

UNIVERSITY OF CAPE COAST

THE ROLE OF RELIGION IN THE SOCIO-ECONOMIC AND
PROFESSIONAL LIFE OF THE MILITARY PERSONNEL

DAVID BENEDICT QUAYSON

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PROFESSIONAL LIFE OF THE MILITARY PERSONNEL

BY

DAVID BENEDICT QUAYSON

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requirements for award of Master of Arts Degree in Religions

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DECLARATION

Candidate's Declaration

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

Candidate's Signature..... Date.....

Name: David Benedict Quayson

Supervisor's Declaration

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

Supervisor's Signature:..... Date:.....

Name: Rev Prof Eric Anum

ABSTRACT

This work was done to find out whether religion actually plays any role in the socio- economic and professional life of the military personnel. Though the military has made provisions for and are required at every level to make such provisions that would enable the military personnel to practice a religion of his/her choice, the military personnel is largely perceived as not being religious.

The work was to find out what has led to this perception. It was also to find out the extent by which the military chaplaincy has influenced the military personnel in the practice of religion. To attain the needed result, research was conducted among the personnel of the 2 Garrison of the Ghana Armed Force located in the Sekondi-Takoradi Metropolitan Area. In all 120 military personnel were covered through the use of questionnaires.

Personnel postulated religion plays a very important role in the life of the military personnel whether during peace time or war time. Personnel also posited that their involvement in religion can be graded as fair since majority of personnel do not show interest in religion as expected. They also cited the general bad attitude exhibited in the days of the revolution and in recent times as signs of unreligious nature of military personnel. They intimated chaplains have not had the needed influence on Military Personnel as expected due to lack of support from the commanders and the courage to do what is expected of them.

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DEDICATION

To my wife Madonna and our children; Gavrilla, Katherine Kesiah and John.

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CHAPTER ONE

Introduction

This chapter looks at the background of the study, statement of the problem, the purpose of the study, research questions, significance of the study, the limitations, the definition of terms and organization of the study. It also includes a look at the methodology used for the research and the literature review.

Background to the study

The *All Nations Dictionary* (1992) defines Religion as “A system of belief in and worship of one or more gods.” Religion, a sacred engagement with that which is believed to be a spiritual reality, is a worldwide phenomenon that has played a major part in all human cultures. In all cultures, human beings make a practice of interacting with what are taken to be spiritual powers which may be in the form of gods, spirits, ancestors, or any kind of sacred reality with which humans believe themselves to be connected. Religious life reflects an individual’s attempt to live in accordance with the precepts of a religious tradition. For example, Christians strive to be Christ-like; this they say must be practically seen in one’s life. This has been explained by James in Chapter 1verse 27 that “The kind of religion which is without stain or faults in the sight of God our father is this: to go to the help of orphans and widows in their distress and keep oneself untarnished by the world” (NEB).

In his book *You Can Say That Again* (1991, 269) R.E.O White discussed religion by stating that “some have argued that religion is the fulfilment of duty, reducing it to morality; he goes on to indicate that for

some, religion is the acceptance of revealed truth, a look into knowledge; some, a state of feeling that dissolves into emotion. The fact of the religious vision, and its history of persistent expansion, has been ground for optimism in the world. Religion by and large has sought to deal with the world's problems. Whatever the choice may be White intimates "man must reunify his life within the thought and belief which provides a supporting framework for present existence and there after his inmost ideals, or fears, or from the experienced in completeness of human personality, or from age-old inherited traditions of ritual".

The role religion can play in the life of soldiers and their families cannot be overemphasized. It was therefore not for nothing that the Ghana Armed Forces added religion to the disciplines of the service.

Religion in the military in Ghana via its chaplaincy has a history that dates back to the colonial days when the royal West African Frontier Force was under the British. Chaplains in the forces were mainly Anglican Priests and were white men. There was a decision around the days of independence to recruit black chaplains which worked and has given birth to the chaplaincy we have today (Aboagye, 1999).

The chaplain is one of the valued workers of the Armed Forces. This is possibly so because of the importance of religion to most of the personnel of the Armed Forces. The spiritual and other important roles of the chaplain are therefore seen as very important morale feature and so it behooves on every commander to make sure the religion of the troops are not down played (AFR Vol. 1. 33).

Even though there is provision of religious facilities and services in the forces, the military personnel are not thought of to be religious especially with the kind of history of the Ghana Armed Forces in the country. This can speculatively be alluded to the atrocities committed during the days of the 1979 and the 1981 revolutions, the frequent molestation of civilians and the occasional involvement in crimes in the country by military personnel. This paints a woeful picture of the military and so one wonders if religion which is supposed to promote morality and good neighbourliness plays any role in the military.

Statement of the Problem

It has been widely speculated that the soldier cannot be religious. This is because there is a generally widespread perception about the way of life of the military – Drinking excessively, chasing women, civilian brutality and other excesses in many countries including Ghana. It is a belief that even with the presence of Churches and Mosques all over the barracks as well as the visible chaplaincy services for soldiers; very few partake or take advantage of the religious provisions of the military.

The problem is that, even though a lot of resources are provided for the military personnel to be religious; the military personnel portray themselves as non religious people. One therefore begins to wonder if religion plays any role in the socio-economic and professional life of the military personnel. This is the problem for the study. Specifically, the life style of the Military Personnel in terms of apathy to religious activities, participation, adherence and yet the perceived importance of religion in the life of the military personnel by establishment is minimal.

Purpose of study

The purpose of this study was to investigate the role religion plays in the socio-economic and professional life of the military personnel. The study also tried to find the commitment levels of the military in the religion of their choice as well as the factors that contribute to the perception people have about the military in relation to their religious commitment.

Research questions

The pertinent questions that directed the research are as follows:

1. What are the types of religion that are practiced by military personnel?
2. What factors influence the choice of religion of the military personnel?
3. What role does religion play in the socio-economic and professional life of the military personnel?
4. What are the commitment levels of military personnel towards religion?
5. What factors contribute to the perceptions people have about the commitment of military personnel towards religion?
6. How has the chaplaincy affected the religious persuasions of military personnel?
7. What suggestion can be made in terms of the role religion ought to play in the life of the military personnel?

Significance of the study

It is envisaged that this study will help find answers to some of the opinion held by people regarding the religious lives of military personnel.

The study is intended to find out the problems that affect the religious commitment of soldiers. It will be an effective tool in assessing their

commitment levels and how best one can improve on them. It is hoped that chaplains within the Ghana Armed Forces and elsewhere will find the study beneficial. This is because the study will widen their scope of thinking about how to effectively handle the military.

Delimitation

The study was confined to 2 Garrison with its headquarters in Sekondi. The Units included 2nd Infantry Battalion, Western Naval Command and Airforce Base Takoradi.

Limitations

Lack of time and financial constraints were some of the limiting factors to this study. This stems from the fact that the populations for the study were widely spread throughout the Garrison.

Since data was collected with questionnaires the reliability of the study depended on the respondents. Errors may not be ruled out completely.

Definition of Terminologies

Padre: It is the French word for father or priest as in the Roman Catholic Church.

Honour for the dead: The term used to describe the ceremony performed for service personnel who died in the course of duty.

Organization of the Study

The research work is structured under five chapters. Chapter one covers the introduction of the study. Under this chapter, there are ten main sub-headings which are background of the study, statement of the problem, the purpose of the study, research questions, significance of the study, the

limitations, the definition of terms and organization to the study. It also includes the review of related literature in the area of the study which looked at the importance of other researches as they relate to this study.

It also includes methodology which included the research design, the area of study, the target population, sampling procedure, method of data collection and the process of data analysis.

Chapter two looks at the history of the Ghana Armed Forces and the Chaplaincy.

Chapter three looks at the role of chaplaincy in the Ghana Armed Forces.

Chapter four focuses on analysis of data and the interpretation of the results of the study.

Finally, chapter five provides a summary of the study, conclusions as well as recommendations for further study.

Methodology

Introduction

The section discusses the steps that were taken in gathering the relevant data for the study. The quantitative method of research was used. Specific aspects that were covered include: the research design, population, sample and sampling techniques, research instrument, data collection procedure, pilot study and data analysis procedure.

Research Design

The quantitative method was used. The study took the form of a case study. This design involves an in-depth study of a given phenomena to determine the variables that influence an existing situation (Fraenkal and

Wallen, 2000). The design requires that data are collected directly from the respondents in their natural setting (Leedy, 1989).

A case study is appropriate in a bounded system. In this study the attention is on the case and its related complexities and not on the population per se (Yin, 1994). It comprises the gathering of very extensive data to bring out a better understanding of the entity being studied (Osuala, 2005).

Population

For the purpose of the study, the targeted population was the 600 personnel of the Ghana Armed Forces found in the two Garrison. The accessible population was three (3) barracks made up of one (1) from Army, one (1) from the Navy and one (1) from the Air force which is made up of an average of 200 personnel due to internal and external operations and other commitments

A total of 120 Other Ranks, Officers and Chaplains/Imams which represent a 30 percent of the total population of the barracks sampled were used.

Sample and Sampling Technique

The cluster sampling technique was used to group the population into three distinct groups: Army, Navy and Air force. The quota was allocated to the three groups based on their population as follows Army 40; Navy 40; Airforce 40. Finally the stratified sampling technique was used to select a predetermined number 15 Commissioned Officers and 25 Non Commissioned Officers from the quota 40 from each Unit.

Data Sources

As a result of the different dimensions that the problem under study has, data was collected from a variety of sources: The military personnel, chaplains and Imams.

Research Instruments

In order to obtain the needed data to answer the research questions, appropriate instrument was designed, developed and validated. The instrument that was used for data collection is questionnaires. Each of the set of questionnaires had eight sections.

Two types of question items were used on the questionnaires. The closed ended and the open-ended. This has been made so in order to allow room for respondents to come out with their own views on issues that would be considered.

Validity of instruments

The instruments were given to the supervisor of the researcher and other experts to critique the instruments. The suggestions that were made from the exercise were used to restructure the items.

Also the instruments were pre-tested. This involved the administration of the instrument to some selected respondents from the barracks that were sampled. This ensured a further elimination of ambiguous items as well as irrelevant items before the actual administration.

Data Collection Procedure

The study was conducted in person by the researcher so as to ensure a high level of validity and consistency. A time table was drawn for the visits to the various barracks and the necessary permissions were sought.

One week was assigned for each barracks. Therefore nine (9) weeks were used in collecting data from the various barracks.

Data Analysis

In order to facilitate scoring and analysis of the data, the items on the questionnaire were coded and then transferred to a broad sheet. All the responses for each of the items on the questionnaires were analyzed with Statistical Product for Service Solutions version 16 (SPSS). The tables were organized into frequencies and percentages and carefully analyzed to answer the research questions.

Time line

A total of twelve (12) months were used for the entire work. The following were the schedule

Chapter One (1) - One Month

Chapter Two (2) - Two Months

Chapter Three (3) - Two Months

Chapter Four (4) - Five Months

Chapter Five (5) - Two Months

The last month was used to put finishing touches on the work.

Literature Review

Introduction

The Ghana Armed Forces like any other organization has made use of religion in one way or the other. The institution recognizes that the professional soldier needs religion in performance of all duties. Many avenues have been created for the practice of religion in the Force. The question is; has the military personnel taken advantage of this avenue of life created by the

military? Does religion play any fundamental role in the professional and the socio-economic life of the military personnel?

In seeking answers to afore -mentioned questions certain literature on what others have said and written on the topic were looked at. In this literature review I shall want to look at the following.

- What religion is and the types that are common in the world
- Factors that influence the choice of religion of people in Ghana
- The role of religion in the socio-economic and professional life of believers
- The roles of chaplaincy in the Armed Forces.

What Religion is and the Types that are Common in the World

Definition of Religion

The Oxford Advance Learners Dictionary defines religion as “the belief in the existence of a God or gods and the activities that are connected with the worship of them”. The root of the word "religion" is usually traced to the Latin religare (re: back, and ligare: to bind), so that the term is associated with "being bound." The idea may reflect a concept prominent in biblical literature. Religion as a belief system concerns one or more deities and has rituals, ceremonies, ethical guidelines, and life philosophies as its components (Schwarz 1999). Though the dictionary makes an attempt to define religion, many people have their personal favorite definition which they accept as the right one, to the exclusion of all others. Unfortunately, there hasn't been a consensus on one definition. According to Larue in his book *Comparative Religion* (2006) the idea may “reflect a concept prominent in biblical literature. Israel was said to be in a "covenant" (berith) relationship with its

God (Yahweh). In a sense, the nation was "covenanted" or "bonded" to the deity". But what does being bound or bonded mean?

It is like a slave who is bound or bonded to his or her master. It can also be compared with a business agreement which binds partners in a legal covenant. At one time in human history, such "bindings" may have had religious sanction, but today, in our world, slavery is outlawed and business contracts are made in legal settings.

Larue goes on to intimate, one might argue that the religious person is 'one "bound" by choice or by commitment to the tenets of a particular faith system'. Once again, the parameters of this definition can be broadened to include any commitment to a particular way of life. Such an expansion would embrace concepts like "philosophy" or "psychology" or even any chosen way of living. One's religion then becomes "how one lives one's life" or "how one lives in the light of a particular commitment" or, in popular vernacular, one's "life style." Obviously, while the term "commitment" may provide some insight into the concept of "being bound," it is far too inclusive to be acceptable. Religion preaches peace and good will, but many battles and divisions have taken place because of religion (Riley-Smith, 1998). That notwithstanding religious belief has played an important role in the history of the world. The people of the world have benefitted from the practice and learning of religion. Religion adds meaning and purpose to the lives of followers, granting them an appreciation of the past, an understanding of the present, and hope for the future (www.typesofreligion.com 2010). Religion has played an important part in the history of our world. Religious teachings have shaped the lives of people since prehistoric times. Judaism, Islam, and

Christianity have been major influences in the formation of Western culture. They have also played an important role in the development of Middle Eastern life. Asian civilizations largely have been affected by Buddhist teachings.

Religion has been a major source of inspiration for the arts. Houses of worship are some of the world's most beautiful buildings. A lot of great music has been composed from religious backgrounds. Many paintings, sculptures, books, dances, and motion pictures have been created with religious themes.

Types of Religions in the World

Since the early times of Paganism, religion has diversified and grown to include major monotheistic religions like Judaism, Christianity, and Islam, as well as Indian and Far Eastern religions like Buddhism and Sikhism, Iranic religions like Zoroastrianism and Bahai, and African indigenous-based religions like Santeria. Other belief systems, including Atheism and the Mormon Church, have also developed with time (Schwarz 1999).

In the book 'The Universal God' the author R. William Davies sets out the great world religions as, "Hinduism, Confucianism, Buddhism, Judaism, Christianity and Islam". In this work which is within the domain of Comparative Religions he sought to find the thread that connects them all. He writes: "Each of these religions was founded on truths that are universal in nature and have the potential to bring meaning and purpose into the lives of all human beings. They, however, have remained aloof and apart from one another".

According to the statistics on the world religions from Wikipedia.com the five main religions of the world have a combined membership of 4 to 5

billion people. This is about 80 percent of the world's total population. This part of the work will look at the five main religions of the world.

Judaism

This has been designated as one of the world's oldest religion (Shaye, 1999). It was the first to teach belief in only one God. Two other important religions developed from Judaism: Christianity and Islam. Jews think that God will send a Messiah (a deliverer) to unite them and lead them in His way. Christians believe that Jesus was the Messiah. The Jewish people do not agree; they anticipate His arrival in the future. Judaism teaches that death is not the end and that there is a world to come. Precise details of the afterlife are not part of Jewish belief (Weber, 1967).

The "Torah," the first five books of the Hebrew Bible, is the most important Jewish scripture. It contains the basic laws of Judaism (Strack, 1980). Another important book is the "Talmud," serving primarily as a guide to the civil and religious laws of Judaism. The Jewish house of worship is called a synagogue. Rabbis (spiritual leaders) conduct services, act as interpreters of Jewish laws, and deliver sermons. Assisting with Jewish services is the cantor; he chants the prayers and may also direct a choir (Johnson, 1988). Today there are over 18 million followers of Judaism scattered throughout the world. A large number of those people live in the Jewish nation of Israel. Over six million live in the United States.

Christianity

Christianity is an Abrahamic religion centred on God, Jesus Christ, and the Holy Spirit. The word Christian etymologically is from the Ancient Greek word Χριστός, thus "Christ", which literally means "anointed one". Christian

is therefore the name given to the adherents of the Christian faith. It is a monotheistic religion based on the life and teachings of Jesus as presented in scripture (Mullin, 2008). It has well over two billion followers throughout the world.

Christians believe in one God who created the universe and continues to care for it. They also believe God sent his son Jesus into the world to save humanity from sin and to make eternal life possible for them (Graves, 2011). The sacred book of Christianity is the "Bible" which is made up of two parts; The Old Testament which describes life before the birth of Jesus and the New Testament which deals with the life and teaching of Jesus and the development of the early church. Christianity is divided into a number of individual denominations. The Roman Catholic Church is the largest Christian denomination with over a billion followers worldwide. Protestants number nearly 400 million; they include such churches as Methodist, Baptist, Congregationalist, Episcopal, Lutheran, and Presbyterian (Olson, 1999).

Islam

Islam is the name given to the religion preached by the prophet Muhammad in the 600s A. D. He was an Arab born in Mecca who believed he had been sent by God (Allah) to guide his people and be their messenger (Choueiri, 1990). People who believe these ideas are called Muslims. Islam in Arabic means "submission," and Muslim translates to "one who submits" (to God).

The holy book of Islam is the "Koran." Muslims believe its words to be those of Allah himself, spoken to Muhammad by an angel. Parts of the Koran

resemble the Christian Bible. It contains stories about the prophets who appear in the Old Testament and stories from the New Testament about Jesus (Ben-Chanan,2001).

Muslims learn that life on earth is a period of testing and preparation for the life to come. Angels record good and bad deeds. People should behave themselves and help others. They must show trust in Allah's justice and mercy and count on him for their reward. Muslims are expected to pray five times daily facing the holy city of Mecca. All Muslims are enjoined to make a pilgrimage to Mecca at least once in their lifetime (Ruthven, 1984).

Hinduism

Hinduism is classified as one of the world's oldest religions. It was named after the Indus River in India where it began over 4,000 years ago. The word *Hindu* was first used by Arab invaders and then went further west by the Arabic term *al-Hind* referring to the land of the people who live across river Indus (Thapar, 1993). Over two thirds of the world's Hindu population lives in India with a sizeable numbers residing in Africa. Hindus believe in many gods, numbering into the thousands. They recognize one supreme spirit called Brahman (Levinson, 1998). The religion teaches that all Hindus will someday join with Brahman but until that union takes place, believers are in a continuous process of rebirth called "reincarnation." At death, the Hindu's deeds (karma) determine what the next life will be.

Hinduism has many sacred books, the oldest being a series called the "Vedas."(Werner, 1994). Traditional Hindu society was divided into groups of four classes (or varnas). This was known as the "caste system." People were generally grouped by occupations. As children were born, they became

members of their parents' caste and remained there for life. After death a person's karma determined whether he or she was reborn into a higher caste or moved downward to a lower caste. Included in the caste system was a category called "untouchables." People in this group were considered impure, shunned by the other 'varnas', and given jobs that no one else would do. This category was outlawed in 1950, and everyone in it was awarded full citizenship.

The entire caste system has weakened through the years, and today some members intermix and work with one another (Monier-Williams, 2001).

Buddhism

Buddhism was founded in India about 2,500 years ago by a teacher whose name was Prince Siddhartha Gautama. To his followers he was the Buddha ("Enlightened One"). The religion has grown to be a dominant religious, cultural, and social force in most of Asia (Armstrong, 2001). There are about 300 million Buddhists in the world. They can most be found living in Sri Lanka, Southern Asia, and Japan. Buddhism agrees with Hinduism that existence of man is a continuing cycle of death and rebirth. They assert each person's position in life is determined by his or her behaviour in the previous life which is known as their "karma" the same as the Hindu belief (Bechert, 1984).

As long as a person remains in this cycle of birth and death, he or she cannot be completely free from pain and suffering. To break out of the cycle, it is necessary to lose all desire for worldly things. Once that has been done, people are ready to pass into a place of eternal bliss, perfect peace, and happiness which they refer to as "nirvana," which symbolizes a state of mind

rather than a place (Coogan, 2003). Buddhists do not believe in a god or gods, nor in the existence of a human soul, but in Buddha, his teachings (called "dharma"), and the religious community he founded ("sangha"--an order of monks). The Buddhist scripture is called "Tripitika" (Buswell, 2003).

Factors that Influence the Choice of Religion of the People of Ghana

Types of Religions in Ghana

According to 2000 population census held in Ghana the following came out as the religions found in the country Christian 68.8% (Pentecostal/Charismatic 24.1%, Protestant 18.6%, Catholic 15.1%, others 11%), Muslim 15.9%, Traditional 8.5%, others 0.7% (may include all the religions of the world), none 6.1% (Ghana Statistical Service, 2001). The three main religions and one minor one so in Ghana shall be considered. These are Christianity, Islam, African Traditional religion and the Hindu religions.

Christianity in Ghana

The earliest attempt to make any impact in the gospel propagation was by some Portuguese Roman Catholic monks in the 15th century. They are believed to have established a school at Elmina in 1529. They had so little success that by the beginning of the 18th century, there was hardly any traces of Christianity in the Gold Coast. These attempts were later to be followed by the Church of England Society for the Propagation of the Gospel (SPG). Following at the heels of the SPG was the Basel Evangelical Missionary Society (Smith, 1966) the Wesleyan mission followed and was also followed by the Bremen Mission.

The seeds of Christianity that were sowed by these gallant men and women from Europe are what have today produced a predominantly Ghanaian

Christian community. Beginning their conversions in the coastal areas and among the Akwapim, these missionaries established schools as “nurseries of the church” in which an educated African class was trained. The churches built schools and colleges, (and now university colleges) which have turned out educated Ghanaians who have contributed immensely to the development of Ghana. Almost all the major secondary schools today, especially exclusively boys’ and girls’ schools, are mission institutions. Among the very important contributions to the development of Ghana is the churches health-care delivery system in which various Christian denominations constructed hospitals, clinics and health posts in various communities throughout Ghana to serve the health needs of Ghanaians. (Debrunner, 1967).

Apart from what has become known as the mainline churches others have come up to expand Christianity. The late 1950s and the 1960s appear to have been years of very rapid growth for faith healing churches known as Africa Independent Churches in Ghana and other parts of West Africa. (Opoku, 1990), Pentecostal and Charismatic renewals are the modern churches that are making a lot of impact on the Ghanaian society (Asamoah-Gyadu, 1998). In Ghana, this movement, which emerged only in the 1970s, has fast become the most significant expressed Christianity in the country, especially, in the cities (Larbi, 2001). The various Christian denominations have grown from their humble beginnings in the 19th century into the mega-institutions that they are in the twenty first century Ghana. In keeping with the missions’ philosophy of saving souls, education and performing acts of charity, the various Christian denominations have established congregations in various parts of the country.

Most of the Christian churches in Ghana, have expanded since independence in 1957, and this is particularly so in the case of the Roman Catholic and some of the ‘spiritual’ or independent churches. The Roman Catholic Church now has over one million members while the independent churches can claim about one third of the affiliated Christian community in the country (Hasting, 1979). The impact of this is that many Ghanaians have become religious. (Anderson, 2000)

Islam in Ghana

Islam is said to have spread widely in sub-Saharan Africa before 1500. Gao on the Niger River in Mali has been tagged as the first town south of the Sahara that became fully Islamic community before 990, when the ruler of the community accepted Islam. This was followed by many other rulers. In West Africa, like Turkestan, India, and Indonesia, it was traders and later Sufis who introduced Islam, and many rulers accepted it first, followed by others. African Muslim scholars became established in the major towns like Timbuktu, and they taught, wrote and practiced Islamic law as judges. By 1500, Islam was established in West Africa throughout the Sahel belt and along the Niger River into today’s Nigeria. (Sheldon, 109)

In East Africa, traders had spread Islam down the coast by the tenth century, and it gradually developed further in the following centuries. In the Sudan, south of Egypt, the population of Nubia gradually became Muslim during the fourteenth century, through immigration of Muslim Arab tribesmen and preaching Islam, and because Christian rule became weak in the region. Muslim rule and influence, however, did not extend south of Khartoum, where

the Blue and White Niles before 1500 CE (Islam in Ghana, www.wikipedia.com).

Islam made its entry into the northern territories of modern Ghana around the fifteenth century. Mande or Wangara traders and clerics carried the religion into the area. The northeastern sector of the country was also influenced by Muslims who escaped the Hausa jihads of northern Nigeria in the early nineteenth century. Most Ghanaian Muslims are Sunni, following the Maliki version of Islamic law. Sufism, involving the organization of mystical brotherhoods (tariq) for the purification and spread of Islam, is not widespread in Ghana. The Tijaniyah and the Qadiriyyah brotherhoods, however, are represented. The Ahmadiyya Muslim Community, a sect originating in nineteenth-century India, is the only non-Sunni order in the country.

Africa Traditional Religion in Ghana

Traditional African Religion is unanimous on acknowledging God as the author and source of life. The whole creation is sacred and subject to him alone. Despite the presence of Islam and Christianity, traditional religions in Ghana have retained their influence because of their intimate relation to family loyalties and local mores (Mbiti, 1991). The traditional cosmology expresses belief in a supreme being (referred to by the Akans as Nyame, or by the Ewes as Mawu). The Supreme Being is usually thought of as remote from daily religious life and is, therefore, not directly worshipped. There are also the lesser gods that take "residency" in streams, rivers, trees, and mountains. These gods are generally perceived as intermediaries between the Supreme Being and society. Ancestors and numerous other spirits are also recognized as part of the cosmological order.

For all Ghanaian ethnic groups, the spirit world is considered to be as real as the world of the living. The dual worlds of the mundane and the sacred are linked by a network of mutual relationships and responsibilities. The action of the living, for example, can affect the gods or spirits of the departed, while the support of family or "tribal" ancestors ensures prosperity of the lineage or state. Neglect, it is believed, might spell doom (Danquah, 1962).

Hinduism and Others

Hinduism is a minor religion in Ghana. Hinduism was spread to Ghana actively by Ghana's Hindu Monastery headed by Swami Gahanna Saraswati and Hare Krishnas. Sathya Sai Organisation, Ananda Marga and Brahma Kumaris are also active in Ghana.

There are however many more religions which are in minority and are spread all over the country. These are foreign religions which have come into the country (The Times of India, retrieved 2/2/2012).

Choice of Religion in Ghana

By and large people living in Ghana have some factors of life that affect their choice of religion. People would join the various religions possibly because of some reason or cause which they may or may not have any power on.

People are born into families that have particular religion and by family succession continuity is demanded or encouraged. For some religions one dares not turn ones back on the religion of the fathers. Though this is a very good means of perpetuating the religion of the family, it must be emphasized that within the framework of fundamental human rights the individual must be allowed to make a choice. That notwithstanding one must

be guide adequately in order not to make a wrong and bad choice that will be injurious to the family and the community. A lot of people seem to practise the religion into which they are born. If guided well, they would see the worth of their religion and how they can make it useful for the good of others. Sadly many children are misguided about religion, so they either turn into fanatics, or change religions in their search for enlightenment.

A number of believers of a particular religion may also join because of what they would gain in terms of finance or influence in the society. People choose religion out of social and religious events they may find themselves such as sickness, financial hardship, marital challenge etc. For instance a sick person who receives healing from any of the religions may stay and deem that particular religion potent enough. Others may join through miracles, freedom from debt or trouble etc. Some may also join out of depression and happiness.

There is one other means by which people are made to join other religions. This choice is by conviction. By proper presentation of the doctrine of the religion one tilts toward its efficacy and so therefore joins especially if it is done at high place of learning. People who go to the universities have been mostly affected by this.

The fear of the unknown has also precipitated the choice of religion. Especially within the African context where everything has been mystified, people for the fear of the unknown have chosen one religion or the other. According to Stott (1999) these have become new issues facing the world, how to choose the religion that will speak to our needs in time. Though his book was to address issues facing Christians, it could be applied to all the other religions.

The Role of Religion in the Socio-Economic and Professional Life of Believers

There have been some studies attempting to establish a link between religion and economic growth. Barro and McCleary (2003), using the data of 59 countries in the 1980s and 1990s, employed a cross-country growth regression framework to analyze the influence of religious participation and beliefs on a country's rate of economic progress. They found that economic growth responds positively to religious beliefs that induce efficiency enhancing behaviour. Yet, growth depends on the intensity of believing rather than belonging, which implies that religion works via belief, not practice. It is, however, important to point out that Barro and McCleary (2003) had rather a limited coverage. There is more information available about rich countries than poor ones as well as more about countries that have Christian in majority.

Guiso *et al.* (2003) studied the effects of religion on people's attitudes toward cooperation, government, legal rules, and the market economy. The authors not only analyzed the impact of religion in general but also that of different religious affiliations. The coverage of their study was sufficiently wide, with 66 countries accounting for 80 percent of the world population. On average, they found, religion is good for the development of better institutions.

Noland (2005) rigorously explored the connection between religious beliefs and economic growth, with a particular emphasis on the impact of Islam. Three sorts of evidence are produced in the paper: cross- country data analysis for a large sample of countries over a period of decades, a similar analysis for a small group of countries for nearly a century and analyses of sub-national data for three multi-religious and multiethnic countries. Both

cross-country and within-country statistical analyses suggest that religious affiliation does matter in economic performance, though no significant correlation was found with respect to particular religions. He also pointed out that there is no empirical support (based on econometric analysis either at the cross-national or within-country level) for the allegation that Islam is a drag on growth. Islam, like all religions, changes over time and space. He stressed, contemporary Islam in sampled countries on the basis of three types of evidence produced in the paper, does not appear to hinder growth.

Noland did a very good work but I wish to say his research did not take into consideration the African world view where everything done is done in the name of religion. For the African the social as well as the economic life cannot be separated from religion, they are part of it. Financial or economic success as well as social fulfillment is seen as blessing from God or the gods. Religion therefore plays an important role in the socio-economic life of the African.

Religion and development are seemingly inseparable. Conceptually, religions provide believers with a guideline about life and the life-after and thus provide much-needed incentives for indulging in productive activities during one's lifetime. Religions can be seen as a promoter of growth as they direct people towards honesty, discipline, hard work, education, thriftiness (leading to savings essential for investment and thereby growth) and avoiding harmful activities. Most of the empirical studies point to a positive relationship between religion and economic growth and development.

The Roles of Chaplaincy in Religion in the Armed Forces

Hometowu (2004) in his book *Institutional Chaplaincy Work; Special Family Pastoral Ministry* postulate the role of the chaplain is very crucial. He asserts “it is not simply advice giving but the chaplain establishes therapeutic relationships with clients by the use of appropriate strategies, techniques, and psychological theories”. They also engage in spiritual direction exercise. He intimates all of these need training. He goes on to explain that a professional chaplain is “that individual who has been given the requisite specialized training, education, skill, and certification”. The military chaplain falls under such description. Though his book was basically to address counseling needs of people or to prepare chaplains to meet such needs which he did well to address, he was however silent on moral and the disciplinary part of the chaplain that works so much among the military personnel. Stating some of the problems associated with bad morals and discipline of the chaplain would create the parameter within which the chaplaincy must work to enhance his or her work

A chaplain is typically a priest, pastor, ordained deacon, rabbi, imam, other member of the clergy, or another representative of a faith or belief, serving a group of people who are not organized as a mission or church, or who are unable to attend religious services for various reasons, such as health, confinement, or military or civil duties (Autry, 2006). Lay chaplains are also found in other settings such as universities. For example, a chaplain is often attached to a military unit (where he or she is sometimes referred to as *padre*), a private chapel, a ship, a prison, a hospital, a high school, college or especially boarding school, a parliamentary assembly and so on. Though

originally the word, chaplain, had Christian roots, it is now applied to men or women of other religions and sometimes, to individuals claiming no religious affiliation (Louden 1996). In recent years many non-ordained individuals have received professional training in chaplaincy and are now appointed as chaplains in schools, hospitals, universities, prisons and elsewhere to work alongside or instead of ordained chaplains.

A military chaplain is a chaplain who ministers to soldiers, sailors, airmen, and other members of the military. In many countries, Military Chaplains also minister to the family members of military personnel, and non-combatants working for military organizations. In all militaries, in addition to offering pastoral care to individuals, and supporting their religious rights and needs, military chaplains also advise senior officers on issues of religion, ethics, and morals, and also increasingly function as liaisons to local religious leaders in an effort to understand the role of religion as both a factor in hostility and war and a force for reconciliation and peace (Bergen, 2004).

In order to put this study in perspective there was the need to look the history of the Military and its Chaplaincy in Ghana hence a look at the history of the Ghana Armed Forces and the Directorate of Religious Affairs in the next Chapter.

CHAPTER TWO
HISTORY OF THE GHANA ARMED FORCES AND THE
DIRECTORATE OF RELIGIOUS AFFAIRS

Introduction

This chapter looks at the history of the Ghana Armed Forces and the Military Chaplaincy from the colonial time to date. It looks at how the history of the Armed Force influenced its chaplaincy.

History of the Ghana Armed Forces

According to Aboagye (1999), the history of the Ghana Armed Forces dates back to the pre-colonial era. There were in the then Gold Coast indigenous military organisations before the coming of the Europeans, but these were not standing armies. They were rather called Asafo Companies (Walton, 1915). Threats against British interests during the period of the Slave Trade and trading in general in the West African sub-region caused the British to establish a defence organisation which was called The Royal African Company. The operations of other trading companies of Dutch, Portuguese and French also necessitated the establishment of defence organisations to contain opposition and stem the competitive aspirations of rival metropolitan powers (Haywood, 1964).

Later, all these militias were amalgamated by Sir George Goldie an adventurer who gave up military career to explore Egypt and Sudan, and then he gave them the name The Royal Niger Company. It was this force that Sir Charles MacCarthy, one of the earliest Governors of the Gold Coast and Nigeria, later organised into a Regiment of 3 companies called the Royal

African Colonial Corps of Light Infantry with the primary aim of preventing Ashanti raids into his domain (Ellis, 1971).

The British wanted peace for better trade relations and therefore wanted to make the whole of the Gold Coast a protectorate. This triggered off the Sir Garnet Wolseley Ashanti campaign of 1873/74 which became known as the Sagrenti War (Fuller, 1968). In the pursuit of this war, native troops were raised alongside British troops in the British Colonies in West Africa. Earlier in 1865 a Corps of Hausas had been established to take care of upheavals in the Sub region (McIntyre, 1967). This force which was under the command of Captain Glover was popularly known as Glover Hausas and was used in the 1873 Ashanti Campaign. It was however disbanded after the operation, leaving only 350 who were used to form the nucleus of the Gold Coast Constabulary in 1879 (Claridge, 1915).

The constabularies who also served the trading companies were observed to be too rudimentary and inadequate (Claridge, 1915). They were therefore transformed into a more disciplined organisation, given a military bearing with improvement in their drill and training and given the name The Gold Coast Constabulary. This was organised into a Regiment of 3 companies and was later incorporated into the West African Frontier Force (WAFF) officered by British and British NCOs, which became an integral part of the British Army mainly for the maintenance of internal security and defence of the Colonial territories. By 1906 the Gold Coast (GC) Regiment had been reorganised with stations in Kumasi, Accra, Mampong, Nkoranza and Odumasi. The GC Regiment as part of the 1st Division of WAFF took part

settled down to peacetime duties, and in 1933 it was reorganised in anticipation of the 2nd World War.

In 1939 Lt Gen Giffard was appointed as the first General Officer Commanding with his headquarters in Achimota, Accra. The 24th Gold Coast Brigade under the Command of Brigadier CEM Richards fought in East Africa and later in Burma as part of the famous 81st and 82nd West Africa Divisions (Rogers, 1959). On their return from Burma the Regiment was reorganised. All the wartime Battalions were disbanded, leaving only the 1st and 2nd Battalions. The experience of the demobilized soldiers however acted as a powerful catalyst for the demand for independence from the Colonial British Government. At independence the Ghana Army consisted of a Brigade Group of 3 Infantry Battalions, a Field Battery and Field Engineer Squadron, a Recruit Training centre and the Supporting Services (www.gaf.mil.gh 23 Sep 10).

The Ghana Army has since undergone many transformations. It has about 5,000 personnel and is divided into two brigade sized "commands": The Northern Command (Kumasi) currently consists of four major units - 3 Infantry Battalion at the Liberation Barracks, Sunyani; 4 Infantry Battalion in Complex and Uaddara Barracks in Kumasi; 6 Infantry Battalion in Kamina Barracks in Tamale and the Airborne Force (ABF) in Barwah Barracks also in Tamale. There is also 2 Armoured Reconnaissance Squadron stationed in Sunyani. The support arms and services are 2 Signal Squadron, 2 MT Coy, 2 Field Workshop, 2 Field Ambulance and 2 FOC [2 Field Ordnance Company]. These are all located in Kumasi (GAFCSO, 2010).

The Southern Command (Accra) has 3 light infantry battalions at Tema (1st Battalion of Infantry), Takoradi (2nd Battalion of Infantry), and Accra (5th Battalion of Infantry), 1 rapid reaction battalion (64 Infantry Regiment) 1 armoured reconnaissance regiment (Reconnaissance Armoured Regiment) 1 artillery regiment (66 Artillery Regiment) 2 engineer regiments (48 Engineer Regiment & 49 Engineer Regiment) 1 field workshop, Military hospital (37 Military Hospital). It must be noted that the Ghana Armed Forces had operated as Army before the formation of the other two arms of service the Navy and the Airforce. Today, the Ghana Armed Forces is made up of the Ghana Army, Ghana Navy and Air Force all operating under a Joint Service General Headquarters (www.gaf.mil.gh 23 Sep 10).

The Ghana Navy took its roots from the Gold Coast Naval Volunteers Force, which was established in 1936 just before the 2nd World War. Their role was to provide seaward defence to carry out sea patrols and to keep the coastal waters free of mines. Following Ghana's attainment of independent nationhood on 6 March 1957 from the UK, the country's military was reorganized and expanded to meet its new challenges. A new volunteer force was raised in June, 1959 with its headquarters at Takoradi in the Western Region of Ghana. The men were drawn from the existing Gold Coast Regiment of Infantry. They were under the command of British Royal Navy officers on secondment. On 29 July 1959, the Ghana Navy was established by an Act of Parliament (www.gaf.mil.gh 23 Sep 10).

The force had two divisions based at Takoradi and Accra respectively. On 1 May 1962, the British Navy formed the Royal Navy Element of the British Joint Services Training Team, thus changing the nature of its

relationship with the Ghana Navy ("Ghana". *Encyclopaedia Britannica Online*, 2007). The first Chief of the Naval Staff was Captain D. A. Foreman, a retired British Naval Officer. He was granted a Presidential Commission as a Ghana Naval Officer in the rank of Commodore. In September 1961 Nkrumah terminated the employment of British officers in the Armed Forces: the first Ghanaian to become Chief of the Naval Staff was Rear Admiral David Anumle Hansen, who was transferred from the Ghana Army to head the Navy. The initial fleet of the navy consisted of two Ham class minesweepers, GNS Yogaga and GNS Afadzato from the British Government. They were re-commissioned on 31 October 1959 (www.gaf.mil.gh 23 Sep 10).

The Ghana Navy command structure consists of the Naval Headquarters at Burma Camp, Accra. There are two operational commands, the Eastern Naval Command at Tema and the Western Naval Command at Sekondi. The Western Naval Command comprises the following elements: Ghana Navy Fleet, The Naval Dockyard Complex, Ghana Navy Stores Depot, Naval Base, Sekondi, The Naval Trade Training School. The Eastern Naval Command also comprises the following elements: Basic and Leadership Training School, Naval Base, Tema and Ghana Navy Band (McLaughlin & Owusu-Ansah, 1994).

The Air Force was founded in 1959 with direction from Indian and Israeli officers. Later that year a headquarters was established in Accra under the command of an Indian air commodore. In 1960 Royal Air Force personnel took up the task of training the newly established Ghana Air Force and in 1961 they were joined by a small group of Royal Canadian Air Force personnel. In

September 1961 as part of President Kwame Nkrumah's Africanization program, the Royal Air Force commander was replaced by a Ghanaian Air Commodore, with the first being J.E.S. de Graft-Hayford. Although born in the U.K. he was of Ghanaian descent and became Africa's first 'Chief of the Air Staff' south of the Sahara.

The Ghana Air Force was the first sub-Saharan air force, and for a time the largest. It was equipped with a squadron of Chipmunk trainers, and squadrons of Beavers, Otters and Caribou transport aircraft (Berry (ed.), 1994). In addition a DH125 jet was bought for Kwame Nkrumah, Hughes helicopters were bought for Mosquito spraying plus DH Doves and Herons. Whirlwind helicopters and a squadron of MB 326 ground attack/trainer jets were also purchased.

In 1962 the national school of gliding was set up by Hanna Reitsch, who was once Adolf Hitler's top personal pilot. Under the command of Air Commodore de Graft-Hayford, she served as director, operations instructor and trainer of the school. She also acted as the personal pilot of Kwame Nkrumah from 1962-1966 ("Ghana". *Encyclopædia Britannica Online*, 2007).

The Air Force headquarters and main transport base are located in Accra and the Service has the strength of around 1000 personnel. Other air bases include: Tamale, a combat and training base and Takoradi, a training base. The Air Force mission is to perform counter insurgency operations and to provide logistical support to the Ghanaian army.

It must be emphasized that chaplains have played very vital roles in the activities of the services up to date. They have been involved in their

operations both in the country and outside the country during Peace Keeping and Peace Enforcement Missions (Berman 2000).

History of the Directorate of Religious Affairs

(Military Chaplaincy)

The Chaplain General's Department was institutionalized in July 1956 with Lt Col (Rev) WWP Phys as the first and last British chaplain general (July 1956- June 1959). It appears that even before the repatriation of British officers in September 1961, the chaplaincy was headed by honorary chaplains such as Very Rev Stephens, Rev Noel Worman and Rev Osei Addo (Aboagye, 1999). At the time, the Christian Council seconded a number of chaplains such as Revs J K Kweku-Kyereboah, Kofi Asare and Henkins at the request of the armed forces. The first Ghanaian chaplain general was Lt Col (Rev) J Kweku-Kyereboah (6 August 1970 – 3 May 1973). He was one of the first batches of chaplains commissioned in June 1959. (Armed Forces Magazine, 1967)

The directorate has traditionally been composed of chaplains from the Anglican, Methodist/Presbyterian and Roman Catholic denominations as well as Muslim Imams. Chaplains from the Seven Day Adventist and the Pentecost Churches have been added indicating the inclusion of these churches to the churches of the Ghana Armed Forces. The first chaplains for these added churches were commissioned in August 2003.

Before 1958, however, all the protestant denominations worshipped together under the patronage of the Anglican church, that denomination being the Church of England. The Methodist / Presbyterian block broke off in order to minimize the separation of ranks and appointments in the church. They were allocated the old American Chapel which was renovated and eventually

became the main Garrison Chapel. At the time, the Anglican chapel was housed in the present Kingsway building (Aboagye, 1999).

After five chaplain generals, the department was redesigned to become the Directorate of Religious Affairs (DRA) in February 1988 with Col (Rev) M. D. K Kumesi (1 October 1981- 15 November 1988) as the first Director. Since then many directors have followed with the current been Col (Rev) David Adoteye – Asare a Presbyterian minister. The directorate can boast of 38 uniform and civilian chaplains with all the services Army, Navy, Airforce and 13 uniform and civilian Imams. In 2007 the Directorate established a counselling department to augment the counselling need of the chaplaincy. There are currently three clinical counsellors and two pastoral counsellors with the department. The first female Chaplain was commissioned in September 2006 into the Army as lieutenant. She is currently with the counselling department of the Directorate.

To be an Officer in the Ghana Armed Forces Chaplaincy, one must obtain an ecclesiastical endorsement from his or her religious denomination. This should certify that he or she is a clergy person in your religious organization, qualified spiritually, morally, intellectually and emotionally to serve as a Chaplain in the forces. This individual must be sensitive to religious pluralism and able to provide for the free exercise of religion for all military personnel, their family members and civilians who work for the Armed Forces.(AFR Vol 1, 1970)

The person must possess a graduate/diploma degree in theological or religious studies. He must be medically fit and physically qualified to go through the training at the Academy or remain a civilian chaplain. The training

in Academy lasts 8 months. Military Chaplains are accorded officer status. Like most militaries, they typically carry ranks and are differentiated by crosses or other equivalent religious insignia (Field Manuel Vol 1,2008).

The next chapter looks at how the history of the Armed Forces and the Chaplaincy has influenced the role Chaplains and Imams play in the Ghana Armed Forces.

CHAPTER THREE

ROLES OF THE CHAPLAINCY IN THE GHANA ARMED FORCES

Introduction

The Military chaplain ministers to soldiers, sailors, airmen, and other members of the military. Military chaplains also minister to the family members of military personnel, and also to non combatants working for military organizations. Although the term, chaplain, originally had Christian roots, it is used today for all men and women serving as chaplains, regardless of religious affiliation. In Ghana Moslem clerics are referred to as Imam just to differentiate them from their Christian counterparts.

Through the Armed Forces Regulations [AFR Vol 1 Act 33, 1970] a Chaplain/Imam has no powers of command. He is not “required to perform any duties other than those pertaining to his calling” [AFR {Admin} vol. 1 p 151]. Such a person, according to the regulations, is a special officer, unique in his or her calling to serve as a minister in this unique institution. The chaplain then should understand his or her calling as a commissioned clergy charged with the responsibility of bringing relief to people whose daily life is faced with risk and danger.

As a religious leader the chaplain assists the commanding officer both in peace and war times to promote the moral and spiritual well-being of the service personnel. All the necessary spiritual resources that will enable soldiers to strengthen their faith and achieve inner peace and satisfaction without which they cannot function effectively as soldiers are performed by the chaplain. He or she is therefore one of the most important personal staff

officers in the command (The Chaplaincy, Winter 1988 p 58). It is the duty of the chaplain to establish, exemplify, maintain and enforce the highest standard of morale and ethics to whatever moral education the chaplain has for them.

The Ghana Armed Forces Regulations [AFR] on Administration, Article 33.3 makes the provision that a chaplain shall promote the moral and spiritual welfare of all service personnel and shall:

- i. Conduct religious, baptismal, marriage and burial services;
- ii. Arrange for religious ministrations for officers and men or their families who are sick in the service or civil custody or desirous of it; and
- iii. Be prepared to give assistance and instruction on religious subjects to all service personnel. [AFR vol 1 pp 150-151].

One realizes that, chaplains are the spiritual guardians of the Ghana Armed Forces in times of joy as well as in moments of conflict; they are friends and counsellors, shoulders to lean on and spiritual leaders.

In fact the military chaplains offer their ministry to a unique congregation full of different religious beliefs, and cultures. They are always with the troops both in times of peace and war, using the word of God to counsel and console. The ministry does not stop with the soldiers but reaches out to the families' spouses and children.

Hometowu, (2004) emphasized that the role of the military chaplain is very crucial. It is not simply advice giving but the chaplain also establishes a therapeutic relationship with clients by the use of appropriate strategies, techniques and psychological theories (Hometowu, 2004). This presupposes that the chaplain deals with clients' behavioural symptoms, disorders and emotional stresses and recommends appropriate referrals to health specialists.

Many chaplains also engage in spiritual direction activities by discerning psycho-spiritual problems of clients such as cultural, demonic and ones relationship with God. The role of the Ghana Armed Forces chaplaincy in this regard cannot be over emphasised. Among other things it makes it imperative for him or her to go also into the marital life of the soldiers. Hence from birth to death, the chaplain is seen playing a role in the life of the soldiers. The only challenge is that though the chaplain's role is important to the Armed Forces, Chaplains enlisted by the service are not given the requisite training in military chaplaincy to prepare the chaplains before they start work as chaplains in the military or during their work in the military. This sometimes affects the work output of the chaplains since they have to rely on their experience as ministers of the gospel to succeed in the military.

A military chaplain provides spiritual and pastoral support for service personnel, including the conduct of religious services at sea or on the field. Military chaplains have a long history; the first English military-oriented chaplains, for instance, were priests on board proto-naval vessels during the eighth century A.D. Land based chaplains appeared during the reign of King Edward I. The current form of military chaplain dates from the era of the First World War. In addition to offering pastoral care to individuals, and supporting their religious rights and needs, military chaplains also advise senior officers on issues of religion, ethics, and morals, and also increasingly function as liaisons to local religious leaders in an effort to understand the role of religion as both a factor in hostility and war and a force for reconciliation and peace.

The Armed Forces Chaplaincy is a religiously diverse population reflecting the diversity of the Armed Forces, yet each chaplain ministers

according to the tenets of his or her distinctive faith community. Chaplains oversee the spiritual care of their assigned units wherever they may train or deploy. They also assist with chapel-based care at their assigned posts, performing religious ceremonies, rituals, and rites in accordance with their respective faiths.

The role of the chaplain in the Ghana Armed Forces can be categorised into two Peace Time Role and War Time, Peacekeeping or Peace Enforcement time role. Though the roles may seem to be the same there are some differences when it comes to the role during war or peacekeeping times. To be able to give better meaning to the outlined roles the same headings have been used to describe the roles of the chaplain during Peace Time Role and War Time, Peacekeeping or Peace Enforcement time role. The headings used are padre's hour, religious parades, and welfare and humanitarian duties. Others include staff duties, honour the dead, care for the sick, minister in charge of unit/denominational church/mosque, ceremonial services and parades.

Peace Time Role and War Time, Peacekeeping or Peace Enforcement Time Role

This involves all that is expected of the chaplain in the unit, command or at a training post when in the country and when involved in a mission outside the country. Though the responsibilities of military chaplains somehow have some similarities there are some differences in how they are applied during war/peace enforcement and peace keeping. Military personnel tend to go through a lot of emotional and psychological challenges when involved in operations, it is therefore incumbent on the command to promote activities that will reduce stress related problems and the chaplain has a

daunting role to play in this. A good commander will make use of his chaplain to achieve these feat. The roles of the chaplain may include:

Padre's Hour

This is an hour's programme where the chaplain and the Imam meet the Unit or the Command to deliberate on a chosen topic. These topics usually involve religious, health, social, moral, professional, economic and cultural issues. It is an interactive programme aimed at educating the troops on issues involving life. Resource persons are sometimes invited to treat topics that are technical in nature. It is one of the fora where morale of troops can be assessed and command advised thereafter appropriately. It is also an ideal platform for diffusing any form of tension that may arise out of misinformation, rumours or false alarm. Because of the sensitivity of issues involving faith and the pluralistic nature of the forces doctrinal and controversial topics are not discussed at such forum.

This usually becomes a very important component of the battalions programme when out on missions. With soldiers leaving their families and going away from their usual activities into a secluded and monotonous life with some amount of restrictions having continuous programmes to occupy troops is very important. This usually affords not only the chaplain but the commanding officer as well the opportunity to interact with his soldiers.

Religious Parades

Religious parades are organised to bring all personnel together notwithstanding their religious background. This kind of religious service is peculiar to the Ghana Armed Forces and not all militaries. In some nations,

chaplains only work with men and women of their faith group but that does not apply in Ghana, they work with military personnel of all faiths, as well as those who claim no faith or religious affiliation. The Ghana Armed Forces believe in pluralism and religious tolerance so all personnel worship together in this religious parade which is compulsory for all personnel.

Wikipedia says “for pluralism to function and be successful in achieving the common good, all groups have to agree to a minimal consensus regarding both shared values, which tie the different groups to society and shared rules. This though sounds good has some level of impracticability. There are certain truths that are non-compromising (en.wikipedia.org/wiki/Pluralism 23 Sep 10).

The Ghana Armed Forces attempts with a large measure of success to provide the necessary infrastructure aimed at providing a harmonious interface between the major religions and denominational groups. Under a Constitution of the country that recognises freedom of worship and association further enhanced by the regulatory legal frameworks as contained in Ghana Armed Forces regulations, pluralism in religion has a safe anchor. It is put to use to give meaning to unit cohesion, safety and discipline as a fighting force during periods of combat. It is also the combined spiritual elements which give psychological strength to command and troops that galvanises military readiness. Each faith is underpinned by a set of rules, regulations that has discipline at the zenith.

Religious Parade is one sure way of demonstrating the benefits of tolerance and acceptability no matter ones religious affiliation. It also encourages the spiritual interaction between families of personnel. The service

is mainly Christian and Islamic in nature. Two sermons are preached, one from Islam and the other Christian. It is officiated by a chaplain and an Imam. Though it may be a unit or command activity it is the duty of the chaplain to organise such function.

As it is done in the Unit or Command when troops are at home Religious parades are organised to bring all personnel together notwithstanding the religious background when they travel on peacekeeping or peace enforcement missions. At the mission area this service is conducted three times throughout the period, namely induction parade, mid-tour or medal day thanksgiving and end of tour religious parades.

As part of the forces requirement the chaplain is to organise service for the troops every Sunday. These services are usually attended by those not on duties. An adequate accommodation and facilities suitable for this service are to be provided by the command.

Thus the necessary assistance must be given the chaplain or the clergyman in the performance of this duty. The same place could be used for all forms of religious services thus Christians and Moslems use the same place for worship with one going after the other. It is the responsibility of the chaplain to organise an officiant for a particular faith service. For instance if he is not a priest he is to organise a priest for a Catholic service. This service could be held on any day of the week. No officer or man shall be required to attend a religious service other than a service of the group in which his denomination is included (AFR Vol 1, pg 150).

Bible study meetings, devotions, prayer meetings and retreats are some of the activities the chaplain can conduct to get troops busy when out on a

mission. The chaplain is to organise a religious interaction with the local communities in which they operate this can be the form of joint service and visitations. Interactions with the heads of the local religious bodies go a long way to help in the operations of the battalion in the mission area.

Counselling

The chaplain as steward of spirituality in the forces is to provide guidance and confidential counselling for personal, family, and job-related problems to both sworn and civilian personnel, their families and others. They are however supposed to refer those in need of professional help to qualified counsellors. Military chaplains give mainly pastoral care and counselling. The counselling basically involves pre-marital, post-marital, divorce, family life, professional (in terms of the Armed Forces) and other social or behavioural problems. Counselling may be helpful in a number of ways. It develops a clearer understanding of concerns and help in the acquisition of new skills to better manage personal and educational issues. The chaplain as a counsellor is to offer a different perspective and help personnel think of creative solutions to problems. Sharing his thoughts and feelings with the military personnel always afford them some respite. In order to develop trust in the chaplain he must treat all the information he shares with the personnel as confidential matters. The chaplains counselling may include marital, health, professional etc.

Chaplains are mandated to handle marital issues regarding personnel and their families in a bid to promoting healthy relationships in the barracks. Regardless of one's religious or denominational affiliation the Ghana Armed Forces Chaplains/Imams, provide invaluable services to families within the barracks.

Pre-marital Counselling. The chaplain is to prepare personnel before marriage by taking them through pre- marital counselling. The work of the military personnel is very involving and difficult hence the - would be partner must be prepared well before entering the marriage. The chaplain is to do this irrespective of the denomination.

Post-Marital Counselling. The chaplain is to give counselling to marriage couples on issues confronting their marriage. These challenges may be issues of health, relationship, finance, extended family, child birth, job etc.

Chaplains have to sign and approve of marriage and dissolution of marriage forms before they are published and made legally binding. One main challenge with marriage counselling is the issue of divorce.

In many western countries the issue of divorce was largely attributed to free choice and the relative economic independence of women (Olson and Defrain, 2000). One would have therefore thought that in the African culture and Ghana for that matter, where the man is seen as superior such problems would not occur. However, using the 1989/1990 World Fertility Survey data from Ghana, on the whole, it could be said that marriages are quite unstable in the country. Within 10 years of marriage, more than 23% of the women have dissolved their marriages. Of couples married in the 1980s, 32% are expected to divorce within 10 years after marriage. According to Amoateng and Heaton (1989), even though the traditional extended family has been undergoing rapid changes in the face of modernization, there is no evidence that the various aspects of modernization have uniform effects in increasing divorce rates in Ghana except for occupation.

Indeed, certain occupations are often associated with high divorce rates, not only in Ghana, but the rest of the world (Oppong, 1983). Professions that require high levels of responsibility coupled with possible traumatic events and danger often have high levels of divorce (Robbins, 2005). One of such professions is perhaps the military.

According to the Defense Manpower Data Center, the Pentagon's statistics-gathering arm, in 2004, a total of 3,325 Army officers saw their marriages end in divorce, 6% of all the marriages were among officers. That figure increased to 78 % from 2003 statistics at 1,866 and nearly tripled the rate in 2001, which saw 1,145 divorces. Among enlisted soldiers, 7,152 filed for divorce in 2004 (3.5 percent of total marriages), according to the Manpower Center. Those figures are up 28 percent from 2003 (with 5,587) and up 52 percent from 2001 (with 4,513) (Burgess, 2005). Though a very detailed data may not exist in the Ghana Armed Forces since not all marriages are contracted formally, this phenomenon is not very different from the situation in Ghana.

This places a heavy task on the chaplain to help couples who seek to go through this process to desist or use the proper channel if all effort to reconcile fails. It is his responsibility to sign the divorce form for the publication of the latter in the military.

The chaplain do counselling work very often when troops go out on missions. This spans from problems at the mission area, family, relationship, marriage, financial and moral to discipline and indiscipline matters. The personnel on mission experience many sources of stress that could potentially

trigger strong emotions. For many young men and women, this could be their first long-term experiences living away from home or separating from a loved one. It could also be problems back home that are weighty and difficult to deal with.

In the mission area, personnel feel comfortable approaching chaplains with their challenges than any other officer or man perhaps because chaplains are ready and willing to listen or their religious duty to the battalion. The chaplain is embedded in the battalion and must make the necessary effort to know all the personnel. That is to say they must be easily accessible. He must not be hiding chaplain.

Ceremonial Services and Parades

The chaplain is expected to officiate in some national and military ceremonies and parades. These include Independence Day, swearing in of presidents, 11/11 parade (the commemoration signifying the end of the world war), 28 February (the shooting incident in which three soldiers lost their lives when they were submitting their request to the then governor of the Gold Coast), national thanksgiving. They also take part in Myohaung day, induction and passing out/graduation of recruits and cadets respectively. Chaplains are involved in the commissioning of ships and aircrafts, and dedication of equipments.

Minister in Charge of Unit/Denominational Church/Mosque

Among other things the chaplain or the imam is put in charge of the denomination he/she belongs to. The chaplain is responsible for the nurture of the members of the congregation which usually involves personnel, families, and civilians from the ministry of defence and outside the barrack.

Care for the Sick

The chaplain has the responsibility of caring for the sick. These could be personnel, families and the civilian employees. He must therefore pay regular visit to the medical stations within and outside the unit or command. In situation where troops or family is at the verge of death he is to pray for the person or offer the sacrament for the sick if he is a Catholic priest.

The chaplain's work of caring for the sick becomes more pronounced when out on mission. He is seen as the mother of the battalion. He must therefore pay constant visits to the hospital to troops on admission and those reporting to re-assure and comfort them. In situations where troops are to be repatriated on health grounds the chaplain must do pastoral counselling before the action is undertaken.

Honour the dead (The term used for burial and memorial service)

One difficult work of the chaplain is the breaking of news of bereavement to the family of deceased personnel or civilian employee. It usually happens when troops go on foreign assignments. This is followed by grief counselling which is aimed at consoling the affected families in the case of the death of a personnel. After this the chaplain must be there to receive the corpse at the airport if the personnel died outside the country during a mission. The chaplain is to liaise with the denomination of the personnel to plan the funeral service which is preceded by wake keeping by the unit. Military personnel are almost buried by military chaplains all the time. He is made a member of the Committee of Adjustment whose role is to disburse the estate of the deceased personnel.

Personnel who die in the mission areas are not usually buried there. The corpse is sent home for burial and honours. But if it is to be done there the Chaplains are to plan and execute the whole ceremony. He has the responsibility to help in the management of the effect of such death on the battalion.

Staff Duties

The Chaplain as staff officer is responsible for all matters in which religion impacts on command programs, personnel, policies and procedures. He/she coordinates/directs a complete program of religious ministries, including workshops, pastoral counselling, religious education, and other activities for active and retired military personnel and their family members. His duties are those which normally pertain to the duties of a clergy person as prescribed by AFR Vol 3, 33.3.

Unlike most officers in the Armed Forces, a chaplain begins serving as a staff officer immediately after commissioning. As a member of the commander's special staff, the chaplain is responsible for providing advice in matters pertaining to religion, morals, and morale. The chaplain works with church orderly that assists him in his administrative responsibilities. As a non-combatant, chaplains do not carry or use weapons. Though this has raised many questions as to how the chaplain should protect himself in 'self defence' with the advent of new form of war, terrorism attacks and rebel actions which do not respect the Geneva conventions, the decision to carry or not carry a weapon has rested with the local command. Ghana currently has soft stand and no written code on the said matter. In the USA for instance the chaplain assistant provides security for the Chaplain and assists with the administrative

aspects of the ministry. Fully trained in the technical arena of religious support and Soldier-specific tasks, chaplain assistants are an integral part of the mission.

Being a leader in the Armed Forces requires certain qualities. As leaders, chaplains are expected to exhibit self-discipline, initiative, confidence and intelligence. They are to be physically fit and should be able to perform under physical and mental pressures. As Leaders they are to make decisions quickly, always focusing on completing the mission successfully, and show respect for their subordinates and other military officers. They must lead from the front and adjust to environments that are always changing. They must possess the ability to make decisions on their own and bear ultimate moral responsibility for those decisions. All of this is to say the chaplain provides leadership for moral, ethical and human self-development programs.

The Chaplain as staff officer in the mission area is the mouth piece of the commanding officer on all issues regarding faith. He/she coordinates/directs a complete program of religious ministries, including workshops, pastoral counselling, and religious education, for all personnel. His duties remain as those which normally pertain to the duties of a clergy person as prescribed by AFR Vol 3, 33.3.

Welfare and Humanitarian Duties

The Ghana Armed Forces Regulations (Volume 1), chapter 33 makes provision for the services of a chaplain. According to Article 03 of the chapter a Chaplain, among other things, shall promote the moral and spiritual welfare of all service personnel.

The chaplain is responsible for all welfare and humanitarian issues involving the unit and sometimes the nation as a whole. The chaplain is to conduct, or participate in, weddings and funerals of the officers or their families. The chaplain responds to the need as an opportunity for ministry and witness. Chaplains assist personnel and families in times of serious injury, illness or death. They respond immediately to emergency situations involving departmental personnel and victims. Chaplains maintain an updated list of spiritual and social service providers, to whom they refer departmental personnel, victims, and their families.

In a situation of a national disaster chaplains are called upon to assist. One of the nations disasters in which chaplains were called upon to assist was the May 9th stadium disaster. This was a football match between Kotoko and Hearts in which about 126 people lost their lives. Military chaplains were called upon to counsel the victims and their families especially those who lost their lives in the process (www.ghanaweb.com 27 September).

Most chaplains go on missions with an additional responsibility of welfare/humanitarian duties. They form the liaison between the battalion and community in which they are operating. He is to plan with a team designated as CIMIC Team (Civil Military Coordination) a kind of relief package or project the unit can do to influence the community positively. This is sometimes done in conjunction with other stake holders.

The chaplain is also responsible for the communication concerns of personnel to the command, especially problems involving food and water.

To find out the depth and the effect of the role of the Chaplains and Imams on the religious life of the Military Personnel the research was conducted. The next chapter therefore looks at the presentation, analysis and discussion of the data collected in the research.

CHAPTER FOUR

DATA PRESENTATION, ANALYSIS AND DISCUSSION

Introduction

This chapter deals with the presentation, analysis and discussion of the data collected in the research.

The study was aimed at finding out the role of religion in the socio-economic and professional life of the military personnel. In order to achieve the objectives of the study, data was collected on the following issues:

Section A

- i. the biodata of respondents.

Section B

- ii. the types of religion that are practiced by military personnel.

Section C

- iii. the factors that influence the choice of religion of the military personnel.

Section D

- iv. the role that religion plays in the socio-economic and professional life of the military personnel.

Section E

- v. the perceptions of service personnel on the commitment levels of the military towards religion.

Section F

- vi. the factors that contribute to the perceptions people have about the commitment of military personnel towards religion.

Section G

- vii. How the chaplaincy has affected the religious persuasions of military personnel.

Section H

- viii. suggestions that can be made in terms of the role religion ought to play in the life of the military personnel.

In all 120 military personnel were used for the study. The retrieval rate of the questionnaires of the military personnel was 100%. Frequencies and percentages of responses chosen by respondents of each research question were calculated for the use in the analysis and discussions. For the purpose of clarity some of the data was presented in a tabular form. Below is the presentation of summary of the data and its discussions.

Service Distribution

The questionnaire were shared equally among the Services thus Army (2nd Infantry Battalion) 40, Navy (Western Naval Command) 40, and Airforce (Airforce Base Takoradi) 40. The essence was to solicit balance information from the military personnel no matter their service or geographical location.

Rank Distribution

Ranks were categorised into five groups. The first was from Private to Sergeant and its equivalent, the second was from Staff Sergeant to Warrant Officer and its equivalent, and the third was Second Lieutenant to Captain and

equivalent. The fourth was from Major to Colonel and it equivalent and the fifth was Commodore and above and its equivalent. The equivalent represents the rank as it appears in the other service either than Army, e.g. Captain in Army is the same as Lieutenant (Ghana Navy). The following are the frequencies and percentages of the respondents.

Table 1: Rank Distribution

Statement	Frequency	Percentage
Private to Sergeant	42	35.0%
Staff Sergeant to Warrant Officers	33	27.5%
2 nd Lieutenant to Captain	28	23.3%
Major to Colonel	16	13.3%
Commodore and above	1	0.8%

All ranks were captured in the distribution. The decreasing number in frequencies according to ranks presents a fair representation of personnel in the Units. The Private to Sergeant (35.0%) who are referred to as Non Commission Officers (NCOs) are in the majority followed by the Senior Non Commissioned Officers (SNCOs) (27.5%) and the Commissioned Officers Lieutenant to Captain (23.3%), Major to Colonel (13.3%) and Commodore and above (0.8) in that order. Because it is just a garrison, not many commodores are working within it hence the one respondent attained.

Gender Distribution

Out of the 120 military personnel used, 20(16.7%) were female with most of 100 (83.3%) been male. The female population in the military is in the minority compared to the male population hence such result coming from the respondents.

Age Distribution

The ages of the respondents were categorised into four groups. The first was the age range of 20 -30, the second was between 31 - 40, the third was between 41-50 and the fourth was 51- 60. The data indicated that among the respondents, 34 (28.3%) were between the ages 20 and 30 years. The majority of 46 (38.3%) were between the ages 31-40. The rest are 41-50 years 32(26.7%) and 51-60 years 9 (7.5%). There are more within the ages of 31-40 due to the rank range. There are always more personnel at that level of the pyramid which narrows up.

Research Question 1: Types of Religion

This research question sought to find the type of religions that are practiced in the military. Two questionnaire items were used to gather data in answering this research question. Respondents were expected to indicate the type of religion and the length of practise. Table 2a and 2b indicate the responses that were received.

Table 2a: Types of Religion

Statement	Frequency	Percentage
Christianity	100	83.3%
Islam	15	12.5%
African Traditional Religion	5	04.2%
Others	0	00.0%

Table 2b: Length of Practise of Religion

Statement	Frequency	Percentage
0 – 10	19	15.8%
11 - 20	20	16.7%
21 - 30	34	28.3%
31 - 40	27	22.5%
41 and above	20	16.7%

From table 2a, it was realized that 100 (83.3%) which is most of the respondents were Christians, 15(12.5%) were Muslims and the least of 15 (4.2%) were believers of the African Traditional Religion. None of the respondents indicated any other religion. This confirms the three dominant religion Ghana and perhaps in the Forces as indicated by Owusu Ansah (1994). Though none indicated the practise of other religion it is widely speculated that personnel practise such in secret though some at certain times have openly confessed their involvement in such religions.

From table 2b, which looked at the length of practice of the religion the respondents indicated it was realised that 19(15.8%) had practised their choice of religion for not more than ten years. The rest are maximum of twenty were 20(16.7%), thirty were 34(28.3%), forty were 27(22.5%) and forty one and above were 20(16.7%). Those who had practised more are those whose age was between 41 and 60 years. Those who have practised between 21–30 were in the majority among the respondents. This is possibly so because most of the respondents were found to be between the ages 31 to 40 years.

Research Question 2: What factors influence the choice of religion of military personnel?

The import of this research question was to determine the factors that influenced the choice of the religions of the respondents. They were to determine by choosing from three suggested possible ways by which one could join a particular religion. One questionnaire item was used to determine this. Table 3 presents the responses given for the data.

Table 3: What Factors Influence the choice of Religion of Military Personnel

Statement	Frequency	Percentage
Born into it	69	57.5%
Introduced into	22	18.3%
Converted into it	32	24.2%

The responses received indicated that most of 69(57.5%) respondents were born into the religion they practised, 22 (18.3%) intimated they were

introduced to it and 32(24.2%) which formed the least posited they were converted into it. This affirms the submission made in the literature review that indeed people choose their religion by virtue of where they are born and perhaps the circumstances in which they find themselves.

Research Question 3: What role does religion play in the socio-economic and professional life of the military personnel?

This research question was aimed at finding whether religion plays any role in the socio-economic and professional life of the military personnel. In answering this research question, data was collected through the use of eight (8) questionnaire items including three (3) open ended items. Respondents were expected to indicate by a tick, the option that best met their choice, and in addition write statements that they considered as explanations to the choices they have made.

In responding to the questions whether religion has played any role in their individual lives or in their work as well as their socio-economic lives all responded Yes. There was 100 percent acknowledgement of the impact of religion on their whole life, work and socio-economy as military personnel. The tables 4a and 4b provide a summary of the open ended questions and the result of the closed ended questions.

Table 4a: Role of Religion in the Individual's Life

Statement	Frequency	Percentage
Protection during war and peace times	70	58.3%
Provision of needs	56	40.7%
Promotion	55	45.8%
Exhibition of good conduct	77	64.2%
Promotion of good working Relationship	70	58.3%
Promotion of co-existence	66	55.0%

Table 4b: Situations where Military Personnel consider Religion as Important

Statement	Frequency	Percentage
During peacetime	15	12.5%
During operations	19	15.8%
At work	15	12.5%
At home	15	12.5%
All the above	56	46.7%

From table 4a, it could be realized that about 58.3% of the respondents supported the assertion that religion plays vital role by giving protection during war and peace times. This is based on the assertion that God or gods can prevent bullet or round from killing the individual during hostilities at the operational ground. Some could visibly be seen wearing talisman and other

insignias like Rosary, cross, cowries etc to show the extent of protection they have within their choice of religion.

40.7% also indicated their needs are met through their religion, 45.8% asserted religion plays a role in promotion at work and life, though promotion is physically based on hard work, years of travel in a particular rank and good conduct over a period of time (Ghana Navy NGO 2011). 64.2% been the most intimated religion enable personnel exhibit good conduct.

From the responses 53.3% indicated that religion promotes good working relations. This interestingly seems to agree with the statement of the military that it thrives on “esprit de corp.”(Thus working in oneness – so then despite the cultural, ethnic and tribal differences personnel work together in an atmosphere of peace and tolerance as a team. The platform has been created by the military for all religions to work without hindrance.

Also 55% submitted religion promotes co-existence. Though personnel belong to different religions they work together in the same office, live in the same barracks and even on the same block. Religious parades are clear examples of co-existence where Muslims, Christians and others worship together at the same place and in the same service.

Table 4b looked at the importance of religion to the military personnel and the following were the responses. Respondents indicated that religion plays important role in all aspect of the life of the military personnel. 12.5% which was the least intimated it is important during peace time, 15.8% said during operations (both internal and external operations), 12.5% also said it is very important at work with 12.5% selecting the home as important place for

religion. 46% the highest number however believed religion is important at all times.

On the role of religion in socio-economic life of the military personnel, the open ended question afforded respondents the opportunity to give varying answers. This was however regrouped into points that mainly occurred. The following are the summary of their responses. 19.2% of respondents posit religion promotes relationships in the society. Personnel who worship outside the barracks are able to relate with their civilian counterparts in the religion. 8.3% believe it promotes abstinence from corrupt practices, 25.8% asserts keep military personnel away from social vices, 14.2% submits it encourages proper management of one's income and expenditure, 29.2% opine refines human behaviour making them live peacefully in the society and the least of 3.3% say it promotes contentment.

This affirms the outcome of the research made by Barro and McCleary that economic growth responds positively to religious beliefs that induce efficiency enhancing behaviour. The outcome also confirms Guiso et al (2003) conclusion that religion is good for the development of better institutions.

Research Question 4: What are the perceptions of service personnel on the commitment levels of the military towards religion?

This research question sought to look at the commitment level of military personnel to their choice of religion. Three (3) questionnaire items were employed. The responses are presented in tables 5a and 5b.

Table 5a: Commitment Level

Statement	Frequency	Percentage
Highly committed	26	21.7%
Committed	40	33.3%
Fairly committed	41	34.2%
Not committed	13	10.8%

Table 5b: Factors Contributing to Commitment Levels

Statement	Frequency	Percentage
Love for it	49	40.8%
Fear attack from spirits	24	20.0%
Fear from superiors	21	17.5%
To please family and friends	27	22.5%
Deep understanding of the religion	70	58.3%

In response to the commitment level of personnel to religion 21.7% stipulated personnel are highly committed, 33.3% said they are committed, majority of 34.2% are fairly committed and few of 10.8% said not committed. The responses indicate that majority of military personnel hold the perception that service personnel are fairly committed to their various religions.

On factors contributing to the various commitment levels respondents were expected to tick as many as they agree and the following are the responses given. 40.8% asserted committed to their religion because of the

love they have for it, 20% chose fear of attack from Spirits, 17.5% intimated the fear of superiors, 22.5% indicated to please family and friends and 58.3% submitted deep understanding of the religion contributes to the commitment level. By this, respondents postulate many personnel are committed to their choice of religion because of the understanding they have about the religion. It can also be deduced from this that superiors somehow may affect the commitment levels of personnel, though their influence may not be profound.

Research Question 5: What factors contribute to the perceptions people have about the commitment of military personnel towards religion?

In an attempt to answer this research question, three questionnaire items were presented and respondents were expected to answer by ticking where appropriate. The Likert Scale was employed in one of the items.

Table 6a: Perception of Personnel on Commitment to Religion

Statement	SA	A	D	SD
Frequency	25	48	30	17
Percentage	28.8%	40.0%	25.0%	14.2%

Table 6b: Factors Contributing to Perception on Commitment Level

Statement	Frequency	Percentage
Military brutalities during the revolution	39	32.5%
Military brutalities on civilians	35	29.2%
Military personnel do not attend churches and mosques	27	22.5%
Bad conduct in the community i.e. drinking excessively, womanizing, and involvement in armed robbery	70	58.3%

From the data it was realized that 28.8% of the personnel strongly agreed to the perception that the military personnel is not very religious. 40% been majority agreed to the assertion. 25.0% disagreed with 14.2% been the least strongly disagreeing.

The result provides the ground for the acceptance that the average military personnel are not religious. Though this may not be generalized due to the percentage that disagreed and strongly disagreed. Putting the two blocks of agree and disagree together one is tempted to incline to the perception as stated.

Table 6b sought to look at what might have contributed to this perception and following were the responses obtained. Respondents were required to tick as many as they deemed appropriate. On military brutalities during the revolution 32.5% asserted could be the contributive factor to this perception. 29.2% believed it is due to military brutalities on civilians while 22.5% considers the non patronage of personnel of the churches and the

Mosques. The most score of 58.3% had to do with the exhibition of bad conduct in the community i.e. drinking excessively, sexual promiscuity, and the involvement in armed robbery. Personnel by this assert that some are into such behaviour hence the generalized perception. It is also perceived that military personnel are trained to kill and killers cannot be religious. This perception can also be attributed to the way people were recruited into the forces in the Gold Coast time where people who exhibited brute strength were preferred to join the service. Again the type of songs sung by personnel when they go on route march or road-run, like profane and others that is frowned upon by society paints a picture of Military Personnel not been religious.

Perception according to Hayes (1998) is all about how we interpret that which we receive through the sense organs of the body. The perception of people about something is important since that will go a long way to influence the way they react to such situations. The perception of military personnel about the issues relating to religion therefore becomes important.

Research Question 6: How has the chaplaincy affected the religious persuasions of military personnel?

This research question sought to look at the role and the influence of military chaplaincy on the Ghana Armed Forces. To arrive at the needed information, four questionnaire items that were to ask personnel whether the role of chaplains were important, their level of influence on the military, the reasons for such assumptions, and what they can do to enhance the practice of religion.

On the importance of the role Chaplains and Imams play, all responded Yes to question posted giving a 100% acceptance that, Chaplains and Imams play a vital role in the military with regard to religion.

The following table represents the response given on the way the Chaplaincy affect the military.

Table 7: Effect of Chaplaincy on the military

Statement	Frequency	Percentage
Very highly	32	26.7%
Highly	40	33.3%
Fairly	41	34.2%
Not at all	7	5.8%

Respondents in indicating the extent of influence of Chaplaincy on the military submitted generally that their influence can be graded fair at 34.2%. 26.7% intimated very highly, thus the influence of the chaplaincy on the military is enormous. 33.3% indicated highly, with 34.2% which is the majority said fairly and the least of 5.8% saying not at all. From the above analysis it can be concluded that the military chaplaincy has not had the maximum or the required effect on the personnel as expected. This can be inferred from the answers given by respondents to the open ended questions asked.

In order to find reasons for the choices made above, an open –ended question was asked for respondents to answer. Among the reasons given to support the highest choice of fairly made above personnel submitted that, because chaplains and imams are not to promote denominations but help

personnel practice their faith as they deemed fit and no one is to convert or involve in any activity that is aimed at converting any personnel, personnel who have not gotten any idea about religion, do not get it through the help of the chaplain or imam. The attitude of some Imams and Chaplains leaves much to be desired since they preach virtue and practice vice.

Imams and Chaplains are not seen in any other military apart from church parades and other ceremonies. Because of the rank system they are not allowed to operate freely as some Seniors Officers find it difficult to submit to them. The rank system also makes it difficult for chaplains to speak against some of injustice done by higher command. The Chaplain or Imam is trained as an Officer in the Armed Forces and that sometimes prevent the other ranks from coming to them.

Research Question 7. What suggestion can be made in terms of the role religion ought to play in the life of the military personnel.

This research question sought to find out the suggestions that personnel think can help to make the role of religion in the socio-economic and professional life of the military personnel effective. Seven (7) questionnaire items were employed here. The respondents were given open ended questions which each had to provide his or her own answers in the spaces that were provided and close ended ones. The following are the responses given.

Table 8a: How Personnel should take Religion

Statement	Frequency	Percentage
Serious	100	83.3%
As may be needed	16	13.3%
Not serious	-	-
Forget about it	4-	3.3%

Table 8b: What can Military High Command do to enhance the practice of religion?

Statement	Frequency	Percentage
Live by example	45	37.5%
Enforce religious laws	20	16.7%
Provide the necessary support	51	42.5%

Table 8a is the compilation of the responses taken from the respondents on how personnel should look at religion in view of their profession and socio-economic. Most of the personnel of 100 thus 83.3% intimated through their response that all personnel must take religion serious. Few of 16(13.3%) also responded by indicating religion should be looked at when it is needed. None responded to not serious and 4(3.3%) said it should be forgotten by all personnel. The response given concludes the understanding of personnel on the issues of religion that they must be taken with all the seriousness needed.

From table 8b, it could be realised that about 37.5% of the respondents suggested in order for religion to play any role in the military effectively

higher command must live by example. 16.7% supported the assertion that religious laws should be enforced. 42.5% intimated higher command must provide the necessary support in all religious matters.

Though the roles of chaplains have expressly been stated in the AFR, respondents gave some suggestions that could help the chaplain play his needed role well so far as religion is concern. The following is the summary of the response: Majority of the military personnel (65%) generally stressed that the Chaplain or Imam must live by example. They must exhibit good character that commensurate the teachings of their religions. Again most of 71.7% of the military personnel asserted Chaplains and Imams should endeavour to make religious services and other ceremonies appealing rather than regimental (Rigid).

Again 20% which formed the least of the respondents averred that religious laws must be enforced and few of 40% thought they should be bold in speaking against wrong things in the military especially those done by higher command. With this they insist the teachings must be taught by all Chaplains and Imams. This affirms the responsibilities as outlined in the AFR Vol 3 Act 33 for the chaplains in the Ghana Armed Forces and those written by Paul Hometewu (2004). The Chaplains must be commended for been able to discharge their duties in the face of all the challenges they face.

The following chapter would look at the summary of the major findings and conclusions drawn from the discussions made in this chapter.

CHAPTER FIVE

SUMMARY, CONCLUSION AND RECOMMENDATIONS

Introduction

This chapter presents the summary of the study, key findings, conclusions, recommendations based on the data collected and analysed.

Summary

The study investigated the role of religion in the socio-economic and professional life of the military personnel in the Ghana Armed Forces. The study was to find out problems that affect the religious commitment of soldiers. It was also aimed at finding out possible measures that could be taken to make religion more effective on the part of personnel and chaplains.

A case study design was used for the study. In all, 120 respondents were used. This comprised 100 male and 20 female personnel of the 2 Garrison of the Ghana Armed Forces. The quantitative method was employed.

The sample for the study was selected from the 2 Garrison of the Armed Forces located in Western Region particularly in Sekondi/Takoradi. The Units used were 2nd Battalion of Infantry, Western Naval Command, and Air Force Base Takoradi.

The major instrument that was used for data collection was questionnaires. The instruments were pilot tested and modifications were made before the final administration.

Major Findings

Section A looked at the biodata of the respondents. This included a look at service, ranks, sex and ages of the respondents. The questionnaires

were shared equally among the three Services: Army, Navy and Airforce Units in the 2 Garrison, 40 were given to each service. Ranks were categorised into five groups. They were Private to Sergeant, Staff Sergeant to Warrant Officer, and Second Lieutenant to Captain and their equivalent. The rest were from Major to Colonel, Commodore and above and their equivalent.

Out of the 120 military personnel used, 20 were females while the remaining 100 were males. This is because of the limited female population in the military.

The ages of the respondents were categorised into four groups. The first was the age range of 20 -30, the second was between 31- 40, the third was between 41- 50 and the fourth was 51- 60.

The Section B sought to find out the types of religions that are likely to be practiced in the military. The data collected from the study revealed that most of the personnel profess to be Christians with some been Muslims and a few been traditionalists. Though none could attest to joining other religious persuasions it is widely speculated that some personnel practice other religions than what has been discussed. As the earlier discussion, personnel have been seen practicing other religions during operations and other assignments.

The third Section that guided the study attempted to look at the factors that influence the choice of religion of the military personnel. At the end of the study, it was realized that the major factor that influenced the choice of religion of the military personnel was by birth. Thus personnel often select the religion they are born into than any other religion.

The fourth Section focused on the role religion play in the socio-economic and professional life of the military personnel. The research

revealed that religion played an important role in the socio-economic life of the military personnel. These include:

- i. Protection during war and peace times
- ii. Provision of all needs both physical spiritual.
- iii. Promotion in rank and other appointments.
- iv. It helps in the promotion of good working relationship. In other words it builds co-existence.

This is experienced at all times within the context the personnel find themselves whether at home; work, during operations or during peace time.

The fifth Section tried to find out the perceptions of service personnel on the commitment levels of the military towards religion. From the data collected, it came to light that Personnel are fairly committed to one religion or the other. The following came up as the factors that may contribute to this perception,

- i. Some practice for the love of it.
- ii. Some personnel practice religion to prevent attack from spirits.
- iii. Some personnel in the military practice religion because of the fear of superiors
- iv. Some also practice religion to please their families.
- v. Majority of those fairly committed, practice religion with deep understanding of the religion.

This therefore reveals that majority of the military sampled are not very committed to practice of religion and this can be used to reflect the overall system.

The Sixth Section looked at the factors that contribute to the perceptions people have about the commitment of military personnel towards religion.

On whether there is the perception that military personnel are not committed to religion majority agreed to this perception an indication that military personnel do not commit themselves to religion. The following were accepted as the factors that could possibly been contributing to this perception:

- i. Military brutalities exhibited by the military personnel during the revolutionary periods in the country.
- ii. The molestation of civilians.
- iii. Refusal of personnel to attend the mosque or the church regularly.
- iv. The exhibition of bad conduct in the community. These include drinking excessively, going after women and men and the occasional involvement in Armed Robbery
- v. The fact that military personnel are trained to kill prevents them from being religious.
- vi. The type of songs personnel sing during road run and route marches portray them as irreligious

The Seventh Section was to examine how the chaplaincy has affected the religious persuasions of military personnel. The influence of chaplains was assessed as fair. It pre-supposes that Chaplains and Imams are not influencing the forces enough. This was due to:

- i. Regulations of the Armed Forces that prevents the preaching of religion and conversion by the Chaplain or Imam. This does not

promote the enforcement of the moral principles in all the religions which may possibly push the personnel to be committed to religion.

- ii. Exhibition of bad moral attitude by some Chaplains and Imams who preach one thing and practice another have prevented some personnel to be committed.
- iii. Chaplains restricting themselves to ceremonial roles give the impression that in the forces religion was for ceremonial purpose.
- iv. Rank system in the military does not allow the Chaplain or the Imam to operate freely since their work is most of the time interfered by superior commanders.

The Eighth Section looked out for some suggestions that can be made in terms of the role religion ought to play in the life of the military personnel. It also looked at how religion should be practiced by personnel, what Chaplains and Imam can do to enhance the system and what the military command can do to enhance the practice of religion in the military. The following are the suggestions gathered.

- i. Higher commanders who are religious adherence must show the way by living by example
- ii. The needed resources must be provided to promote religion
- iii. Chaplains and Imams must live by example. They must exhibit good moral character that commensurate with the teachings of their religions.
- iv. Chaplains and Imams must be bold to speak against wrong things in the military especially those that involve morals of commanders.

- v. All military religious laws as stated in the Armed Forces Regulation Vol 111 must be enforced to encourage personnel to be religious.

Conclusions

From the data collected and analysed as well as the findings made, a number of conclusions could be made concerning this research.

First, it could be concluded that the military personnel believe religion plays an important role in the profession and socio-economic life of the person. Though Military Personnel acknowledge religion the role plays in their socio-economic and professional life, they do not take religion seriously. This was because of certain challenges that emanate from personnel themselves and other stake holders. Personnel are involved in many vices that unfortunately satisfies the perception people have about them. It was also observed that the past history of the military has contributed to this perception which has largely been accepted by respondents as true. Again it could be said that the nature of the military profession acts as a contributing factor to the attitude of personnel to religion an ideology that has no concrete statistical support.

It was observed that Chaplains and Imams exercise some influence on the personnel so far as religious matters were concerned. Chaplains and Imams must endeavour to live as examples to impart on the military positively to enhance religion.

Finally, the role of religion in the professional and the socio- economic life of the military personnel cannot be over emphasized. Almost all agree that religion played a role but the problem was the extent and its effect. Effective practice of religion calls for the involvement of all stakeholders in the military

especially the Chaplain and Imam who must be the tool through whom religion can have influence on the life of the military personnel.

Recommendations

In view of the findings from the research, the following recommendations are made:

1. Chaplains and Imams who are enlisted by the Ghana Armed Forces must be given the needed further and in-service training especially in ‘military chaplaincy’ and ‘clinical psychology’ in a reputable tertiary institution in and outside the country to prepare them effectively for the chaplaincy work.
2. The military as an institution must enforce regulations on religion as stipulated in the Armed Forces Regulation [AFR] Volume 3 Article 33 by “providing Chapels or Mosques, musical instruments and other materials needed for the performance of religious services on all Sundays or Fridays and commanders must participate and encourage personnel to also participate in their religions.

Recommendation for Further Study

From this study, other areas that will be of importance to the body of knowledge that can be researched into may include:

- i. The influence of the Chaplain and Imam on the 21st Century Ghana Armed Forces.
- ii. The Military Chaplaincy and Peacekeeping Operations.

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APPENDIX A

Questionnaire

Dear Respondent,

The purpose of this questionnaire presented to you is solely for academic purpose. It is to solicit information about the role that religion plays in the socio-economic and professional life of the military. Please respond to all statements in the questionnaire as honestly as possible. Be assured that responses given will be treated confidentially. Thank you very much in anticipation of your co-operation.

Section A

Background Information

Service: Army [] Navy [] Airforce []

Unit:.....

Rank: Please tick where applicable

Pte. to Sgt. and its equivalent [] S/Sgt. to WO. and Its Equivalent []

2/Lt. to Capt. and Its Equivalent [] Maj. to Col. and Its Equivalent []

Cdre and Above and Its Equivalent []

Sex: male [] Female []

Age: []

Section B

Types of Religion

1. Which religion do you belong to?

Christianity

Islam

African Traditional Religion

If others please state.....

2. How long have you been in this religion?

0-10

11-20

21-30

31-40

41 and above

Section C

Choice of religion

3. How did you choose your religion? Please choose one

Born into it

Introduced into it

Got converted into it

Any other, please state.....

Section D

Role of Religion

4. Has religion played any role in your life as military personnel?

Yes No

5. If yes please state one of the roles.

6. Does religion play any role in the work of the military?
 Yes [] No []
7. Which of these ways does it affect? Please tick as many as you agree
 [] protection during war and peace time
 [] provision of needs
 [] promotion
 [] exhibition of good conduct
 [] promotion of good working relationship
 [] promotes co-existence
8. Please write briefly how it does in your choice.

9. At what time in the life of the military personnel is religion important?
 During peace time []
 During operations []
 At work []
 At home []
 At all times []
 All above []
10. Does religion affect the socio-economic life of the military personnel?
 Yes [] No []

11. If yes, please state one way this does.

.....
.....
.....

Section E

Commitment level

12. How do you consider the level of commitment of the military towards religion?

Highly Committed [] Committed [] Fairly Committed [] Not Committed []

13. Please state why you made the choice above.

.....
.....

14. What factors contribute to the commitment levels of personnel to their religion? Please tick any as you think appropriate.

- [] love for it
- [] fear attack from spirits
- [] fear from superiors
- [] to please family and friends
- [] deep understanding of the religion

15. Please state any that has not been stated above.

.....
.....
.....

Section F

Perception

16. A lot of people do not see the military as being religious; do you agree or disagree to this perception?

Strongly Agree [] Agree [] Disagree [] Strongly Disagree []

17. Could any of the under listed be a possible reason for this perception?

[] military brutalities during the revolution

[] military brutalities on civilians

[] military personnel do not attend church or mosque.

[] bad conduct in the community, i.e. drinking excessively womanizing and involvement in armed robbery.

18. Please state any other reason that you think has led to this perception if you agree

.....

19. Please state your reason if you don't agree?

.....

.....

.....

Section G

Chaplaincy

20. Is the role of the Chaplain and Imam important to the military personnel?

Yes [] No []

21. How has the military chaplaincy affected the religious persuasions of the military?

Very Highly [] Highly [] Fairly [] Not At All []

22. Why do you think so?

.....
.....
.....

23. What do you think Chaplains and Imams can do to enhance the practice of religion in the Armed Forces?

.....
.....

Section H

Suggestions

24. How do you think the military personnel should take religion so far as the military profession is concerned?

Serious [] as may be needed [] not serious []
forget about it []

25. What do you suggest the military high command can do to enhance the commitment of personnel to religion?

Live by example [] Enforce religious laws [] Provide the necessary support []

26. What must the Chaplain or the Imam do to enhance the role of religion in the military?

.....
.....
.....