaluation of the administrator. The target of the administrator must be given and fixed for the administrator to know what is required of him or her, so they give out their best.

In addition, all leaders interviewed deliberated on the services provided by the Technical and Vocational Institutions which was competency-based education in contrast to the policy which seeks to educate the students hand, the heart and the head. For instance, one of the principals noted how serious it was for the technical and vocational institutions of the Presbyterian Church of Ghana to do away with the traditional values (that is pioneers of practical skill education in Ghana and impacting lives with Christian values) of the Church. According to him, the main reason was that the Church is following what the other churches are doing, which is focusing on grammar education and forsaking practical skills education.

Respondents' dissatisfaction with the capacity level of the technical and vocational institutions is the reflection of the current status of the institutions. Consequently, the appraisal of the capacity of the technical and vocational institutions help readers to understand whether the institutions were providing services in connection with the educational policy which is providing both practical skilled education and Christian work ethics education as well.

The data presented in Table 3 aided to comprehend the current capacity of teaching delivery in the TVET sector. The study explored to understand the competencies of teachers and, teaching and learning facilities. It is reasonable because the competences of the teachers play central role in

the capacity improvement of TVET institutions of the Presbyterian Church of Ghana. With regards to this, an effort was made to observe and also to collect information from respondents on the knowledge, skill and attitude of the teachers. Accordingly, the data collected shows that greater percentage (57%) of the respondents perceived that the teachers have the capacity to teach them honesty, team playing, hard-working and humility. Likewise, a size of the respondents which was closer to half (43%) have difficulty to believe that the current teachers have the capacity to teach and display good work ethics concept to students. These indicate that a section of the respondents recognises the deficiency of the teachers to display and teach Christian work ethics concept. This confirms the leadership's view that there was difficulty in getting qualified teachers.

The researcher observed that even though the teachers have passion to teach to transfer knowledge to the students, their attitudinal approach to issues raised some concerns. But a number of them conveyed strong passion to teach as well as display Christian work ethics or values. In relation to this, it appeared that there was a gap noticed in the teachers since teaching occupational skills and displaying of Christian work ethics by some of the teachers was a major concern.

In an interview, students were asked about the teachers' attitude towards them. The students articulated that some of their teachers were not patient with them, and spoke harshly with them while others too come to school late always. These corresponded with the researcher's observation that there was a gap between teaching of occupational skills and displaying of Christian work ethics by the teachers of the Presbyterian Church of Ghana's

technical and vocational institutions. With regards to the issues above, the Ministry of Education's 2008 report indicates that TVET teachers are not mostly trained to acquire theoretical knowledge, practical skills and attitudinal modified concept. This was as a result of technical vocational education and training system which emphasises competency-based training, and disregards the significance of work values in the job market. Item 3 presents respondents insight about the relationship between goals and objectives of TVET educational policy, and the programmes of the sector.

Item 3: *Programmes Consistent with Goals and Objectives of TVET Educational Policy*

Item 3 displays responses to the question of whether the programmes of PCG's TVET were consistent with goals and objectives of educational policy. This question was used to determine the perception of the respondents concerning the programmes of the Technical and Vocational Institutions, and how the programmes relate with the goals and objectives of the Church's educational policy. Even though four (4) respondents representing twenty-five percent (25%) of the respondents were unclear, nine (9) of the respondents also presenting fifty-six percent (56%) of them held the view that it was not in agreement, and three (3) of the respondents representing nineteen percent (19%) perceived that it was in agreement. Observation revealed that a high level of unawareness of the educational policy exists in the institutions, which is affecting their ability to meet the target of the educational policy. Results of item 3 show that majority of the respondents indicated that the programmes were not consistent with the educational policy as the researcher attempted to lead some of the respondents through the educational policy.

The focus group that the researcher met in Ramseyer Technical Vocational Institute expressed that they have been providing programmes that were consistent with the Council for Technical and Vocational Education and Training (COTVET). They continued that COTVET's educational policy was focused on developing and enhancing the competency of the students. However, some members of the focus group further stated that practicing COTVET policy does not mean that PCG educational policy has been implemented, since PCG's TVET policy focuses on competency-based training and Christian work ethics development and COTVET's educational policy focuses on only the competency-based training of the students. This relates to the disagreement that exists in the implementation of the Presbyterian Church of Ghana's educational policy in her technical and vocational institutions. The researcher observed that the difference between the COTVET educational policy and PCG's TVET policy was Christian work ethics development in the students. In regard we encourage PCG to have her educational policy implemented. This observation of the researcher is supported by Swift and Fisher (2012) who indicate how religious values have contributed to social change in many countries in the world. The assertion shows that Christian work ethics as religious values have the potential to enhance social change, and this could be true for the Ghanaian situation as well. Bath-Maker (2013) emphasises that religious values are the vehicle to transform our current societies. The next paragraph presents item 4 which communicates respondents' views on making Christian work ethic a core element in the programmes of the technical and vocational delivering.

Item 4: *Christian Work Ethics as a Core Element in the Provision of TVET*

Responses to item 4 reveals that, out of the sixteen respondents, nine (9) representing fifty-six percent (56%) of the total respondents sampled choose the response that Christian work ethics should be made a core element in the education delivery of the technical and vocational institutions. Five (5), representing thirty-one percent (31%) of the respondents were not certain whether it will yield any significant benefit in TVET delivery, while two (2) of the respondents representing thirteen percent (13%) of the respondents agreed that Christian work ethics should be integrated with social studies and taught as a course. Boahin and Hofman (2013) remark that TVET is usually perceived by a section of the society as being an educational sector for young people with questionable characters. Therefore, the study proposes that introducing character improvement segment to enhance the attitudes of the practical skilled workers will serve a good purpose. Meanwhile, when the question in item ten (10): “Do you think it is good to teach young people to acquire employable skills and good character in relation to work? was asked, the respondents expressed views that showed that they perceived it is good to educate young people to acquire employable skills and good working character.

To ascertain their views regarding whether it will yield any benefit in the manufacturing and industrial sector, a further question was asked in item seventeen (17): “Do you think that the inclusion of Christian work ethics concept in technical and vocational education delivery will meet current needs in the skilled job market”? Sixty-eight percent (68%) of the respondents answered ‘Yes,’ while thirty-two percent (32%) answered ‘No’ because they

were not sure. Aynsley and Crossouard (2010) point out that most people in the society perceive that human depraved character can be improved. This assertion climax the perception of the respondents concerning making the Christian work ethics a core element in the provision of technical and vocational education in Ghana. In the focus group discussion at the Presbyterian Vocational Institute, when discussing the Christian work ethics and their inclusion into the technical and vocational institutions delivery, Ruth Odebia, a graduate of the PCG TVET sector stated that the values that she learnt in Bible teaching service in the school had contributed to develop attitudes such as discipline, honesty, punctuality, and show of respect to others in her work place (personal communication, 20th June 2017).

To further explore whether the formal training programmes offered by the Technical and Vocational Institutions were based on inculcating Christian work ethics concept in the students, the questions in item eleven (11) and twelve (12) respectively: “Are there general courses that all students take?”; “Which of the courses take care of Christian work ethics?” were administered. The responses from the respondents confirmed that the programmes offered now in the technical and vocational institutions of Presbyterian Church of Ghana are CBT-focused. The results portray that there is low agreement to linking the training of students to the attachment of formally educating them in Christian work ethics concept. None of the courses listed by the respondents in the questionnaire linked up with the provision of Christian work ethics as a course. This supports the general results from the questionnaire and views of respondents compiled through interviews and observation to communicate that there was a weak connection between the provisions of Presbyterian Church of

Ghana's Technical and Vocational Institutions and her educational policy's objectives and goals.

To explore further how PCG's Technical and Vocational Institutions can make Christian work ethics a core element in their delivery, respondents were requested to answer item thirteen (13): "Are the Christian teachers trained to teach Christian work ethics concept to the students?" In view of this, nine (9) representing fifty-seven percent (57%) of the respondents answered that there was no Christian work ethics training for the teachers. They articulated that there had been no in service training for the teachers in that regard either at the institutional or national level. These suggest that the Christian work ethics which are the traditional hall mark of Presbyterian Church of Ghana have not been given the needed attention to be implemented formally in the technical and vocational institutions by management as the PCG's educational policy demands. The respondents perceived that an inclusion of Christian work ethics in the programmes of the technical and vocational education of PCG is the sole responsibility of the Presbyterian Church of Ghana and her managers of the technical and vocational education and training sector. In an attempt to understand the reason why Christian work ethics have not been part of the programmes of TVET sector, Ohene Kwa the human Resource Manager (HRM) of PCG responded that the Christian work ethics concept are taught in the Bible teaching services of the schools and not as a formal educational programme (personal communication, 11th August 2017). He continued that the leadership of the Church must face the problems of the TVET and find adequate means to implement the Christian work ethics concept in the TVET education to make services unique.

The data acquired from the leadership, graduates and students through the questionnaire and the interviews confirmed the fact that Christian work ethics is not part of the official programmes of Technical and Vocational Institutions. But the institutions use Christian Chapel services to encourage students to practice Christian values at their work places. For them, then, including Christian work ethics in the official programmes of PCG's technical and vocational education will contribute to the revamping of the TVET sector because bad work ethics are a current issue on the job market. They continued that such an approach will integrate competency with good attitudes which is the desire of the employers.

Furthermore, the respondents indicated that the management of the PCG's Technical and Vocational Institutions must see the need to protect the traditional ethical values of the Church and inculcate them in their schools programmes. Besides these, the respondents believe that there had been poor engagement of the management of the TVET sector with the COTVET regarding the value that the Church wants to add on to the national TVET curriculum.

This implies that Christian work ethics can be made a core element in the technical and vocational education provision in Ghana. This approach demands survey in the manufacturing and industrial sector to appreciate the benefits that this initiative will yield. While some of the graduates of the technical and vocational education are employed in the private sectors, other students are self-employed. Interviews with the employers of the sampled graduates of PCG's technical and vocational institutions attested to the fact that good work ethics are a valuable asset for employees. These serve as inputs

for the reason why improvement in the programmes of TVET sector is necessary. The results agree with the Ministry of Education (2008) assertion that education providers must be considerate on assisting the young people to inculcate good character values in the students for them to become good citizens and good workers. In view of this assertion, TVET institutions must be in the position to deliver holistic education to students. Aligning competency based training with character enhancement will assist PCG's TVET to present graduates with occupational skills and good work ethics. Good work ethics can have a positive effect on a worker's performance. It can also serve as a pilot programme for the managers of the Government of Ghana's TVET institutions.

In this regard, employers were requested in the interviews to indicate issues which make them employ and maintain an individual in their organisations. They pointed out that competency of the individual, occupational behaviour (hard-work, team spirit, pro-activeness, honesty, self-motivation and reliability) of the individual, qualification of the individual and an individual who fits well in the organisational culture were some of the things they consider in recent workers. In addition to the above information ambition, confidence, and humility were mentioned as high levels of qualities to keep an individual in a particular organisation. All the qualities described are part of the Christian work ethics which upon adoption by the technical and vocational institutions of Presbyterian Church of Ghana will add great value to the good services that they are providing in Ghana.

The respondents offered other benefits for the inclusion of a Christian work ethics in the programmes of the technical and vocational institutions and these include:

1. Parents' recognition of the uniqueness of the PCG's Technical and Vocational Institutions educational delivery.
2. Provision of competency based training and good ethics development assured of securing jobs for TVET graduates.
3. Parents and young people will be attracted to the PCG's Technical and Vocational educational delivery. This will increase students' enrollment of the sector.
4. As the student population increases, most of the financial demands of the PCG's Technical and Vocational Institutions will be met, which has been the major problem of the sector.

The next section displays item 5 which presents a tracer study to explore how the programmes of PCG's TVET sector contributes to reducing youth unemployment challenges in Ghana.

Item 5: *Exploring how PCG's TVET programmes reduce youth unemployment challenges*

To explore the activities of the graduates of Presbyterian Church of Ghana's Technical and Vocational Education, the study employed tracer study to engage the graduates to collect data. The total number that the researcher engaged was ten (10). Three (3) of the graduates, representing thirty percent (30%) were working with private institutions as caterers; two (2) graduates representing twenty percent (20%) had established their own hairdressing salons; and two (2) of them, representing twenty percent (20%) were working

with private hairdressing institutions as monthly salary workers; while two (2) of the graduates representing twenty percent (20%) did not find jobs that they came to the school to learn. Therefore, they were working with stationery shops as shop attendants. Finally, one (1) of the graduates representing 10% was still in the house looking for a job.

The statistics presented for item 5 displays that the technical and vocational institutions practical skills career development programmes have contributed to mitigate youth unemployment problem in Ghana. The technical and vocational institutions have served as a redemptive institution in alleviating poverty of the citizens, creating new wealth and improving human existence. Durkheim (1961) indicates that, for citizens of a particular country to rise out of poverty and to attain sustainable economic growth, the youth of the country must get employable skills, good ethical values and get jobs to do. The technical and vocational institutions of PCG have shown that it plays legitimate role in supporting the workforce development in Ghana. This workforce development concept was achieved through the holistic services provided by the Presbyterian Church of Ghana's Technical and Vocational Institutions to the Ghanaian young people.

The TVET institutions have been a transformational agent which have invested resources into the youth development in preparing them for the job market and also to participate effectively in job creation. The programmes of the technical and vocational institutions have brought economic empowerment and relief to members of our communities who attended their schools. The Government of Ghana cannot solve the youth unemployment problem alone, and the Presbyterian Church of Ghana through their technical and vocational

institutions, is playing a major role to complement the efforts of the Government of Ghana. Item 6 in the next paragraph presents information on the Publicity of PCG's Technical and Vocational Institutions.

Item 6: *Publicity of PCG's Technical and Vocational Institutions*

Generally, the aspiration to attend Presbyterian Church of Ghana' Technical and Vocational Institutions were moderately high. Sixty-five percent (65%) of the graduates and students indicated that PCG's Technical and Vocational Institutions were their first option because of the name of Presbyterian Church of Ghana associated with it. Thirty-five (35%) of the sampled graduates and students expressed that they were advised and encouraged to attend PCG's Technical and Vocational Institutions because their friends and relatives perceived that they are good schools.

With Ramseyer Technical and Vocational Institute, for example, the desire to attend that institution was high, as a greater section of the graduates and students from the institution selected the school as first choice. The graduates and students from Presbyterian Vocational Institute contributed that young people do not attend PCG's Technical and Vocational Institutions because they perceive that the school's programmes were directed towards women training and the school lacked facilities. Hillmert and Jacob (2003) emphasise that people deliberate on several alternatives when considering the selection of a school. For Dorcas Mensah, attending PCG's technical and vocational institution was a personal choice she made as she taught that she could get the best education that she wanted (personal communication, 14th August 2017). This is consistent with the remarks made by Patrick and Nile (1988). Patrick and Nile established that young people select a school to attend

due to particular interests attracting them to the school. Some young people will not attend a particular school because of what a former student or friend has told them. This interest which encourages young people to get attracted to a particular school must be identified or explored, then be used to increase students' enrollment in Technical and Vocational Institutions of Presbyterian Church of Ghana. Amissah (2012) attempts to bridge the issues that young people consider before deciding to be a student of a particular institution. He points out that educational facilities, location of the school and the branding of the school within the community influence young people's decision making process. I think that, if these issues are taken seriously, they can assist to increase students' enrollment in the TVET sector which could also improve the internal generated income (IGI) for Technical and Vocational Institutions. Ecclestone and Pryor (2003) explain that, as the student population increases, there is the tendency that economic status of that school may improve in accordance with the level of the population.

None of the graduates and students indicated that they heard or saw an advertisement on PCG's technical and vocational institutions admission call on the radio or TV even or read the information in the newspapers. Sixty percent (60%) of the graduates indicated that they were introduced to PCG's Technical and Vocational Institution by their parents, while forty percent (40%) ticked that they were introduced to PCG's Technical and Vocational Institution by their friends. This suggests that PCG's Technical and Vocational Institutions are still attractive to the general public as one of the best skilled training centers (STC) in Ghana. The responses from the respondents depict

that PCG's technical and vocational institutions have the good-will of the public, but the challenge has been with the administration of the TVET sector.

Kwamena-Poh (1975) indicates that the Presbyterian Church of Ghana has contributed immensely in assisting the youth in Ghana to acquire employable skills in the area of practical skill development (PSD) since the period of the Basel Mission's missionaries. He remarks further that the practical skills development was part of the major services provided by the Basel Missions of whom the Presbyterian Church of Ghana originated from. The Basel Missions established training centers throughout the country to train young indigenous people. Even though the literature reviewed indicates that Basel Missions believed in assisting the youth to acquire practical skills and they were committed to achieving their soul winning agenda and inculcating Christian values in the people, greater section of the respondents, sixty-five percent (65%) believed that the current generation of leadership of Presbyterian Church of Ghana have lost interest in technical and vocational education to grammar education since that brings in more income. Ofori (2012) states that the role of skilled workers in the economic development of the country cannot be undermined. He states further that skilled workers are the frame of every economy that progresses in strength to support its citizen.

Linda Aboagye, the manageress of PCG's Female Training Institute (FTI) explained that practical skilled workers are the bedrock of the country's economic development (personal communication, 21 July 2017). According to her, if the country's economy is to improve to the desired level then the capacity of the skilled workers must be given attention to in order to assist the manufacturing and the industrial sector. When asked how technical and

vocational institutions of the Presbyterian Church of Ghana had advertised to the general public, Linda Aboagye was not able to indicate if the institutions used radio, newspapers or any other means to attract the attention of the people in the community to the services of the technical and vocational institutions. This suggests that the TVET institutions of the Presbyterian Church of Ghana have been left as “orphans” to their faith to struggle to survive. Seven (7) out of ten (10) youth that the researcher contacted in the Laterbiorkoshie (Accra) community have no awareness that there is a vocational school in the compound of the basic school. I visited ten (10) homes in the Laterbiorkoshie surroundings to ascertain the awareness of the people about Presbyterian Vocational Institute in Accra, specifically Laterbiorkoshie community. To my surprise, there was no mention of PCG vocational institute from the people. Rather, other schools within Korle Bu and Kaneshie communities were mentioned. The majority of people sampled randomly in the community were aware of the cluster of basic school and the Church in that compound, but not aware of the vocational institution. There were no sign or bill boards within and outside of the community of the vocational institution. Among the pupils in the Laterbiorkoshie Presbyterian basic school, the researcher observed that there were no activities to link the vocational institution to the community and the basic school to advertise the vocational institution to her immediate catchment population. This might contribute to the low patronage of the Presbyterian Vocational Institute by the young people within and outside the community. It seems that the focus of the administrators of the Presbyterian Technical and Vocational Institutions has been providing excellent academic programmes to the students and little

attention has been given to the publicity of the Technical and Vocational Institutions.

The information received after interviewing leadership, graduates and graduates, career consultant and the parent are revealing. For example, all the respondents established that publicity of technical and vocational institutions has been on the low side. One of the leaders, thus, expressed that the lack of publicity of the institutions took the PCG's technical and vocational institutions out of competition with other Technical and Vocational Institutions in the country. Some of the respondents attributed the lack of publicity of the TVET institutions to the handing over of TVET sector to individuals who have no expertise and passion for the activities of technical and vocational education. Others raised factors such as absence of critical assessment of the relationship between technical and vocational institutions and the environments they operate, absence of strategic plan from experts to operate the TVET institutions, and deficiency of job market statistics to motivate management to invest in the TVET sector coupled with the low participation of stakeholders as the explanations for the lack of advertisement.

Furthermore, the researcher observed that there was no document to prove that advertisements have been done on the radio, newspapers, or bill boards for the past years. Besides this observation, it was also clear that there was no market branding of the technical and vocational institutions of the Presbyterian Church of Ghana in the country which affects the image of the TVET institutions. Coordination of the TVET institutions by the Church leadership has been poor. This proposes that, there is deficiency in relation to the visibility of PCG's Technical and Vocational Institutions within the

Ghanaian communities. No periodic surveys to evaluate the performance and the image of the TVET institutions to serve as feedbacks for the sustainability, accountability and development of the institutions. The 2007 report of the African Union (2007) states that periodic evaluation and image branding of an institution is the managerial and administrative requirement for improvement. The research results confirm Brown, Green, and Lauder's (2001) perception that most of the management of technical and vocational institutions of the faith-based organisations lack the ability to provide scientific base administrative services to enhance their operations. The results of the study proposes that the current management of PCG's technical and vocational institutions had been experiencing administrative lapses in their services and, therefore, were not in the position to provide the needed results. The results had not shown that the managers have discovered solutions to solve the challenges of the TVET sector of PCG to guarantee continued existence of the Technical and Vocational Institutions of PCG.

In conclusion, the stakeholders believe that there should be a paradigm shift to invest into advertisement and other activities to make PCG's technical and vocational institutions visible and attractive in the country. The next section depicts item 7 which provides information on the facilities of the PCG's technical and vocational education.

Item 7: Facilities of the PCG's Technical and Vocational Education

The researcher perceives that facilities of technical and vocational institutions are the main mechanisms in the provision of TVET. Hence, taking into consideration the current training facilities can help to ascertain current status of the services provided by PCG's technical and vocational institutions.

In order to get a valid data, respondents were requested to indicate the current facilities of their technical and vocational institutions.

During the interview sessions respondents raised the issue of deficiency of workshops befitting current status as well as tools and materials for practical training. Among the respondents in Ramseyer Technical and Vocational Institute (Kumasi) and the Presbyterian Vocational Institution (Accra), the respondents indicated that there were insufficient tools, materials and machines for practical training. Correspondently, six (6) out the eight (8) that the researcher interviewed attested that there was no systematic and consistent training procedure in their technical and vocational institutions. The researcher's interaction with the administrators of the institutions confirmed that facilities in the institutions have become a major issue in relation to service provision. The leaders confirmed that they have facility challenge in their institutions. Through the researcher's participation observation, it was observed that the two (2) vocational institutions had problems with internet provision, electrical appliances and inadequate library to assist students to do independent studies. Moreover, other problems such as no stand by generators to the institutions when the light goes off, inadequate washroom for both students and staffs, and below-standard staff common rooms exist. The situation seems to suggest that teaching and learning was taking place in a deprived environment which may not support excellent education of students coupled with the fact that management of the institutions were not implementing the recommendations that were made in the report of the Relief Services and Development (2011) to enhance the services of PCG's vocational institutions.

The report of the Relief Services and Development (2011) confirms that equipment of technical and vocational institutions had run down, and the ones that have not run down were outmoded, and that, since infrastructure needed massive rehabilitation, management need to develop strategic plan to operate the technical and vocational education, also income generating activities should be established in the institutions to generate revenue to sustain the technical and vocational institutions, develop links between the TVET sector and the industrial sector and strengthen the staff of the TVET sector. The researcher observed further that there was no enrollment policy for the TVET sector of PCG to aggressively get students for the technical and vocational institutions. The most essential aspect of technical and vocational educational delivery is its connectivity with the current demands in the job market, the prominence of periodic assessment of the services of institutions and their enrollment strategies.

This helps management to have periodic knowledge of the standard of delivery of the technical and vocational institutions and their enrollment capacity (World Bank, 2007). To explore the enrollment situation further, leadership and teachers were asked if they have a policy which guides them to enroll students in their institutions. One of the respondents testified that they pray to God to bring them students from all over Ghana. Another respondent indicated that, sometimes, they talk to young people within the communities to apply for admission in their institutions. In the interview, they were not able to give guiding principles that regulate the institutions students enrollment. The information gathered from the interviews and observation authenticate the lack of students' recruitment procedure. The impression of the respondents gave a

hint on the reason for the low students enrollment at the technical and vocational institutions of PCG even after prayers have been offered to God to increase enrollment as said. Generally, the lack of guiding principles to recruit students has had a negative impact on the students' population in the technical and vocational institutions. Peter Bossman, the secretary of the general manager for Presbyterian Church of Ghana schools indicated that upgrading the institutions has been the major challenge of the TVET institutions due to low income generated for the TVET sector (personal communication, 14th August 2017). Dorcas Mensah, a continuing student believed that the issue of low enrollment was about facility (personal communication, 20th July 2017). There were no boarding facilities, no spacious places for catering training likewise rooms for students to keep their catering training tools, and no assembly hall.

In this regard, the sample population testified to the low enrollment in their institutions from their observations. According to them, the low awareness of the institutions within the Ghanaian communities, little understanding of the economic values of the programmes of the TVET by the general public, and little attractiveness of the PCG's technical and vocational institutions are some of the factors that have brought about the low enrollment.

Conclusion

The results found above give a picture of the Presbyterian Church of Ghana continuing the work of Basel Missionaries in assisting the youth to be equipped with practical skills to gain employment. The Church established training centers through the country which later became the technical and vocational institutions. The technical and vocational institutions of the

Presbyterian Church of Ghana became stronger and attractive in the Ghanaian communities. The initial enrollment and management of the TVET institutions were going smoothly until the dynamism of society development affected it. Society became complicated in their choice of educational centers for the children. Different things influence their option for a particular choice. This and lack of facilities and advertisement of the TVET institutions to aid in the promotion of the student enrollment affected PCG's technical and vocational institutions.



DATA ANALYSIS

Introduction

This chapter presents an integrative analytical part of the study. It combines data collected from the various locations and documents on technical and vocational education and training. The purpose of this study is to explore how Christian work ethics can be a means to revamp technical and vocational institutions of the Presbyterian Church of Ghana by making it part of the formal education system. This is significant because PCG's TVET is currently going through students' recruitment challenges. The theoretical framework for this study is the Protestant work ethic theory. The chapter will be divided into two segments, the first section will be a theological reflection of work ethics and the second will be the analysis of the acquired data.

Theological Reflection of Work Ethics

This section considers how Christian theology impacts the thoughts and behaviour of workers in our contemporary world of work. One area in which Christian theology impacts work activities is through guiding principles for human behaviour. The Christian scriptures contain numerous of such guidelines with respect to behaviour applicable in the contemporary job market (examples: Genesis 1:25-27, Deuteronomy 15:10, Psalm 90:17, Proverbs 13:4, Galatians 5:22-23, Colossians 3:23).

Events in the job market have reinforced the importance of ensuring good practice in the professional conduct of the employees because employers can no longer count on an unquestioning assumption of trustworthiness of their employees. The Christian teaching has clear values that can assist the

Ghanaian worker to practice good work ethics in the workplace. Christian values advocate for hard work, prudence, honesty, kindness, self-control and humility (Galatians 5:22-23) which can be practiced by Ghanaian workers for the achievement of harmony and productivity in the workplace. These values become the framework for behaviour that reflects the highest standards to which workers should aspire. The character of an employee is as important as the practical skills that he or she should possess. Christian values have the potential to improve the ethical life of the TVET students and skilled workers in the country.

The purpose of this reflection therefore is in twofold: first is to uncover the biblical concept of work, and second is to set out a number of Christian values that enhance relationship among employees and improve performance as well as increase productivity.

Biblical Concept of Work

The Bible has always placed great emphasis on the value of work because work enhances the self-esteem of the humankind. Work can be said to be a fundamental dimension of mankind's existence on earth. Gen 1:25-27 reads:

God made the wild animals according to their kinds, the livestock according to their kind, and all creatures that move along the ground according to their kinds. And God saw that it was good. Then God said let us make man in our image, in our likeness, and let them rule over all the fish of the sea and the birds of the air, over the livestock, over all the earth, and over all the creatures that move along the ground. So, God created man in His own image, in the image of God He created him, male and female he created them.

the fact that God instituted work with creation. Further study of the biblical texts makes us aware of the fundamental truths about mankind. The texts indicate that man is the image and likeness of God, man received a heavenly mandate from the Creator (God) to subdue and to dominate the earth (Gen 1:27). In carrying out this mandate, it is required that human beings must perform work. The expression 'subdue the earth' has an immense range. It suggests that the earth contains resources which, through the conscious activities of human beings, can be discovered and used for their benefits.

Block (1993) affirms that the statement 'subdue the earth' continues to be relevant in the activities of humankind: it embraces equally the civilisation in the world of biblical Adam as also the whole of modern reality and future phases of development of economy. People, through their work, become more and more the master of the earth as they confirm their dominion over the world that they live in. Block professes further that mankind nevertheless remain in every case and at every phase of this process within the Creator's original ordering. Because human beings' dominion over the earth is achieved in and by means of work, he or she dominates the earth by the very fact of growing plants and rearing animals and obtaining from them the food, and clothing he or she needs. He or she is also able to extract various natural resources from the earth and the seas. However, it can be said that human beings are able to subdue the earth much more when they begin to cultivate it and then to transform its products for their own use. This can be seen in the field of agriculture which is the primary fields of economic activity of mankind, where the products from the farm are processed into varieties of

foods to meet the needs of mankind. Costen (2004) claims that next to agriculture, industry links earthly riches (natural resource, mineral, or chemical resource) with people's work. Costen declares that through the generations, human beings have worked to better the circumstances of their lives through collective as well as individual efforts.

To the Bible, it is clear that work does not only bring fulfilment to the worker but also honour to God, because such human activity accords with God's will. In the book of Colossians 3:22-25, the Bible encourages workers to work hard as though they were working for God and this can lead to the great things, He (God) has planned for the worker. This indicates that human beings received a mandate to govern the world with justice and holiness; a mandate to relate with himself or herself, his or her environment and God, the creator of all things.

The biblical passages indicate that humankind, participating in work, shares in the activity of God his or her Creator. Within the limits of his or her own human capabilities, mankind, in a sense, continues to develop that activity, and perfects it as he or her advances in the discovery of the resources and values contained in the whole of creation. The book of Genesis shows that the God of the Bible is the God that works and will find admiration in the work of the people He created. Cunningham (1979) indicates that the truth that, by means of work, humankind participates in the activity of God, his or her Creator was given particular prominence by Jesus Christ, the worker. Cunningham points out that as 'the son of Joseph', He learns His father's trade as Jewish custom demands. He was the son of a carpenter and He could, therefore, be a carpenter by profession (Matt 13:55). Cunningham further

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expresses that Jesus showed that He has appreciation and respect for human work. At one moment, He described His Father as a gardener in John 15: 1-17.

The Old Testament contains many references to human work and to the individual professions exercised by people: for example, the craftsman or artist, Ex 31:1-5; the blacksmith, Gen 4:22; Is 44:12; the farmer, Gen 9:20; Is 5:1-2; the scholar, Eccl 12:9-12; the sailor, Ps 107: 23-30; the builder, Gen 11:3; 2 Kings 12:12-13; 22:5-6; the shepherd Gen 4:2; 37:3; Ex 3:1; 1 Sam 16:11, the musician, Gen 4:21; and the fisherman, Ezk 47:10. The words of praise for the work of women are well known (Gen 4:2; 37:3; Ex 3:1; 1 Sam. 16:11).

In the New Testament, Jesus' parables on the shepherd, (Lk 15:3ff); the farmer, (Mk.12:1-12); the doctor, (Lk. 4:23); the sower, (Mk. 4:1-9); the householder (Matt. 13:52); the servant, (Matt. 24:45); (Lk. 12:42-48); the steward, (Lk. 16:1-8), the fisherman, (Matt. 13:47-50); the merchant, (Matt. 13:45-46); and the labourer, (Matt. 20:1-16) emphasised the importance of work. Jesus also speaks of the various form of women's work, (Matt. 13:33); (Lk 15:8-9). Jesus Christ compares the apostolate to the manual work of harvesters (Matt. 9:37; John 4:35-38) or fishermen (Matt. 4:19). He refers to the work of scholars too (Matt. 13:52).

This teaching of Jesus Christ on work, based on the example of his life during his years in Nazareth, finds a predominantly live echo in the teaching of the Apostle Paul. Paul boasts of working at his trade as a tent-maker (Acts 18:3), and that he was able even as an Apostle to earn his own bread (Acts 20:34-35): "With toil and labour we worked night and day, that we might not burden any of you" (2 Thess. 3:8). Hence his instructions, in the form of

exhortation and command, on the subject of work: "Now such persons we command and exhort in the Lord Jesus Christ to do their work in quietness and to earn their own living" (2 Thess. 3:12). In fact, noting that some "are living in idleness... not doing any work" (2 Thess. 3:11), the Apostle does not hesitate to say in the same context: "If anyone will not work, let him not eat" (2 Thess. 3:10). In another passage, he encourages his readers: "Whatever you do, work at it with all your heart, as working for the Lord, not men, since you know that you will receive an inheritance from the Lord as your reward" (Col. 3:23-24). The teachings of the Apostle Paul obviously have key importance for the morality and spirituality of human work. They are an important complement to the concept of work that we find with the life and parables of Jesus Christ.

Jesus Christ's interest in the spiritual development of humankind as well as the social development of humankind cannot be underestimated. It is from this understanding that the holistic gospel is preached and practiced; to present the whole counsel of God to His people. This kind of understanding keeps the community of Jesus focused on both the spiritual and the socio-economic development of human beings, thereby using the talents of persons to improve his or her environment and his or her social-economical life so that, as men and women use their God giving talents to develop their spiritual and social lives, they become partners of God in sustaining the world.

Burkett (1998) asserts that Jesus Christ told His disciples to nurture the new believers to practise everything He had taught them (Matt. 28:18-20). Burkett stressed further that the life and ministry of Jesus Christ shows that He believed in a holistic transformation of humankind. Burkett used Luke 4:18 to

validate his assertion. Burkett mentions that when Jesus Christ was outlining His vision in Luke 4:18, He made it clear that He was anointed and sent by God:

- To preach good news to the poor;
- To proclaim freedom for the prisoners and the recovery of sight for the blind;
- To release the oppressed.

The above assertions assist us to have a clear focus of the vision of the ministry of Jesus Christ. It can be deduced that the salvation that Jesus Christ proclaimed is not an event but rather a ‘package’ of spiritual and social activities which humankind experiences in his or her life journey. The activities include elevation to be with God, good health, prosperity, freedom from both spiritual and social activities, and enlightenment.

From the discussions above it is clear the community of the Lord Jesus Christ has a mandate to participate in God’s vision for the world in making it the better place to live in. It is a mandate of soul winning, nurturing believers to practice good ethical values, and to participate in active service of working to keep the world in perfect order.

Stevens (2006) indicates that human beings have “Creation Mandate” (Gen. 1:24-30) and the “Great Commission” (Matt. 28:19-20). According to him, “Creation Mandate” means that human beings are called to have dominion over the earth as they express their social responsibilities and the “Great Commission Mandate” means that human beings are called to witness to Jesus Christ to the ends of the earth. He further stresses that the two

mandates should be given higher priority by human beings to fulfil the vision of God Almighty.

Therefore, it follows that since PCG's TVET is a Christian institution, the inclusion of Christian values in TVET education system to solve the workplace ethical challenges in Ghana should not be considered as misplaced priority.

Biblical Concept of Work Ethics

The Christian concept of work ethics originated from the Bible. The concept attempts to bring the Holy Scriptures into the everyday activities of humankind in the workplace to enhance harmony among workers and to increase productivity. The circumstances that we found ourselves in, reveal how displaying of good work ethics at the workplace has become a major concern for stakeholders at the workplace. As attempts are being made by the stakeholders to improve the manufacturing sector, the thought and behaviour of the workers have become essential to increase efficiency. The demand of employers for good work ethics at the workplace has become very urgent because it has a role to play in the effectiveness of organisations. The Christian teaching has developed a number of general principles and underlying values which apply as well to all of the ethical issues which are emerging in the workplace.

Costen (2004) declares that God created human beings to be His caretakers to continue His work in this world. The foundational text in the Holy Scripture Costen used was Genesis 1:26 and it reads, "God said let us make man in our image, in our likeness, and let them rule over the fish of the sea and the birds of the air, over the livestock, over all the earth, and over all

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the creatures that move along the ground.” According to Costen, God instituted work with creation, prior to the fall of man. Genesis 2:15 says, “God took the man and put him in the Garden of Eden to work it and take care of it.” After Adam and Eve sinned, work became a toil (Genesis 3:17-19), but work itself is included in the “very good” part of creation (Genesis 1:31).

Cunningham (1979) proclaims that throughout the Old Testament, God gave the Israelites specific instructions about how to do their work. Cunningham communicates that God also gave instructions about providing for those who had less: “When you reap the harvest of your land, do not reap to the very edges of your field or gather the gleanings of your harvest. Leave them for the poor and the alien. I am the Lord your God” (Leviticus 23:22). According to Cunningham, this command confirms the importance of work. God did not tell the people to harvest everything and then simply give food to the poor. Instead, God tells them to leave enough of the grain to allow the poor to work for themselves. Cunningham points out that work has a way of giving us a sense of purpose, productivity and dignity.

The books of Proverbs and Ecclesiastes contain some wise sayings regarding work. Gill used Proverbs 6:6-11; 14:23 and Ecclesiastes 9:10 to express his thought. Proverbs 14:23 says, “All hard work brings a profit, but mere talk leads only to poverty.” Proverbs 6:6-11 says, “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. How long will you lie there, you sluggard? When will you get up from your sleep? A little sleep, a little slumber, a little folding of the hands to rest and poverty will come on you like a bandit and scarcity like an armed man.”

Ecclesiastes 9:10 says, "Whatever your hand finds to do, do it with all your might." From these readings, a strong work ethic is confirmed, with warnings concerning laziness.

The New Testament contains another important principle regarding work: "If a man will not work, he shall not eat" (2 Thessalonians 3:10), that is, the refusal of an able-bodied person to work should have the consequence that he or she lacks food. Paul also says that an "idle" man who refuses to work should not be part of the Church (v 6). Paul and his companions set a good example of hard work: "We were not idle when we were with you, nor did we eat anyone's food without paying for it. On the contrary, we worked night and day, laboring and toiling so that we would not be a burden to any of you" (verses 7-8).

The Bible encourages humankind to work hard. Work is integral to life, and approaching work as God-given will give humankind more pleasure in it. This encourages man to work cheerfully and with fewer complaints because he is working for the Almighty God who loves him (man) and has redeemed him. The employer takes notice of employee's efforts and wonders why he does what he does.

Gill (2000) points out that it is important to note that the Bible does not condone the attitude of being a workaholic. Gill believes The Bible does not encourage persons to work merely to amass worldly wealth (in fact, Matthew 6:19-34 warns about this). Gill thinks that human beings must work to bring glory to God. Human beings must also not work themselves into the ground or to the extent that our health is damaged or our families suffer.

Gill deliberated further that God is more interested in relationship with human beings than He is in what we do. Gill expresses that God instituted the Sabbath at the beginning of creation. He did the work of creation for six days and then rested. God is omnipotent and He did not need rest but He was setting an example for us. Gill thinks that in the Sinaitic covenant (Ten Commandments), God confirmed both the importance of work and rest. "Six days you shall labor and do all your work, but the seventh day is a Sabbath to the Lord your God. On it you shall not do any work" (Exodus 20:9-10a, Leviticus 27). Gill continues that we are told that "the Sabbath was made for man" (Mark 2:27). Gill thinks it is a gift that we should be wise to accept. So, while the Bible calls on humans to have a strong work ethics and to work hard at all that they do, they are also called to take times of rest.

The above discussions express that God the Almighty created the man and woman in His image and likeness. He created them for the purpose of giving them an assignment to work in the garden, and this makes profession of human beings part of the work of God and, therefore, a divine duty. As the human beings were created in the image and likeness of the Almighty God, it gives the human beings intrinsic self-esteem to work and practice work with high standards of ethics to honour God. Due to the origin and purpose of humankind, the Christian teaching emphasises the notion that human beings represent God Himself on earth. This indicates that the life of humankind is consecrated and worthy of respect in every stage of his or her work life and in every condition. That is the reason why the Christian teaching encourages human beings to respect each other, humble themselves to each other, and work hard to support God's vision for the world. Amponsah (2013) points out

that every human being is endowed with privileges and responsibilities which must be displayed in the society. Amponsah further asserts that God the creator of human beings created men and women to live in a society. It is in this society that the gifts and talents of men and women are displayed for the benefit of all. The society is essential to the fulfillment of the career of the human being, and, to achieve this objective, attention must be given to ethical standards that bind society together. Edor (2016) confirms that humankind needs to live and participate in a society, and this is a requirement of human nature. It is through political, economic and cultural exchange with other humans and in communal service that individuals develop their potentials and respond to their professions.

Wiredu and Gyekye (1992) indicate that the social structure of human beings give values equally essential for consideration. That is, the virtue of each individual in a society is necessarily related to the common good which affects the rest of the people in the community. Wiredu and Gyekye stress further that this generates a community which allows individuals to reach their fulfillment fully and easily due to the high standards of ethic that is displayed by the individuals in the community. They express further that common good presumes respect for each other and involves social well-being of the individuals in the community, leading to the development of the talents of the members of the community.

Colossians 3:23-25 says, “Whatever you do, work at it with all your heart, as working for the Lord, not for men, since you know that you will receive an inheritance from the Lord as a reward. It is the Lord Christ you are serving.” The Bible commanded people to put forth their best efforts, to work

from our heart and soul at whatever we do. Human beings are accountable to God and the manager of the talents God has given to him or her. Humankind must work as a gratitude to Him (God). The Christian concept of work and work ethics give hope (spiritually, socially, and economically) to the Ghanaian community.

The Christian Bible teaches that mankind is supposed to use his or her talents and ethical values to expand his businesses and socio-economic life. (Luke 9:19-27). The transformational development of the individuals comes through business development where the workers exhibit ethical values such as hard work, honesty, humility and commitment. This makes the power of the Word of God and presence of God to be experienced in the daily lives of the workers in a workplace. Stevens (2006) asserts that workers and business institutional transformation involve seeking a positive change in the whole of human life materially, socially and spiritually, by recovering our true identity as human beings created in the image of God and our profession as productive stewards committed to displaying good work ethic to care for our world and colleague workers. The individuals through their professions and good ethical standards become partners of God in sustaining the world.

The Christian values such as hard work, honesty and loyalty could be of great help to our economy by improving the attitudes of the Ghanaian worker. The Ghanaian community should have confidence in Christian values in creating harmony among workers to transform both the lives of the workers and business institutions. This could assist both employees and employers to develop their character to meet the standard of enhanced businesses. Technical and vocational education institutions should prepare the students to lead

disciplined lives and recognise their responsibilities as responsible citizens in their work places to champion the socio-economic development of the country.

Gill (2000) professes that Christian values exist to transform lives and improve the welfare of individuals spiritually and materially. A holistic approach to service is, therefore, recommended if the technical and vocational education institutions are to make any lasting impression on the Ghanaian work environment. Employees' and employers' character transformation is what will lead to the achievement of sustaining and improving the job market.

Stevens (2006) asserts that Christian values have a redemptive purpose of reducing poverty, creating new wealth, and enhancing human existence. To rise out of poverty and for any country to attain sustainable economic growth, the youth must be given jobs to do and also be taught to display good standards of ethics. Stevens perceived that the Christian Bible has a legitimate role in providing that leadership in character development of workers. Stevens interest was that the salvation that Jesus Christ offers is a compendium which has both spiritual and socio-economic relief that brings total transformation to the individual.

It is about time that the TVET policy makers in Ghana adopt guidelines for TVET institutions to educate the young people about the importance of good work ethical practices at the work place. The TVET educational policy makers must continually develop a policy that strives to develop both the competency and character of the students to retain the confidence of the world of work in the Ghanaian worker.

The Presbyterian Church of Ghana as a stakeholder in the provision of TVET in Ghana ought to continue to invest resources into technical and vocational education to assist young people develop their skills so as to prepare them for the job market so that they exhibit high standards of ethics in the work place. The Commonwealth Youth Programme report (2010) remarks that young people are empowered when they acknowledge that they have or can create choices in life, and being aware of the implications of those choices, make informed decisions freely, take action based on those decisions and accept the responsibility for the consequences of those actions. Riverson (1998) asserts that the major mandate of the Church of Jesus Christ is to prepare herself for a servant role in the world. It is important that the Church realises that it does not exist by and unto itself but that the Church is called with a purpose of nurturing mankind for total transformation.

Riverson's assertion shows that the Church of Jesus Christ must adopt the holistic approach to serve in the communities. This holistic objective can be achieved by the Church developing policies to win souls for Jesus Christ and policies to guide the Church to prepare the youth to gain adequate employment or be self-employed. It is at this point that the Presbyterian Church of Ghana should be commended for her contributions in assisting the youth to gain employable skills and also demonstrate high working ethical standards in the workplace. The following paragraphs will present the analysis of the data acquired by the researcher.

Data Analysis

Onwuegbuzie and Leech (2007) indicate that data analysis is an important aspect of research work. It involves processing data systematically

in order to derive meaning from respondents' views and related documents. Kuper and Kuper (2003) point out that it includes disintegrating and reintegrating the data acquired into related ideas in a dynamic process of thinking. Urquhart (2002) believes that the critical aspect of qualitative research analysis is coding and defined coding as a process of summarising research data with a theoretical description. Urquhart remarks further that it comprises materials such as official documents, journals, field observation notes, literature, respondents' perception and interview transcripts. From the discussions above, coding comprises classification of acquired data, by putting segments of the data at a single point that explains the same idea. This, therefore, demands that research analysis should be systematical, include coding, categorisation, grouping and generalisation. Layder (1998) points out that the purpose of analysing data is to obtain usable and useful information. The analysis, irrespective of whether the data is qualitative or quantitative, may:

- ❖ describe and summarise the data,
- ❖ identify relationships between variables,
- ❖ compare variables,
- ❖ identify the difference between variables,
- ❖ forecast outcomes

Creswell (2006) comment that qualitative data analysis can be divided into the following six (6) categories:

- Content analysis: content analysis involves the process of categorizing verbal or behavioural data to classify, summarise and tabulate the data.

- Narrative analysis: narrative analysis comprises the reformulation of stories presented by respondents taking into account context of each case and different experiences of each respondent. In other words, narrative analysis is the revision of primary qualitative data by researcher.
- Discourse analysis: this refers to a method of analysis of naturally occurring talk and all types of written text.
- Framework analysis: framework analysis consists of several stages such as familiarization, identifying a thematic framework, coding, charting, mapping and interpretation.
- Grounded theory: Grounded theory is a kind of qualitative data analysis that starts with an analysis of a single case to formulate a theory. Then, additional cases are examined to see if they contribute to the theory.
- Thematic analysis: This qualitative research data analysis focuses on a set of texts, such as interview transcripts. The researcher carefully examines the data to identify common themes, topics, ideas and patterns of meaning that come up repeatedly in the research.

For the researcher to expedite the data analysis of this study, the thematic approach (which is one of the many methods of analysis for qualitative research) was used to code policy documents, respondents' perceptions and interview transcripts. Cohen (2007) indicates that thematic approach of data analysis is used to simplify qualitative analysis process. It assists the researcher to organise and manage data for effective analysis of the data acquired. Boyatzis (1998) indicates that it aids the researcher to do descriptive analysis of the data as well as drawing conclusions on it. It also

allows origination of data for coding, recording and classification for easier presentation.

Boyatzis describes thematic data analysis as a method for identifying, analysing and reporting patterns within the data. Boyatzis expresses further that thematic analysis is a widely used method of analysis in qualitative research. It allows for flexibility in the researcher's choice of theoretical framework. Some other methods of analysis are closely tied to specific theories, but thematic analysis can be used with any theory the researcher chooses. Through this flexibility, thematic analysis allows for rich, detailed and complex description of your data.

Boyatzis adds that researchers use thematic analysis as a means to gain insight and knowledge from data gathered. The method enables researchers to develop a deeper appreciation for the group or situation they are researching. By using thematic analysis to distill data, researchers determine broad patterns that will allow them to conduct more granular research and analysis. He continues that it is highly inductive: themes emerge from the data that are gathered and are not imposed or predetermined by the researcher. Using their findings, researchers can apply statistical analyse to validate themes. Finally, he points out that, in practice, depending on the context of the research study, thematic analysis could include a bit of grounded theory, positivism, interpretivism and phenomenology.

The researcher used thematic method because thematic analysis can be used to make sense of seemingly unrelated materials. It can be used to analyse qualitative information and to systematically gain knowledge and understanding about a person, an interaction, a group, a situation, an

organisation or a culture. It assisted the researcher to move from a broad reading of the acquired data to determining patterns in the data. It also assisted the researcher to organise the patterns and interpret various aspects of the developed patterns.

Odorkor (2009) expressed that, in qualitative research, the researcher is either exploring the application of a theory or model in a different context or is hoping for a theory or a model to emerge from the acquired data. With regards to this study, the researcher has a topic, he is looking for perceptions of stakeholders, related philosophies, and views of practitioners in the field of technical and vocational education to ascertain how the Protestant work ethic theory can contribute to social change in the technical and vocational education system in Ghana.

Curtis (2010) states that data analysis is the process of collecting data and making decisions on the acquired data. It is the process of understanding and confirming the variables in the data acquired. He expresses further that data analysing should be reliable, consistent and objective so that it can serve as an instrument to improve a culture of an institution. Pongi (2004) indicates that the procedure and instrument for assessing a technical and vocational institution's research should be determined by the purpose of the assessment. According to Pongi, it differs depending on circumstances and it may include students' enrollment, students' admission process, tutors' employment requirement or improving service delivery processes. Curtis (2010) identified thematic approach of assessment as appropriate for performance of TVET institutions. According to Curtis, the thematic approach of assessment will assist the researcher to identify, analyse and report the patterns of activities

within the TVET institutions. Pongi (2004) notes that selecting the appropriate analytical tool is crucial arriving at objective findings. He concluded that effective data analysis reveals strengths, weaknesses and procedures for improvement.

The data analysis of this study comprises collecting evidence about the performance of Presbyterian Church of Ghana's technical and vocational education institutions, observing the current status of the institutions, and making recommendations to improve service delivery in the institutions. The data analysis assisted the researcher to search for general statements about relationships among categories of data acquired, in which the researcher moved from a description of "what" is the case to an explanation of the "why" of what is the case. The study used thematic approach in analysing the data acquired.

Thematic Analysis Defined

Boyatzis (2008) defines thematic analysis as a method for identifying, analysing and reporting themes within an acquired data. The term thematic discourse analysis is used to refer to a wide range of pattern-type analysis of data, ranging from thematic analysis within a social constructionist epistemology (where patterns are identified as socially produced, but no discursive analysis is conducted), to forms of analysis very much akin to the interpretative repertoire form of data analysis (Clarke, Burns, & Burgoyne, 2005). Holloway and Todres, (2003) intimate that thematic analysis should be seen as a foundational method of analysis for qualitative research. It offers an accessible and theoretically-flexible approach to qualitative research data analysis. Through its theoretical freedom, thematic analysis provides a flexible

and useful research tool, which can potentially provide a rich and detailed, yet complex account of data.

The study used thematic data analysis method because it assisted the researcher to make sense of seemingly unrelated materials. It also assisted the researcher to analyse information and to systematically gain adequate knowledge and understanding about the people, interactions, situations and the culture of the Presbyterian Church of Ghana's Technical and Vocational Institutions.

The data analysis will be done on seven (7) themes coded and based on the qualitative information gained from the analysis of the data. These are:

- the demography of the respondents,
- respondents understanding of Christian work ethics,
- respondents' awareness of technical and vocational educational policy,
- capacity of TVET sector to achieve the objectives of the educational policy,
- programmes consistency with goals and objectives of TVET educational policy of PCG,
- that Christian work ethic concept should be made a core part of the educational system in the provision of TVET in PCG to improve the TVET institutions,
- publicity of PCG's Technical and Vocational Institutions

Analysis of the Demographic Data of Respondents

The previous chapter presented the demography of the respondents. The gender had two classifications. The two categories were male and female. Statistics of the gender of the respondents shows that nine (9) of the

respondents representing (56%) were male, and seven (7) of them (44%) of the respondents were female. Both the males and the females provided the responses concerning how Christian work ethics can be made part of service delivery in PCG's technical and vocational education institutions.

With regards to the various age groups of the respondents, four (4) categories were realised by the researcher. The four categories of the ages are presented as (a) 15-24, (b) 25-44, (c) 45-50, and (d) 51-55 years. Based on the data acquired, seven (7) of the respondents representing (38%) were between 15-24 years old; six (6) respondents representing (31%) were between 25 to 44 years old; three (3) respondents representing (18%) were between 45-50 years old, and three (3) respondents representing (13%) were between 51-55 years category.

The data presented shows variables in the work experiences of the respondents chosen for the purpose of this research. The data acquired statistics indicated that two (2) of the respondents representing (10.6%) have been working for the past 15 years in their institutions, three (3) respondents representing (15.8%) have been working for the past 8 years with their institutions. Moreover, four (4) of the respondents representing (21%) had also worked for 6 years in their institutions. And four (4) of the respondents representing (21%) had worked for four years in their institutions. Furthermore, three (3) of the respondents representing (31.6%) were continuing students in the technical and vocational institutions of the Presbyterian Church of Ghana. The levels for the years of work experience were categorised in reference to the data acquired. The years of work experience had four (4) classifications. The classifications are:

- a. four (4) years
- b. six (6) years
- c. eight (8) years
- d. fifteen (15) years

The level of education of the respondents had four (4) categorisations. The four (4) levels of educational background of the respondents included:

- ❖ NVTI
- ❖ Diploma
- ❖ Bachelor's degree and
- ❖ Masters' degree

The data acquired displayed in Table 1 show that while three (3) of the respondents representing (18.8%) were continuing students, another three (3) representing (18.8%) had NVTI certificates and four (4) of the respondents representing (25%) had Diploma certificates. Moreover, other four (4) respondents representing (25%) had Bachelor's degrees and the remaining two (2) respondents representing (12.4%) held Masters' degrees. However, there were no respondents who completed the doctorate degree section.

Understanding of Christian Work Ethics Concept by Respondents

Responses to item 1 displayed that sixty-eight (68%) of the respondents established that Christian work ethics are the values of Christianity that assist individuals to practice good ethical behaviour in the work environment. Thirty-two percentage (32%) of the respondents, on the other hand, perceived that Christian work ethics are ideas of Christianity that administrate individuals conduct in a workplace. The respondents spoke about their understanding of Christian work ethics. All of the interviewees

acknowledged that Christian work ethics contribute to thought and behaviour management of workers. The respondents' perception is in line with the researcher's view that Christian ethics has a relationship with productivity of workers, and that it is a set of Christian values centered on importance of work. Finally, they all agreed that Christian work ethics should be made part of the formal education system of the TVET.

The responses of the respondents indicated identifiable relevance of Christian work ethics to business organisations in Ghana. However, even those who were most supportive of introducing Christian work ethics in technical and vocational education acknowledged that wide consultations should be done by the management of the PCG's TVET sector before the implementation of the concept.

The data statistics on item 1 indicates that the sampled respondents understood the concept of Christian work ethics and the impact it can make in the job market. They were able to mention elements such as fairness, hard work, honesty, humility, time management, diligence, team work and respect as components that constitute Christian work ethics. This established the fact that Christian work ethics are values that enrich human behaviour in the work place to increase harmony among workers and to improve an organisation's productivity. This makes Christian work ethics essential since it is the dream of business organisations to increase performance, productivity, and preserve a decent reputation in the society. However, business organisations are having difficulty in dealing with bad ethical behaviours of their employees. Kwamina-Dadzie (2016) emphasises that workers who have religious values possess certain ethical concepts that guide their working behaviour to produce

outstanding quality of work. Tang (1989) opines that religious values contributed to the social change in Northern America, Europe and some parts of Asia in 1885. According to him, these religious values still have considerable roles to play in our current generation to improve economic status.

Simon (2003) notes that the goal of religious values is not only to change individuals' spiritual ideals, but also to establish a set of good standards of ethics that guide work place and corporate activities. He asserts further that work place ethics has been promoted on the basis that good work ethics are good for business and that good work ethics are connected to religious values. Putnam (2015) comments that most successful business organisations have a set of values that have stood the test of time. These ethical values are communicated regularly in the organisation and the workers practice them. He mentions some business ethics as honesty, integrity, responsibility, respect, teamwork and corporate citizenship. The business ethics mentioned above are similar to Christian work ethics which the research is promoting to have a role to play in the Ghanaian manufacturing job market. In discussing work ethics awareness creation, Gentile (2015) gives two ways to prepare employees and employers to recognise and react to situations that may require ethical decision making.

According to Gentile (2015), work ethics should be made part of the educational system and in-service training should be provided for workers in their organisations. She perceives that annual work ethics in-service training should be organised by institutional leadership to train their workers. She remarks further that the leadership of the organisations should train their

respective teams in the organisation about work ethics and this in-service training arrangement should continue until all the workers of the organisation have participated in a work ethics training session facilitated by the leadership. Pogson, Cober, & Doverspike (2003) indicate that this is necessary because work ethics form an important part of business companies. He noted that companies are ultimately responsible (both legally and financially) for the decisions and actions of the workers. Therefore, companies must educate their workers, so that the employees do the right thing for the good of other workers and the company as a whole.

The data analysis communicates that PCG's Christian values are not different from the values that Protestant Christians practiced. Both Protestant Christians and Presbyterian Church of Ghana believe and practise hard work, prudence, honesty and commitment.

The researcher perceives that, even though implementing Christian work ethic as a course in the TVET sector may be a complex process, there is the need to examine the factors that may be beneficial in making it part of the formal education of Presbyterian Church of Ghana's technical and vocational education.

Awareness of Technical and Vocational Educational Policy

Table 2 describes the data representing respondents awareness of PCG's TVET policy. Fifty-six (56%) were not familiar with the TVET educational policy of the Presbyterian Church of Ghana. The other respondents, forty-four (44%) perceived that PCG has an educational policy which covers the Church's educational services including technical and vocational education and training.

The statistics reveals that majority of the TVET workers (that is, both administrators and the teachers) lack the awareness of the policy of technical and vocational education. Due to this lack of awareness of the TVET policy, there seems to be some difficulty in following and achieving the goals and objectives of the Church for its TVET sector. Data acquired indicates that the services provided by the PCG's TVET institutions were not the same as enshrined in the PCG's TVET policy. Each of the technical and vocational institutions of PCG does what will work for it within its location to generate income to sustain the school. This creates problems with all the TVET institutions not working as one administrative unit under one umbrella (the Church).

Additionally, the level of lack of awareness discovered suggests that the respondents were not very well informed about the focus of the technical and vocational education policy of PCG. A careful observation of the responses to the question on item 24 on the questionnaire, 'what is the philosophy of educational policy?' uncovered that no respondent in the sample specified a clear cut concept direction of the educational policy. The researcher noticed that this might contribute to the higher interest in the occupational skills development of the students than holistic development of the students. The data acquired gave three (3) reasons for the current situation. The three reasons are:

- Ineffective supervision by the leadership of Presbyterian Church of Ghana on the activities of Technical and Vocational Institutions,
- Absence of qualified technical and vocational experts in the TVET management and leadership positions, and

- Lack of qualified administrators to handle administrative issues at all levels of TVET sector administration.
- Breakdown of administrative procedures in the TVET sector

The data statistics creates the impression that there is administrative challenges in relation to the operations of the Presbyterian Church of Ghana's TVET institutions. The administrative lapses in the operation of the TVET sector blocks the systematic flow of information from leadership to subordinates and weakens the commitment by supervisors because the reporting system is broken, resulting in the lack of consistency in following the core mandate of the educational policy.

Capacity of TVET Sector to Achieve the Objectives of the Educational Policy

Table 3 reveals that thirty-eight percent (38%) of the respondents perceived that PCG's TVET sector does not have the capacity to achieve the objectives of the educational policy. Their reasons were that both the leadership of the Church and TVET leadership had not shown that will and commitment to the sector. Teachers and non-teaching staff do not show understanding of the core values of the Presbyterian Church of Ghana. They remarked that, because workers are not motivated, they are not committed to the TVET system. However, sixty-two (62%) percent of them held the view that PCG's technical and vocational educational sector has the capacity to achieve the objectives of its educational policy. With regard to this, a statistic of the knowledge and attitude of the teachers were obtained. Fifty-seven (57%) percent of the students sampled asserted that the teachers have the capacity to teach them honesty, team work, hard-work and humility because

the teachers advised them in those directions. Besides this, forty-three (43%) percent of the respondents deliberated that the teachers have not displayed clearly that they are practicing good work ethics concept to students. This identifies the efficiency of the tutors to teach and practise Christian work ethics concept. Uncertainties regarding the capacity status of the technical and vocational institutions of PCG explain the issues involving the commitment of the Church leadership and managers of technical and vocational education institutes.

Even though the statistics shows that some of the respondents perceived that it will be difficult for the PCG's technical and vocational institutions to achieve the objectives of the educational policy, majority of them (63%) remarked that technical and vocational institutions have the capacity to achieve the TVET educational policy.

Programmes Consistency with Goals and Objectives of TVET Educational Policy

Item 3 relates that forty-seven (47%) percent of the sampled respondents held the view that the programmes of the technical and vocational institutions of PCG were not in agreement with the educational policy. However, thirty-seven (37%) percent of them were not clear whether it was in agreement or not. Meanwhile sixteen (16%) percent of the respondents perceived that it was in agreement with the educational policy.

The data statistics in item 3 communicates that the programmes of technical and vocational institutions were not consistent with the goals and objectives of the TVET educational policy of PCG. The researcher perceives that educational policies are generated to establish expectations and to provide

systematic guidance on how educational institutions are to map out strategies to consistently achieve goals and objectives of the policy. The study suggests that PCG's educational policy should be implemented with regards to the activities of the technical and vocational institutions of PCG to provide understanding of what is expected of them. According to Peter Bossman, the Secretary of the General Manager of PCG schools, the technical and vocational institutions have been given some level of autonomy in their operations. This suggests that the Church (PCG) is not involved in the day to day activities of the TVET schools.

The COVET policy which is currently being used by PCG's TVET sector has shown that the current TVET programmes have no relations on the work ethics education of the TVET students. The aim of this research is to encourage the consistency of PCG's TVET programmes to PCG's educational policy.

Making Christian Work Ethics Concept Part of Formal Programmes of TVET of PCG.

Item 4 reveals that sixty-three (63%) percent of the total respondents expressed that the Christian work ethics concept should be made a core element in the provision of education by PCG's technical and vocational institutions. Moreover, twenty-six (26%) percentage of them were not convinced that it will yield any significant benefit for the delivery of TVET. Meanwhile, eleven (11%) percentage of the respondents agreed that Christian work ethics should be integrated with social studies and taught as a course.

Additionally, when the question in the questionnaire item ten (10) ("Do you think it is good to teach young people to acquire employable skills

and good character in relation to work?") was asked, the respondents' views conveyed that they thought it is good to educate students to acquire employable skills and good working character. Sixty-eight (68%) percent of the respondents answered that it is good to educate students to acquire employable skills and good working character, while thirty-two (32%) percent of the respondents answered "No" because they hold the perception that human character is already degenerated.

To further understand the situation, the questions in item eleven (11) and twelve (12) (respectively, "Are there general courses that all students take?"; "Which of the courses take care of Christian work ethic?") were administered. Respondents feedback established that the programmes offered now in the technical and vocational institutions of Presbyterian Church of Ghana were CBT focused. None of the courses listed by the respondents in the questionnaire was linked with Christian work ethics. Views from the respondents portrayed that the teachers were not even given in-service training in Christian work ethics. With regards to participants responses to item fifteen (15) on the questionnaire ("Are the Christian teachers trained to teach Christian work ethics concept to the students?"), fifty-seven (57%) percent of the respondents professed that there has not been any Christian work ethics training for them. Forty-three (43%) percent believed that they are educated on it in the weekday Bible services that is held in the schools.

The data analysed unveiled that majority of the respondents held the perception that Christian values should be taught as a course in the Technical and Vocational Institutions of Presbyterian Church of Ghana to enhance the services of the TVET sector.

Exploring How PCG's TVET Programmes Reduce Youth Unemployment Challenges

Item 5 uncovered that the technical and vocational education of Presbyterian Church of Ghana have contributed to mitigate the youth unemployment problem in Ghana. The statistics presented in item 5 indicates that the total number of graduates that the researcher engaged were ten (10). Out of the ten (10), three (3) representing thirty percent (30%) were working with private institutions as caterers, two (2) graduates representing twenty percent (20%) had established their own hairdressing salons, and two (2) of them, representing twenty percent (20%) were working with private hairdressing institutions as monthly salary workers and additionally, two (2) of the graduates representing twenty percent (20%) did not find jobs that they came to the school to learn, therefore they were working with stationery shops as shop attendants and finally one (1) of the graduates representing 10% was still in the house looking for a job.

The data in item 5 communicates that the Technical and Vocational Institutions of PCG have been assisting the youth to acquire employable skills to participate effectively in the job market. Through the TVET sector of the PCG some young people have acquired employable skills and have been employed while others have created jobs and generated wealth for themselves and families. The PCG's TVET sector have contributed in developing the workforce in Ghana by providing the young people the opportunity to study in their TVET institutions. The Presbyterian Church of Ghana, through their technical and vocational institutions, is playing a major role to complement the

efforts of the Government of Ghana in assisting the youth to gain employable skills.

Publicity of PCG'S Technical and Vocational Institutions

Item 6 unveils that sixty-five (65%) percent of the graduates and students indicated that PCG's technical and vocational institutions were their first option because of the name Presbyterian Church of Ghana associated with the school. Thirty-five (35%) percent of the sampled graduates and students expressed that they were advised and encouraged to attend PCG' technical and vocational institute because their friends and relatives perceived that it was a good school. None of the students indicated they heard advertisement of PCG's technical and vocational institutes' admission advertisements on the radio or read the information in the newspapers. Sixty (60%) percent of the students indicated that they were introduced to PCG's technical and vocational institute by their parents, while forty (40%) percent ticked that they were introduced to PCG's technical and vocational institute by their friends. The data presented in item 6 reveals that PCG's technical and vocational institutions are weak in advertisement to enhance students' enrollment.

Besides, the data acquired points out that seven (7) out of ten (10) youths that the researcher contacted in the Laterbiokoshie community randomly did not know that there is a vocational institute in the compound of the basic school. There were no bill boards in the communities of the Technical and Vocational Institutions to create awareness and advertise the institutions.

Sixty-six (66%) percent of the total respondents believed that present leadership of Presbyterian Church of Ghana have little concern for the

activities of technical and vocational education as compared to grammar-oriented education. Moreover, thirty- four (34%) percent asserted that the current generation of leaders of the Church are functioning to the best of their ability.

The data gathered points out that publicity of the Technical and Vocational Institutions of PCG were poorly managed. The lack of publicity of TVET institutions did not differentiate the technical and vocational institutions of PCG from the rest of the TVET institutions in Ghana. This could have made it easier for the TVET institutions of PCG to be noticed by the general public for them to appreciate the schools services. Effective publicity would enhance the identity of technical and vocational institutions of PCG in the Ghanaian society, build their credibility and improve effective competitiveness of the PCG's technical and vocational institutions. The more media appearances that the technical and vocational institutions of PCG will make, the more the TVET institutions will increase in students enrollment, which will set them apart from the rest of the technical vocational educational and training institutions in Ghana.

Facilities of the PCG's Technical and Vocational Institutions

The data presented in item 7 suggests that the PCG's technical and vocational institutions have facility challenge. The challenges include substandard internet provision, broken-down electrical appliances, and inadequate library, no stand-by generators for some of the schools, inadequate washroom for both students and staffs, poorly constructed staff common rooms and broken-down equipment of the institutions (many of which are even outmoded).

The data further communicated that the technical and vocational institutions had poor infrastructure to host and educate students. Thus, management needs strategic plan to operate the technical and vocational education. The data points out that teaching and learning was taking place in an inappropriate environment which will not support excellent education of students.

Findings of the Research

The researcher analysed the data to obtain valuable and workable information to revamp the technical and vocational institutions of Presbyterian Church of Ghana. The information obtained from the data identified the relationship between PCG's TVET educational policy and what was being practiced on the field of the TVET sector. It further compared the variables to ascertain if the TVET sector has the capacity to implement TVET educational policy and emphasizes the provision of competency-based education and character development of the students. The research identified that even though the technical and vocational institutions were implementing COTVET's educational policy fully, the researcher hopes that, if the PCG's TVET educational policy is implemented fully, it will make PCG's TVET unique in the country and increase enrollment. The next paragraph discusses the findings of the research.

Based on the analysis of the data, the study came up with the following major findings.

1. The results give a portrait of the Presbyterian Church of Ghana continuing the work of Basel Missionaries in assisting the youth to be equipped with practical skills to gain employment. The Church had established training centers

throughout the country of which, later, some of the training centers became technical and vocational institutions. The technical and vocational institutions of the Presbyterian Church of Ghana became stronger and attractive in the Ghanaian communities. Initial enrollment and management were going smoothly until the management challenges, financial challenges and dynamism of society affected its services. Society became complicated in their choice of educational centers for the children. Different things influenced their option for a particular choice. This affected PCG's technical and vocational institutions because the management did not take into consideration the dynamism of social change.

2. All the stakeholders in the TVET management in the Presbyterian Church of Ghana understood what Christian work ethics is about. Christian work ethics has been identified as a branch of Christian theology that describes work related virtuous behavior and wrong behavior from Christian perspective. Work is observed as a virtuous duty that has been mandated by God for humankind.

For they spoke about their understanding of Christian work ethics and admitted that the Christian work ethics has the capacity to contribute to thought and behaviour management of workers. Additionally, all the respondents agreed that students of technical and vocational education and training of the Presbyterian Church of Ghana have to be exposed to the Christian concept of work ethics.

3. The results, again, revealed that the Presbyterian Church of Ghana educational policy emphasis Christian work ethics as a core element in the Church's educational mission. The concept is to educate young people on a set of

Christian values that emphasised on significance of work and displayed of the values. So that there will be the ability to uphold and practice proper and acceptable behaviour within the workplace. This will assist individuals to shape how they perform work. The research also indicates that a greater number of the technical and vocational institutions staff (principals and teachers) lack the awareness of the policy of technical and vocational education and training of the Presbyterian Church of Ghana. This contributed to the difficulty in implementing and achieving the goals and objectives of the Church's policy for technical and vocational education and training. There was a significant difference between the programmes provided by the technical and vocational institutions of the Presbyterian Church of Ghana and what has been enshrined in the TVET policy.

4. The study shows that there was a significant positive relationship between Christian work ethics and workers behaviour in the work place and job performance. Christian work ethics proved to be a good energizer of employee performance. This is due to the other variables that may affect job performance such as competency. Therefore, Christian work ethics should be made a core element in the education provided by PCG's technical and vocational institutions. Students should be educated to acquire employable skills and good working character as the PCG's educational policy proposes. Christian work ethics should be made part of the formal education courses of technical and vocational institutions of PCG.

The investigation indicates that making Christian work ethics part of TVET formal educational programmes will contribute to revamp Technical and

Vocational Educational and Training of Presbyterian Church of Ghana. These can be achieved through the factors below.

- a. The inclusion of Christian work ethics in PCG's TVET will make the PCG's TVET unique from its competitors.
 - b. Parents' recognition of the uniqueness of the PCG's Technical and Vocational Institutions educational delivery will be attracted to TVET institutions.
 - c. Parents and young people will be attracted to the PCG's Technical and Vocational educational delivery. This will increase students' enrollment of the sector.
 - d. As the student population increases, most of the financial demands of the PCG's Technical and Vocational Institutions will be met, which has been the major problem of the sector.
 - e. Provision of competency based training and good ethics development assured of securing jobs for the TVET graduates.
5. There was a significant relationship between the current status of PCG's technical and vocational institutions and desired ability to provide Christian work ethics education. The results indicated that the current teachers have the capacity to teach students honesty, team work, hard-work and humility. However, the results further stated that leadership of the Church should show more commitment to the TVET sector by supervising their activities and also support them financially. Additionally, teachers and non-teaching staffs capacity should be enhanced to display core values of the Presbyterian Church of Ghana.

6. The study reveals that graduates of Presbyterian Church of Ghana's Technical and Vocational Education have been trained with employable skills and good ethical values. The programmes of the technical and vocational institutions have brought economic empowerment to the youth who attends their TVET institutions. The employers of the graduates sampled confirmed that the behaviours of the graduates portrayed acceptable code of conduct in their business organisations. According to the employers, the graduates exhibit hardworking, team playing, honesty, punctuality and humility at the workplaces. These had contributed to increase in production and profit.
7. Moreover, there were differences in the programmes of the technical and vocational institutions of the Presbyterian Church of Ghana to that of PCG's educational policy. The goals and objectives of the Presbyterian Church of Ghana's educational policy was focused on competency based training and attitudinal moulding, whereas the current programmes of the technical and vocational institutions of PCG were focused on CBT.
8. There was not significant relationship between desired enrollment of students of the technical and vocational institutions of PCG and publicity. There were no attempts to advertise technical and vocational institutions of PCG on radio, newspapers, and or on social media. Also, there were no bill boards and others activities to advertise the institutions within their immediate communities, even though PCG's technical and vocational institutions were still considered among the best skilled training centers in the country.
9. There was not significant relationship between desired service delivery and the facilities of the technical and vocational institutions of PCG. The technical and vocational institutions have facility challenges which include substandard

internet provision, broken down electrical appliances, and inadequate library, no stand by generators for some of the institutions, inadequate washroom for both students and staffs, and below-standard staff common rooms and broken-down and outmoded equipments. Besides these, the technical and vocational institutions of PCG have poor infrastructure to host and educate students.

10. There were other challenges that resulted from the research. The challenges included:

- i. The leadership of the Presbyterian Church of Ghana's ineffective supervision of the activities of the technical and vocational institutions with the reason that the TVET institutions are autonomous and must create internally generated income to operate the schools.
- ii. The leadership of Presbyterian Church of Ghana not using qualified technical and vocational experts in the TVET leadership positions.
- iii. Lack of qualified administrators to handle administrative issues at all levels of TVET sector.
- iv. Internally generated income policy was poorly implemented in the TVET institutions.
- v. In spite of the desire of the Technical and Vocational Institutions to enroll a large number of students, there was no enrollment policy to guide the TVET institutions to enroll students.

Implications of Research Findings

The research has shown that the Presbyterian Church of Ghana has participated effectively in the history of Ghana by contributing significantly in assisting the young men and women in the Ghanaian society to acquire practical skills to gain adequate employment.

In this crucial moment of huge youth unemployment and character challenges of some employees, does the Presbyterian Church of Ghana still have the positive solutions to offer to reduce the work ethics challenges in Ghana? The answer should be “Yes,” because the Presbyterian Church of Ghana is well noted for its spiritual and social assistance to the Ghanaian community. It is affirmed that the Presbyterian Church of Ghana (PCG) still has the potential to establish and manage technical and vocational institutions effectively.

Findings from the research show that PCG has served as a transformational agent with both spiritual and social transformational responsibilities to the people of Ghana. That is, the Presbyterian Church of Ghana had established core values which were based on Christian Values. These Christian values were adopted and practiced by the Protestant Reformers in 1887 to initiate attitudinal change towards work in Europe and in Northern America which brought social change and economic enhancement. The Protestant work ethic theory was a paradigm for this research. These Christian core values (hard work, honesty, humility, time management and respect) informed Presbyterian Church of Ghana to train the head, the hand and the heart of the students who passed through its Churches and educational institutions. It also affirmed her mandate to create platforms for the youth to acquire employable skills to serve God with their talents and skills in their communities. The Church holds the view that human beings were called for a total service of redemption and service of partnering God to sustain the world through their professions. This kind of theological reflection would bring spiritual enrichment as well as economic empowerment to the youth of our

communities, and encourage the practice of good work ethics of Ghanaian workers.

The research encourages PCG to rise to the challenge of the passion of God as contributor of technical and vocational education in Ghana. It would not be enough for the Church to believe and teach about the talents of human beings for talents are given by God to also be used by the possessor for employment purposes. Therefore, the passion of the Presbyterian Church of Ghana to participate effectively in developing the practical skills of the Ghanaian youth should be commended. The vision of the Presbyterian Church of Ghana for its TVET sector must be redefined to facilitate a new direction and reorganisation for the technical and vocational institutions. This is done with the reason that creating platforms for the youth to acquire practical skills is a biblical concept (Genesis 4) and, thus, establishing technical and vocational institutions as a God-given assignment will help in shaping the Church's priorities to meet the challenges of the institutions.

From the research, it can also be concluded that, for work ethics challenges in Ghana to be reduced, the Christian Church has a major role to play to complement the efforts of the academic exercise. Christian work ethics should be made a core element in the educational system of PCG's technical and vocational institutions. Students should be educated to acquire employable skills and good working character as the PCG's educational policy proposed. Christian work ethics should be made part of the formal education courses run at the technical and vocational institutions of PCG. The research further identifies that Presbyterian Church of Ghana should do the following to improve the infrastructure of its Technical and Vocational Institutions. PCG

should improve internet services, repair and change electrical appliances where appropriate, provide the libraries with relevant books, provide stand-by generators for schools that do not have, the washroom for the students and staffs should be upgraded, equipment that are not functioning and outmoded should be changed to enhance service delivery. Besides these, the leadership of the PCG should employ an expert to assist them develop effective supervision and monitoring strategic plan to help supervise the daily activities of the TVET sector. In addition, leadership should employ qualified technical and vocational educational experts to handle TVET leadership positions including qualified administrators to handle administrative services at all levels of TVET sector.

Furthermore, the Church should employ a consultant to assist her to develop internal generated income policy and how to implement it effectively. Finally, the PCG should seek the assistance of an expert to develop students' enrollment policy to guide in students enrollment.

The research finally established that technical and vocational institutions of PCG should do advertisements on radio, newspapers and on social media platforms. Technical and vocational institutions should mount bill boards within their communities to create awareness of the schools to increase students' enrollment.

CHAPTER FIVE

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

Introduction

The previous chapters in this study presented the background of the study, the literature review, the methodology, data presentation and the analysis of the data. This chapter presents the summary, conclusion, recommendations and further research areas.

Summary of the Study

This thesis assessed the contributions of the Presbyterian Church of Ghana in providing technical and vocational education in Ghana to determine how Christian work ethics can be used as a tool to revamp the sector. The purpose of this study was to investigate the current practice of Presbyterian Church of Ghana's technical and vocational institutions and what its prospects look like if Christian work ethics is included in the formal courses in the PCG's TVET institutions under the study. To this end, the basic recommendations addressing the challenges related to the provision of technical and vocational education have concentrated on public technical and vocational institutions, giving less attention to the Church-based technical and vocational institutions. The study sought to emphasise the role of the Protestant Christian ethics in providing technical and vocational education in Ghana. The Protestant Christian places emphasis on hard work, honesty, produlence, punctuality, justice, commitment and humility towards work to improve human society.

The study set four main questions to assess the contributions of the Presbyterian Church of Ghana in providing technical and vocational education

and training in Ghana, to enhance the country's national workforce development challenges and how Christian work ethics can be used to revamp the TVET sector. The questions are as following;

1. What is the meaning of the Christian work ethics of Presbyterian Church of Ghana?
2. What contribution can the emphasis of Christian work ethics of PCG make towards solving some of the problems facing TVET education in Ghana today?
3. To what extent does PCG's policy of education emphasis Christian work ethics as core values of the Church's educational system?
4. How have the graduates of PCG's TVET institutions experienced Christian work ethics at their work places and how it contributes to their level of productivity?

To search for answers to the questions above and to achieve the objectives of the study, a case study method was used. The researcher reviewed relevant literature in order to address the questions, and questionnaires and interview guides were also prepared to solicit responses from the study's respondents. The questionnaires were prepared for continuing students, recent graduates, leadership of the TVET of PCG and leadership of the Presbyterian Church of Ghana as community. The research supervisors and colleagues commented on the questionnaires and pilot test was organised by the researcher to check the validity and reliability of the questionnaires. Afterward, essential corrections were made on the questionnaires, then the questionnaires were duplicated and administered to the sixteen (16) respondents of the study. Originally, nineteen (19) respondents were sought

for the study and they comprised three (3) directors of the PCG's technical and vocational institutions, three (3) technical and vocational teachers, three (3) graduates of the PCG's technical and vocational institutions, and three (3) continuing students of the PCG's technical and vocational institutions. The total respondents from the Presbyterian Church of Ghana were twelve (12). In addition, the Director of Ministry of Education (1); the Director (1) and the Deputy Director of Council of Technical Vocational Education and Training (1); the Chief Executive of National Youth Authority (1) were also interviewed. The total population of respondents from the Government Agencies was four (4). Finally, three of the respondents were external consultants comprising two (2) career development consultants and one (1) parent. The total number of respondents of the external consultants is three (3). However, only 16 respondents were available for the study.

The researcher conducted interviews besides the questionnaire to gather more relevant information to substantiate information acquired through the questionnaire. The researcher participated in the activities of the Ramseyer Technical and Vocational Institute (Kumasi) and Presbyterian Vocational Institute (Accra) to observe their activities. The researcher used thematic analytical method to analyse the data obtained. The study also employed statistical tool such as percentages where necessary, for easier quantifications of data obtained.

Based on the analysis of the data acquired by the researcher, nine (9) findings were developed. The major findings of the research are as follows:

1. The study reveals that the Presbyterian Church of God continued the work of Basel Missionaries to assist the youth to acquire practical skills to gain

adequate employment. Training centers were established by the Church which later became technical and vocational institutions. Even though the technical and vocational institutions became stronger and attractive to the Ghanaian society, dynamism of society affected the institutions' continued existence.

2. The stakeholders managing TVET in the Presbyterian Church of Ghana understood what Christian work ethics are about. They expressed their views eloquently about their understanding of Christian work ethics concept, and admitted that Christian work ethics have the capacity to contribute to thought and behaviour management of workers. Additionally, they articulated that exposing students of technical and vocational institutions to the Christian concept of work ethics will yield great benefits.
3. The study discloses that a greater number of the technical and vocational institutions' staffs (that is, both administrators and the teachers) lack the awareness of PCG's policy for their technical vocational education and training institutions. This contributed to the significant difference between the services provided by the technical and vocational institutions of the Presbyterian Church of Ghana and what has been enshrined in the TVET policy.
4. The results indicate that the current teachers have the capacity to teach students honesty, team playing, hard-work and humility because of their religious background as Christians. However, the results indicate that leadership of the Church should show commitment to the sector, and teachers and non-teaching staffs' capacity should be enhanced to display core values of Presbyterian Church of Ghana.

5. The study also shows that the goals and objectives of the TVET educational policy are focused on CBT and attitudinal moulding, whereas the current programmes of the technical and vocational institutions of PCG is solely focused on CBT.
6. The research further indicates that there is a significant positive relationship between Christian work ethics and workers behaviour in the workplace. Therefore, Christian work ethics should be made a core element in the education provided by PCG's technical and vocational institutions. Thus, students should be educated to acquire employable skills and good working character as the educational policy proposes. Christian work ethics should be made part of the formal education courses of the technical and vocational institutions of PCG.
7. The study highlights that there is advertising deficiency. No attempt was made to advertise TVET institutions on radio, television, newspapers, and or social media. Bill boards were not also identified within the immediate communities of the technical and vocational institutions.
8. Again, it was revealed by the study that the technical and vocational institutions have facility challenges. The challenges include substandard internet provision, broken down electrical appliances, and inadequate library, the absence of stand-by generators for some of the institutions, inadequate washroom for both students and staffs, sub-standard staff common room, and outmoded and non-functioning equipment of the institutions. Besides these, the institutions also have poor infrastructure to host and educate students.
9. The study further revealed other challenges which include:

- i. The Presbyterian Church of Ghana's leadership ineffective supervision on the activities of the technical and vocational institutions.
- ii. The non-employment of competent technical and vocational experts in the TVET leadership positions by the Presbyterian Church of Ghana. Has contributed to reduce passion toward TVET development or developing strategic plan for the development of the TVET.
- iii. The non-employment of qualified administrators to handle administrative issues at all levels of TVET sector.
- iv. Internally-generated income concept was poorly implemented.
- v. Lack of enrollment policy for technical and vocational institutions.

It is of this interest that the PCG's approach of inculcating of work ethics concept in the technical and vocational education of the Ghanaian youth becomes unique, needing emulation.

Conclusion

The Presbyterian Church of Ghana's technical and vocational education as a system has faced challenges in providing the desired services. The TVET sector, at the time of this study, has been battling with infrastructure and students' enrollment challenges. Although the TVET sector has been successful in providing the essential elements required for competency-based training, it has also been unsuccessful in making Christian work ethics part of the formal education system to train the students in work related behaviours. The quality of the graduates of PCG's TVET covered by the study seems excellent in terms of skills acquired as they responded effectively to the practical skills needed to enhance the country's economy. The researcher observed the following as the challenges of the TVET sector:

- i. Inadequate teaching and learning facilities
- ii. Poor management of the sector
- iii. Poor publicity of the Technical and Vocational Institutions
- iv. Inadequate funding

World Bank (1991) document on TVET expressed that the important broaden private TVET provision is to:

- Complement government's effort in providing TVET,
- Increase efficiency and innovation,
- Widen the access to TVET education,
- Provide training which is linked to dynamic job market.

The technical and vocational education provided by the Presbyterian Church of Ghana as a private TVET sector has been able to complement TVET provision in Ghana. The technical and vocational institutions of PCG can preferably be considered as a complement to Government of Ghana TVET institutions. In this regards, it is significant to refer to both the Government of Ghana and PCG's technical and vocational institutions as the solution to national skills development. This, therefore, demands collaboration between the Government of Ghana and PCG's technical and vocational education sector to develop a national policy that will focus on both competency-based training and attitude development of students.

Even though PCG's technical and vocational institutions have deficiencies, the study identified the sector as capable of developing young people to acquire employable skills to become useful Ghanaian citizens. The objective of Presbyterian Church of Ghana TVET policy is to assist the youth to acquire employable skills, mitigate poverty, and improve working attitudes

of workers. Based on the research findings, the following conclusions are drawn based on the study's objectives set to guide it:

1. The Presbyterian Church of Ghana (PCG) still has the potential to establish and manage technical and vocational institutions effectively in Ghana.
2. The Presbyterian Church of Ghana educational policy emphasis Christian work ethics as a core element in the Church's educational mission. There is a mismatch between the Presbyterian Church of Ghana educational policy objectives and the activities that are going on with PCG's technical and vocational institutions. PCG's TVET institutions provide competency based training yet they do not seem to make Christian work ethics part of its TVET educational system as PCG's TVET educational policy demands.
3. To counter this emerging and critical challenge, the study assessed the contributions of Presbyterian Church of Ghana TVET sector which seeks to revamp technical and vocational institutions through its emphasis on Christian work ethics. It is an approach in which education and character development play a significant role. The study recognises that the enhancement of technical and vocational education and character development is a strategic choice for sustainable workforce development and economic growth of the country. Therefore, Christian work ethics should be made a core element in the education provided by PCG's technical and vocational institutions.

The research identifies that making Christian work ethics part of TVET formal educational programmes will contribute to revamp Technical and Vocational Educational and Training of Presbyterian Church of Ghana.

The inclusion of Christian work ethics in PCG's TVET will make the PCG's TVET unique from its competitors. Parents' recognition of the uniqueness of

the PCG's Technical and Vocational Institutions educational delivery will be attracted to PCG's TVET institutions. Parents and young people will be attracted to the PCG's Technical and Vocational educational delivery. This will increase students' enrollment of the sector. As the student population increases most of the financial demands of the PCG's Technical and Vocational Institutions will be met, which has been the major problem of the sector.

Students should be educated to acquire employable skills and good working character as the educational policy proposes. Christian work ethics should be made part of the formal education courses of the institutions. Even though the research argues that the teachers have the capacity to teach the Christian work ethics concept, they were not teaching it, because it was not part of the accredited courses of COTVET.

There was deficiency in management and supervision of technical and vocational institutions of the Presbyterian Church of Ghana by the leadership of the Church. Both Samuel Asamoah Ayeh-Hanson and Gerhard Doge the Principals of the two technical and vocational institutions asserted that the head office of PCG does not send delegation to visit their schools for supervision. Samuel Asamoah Ayeh-Hanson emphasized further that Ramseyer Technical and Vocational Institute does not have a board to help him manage the school.

Samuel Asamoah Ayeh-Hanson, Gerhard Doge and Linda Aboagye, the Head of Presbyterian Female Training Institute concluded that the head office of the Presbyterian Church of Ghana is focusing on the grammar-oriented schools, giving no attention to technical and vocational education oriented schools.

Samuel Asamoah Ayeh-Hanson stressed that PCG should show commitment that the Church still wants to operate the technical and vocational institutes.

6. There is the need to have TVET experts included in leadership positions for TVET strategic plan development and effective management as well as supervision of the services of the TVET sector.
7. Presbyterian Church of Ghana should encourage the board of the schools to develop effective internally-generated income policy for the technical and vocational institutions and cultivate effective strategy to implement it.
8. The Presbyterian Church of Ghana should encourage the board of the schools to develop students' enrollment policy to guide enrollment of students in the technical and vocational institutions.
9. The internet provided should be upgraded; broken down electrical appliance be should repaired; the library of the TVET should be facelifted; stand by generators should be provided to the needed institutions; and the washrooms for both staffs and students plus the common rooms should be given a facelift. The infrastructure of the technical and vocational institutions of PCG should also be improved for quality service delivery.
10. In essence, the Presbyterian Church of Ghana's technical and vocational institutions will be in the good shape in the future if recommendations are implemented adequately.

The Contributions of this Research to Knowledge

The thesis contributes to an understanding of church-based technical and vocational education and training in Ghana by looking at how Christian work ethics can be included into the service delivery of the technical and vocational institutions.

In addition to the understanding of the sector, the findings in this work have implications for regulation of technical and vocational education and training. The thesis argued that Christian values have positive influence on thought and behaviour of workers and therefore must be inculcated into the service delivery of the TVET sector. This is crucial because TVET contributes to providing the skilled workforce of Ghana's economy, and the peace, order, harmony and stability of the work environment must be protected. This approach will, therefore, enhance the capabilities and the well-being of the workers to increase productivity of the sector and causes economic growth.

This study should be of particular importance to policy makers in the TVET sector and also serve as a source of information for researchers in the similar area of study. It contributes to what makes technical vocational education and training policy effective and acceptable. The study reveals the TVET policy of Presbyterian Church of Ghana which could be used to inform policy development and innovations in the technical vocational educational and training sector in Ghana.

The contribution of the study, therefore, relates to its unveiling the methods of effective skills development in the TVET sector in Ghana. It provides the information fundamentally to guarantee that competent based training is provided as well as the character development of the students. Eddiefloyed (2003) expresses that education involves the transmission of knowledge, skill and values which the individual needs to master in order to control his physical and social environment and adapt themselves to the demands of the society of which he is a member. Eddiefloyed's assertion agrees with the study that an education institution comprises that segment of

the basic structure of society which meets the educational needs of the people. These educational needs of the society include transmission of the social heritage, new ideas, skills and values to community members.

Furthermore, the research used Protestants' ethics theory to construct its theoretical framework. Protestant ethics theory focuses on the behaviours of workers in the workplace. This research is expanding the scope to cover young people. It, thus, proposes a pragmatic work ethics theory which focuses on inculcating competency and good work ethics in the students. The reason is that the study perceives that the young people can be conditioned to response in socially determined ways of doing things. The young person learns the group-defined ways of acting and feeling, and because he or she learns them fundamentally, they become part of his or her personality. The child must be educated on what they need to know to be integrated into the working community and what they need to know if they are to develop their potentialities and find stable and meaningful satisfaction in their works. The study projects that the worker is not born with the ability to participate effectively in the work environment, but must learn in the schooling moments to take account of others, to coordinate his or her behaviour with that of others, to share his or her behaviour with other people, and to co-operate with other working colleagues. This kind of approach strengthens relationship among the working group and nurtures the attitudinal development of the potential worker.

Recommendations

Based on the data presented and analysed, major findings unearthed and the conclusions drawn, the following recommendations are made:

1. It will be prudent that the Presbyterian Church of Ghana recognises its technical and vocational education services as part of the Church's core mandate to fulfill. This kind of understanding is part of God's vision for the world and the means of serving God and sustaining the world that He (God) created for humankind. It is not out of the Church's mandate that, as soon as an individual is assisted to discover his or her faith in the Lord Jesus Christ, that individual should be taught to discover his occupational calling to participate in sustaining the world. God's work is not only performed in the Church hall, but every work that makes people fully human is part of the work of God. Human beings are redeemed by Jesus Christ to serve God and God's purposes, and vision for the world. The Church is given the redemptive mandate or Great Commission (Matthew 28:19-20) to witness to Jesus Christ to win souls to the end of the earth; and the creative mandate (Genesis 1:27-30) to express our civic responsibilities to build human communities in our various jobs before the second coming of the Lord Jesus Christ.

Therefore, the Presbyterian Church of Ghana operating technical and vocational institutions brings fulfilment to the Church, benefits to the communities and glory to God Almighty. It also assists PCG to fulfill her Christian mission and duty; for it is of this point that PCG real connection with God becomes a source of meaning and spirituality.

2. Presbyterian Church of Ghana should take practical steps to link the activities of its technical institutions to the objectives and goals of the church's educational policy. By so doing, the TVET sector will provide competency-based training as well as attitudinal development orientation to the students. To achieve this objective, PCG should adopt the organisational continue

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improvement concept (OIC), discussed under the literature review in chapter one, to manage the TVET sector. The organisational continuous improvement concept will help to improve organisational performance over time as it provides detailed information on the organisation's approach to continue to improve the organisation's business processes and practices in order to drive organisational brilliance and offer satisfaction to stakeholders.

The idea is that the core of the management strategy of PCG's TVET should cover all aspects of the operation of the TVET sector, including all the management teams of technical and vocational education in PCG, teachers, coordinators, supervisors and head of institutions. This kind of initiative will generate institutional excellence to improve value delivery to all TVET stakeholders including administrators of the institutions, teachers of the institutions, students of the institutions, parents of the students and the community as a whole. The actions and procedures generated from the concept will, thereby, increase the long term success of the technical and vocational institutions of PCG.

By employing the philosophy of continuous improvement, the technical and vocational institutions will focus on understanding what satisfies customers, generate services to the satisfaction of the customer, and, thereby, increase enrollment. It will reduce the use of opinions rather than the use of facts in managing the sector. It will create and maintain a culture of open communication among the stakeholders of the sector, stimulate energetic team work as a normal way of achieving organisational outcomes. Consequently, a mindset of improvement effort will be developed and it will reduce the difficulties in the process of change because it will become a routine for the

team members. Finally, it will benefit the technical and vocational institutions to develop to meet societal dynamics and appreciate partnership with leadership team, teaching staff, students, and industry, and manufacturing sectors.

3. The study recommends that Christian work ethics should be part of the formal courses of technical and vocational institutions of PCG. Making Christian work ethics part of educational system would contribute significantly to revamp the technical and vocational institutions of PCG.

Presbyterian Church of Ghana has been placed in a strategic position by God to promote His agenda to the world through social and spiritual services. Therefore, this must be done with every little opportunity that the Presbyterian Church of Ghana gets. Family and education have been the agencies of Christianity throughout the centuries in promoting its values, and PCG needs not to be reminded of this since the Church is being managed by renowned theologians, academicians and professionals within the Ghanaian society.

Presbyterian Church of Ghana should approach technical and vocational education as a plan activity to transfer knowledge, skills and attitudes through teaching and learning experiences. The rapid changing Ghanaian society requires a new philosophy of education and new curriculum to meet its current demand. Presbyterian Church of Ghana's education provision should be a systematic process that produces quality knowledge, develops human character and assist's students to acquire employable skills. This will lead PCG to serve education that leads to the holistic education of the students.

Presbyterian Church of Ghana is a big brand in Ghana. The Church should take advantage of it and engage the Government of Ghana about inculcating Christian work ethics concept in the TVET's curriculum in Ghana. The motivation for the assertion is for the country to access quality technical and vocational educational products and create enabling working environment for management, workers and customers.

4. There should be a clear direction for the leadership style of management in running PCG's TVET institutions. The study proposes a central system of administration with regional and district coordinators or directors to administrate and supervise the activities of the technical and vocational institutions within their localities. This is proposed because the TVET sector's effectiveness depends upon how effective the sector as an organisation is being managed to achieve the outcomes the sector intends to produce.

The sector should have a national TVET council, a national management team whose leader should be a technical and vocational expert. He or she should have an office in the Presbyterian of Ghana head office. The national management team members should comprise the regional coordinators or directors and a representative from the COVET. The regional management team should also comprise all district management team leaders of the TVET sector who should meet monthly. Then the district TVET management team should comprise all the Head or the Principals of the technical and vocational institutions in that particular district. Finally, the district should be divided into zones for easier administrative purposes. The zonal TVET management team should comprise all the Heads or the Principals of a particular zone.

With this approach, planning, organising, and administrating of the technical and vocational institutions will be easier and reflect the local conditions in the communities. Planning for the TVET sector will be undertaken periodically and implemented through the organisational structures. The planning for the sector should be based on a clear vision of the purpose of the PCG establishing the TVET sector as well as the understanding of the future needs of the Ghanaian society and of the immediate communities. Effective planning of the sector will bring horizontal and vertical integration across the different levels of the administrators, harmony between TVET educational policy framework and the activities of the technical and vocational institutions and effective utilisation of both human and financial resources. Not only will it enhance planning, it will also enhance consistency, communication, staffing, coordinating, controlling, team building, and effective risk management to create competitive advantages for the technical and vocational institutions of PCG.

5. With PCG operating technical and vocational education, it is expected that PCG should produce technical skills with good attitudes for individual development and national workforce, and development of the economy. Apart from the human resource challenges, inadequate funding of the technical and vocational institutions has been one of the factors which contribute to the underachievement of goals and objectives likewise the delivery, maintenance and improvement of the quality of education. It has been acknowledged that operating a practical skilled education is, however, a more expensive preference to providing grammar education. Technical and vocational

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institutions need facilities for fields, workshops, machinery and other equipment to implement their teaching and learning effectively.

Presbyterian Church of Ghana should generate income in order to fund the services of the technical and vocational institutions, improve infrastructure and salaries of the staffs of the institutions. Resources can be generated within the Presbyterian Church of Ghana, and through interaction with other cooperative institutions in the country. Internally generated incomes are incomes generated by the activities within the individual TVET institutions. The best method to reduce the possibility of underfunding and over reliance on PCG for funds in providing quality education is to establish varied links of internally-generated income which is linked to repeated and sustainable activities. If the internally-generated income is developed well and implemented properly, it will guarantee sustainable funds for effective service delivery. The PCG should consult experts to assist the Church to generate common sources of internally generated income for the operation of the technical and vocational institutions. To reduce the possibility of unexpected changes in income, PCG should establish a different channel of internally generated income which is linked to repeatable and sustainable activities.

The study recommends commercial ventures as major sources of internally generated income within this context. These will serve two (2) purposes:

- i. To educate students with entrepreneurial concept in which technical knowledge will be combined with occupational practices (effective occupational management should make the students successful after their training graduation).

- i. To generate funds to support the management of the technical and vocational institutions. There are basic principles of internally-generated income and the effective manner to implement them in the technical and vocational institutions are commended by the study. The principals are the following:
 - c. Identification of potential business opportunities for each of the technical and vocational institutions. The study recommends that a research should be conducted to identify the business opportunities that the individual technical and vocational institutions may have in their immediate communities. In fulfilling this objective, the products of the TVET institution and the market available should be taken into consideration. Students should be used as the resources, because it will serve as an opportunity to encourage the personal creativity of the TVET students.
 - c. PCG's technical and vocational institutions should practice good and quality records keeping of their products and commercial activities, as these may be critical to making future effective business decisions. Technical and vocational institutions should appreciate the importance of recording the events and activities that take place in the process of providing services. Without quality records keeping, the quality and success of education and commercial activities will be difficult to achieve.
 - c. PCG's technical and vocational institutions should create and maintain daily operational report system in the TVET institutions. This approach is necessary because the TVET council, national management team, regional management team, district management team, zone management team and heads of the institutions need to understand the daily educational and business activities within the TVET institutions. This would assist the teams to effectively

monitor the education and business activities of the TVET institutions and analyse the performance of each of the technical and vocational institutions, for the enhancement of education and business activities.

- The leadership team of the technical and vocational institutions should be educated on marketing strategies so that they can be innovative on what their technical and vocational institutions can offer in their communities. Because the leadership will be aware of the demands and expectations of their communities, they will assist PCG's TVET institutions to be in an advantageous position to beat competitions. It will be prudent that the heads of the technical and vocational institutions and their team are familiar with marketing techniques, have basic fundamentals to conduct marketing research, have basic skills to analyse competitions within their catchment environment and have basic capacity to create distribution channels for their products.
- The technical and vocational institutions' leadership should know, understand, and practice value added concept to increase profits of the institutions. The products of the institutions must have an attractive packaging and branding to be different in the market. Products that members of the community will be happy to pay for. This will assist the TVET institutions to meet the concerns raised by Peter Bossman that the schools produced products that do not meet standards in the market.
- The technical and vocational institutions' leadership should be educated to prepare a good and quality business plan for the technical and vocational institutions. Crafting a business plan for the institutions is an essential obligation for the development of activities to enhance income generation.

o Since Presbyterian Church of Ghana does not have evaluation format for the technical and vocational institutions, the study recommends that PCG should provide institutional self-evaluation forms to the leadership team of the institutions. This will assist PCG to collect and analyse information about the TVET programmes and activities. This will help stakeholders critically examine and make judgements about the TVET programmes and activities so as to improve such programmes and activities for effectiveness, and inform TVET programming decision-making. The study provides format form that can be adopted by the head office of PCG to be filled by the principals of the Technical and Vocational Institutions. A sample of the evaluation form is presented in “Appendix C”.

6. Presbyterian Church of Ghana should encourage the TVET management team to develop students’ enrollment policy to guide and increase enrollment of students in their technical and vocational institutions. This should be done in dialogue with academics or TVET experts, TVET council, national management team, regional management team, district management team, zonal management team and heads of the institutions, graduates and continuing students. Due to the observation of the researcher that TVET institutions of PCG lack the necessary infrastructure to provide services (the observation was also confirmed by the two principals). I recommend that Presbyterian Church of Ghana should link up with cooperate institutions to raise funds to upgrade the electrical appliance, institutions’ library, washrooms, common rooms, and provide generators. Serious efforts

should be made to improve the infrastructure of the technical and vocational institutions for quality service delivery.

The TVET as an institution is a collection of different personalities, skills, and talents and some workers of the institution will always have issues with other working colleagues in the work place. There should be strategies and techniques that will be used by the leadership to solve the problems. It should be a methodical, systematic approach that will not create continual crisis management or rash decision-making.

Presbyterian Church of Ghana should develop an effective system of identifying and solving challenges of technical and vocational institutions. This will assist to create and maintain a solid relationship between the managers of the institutions, teaching staffs and non-teaching staffs, students, business partners and communities of the institutions. It will also give opportunity to identify new service areas that technical and vocational institutions can intervene. The study is proposing the following effective problem-solving processes:

- a. The problem should be identified

Leadership should do every effort to identify the major issues surrounding the problem. They have to be clear about what the problems are and have it mind that different people might have different views of what the issues are. In attempting to understand the issues well; leadership should separate the issues from their interests. After the problem has been determined the next stage is to describe the problem to make sure that the issues are well understood.

- b. The problem should be determined

The leadership team of the TVET should describe the problems to themselves to be sure to understand the issues. Understanding of the problem is the essential tool in solving the problem.

c. Brainstorm potential solutions

The leadership of the institutions should discuss and view the problem from all areas so that they will have a wide perspective to the problem as well as how it can be solved. Leadership should list the possible solutions, then evaluate the listed possible solutions to choose the best option that will be effective in solving the problem. Agreement should be made on monitoring and evaluation procedures.

d. The agreed solutions should be documented

The solutions should be documented by the leadership so that they can think through every detail and its implication, and for easier reference.

e. Results of the solutions should be monitored

Finally, the leadership of the institution should monitor the implementation of the solutions to ascertain whether the solution procedure is addressing the problem or change is needed for a new and effective answer to the problem.

7. PCG should create effective publicity unit for the advertising of the technical and vocational institutions. Regardless of how big the brand of the Presbyterian Church of Ghana is in Ghana, its technical and vocational institutions will not have the desired impact on the general public and consumers if they are not aware of the TVET as a business brand, its successes and its contributions in the society. A well planned and well executed publicity policy that educates and informs the public about the services and contributions of the technical and vocational institutions enhances its brand

recognition and makes it more relevant in the eyes of the general public. A good publicity of the technical and vocational institutions will also enhance the institutions' sense of purpose, build the pride of the institutions and creates societal awareness. Advertising of the technical and vocational institutions to the Ghanaian communities is the best asset for the TVET sector because it will give the TVET sector an opportunity to formulate a good publicity policy to highlight the schools' products and services through creative procedures. A good publicity policy that advertises educational-oriented and services oriented innovations has the potential to attract the attention of investors and business partners to invest in the technical and vocational institutions of PCG.

Recommendations for Future Research

The approach to revamp the Presbyterian Church of Ghana's technical and vocational institutions in Ghana warrants further attention. This study focused on inculcating Christian work ethics into the programmes of the technical and vocational institutions of PCG in Ghana to revamp the institutions. Similar studies can be undertaken on other TVET institutions other than those of PCG. In this wise, a comparative approach can be taken to understand the gaps that need to be worked on by stakeholders of TVET education.

Moreover, further research can also pay attention to how Christian work ethics are inculcated in the programmes of the colleges and university institutions that train teachers for TVET institutions. For TVET to improve, the processes involved in the training of TVET teachers cannot be underestimated. Since these teachers will be involved in implementing TVET curriculums to train workers who will become nation builders, it is imperative

that such teachers get the needed training to help them carry out their duties effectively and efficiently. To be more precise, for TVET teachers to effectively inculcate Christian work ethics in TVET trainees, TVET teachers must themselves appreciate and find value in such work ethics.

Finally, the study recommends further research into effective marketing strategies of the products of the technical and vocational institutions of the Presbyterian Church of Ghana. This is essential because, if technical and vocational institutions will be able to raise enough funds to operate their activities, then, effective and adequate decisions about the productive areas must be taken to generate income. These decisions must be based on meeting the needs of the market, identifying the profit-making opportunities in the communities and the value added areas to implement. The marketing strategy research for technical and vocational institutions of PCG will offer them the information that connect the institutions to their potential consumers. It will also assist the TVET institutions to identify and understand opportunities, and challenges in the environment of marketing the products. This will help to generate and evaluate marketing techniques for good results and finally improve understanding of the marketing processes of the institutions.

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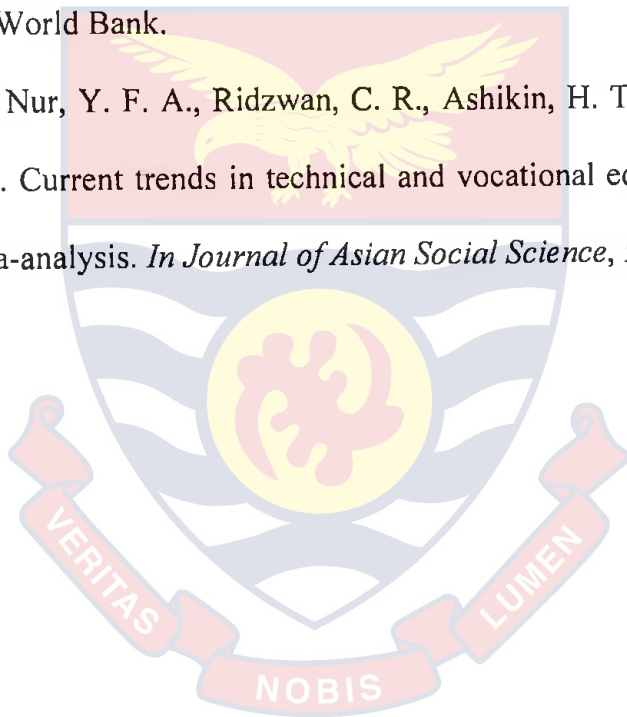
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APPENDICES

APPENDIX A: QUESTIONNAIRE

UNIVERSITY OF CAPE COAST

COLLEGE OF HUMANITIES AND LEGAL STUDIES

Research topic: **“Christian work ethics as a mean to revamping technical and vocational education in Ghana: An Assessment of the contributions of the Presbyterian Church of Ghana.”**

Dear Sir/Madam,

This researcher is a PhD candidate of the Department of Religion and Human Values with the University of Cape Coast, and he is conducting a research on the above topic. He would be very grateful if you could candidly supply him with the answers to the questions below. All information shared with the researcher will be held in confidence and used solely for the intended purpose for the study.

Please, read the following instructions:

1. You are not required to write your name on this questionnaire because of that no space is provided for it.
2. Answer the questions carefully and to the best of your knowledge.
3. Be objective as much as possible.
4. You can use extra sheets to answer some of the questions if need only.
5. Submit the questionnaire within the agreed date

Please be assured that your responses will be held in strict confidence.

Thank you for your assistance

Alex Abban-Quarshie

Telephone: 0244622904

Email: abbanquarshie@gmail.com

Part 1: Personal profile of respondent

Please check your response to each item

1. What is your gender?

a. ----- Male

b. ----- Female

2. What is your age?

----- 35 to 40 years

----- 40 to 55 years

----- Other. Please specify -----

3. What position do you hold in the institution?

----- Tutor

----- Workshop instructor

----- Administrator

4. How did you learn about technical and vocational education programmes? (Check all that apply)

___ Self-directed informal learning

___ Formal professional development programmes inside your institution

___ Formal professional development programmes outside your institution

___ Learned as part of an academic degree programme

___ Other (Please specify) _____

___ None of the above

5. What is your highest level of formal education?

___ Doctoral Degree

_____ Master's Degree

_____ Bachelor's

_____ Other Degree (Please specify) _____

6. How many years of working experience do you have in technical and vocational education?

_____ Years

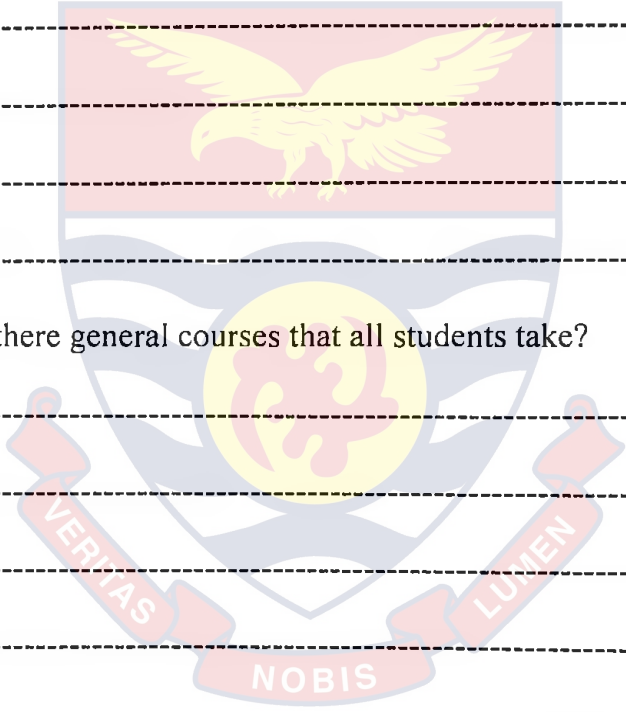
7. What is your understanding of Christian work ethics?

8. Can you give four elements of what constitute Christian work ethics?

9. How many of the above elements do you inculcate into the teaching of the student?

10. Do you think it is good to teach young people to acquire employable skills and good character in relation to work?

11. Are there general courses that all students take?



12. Which of these courses take of care of Christian work ethics?

13. How many Christian teachers does your institution have? (Indicate the number)

14. Are there any non-Christian teachers in your institution?

-----Yes
-----No

15. Are the non-Christians involved in inculcating Christian work ethics in the students?

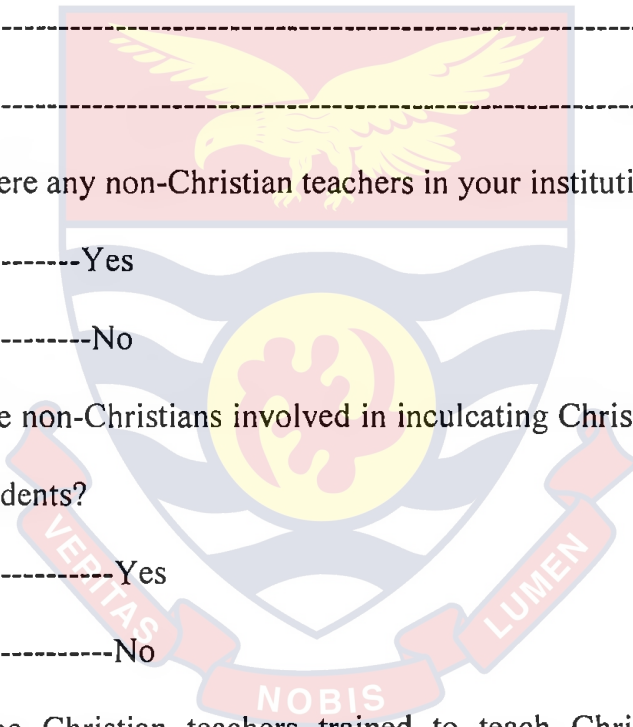
-----Yes
-----No

16. Are the Christian teachers trained to teach Christian work ethics concept to the students?

-----Yes
-----No

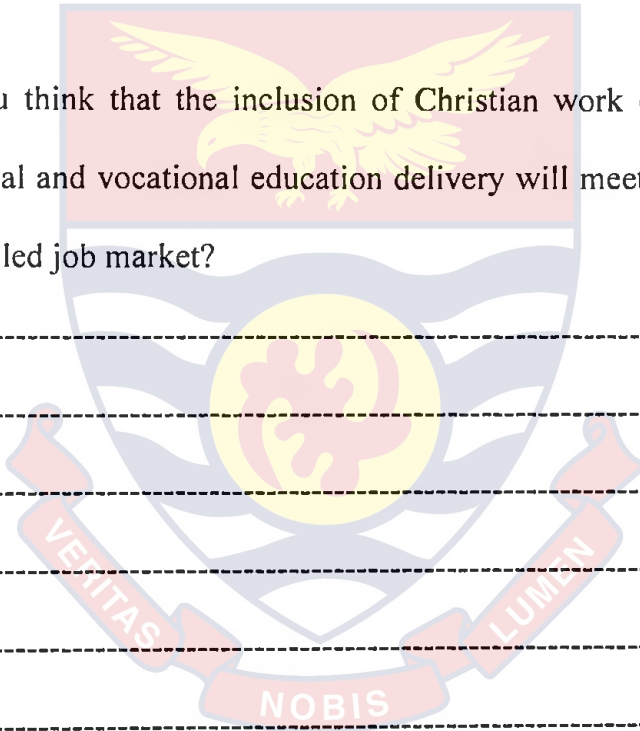
17. If you are involved in teaching do you teach Christian work ethics concept in your institution?

-----Yes
-----NO



If yes, Please why do you teach Christian work ethics in your institution

18. Do you think that the inclusion of Christian work ethics concept in technical and vocational education delivery will meet current needs in the skilled job market?



19. What is the philosophy of educational policy of PCG?

Thank You

APPENDIX B: INTERVIEW GUIDE

UNIVERSITY OF CAPE CAOST

COLLEGE OF HUMANITIES AND LEGAL STUDIES

Research topic: “Christian work ethics as a mean to revamp technical and vocational education in Ghana: An Assessment of the contributions of the Presbyterian Church of Ghana.”

1. What is your name and nationality?
2. What is your position in your church/institution?
3. How many years have you worked with this church/institution?
4. What are the core values of your church/institution?
5. What is your impression about the current situation of Technical and Vocational Institutions of PCG?
6. What is your understanding of Christian ethics?
7. How do you understand the Christian work ethics of the Presbyterian Church of Ghana?
8. What contributions can the emphasis on Christian work ethics of the PCG make towards solving some of the problems facing PCG’s TVET education?
9. To what extent does the PCG policy of education emphasise Christian work ethics as core value of the Church’s TVET educational system?
10. Does your institution use the PCG’s educational policy to guide her in its activities?
11. What activities do your institution do to assist the youth to gain employable skills and good work ethics?

12. How many youth has your institution provided with opportunities to gain technical and vocational education?
13. How would you assess the impact of your institution in relation to providing holistic education?
14. Would you recommend any concrete approach that can assist the Church in solving the TVET problems?



APPENDIX C: EVALUATION FORM

Presbyterian Church of Ghana

Technical and Vocational Institution

Principal Evaluation Form

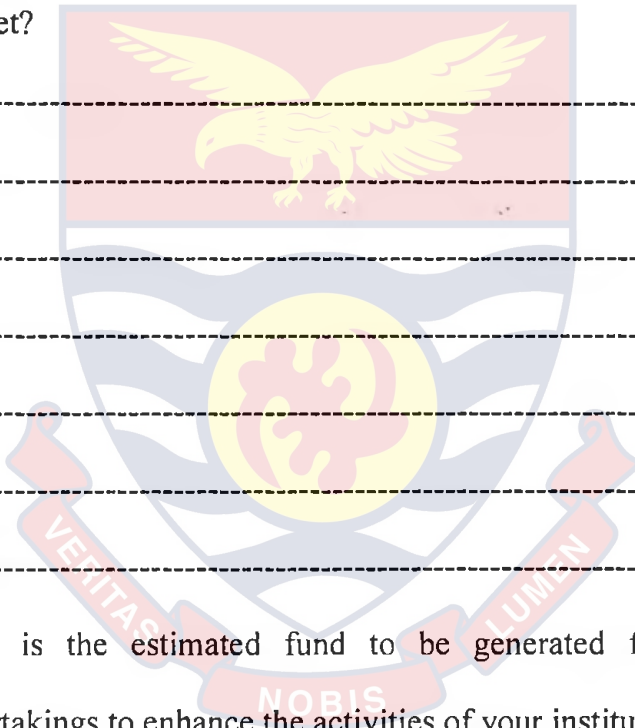
- i. Develop five major possible businesses that your institution can operate in.

- ii. Explain how your institution will keep records of its business activities.

- iii. Identify the clients that your institution is hoping to reach with its products.

v. Explain the procedures you will use to reach the clients stated above.

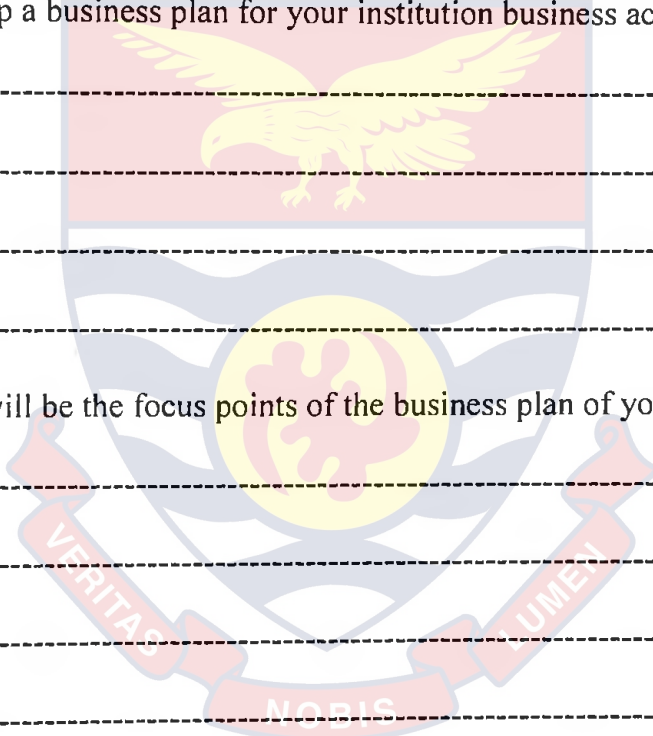
vi. How will your institution's products be unique from the ones in the market?



vi. What is the estimated fund to be generated from the business undertakings to enhance the activities of your institution?

vii. How do you intend to use the internally generated income of your institution?

viii. Develop a business plan for your institution business activities.



What will be the focus points of the business plan of your institution?

ix. Please attach a copy of your institution's business plan when submitting this form.
