

**CHRISTIAN SERVICE UNIVERSITY COLLEGE
FACULTY OF HUMANITIES**

**THE IMPACT OF CHRISTIANITY ON THE REFORMATION OF
JUVENILE OFFENDERS**

GEOFFREY CHAUCER OFORI

DEPARTMENT OF THEOLOGY

JULY, 2017

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JUVENILE OFFENDERS**

**BY
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(6000088)**

**A DISSERTATION SUBMITTED TO THE SCHOOL OF GRADUATE
STUDIES IN PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR
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MINISTRY WITH MANAGEMENT**

DEPARTMENT OF THEOLOGY

JULY, 2017

DECLARATION

I, Geoffrey Chaucer Ofori do hereby declare that this thesis report is the result of my own original research, except for sections for which references have been duly made, and to the best of my knowledge, no part of it has been presented to this University College or any other institution for the award of a degree.

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DEDICATION

This work is dedicated to the young offenders at the Senior Correctional Center, Accra, Ghana and the competent team at Juvenile Reform Foundation-Ghana. I also dedicate this work to members of Healing Souls Outreach Ministry. A special dedication to my dear mother Mad. Abena Konadu and Miss. Diana Lugutuah, partner in all endeavors.

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It is with profound gratitude that I express my gratefulness to God for granting me wisdom, strength, perfect health and the guidance needed, to successfully complete this master's programme. I specially acknowledge the exemplary supervision of Mrs. Christine Adjei Glover who relentlessly guided me throughout the project with constructive feedback and encouragement. Her selfless attitude towards ensuring the successful completion of this project is highly commended and cherished.

I also owe a depth of gratitude to the Director of Ghana Prison Service, Department of Social Welfare, Staff of the Senior Correctional Center, Accra, for allowing and supporting me to conduct this study successfully in their institutions. To the inmates of the Senior Correctional Centre, Accra, I am utterly grateful for sharing with me your experiences and actively participating in the project from start to finish. Without you this project could not have been undertaken.

I also extend a special appreciation to all M.A in Christian Ministry with Management students for their support. Special thanks to Rev. Adu Gyamfi, Rev. Dwomoh, Diana Lugutuah, Dziejornu-Norvor Woelinam, Akwelley Bernice and Leticia Osei for sharing in my dream and been there for me throughout this project. I also thank the President and staff of Christian Service University College, and the Head of Theology Department for their immeasurable support.

ABSTRACT

The purpose of this study is to investigate the extent to which Christianity influences the reformation and reintegration of juvenile offenders in Ghana. The study focuses on juvenile inmates serving various terms at the Senior Correctional Center, Accra.

The research design adopted for the study is an exploratory one with heavy reliance on qualitative research methods. This is because the researcher wants to go farther than inmates ticking just factors that made them commit various crimes. As methods of data collection, the quantitative research makes use of the face-to-face interviews, narration, diary keeping, and field notes taking. The study also makes use of participatory observation and focus group discussion.

This study discovered that the reformation programs (vocational and technical skill training, counseling, moral training and formal education) did not have any positive impact on the juvenile offenders. The study establishes a significant relationship between the treatment programs and the training or professionalism of the officers at the center. It notices that the level of professionalism among the officers was unfavorable towards the implementation of the training programs. This therefore rendered the reformation of the young offenders ineffective.

The study also reveals that the involvement of faith based organizations especially the church (Christianity) in the reformation of the young offenders have not been impactful.

Based on these findings, collaborations between the churches (Christianity) and the Ghana Prison Service are recommended. Churches should use drama, music, dance and poetry as treatment programs. These were found to be creative, fair, effective methods of training them at the centers.

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CHAPTER ONE

INTRODUCTION

1.1 Background of Study

One of the most neglected fields of witness is the prison but as Christians our response to crime and offenders in Ghana is a moral test for our nation and a challenge for the Church. Recent reports indicate a rise in crime, with majorities of the criminal age falling between fifteen (15) and twenty-four (24) years.¹ The situation predicts a dreadful future for the nation and Christianity especially when majority of our youth are sent to jail. A society with a high rate of youth crime has its entire members traumatized. Even those who have never been directly victimized can feel their freedom restricted and their lives diminished by the constant worry that they may be the next to suffer.

Unfortunately, sending offenders or criminals to prison or correctional facilities have not reduced the crime rate in Ghana but rather increased over the years with various statistics reporting high level of recidivism. This suggests the appalling state of our prisons and correctional centers and the treatment programs available for the reformation of offenders. Ghana therefore needs a new dimension to its justice system, especially the juvenile justice system.

A national dialogue on crime and corrections, justice and mercy, responsibility and treatment that involves the Gospel of Christ will be a perfect platform to start from. Christians therefore need to consider their roles in restoring respect for law and life, protecting and restructuring society, applying justice and mercy, defining

¹Prosper Kwame Agblor, "Juvenile Crime in Ghana: The Investigative Perspective" (paper presented at the Child and Youth Policy Advocacy Forum, British Council Hall, Accra, 20th April, 2016), 6.

responsibility and structuring appropriate treatment programs for offenders' rehabilitation in Ghana.

Regardless of many young offenders going to prisons and correctional centers, most people including Christians do not see the need to pay attention to our juvenile prisons and the young offenders. Majority are glad about the existence of the prisons, assuming that they remove dangerous criminals from the streets and community. But what goes on in prisons, and whether they do any good to the lives of the young offender, are not questions that concern us much. All we really want to know is that "rascals" will end up in prison, because that helps us feel safe. All the rest is someone else's problem.

Neglecting the prisoner is not an option for Christians. The prisoner is often written off as hopeless but the truth is that the church can make eternal difference in the lives of prisoners by caring for them. The Bible explicitly describes a Christian's responsibilities toward prisoners. Jesus says that caring for prisoners is one of the marks of those who follow him and it is a way in which disciples can experience Him after His death and resurrection. Matthew 25:36 says "...I was in prison and you visited me."² 'Visit' in this context means more than just occasional visits and donations but implies showing practical care for those incarcerated. Desmond Tutu, an Anglican bishop in South Africa, is typical of many contemporary interpreters: In this story Jesus declared that it would be whether we fed or did not feed the hungry, whether we clothed or did not clothe the naked, whether we visited the imprisoned or did not, which would determine where our final destination will be.³

² Mathew 25:36, KJV.

³ Matt Reid, "Christian Witness in South Africa," *Reformed Journal*, no. 13, (Oct 1985): 7.

The Bible further teaches vastly about repentance, forgiveness, justice, and restoration. This indicates that those who claim to take the witness of scripture seriously in shaping their beliefs and practice ought to find themselves increasingly out of step with those who believe that the offenders place is the prison.

In 2005, the Salvation Army's Social Policy and Parliamentary Unit published a report advocating for new pathways to rehabilitative and restorative prison policy.

The report states that;

Finally, Christian people are called to offer, lobby for and implement alternatives to prison. Prison is based on an ethic that punishment and retribution will lead people to change their nature and their actions. Christian people know, through the actions of God in Jesus, that true change only occurs through redemption, restitution and forgiveness. Christian people also know that these things are not idealistic, but are real, possible, and happening every day. We need to offer alternatives to prison and programs within prison that demonstrates our belief in the humanity, the image of God in every person. The key task of faith is to offer people, communities and nations hope "that there are new things that are not based on what is old and failed."⁴

Christians in Ghana seem not to know, or if they know, accept, that the Bible promotes restitution, redemption and forgiveness as the way to healing when a crime has been committed. If they do know then the evidence is discouraging.

This study will concentrate on the juvenile prisoner or juvenile crime, thus, the participation of minors (aged 21- below) in behaviors punishable by law, convicted and serving terms in various detention and correctional centers across Ghana.

The Situation of Juvenile Crime in Ghana

Globally, juvenile offenders account for a substantial proportion of all crime in the world.⁵ Various reports indicate that proportion of young people engage in crime ranging from property crime, aggravated assault, murder to violent crime. Several

⁴ Smith, Robinson, Bonnie, *Beyond the Holding Tank – Pathways to Rehabilitative and Restorative Prison Policy*. Salvation Army Social Policy and Parliamentary Unit: 19. 2005 (accessed date 30th January, 2016)

⁵David Huizinga and Delbert S. Elliott, "Reassessing the reliability and validity of self-report delinquency measures," *Journal of Quantitative Criminology* 2, no. 4 (1986): 294.

experts and organizations in the Juvenile Justice Field both locally and internationally have used various theoretical models to discuss this subject and have concluded that there is no single path to juvenile delinquency. Studies suggest that the existence of risk factors such as poor parenting skills, family skills, family size, home discord, child maltreatment and antisocial parents among others have been identified as predictive factors of recidivism.

In the Ghanaian social context, in particular the Accra Metropolitan Area, it is estimated that there are about twenty-one thousand, one hundred and forty (21, 140) street children, seven-thousand, one hundred and seventy (7,170) street mothers under the age of twenty (20), and fourteen thousand, and fifty (14,050) urban poor children who are at a high risk of delinquent behaviors.⁶ Recent media reports have also recorded and handled cases concerning juvenile crime. The policy frameworks that exist to address the challenges of children and youth in Ghana include the National Youth Policy, Child and Placement Policy and Juvenile Justice Act 653, the Children's Act among others. Despite the existence of these numerous policies, little or no evidence exist to explain how these policies address the challenges of juvenile delinquencies.

Christianity and Juvenile Delinquency

Every child has a potential of becoming prominent, but for him or her to attain the highest level of recognition in the society, he or she must be in constant contact with good role models who are worthy of emulating and he should be taught norms and values that propels his development and not those that destroy it.

⁶Gabriel Atseku, "Using recreation to curb child delinquency among street children: case study at the cape coast football for hope centre," (PhD diss., University of Cape Coast, 2014), 15.

In the book of Proverbs, God commands us (adult Christians) to be involved in training and directing the lives of children. The Bible further explains that, if children are trained properly, they would not stray from their childhood training when they grow (Prov. 22:6, KJV). This connotes that whatever becomes of a child is the responsibility of the parents and broadly the society of which the church is largely part. If a child therefore finds himself in conflict with the law or labeled a societal deviant, then to a larger extent it can be concluded that the church has failed in paying heed to God's command of training the child in the way of God.

Ministry in Juvenile Prisons in Ghana

It is important to address this pressing issue now because delinquent youths are more likely to have an adult criminal record, and these adolescents are the future human capital of our society. Also the future of the church is dependent on the development of the young ones. Neglecting them to the mercy of crime raises questions to the future of Christianity. It is therefore important to assess ministry to juvenile delinquents who find themselves in detentions facilities and prisons across the country.

The church is gradually becoming an integral part of prison inmates' reformation in Ghana, both at the senior and juvenile levels. My frequent visits to the various juvenile detention centers such as the Senior Correctional Center and the Osu Remand Home have introduced me to various ministries and ministers who are making an attempt to change lives through the preaching of the gospel of Christ. The Legon Interdenominational Center (LIC) has for the past years been integral in juvenile prison ministry and I have had the chance to experience their service at the Senior Correctional Center, Accra. LIC visits the Senior Correctional Center every Wednesday to preach the gospel of Christ to the juvenile inmates housed at the center.

The inmates are usually marched from the various houses (cells) to the center's hall and a leader of the religious group leads a prayer, praises and worship session after which a preacher preaches to the inmates. The service usually last for two hours. This practice of ministry is common among Christian organizations and churches that visit the center occasionally to share the Word of God with these juvenile inmates. Occasionally, some of these organizations and churches donate food items, toiletries, stationeries and many more to the center to aid the convicted juvenile inmates' upkeep.

Regardless of the efforts made by these Christian organizations and churches, child delinquency has seen little change in practical realization of inmates' attitudes when they are released into the main stream society.

1.2 Statement of Problem

Currently there are about Two hundred (200) inmates at the Senior Correctional Center, Accra. This shows an upsurge compared to the one hundred and two (102) inmates that were found at the center in 2014. In an informal discussion with L.K.A. Ansah, the former Officer-In-Charge at the Senior Correctional Center, Accra, he disclosed that the centers population is growing rapidly. He also added that the rate of recidivism at the Senior Correctional Center is also high. He stated that "some of the released inmates reoffend or commit other crimes and are sent back to the correctional center." He emphasized that the rate is alarming. This position raises questions regarding the correctional measures instituted at the correctional center to rehabilitate juvenile offenders. There is increasing public disbelief about the value of correctional centers, either as a deterrent, or as a place where meaningful rehabilitation and reintegration can occur.

If these set of rehabilitation measures at the Senior Correctional Center have failed to properly rehabilitate juvenile offenders and thereby curb crime, can Christianity and the gospel of Jesus Christ remedy the situation?

Findings suggest that a desire to serve and please God significantly influences inmates to obey the laws and reduce crime.⁷ In the Holy Bible, God is shown consistently as unfailingly wanting to set prisoners free. Jesus also starts His ministry by confirming when He states that he has come “to proclaim release to the captives” (Luke 4:16-20, KJV)

The above suggests and directs towards the need for Christians to be involved in the care, reformation and successful reintegration of juvenile prisoners in the country. This research will therefore explore the role of the church, the Gospel of Christ, spiritual mentoring, discipleship and opportunities to earn an honest living as a means to rehabilitating juvenile offenders and stemming juvenile crime in Ghana.

1.3 Research Questions

- i) What circumstances have led to the upsurge in juvenile crime in Ghana?
- ii) How effective are the already existing rehabilitation measures at the Senior Correctional Center, Accra in aiding juvenile inmates’ proper reformation and reintegration?
- iii) What lapses can be found in the already existing rehabilitation measures at the Senior Correctional Center, Accra?
- iv) How can the Gospel of Jesus Christ and the Church serve as instruments to correct the lapses that exist in the Ghana juvenile justice system and also ensure proper healing of juvenile offenders from crime?

⁷<http://www.dailymail.co.uk/sciencetech/article-2539100/How-religion-cuts-crime-Attending-church-makes-likely-shoplift-drugs-download-music-illegally.html>, accessed, 15th July, 2017.

1.4 Objectives

To:

1. Discover the circumstances that have led to the upsurge of juvenile crime in Ghana.
2. Assess the already existing rehabilitation measures at the Senior Correctional Centre, Accra and how effective they are.
3. Find the loopholes in the existing rehabilitation measures at the Senior Correctional Centre, Accra.
4. Examine how church or Ministry of Jesus Christ can support significantly the reformation and reintegration of juvenile offenders and ultimately help stem the degree of juvenile crime in Ghana.

1.5 Scope of Study

The site for this study was the Senior Correctional Centre, Accra. The center houses young male offenders between the ages of twelve (12) and eighteen (18) years regardless of ethnic and religious background. These young offenders are kept at the center for a minimum of three (3) months and a maximum of three (3) years depending on the degree of crime committed.

The Senior Correctional Centre currently houses about two hundred (200) juvenile offenders and it is managed by the Ghana Prison Service. Emphasis is placed on the vocational and technical training of the young offenders so that when they are reintegrated into the mainstream society they will not turn to crime for survival. The aims of the Senior Correctional Center, Accra, are reformation, reintegration and rehabilitation which have been captured in the centers mission statement.

1.6 Methodology

The research design for this study was an explorative one with heavy reliance on qualitative research methods. The exploratory design helped the researcher to identify the boundaries of the environment in which the problems, opportunities or situations of interest are likely to reside and to identify the salient factors or variables that might be found there and be of relevance to the research.⁸ This approach therefore aided the researcher to go farther than inmates ticking just factors that made them commit various crimes. The qualitative research approach helped the researcher to gain much insight into the lived lives of inmates and also connect directly with the researcher's respondents other than connecting with them via selected factors on a questionnaire. This enabled the researcher to form realistic meaning of the past and present lives of the juvenile inmates. This included their families, their knowledge about Christ and the context within which their offences occurred.

1.7 Data Collection

Primary sources

The design for data collection was a combination of narrative and constructive interviews, diary keeping and field notes taking. The research covered interviews with legal practitioners, officers of the Senior Correctional Center, officers of the Social Welfare Department, inmates of the center and importantly members of the clergy.

The researcher also relied heavily on Focus Group Discussion (FGD) for data gathering especially regarding story creation. FGD also helped inmates to recover

⁸Brian van Wyk, "Research design and methods Part I," (University of Western Cape, 2012), 3.

from inmates' mistrust for verbal disclosure and the fear of other prisoners taking advantage of their vulnerabilities.⁹

Another qualitative approach that was adopted for this study is participatory observation. Participatory observation is a method of data collection that enables the researcher to learn about the activities of the people under study in the natural setting through observing and participating in those activities.¹⁰ This approach helped the researcher to check the non-verbal expressions of feelings among inmates and get the meanings of terms used by the inmates at the center.¹¹

Secondary sources

The secondary sources of data are information that exists already concerning the subject under study. These sources included articles, thesis, literature reviews, criticisms and commentaries on the subject.

1.8 Sampling Technique

Although the entire population qualified to partake in the study, the larger number would have made the end results unsatisfactory. Purposive sampling technique was therefore used to select some of the inmates to participate in the study. Purposive sampling technique is the deliberate choice of a participant due to the qualities he or she possesses, to partake in a study. In purposive sampling the researcher decides what needs to be known and sets out to find people who can and are willing to

⁹Lawrence Bruce, Howard Lune, and Howard Lune. *Qualitative research methods for the social sciences*, Vol. 5, (Boston, MA: Pearson, 2004).

¹⁰Andrew Clark, Caroline Holland, Jeanne Katz, and Sheila Peace. "Learning to see: lessons from a participatory observation research project in public spaces." *International Journal of Social Research Methodology* 12, no. 4 (2009): 350.

¹¹Chaucer Ofori, "The Role of Dramatherapy in Juvenile Institutions: Case Study of the Senior Correctional Center," (Undergraduate diss., University of Ghana, 2013), 5.

provide the information by virtue of knowledge or experience.¹² Purposive sampling technique was used to select some of the inmates for interviews, focus group discussion and also participate in Christian therapeutic plays. Purposive sampling allowed the researcher to select:

1. Inmates with age difference
2. Old and new inmates
3. Inmates with Christian backgrounds and those from other religions

The researcher believed that the above selections and manipulations would produce rich and distinct experiences that led to inmates' participation in crime. It also helped the researcher to effectively measure the receptiveness of inmates to the new procedures of approaching prison rehabilitation that includes the gospel of Jesus Christ and the curing of souls.

1.9 Analysis Procedure

The method of analysis that the researcher employed in this study is Narrative Analysis (NA).

Narrative analysis, like the name implies, centers around the study of stories or accounts usually of individuals, but also of groups, societies, and cultures, to make meaning of their lived lives. Narrative analysis therefore allowed the researcher to reflect and recognize how stories told by participants illuminate an insight about their lived experiences.

¹²Maria Dolores Tongco, *Purposive Sampling as a tool for Informant Selection*, Ethnobotany Research and Applications 5, (2007), 15.

1.10 Significance of the Study

Significantly, the consequences of juvenile crime, the risks it poses to public life, public safety, the business of God and Jesus Christ and indeed the safety of such young offenders is a great concern for God-fearing, responsible and law abiding citizens of our society. The alarming rate of recidivism also raises urgent social concerns regarding juvenile inmates' wellbeing and behavior.

This study provides thorough information on the relationship that exists between Christianity and the alarming rate of juvenile crime in Ghana. Ghana Crime Statistics states that the crime rate in Ghana stood at 61.11% in 2014, based on a survey conducted between 2010 and 2014.¹³ The Department of State's Bureau of Diplomatic Security rates Ghana as a High crime threat post. Most reported incidents are crimes of opportunity for immediate gain, such as pick-pocketing and petty theft. The greatest threats are road accidents and street crime. The threat is to visitors and residents alike and these crimes are perpetrated by the youth aged between fifteen (15) and twenty-four (24). There is little inherent anti-American sentiment in Ghana.¹⁴ The worrying situation about the above reports is that Christianity which promises love, peace, harmony, good morals and values and peace controlled about seventy-one percent (71%) of Ghana's population when the Ghana Crime Statistics survey was conducted in 2010.¹⁵ It is very glaring the number of churches that are springing up in Ghana by the day and this situation should have been refreshing because of what Christianity promises. But on the contrary, the increase in churches seems to increase the rate of crime, especially among the youth. Does this mean the churches are teaching something different from what the Bible promises? This study will therefore

¹³<http://www.nationmaster.com/country-info/profiles/Ghana/Crime#2014>(accessed June, 2016)

¹⁴<https://www.osac.gov/pages/ContentReportDetails.aspx?cid=15847> (accessed September, 2016)

¹⁵<http://www.ghanaembassy.org/index.php?page=population> (accessed July, 2016)

highlight how the increase in Christian activities in various prisons and correctional facilities has contributed to the upturn of crime, and importantly juvenile crime in Ghana.

More so the results will help Christians in Ghana to further understand their role in child development and how the church can safeguard the youth who are not yet in conflict with the justice system. It will further address the potency of the gospel in rehabilitating the juveniles who are already in conflict with the juvenile justice system. This will be beneficial to individual Christians, churches and Christian organization. It will also serve as an alternative or addition to some of the ineffective rehabilitative measures at the various juvenile detention centers. Jesus Christ who offers freedom will become the center of rehabilitation in juvenile detention centers in Ghana.

1.11 Literature Review

To fight juvenile crime requires a search into its causal underpinnings and this has led researchers to identify risk factors which influence young people to engage in delinquent behaviors and how even the church or religion has contributed to this stead. Among the factors discovered are parental neglect, poor socio-economic background, emotional strain, negative peer influence, and negative community elements.¹⁶

An understanding of delinquent behavior is built upon explanations that have been offered in theories and findings that have been revealed in research. The primary purpose of this section therefore, is to seek an understanding of juvenile delinquency

¹⁶Boakye, Augustine Osei, "Juvenile Delinquency in Ghana: A Qualitative Study of the Lived Experiences of Young Offenders in Accra," (Master's thesis, Norges teknisk-naturvitenskapelige universitet, Fakultet for samfunnsvitenskap og teknologiledelse, Psykologisk institutt, 2012), 5.

by integrating theory and research. This section will also review related works that have been done on the subject.

In this study, the researcher samples several theories which serve as the explanatory framework of the juvenile offenders' delinquent behaviors.

1.11.1 Hirschi's Social Bond Theory

Travis Hirschi's social bond theory suggests that, during the process of growth, children develop bonds to the various facets of the society and these deter them from engaging in delinquency.¹⁷ For Hirschi, of course, the proper theoretical question was: Why don't people break the law? What differentiate offenders from non-offenders are the factors that restrain people from acting on their wayward impulses. The theoretical task thus was to identify the nature of the social controls that regulate when crime occurs. Hirschi called these controls "social bonds."¹⁸ The central premise of this theory is that delinquency arises when these social bonds are weak or absent.

The main building blocks of social bond theory are four; they include attachment, belief, commitment and involvement. Attachment refers to the emotional component of the theory which deals with the connectedness of adolescents to important elements of a society's social institutions. By social institutions, we are referring to the family, school, church and friends. Adolescents attached to an institution like the family; it compels them to behave well when they are outside in order to avert bad image not only for themselves but for their family as well.¹⁹ The belief component of the theory

¹⁷Travis Hirschi, *Causes of Delinquency* (Berkeley: University of California Press, 1969), 205.

¹⁸http://www.sagepub.com/sites/default/files/upm-binaries/38170_6.pdf, 9th June, 2016.

¹⁹Christopher Abotchie, *Social Structure of Modern Ghana* (Accra; Hans Publication, 2008), 24.

also has to do with adolescents' acceptance of the conventional or moral code of ethic of the society which is deemed to be an avenue for reducing delinquency.²⁰

The commitment component posits that, when adolescents spend much of their time, energy and resources in pursuing a goal, which will keep them focused in life free from delinquency. Young people will be motivated to convert all the time that would have been used in engaging in deviant behaviors into productive activities. Finally, the involvement component proposes that, when adolescents' participate in conventional activities which their society has to offer; they keep them out of delinquency. This keeps them busy and occupied and delinquency is out of their options. This may take the form of extra-curricular activities in school or at church.

1.11.2 Labeling Theory

The labeling theory is often identified with the works of Becker. Labeling theory is the theory of how the self-identity and behavior of individuals may be determined or influenced by the terms used to describe or classify them. It holds that, society's reaction towards delinquency has a future repercussion on the behaviors of juvenile delinquents.²¹ The labeling theory highlights social responses to crime and deviance. From this point of view, deviance is not a quality of the act the person commits, but rather a consequence of the application by others of rules and sanctions to an "offender." The deviant is one to whom the label has successfully been applied.²² That is, since the society has labeled these young ones as delinquents, such people overtime tend to put up behaviors that confirm the term they are labeled with.

²⁰ Donald Shoemaker, *Juvenile Delinquency* (Maryland: Rowman & Littlefield Publishers Inc, 2009), 586.

²¹<http://www.sjsu.edu/people/james.lee/courses/soci152/s1/ajreading10labeling.pdf>, 12th June, 2016

²²Howard Berker, "Labelling theory reconsidered." *Deviance and Social Control* (London: Tavistock, 2004), 78.

1.11.3 General Theory of Crime

This theory was published by Michael R. Gottfredson and Travis Hirschi in 1990. The general crime theory claims to be able to explain “all crime, at all times.” The central constructs of this theory are self-control and criminal behavior; low self-control is the most important predictor for delinquent behavior. They define self-control as the extent to which an individual is “vulnerable to the temptations of the moment.”²³ They further assert that, juvenile offenders possess low self-control as compared to other young children who are deemed responsible and this compromises their ability to desist from crime. The general crime theory is often also called the self-control theory.

Low self-control among young offenders can be connected to their early life socialization which tends to be ineffective. This is because, the mastery self-control is learned just as other behaviors and attitudes are also taught within a society.²⁴ Therefore when parents fail to correct the wrongs of their children when they are young, they end up promoting low self-control among their children.

1.11.4 Differential Oppression Theory

The differential oppression theory holds that, parents and other authority figures occupy a position in the family which affords them the opportunity to maintain order in the home in ways that tend to be oppressive to children. That is, parents influence the choice of peers for their children, food, clothing, movies, sleeping time and the like.²⁵ The theory further suggests that, because children lack power due to their age, size, and lack of resources, they are easy targets for adult oppression. According to

²³ Michael Gottfredson and Travis Hirschi, *A General Crime Theory* (Stanford CA: Stanford University Press, 1990), 5.

²⁴ Donald Shoemaker, *Juvenile Delinquency* (Maryland: Rowman & Littlefield, 2008), 100.

²⁵ Emmanuel K. Boakye, “Juvenile delinquency in Ghana: a cross-cultural comparative study of offenders and non-offenders,” (PhD diss., University of Cambridge, 2011), 27.

the theory of differential oppression, oppression leads to adaptive reactions by children: passive acceptance, exercise of illegitimate coercive power, manipulation of one's peers, and retaliation. Reducing the oppressive acts of adults and alleviating the damaging circumstances that characterize the social environment of children is critical to reducing the prevalence of juvenile delinquency.²⁶ Delinquency according to this theory is an adoptive strategy by children suppressed by their parents or caregivers who make the home life for their own conveniences and uninhabitable to their wards.

1.12 Review of Related Works

1.12.1 Effect of poor parenting, society and peer groups on delinquency

Along with increases in the prevalence of delinquency, it seems that the nature of the offenses is becoming more violent. In an article written by Kofi Boye-Doe, he states:

I remember growing up in Ghana in the early eighties, every child was fearful of his or her father so much so that one would avoid being in any kind of trouble. The so called "bad boys" during this era smoked wee (ntanpe), drank palm wine or pito, and stole fowls and their grand mothers' old clothes to sell. Some of the youth of today engage in armed robbery to fund their expensive enterprise of drug use and they spend big time money on their girlfriends or wear expensive clothes. In addition, they buy the latest electronic gadgets, nice cars and mobile phones. One may argue that these are isolated cases but it is really catching on with the present generation's youth. Any society with troubled youth would eventually have a problem in the future since the youth are our future leaders.²⁷

In Carling Hay's investigation on "the effect of parenting on adolescents' development of self-control and delinquency"²⁸, he revisited Gottfredson and Hirschi's "General Crime Theory", which claims that effective parenting enhances adolescent's development of self-control which combats delinquency.²⁹ In Hay's

²⁶ Kingston, Beverly, Bob Regoli, and John D. Hewitt, "The theory of differential oppression: A developmental-ecological explanation of adolescent problem behavior," *Critical Criminology* 11, no. 3 (2003): 239.

²⁷<http://www.ghanaweb.com/GhanaHomePage/features/Delinquencies-in-Modern-Ghana-137459>, 16th June, 2016.

²⁸ Carter Hay, "Parenting, self-control, and delinquency: A test of self-control theory", *Criminology* 39, no. 3 (2001): 13.

²⁹Gottfredson and Hirschi, *A General Crime Theory*, 57.

study, he sampled one hundred and ninety seven (197) adolescents from an urban high school in the southwestern state of the United States of America which was racially and socio-economically diverse. The results of the study showed that, parental monitoring and discipline was significantly negatively related to low self-control. Again, low self-control was found to be moderately mediating ineffective parenting and delinquency. His finding therefore justifies Gottfredson and Hirschi's General Crime Theory.

1.12.2 Economic Hardships and Juvenile Crime (delinquency)

Maxine Hunte presented a paper titled "A Qualitative Study of Delinquency and Achievement among Low Income Youth in Trinidad",³⁰ which looked at the relationship between the economically disadvantaged and delinquency. In his study, he explored the lived lives of twelve (12) economically disadvantaged children in Trinidad. Six of his participants were inmates in a youth correctional facility while the rest were upright and doing well in their academic lives. The twelve young people were interviewed to determine why they all came from the same socio-economic background or environment but some were engaged in various criminal offenses while others were not. The findings suggested that the difference in moral conduct and delinquency among the participants was as a result of the lack of or the availability of a role model or identity figure. The delinquents were observed to be lacking emotional and physical bonding to their father figures in their family which made them go out to search for one. The new father figures they saw in their neighborhoods happened to be their peers who served as a surrogate family and predominantly noted for bandits and drug dealers. On the contrary, those who were

³⁰Hunte Maxine, "A Qualitative study of Delinquency and Achievement among Low Income Youth in Trinidad" (A Paper presented at SALISES 7th Annual Conference. University of West Indies, Cave Hill, Barbados, 29-31 March, 2006), 34.

upright had strong attachment to their parents, guardians or had an identity figure. Also, they experienced love and support from their parents and guardians. Hence, the difference between the two categories of economically challenged youth's behaviour is dependent on the relationship they had with their parents as well as their peers. The researcher will therefore adopt this model to assess the role father figures or role models play in the involvement of young offenders in various crimes in Ghana.

1.12.3 The Situation of Juvenile Crime in Ghana

The Ghana Media, Department of Social Welfare, Ghana Police Service, Juvenile Courts, and Adult Prisons have recently recorded several and different cases concerning juvenile offenders across the regions. The offenses committed by these juveniles include stealing, sexual abuse, unlawful entry, drug possession and drug use among others. The policy frameworks drafted to address these challenges among children and youth in Ghana include The National Youth Policy, Child and Placement Policy (draft), Juvenile Justice Act 653 and the Children's Act among others. These documents acknowledge the central role that child and youth development and protection must occupy in our national efforts. However, little or no pragmatic efforts have been made and no adequate empirical evidence exists to explain how these policies address the challenges of juvenile delinquencies in Ghana.³¹

Crime prevention programs in Ghana are either unequipped to deal with the present realities or do not exist. The system has no comprehensive aftercare programs to assist juvenile delinquents during reintegration or transition to adulthood. In view of this, most juvenile offenders end up in adult prisons.

³¹Agblor, "*Juvenile Crime in Ghana: The Investigative Perspective*", 4.

Many developing countries have done little or nothing to deal with the problem of juvenile delinquency, and the international programs available are also not sufficient. Both public and private institutions are engaged in activities aimed at juvenile crime prevention, but the overall effect of these programs is rather weak because the mechanisms in place are often inadequate to address the existing situation. On the whole, current efforts to fight juvenile delinquency are characterized by the lack of systematic action and the absence of task-oriented and effective social work with both offenders and victims, whether real or potential. Analysis is further complicated by lack of international comparative data.³²

The age brackets for children and youth overlap at adolescence (15+) where children are defined as being zero to eight (0-8) and youth is between fifteen and twenty-four (15-24). Life cycle analysis of developmental and protection needs of this age brackets differ from stage to stage (0-3, 5-8, 15-24) even though there are elements of continuity. Out of Ghana's estimated total population of about twenty-five million, seven hundred and fifty eight thousand, one hundred and eight (25,758,108), national demographics show that fifty-eight percent (58.5%) of Ghana's population is within the zero to twenty-four (0-24) age bracket while those aged fifteen to twenty-four (15-24) constitute twenty percent (20%) of the national population and thirty eight percent (38%) are between twenty-five (25) and fifty-four (54). The United Nations defines the youth of a country to encompass all persons aged between fifteen and thirty-five (15-35) years. This means, the youth overlap adolescents and children between fifteen (15) and nineteen (19) years and beyond the twenty-four (24) year-old cut-off used by the United Nations.³³

³²World Youth Report, "The Global Situation of Young People", 2003, 18, 24.

³³Ghana Statistical Service, "Population and Housing Census", 2010, 17.

Ghana is going through a demographic transition where it was predicted that the population of adolescents and young adults in the country will reach five million, three hundred thousand (5.3 million) by the end of 2016. This could be gradually taking the country into the dreaded youth bulge phase where the phenomenon of social unrest of all kinds associated with children and young people can emerge. The growth translates to about twenty percent (20%) of the population: exactly the youth populace figure that qualifies a country to attain a dreaded ‘youth bulge which comes in its trail of all manner of social unrest.’³⁴

From the table below, Ghana Prison Service’s age distribution of convicted prisoners in Ghana admitted in 2014 shows that 70.37% of them fall in the age range eighteen to thirty-five (18-35). Per the definition of youth by the National Youth Policy, all these 70.37% persons admitted into prison in Ghana in 2014 are youth. (see appendix II).

Percent of convicted women in prison in 2014 constituted 1.22%, this includes young women and adult women. In 2014, there were three (3) female juvenile offenders at the Osu Remand Home (Correctional Center).

The youth is expected to be an energetic force behind economic wealth in the future of every nation; but this is applicable only if policies and programs are in place to enhance their opportunities. A cycle of positive outcomes can result from having a larger, better-educated workforce with fewer vulnerable children to support.³⁵

1.12.4 Religion and Delinquency

One of the channels through which Christianity can improve society’s well-being is through reducing crime rates. For years this thought provoking question has been

³⁴Agblor, “Juvenile Crime in Ghana: The Investigative Perspective,” 6.

³⁵Agblor, “Juvenile Crime in Ghana: The Investigative Perspective,” 4.

rigorously debated by criminologists, sociologists, clergy and more recently economists. The relationship between religiosity and juvenile delinquency has overtime yielded conflicting result. Mounting evidence suggests that religious involvement can lower the risks of a broad range of delinquent behaviors, including both minor and major forms of criminal behaviour.³⁶

Religious institutions are assumed to instill normative beliefs and foster individual attachment, commitment, and involvement within a larger society.³⁷ Travis Hirschi's Social Control Theory posits that delinquent acts are as a result of an individual's weak bond to the society. In the latter part of the theory he connects religion to delinquency. He states that attachment, commitment, involvement and belief are the four conventional bond elements in every society. Attachment refers to a person's attachment to other people. A person is less likely to commit a deviant act if his peers do not approve of such acts. Commitment refers to how much time and energy a person invests in a certain activity. Whenever he considers participating in a deviant behavior, he must consider the risk he has of losing the investment he has made in conventional behavior. Involvement represents how busy a person's schedule is. The final element of the Social Control Theory is belief. Hirschi explains that if a person has strong beliefs in society's norms, he or she is less likely to violate them.

The Social Selection Theory suggests that religion affects peer selection so that religious peers select peers with similar, conventional beliefs. Through this positive reinforcement, an individual is further deterred from crime.³⁸ Religion further deters an individual's criminal behavior through the threat of supernatural sanctions, and it

³⁶Robyn Mapp, "The Role of Religiosity and Spirituality in Juvenile Delinquency (Senior Thesis in Economics, The College of New Jersey, Spring 2009), 38.

³⁷Hirschi, *Causes of Delinquency*, 207.

³⁸Baier Colin and Bradley Wright, "If You Love Me, Keep My Commandments: (A Meta-Analysis of the Effect of Religion on Crime," *Journal of Research in Crime and Delinquency* 38, no.1 (Feb, 2001): 17.

promotes normative behavior through the promise of supernatural rewards.³⁹ Although many studies suggest a lower degree of crime among societies dominated by religious beliefs and activities, other study show that religious dominance in a community can actually increase violence. People who attend church more frequently and hold a hierarchical image of God are more supportive of violence than others. In agreement with this assertion, Lee found that communities with high rates of Protestants are more accepting of violence and have more violence and crime in their communities.⁴⁰ Whereas some studies suggest a negative relationship between religiosity and delinquency, others too suggest a positive relationship between the two variables.

Despite the conflicting findings, most studies show a beneficial association between religion and crime. Several studies show that the number of churches in a community is a significant factor in lowering the rate of crime for all age groups.⁴¹ Religion may serve as a way to help steer delinquent youth away from their current deviant behaviour and more importantly, away from a potential criminal career but has proved contrary in Ghana.

These studies were also conducted in a western context. In this study the researcher explores the lived live experiences of the young offenders serving terms in various correctional facilities in Ghana, including the role of religion, especially Christianity in their reformation and reintegration process.

³⁹Baier and Wright, "If You Love Me, Keep My Commandments," 16.

⁴⁰Lee Matthew, "The Religious Institutional Base and Violent Crime in Rural Areas." *Journal for the Scientific Study of Religion*, 45 no.3 (2006): 310.

⁴¹Baier and Wright, "If You Love Me, Keep My Commandments," 20.

1.13 Structure of the Study

The study is divided into five chapters. The first chapter considers a detailed direction of the study. It includes the background of the study, statement of problem, research questions, objectives, methodology, sampling technique, analysis procedure, literature review and significance of the study.

Chapter two examines the historical perspective of the study. It detailed the concept of juvenile delinquency, the nuclear family systems effect on delinquency, delinquency in Ghana, Christianity and juvenile delinquency in Ghana, as well as ministry in juvenile prisons.

Chapter three discusses the main issues that happened at the research site. This chapter vividly explains the processes the researcher followed during data gathering. It explains the activities of the researcher during his first visit to the research site, the researchers encounter and interviews with the inmates, and the art based programs the researcher used to communicate the message of Christ to the young inmates. This chapter further discusses how ministry is conducted in the various juvenile correctional centers in Ghana.

Chapter four analyzes and interprets the results and findings of the study. It includes the reasons why participants engaged in various crimes, treatment programs at the correctional centers, religion at the correctional centers, factors that hinder the reformation programs, the role Christianity plays in the reformation of the juvenile offenders and art based treatment programs at the center. Chapter five gives a summary of findings, recommendations and draw a conclusion to the study.

CHAPTER TWO

HISTORICAL PERSPECTIVE OF JUVENILE DELINQUENCY AND RELIGIOSITY

2.1 Introduction

This section of the study deals with the historical perspectives of juvenile delinquency and religiosity. Before understanding any possible relationship between religion and delinquency, it is first important to understand the background of the two variables. Research on juvenile delinquency and religion independently has received a lot of attention, but establishing a connection between the two has not received quite the same amount of research consideration. This chapter therefore discusses articles, journals, essays, books and other scholarly works that conceptualize and inform the historical background of delinquency and religion.

2.2 The Concept of Juvenile Delinquency

Admittedly, juvenile delinquency is not a phenomenon that can be defined easily. This is because, what counts as a delinquent behaviour in one social context might be a norm in another, making it difficult to have a universally accepted definition.⁴² Diverse disciplines have interest in the welfare of delinquents and they often end up tackling it from their perspectives, which further complicates the acceptance of a common definition.

Generally, juvenile delinquency is a legal term which usually refers to violation of law by a juvenile. The Juvenile Justice Act, 2003 (ACT 653) of Ghana defines a juvenile delinquent as “a person under eighteen years who is in conflict with the

⁴²M. Iobidze, “Anti-Juvenile Delinquency Policy in Georgia within the framework of the global perspective” (Master’s Thesis, Georgia Institute of Public Affairs, 2009), 15.

law.”⁴³ The Defense for Children International⁴⁴ also describes juvenile delinquency as “the behavior of a child or adolescent in actual or perceived conflict with the law, or engaged in ‘anti-social’ behavior.”⁴⁵ Anti-social behavior is ‘Acting in a manner that caused or was likely to cause harassment, alarm or distress to one or more persons not of the same household as (the defendant).’⁴⁶

In Shoemaker’s expansion of the above definitions of delinquency he states that delinquency includes all kinds of illegal acts, both criminal and status offenses.⁴⁷ He further explains that such offences may include stealing, possession or use of guns, homicide, threatening and other status offences such as child prostitution, staying out late, swearing, running away from home, possession and consumption of alcohol and not attending school depending on the society in question.⁴⁸ Along with increases in the prevalence of delinquency, it seems that the natures of offenses are becoming more violent.

In this study, juvenile delinquency is defined as any act or conduct of a child (under the age of 18) which would have been considered criminal if it were committed by an adult in a given society and also violates the laws and principles of God that have been established in the Bible.

⁴³Act of Ghana, Juvenile Justice Act 2003 (Act 653), 4.

⁴⁴An independent non-governmental organization set up in 1979 to ensure on-going, practical, systematic and concerted international and national action specially directed towards promoting and protecting the rights of the child, as articulated in the United Nations Convention on the Rights of the Child.

⁴⁵http://www.defenceforchildren.org/wp-content/uploads/2015/11/GC-10-FactSheet2_Preventing-Juvenile-Delinquency_EN.pdf, accessed 24th June, 2016.

⁴⁶https://www.gov.uk/government/uploads/system/uploads/attachment_data/file/116655/dpr26.pdf, accessed on 11th August, 2016.

⁴⁷Status offenses are activities that are deemed offenses when committed by juveniles, because of their age at the time of the activity

⁴⁸http://www.jasstudies.com/Makaleler/486610961_35-%20Dr.%20Taner%20c3%87AM.pdf, accessed on 25th June, 2016.

While delinquency is a common characteristic of the period and process of becoming an adult, it is very important to note that juveniles often create stable criminal groups with a corresponding subculture and start to engage in the activities of adult criminal groups, in effect choosing delinquent careers.⁴⁹ Thus, members of the young delinquent groups live a life pattern that contradicts the norms of the society and grow with it. The young delinquents therefore grow with the deviant acts and graduate into adult criminals.

For many young people today, traditional patterns guiding the relationships and transitions between family, school and work are being challenged. Social relations that ensure a smooth process of socialization are collapsing and lifestyle patterns are becoming more varied and less predictable. The extension of the maturity gap⁵⁰ and, arguably, the more limited opportunities to become an independent adult are all changes influencing relationships with family and friends, educational opportunities and choices, leisure activities and lifestyles. It is not only developed countries that are facing this situation; in developing countries as well there are new pressures on young people undergoing the transition from childhood to independence. Rapid population growth, the unavailability of housing and support services, poverty, unemployment and underemployment among youth, the decline in the authority of local communities, overcrowding in poor urban areas, the disintegration of the family, and ineffective educational systems are some of the pressures young people must deal with.⁵¹

⁴⁹ World Youth Report, "Juvenile Delinquency", (2003), 191.

⁵⁰The period of dependence of young adults on the family.

⁵¹ World Youth Report, 74.

2.3 Nuclear Family System's Effect on Delinquency

“The family is a social group characterized by common residence, economic cooperation, and reproduction.”⁵² The extended and nuclear families are the main family systems found in Ghana. The nuclear family consists of the father, mother and children while the extended family consists of the nuclear family and various relatives such as grandparents, uncles, aunts and even in-laws. Abotchie defines extended family as also consisting of individual nuclear families united by ties of blood, marriage or adoption.⁵³

The typical extended family system in Ghana has members of the family living together and communally own properties of their descent line, usually lands. This enables them to support themselves economically in respects such as assisting each other in cultivating the land for farming purposes; a system locally known as the “*nnoboa*”.⁵⁴ During the era of higher practice of the extended family system, since the welfare of each member was of equal importance, there was the practice of the working class men eating together, which signified their aim of ensuring individual welfare.

Nevertheless, the modern civilization that followed colonialism has affected very greatly the role and function of the traditional family system (extended family). Increases in the rate of migration and urbanization have also weakened the cohesive power of the extended family system, leaving each nuclear family to fend for itself.⁵⁵ Family members and networks that were considered important aspects of one's extended family obligation are now truncated in order to cushion the hardships that

⁵²Peter Murdock, *Social Structure* (New York: Free Press, 1949), 43.

⁵³Abotchie, *Social Structure of Modern Ghana*, 8.

⁵⁴Boakye, “Juvenile Delinquency in Ghana,” 15.

⁵⁵Weinberg Kirson, “Juvenile delinquency in Ghana: A comparative analysis of delinquents and non-delinquents.” *Journal of Criminal Law and Criminology & Police Science* 55 (1964): 471.

accompany urbanization and its related economic changes.⁵⁶ This indicates that, the extended family roles which previously brought communities together are gradually weakening. Members of the family have relegated their obligations and responsibilities towards external relatives to cater for their nuclear family. The situation has affected child development and delinquency in Ghana.

Delinquent behavior often occurs in social settings in which the norms for acceptable behavior have broken down. Under such circumstances many of the common rules that deter people from committing socially unacceptable acts may lose their relevance for some members of society. They respond to the traumatizing and destructive changes in the social reality by engaging in rebellious, deviant or even criminal activities. An example of such a setting is the modernization of traditional societies.⁵⁷

Unlike in the past where the care of children was the responsibility of the extended family and by extension the community, this function has now been relegated to only the nuclear family with the inception of urbanization. The extended family was the brain, eye and heart of the family in the society. The traditional extended family epitomized the society's values, norms, ideas, ideals, morals, and beliefs.⁵⁸

This puts enormous pressure on the nuclear family in their attempt to nurture children to accept and conform to societal norms and values since members of the extended family will not be available to support the growth and development of children because they might also be busy taking care of their own nuclear family.

⁵⁶Abotchie, *Social Structure of Modern Ghana*, 23.

⁵⁶ World Youth Report, 8.

⁵⁷<http://www.ghanaweb.com/GhanaHomePage/features/The-Ghanaian-African-Extended-Family-system-159990> (accessed on 29th September, 2016).

2.4 Delinquency in Ghana

Attempts have been made by researchers to ascertain the origin of delinquency in Ghana. Boasiakoh and Andoh conducted a study to ascertain whether juvenile delinquency is a reflection of peer influence as held by the differential association theory. In their study, sixty (60) young offenders from a correctional facility were recruited. Data for the study was gathered using questionnaires and conversations with participants and officials of the institution. The outcome of the study indicated a strong support for the differential association theory since forty-six (46) participants indicated having a past association with delinquent peer groups prior to their arrest. Again forty-four (44) of their participants also conceded that the delinquent peers they were living with were actually their friends, given credence to the deviant peer association aspect of the study.⁵⁹ Even though the above results suggests that the association between the participants and their delinquent peers made them become involved in crime, it does not provide any evidence that the young offenders actually learned their delinquent behaviour from that delinquent peers.

Weinberg investigated the effect of urban disorganization on delinquency in Ghana. He recruited one hundred and seven (107) male juvenile offenders and ninety-five (95) male pupils between the ages of ten (10) and 18 (eighteen) in Accra. Data was gathered on the adjustment strategies between the two groups which compelled one to be involved in delinquency. The results of the study was that, effects of urbanization which finds expression in disproportionate age concentration, uneven male female

⁵⁹ T. A. Boasiakoh & P. K. Andoh, "Differential Association Theory and Juvenile Delinquency in Ghana's capital city - Accra: The case of Ghana Borstal Institute," *International Journal of Sociology and Anthropology* 2, no.9 (2010), 13.

ratio and weakening of the extended family controls by less effective urban nuclear families controls.⁶⁰

Weinberg suggests that delinquency in Ghana is thought to be a habit cultivated by youth who have been neglected by their families and school dropouts who are living in the urban centers with no institution or individual supporting their livelihood. They therefore become attracted to deviant peers in urban centers for direction.⁶¹

Reflecting on the two studies discussed above, it is reckoned that the researchers dwelt on the differential association theory and social disorganization theory to generalize the causes of delinquency in Ghana. This made them operate within the confines of the theories. This study will therefore build on the previous research by employing a qualitative study to approach the concept of delinquency in Ghana in order to get a deeper understanding. This will allow other areas of the concept of delinquency to surface for proper analysis and deliberations.

2.5 Christianity and Juvenile Delinquency in Ghana

Every child has a potential of becoming prominent, but for him or her to attain the highest level of recognition in the society, the child must be in constant contact with good role models who are worthy of emulating and he or she should be taught norms and values that propels his or her development and not those that destroy it.

Psalms 127:3-5 states that, “Lo, children are a heritage from the Lord, and the fruit of the womb is His reward. The verse indicates the value God places on children; He refers to them as “a heritage” and “reward”. We can learn valuable lessons from their inquisitive minds and trusting spirits. Those who view children, especially the delinquent few as destruction or nuisance should rather see them as an opportunity to

⁶⁰Kirson, “Juvenile Delinquency in Ghana,” 474.

⁶¹Kirson, “Juvenile Delinquency in Ghana,” 471.

shape the future. Children in all circumstances should not be treated as inconvenience because God values them so highly.

In Proverbs 22:6, God commands us (adult Christians) to be involved in training and directing the lives of children. The Bible further explains that, if children are trained properly, they would not stray from their childhood training when they grow. This connotes that whatever becomes of a child is the responsibility of the parents and broadly the society of which the church is largely part. If a child therefore finds him or herself in conflict with the law or labeled a societal deviant, then to a larger extent it can be concluded that the church has failed in paying heed to God's command of training the child in the way of God.

2 Timothy 3:15 further asserts that "and from a child thou hast known the scriptures which are able to make thee wise unto salvation through faith which is in Christ (KJV). Timothy became a Christian not because a preacher preached the message of salvation to him but because his mother and grandmother taught him the Holy Scriptures when he was a child as described in 2 Timothy 1:5 (KJV). The Bible says, "When I call to remembrance the unfeigned faith that is in thee, which dwelt first in your grandmother Lois, and thy mother Eunice; and I am persuaded that it is in thee too". Timothy's mother and grandmother, Eunice were early Christians who communicated their strong Christian faith to Timothy. It is therefore an opportunity and a responsibility to teach children the Scriptures because it is the word of God that will equip them, and thoroughly furnish them unto all good works.

2.6 Ministry in Juvenile Prisons in Ghana

It is important to address this pressing issue now because delinquent youths are more likely to have an adult criminal record, and these adolescents are the future human capital of our society. Also the future of the church is dependent on the development of the young ones. Neglecting them to the mercy of crime raises questions to the future of Christianity. A person's past does not have to dictate his or her future. Even a former delinquent, if he or she has learned from his or her mistakes and renounced his or her sins, can become a great leader in God's hands. Psalm 107:10-16 says;

“Some sat in darkness and the deepest gloom, prisoners suffering in iron chains, for they had rebelled against the words of God and despised the counsel of the Most High. So he subjected them to bitter labor; they stumbled, and there was no one to help. Then they cried to the LORD in their trouble, and he saved them from their distress. He brought them out of darkness and the deepest gloom and broke away their chains. Let them give thanks to the LORD for his unfailing love and his wonderful deeds for men, for he breaks down gates of bronze and cuts through bars of iron.” (NIV)

Transformed lives point everyone's attention to God, and this is the greatest motivation to get involved in juvenile detention center ministry. No one else can take credit for the miraculous turn around in delinquents' lives. It is therefore important to assess ministry to juvenile delinquents who find themselves in detentions facilities and correctional facilities across the country.

Christianity is gradually becoming an integral part of prison inmates' reformation in Ghana, both at the adult and juvenile levels. Despite their past, offenders who come to Christ have a new identity and a new relationship to the Church. My frequent visits to the various juvenile detention centers such as the Senior Correctional Center and the Osu Remand Home have introduced me to various ministries and ministers who are making an attempt to change lives through the preaching of the gospel of Christ. Among the Christian organizations that frequent the Senior Correctional Center are

the Legon Interdenominational Center (LIC), the Methodist Church of Ghana, Willie and Mike Outreach Ministry, Healing Souls Outreach Ministry, and many more have for the past years been integral in juvenile prison ministry and I have had the chance to experience their presence at the Senior Correctional Center, Accra.

The Christian organizations that visit the correctional facility operate in similar fashion though the organizations visit the center independently on different days. A typical Christian organization's meeting with the young offenders usually entails a prayer session, singing of praise and worship songs, and a sermon. Special counseling sessions are sometimes arranged for the inmates with special needs to meet representatives of the Christian organizations. Occasionally, the Christian organizations also provide financial and human resource assistance towards the vocational and technical training of the young offenders. They sometimes also support their reintegration by providing tools and equipment for the inmates to work with when they join the mainstream society. The center often receives food items, toiletries, stationeries and many more from various churches, individuals, and Christian organizations to aid the convicted juvenile inmates' upkeep.⁶²

When Jesus was rebuked for eating with tax collectors and sinners, he answered that "it is not the healthy who need a doctor, but the sick. I have not come to call the righteous, but sinners" (Mark 2:17, NIV). The self-righteous Pharisees were indignant that Jesus would eat with sinners. But Jesus gladly associated with sinners because he loved them and because he knew that they needed to hear what he had to say. He spent time with whoever needed to or wanted to hear his message- the poor, rich, evil, or good. Befriending prison inmates is therefore a mandatory role for Christians. They are the ones who most need to see and hear the message of Christ.

⁶²Victoria Adzewuda, interview at Senior Correctional Center, 3rd February, 2016.

2.7 Conclusion

This chapter discussed the historical background of delinquency and religiosity. It further looked at the relationship that exists between the two variables. It was established that regardless of the efforts made by these Christian organizations and churches, child delinquency has seen little change in practical realization of inmates' attitudes when they are released into the main stream society. It is therefore necessary for Christians to take a look at their approach to ministry in juvenile prison and to delinquent children.

CHAPTER THREE

DATA COLLECTION PROCEDURE

3.1 Introduction

This chapter provides details on how the research was carried out by discussing the various steps that were adopted by the facilitator/researcher in studying the research problem along with the reason behind them. It further discusses the sample size and techniques employed and the approach to data collection. The researcher utilized the qualitative research approach in its data collection procedure. This approach helped the researcher to probe deeper into the phenomenon of juvenile delinquency and religiosity.

3.2 Entering the Research Site

The first stage of the project was to write a letter for the consent of the Ghana Prison Service who has the Senior Correctional Center (research site) under its jurisdiction. When approval was given by the Director of the Ghana Prison Service, the researcher visited the Senior Correctional Center to formally meet and introduce the project to the officers and staff at the center. The Officer-in-Charge of the facility, counselor and the Public Relations Officer agreed to take part in the project by sharing their experiences with the juvenile inmates kept at the facility. The counselor also designated an officer to help the researcher in recruiting inmates for the project.

Because of the complex schedule of the inmates, I did not have the chance to meet all of them. The center therefore voluntarily and randomly selected forty (40) inmates to participate in the project. The random selection was as a result of an existing rigid timetable for the inmates. The researcher could not complain because the officers

explained to him that altering their regular timetable would be difficult. He therefore agreed and worked under the prevailing circumstance.

The forty participants were marched into a big hall where most of the centers events take place including their church service. The selected inmates mostly had either Christian or Islam background. A few confirmed that they had never been to church so were confused about their religious affiliations. The researcher used purposive sampling to select thirty out of the forty inmates to participate in the study. The purposive sampling technique allowed for the selection of participants on the basis of

1. Participants with different ages
2. Old and new inmates
3. Inmates with different religious backgrounds

The selection commenced after all the forty selected inmates had voluntarily expressed delight to participate in the study. Although the ten (10) inmates who were left out after the selection were disappointed, the researcher assured them that, there will be many more of such projects and they will be the first on his list of participants. The counselor at the Senior Correctional Center signed a consent form on behalf of the participants to indicate his approval for the inmates to take part in the project. The researcher explained the details of the project to the understanding of the participants before the Officer-in-charge also appended his signature to the consent form. The participants were also assured of their freedom to participate in the study or withdraw from it in future without suffering any consequences after which they signed their copy of the consent form toward the interview process.

3.3 Interviews with Juvenile Offenders

The project which spanned for two months began with interviewing the juvenile inmates. Five (5) out of the thirty inmates were selected as a way of gathering rich and in-depth information about the lived live experiences of the young offenders and also the reasons for their involvement in delinquent acts. Only five participants were interviewed because of time constraints.

Prior to the commencement of the interviews, the participants were asked to confirm if they were comfortable conducting interviews at the auditorium, which they all consented to unanimously. This was to ensure that the inmates were comfortable and also allowed them to freely speak about their life experiences before entering the center and at the center. Three inmates spoke Twi during the interview while two spoke English because the researcher was not familiar with their local dialect. Surprisingly, those who expressed themselves in English did it fluently. When their educational backgrounds were questioned, one said that he was a third year senior high school student while the other was a first year senior high school student. The researcher spent an hour with each interviewee and used two days to conclude the five interviews. The interviews were constructive but informal and they were recorded with audio recorders. After the interviews, the researcher told the inmates to keep records of the things that will come into their minds that they forgot to discuss during the interview but would want to share. The researcher was impressed with the five participants because they expressed themselves accurately and fluently.

The interviews were meant to discuss the families of the inmates, their religious background, their past experiences in religious activities, the various crimes that got them into the correctional facility, their aspirations in life, hobbies, and educational level. The researcher prayed with the participants before commencing the interviews

and also encouraged them to believe in Christ for a brighter future, using various Bible stories. The five (5) participants had similar stories. Four committed theft related crimes and came from a background that struggled financially. Only one had both parents around and was financially comfortable. He was incarcerated for pulling a knife on his mother. Due to this the researcher selected his best three (3) stories and presented it in this study. Albeit the five participants who were formally selected and interviewed for the purpose of this study, the researcher also spoke to other participants unofficially to discover their background. The researcher ascertained that common lines run through the stories of these young inmates, thus, “neglected by parents”, “poor parents”, “dropped out of school”, “broken home”, “brought up by single parents” and “getting into bad company in an attempt to make a living”. The stories as narrated by the inmates are presented below:

3.3.1 AWUNI- I was used by my lifeguard

The first interview was with Awuni, a fourteen (14) year old inmate at the Senior Correctional Center who hails from Tamale in the Northern part of Ghana. He declared that he entered the center when he was only twelve years and knew nothing. Awuni told the researcher that before his conviction to the center, he lived with his seventy year old grandmother and did not know his biological parents. He revealed that although he was schooling, life was difficult for him and his grandmother.

Emmanuel narrated the ordeal that brought him to the center to the researcher. He explained that he was running errands for Sampson, a young man who lived in his neighborhood. He further stated that he received money, food and clothes for the services he rendered to Sampson. He stated that Sampson usually sent him to pick items from shops and homes, making him (Emmanuel) believe that the items were his (Sampson). He explained that during one of their usual errands in the night, they

broke into a phone shop but unfortunately caught the attention of people. He added that Sampson took to his heels leaving him behind. Awuni said that he was arrested, tried at the juvenile court, and sentenced to a three year term at the Senior Correctional Center. Awuni confessed that until his arrest he never knew that Sampson was using him as a decoy for his (Sampson) robbery business. He concluded that he has been at the Senior Correctional Center since February 2014 without any relative's knowledge.⁶³

3.3.2 MAWULI- I had to survive but had no means

The second story was about Mawuli, a nineteen year old boy who comes from Dodze in the Volta Region of Ghana. Mawuli has about three (3) months to finish serving his term at the Senior Correctional Center. Mawuli can be described as an intelligent lad with a very calm disposition. He reads and writes English and a few Ghanaian languages very well and his action and inactions are suggestive of a matured person with great vision. The question that may come to one's mind is, "Why is this boy at the center?"

According to Mawuli, his father got the opportunity to work and further his education in another region so he left him in the care of his stepmother. He added that his family initially had a very good relationship and even before his father left, his stepmother promised to be there for him at all times. According to Mawuli, it was rather the contrary he received after his father's departure. He said his stepmother denied him all the things a child would need to grow to become responsible such as school fees, food, clothes and sometimes shelter.

⁶³Interview with Awuni at the Senior Correctional Center, Accra. 15th January, 2016.

Mawuli revealed that a classmate had to pay his Basic Education Certificate Examination registration fee in order for him to write the examination. After his basic education nothing seemed to be working for him. Unfortunately he did not know where his father was; neither did he have his mobile phone number. Due to the harsh treatment he received from his stepmother, Mawuli left home to find a means of survival.

Regrettably, he found himself in the company of young men who engaged in various vices. The company introduced him to drugs, robbery and other social vices. Mawuli said he accepted that company as his family because they provided his (Mawuli) basic needs and found nothing wrong with their actions. He disclosed that he was arrested on one of their robbery missions and sent to the juvenile court but luckily he was not sentenced but was made to sign a bond for good behavior. His stepmother was ordered to call his father who was then summoned to the juvenile court. His father was told to send Mawuli to school, which he did. He was sent to the Accra Technical Training Institute to further his education. According to Mawuli, after his father had placed him in the institution, he (father) disappeared again so he (Mawuli) was wondering how he was going to pay his fees and feed himself.

These thoughts took him to his old friends. He was arrested again for robbery and sent to the Senior Correctional Center for three (3) years. Half way through his sentence Mawuli escaped from the center, claiming he had heard that his mother whom he had never seen before was in Accra so he wanted to go and look for her. Mawuli further revealed the deplorable state his mother was in and confessed he wished he had never gone to see her. He confessed that the escape was an eye-opener for him and that was the turning point in his life. After experiencing the life of a fugitive and the dangers involved, he went back to the center and pleaded with the officers to forgive him and

promised to be of good behavior. Some of the officers the researcher interviewed testified to Mawuli's behavior after his return to the center to be that of a repentant and a sober child who is determined to change. They claimed he has become a role model for the other boys at the center.

3.3.3 COMMOTION –I would not have stabbed her

Commotion is a 19 year old Junior High School graduate. His father was a Police Officer while his mother operated a grocery store. Though his father worked in another region, he made time for the family. Commotion's parents tried to give him every support he needed as a child. He therefore faced no major challenge in growing up.

Commotion had some friends who he attended the same school with. They had been friends since childhood and basically shared everything. Whiles in school they studied together, did assignments together and walked home together. He indicated that when they were in school they usually met at a drinking bar in the evening to drink alcohol and smoke cigarettes. This became a regular habit as they grew. Though they stayed far apart, that did not deter their friendship. Commotion narrated that he dodged school to visit his friends when he was in JHS 1. They listened to music, took alcohol and smoked.

When Commotion was in his final year at the JHS, he convinced his parents and moved to stay with his friends with the excuse of preparing for his final exams. This idea came from his friends who were also preparing for the same examination. Unlike Commotion who was living with his parents, his friends had rented a room and were living alone; they therefore advised him to join them so that they could study together.

Commotion's relationship with his friends had grown stronger since they were now staying together and had the freedom to do anything they liked. His stay with his friends made him a regular school truant. Though Commotion's friends were young and not gainfully employed, they could afford anything they wanted including cars, expensive televisions, phones and clothes. They gave Commotion a lot of money. He indicated that it was after he had asked one of his friends about how they made all the money that one disclosed to him that it was 'sakawa' business. He said,

My friends visited a juju man (spiritualist) who gave them some rings to wear when browsing on the computer. The ring was a charm that made every person sends you any amount of money you requested."

Commotion and his friends managed to finish their examination and were awaiting their results. During this period 'sakawa' became their obsession. Though Commotion lived with them, he did not take part in the act and his parents also did not call him back home.

One day Commotion decided to visit his parents at home. When he got home, he hanged his clothes on the line and went to sleep. His mother later took the clothes off the line but realized that there was money in her son's pocket. She inquired and Commotion told her that his friends gave it to him. In disbelief his mother held on to the money and insisted he stole it because it was a lot. Commotion pulled a knife out of anger and told his mother to return the money or he will stab her. His intention was to get back his money and not to stab his mother. Commotion's mother gave him the money but reported him to the police and he was arrested, sent to court and sentenced.

3.3.4 Focus Group Discussion

The next phase of the project was to gather data through Focus Group Discussions so the researcher assembled all the thirty participants at the facility's auditorium. The

entire study was to advance the use of the Gospel of Jesus Christ in juvenile prisoner's reformation and reintegration. The study coincided with Easter and Jesus' death and benefits seemed a perfect story for a focus group discussion. It was a great moment to celebrate Easter with the inmates and also teach them the relevance of the death of Christ and salvation. The focus group discussion was therefore a platform for the participants to critically analyze and understand the story of Christ. Their analysis aided me to draw a conclusion of their knowledge about the death of Christ.

The thirty participants were divided into six (6) groups, with each group containing five (5) participants. A moderator was selected for each group to control and lead the discussions. The researcher briefed the moderators about their role and what the project sought to achieve with the groups. Fortunately, all the moderators could read and write.

Art has the power to effect change in the lives of people and thereby creates change in society. Therefore, as part of the study, Creative Arts Ministry was introduced. A script was prepared using various scriptures from the Bible concerning the crucifixion of Christ. The script therefore served as the material for the focus group discussion. The material used for the focus group discussion was prepared using various scriptures concerning Jesus Christ as He neared crucifixion, His death and resurrection. The script was prepared considering the following scriptures:

1. Matthew 21:1-15- Jesus' Triumphant Entry into Jerusalem
2. Matthew 26:1-4- Religious leaders conspire to arrest Jesus
3. Matthew 26:14-15- Judas agrees to betray Jesus
4. Matthew 26:20-35- Jesus and the disciples have the Last Supper and Peters denial prediction

5. Matthew 26:47-55- Jesus is betrayed and arrested
6. Matthew 26:57-66- Caiaphas questions Jesus
7. Matthew 27:15-26- Pilate hands Jesus over to be crucified

The researcher developed scripts in two languages, thus, Twi and English. Those who could not read any of the two available languages also received a script and were assisted by the moderator, an officer or even the researcher. Each group member took turn to play the role of a character in the script by reading the characters dialogue. All the participants therefore took turns to practically study the dialogues of the characters in the script. They found the process exciting, engaging and friendly. They also discussed the story as had been narrated in the script and presented their thoughts. The script was titled “Benefits of the Cross.”

We prayed together as a team before every session of the focus group discussion began. The researcher also always reminded them of the purpose of the meetings and the need for unity, comportment, tolerance, respect and humility among themselves. The focus group discussion lasted for two days.

After concluding the focus group discussions, the participants were informed about their next task, which was to rehearse and perform the script to an audience. They welcomed the information with enthusiasm and joyfully asked questions pertaining to the performance. The researcher did not answer any question until the next meeting.

3.3.5 Using Art to spread God’s word

Art brings vibrancy and beauty to our lives. Creativity is completely human and absolutely a divine experience. Art focuses our eyes on the pain around us, the injustice in front of us, the joy abounding within us, and the pull we feel towards meaning and significance. Music moves us while poetry connects us. Paintings shout

at us and dance energizes us. Art draws us back into the fold of humanity when we wander out full of pain, discouragement, and bitterness. It whispers, “You are not alone.”⁶⁴

The inmates of SCC expressed a natural tendency for artistic endeavors. They loved to rap, dance, act and sing. It was therefore an appropriate strategy to teach them the Gospel by introducing drama. The researcher discovered art as the best way to connect the souls of the young delinquents to God.

3.3.6 Audition for participants

The next meeting with the participants at the correctional center was on Wednesday, 10th February, 2016. It was exactly 10a.m. when the thirty participants were marched to the facility’s hall. We performed the regular rituals, thus, prayed, sang songs of worship and adoration, praised God and danced to various gospel songs. This session was impressively led by two participants. Four participants volunteered and discussed what they had learnt from the process, their fore and present knowledge about the death of Christ and the impact the various activities have had on their lives. The researcher sat back and enjoyed the thirty minutes of service, confessions and testimonies from the young offenders.

A passing officer entered the auditorium and sought permission to speak. She said, “from a distance I see a change in the facility’s atmosphere and a positive one as such. I don’t know what your frequent meetings in this auditorium is about, but judging from the recent behavior of the inmates involved in these meetings I think you are doing something great. I see God in the very stubborn ones. God bless you sir for staying with us”. The researcher was overwhelmed by the kind words and responded,

⁶⁴<http://www.relevantmagazine.com/god/worship/features/22942-why-art-should-matter-to-christians> (accessed on 15th July, 2016)

“Thank you sir. You have great guys in this facility”. The auditorium was filled with joy as the officer departed.

Auditioning for characters in the script was the agenda for the day. The aim of this procedure was to establish correctional practices that transform suffering and social breakdown into opportunities for healing and change with Christ at the center. The researcher invited two officers to join the process and briefed the participants on the expectations of the audition. “Just have fun”, the researcher mentioned to participants. The cast in the adapted resurrection story included a narrator, Jesus, Caiaphas, Pontius Pilate, four (4) guards (present at the palaces), two money changers (who were changing money in the temple- Matthew 21:12), four priest (of lesser ranks to be present at Caiaphas and Pilate’s palaces), the blind man (at the temple), the twelve (12) disciples (Bartholomew or Nathaniel, James (son of Zebedee), James (son of Alpheus), Peter (Simon), Bartholomew, Matthew, John, Simon, Philip, Jude, Judas, and Thomas).

Depending on the role a participant was interested in, he was given an extract from the script to audition with. The roles of Jesus, Pontius Pilate, Caiaphas and the narrator were assigned to participants who could read because of their voluminous dialogue content. At exactly 10:40am, the fun began. The two participants who were selected to audition for the role of Jesus Christ moved out of the crowd to show their acting prowess. One was dark skinned and the other fair. It was obvious that the judges present preferred the fair skinned participant because of the general assertion that Jesus Christ was a “white man”. After their performances, the applaud went to the dark skinned for his marvelous display. After his selection, one participant shouted, “black Jesus”, the comment aroused laughter in the auditorium. The process continued for two (2) hours. At about 1:00 pm, the day’s program was brought to an

end. The roles of Jesus, Pontius Pilate, Caiaphas, Peter and the blind man were successfully assigned to deserving participants. We agreed to conclude the auditions the following day.

The following day, the researcher arrived at the center at exactly 9:00 am. The auditions began at 10:00 am and lasted for three (3) hours. We commenced with the selection of the eleven other disciples since Peter had already been selected. It was an easy one because the disciples had little or nothing to say in the play. Most of the participants who unsuccessfully auditioned for various roles were allowed to voluntarily join the disciples. All roles had been casted by 12:30 pm with every participant assigned a role in the play. It was pretty hectic but a successful and exciting day. The participants were served with food and drinks after the auditions. It was an atmosphere of merry making. At exactly 1:00 pm the participant playing the role of Jesus Christ led the closing prayer and we departed. Our next meeting was scheduled to take place on Monday, 16th February, 2016.

A detailed rehearsal schedule is presented on the next page showing date and time for rehearsals before the actual performance.

3.3.7 Rehearsals and Performance

A detailed call sheet of characters and a rehearsal schedule was prepared and distributed to the participants. (see appendix II)

The researcher met the participants on Monday 16th February, 2016. The drama was discussed and appropriate days were selected for rehearsals to commence. The researcher, participants and the officers agreed to commence rehearsals on Wednesday, 18th February, 2016 and meet every Wednesday and Thursday until the final performance.

On 18th February, 2016, the researcher explained to the participants their roles and the expected impact of their characters. The participants contributed to the story, asked questions and showed eagerness to learn. The researcher encouraged those who could read to study the script and memorize it before the next meeting. He also encouraged those who could not read to seek help from the participants who could read.

We began 'line rehearsals' (studying and memorizing the dialogues of the characters in the drama) on Thursday, 19th February, 2016. The participants read their dialogues while the researcher coached them. The day ended successfully and all the participants had the urge to continue the process. "I can't wait for the next meeting", screamed a participant.

The 'line rehearsals' continued for three (3) consecutive meetings.

Acting rehearsal began on 4th March, 2016. The excitement among the participants was great and the enthusiasm to give the project their very best was immense. The participant who played the role of Peter approached me and said "this is all I have dreamt of doing with my life. God bless you sir". The first day of the "acting rehearsal" lasted for four (4) hours, thus from 10am – 2pm.

The process had been smooth and exciting until 12th March, 2016. The researcher got to the facility at exactly 9:00 am and told the officers to prepare the participants for the day's activity. Surprisingly, the most committed, exciting, talented and promising participant had opted out of the project. It was inquired and the participants responded that an officer had insulted him. Based on the researcher's short experience with the young offenders, he noticed that any level of opposition makes them feel humiliated, and that puts them in a defensive position. This was the position the participant found himself in. He felt abused, disrespected and humiliated. The effect of his exclusion

from the project meant that the researcher had to train another person to assume the role of Peter. Due to time constraint the researcher did not make any attempt to talk him back into the project because the officers advised him of the participant's aggressive state. They mentioned that when inmates get agitated they become unpredictable so bringing the participant out of his room was not an option. The officers therefore replaced him with another inmate.

Fortunately the new participant could read both Twi and English and the researcher's interaction with him revealed that he had quite an idea about Christianity and his family belonged to the Methodist Church, Ghana. His first assignment was to conclude a meeting with prayer which he did diligently. His composed and intelligent demeanor made me curious about the crime that brought him to the center. The business was not to probe into his life but to let him play the role of Peter so we quickly started studying the dialogues. He already had an idea of who Peter is in the Bible, so he adapted to the role easily.

18th March, 2016 was a day for reflections. We halted all activities and committed the day to praying and discussing lessons learnt from the story. The participants were assembled at the auditorium and one was selected to lead the prayer session while the researcher led the discussions. We shared various experiences from the project and each participant took turn to tell the group the things he had learnt through the project. It was a refreshing experience. The successful meeting unfortunately ended in a sour state. When it was time for the officers to match the participants to their various rooms, the researcher realized a misunderstanding between a participant (inmate) and an officer. It was a fierce exchange between them. The researcher approached the scene and tried to calm the participant (inmate down) while the officers present escorted the angry officer away from the scene. The participant then shouted *menye*

biom; Monfamoadεε in Twi. This literally means “I won’t do it again, take your project”. The researcher felt devastated upon hearing those words from the dedicated participant but there was nothing he (researcher) could do at that moment. The next meeting scheduled for 19th March, 2016 was called off to settle the misunderstanding between the inmate and the officer.

The researcher arrived at the counselor’s office at exactly 9:00am on 19th March, 2016. She had been briefed about the situation and was waiting to meet the parties involved to resolve the situation. The moment the researcher walked into her office she said with a smile, “I can see you are enjoying my boys”, the researcher smiled back and replied; “it’s an amazing experience but God will surely win.”

She invited the officer who was involved in the exchange with the inmate to hear her story. “I told him he is not good to be part of the project because of his temper”, she exclaimed. Hearing that from an officer was disheartening and unfortunate. She was cautioned by the counselor not to make such utterances again. The inmate was also invited to the counselor’s office. Upon his entry the researcher hugged him and whispered in his ears, “Jesus loves you”. The participant’s face beamed with smile. The counselor apologized to him and told him to re-join the program. He was encouraged to continue the hard work and maintain the zeal to turn his life around. He accepted to take his role in the project and promised to work even harder because acting is his dream.

The researcher and the officers agreed to rehearse for two extra days, thus 20th and 23rd March, 2015. This decision was to allow the researcher conclude the rehearsals and prepare the participants for the final performance. The participants were poised to preach to the world the benefits of the death of Christ through drama.

Invitation letters were sent to Christian organizations, Ministers of God, churches, other stakeholders and parents of the inmates to attend the event. The victims who had been offended by the actions of the young inmates prior to incarceration were also invited. The main event was scheduled to take place on 25th March, 2015 at the SCC Hall.

Parents of inmates, staff of the Senior Correctional Center, representatives from the Ghana Prison Service and Social Welfare, Christian organizations, churches, Ministers of God, and the inmates of the Senior Correctional Center converged at the auditorium to worship God together. The Easter service themed “Benefits of the Cross” started at exactly 9:00 am. The occasion began with an opening prayer. The dignitaries and invited guest were introduced after prayer and was followed by a period of worship where the entire gathering sang songs of worship to God. It was a spirit-filled atmosphere. We also danced to beautiful gospel songs. The researcher was invited to tell the guests and the people present at the auditorium the purpose of the gathering and officially welcomed them to the event. Various inmates took turns to read Bible passages to the invited guests and the officers. It was an amazing encounter with the Holy Spirit. The service was climaxed with the performance by the participants. The performance created a mixed moment of spirituality and emotions as parents went on their knees in tears prayerfully to thank God for the involvement of their supposed “rascal” children in the Christ-centered program.

3.4 Conclusion

From the above discussion it is emphatic that the young inmates cannot be treated and taken through the same rehabilitation process like the adult prisoner. The young inmates embraced the collaborative process of gospel presentation and the process of change through the art because it is something they love to do. The long periods of

reciting and studying the script gave them a deeper understanding of the indirect message in the story. Even non-Christians enjoyed the process. The process improved their teamwork effort and reduced the level of verbal mistrust among these young inmates. Though impact was not immediate, there were testimonies from the officers that some of the participants had entirely changed since joining the program.

CHAPTER FOUR

INTERPRETATION AND ANALYSIS OF DATA

4.1 Introduction

This chapter presents the empirical data and findings from the field as given by juvenile inmate participants and released inmate respondents during detailed intimate informal conversations. Following from Michael Murray's structure of narrative analysis,⁶⁵ the inmates' stories are presented to establish their lives before incarceration, what happened prior to their incarceration and how they ended up in the correctional facility. The lived experiences of the inmates are storied with prominence on their "words" and points of view.

Also interviews with legal practitioners, counselors, pastors, parents and other stakeholders are discussed in this chapter. These findings are presented in relations to the research questions and objectives of the study.

4.2 Causes of Participants Arrest (see appendix II)

The chart (refer to page 1) describes the offenses committed by the participants who took part in the study. Majority of the young offenders representing 47%, thus 14 people out of the 30 committed offenses relating to unlawful entry. When they were further probed, some of them confessed that stealing was the only option they had since their parents or relatives were not available to provide for them. Others also said that their peers introduced them to stealing as their means of survival and were influenced to take part in the act.

⁶⁵Michael Murray, "Levels of Narrative Analysis in Health Psychology." *Journal of Health Psychology* 5, no. 3 (2000): 339.

One (1) participant (3%) had been charged with manslaughter. Narrating his situation, he disclosed that he was part of a gang in Swedru, who normally walked on the street every evening. He confessed that they usually engaged other groups in brawls and were seen as a notorious gang in their community. He narrated that he hit a young man's head with a stone during a brawl and the young man was reported dead the following morning. He was then arrested and sentenced to a three-year term at the Senior Correctional Center, Accra. Asked about his parents, he said that he was brought up by a single unemployed mother who could barely provide for his basic needs.

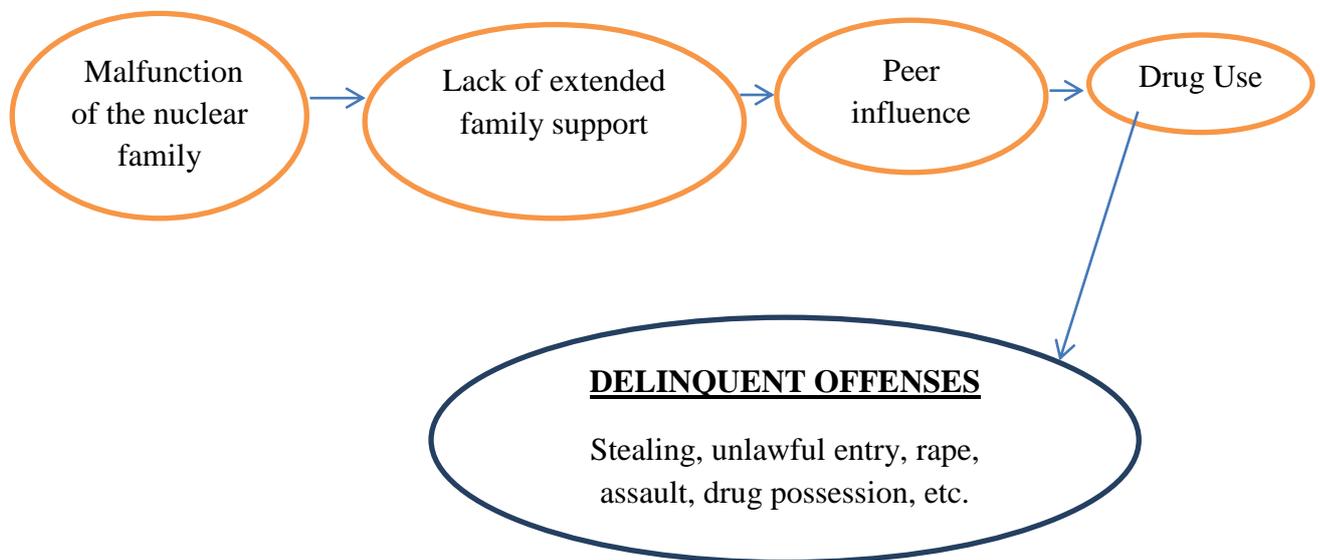
Three (3) participants (10%) were also serving terms between two (2) and three (3) years for rape. One of them said that the lady involved was his legitimate girlfriend. The participant who was eighteen (18) years at the time of the study claimed that his 'girlfriend' was sixteen (16) years at the time of his arrest and they both agreed to have sex. He recounted that the girl got pregnant and that got her parents involved in their relationship. He further said that the girlfriend's parents got the police involved because the girl was below eighteen (18) and was still in school. He bemoaned that he was charged with rape; and also because the parents were bitter and believed that he (participant) had destroyed the life of their daughter. The other two participants who were fourteen (14) and fifteen (15) years old explained that their friends introduced them to the act. They told the researcher that their first engagement in a sexual act was that which ended them at the correctional center. They further said that, though they had their parents around to take care of their basic needs, they never got the opportunity to discuss their personal problems with them. They cried that they needed their parents as their friends and not financiers but they were never available and that led to their friendship with the peers they committed the crime with.

The researcher also discovered that seven (7) participants who represented 23% were serving terms for drug possession. When questioned, they explained that they needed money to support the upkeep of their families since their parents were poor hence the sale of marijuana (wee). They confessed that they had previously engaged in acts like robbery, pick-pocketing and phone snatching which were engineered by their superiors. They admitted their wrong doing and sought another chance to right their wrongs.

The final group had been brought to the correctional center for assault related offenses. They were largely involved in street brawl that resulted in serious injuries to their opponents. The five (17%) had also previously engaged in drug use and other social vices.

4.3 Reasons Why Participants Engaged in Delinquent Acts

Five (5) main themes surfaced as situations which informed my participants' involvement in juvenile delinquency. These themes include deviant peer association, the malfunctioning of the nuclear family, inadequate support from the extended family, and poverty. In relation to relevant theories and literature on juvenile delinquency, the themes are discussed on the next page.



The diagram above is an extract deduced from the data collected during the researcher's interview with the young offenders with regards to the circumstances that led to their involvement in various crimes.

The diagram suggests that the young offenders' engagement in delinquency emanated from the malfunctioning of the nuclear family. Most of them suggested that their parents were not available to take care of them and their basic needs. Those who stayed with other family members were also maltreated. These instances forced them to find solace on the street which led them to friends who provided some of the basic needs they needed. This paved the way to their criminal or delinquent acts.

Some participants indicated that neither their parents nor extended family members were available to provide their basic needs. Their peers were therefore their only means of survival. Nonetheless, some of these peers who supported them already engaged in delinquent activities. The participants were therefore gradually influenced to engage in these activities which ultimately got them arrested.

The subsequent pages detail the diagram, its impact on child development and delinquency, and the reversal effect on the country.

4.3.1 Malfunctioning of the Nuclear Family

Malfunctioning of the nuclear family emerged as one of the situations that contributed to the participant's involvement in crime. Conditions that emerged under this situation include inadequate support from parents, lack of parental supervision and maltreatment.

Unlike many teens that are provided food, clothes, education, health, food, shelter, education, financial, health, emotional, moral and psychological support from parents

and guardians, majority of the participants were not privileged to receive these from parents or guardians. This situation is clearly depicted in all the narratives that have been presented in the previous chapter. Emmanuel did not know his biological parents and lived with an almost blind grandmother who was above seventy years. The weak, sick and old grandmother could not afford Emmanuel's education, meal, clothes, and even proper shelter. He therefore became a victim and fell prey to a young man who was already involved in robbery and other social vices. Because of the care, love and support the young man showed Emmanuel, he (deviant) coerced Emmanuel into his social vices and it was through these acts that Emmanuel was arrested. At the age of twelve (12) Emmanuel was still in the intensive phase of forming his identity and understood little about social morality. Also, his intention to succumb to the influence of the young man to steal was the only option he had to take care of the responsibilities he did not get from his parents or guardian. Mawuli's father was also not available to give him (Mawuli) the support he needed and that largely resulted in his delinquency.

It is evident that the participants were cognitively mindful of the circumstance which pushed them into delinquency and inadequate support from their parents played a vital role. In relation to the literature, the above finding is in line with the propositions of the Hirschi's social bond theory which suggests that when adolescents are deprived of love and support from their primary care givers, their chances of getting into delinquency becomes high. It must be noted most of the participants had parents who were languishing in poverty and therefore had to always stay out and find food to feed the children. In their narratives, poverty seemed to be the reason why their parents were not there to give them the warmth they needed. In one breathe the participants

understood the reasons for their parents absence and in another they blamed their parents for their current predicament.

Commotion's parents could afford him education, food, shelter, warmth and love but they were negligent in their supervisory roles. From his narrative, his parents were identified as relaxed as far as the daily supervision of their son was concerned. They paid little or no attention to the friends and activities Commotion engaged in. They were therefore not privy to what their child was becoming. Commotion mentioned in his story that he had to stay with his friends during his final examinations without the parents knowing exactly where Commotion was, and the kind of friends he was staying with. His parents did not monitor him to know the exact life he (Commotion) was living. Laxity in supervision therefore gave him the room to accept and adopt the negative influence such as truancy and internet fraud from his peers. Therefore pulling the knife on his mother was an act of low self-control which was the result of poor supervision. Commotion's story conforms to Hay's findings which suggest a negative relationship between parental supervision and delinquency.

4.3.2 Parental/Guardian Maltreatment

Parental or guardian maltreatment is another theme which surfaced in the study. This has to do with the bad treatment Mawuli received from his stepmother which pushed him to move onto the streets. Mawuli claimed that his stepmother refused him food, education and many more which made the house uninhabitable for him and this informed his decision to move out of the house. In relation to literature, the above finding connects with Regoli and Hewitt's propositions of the differential oppression theory which holds that delinquency is an adoptive reaction by children who are exposed to parental maltreatment and oppression. It can therefore be assumed that

Mawuli's decision to move out of the house was a strategy he used to avert the maltreatment from his stepmother.

4.3.3 Inadequate Extended Family Support

The Ghanaian society is celebrated to be a society that lives in togetherness and also composed of extended families which are known to cater for the shortcomings of the nuclear family.⁶⁶ There is therefore an expectation that when children are in need and the nuclear family is not in a position to support, the extended family should provide the assistance the children need. Nonetheless, majority of the participant barely knew any member of their extended family. The few participants who knew people outside their nuclear family confessed that they received help from uncles and aunts at certain points but their support stopped at a certain point.

Although Emmanuel received support from his seventy year old grandmother, it was insufficient. His relatives from the extended family also failed to support him, though they knew he had been neglected by his biological parents. He (Emmanuel) therefore became a prey to the young man who used him as a decoy for robbery and was later arrested. Abotchie has written extensively addressing that taking care of children is a collective responsibility of both extended and nuclear family and to a larger extent the entire society.⁶⁷ But with the inception of social change which has altered the economic, political, educational and other aspects of the society, the roles that were assumed by the extended family and the society at large have reduced.⁶⁸ This has resulted in individuals paying much attention to the needs of the nuclear family and less to the extended family.

⁶⁶Christopher Abotchie, "Structure of Traditional Ghanaian Societies," *Accra, Ghana: Hand Publications Ltd* (2008), 13.

⁶⁷Abotchie, "Structure of Traditional Ghanaian Societies," 21.

⁶⁸Abotchie, "Structure of Traditional Ghanaian Societies," 25.

4.3.4 Peer influence and drug Use

Another theme which emerged during the participant's narrative was the relationship that exists between peer influence and substance use and delinquency. The young participants explained that peers initiated them into drug use which weakened their sense of judgment and eventually led to their involvement in other social vices. In most of their narratives they mentioned that they were initially introduced to drugs before they graduated to other forms of crime like armed robbery. This is therefore an indication that the friends the young inmates encountered resulted in their involvement in various criminal activities and in their statements they also were of the opinion that if they had not met those friends, they would not have engaged in crime. The participants presented their peers as the bad people who influenced their lives negatively which resulted in their arrest. At the early stage of Mawuli's life, he encountered drugs which affected his view and judgment on the public morality and this in the end led to his involvement in delinquent acts. When he was introduced to armed robbery his peers advised him that without the use of drugs (marijuana) he could not be successful in the robbery operations. His stay with his peers therefore led him take part in various delinquent acts by resorting to drug use. The drugs boosted the performance and energy of the inmates to commit various social vices.

The participants claimed innocence by blaming their deviant peers as having introduced them to marijuana to boost their energy and performance. This supports the assertion that the relationship between substance use and delinquency is reciprocal.⁶⁹ Moreover, the finding above is in line with the differential association theory which suggests that, when adolescents come into contact with deviant peers, it increases their propensity of mimicking their deviant acts.

⁶⁹ Brent, "The Effect of Religion on Adolescent Delinquency Revisited," 447.

4.4 Crime as a means of survival

It was also discovered from some of the narratives by the participants that their acts of delinquency was only a means of survival. Their narratives suggested that, the offences which they committed were a means to an end. Because the young participants were living without the support of any family member, the delinquent act was the only means they became preoccupied with as an alternative livelihood. This was a common phrase in almost all the narratives and this thought indicated how the participants made sense out of their delinquent behavior.

Mawuli in his narrative indicated that, he got tired of the maltreatment from his stepmother and needed to survive and the delinquent peers he met were the only people who readily availed themselves to support him. They fed him, clothed him and even gave him money. He therefore saw them as his only chance of survival.

Emmanuel on the other hand who was very young had no choice from the onset considering his living condition. The twenty-nine (29) year old societal deviant he met while growing served as his family and depended on him for his needs. It was therefore incumbent on Emmanuel to respect and obey him. Emmanuel was therefore used as a decoy for robbery not because he knew he was stealing but because he thought that was how his guardian earned his living and needed to support him.

4.5 Treatment Programmes at the Correctional Center

The subject of inmates' reformation is a controversial one. Over the years there has been a constant debate over the effectiveness of the treatment programs at the various correctional facilities and prisons in Ghana.

The Senior Correctional Center, formerly called the Ghana Borstal Institute was established on 18th May, 1947 as a juvenile institution with the aim of training and

correcting the bad behavior of juvenile offenders. With the motto, “I SHALL RISE AGAIN”, the facility was under the leadership and control of the Department of Social Welfare until 1958 when the Ghana Prison Service took over its management. When the name was changed in 2003, under the Juvenile Justice Act (Act 653), it was handed a wider operational functions. The center’s aim is to reform, rehabilitate and reintegrate young offenders successfully into the society.

To accomplish this mission, various treatments and training programmes are offered at the Senior Correctional Center. These include religion, guidance and counseling, vocational and technical training, and formal education. Unfortunately, the correctional facility has struggles to live up to the aim for which it was established. This conclusion is drawn taking into consideration the rate of recidivism among juvenile offenders recorded over the years.

4.5.1 Guidance and Counseling

Guidance and counseling dates back to 250 BC, where the early Egyptians were concerned about their young ones and therefore guided and nurtured them to maximize their potential. Also, the early Greek communities tried to train and develop their people to become useful tools for development. Additionally, the ancient Rome parents served as role models for their children and encouraged them to choose occupations that will enhance the full development of their potentials to benefit both the society and their household.⁷⁰ Today, counseling is used in various educational institutions to help students deal with personal issues. It also provides assessments of students with behavioral problems and coordinates with teachers to address these

⁷⁰A. I. Taylor and D. K. Buku, "Basics in Guidance and Counseling," (Paper Presented at University of Education, Winneba, 2006), 6.

problems. It is also used in correctional facilities, prisons and other corporate institutions to solve organizational and individual problems.

Guidance is a systematic professional process of helping the individual through educative and interpretative procedure to gain a better understanding of his/her own characteristics and potentialities and to relate him/herself more satisfactorily to social requirements and opportunities.⁷¹ “Guidance is a program designed to help individuals make diligent and useful decisions of life and to relate well with people.”⁷²

These assertions by the various writers are applicable to incarcerated individuals who are usually at war with themselves owing to a damaged self-esteem. Guidance and counseling is a major treatment program at the Senior Correctional Center. Most of the young inmates have had less supervision prior to their arrest, some come from broken homes, poverty stricken backgrounds and therefore have low self-esteem, which makes them insecure and at war with themselves as well as with their respective societies.

Pietrofesa, Hoffman and Spletsee counseling as a relationship between a professionally trained and competent counselor and an individual seeking help in gaining greater self-understanding to improve his decision making, behaviour changing skills for problem solving solution and for developmental growth.⁷³ The Ghana Prison Service has therefore created a special Counseling Unit at the Senior Correctional Center, which has employed the services of professional counselors to

⁷¹Aba-Afari, Sarah, "Investigation into guidance and counseling programmes in the Ghanaian prisons: a case study of Kumasi central prison," PhD diss., School of Graduate Studies, Kwame Nkrumah University of Science and Technology, Kumasi, 2011, 15.

⁷²Taylor and Buku. "Basics in Guidance and Counseling." 12.

⁷³Pietrofesa, John Joseph, Alan J. Hoffman, and Howard Henry Splete, *Counseling: An introduction*. Houghton Mifflin Harcourt (HMH), 1984, 14.

adequately and appropriately meet the emotional and psychological needs of the young offenders.

Makinde asserts that counseling is concerned with the feelings, attitudes and emotional dispositions of the individual about himself/herself and the situation facing him/her leading to modification of one's behaviour in the environment. Speaking to the counselor at the Senior Correctional Center, she emphasized that most of the young prisoners have not learnt moral values or lived with any strict norms because of the self-training they had, largely on the streets where they lived most of their lives prior to incarceration. They therefore administer programs that heal inmates' emotional and psychological pains and further provide them with skills that will enable them to lead crime-free lives when they are released. The programs aim at providing the young offenders with drug abuse treatment, anger management, and other life skills and habits that will replace the sense of hopelessness they usually inhabit.

It was however discovered that, though the institution has a counseling unit, it lacked trained and qualified counselors to run the department efficiently at the Senior Correctional Center. The increasing number of inmates at the center does not match up to the few counselors administering the process on the young inmates. This therefore renders the inmates rehabilitation ineffective and has resulted in the high rate of recidivism.

4.5.2 Technical and Vocational Training and Formal Education

Vocational and technical training programs have been instituted at the Senior Correctional Center to teach inmates skills needed for specific jobs and industries. The overall goal of vocational training is to reduce re-offending among inmates' when they join the mainstream society. The skill and vocational training will help the young

offenders to find jobs and begin start-ups following their release from prison. The counselor of the facility expressed that the vocational and technical training programs keep the inmates' busy, thereby reducing the chaos that might erupt resulting from idleness among inmates.

She also included that the skills they learn assist in the day to day operations of the facility. She explained that the young inmates assist in maintenance works such as electrical faults, and minor carpentry works at the center.

Branches of the vocational and technical training programme established at the center include ceramics, auto electrical repairs, auto mechanic, bead making, tailoring and metal works. Again it was discovered that, although the programs exist, the logistics and personnel available for the proper implementation of the program for it to achieve its prime motive were in short supply. This situation has rendered the vocational and technical training program at the center ineffective.

The facility also has a structure in place that caters for young brilliant kids who enter the center. Some of the participants and inmates had gone through Junior High School but could not complete before they entered the center and are therefore given the chance to complete and write the Basic Education Certificate Examination. Those who excel are supported by various organizations to further their education at the Senior High School when they are released.

4.6 Religiosity at the Center

A major theme that emerged during the narration of the lived life experiences of the participants was religiosity and morality. In the narratives of the young inmates, they confessed that their arrest and term at the correctional center served as a transitory stage in their lives. They believed that God had seen the bad tract which they were

advancing and wanted to give them a better option, hence their arrest and conviction to the correctional facility.

Majority of the participants could associate with at least a religious group. Eighteen (18) representing sixty (60%) of them claimed to be Christians, nine (9) representing thirty (30%) associated with Islam, and three (3) who represents ten (10%) of the participants could not associate with any religion because their parents did not introduce them to any, especially those who had never met or lost both parents. (see appendix II)

Many of them mentioned an experience with God in several aspects of their stories and added that their encounter with God is helping them to lead a more fulfilling life. Mawuli stated in his narrative that, “God had a better plan for me so he arrested me from my mess and kept me in prison for me to work on an appropriate future that will glorify His (God) name.” He came to the understanding that his conviction was allowed by God as a way of preventing him from extreme crime. This reveals that the young inmates are mindful that their actions flouted public morality and the will of God. They were therefore satisfied with their arrest since they were living against the laws of God. This can be tied to Benda and Corwyn’s assertion that there is an indirect link between crime and religiosity. That is because religiosity was not one of the antecedent factors which made the participants to become involved in delinquency.

Some of the participants also indicated in their narratives that feel guilty about the actions that led to their arrest. Those who are serving various terms at the center for stealing described their actions as “illegitimate means of acquiring wealth”. They admitted that using dubious means to acquire wealth was bad and could not use any of

the stolen wealth substantially. A participant said, “easy come easy go”, implying that wealth acquired without work can be lost easily. They embraced the idea of working to earn wealth or money and believed that money that is earned is well spent. Mystic, a participant ended his narration stating that, “I pray to God to touch the heart of the people offended to forgive me because I totally regret my actions and know that they were wrong”. He sounded apologetic and prayed to God for forgiveness.

4.7 Factors Hindering the Effectiveness of Rehabilitation in Juvenile Correctional Centers

i. Lack of needs-based approach

The strategic policies that recognize correctional services in the juvenile centers and also outline societal responsibility are inadequately implemented. Some of these policies do not also meet the needs of these young offenders thereby making their application ineffective. If the correctional facility’s environment is not conducive for mental growth and social development for offenders, there is a chance for the young offenders to reoffend when they are released. Recidivism therefore increases and the safety of the community may be at risk when they are released because there is no needs-based treatment for the young offenders. Needs to be considered in drafting a treatment program for young offenders include educational, psychological, spiritual and physical. Treatment programs are to ensure that offenders are safe, secured and treated with dignity.

ii. Lack of professionalism among officers

The rehabilitative process could also be daunted by officers who lack professionalism. Some of the officers pass offensive comments at the inmates. This results in tension between the prison officers and the inmates. Inmates therefore respond to such

unprofessionalism with disrespect and unwillingness to listen to instructions from officers.

iii. **Lack of support (financial and logistics)**

The various correctional and detention facilities in Ghana lack adequate financial resources and logistics to facilitate successful rehabilitation for young offenders. The government's resource allocation to this sector is inadequate and most of the organizations are not interested in sponsoring or supporting projects regarding criminals. There is always a question of mental stability and the effectiveness of existing treatment programs. This situation deters organizations from supporting projects regarding young offenders.

iv. **Lack of qualified professionals**

Psychologically, young offenders in prison without rehabilitation do not serve any purpose, as they are likely to engage in further predatory acts. The juvenile detention and correctional facilities lack qualified professionals (facilitators, social workers, and psychologists) to effect change in the lives of the young inmates. Rehabilitation is beyond assigning prisoners to vocational and technical training programs but deals with the childhood trauma of the young offender.

iv. **Lack of Civic Education**

Public education on young offenders and their rehabilitation is low in Ghana. The National Commission on Civic Education (NCCE) has not been pragmatic in educating the public on juvenile justice system so the concept is foreign to many Ghanaians. This has resulted in citizens receiving released inmates with hostility and rejection. The resultant effect of the lack of civic education therefore is the alarming rate of recidivism among juvenile offenders in Ghana.

v. **Lack of Family Support**

Mostly, families of the young offenders neglect them while they serve their terms in the correctional facilities. The family is pertinent in the rehabilitation process of the young offenders because they are the offender's first social unit. The families involvement in rehabilitation makes the offender feel loved and have a sense of belonging. They are therefore encouraged to change and leave appropriate lives knowing they have a home and a family to go to when they are released.

4.8 The Role of Christianity and the Gospel in Rehabilitation

Evidence suggests that the church's involvement in rehabilitation and crime control can lower the risks of a broad range of delinquent behaviors, including both minor and major forms of criminal behaviour. History makes us understand that the prison system was built on a moral vision of the human person and society, combining spiritual renewal with punishment and correction.⁷⁴ But along the way this vision dwindled because our society seems to prefer punishment to rehabilitation and retribution (vengeance) to restitution, thereby indicating a failure to successfully reintegrate prisoners into the society.

The evidence of sexual and physical abuse among inmates in various correctional centers in Ghana and sometimes by prison officers, the absence of proper educational and skill training opportunities and treatment programs at the various prisons and correctional facilities indicates the neglect of the original vision of the prison and the situation has largely contributed to the alarming rate of recidivism.

Jesus Christ taught Christians to pray for justice and mercy. This is expressed in Mathew 6:10, when Jesus taught his disciples 'The Lord's Prayer'. He said they

⁷⁴A. David Green, "Penal optimism and second chances: The legacies of American Protestantism and the prospects for penal reform," *Punishment & Society* 15, no. 2 (2013): 130.

should pray "Thy kingdom come, thy will be done, on earth as it is in heaven." Christians also recognize in the prayer that they are guilty of sin and that they are forgiven. This is expressed in Matthew 6:12, when Jesus further taught his disciples to say in their prayer: "Forgive us our trespasses as we forgive those who trespass against us." The Lord's Prayer, therefore, recognizes the failures and offenses of human beings, and acknowledges his dependence on God's love and mercy.

The Christian faith can therefore help the nation to go beyond the current debate on crime prevention, and produce a deeper understanding of how to reject crime, help heal its victims and pursue the common good of the entire society.

The Old Testament provides the church with a rich tradition that demonstrates both God's justice and mercy and puts the church in great stead to fight crime, delinquency and violence through the preaching of the Word of God. God gave the Ten Commandments to the Israelites and it contained basic rules for living; they also formed their own laws from it in a covenant relationship with God. In the law, punishment was required for wrong doing, restitution was demanded and relationships were restored (Isaiah 57). But the Lord never abandoned his people despite their sins. And in times of trouble, victims relied on God's love and mercy, and then on each other to find comfort and support. Just as God never abandon us, so are we also to keep our love covenant with one another. We were all sinners who have been saved by the blood of Jesus, and our response to sin and failure should not be abandonment and despair, but rather justice, repentance, and reparation. This is the only way societal deviants and criminals can be healed of crime and successfully fit into the society.

The parable Prodigal Son in the New Testament shows God's love for us and models how we should love one another. In spite of the rich man's son's irresponsible life and

wasting of his inheritance, his father celebrated his return home, recognizing his son's remorsefulness. Prison inmates should therefore be welcomed and celebrated when they are released, not resented, rejected and stigmatized. Just as Christ never gives up on us on our path to salvation, Christians should also not give up on people convicted of crime for various offences.

The Catholic bishops notify that;

A compassionate community and a loving God seek accountability and correction but not suffering for its own sake. Punishment must have a constructive and redemptive purpose. Today these traditional teachings still shape our understanding of punishment. We begin with a belief in the existence of a natural moral law that resides within the hearts of individuals and within the life of the community. This moral code is common to all peoples and is never fully excused by external circumstances. All are born with free will that must be nurtured and informed by spiritual, intellectual, emotional, and physical disciplines and by the community. Although not everyone has the same ability to exercise free will, each person is responsible for and will be judged by his or her actions according to the potential that has been given to him or her. We believe that it is God who ultimately judges a person's motivation, intention, and the forces that shaped that person's actions.⁷⁵

The church seems distanced from the justice system and the reformation of prisoners (treatment programs) and/or restorative justice is an unfamiliar theory to the church, but there are many evidences in the Bible that suggest that Christianity should be at the forefront because of what Jesus Christ stands for.

Every human being was created in the image and likeness of God and has a sacred dignity, value, and worth disregarding any human characteristics. This suggests that both the aggrieved and the societal deviant possess a dignity, value and worth that must be recognized and defended. Any justice system must therefore provide the necessities that enable inmates to live in dignity. Basic needs such as food, clothing,

⁷⁵US Catholic Bishops, "Responsibility, Rehabilitation, and Restoration: A Catholic Perspective on Crime and Criminal Justice," (paper presented at United States Conference of Catholic Bishops, 2000), 8.

shelter, personal safety, timely medical care, education, and adequate conditions of human dignity must be readily available. Offenders must therefore have the help of the church (Christians) in recovering their dignity. Christians are called to stand with offenders in their hurt and in their search for healing and genuine justice.

The Christian belief indicates that every person has both rights and responsibilities. Each person therefore bears the consequences of his actions and inaction. We have responsibilities to ourselves, to our families, and to the broader community. Galatians 6:5-7 says;

Each of you must take responsibility for doing the creative best you can with your own life. Be very sure now, you who have been trained to a self-sufficient maturity, that you enter into a generous common life with those who have trained you, sharing all the good things that you have and experienced. Don't be misled: No one makes a fool of God. What a person plants, he will harvest. The person who plants selfishness, ignoring the needs of others - ignoring God! (NIV)

Every individual also has the right to life and the things that make life worth living such as faith and family, food and shelter, housing and health care, education and safety. Crime and treatments (corrections) are at the intersection of rights and responsibilities. Those who commit crimes violate the rights of others and disregard their responsibilities. But the test for the rest of us is whether we will exercise our responsibility to hold the offender accountable without violating his or her basic rights. Even offenders should be treated with respect for their rights.⁷⁶

The universal body of believers is called the family of God. When we receive God's Spirit at salvation, we are adopted into his family. "God decided in advance to adopt us into his own family by bringing us to himself through Jesus Christ. This is what he wanted to do, and it gave him great pleasure" (Ephesians 1:5, NIV).

⁷⁶US Catholic Bishops, "Responsibility, Rehabilitation, and Restoration," 8.

The Bible records Jesus giving the disciples the Great Commission. In Matthew

28:18-20 where Jesus tells the disciples:

All authority in heaven and on earth has been given to me. Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age.
(NIV)

The Great Commission is for all believers and it is a command by Jesus Christ to all who belong to His family. Jesus is not content with the number of believers He has and therefore commands the existing believers to expand His family by reaching out to the entire world which includes the prison. God is in the process of adopting every individual and the process can only be complete through present believers. Jesus said, “It is not the healthy who need a doctor, but the sick. I have not come to call the righteous, but sinners” (Mark 2:17, NIV). This implies that the young people who have been convicted of various crimes are prominent in Jesus’ ministry and Christians are supposed to heal them of their sins and draw them into the family of believers. In this instance, if we do not share the gospel, it can be said that we are negligent to our duties as Christians.

Christians are commanded to see Jesus in the face of everyone, including offenders. “But I want you to realize that the head of every man is Christ, and the head of the woman is man, and the head of Christ is God” (1 Corinthians 11:13, NIV). Through the lens of solidarity, those who commit various offenses should not be neglected but rather seen as members of one human family. Solidarity calls Christians to insist on responsibility and seek alternatives that do not simply punish, but rehabilitate, heal, and restore.⁷⁷

⁷⁷Jon Sobrino and Juan Hernandez Pico, *Theology of Christian solidarity* (London: Orbis Books, 1985), 13.

4.9 Juvenile Offender, Drama and the Gospel

Recent years have seen a number of interventions and alternatives to juvenile offenders' rehabilitation discussed by various sociologists, criminologist, the church and other stakeholders. Despite the numerous literature on this subject, the possibility of drama or arts as a treatment has escaped many in Ghana including researchers and the church. A major objective of this work was to test the most effective way of employing the Gospel of Christ as a major rehabilitation program at juvenile detention centers in Ghana.

The study attempts to establish the nature of drama in teaching young offenders the Word of God by considering the best method of its application and the changes it can bring in the lives of the offenders. The project considered how best drama can effectively function as an evangelism and life changing tool, including the types of offending areas it can tackle.

Drama is yet to receive the same amount of prominence given to other prison treatments in juvenile institutions. Those who write about the Ghana juvenile justice system, rehabilitation and alternative measures have failed to acknowledge the existence of drama and other art forms as potent tools for rehabilitation, let alone any benefits it may have. Similarly, literature pertaining to theatre practice have neglected the considerable amount to work drama can do in prisons, especially juvenile detention centers.

Drama is a vital means by which ex-prisoners and ex-offenders can develop their skills, creativity and self-esteem and thereby develop a new life in which offending is not a part.⁷⁸ Through analyzing established methods and studying the work of leading ministries in the juvenile correctional and detention facilities, the researcher began to assess the approaches that will best serve the message of Christ and successfully reform the young offenders. Drama was therefore tested as the medium of carrying the Word of God to these young inmates.

While drama is generally viewed as a leisure activity in the Ghanaian society; it can be employed as a serious part of the prison rehabilitation process, especially for juvenile offenders. Young offenders express a natural tendency for artistic and creative endeavors. They will love act, rap, sing and dance. All of these factors combined make juvenile correctional facilities and detention centers a valuable experimental setting for the administration of drama therapy.

The project sought to employ theatre and drama techniques to teach the word of God. Drama was also to promote self-awareness and empower the young offenders with the skills and confidence necessary to change anti-social behaviours.

Throughout the two and half months of rehearsal with the inmate participants, they stayed excited and were always ready to impress the researcher. A participant mentioned that they will always want to “do this”, meaning they enjoyed the process. It did not feel like a strict chastisement with the word of God but rather an effective, responsive and efficient process of teaching the young offenders the word of God. The thorough rehearsals and discussions gave the inmates the chance to practically experience and play the roles of individuals represented in the Bible which made it

⁷⁸Nancy Loucks, Nugent, and Brieger, “The Arts and Prisoners: Experiences of Creative Rehabilitation.” *The Howard Journal of Criminal Justice* 50, no. 4 (2011): 360.

easy for them to relate. The inmates unreservedly expressed themselves during discussions and the drama procedure. This process boosted their confidence and eliminated the fear of communicating to other inmates or officers, thinking they will be used against them. The participants became a family and shared experiences.

The invited guests especially the Christian organizations applauded the event and endorsed it as an effective way of preaching the Gospel to the young offenders. An executive member of the Legon Interdenominational Church approached the researcher and congratulated him, after which she called for a partnership to share the Gospel at youth dominated societies through drama. Ivy Drafor, the Dean of students of the Methodist University also endorsed the project and said, “Gentleman, this is ministry and I am impressed. I know it was difficult but this is your calling and this is the best way you can teach these young offenders the way to Christ. God bless you.” Her complement suggested the impact the project had on the audience. A parent who cried throughout the performance also approached the researcher and asked “how did you do it?” The researcher laughed and replied “it is by grace.” She confessed that the inmates’ performance made her realize the importance of the death of Christ. She added, “This was a great encounter with Jesus.” He told the people at the auditorium that He has met Jesus in a special way through the project. The participant who played the role of Jesus Christ confessed his sins and accepted Christ just after the drama. He mentioned that, “this is not drama but a spiritual exercise.”

Amazingly all the invited guests had one question on their minds—“when is this happening again?” The counselor of the Senior Correctional Center suggested that a drama group should be formed to occasionally perform at the center’s functions. She

also announced the institution of the “Benefits of the Cross” as a yearly event that will be held at the center.

The researcher after the project visited the center to find out how the participants were responding to the process. The officers testified that majority of the participant were responding to change and their countenance were stable. The entire process was an exciting experience which looked promising and effective for the rehabilitation of young offenders in Ghana. Drama also proved to be a major tool for spreading the word of God, especially to the youth.

4.10 Conclusion

Children and youth form a larger portion of the Ghanaian population. The recent statistics of delinquency and crime among juveniles suggests that the adult to children ratio has tended to impact negatively on the wellbeing of children and youth in the country with the gradual collapse of the extended family system resulting in child poverty which is reflected among other things in the 30%-35% of children of school going age who are out of school.

Though several government interventions have been introduced to remedy the situation, they seem not to be working effectively. The introduction of the Gospel of Christ through drama seemed to achieve a feat after its brief spell with the inmates and promises to be a major baseline of rehabilitation in Ghana. Suggestively, it can be ascertained that rehabilitative measures built on the word of God and strategically applied are effective and efficient in reforming juvenile inmates. The church therefore needs to rethink about their approach to tackling juvenile delinquency and violence in Ghana.

CHAPTER FIVE

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

5.1 Introduction

This is the final chapter of the study and it provides a summary of the entire research. It also captures the conclusion of the study based on the findings and makes recommendations for the reformation of juvenile offenders in correctional facilities and their reintegration into the mainstream society based on Christian values and principles.

5.2 Summary of Key Findings

This study set out to assess ministry in juvenile prisons and also investigate the role of ministry or Christianity in the reformation and reintegration of juvenile offenders in Ghana. The study looked at the general concept of juvenile delinquency. The purpose was to analyze some of the scholarly definitions by individual scholars and institutions that operate within the juvenile justice system. It was also to discuss juvenile justice as defined by the Juvenile Justice Act of Ghana and also establish a working definition for this study. For the purpose of this study the definition which largely is concerned with the activities of the child below eighteen years that violates or contradict the laws of a country, was extended to include all activities of a child that contradicts the laws of God.

The study also examined the contribution of the nuclear family system to delinquency in Ghana. It was realized that the extended family system which was the traditional family system in Ghana in the early years allowed children to receive attention and support from an entire community who might belong to the same family. Children were catered for by other relatives other than their biological parents. This implies the

responsibility of child development was shared among the entire extended family. With the emergence of modernization, the nuclear family system has gained prominence. This system allows parents to be responsible for only their biological (immediate) children.

The long absence of working parents due to their busy schedule and attempt to meet up with their financial responsibilities hinders parents' ability to spend quality time with their kids. There is therefore the difficulty of providing adequate supervision for their children. Parental supervision affects the ways in which children regard both themselves and others. Parents who fail to provide consistent guidance or supervision deprive their children of opportunities to gain approval by choosing to behave in accordance with parental rules. If parents treat their children with disregard, the children are likely to regard themselves as worthless of care and may come to believe that the way they are treated is how they should treat others. Children under this bracket usually develop low self-esteem which is a fundamental factor in child delinquency.

It was also discovered that single-parents households and broken homes produce most of these delinquents. Children learn how to become adults by association with parents of their own sex. The research found that boys raised without a resident father are deprived of the relationship necessary for appropriate development. Due to this, children are said to overreact by asserting masculinity through delinquent behaviour. Reports therefore suggest that typical male delinquents lack the guidance of a father.

Poverty was also discovered as a major reason why children engage in delinquent behaviours. The study showed that there is a relationship between poverty and juvenile delinquency. It was discovered that children who live in poverty are less

likely to attend school or participate in activities that fend them off the street. Their parents are also often uneducated and unable to guide them. They are more likely to spend more time roaming the streets of their communities, which creates opportunities for them to commit crime or associate with criminals. The study also revealed that children from poverty stricken families who are arrested for various criminal offenses are more likely to be convicted and incarcerated.

The study further discovered that the treatment programs available at the Senior Correctional Center did not have any positive impact on the incarcerated young offenders. Most of the programs have no empirical basis and are implemented based on the officers' discretion. It was discovered that most of the officers had no special training in reformation programs. Vocational and technical training for the young offenders at the center also lack the basic tools and logistics that could offer effective and adequate training.

The study further looked at ministry in juvenile prisons and Ghana and how it has impacted the reformation and reintegration of juvenile offenders in Ghana. It was realized that though the church has played an active role in the rehabilitation of young offenders, the occasional preaching of various sermons from the Bible and donating of items such as rice, bread, clothes and toiletries are not enough to direct the young offenders to the path of God. What the young offenders receive from the church both spiritually and physically has so far failed to adequately reform them, judging from the high rate of recidivism among juvenile offenders in Ghana.

The study used drama as a tool to convey the message of Christ (Gospel) to the young offenders. The project considered how best drama can effectively function as an evangelism and life changing tool, including the types of offending areas it can tackle.

It was discovered that young offenders express a natural tendency for artistic and creative endeavors. Throughout the two and half months of rehearsal, discussion and performances, the young inmate participants, stayed excited and were always ready to impress the researcher. It was established that drama and other art forms can be used as important tools to the young offenders' recovery. Christians can use drama as a vehicle to convey the message of Christ to the young offenders.

5.3 Conclusion

The main conclusions of this study can be summed up as follows:

Effective treatment programs at the various correctional centers in Ghana will adequately prepare young offenders for successful reintegration. Also appropriate reintegration mechanisms will enhance the sustenance of the young offenders when they join the mainstream society. These measures will improve the lives of the young offenders and make them useful to the development of the country.

With a scriptural mandate to the church, the study believes in collaboration between the church and the Ghana Prison Service. Sustainable measures or treatment programs with Christian values must be drawn and implemented at the various correctional centers and the church must be actively involved in the running of such centers. The failure of the youth to grow in the likeness of God will mean a failure of Christianity, but otherwise it means the growth and sustainability of Christianity and the fulfillment of God's mandate to raise children in the way of God. It will further fulfill the Great Commission given to Christians through Jesus Christ.

5.4 Recommendations

Based on the findings of this study, the following measures are suggested:

1. The leadership of the church in Ghana must occasionally bring together people of diverse views relating to juvenile justice and help them to reach a common ground. The church must bring together prison chaplains, victims of crime, and officers of correctional facilities in Ghana, judges of juvenile courts, police, counselors of juvenile centers and policy makers to such meetings and deliberate on issues of juvenile crime. These deliberations will bring greater appreciation for the credibility of the church's involvement in juvenile justice and ultimately impact the administration of the justice system in Ghana to fully reflect Christian values. Such meetings will be a good platform for interested parties to listen to other people's views, learn and plan together in an effort to make juvenile justice in Ghana reflective of responsibility, restoration and rehabilitation.
2. Christian institutions who train chaplains for correctional facilities must include juvenile justice administration, child development, juvenile offenders' reformation, rehabilitation and reintegration and other relevant juvenile justice programs in their curriculum. This will help them to adopt a more holistic approach to their ministry at the correctional centers. It will further help the chaplains to map appropriate strategies to teach the incarcerated young offenders the way of God and develop them in the likeness of God.
3. The church must champion public education on the need to accept the young offenders and other ex-convicts into the mainstream society after serving their various terms in prison. This will help eradicate stigmatization and ensure successful reintegration. Stigmatization and labeling encourage recidivism.

4. The church must collaborate with the government and the Ghana Prison Service to train social workers to follow up on juvenile offenders who have completed their rehabilitation program at the correctional facilities. This will help their development while they try to fit into the mainstream society after their release. Support structures must be put in place to cater for the apprenticeship training, accommodation, and formal education of the young offenders when they are released to deter them from crime.
5. There should be special training programs in various churches to help the transformation of the young offenders when they are released to ensure a successful reintegration. This can include counseling, vocational and technical training facilities, scholarships and other interventions that will enhance their rehabilitation.
6. The church must collaborate with the Ghana Prison Service and the Department of Social Welfare to develop programs that deal with the individual needs of young offenders since their experiences vary. In this regard rehabilitation programmes must be tailored towards specific needs of inmates in accordance with their experiences. This will help the individual development of inmates at every level.
7. Through this study it has been identified that art based programs are very powerful in the rehabilitation and reintegration of juvenile offenders. Stakeholders must therefore inculcate the various art forms into the treatment programs since there is the natural tendency for young people to engage in drama, poetry, music and dance.
8. The impact of the correctional programmes on inmates depends very much on the officers implementing them. The study discovered that the officers at the

correctional facilities lack training and this renders the programmes ineffective. The Ghana Prison Service, Department of Social Welfare and other stakeholders must therefore organize in-service training for officers who handle the young offenders to improve their skills in handling these therapeutic programmes and the management of the young offenders.

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APPENDIX I

PERSONALITIES INTERVIEWED

Awuni, Inmate, Senior Correctional Center, Accra, 15th January, 2016.

Dr. Grace Uche-Adinku, Theatre for Development Lecturer, University of Ghana, Accra,
25th January, 2016.

Mr. Dziewornu-Norvor Woelinam, Stage Director, Village Mind Production, Accra, 24th
January, 2016.

DPP L. K. Ansah, Former Officer-In-Charge, Senior Correctional Center, Accra, 1st
February, 2016.

Mawuli, Inmate, Senior Correctional Center, Accra, 15th January, 2016.

Miss Bernice Akwelle, Theatre Arts Student, University of Ghana, Accra, 24th January,
2016.

Mr. Benjamin Amakye Boateng, Music Lecturer, University of Ghana, Accra, 3rd
February, 2016.

Mr. I. S. Kananzoe, Stage Director, University of Ghana, Accra, 24th January, 2016.

Mrs. Christine Saaba, Executive Director, Child Research and Resource Center, Accra,
27th January, 2016.

Rev. Dr. Ivy Drafor, Dean of Students, Methodist University, Accra, 22nd January, 2016.

Supt. Victoria Adewuja, Counsellor, Senior Correctional Center, Accra, 15th January,
2016.

APPENDIX II

AGE DISTRIBUTION OF CONVICTED PRISONERS IN GHANA ADMITTED IN 2014

Age Range	Convicts	Percentages%
12-17	103	1.34
18-25	3201	41.52
26-35	2224	28.85
36-45	1214	15.74
46-50	524	6.8
51-60	285	3.7
60+	158	2.05
TOTAL	7709	100%

Table 1 SOURCE: GHANA PRISON SERVICE-2015 REPORT

Table 2

REHEARSAL SCHEDULE

DATE (2016)	DAY	LOCATION	TIME	CHARACTERS
16 TH February, 2016	Monday	S.C.C auditorium	9am-12pm	ALL
18 th February, 2016	Wednesday	S.C.C auditorium	9am-12pm	ALL
19 th February, 2016	Thursday	S.C.C auditorium	9am-12pm	ALL
25 th February, 2016	Wednesday	S.C.C auditorium	9am-12pm	ALL
26 th February, 2016	Thursday	S.C.C auditorium	9am-12pm	ALL
4 th March, 2016	Wednesday	S.C.C auditorium	9am-12pm	ALL
5 th March, 2016	Thursday	S.C.C auditorium	9am-12pm	ALL
11 th March, 2016	Wednesday	S.C.C auditorium	9am-12pm	ALL
12 th March, 2016	Thursday	S.C.C auditorium	9am-12pm	ALL
18 th March, 2016	Wednesday	S.C.C auditorium	9am-12pm	ALL
19 th March, 2016	Thursday	S.C.C auditorium	9am-12pm	ALL
25 th March, 2016	Wednesday	S.C.C auditorium	9am-12pm	Participants, other inmates, guests, officers, clergy

Causes of Participants Arrest

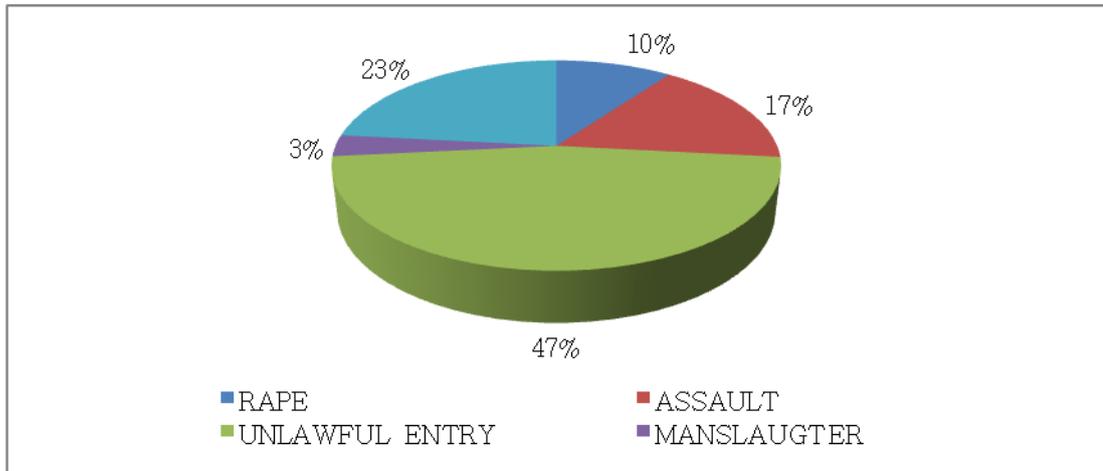
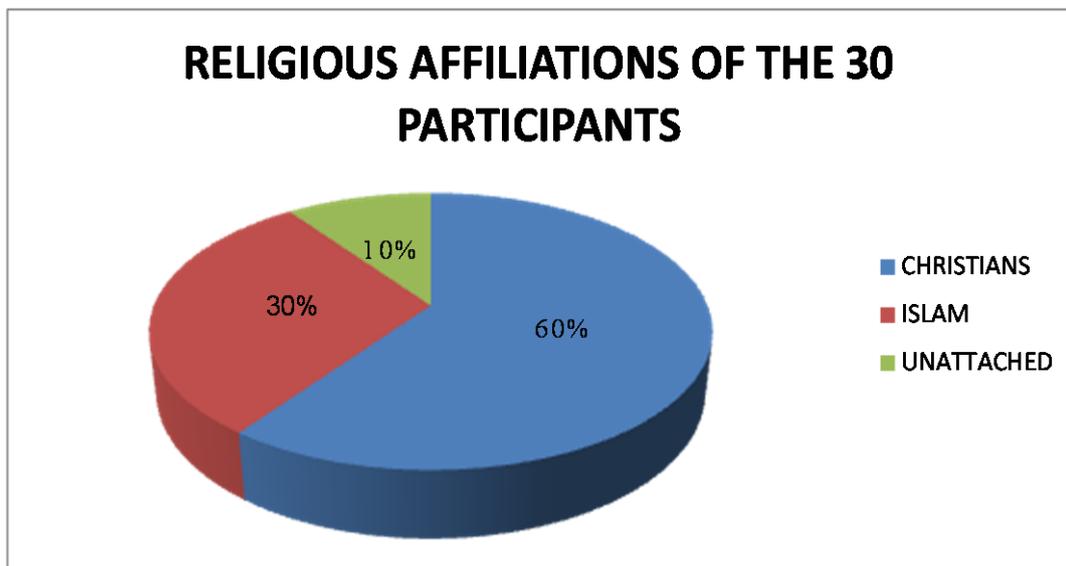


Fig. 1

Fig. 2



APPENDIX III

DRAMA SCRIPT (BENEFITS OF THE CROSS)

ENTRY INTO JERUSALEM

(2 PRIESTS, 2 MONEY LENDERS, BLIND MAN, JESUS, 12 DISCIPLES, CROWD, 2 GUARDS)

FIRST PRIEST:

deen na erekoso wo kuro yi mu?

SECOND PRIEST:

enye saa abrantee a ne din de Yesu no na edom atu adi n'akyiri ereto no Hossana. Ebi nom koraa se one agyenkwa no. Eii asem wei dee se y'ansi ano kwan aa ebegye nsamu.

FIRST PRIEST:

Hmmm, ewose yebɔ kuro yi mpanyinfoɔ amanee

JESUS AND THE DISCIPLES ENTER THE TEMPLE. THE CROWD IS EXUBERANT. PRIESTS AND POLICE ARE AT THE EDGES OF THE CROWD.

SECOND PRIEST:

Na mo firi ehe a moreyedede saa, monnim se eha ye Onyame fie? Monfiri ha nko na eha enye edwamu

JESUS:

empo se yeinom gyae a, mema aboo a egu fam asore ayi m'aye

THE CROWD PRESS AROUND HIM, BUT JESUS LOOKS INTENTLY AROUND, NOT AT THEM. HIS FOCUS DISCONCERTS THEM, AND THEY GRADUALLY FALL SILENT, THEN START TO FALL BACK.

(Jesus goes to the first moneylenders' table and stares at the lender behind it. Slowly he takes hold of the edge of the table, and tips it over. The lender appears paralyzed, unable to speak. Jesus goes to a second table. Again he stares at the lender, before tipping over the table. There is a loud clatter of objects, then silence. Suddenly, there is a loud cheer from the crowd, and they rush forward. A group tip over a third table, and it looks as if a riot is about to take place. A group of Priests rush forward, and there is pushing and shouting. JESUS TURNS TO THE PRIEST

JESUS CHRIST:

Monnim sɛɛha yɛ m'agya fie na moredidwa wɔɛha no?

Monnim sɛɛha yɛ kronkron biaɛsɛsɛ yɛyɛ onyame adwuma?

Adɛn mo regu m'agya fie ho fi?

Some of the crowd press around Jesus, begging for healing. Children run around the fringes, singing out "save us, son of David". Jesus heals a blind man who ask him for healing

JESUS LEADS THE CROWD OUT OF THE TEMPLE

THE COUNCIL'S CONSPIRACY AGAINST JESUS

(CAIPHAS, 2 PRIESTS, 2 GUARDS)

PRIEST 1:

Me wura, na w'ate nsem a ɛrekɔso wɔ kuro yi mu?

CAIPHAS:

Nsem bɛn?

PRIEST 2:

Yesu nazarini ne ne nsenkyerɛne a ɔreyɛ no

CAIAPHAS:

Enti eye mo se metumi de okwasea biara a obesore kuro yi mu seye agyenkwa no aka me dadwene ho?

PRIEST 1:

Me wura, dee abrante no reye wo kuro mu ha no reye agyensamu. Oresa nyarewa bebree, awufow mpo orenyane won.

PRIEST 2:

Se y'anhwe no yie a, edom no nyinaa betu adi n'akyi

CAIPHAS:

Moye mmaa anaa? Aden na moama galiliifow kakra yi abo mo hu? Motumi wo he? ekwan biara a yebefaso akye saa Yesu Kristo no biara yebefaso.

Yenkow!!!

JESUS PREDICTS HIS BETRAYAL

JESUS, 12 DISCIPLES

JESUS:

Monyinaa mo nim se aka nnanu na twamu da no aduru.....

JUDAS:

eye nokware, ebeye anigye da kесе. Yebema Yerusalem kuro no nyinaa ahunu sewo ne wiase agyenkwa no, yebebowo ose, na yebeto won asa wo mmrane

JESUS:

Judas, w'akasa yie. Twam da no ye anigye da nanso afe wei deenye se daa daa de no. onipa ba no bekow Yerusalem akohunu amane pii

wɔ mpaninfoɔ ne asɔfoɔ mpaninfoɔ ne atwerɛfoɔ no nsam, na
w'akum no, na ɛda a ɛto so mmiensa no w'anyane.

PETER:

(Moves Jesus aside)

ɛmpare wo . yei remma wo so da!!!!

JESUS:

(Turns to the disciples)

*Firi me so Satan! Woyɛ suntidua ma me, ɛfiri sɛ wonnwene
Onyankopɔn deɛ, na mmom wodwene onipa deɛ. Sɛ obiara pɛ sɛɔdi
m'akyire a, ɔmpa ne ho akyi, naɔmma n'asɛnnua so, naɔnni m'akyi.*

Mo mmɛsen na yɛnkɔ!!

JUDAS GOES TO THE COUNCIL

(CAIAPHAS, 2 SOLDIERS, 2 PRIESTS, JUDAS)

PRIEST 1:

ɛwɔ sɛ yɛfa kwan biara so na yɛkyere saa Yesu Kristo no abre a ɛnfa
basabasa biara ɛremma.

ALL:

ɛyɛ nokware

PRIEST 1:

ɛsɛ sɛ yɛkyere no nso ansa na twam da no aduru. Na ɛbeyɛ dɛn na
y'ahunu sɛ abranteɛ no koraa onie na y'akyere no? ɛwɔ sɛ obi di yɛn
anim na oyi no m'ayɛn. hwan koraa na yɛbenya no ama n'akyere
yɛn? ɛmmmmmmmm.....

(Judas shows himself)

PRIEST 1:

Wo ne hwan?

Wo firi he?

Monkyere no!!!!!!!!!!!!!!!

(They seize Judas)

JUDAS:

Mongyae me!! Mongyae me mu na metumi aboa mo!!!

(They keep hold, but relax their grip a little)

Me din de Yuda!!

PRIEST 2:

Yuda!! Menim no. ɔka Yesu asuafoɔ ne ho.

Monkyere no!!

(They renew their grip)

Deɛn na worepɛ wɔ ha?

PRIEST 1:

Deɛn na wo betumi de aboa yɛn?

JUDAS:

Sɛ morehwehwɛ Yesu?

Menim baabi a ɔwɔ

(The look at each other, with the realization that this could be the solution to their problem)

CAIAPHAS:

(Signals those holding Judas to release him)

ɔwɔ he?

JUDAS:

Mobetua sen?

CAIPHAS:

Yεbεma wo mpεsewa aduasa

JUDAS:

Daabi, merentumi nyi no εma mo na montua sika ketewa saa. Monfa
bi nka ho

CAIPHAS:

Saa dea yεde mpεsewa du bεka ho. Gye wei, sε wode no ba a na
w'abεgye deε aka no

(Throws the money at Judas and leaves)

THE LORD'S SUPPER

(JESUS, 12 DISCIPLES)

JESUS:

ενε ne da a ετwa toϞ a me ne mo reto nsa adidi, εno enti na m'abo
mmoden ne mo ahyia ansa na twam no aduru.

(The disciples look confused. Takes a piece of bread, looks up)

JESUS:

M'agya hyira paano yi so.

(To the Disciples): monye nni yei ne me honam

(Takes the cup of wine)

M'agya hyira nsa yi so ma yen

(To the Disciples): mo nyinaa monnom bi, na yei ne me mogya a εye
apam adeε a nnipa bebree nti yεrebehwie agu ama bōne fakyeε.

Dabiara a mobεye yei no, monfa nyε nkaεε mma me mogya a
mebεhwiegu de gye adasa nkwa.

**Jesus picks up a bowl of water and suddenly gets up, takes off
his prayer shawl and wraps a towel around his waist. The
Disciples cannot make out what he is doing. Jesus goes to the
first astonished disciple, draws his feet forward, and washes
and dries them. Jesus goes next to Peter but he recoils.**

PETER:

Awurade wona worebε hohoro me nan ho yi? Daabi

JESUS:

Deε mereyε yi worentε aseε seisei, na akyire yin a wobεte aseε

PETER:

Meremma wo nhohoro me nan ho da!

JESUS:

Sε manhohoro wo nan ho dea a wonni m'afa

PETER:

Awurade, εneεennyε me nan ho nko na me nsa ne metiri ho nso ka
ho

JESUS:

Daabi Petro, deε w'adware no nhia adwareε. Wo nan ho naa ye

(Jesus stands after washing their feet)

Moahunu deε m'ayε mo yi? Mofrε me Kyerεkyerεfoε ne Awurade,
naεyε nokware, me ye.afei sε me Awurade ne mo Kyerεkyerεfoε ma
hohoro mo nan ho a, na εε sε monso mohohoro mo ho mo ho nan
ho. Monkaε sε akoka nsene ne wura na εsomafoε nsene deεsoma no.

Mekra werε aho, na mekra aboto. Nokware yei nom nyinaa akyiri
no, mo mu baako bεyi me ama

DISCIPLES: (Exclaiming among themselves, and to Jesus)

PETER:

(TO JOHN): Bisa no deεreka ne ho asem no

JOHN:

Awurade εyε hwan asem na woreka yi?

JESUS:

ono ne deε mede paano sini no bebε mu ama no

(Dipping the piece of bread, Jesus gives it to Judas)

Deε woreyε no yε no ntεm

(Judas takes the bread, and then leaves)

THOMAS:

Na Yuda rekɔ he?

PETER:

Menin mpo. Megyedi sεɔrekɔtɔ paano aba

JESUS:

Monhyε ne nso sε, mmrε tiaa bi na aka a me ne mo wɔ hɔ.
mobεhwεhwe me na morenhu me. Faako a merekorɔ no, mo deε
montumi mma hɔ

PETER:

Awurade εhe na worekorɔ?

JESUS:

Faako a merekorɔ no, worentumi nni makyiri seisei, na akyire no
wobetumi adi m'akyire

PETER:

Awurade, εdeεn nti na mentumi menni w'akyire? Mede me kra bεto
hɔ ama wo

JESUS:

Wode wo kra bεto hɔ ama me? Mereka akyerεwo nokware mu paa sε
akokɔ remmɔn na woapa me mprensa

THOMAS:

Awurade, yennim faako a worekorɔ, naεbeye dεn na yεbetumi ahunu
kwan no?

JESUS:

Mene kwan no, nokware ne nkwa no, obi mma agya no nkyen gye
seonam me so. Me bre a aka sua na dee me wo ye dɔso. Moma yen
nko.

(They arise and start to exit)

JUDAS GOES TO THE SOLDIERS)

(2 SOLDIERS, 5 EXTRAS, JUDAS)

*(In the courtyard of Caiaphas's palace, at night. A mob, including
officers from the Priests and Council, are waiting restlessly.
Caiaphas is not among them)*

SOLDIER 1:

Saa Yuda yi dee mengye no nni?

SOLDIER 2:

Menyenni seode Yesu bema yen nanso ono pe ne yen anidaso

SOLDIER 1:

Me dee metiri mu ntene me se yebekyere onipa a ani wo ne ho sei a
enfa asem biara mma twam bre yi.

SOLDIER 2:

Menyenni seede asem biara beba

SOLDIER 1:

Na edeen nti na nnipa a oreye nsekyerene yi nyinaa kuro yi
mpaninfoo atu won ani asi no so se wobekum no.

SOLDIER 2:

Abrante hwe w'ano asem yie. Wonnim se saa Yesu yi abu kuro yi
mmra nyinaa so, mpo homeda koraa naoresa yadee.....eye honhom
pa mpo a yennim. onam na arefre ne ho Nyankopon. se y'anso ano a
ede basabasa beba.

Yuda yi koraa obeba ni?

(Judas enters, cautiously, hood over his head, not wanting to be recognized. After scanning the group, he approaches the Officers)

SOLDIER 1:

Wo ne Yuda no?

JUDAS:

Mo ntu mmrika nkɔ Gethsemani bepɔ no so.ɔne n'asuafoɔ no de wɔn
ani akyerɛ hɔ

SOLDIER 1:

Di yɛn anim na kɔkyerɛ yɛn!!!

JUDAS:

Daabi, morenhia me. Faako a ɔwɔ no nnye year kwan

SOLDIER:

(Grabs Judas roughly)

Wo kaasɛ deɛn nti na yetua woka. Di animu na yɛnkɔ!!!!

(He draws a sword, and holds it to Judas. Judas does not answer. He turns in desperation, sees there is no escape, and resignedly leads the way. The crowd follows)

IN THE GARDEN AND THE BETRAYAL

(JESUS, DISCIPLES WITHOUT JUDAS, JUDAS, SOLDIERS AND THE MOB APPEAR LATER)

JESUS:

Montenase ha na menkɔ bɔ mpaeɛ

(He took along Peter, James and John. He begins to feel sorrow and distress)

Awerehoɔ ahyɛ mekra so de rekɔ ewuo mu, montena ha na mo ne me
nwen

(He advances a little and fall prostrate in prayer)

JESUS:

M'agya sɛɛbetumi a, ma kuruwa yi nsiane me ho nkɔ!! Nanso enye
sɛdeɛ mepɛna sɛdeɛ wope

(He returns to find the his disciples sleeping)

JESUS:

(TO PETER)

Moantumi ne me anwɛn dɔnhwere baako? Monwɛn na mommo
mpaeɛ na moankɔ nsɔhwɛ mu. Honhom pɛ deɛ nanso honam ye
mmere

(Withdrawing a second time, he prayed again)

JESUS:

M'agya sɛ yei rensiane me ho nkɔna sɛ menom a, wo pɛ nye ho

Then he returns once more to find them asleep. He left them and withdrew again and prayed a third time, saying the same thing again. He comes back finally and speaks to the disciples

JESUS:

Afei deɛ monna na monhome! Hwɛ dɔn no aduru a wɔrebeyi Onipa Ba no ahyɛ nnebɔneyɛfoɔnsa. Monsɔre mma yɛnkɔ! Hwɛ, deɛɔreyi me ama no abɛn

While he is still speaking, Judas arrives, accompanied by a large crowd, with swords and clubs. Judas has arranged a sign with them, saying, "The man I shall kiss is the one; arrest him."

JUDAS:

Deɛ mɛfe n'ano no, ɔno no. monkye no!

(Immediately he goes over to Jesus)

Rabi, mo!

(Kisses Jesus)

JESUS:

Damfo wobaa ha bɛyɛɛ dɛn?

Then stepping forward they lay hands on Jesus and arrest him. And one of those who accompany Jesus puts his hand to his sword, draw it, and strike the high priest's servant, cutting off his ear.

JESUS:

Fa wo nkrantɛ no hyɛ faako a ɛhyɛ, na wɔn a wɔtwe nkrantɛ nyinaa, nkrantɛ anona wɔbewuo. Anaasɛ wodwene sɛ anka merentumi mensrɛ m'agya seisei naɔnsoma abɔfoɔ mmegyina me ho? Na ɛneɛɛbeye dɛn na twerɛ nsɛm no beba mu sɛ, ɛtwa sɛɛye saa?

(Then all the disciples leave him and flee)

JESUS BEFORE CAIAPHAS

(Caiaphas, Jesus, 2 soldiers, 2 Priests, witness, crowd)

Those who arrest Jesus leads him away to Caiaphas, the high priest, where the scribes and the elders are assembled. Peter

*follows him at a distance as far as the high priest's courtyard,
and going inside he sits down with the servants to see the
outcome.*

*The chief priests and the entire Sanhedrin keeps trying to obtain
false testimony against Jesus in order to put him to death, but
they find none, though many false witnesses comes forward.*

CAIAPHAS:

Hwan na^ow^o adanse^etia saa abrante^e yi?

WITNESS:

Oyi kaa se metumi m'adwiri Nyankop^on as^oredan na m'asi nnansa

CAIAPHAS:

Worenkasa bi?eny^e wo na yei no redi adanse^e tia wo^o yi? Meka
Nyankop^on teasefo^o no se, se wone Kristo no, Onyankop^on Ba no a
kakyere^e yen!!!

JESUS:

Woaka, nanso mese mo se, efiri nne mob^ehunu nipa aba no se^ote
tumino nifa, na^oreba mununkum so^o.

CAIAPHAS:

(Tears Jesus' clothes)

W'aka abususe^m.edeⁿ nti nae^{se} se yehwehwe adansefo^o biom?Se
moate n'abususe^m no?

Modwene ho sen?

CROWD:

o^{se} owuo. Monkum no!!!

PETER'S DENIAL

(PETER, BYSTANDER, PRIEST)

BYSTANDER:

Wonso wonfiri n'asuafoɔ no mu?

PETER:

Daabi

PRIEST:

Manhunu wo ne no wɔ turom hɔ

PETER:

Daabi!!

COCK CROWS

JESUD BEFORE PILATE

(JESUS, PILATE, 2 PRIESTS, 2 SOLDIERS, CROWD)

PILATE:

Wone Yudafoɔ hene no anaa?

JESUS:

ɛfiri woara wo tirim na woreka yei, anaase nnipa bi na ɛkaame ho
nsem kyerɛɛ woɔ?

PILATE:

Meyɛ Yuda ni anaa? Wo ara wo manfoɔ ne asɔfoɔ mpaninfoɔ no na
wɔde wɔde wo brɛɛ me. ɛdeen na woyɛɛ?

JESUS:

M'ahennie mfiri wiase. Sɛ m'ahennie firi wiase a anka m'asomfoɔ
bɛko na w'amfa me anhyɛ Yudafoɔ no nsa, nanso m'ahennie mfiri ha

PILATE:

Na woyɛɔhene?

JESUS:

Won a woreka se meyeohene. Me deε yei nti na wɔwoo me, na mebaa
wiase, se merebedi nokore no ho adanseε, obiara a afiri nokore no
mu no tie me

PILATE?

edeεn ne nokore?

(JESUS DOES NOT ANSWER. PILATE GOES OUT TO THE JEWS)

Medeε menhunu ne ho mfomsoɔ biara. Nso mowɔ amanee se megyaa
obaako mema mo Twam da mu enti mope se megyaa Yudafoɔ hene
no mema mo anaa mope Baraba adwotwafoɔ no?

CROWD:

Gyae Baraba ma yen!!

**(THE SOLDIERS WEAVE A CROWN OUT OF THORNS AND
PLACED IT ON HIS HEAD AND THEY STRUCK HIM REPEATEDLY)**

PILATE:

(TAKES JESUS OUT)

Hwεmede no rebrε mo, na moahunu se menhunu ne ho mfomsoɔ
biara

CROWD:

Bɔ no asennua mu, bɔ no asennua mmu!!

PILATE:

Mo ara monfa no nkɔbɔ no asennua mu!! Na medeε m'ahohoro me
nsa afiri ne ho

**They take Jesus, carrying his cross to the place of his crucifixion
(Place of Skull, Golgotha), where they crucify him with two
others, one at either side of him.**

NARRATOR:

Na wɔbɔɔ n'asennua mu, na wɔkum Yesu, nanso w'anika ne wuo mu. ɛda a ɛtɔso mmiensa no ɔsɔre firi owuo mu. Yei ɛne bɔhyɛ a Nyankopɔn hyɛɛ ne mma mfie pii a atwam mu: sɛɔbɛ soma Yesu asaase yi so na w'abɛwu, na ne nnansa sɔɔ no ɔbɛsɔre. ɛnnɛ ne da a Akristo de kai saa ɛda a bɔhyɛ no ɛbaa mu. Akristofoɛ de kai Yesu mogya a wɔbɛhwie gueɛ de gye amansa nkwa naɔyɛɛ wɔn a wɔgyee no dieɛ no abɔdeɛ foforo.

Abɛ a Yesu sɔre firi owuo mu a ɔbɛkɔ n'agya nkyɛn wɔsoro no, yei ne nsem a ɔkakyereɛ n'akyidifoɔ: monkɔ amanaman so na monkɔ ka m'asem pa no. monka nkyere wɔn sɛ obiara aye bɔne nanso me de me mogya a w'ahwie agu no ahohoro wɔn bɔne nyinaa na wɔn a ɔbɛgye me adi sɛ me ne agyenkwa no bɛ nya daa nkwa. Wɔn a w'angye anni no deɛ Nyankopɔn abufuhyeɛ bɛba wɔn so na wɔn ase bɛhye.

W'afa Yesu sɛwo kra ne w'agyenkwa? Sɛ anoyie ye daabi a, mɛhyɛwo nkuran sɛ wobɛgye n'adi saa dɔnhwere yi sɛ me ne wo bɔne nti na wɔ kum no, na mogya no ahohoro yɛn bɔne. Ne mmaa ntampea no asa yɛn nyarewa. Kakyere no sɛmmɛtena w'akoma mu, naɔbɛyɛwo nso abɔdeɛ fororo na ɔde w'aka wɔn a wɔbɛhyɛn na henman mu ho no ho na w'anya daa nkwa.

ALL ACTORS COME TOGETHER FOR A BOW

The end

APPENDIX IV

IN-DEPTH INTERVIEW GUIDE FOR YOUNG OFFENDERS

My name is Geoffrey Chaucer Ofori, an MA in Christian Ministry with Management student at Christian Service University College. As part of the requirement of the program, I am undertaking study on THE IMPACT OF CHRISTIANITY ON THE REFORMATION OF JUVENILE OFFENDERS. I would be grateful if you can answer some questions to aid the success of the study. It is an academic work and all information gathered will be strictly confidential. However the choice to answer any question remains yours. Thank you.

1. Please tell me about your background and how you ended up at the Borstal Home.
2. Are your parents Christians and how often did they go to church?
3. How often did you follow them to church?
4. What has been your experience at the Borstal Home?
5. In your view has the training programs impacted your life positively?
6. Do you attend church service and how has it helped your reformation?
7. Do you expect more from the churches that occasionally visit you?
8. What will make you commit crime when you are released?
9. How often does your family visit you?

APPENDIX V

INTERVIEW GUIDE FOR GHANA PRISON SERVICE

My name is Geoffrey Chaucer Ofori, an MA in Christian Ministry with Management student at Christian Service University College. As part of the requirement of the program, I am undertaking study on THE IMPACT OF CHRISTIANITY ON THE REFORMATION OF JUVENILE OFFENDERS. I would be grateful if you can answer some questions to aid the success of the study. It is an academic work and all information gathered will be strictly confidential. However the choice to answer any question remains yours. Thank you.

1. What are the functions of the Ghana Prison Service in the reformation of juvenile offenders?
2. What rehabilitation programs are available at the juvenile centers and how are they implemented?
3. Have these programs been effective?
4. What offenses bring the young offenders to the correctional facilities?
5. How has the involvement of the churches helped in the reformation of the juvenile offenders?
6. Do you think collaboration between the church and the Ghana Prison Service will enhance reformation and reintegration?

APPENDIX VI

INTERVIEW GUIDE FOR PRISONS MINISTRY OF GHANA

My name is Geoffrey Chaucer Ofori, an MA in Christian Ministry with Management student at Christian Service University College. As part of the requirement of the program, I am undertaking study on THE IMPACT OF CHRISTIANITY ON THE REFORMATION OF JUVENILE OFFENDERS. I would be grateful if you can answer some questions to aid the success of the study. It is an academic work and all information gathered will be strictly confidential. However the choice to answer any question remains yours. Thank you.

1. What is the role of your organization in the Ghana Prison Service?
2. Do you have any support structures for juvenile offenders in Ghana?
3. How dedicated is your organization to the reformation of juvenile offenders?
4. Do you have any measures in place to support the reintegration of juvenile offenders?
5. What are some of your achievements?
6. What are some of your challenges?
7. Have you thought of collaboration with the Ghana Prison Service to design and implement treatment programs for the reformation of young offenders?