

CHRISTIAN SERVICE UNIVERSITY COLLEGE

FACULTY OF HUMANITIES

PRISON MINISTRY AND RECIDIVISM AMONG INMATES OF KUMASI CENTRAL

PRISON

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DEPARTMENT OF THEOLOGY

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**PRISON MINISTRY AND RECIDIVISM AMONG INMATES OF KUMASI CENTRAL
PRISON**

BY

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**A THESIS SUBMITTED TO THE SCHOOL OF GRADUATE STUDIES IN PARTIAL
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MASTER OF ARTS IN CHRISTIAN MINISTRY WITH MANAGEMENT**

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DECLARATION

I, James Mabery Forkuor do hereby declare that this dissertation is the result of my own original research, except for the 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 my father Nelson Kwaku Forkuor and his missionary friend James Mabery; both of whom have gone to be with the Lord almost a decade ago. Secondly, to Jerry and Mary Frances Thornton, the founding missionaries of the Bazua Mission Station.

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First of all, I want to thank the almighty God for giving me life and all the grace I needed to complete this work. My appreciation also goes to my supervisor, Mrs. Christine Glover for her dedication, guidance, advice and utmost patience which is very rare. I acknowledge with gratitude the assistance I received from all the prison authorities at Kumasi Central Prison. Most especially Rev. Canon Superintendent Paa Kwasi Ansah and his team at the Chaplaincy office of the prison who took active interest in my work and assisted me in diverse ways. I do also recognize the financial and physical assistance I received from my employers in undertaking this study. I am equally grateful to my siblings for their assistance. The last but not the least is my spouse Paulina Opoku Forkuor who gave me all the encouragement I needed to be able to complete this study.

ABSTRACT

Recidivism is a major problem faced by all countries in the world. Recidivism means a tendency to relapse into a previous behavior. In the context of this study, it is relapse into previous criminal behavior. It is on record that the United States of America has the highest incarceration rates in the world and has equally high re-offending rate. Europe, Asia and Africa have their own share in this age old problem. A qualitative approach was used to examine what input the Christian church had to make through its prison ministry work to overcome the problem of recidivism. The study was undertaken at Kumasi Central Prison in Kumasi. A sample of prison ministry evangelists, prison officers, prisoners and families of ex-offenders were used. The findings revealed that prison ministry was meeting the physical and spiritual needs of inmates. Constant bible study and teachings have led to character reformation of some hardened criminals. The regular worship and praise sessions have served to reduce the painful prison situations of loneliness, misery and frustration. Material support such as food, clothing, payment of fines, payment of hospital bills, provision of drugs and healthcare have greatly enhanced the living conditions of the prisoners. But, it was realized that the impact of prison ministry was limited to those in prison and did not extend to those that are discharged and become ex-offenders. The study revealed that ex-offenders upon discharge face challenges of inadequate support from family, are stigmatized by society, have no jobs, no incomes, no accommodation and so eventually re-offend and go back to prison. The study concludes by recommending that prison ministry must go beyond the prison walls by eliciting the active participation of family, community and society in the physical and spiritual care for the ex-offender. Further, the government must initiate collaborative activities with prison ministry work to ensuring the holistic development of the ex-offender and to avoid re-offending.

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CHAPTER ONE

GENERAL INTRODUCTION

1.1 Background to the study

Nations, states and communities in the world are bound by their respective oral and written laws. These laws regulate governance, business activities, religion, traditional and customary practices and also the general conduct of the respective people. The laws set the standards for what is acceptable and what is not and also stipulate the penalties to be applied for each breach of the law. Some breaches require that the culprit is kept in exclusion away from the community in a place called prison.

“The earliest records of prisons come from the 1st millennia BC (Before Christ) located on the areas of mighty ancient civilizations of Mesopotamia and Egypt.”¹ The original intent of prison was to keep the perpetrators of a crime detained until it has been decided what form of punishment was to be meted out. “This was usually in the form of corporal punishment ... or capital punishment.”² However from the 19th century till now, the focus has shifted from corporal punishment to rehabilitation and reintegration into society.

Governments are not in this exercise alone but their works are being complimented by various Christian organizations. This is because in the Christian religion, prison is not new to the Bible. Some biblical characters such as Jeremiah, Sampson, Daniel, and Zedekiah, John the Baptist, Peter, John, James, Paul and Silas all suffered some periods of imprisonment. “...and even Jesus

¹ “History of prisons-From Ancient to Modern Prisons,” accessed October 19, 2016, <http://www.prisonhistory.net/prison-history/history-of-prosons>.

² “History of Imprisonment,” Crime Museum, October 19, 2016, <http://www.crimemuseum.org/crime-library/famous-prisons-incarceration/history-of-imprisonment>.

himself who was held in custody between his arrest and execution and then in death was imprisoned in a guarded tomb.”³

The major challenge with prison work is the situation called **recidivism**. The word “recidivism” is derived from the Latin root words “re”, meaning “back” and “caedere” meaning “to fall”- or literally “to fall back.”⁴ Therefore recidivism means a “tendency to relapse into a previous condition or mode of behavior; especially relapse into criminal behavior.”⁵ Recidivism is a worldwide problem facing all governments and stakeholders concerned with the welfare of ex-convicts. In 2012, a newspaper article published that recidivism rate in the United States was hovering around 70%.⁶ A Statistical table on rates of recidivism on selected countries indicates that some western European countries such as United Kingdom, Scotland and Ireland have equally high rate of recidivism as the United States of America- as indicated in the table below.⁷

Table 1- Selected Rates of Recidivism

Australia	39%
Ireland	62%
Japan	43%
Scotland	50%
United Kingdom (England and Wales)	46%
United States	52%

Source- Incarceration and Recidivism: Lessons from Abroad. March, 2014

In Africa, due to difficulty with keeping records, available statistics on recidivism are difficult to come by but generally, estimates are believed to be very high. The recidivism percentage rate in

³ Christopher Marshall, “Prison, Prisoners and the Bible” (paper delivered to “Breaking Down the Walls Conference”, Matamata, 14-16 June, 2002.

⁴ “Recidivism,” Vocabulary.com, accessed October 16, 2016, <https://www.vocabulary.com/dictionary/recidivism>.

⁵ “Recidivism,” Merriam Webster dictionary, accessed October 17, 2016, <https://www.merriam-webster.com/dictionary/recidivism>.

⁶ “Recidivism- Its Causes and Cure,” John Dewar Gleissner, Esq, accessed April 30, 2016, <http://www.corrections.com/news/article/30720-recidivism-its-causes-and-cure>.

⁷ “Incarceration and Recidivism: Lessons from Abroad,” Carolyn W. Deady, May 3, 2014, [http://www.salve.edu/search/all/incarceration and recidivism](http://www.salve.edu/search/all/incarceration%20and%20recidivism).

Ghana had been fluctuating from 21% in 2004 through to 19.3% in 2008 and to 22.2% in 2011.⁸

A former deputy minister for the interior, James Agalga noted recently that recidivism is on the increase in Ghana due to the feeling of rejection by ex-convicts.⁹

1.2 Problem Statement

Information as provided by International Centre for Prison Studies on Ghana prisons indicate that as at November 2016, the total prison population (inclusive of pre-trial detainees) stood at 13,309 as against official capacity of prison system which is 9,875.¹⁰ The same source has it that as at November 2016, the prison population rate was 48 per every 100,000 of national population based on an estimated population of 27.73 million. Finally the source informed that prison population have increased steadily 9,507 in the year 2000 to 14,599 in 2014¹¹

In mitigating against the ever increasing incarceration rate, a former Minister of Justice and Attorney General initiated the Justice For All Programme in 2007. The aim of the programme in the words of the current chief justice “was aimed at taking the justice delivery system to the doorstep of the marginalized and reduce congestion at the various prisons in the country.” She communicated that since its inception in 2007, a total of 3,293 inmates had appeared before the programme and out of that number, 672 were discharged and 985 granted bail, 135 convicted and others referred to the psychiatric hospitals for medical attention.¹²

⁸ Alex Antwi, “Social Reintegration of Offenders and Recidivism in Ghana,” (PhD dis, University of Ghana, 2015), 3.

⁹ “Recidivism on the increase in Ghana due to feeling of rejection,” accessed September 16, 2016, <http://MyGhanaonline.com>, 1.

¹⁰ “World Prison Brief,” International Centre for Prison Studies, accessed January 18, 2017, <http://www.prisonstudies.org>.

¹¹ “World Prison Brief,” International Centre for Prison Studies.

¹² Edem Mensah-Tsotorme, “Justice For All had reduced prison population-CJ”, *The Ghanaian Times*, December 15, 2016 Edition, accessed 18 January, 2017.

Notwithstanding the above stated programme together with other programmes aimed at reforming and preparing the offender for the outside world; such as trade training, educational programmes, sports, counseling and chaplaincy activities, a lot more ex-convicts become recidivists because they are unable to reintegrate into the society.

The 2013 Annual Report published by the Ghana Prison Service informs that not less than 55 churches, 39 Islamic organizations, faith based and non-governmental organizations and eleven spirit led individuals were given permit to carry out programs directed at taking care of inmates spiritual and physical needs. Their activities were complimented by the work of 11 chaplains with 2 deputies and 2 imams, all of the prison service.¹³

The church exists to ensure the total wellbeing of all humans; both spiritual and physical, both the free and the imprisoned. If governments have failed in this aspect, the church cannot and must not fail. This study sought to investigate what input the Christian church has to make to its Prison Ministry help to overcome the challenge of recidivism.

1.3 Research Questions

The study considered the following research questions

- i. What are the major Christian organisations involved in Prison Ministry work on inmates in Kumasi Central prison?
- ii. To what extent does the Prison Ministry impact inmates during incarceration, discharge and reintegration into the society?
- iii. What are the risk factors of recidivism and the way forward for the Christian church?

1.4 Aim and Objectives

¹³ Ghana Prison Service, “Annual Report 2013” accessed October 27, 2016, <http://www.ghanaprison.gov.gh>.

Aim

The aim of the study is to identify the input the church has to make in its Prison Ministry program to help overcome recidivism.

Objectives

- i. To identify the work of Christian organisations in Kumasi Central Prison.
- ii. To determine the impact of Prison Ministry work on inmates of Kumasi Central Prison during imprisonment, discharge and reintegration into the society.
- iii. To identify the risk factors of recidivism and the role the Christian church has to play in overcoming recidivism.

1.5 Scope and Focus of the Study

The scope of the research was on the Christian religious programs undertaken at Kumasi Central Prison by Christian churches and their impact. The focus was on adult offenders in Kumasi Central Prison in both during and after imprisonment.

1.6 Research Methodology

This study employed the use of qualitative method of research. In line with the focus of the study which sought to understand in depth the current work of the Christian church in the prison and what additional work it can do in relation to overcoming recidivism; qualitative method was found to be appropriate for the study. Creswell states that one of the characteristics of qualitative research is that it takes place in a natural setting “where participants experience the issue or problem under study.” The natural setting paves the way for the researcher to have face to face

interaction overtime.¹⁴ It brings to light descriptions of how people get things done and also the interactions that happens locally without any interference from the one researching. “Qualitative research asserts that data must be considered in its social context in order to reach a full and valid understanding”¹⁵.

Bryman in his book, social research methods posits that qualitative research method is best when the focus of a research is to explore the subject about which the researcher do not know much in advance and wants to grasp the motives and reasons which are usually unnoticed in standardized approaches.¹⁶ Based on Bryman’s assertion, the qualitative research method was useful in grasping the motives and reasons behind the recidivism among inmates of Kumasi central prison.

1.6.1 Methods of data collection.

The researcher made use of primary and secondary sources of data.

1.6.1.1 Primary Sources

The primary sources of data were gathered from interviews, questionnaires and observations. The interview was used due to the interviewee’s busy schedules. The questionnaires were pre-tested in order to evaluate its purpose in the study.

1.6.1.2 Secondary sources

¹⁴ John W. Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches* (California: Thousand Oaks, 2009), 175.

¹⁵ Jens Aagaard-Hansen and P. Stanley Yoder, *Buying Research: A Customers’ Guide* (University of Copenhagen, 2007), 15.

¹⁶ A. Bryman, *Social Research Methods, 2nd Ed* (Oxford: Oxford University Press, 2004), 121.

The secondary sources of data were published annual prison reports, journals on prisons, newspaper articles, television and radio programs on prisons, church materials and reports on prisons.

1.6.2 Sample procedure

Purposive sampling was used for this study. The choice for this sampling procedure in the current study was based on Creswell assertion that normally the idea behind the choice of qualitative research is to purposefully select participants, sites, documents or visual material that most assuredly will aid the researcher to understand the problem and the research question. In the context of this study, participants will help the researcher in understanding prison ministry and recidivism among inmates of Kumasi Central Prison and the way forward for the Christian church.¹⁷

1.6.3 Data Analysis

The data that was gathered was classified into similar responses. These were then analyzed and grouped into main themes. These were linked together before meaning was made out of them.

1.7.0 Literature Review

Recidivism and its attendant negative effects on the individual, the economic and social environments cut across all countries in the world. Most countries in Africa inherited its penal system and prison infrastructure from its colonial masters. These to a large extent have remained unchanged decades after attaining independence. Most prisons in Africa suffer severe overcrowding, limited prison capacity and shortage of food, bedding, medical supplies and

¹⁷ Creswell, *Research Design: Qualitative, Quantitative and Mixed Method Approaches*, 178.

treatment, absence of recreational facilities, ill treatment and torture of inmates.¹⁸ Thus as respective African governments work to improve the “poor picture” of the prisons, very little if any attention is given to the increasing rate of recidivism.

Recidivism, as defined by Maltz is the reversion of an individual to criminal behavior after he or she has been convicted of a prior offense, sentenced and (presumably) corrected.¹⁹ He states, in addition to the definition, that recidivism results from a number of failures on the part of the individual, society and correctional institutions. These failures are failure of the individual to live up to society’s expectation, failure of the society to provide for the individual and its consequent failure of the individual to stay out of trouble, failure of the individual as an offender to escape arrest and conviction, failure of the individual as an inmate of a correctional institution to take advantage of correctional program or failure of the institution to provide programs that rehabilitate and failure of the individual in continuing in criminal career after release.²⁰ There is this thought in the minds of most prisoners when convicted to prison sentence that they have come to the end of their lives. They presumably give up on themselves. An inmate once stated “being in prison serves as a disconfirmation of the worth of one’s life... being incarcerated makes you bitter toward the world. They think it is going to make you better but it does not.”²¹

1.7.1 Risk Factors of Recidivism

There is agreement among several scholars in previous studies of recidivism that ex-offenders face challenges in re-entry into society. This challenge has accounted largely to the problem of

¹⁸ Amanda Dissel, “Prison Conditions in Africa”, (Research report written for the center for the study of violence and reconciliation, Kenya, September, 2001), <http://www.csvr.org.za> (accessed June 24, 2017).

¹⁹ “Recidivism on the increase in Ghana due to feeling of rejection,” 1.

²⁰ “Recidivism on the increase in Ghana due to feeling of rejection,” 2.

²¹ Tood, et al , “The Value of Religion in Prison: An Inmate Perspective,” *Journal of Contemporary Criminal Justice*, (February 2000): 57, accessed on June 30, 2017, <http://www.ccj.sagepub.com>.

recidivism. Some aspects of this challenge are their being denied jobs by employers due to their criminal record, have no start- up capital, no accommodation and no source of income.²² Static and dynamic risk factors have also been identified by other criminological studies. The static risk factors are those that nothing could be done about such as age, gender, family, race and criminal history. Daniel in his study confirms a strong relationship between age and crime and states that there is a “sharp increase in criminal activity in mid-adolescence followed by an equally sharp decline in these rates in early adulthood”²³. In their study, Randy and Kenneth revealed that much of research on fear of crime indicates that women and older persons are highly afraid of crime²⁴. Benda supports this assertion by stating that men are more likely to return to prison because of criminal peer associations, carrying weapons, alcohol abuse and aggressive feelings²⁵. In some countries such as the United States of America where there are more than one race, research studies on crime are inclusive of the perceptions and the empirical findings of which race are more prone to criminal activities. A previous criminal history is a pointer to the likelihood of an ex-offender returning to prison if he/she makes wrong decisions.

The dynamic risk factors are those that something could be done about that could possibly alter recidivism rates and these include amongst others unemployment, educational deficiencies, anti-social personality, dysfunctional family relations and homelessness.²⁶ In other words when

²² Antwi, “Social Reintegration and Recidivism”, 17-18.

²³ Daniel M. Blonigen, “Explaining the relationship between age and crime: contributions from the developmental literature on Personality,” *Clinical Psychological Review*, issue no.30 (2010): 89-100, accessed on July 3, 2017, <http://www.elsevier.com/copyright>.

²⁴ Randy L. LaGrange and Kenneth L. Ferraro, “Assessing age and gender differences in perceived risk and fear of crime,” *Criminology* 27, issue no 4. (1989): 697-720. Accessed on July 3, 2017, <http://www.onlinelibrary.wiley.com/10.1111/j.1745-9125>.

²⁵ Brent B. Benda, “Gender Differences in Life Course Theory of Recidivism: A survival Analysis,” *International Journal of Offender Therapy and Comparative Criminology*,” 49, No. 3, (2005), 325-42, accessed on 10 July, 2017. <http://www.journals.sagepub.com>.

²⁶ Antwi, “Social Reintegration of offenders.” 17-18.

recidivists are provided jobs, education, trained to be pro- social with a high level support from family, friends and the community, it is most unlikely such persons would re-offend

When meta-analytic techniques were used to determine which predictor domains and actuarial assessment instruments were the best predictors of adult offender recidivism, what came out of the studies was that all predictor domains- that is age, gender, race, criminal history, criminological needs, family factors, intellectual functioning, personal distress- were significant predictors of recidivism. However such variables such as age, criminal history, companions, family factors, gender, social achievement and substance abuse were more significant and potent predictors of recidivism. Also, criminogenic needs produced higher correlations with recidivism- a higher percentage of the time than did several other predictor domains. Criminogenic needs are those that when provided the ex-convict- such as employment, accommodation and strong family support- are most likely to prevent the ex-convert re-offending. Furthermore, dynamic factors were found to be potent and superior to static factors with respect to recidivism.²⁷

In a study on attitudes and orientations that influence behavior, Holsinger posits that criminal behavior can be best understood by considering criminal versus non- criminal populations. Individuals who were brought up in pro-social environment and therefore internalized pro-social attitudes are likely to be deterred in participating in criminal behavior. However, those persons brought up in anti-social environment and therefore internalized anti-social behaviors are more likely to exhibit criminal behavior. Additionally the findings suggest that individuals who had

²⁷ Paul et al, "A Meta-Analysis of the Predictors of Adult Offender Recidivism: What Works," *Criminology*, 34 issue no. 4, (1996): 588, accessed on 10 July, 2017, <http://www.onlinelibrary.wiley.com>.

persistent and favorable attitudes, feelings or thoughts toward crime by making friends of criminals, committed more crimes.²⁸

In investigating the mediating role that associations with criminal friends have on the relationship between criminal attitudes and behavior, the findings from Daniel et al was that associations with criminal friends were statistically significant predictor of criminal behavior and this relationship was positive. It added that the underlying attitudes may be there but they seem to be activated whilst associated with criminal friends.²⁹

Naujili, in a study on Nigerian prisons indicated that recidivism rate in Nigeria increased from 35% to 44% in 2007. It further increased to 52.4% in 2010. The researcher asserted that factors responsible for the high rate of recidivism in Nigeria included among others failure to replace worn out training equipment and machines at prison facilities, lack of qualified personnel to operate the equipment and engage the prisoners meaningfully and little or no provision by government and private organizations for gainfully employment opportunities for discharged prisoners.³⁰

Kenya, like any other country in Africa also suffers from increased recidivism and incarceration rates. The findings from Owino et al on the factors causing recidivism in Kenya included among others that petty offenders are mixed with long serving inmates who committed serious crimes, offenders sentenced for below 3 years are not exposed to rehabilitation programmes but engage only in institutional duties such as cooking and cleaning the prison compound and those who

²⁸ A.M. Holsinger, "Assessing Criminal Thinking: Attitudes and Orientations Influence Behaviour", *Corrections Today*, issue no. 61 (1999): 22-25, accessed July 12, 2017, <http://www.ncjrs.gov/App/publications>.

²⁹ Daniel Budusek et al, "Criminal Attitudes, Recidivist Behaviour and the Mediating Role of Associations: An Empirical Investigation within a Prison Sample of Violent Offenders," *Europe's Journal of Psychology*, 8(1), (2012): 26 accessed on July 10, 2017, <http://eprints.hud.ac.uk/10.5964/ejop.u811.296>.

³⁰ Naujili, "Restorative Justice and Noncustodial Measures: Panacea to Recidivism and Prison Congestion in Nigeria." 73, accessed on August 10, 2017. <http://www.ajol.info/index.php/naujili/article/viewfile>.

were serving long sentences when released are stigmatized and labeled as criminals; normally the first suspects whenever an offence is committed in the community.³¹

1.7.2 A Report on Recidivism

A special report on recidivism of prisoners among nearly 300,000 released in 15 states in 1994 in the United States of America had the following highlights which to large extent support the above stated literature on recidivism. First, the released prisoners had the following characteristics. 91.3% were male, 50.4% were white, 48.5% were black, 24.5% were Hispanic and 44.1% were under the age of 30.

Within 3 years of their release in 1994, 61.7% of offenders sentenced for violence were arrested for a new offense. Property offenders had the highest re-arrest rate which was 73.8%, followed by released drug offenders at 66.7% and public order offenders at 62.2%.³²

Notably important are the following demographic characteristics from the study. Men were more likely to be re-arrested; 68.4%-57.6%, reconvicted; 47.6%- 39.9% and resented to prison for a new crime; 26.2%- 17.3%. Blacks were more likely than whites to be rearrested; 72.9%-62.7%, reconvicted; 51.1%-43.3%) and returned to prison with a new prison sentence; 28.5%-22.6%. Non- Hispanics were more likely than Hispanics to be rearrested; 71.4%-64.6%, reconvicted; 50.3%-43.9%, and returned to prison with or without a new prison sentence; 57.3%-51.9%. On age, the younger the prisoner when released, the higher the rate of recidivism. An example is that

³¹ Bernard Owino, Egesah Omar B, Akong A. Joshua. "Kenyan Prisons" *Journal of International Academic Research for Multidisciplinary*, 3.no. 1, (February 2015): 207-08, accessed on 12 August, 2017. <http://www.jiarm.com>.

³² Patrick A. Langan and David J. Levin," Recidivism of Prisoners Released in 1994", *Bureau of Justice Statistics Special Report*, June 2002, NCJ193427, 2-7.

80% of those in prison under age 18 were re-arrested, compared to 45.3% of those age 45 or older.

1.7.3 Efiase Project

In Ghana, the myriad of problems faced by the Ghana Prison Service such as over-crowding in the cells, inadequate infrastructure and inadequate funding from the government have worsened the plight and case of the prisoner. The Ghana Prisons Service launched Project “Efiase” on June 30, 2015.³³ “Efiase” is the Akan word for prison. The core aim was to raise funds from corporate Ghana, institutions and individuals to improve the conditions of prisons and transform them into reformation centers. The current conditions in Ghana prisons have not helped in checking the increasing recidivism rate in Ghana.

1.7.4 The Ministry of Christ

Jesus Christ, the founder of Christian religion informed in Luke 4:18-19, that his mission on earth was ensuring a holistic development of every person and that is the spiritual and physical wellbeing of all. First, the good news would have to be preached to save humanity from spiritual death to sin, before healing from sickness and provision of other physical needs. Jesus extended this mission to the church. The mission of the church is first to evangelize lost souls both the free and the imprisoned. It is interesting to note that information on religious background of convicts; in the 2013 Annual Prison Report had Christianity leading with 62.3%; with Islamic, Pagan and Traditional splitting up the rest to make 100%.³⁴ Thus per the information on the above stated report, the Christian religion is most likely the dominant religion in Ghana prisons.

³³ “Ghana Prisons Service” Efiase Project, accessed on March 25, 2017, <https://efiaseproject.wordpress.com>.

³⁴ “Ghana Prisons” Annual Report 2013, 22.

Some studies have therefore suggested the inclusion of more faith based programs in the prisons. Faith based programs are carried out by religious organizations be they Christian, Islam or any other religion. In writing on faith based organizations, Robert et al asserted that these organizations have significant role to play in social service delivery. Four significant findings from their study are worth noting. First, is that the mean effectiveness and trustworthiness scores were relatively high for faith based organizations as compared to other public services. Second is that church goers are more likely to seek assistance from these organizations though they are equally attractive to non- church goers. Third is that they attract diverse constituency of people with serious needs and that they play a positive role in addressing those needs. Fourth is that the same kind of needs that propel people to seek assistance from other public services also encourage them to seek assistance from faith based organizations.³⁵

Stephen, a former prison chaplain discusses six factors in his journal as the working theology of prison ministry.³⁶ First, is the inherent worth of humankind? According to the Bible, unlike other things that God created which he just called into existence, human was not made so. God intentionally made man with his “own hands” from the dust of the earth, breathed the breath of life into him and her before they became living souls. Thus every man or woman is a special patent of God and because of this God is mindful of the existence of humanity as indicated by David in Psalm 8:4 and 103:14. Therefore those persons who unfortunately made wrong choices which were contrary to the law of the land must be helped to repair their dignity.

³⁵ Robert Wuthnow et al, “The Effectiveness and Trustworthiness of Faith Based and Other Service Organizations: A Study of Recipients’ Perceptions,” *Journal for the Scientific Study of Religion*, 43, no.1 (2004): 14-15, (accessed on June 10, 2017), <http://www.onlinelibrary.wiley.com>.

³⁶ Stephen T. Hall, “A working Theology of Prison Ministry,” *The Journal of Pastoral Care and Counseling*,” (Fall 2004):170, 58, no.3, accessed on June 10, 2017, <http://www.journals.sagepub.com>.

Jim and Barbara note that a prison chaplain is key to tipping the scale of behavioral adjustment of prisoners in a positive direction. “One must remember that no matter the crime, human dignity has not been forfeited.”³⁷ The fact is that in the real world, most prisoners have given up on themselves already. They think they are of no use to anybody and so the best place which would always welcome them is the prison. But then when such persons come to the knowledge that no matter the circumstance they find themselves, they have some dignity as humans and there is hope for a turnaround, this empowerment of the individual will work for everybody’s good.

The second factor discussed is hope. The realities in the prison which includes loneliness, loss of freedom and powerlessness makes many prisoners conclude that they have reached a hopeless end. But then the reality is that God never abandons what he has created. Prisoners must be made to understand that no situation is unredeemable for God. There is always hope for the one who is bold enough to make a turnaround. Third factor is a ministry of presence. God is present everywhere and is not limited by physical space. The presence and love of God is always present even in the prisons. Though prisoners may suffer physically, understanding of the presence of God will help shape their thinking and behavior patterns.

The fourth factor is forgiveness. They need to first forgive themselves and then be free to forgive others. If forgiveness is a difficult and thorny subject to discuss with those who have not been to prison; how much more those in prison? Prisoners carry lots of emotional baggage about the wrong they have done to others and what wrongs others have done to them. Prisoners must come to the realization of what crime they did to others and what wrongs others have done to them.

³⁷ Jim Thomas and Barbara H. Zaitzu, “Conning or Conversion: The Role of Religion in Prison Coping,” *The Prison Journal*, (2006): 251, 86, no. 2, accessed on 17 June, 2017, <http://journals.sagepub.com>.

They must come to the realization of what crime they did to others, ask for forgiveness and forgive themselves. They must be able to confront what they did and face up to the realities.

Fifth factor discussed is power. The power lies with the individual prisoners to want to have a change in one's life. It is when the individual has utilized to the full this inherent power that actual change can result. Finally is the factor of inclusiveness. Like all others, prisoners must also be embraced as part of God's children and at least persons must at least be respectful of the many paths people follow on their journey with and toward God.

Lennie, poses the question "why is it less a miracle to wake the dead anywhere- whether in a prison or a palace?"³⁸ The writer continues that "the average prisoner sitting in his or her cell isn't really interested in lofty opinions about theology. "my life is broken, how do I fix it? ... if you say its God, tell me how that works."³⁹

1.8 Significance of study

The Christian church will be the primary beneficiary of this work. Some orthodox and protestant churches have prison ministry programs which to a large extent focus on physical needs such as food and clothing and probably once a week of church service where inmates sing and dance to while away their sorrow. It is hoped this study will bring to the church the knowledge that prison ministry goes beyond the provision of food, clothing and church services. The fundamental challenge of recidivism needs to be confronted with all the force in the armory of the church- so that the inmate is not discharged today, only to be back to prison tomorrow but would be useful to self and society. The second beneficiaries would be the prison service and other non-

³⁸ Lennie Spitale, *Prison Ministry: Understanding Prison Culture Inside and Out*, (Broadman and Holman Publishers, Nashville, Tennessee, 2002), 6.

³⁹ Spitale, *Prison Ministry*, 195.

governmental organizations working for the benefit of those in prison. The study will provide correctional officers with what contributions they can make to overcome recidivism.

1.9 Organization of chapter

Chapter one is the introduction which gives a general overview of the study. It includes background to the study, statement of problem, research question, aim and objectives, scope and focus of the study, research methodology, literature review and significance of study. Chapter two is the historical information on prison and prisons in Ghana, prison and the Asante Kingdom and Kumasi Central Prison. Chapter three is a discussion of the main issues resulting from the study.

Chapter four is an interpretation and analysis of primary data collected from the field. Chapter five is a summary of the work, conclusions and recommendations.

CHAPTER TWO

HISTORICAL BACKGROUND

2.0 Introduction

This chapter considers the evolution of prison and a brief history of Ghana Prisons. It also delves into history to inform how offenders were treated in the Asante kingdom before the kingdom was overpowered by the British, and the history of Kumasi Central Prison.

2.1 Evolution of Prison

According to Cambridge International Dictionary of English, prison is a building where criminals are forced to live as a punishment. Prison came into being as an alternative to corporal and capital punishments. In the ancient world, prison was understood to be a place where people were kept before their fate was determined; as either to suffer corporal or capital punishment. The concept of prison in Europe and America have gone through series of changes from safe custody, to punitive and then to reformation. In Europe, the earliest prisons in the medieval ages were established sometime in the late sixteenth century and the beginning of the seventeenth century. It begun with monasteries and convents.⁴⁰ Monks and Nuns lived a sacred life. They entered the institution as a result of a vocational experience or conviction of a Godly call. Though they were free to leave, breaking their vow was regarded as a grave sin. History has it that any monk or nun caught having deserted the institution and broken the vow is incarcerated in a special cell inside the monastery or convent. Also kept in such cells for punishment are those who break the rules within the institution. This same period saw parents willingly sending their

⁴⁰ Pieter Spierenburg, *The Prison Experience: Disciplinary Institutions and their Inmates in Modern Europe* (Amsterdam University Press, 2007), 11-13.

children to the monasteries and convents to be offered to serve there for life. Any child caught fleeing suffered incarceration. Secular authorities also occasionally imposed monastic imprisonment. A Roman council once ruled that “every entry into a monastery ought to be voluntary, except when it constituted punishment for a crime...thus religious establishments were the first places where penal imprisonment as a result of a judgment in a trial occurred.”⁴¹ Alongside the monasteries and convents were medieval hospitals. Practically each medieval town had one or more of such hospitals established by religious groups or lay people. Though they were charitable institutions which housed such persons as the aged, homeless, inn sheltering pilgrims, poor travellers, and the sick, those persons considered a danger to public safety and peace such as mentally disturbed persons were also kept in there and forbidden to leave. Sometimes they were chained and kept in rooms under lock and key. The later part of the medieval period saw the advent of prison workhouses. Prison workhouses were halfway between discipline and punishment. Those confined in such workhouses included thieves, beggars, prostitutes and all those that were a nuisance to society.

However in early 19th Century onwards, governments have been focusing on reforming prisoners rather than merely punishing them. In pursuance of this therefore, governments have initiated and implemented several programs aimed at reforming and rehabilitating inmates so that they can have a successful reentry into society.

2.2 History of Prisons in Ghana.

Prison in the then Gold Coast-now Ghana- begun with the forts. There were some kind of cells in the James Fort, Cape Coast, Winneba and Anomabo forts which were all established by the

⁴¹ Spierenburg, *The Prison Experience*, 14.

English in 1662, 1664, 1694 and 1753 respectively. The earlier period prisons were more custodial than punitive. In 1860, the prison ordinance was established by the British colonial government. It spelt out the safe custody of prisoners but did not provide any directions on punishments.

However another ordinance was introduced in 1876 which brought drastic changes to the way prisoners were to be treated such as restrictions on movement, communication among themselves and stipulated time periods for receiving letters and visits. But in the early periods of the 1900s and onwards, the prison system sought to gradually depart from the harsh treatment of prisoners to reforming them. Reformation was now the focus.

In 1920, the prison department which hitherto had been under the control of the commissioner of police, was separated and its first Inspector General of Prisons appointed in that year was Captain Cockson.

On 1st January 1964, the prisons department became autonomous and named Ghana Prisons Service. Its mandate is safe custody of convicted persons from the courts as well as the provision of reformation and rehabilitation programs for their successful re-settlement into society. The values of the service are humanity, vigilance and fortitude. There are prison establishments in all the 10 regions of Ghana. These are 7 central prisons, 7 female prisons, 14 local prisons, 1 medium security prison at Nsawam, 1 contagious disease prison at Ankaful, 9 agricultural settlement camp prisons, 1 maximum security prison at Ankaful.⁴²

⁴² “Ghana Prisons” accessed June 9, 2017, <http://www.ghanaprison.gov.gh>.

2.3 Concept of Prison in Asante Kingdom

According to oral tradition, the word “prison” was an unknown word in the Asante governance and practice till the kingdom was overpowered by the British colonial force in 1900.

When Nana Osei Tutu and Okomfo Anokye were enstooled on the same day as Kwaman chief (later known as Kumasi) and Agona Chief respectively, both had the same aim to unite the independent Asante states to become one formidable force to reckon with.⁴³ When they had united and overcome their arch enemy, the Denkyiras, the then Asante state kept expanding its frontiers. At that period in time, all deemed offences were punishable by capital punishment.

The only chief who made a difference was Nana Kusi Obodum who ruled from 1750-1764. He realized that one thing which haunted the annexed states was capital punishment imposed on the people for trivial offences. He thought that capital punishment was not the best tool for reforming offenders. He therefore endorsed capital punishment only when the offence committed was grievous` such as murder. Other offences deemed trivial by the chief were commuted to a fine or banishment by him. History has it that to prove the point that reformation is possible, he pursued a strategy with the consent of one of his sub chiefs. Those banished were secretly sent to a deep forest in the middle of nowhere to farm. He did this for some years until one day, he summoned all his sub chiefs to accompany him to the forest. They arrived at a big town in a deep forest. As the chiefs marveled at what they saw, the Asantehene informed his chiefs that it was not always necessary for people who have offended to suffer capital punishment. The reason for punishing must be to get the culprit reformed. The population in the town they saw “was the fruit

⁴³ Osei Kwadwo, *An Outline of Asante History* (Kumasi: Cita Press Ltd, Buokrom, 2004), 6.

of putting aside the executioner's knife. So the place was named Dadie-so-aba"- literally meaning "knife bears fruit" The sub chief there was also called Dadiesoabahene.⁴⁴

In spite of the reformation attempt made by Nana Kusi Obodom, the practice of capital punishment prevailed strongly after his demise. In 1822, when a misunderstanding arose between an Asante's trader and a policeman in one of the coastal towns, the police man used abusive words on the Asante trader and also insulted the Asantehene. When the news got to Asantehene, he immediately sent messengers to capture the police man and behead him. The British governor then sought to engage in war with Asante state over the issue. The battle, known as the battle of Nsamanko was between the British and the coastal states on one hand and Asante state on the other hand. The British lost this war.⁴⁵

After the 1874 war with the British, Asante states such as Bekwai, Agona, Offinso, Edweso, Nsuta, Mampong, Kumawu, Bompata, Kokofu, Adanse and Dwaben were asked by the British Chief commissioner to institute their local courts and try cases there. However those tried were not to suffer capital punishment. Capital punishment was now the sole preserve of the British colonial government. The Asante state was officially annexed as British territory in January 1902 bringing to an end an era where any kind of offence committed was punishable by capital punishment.⁴⁶

2.4 Kumasi Central Prison

The British government in the Gold Coast adopted the indirect rule form of government and as a result, district commissioners were appointed to oversee the day to day administration of the

⁴⁴ Kwadwo, *An Outline of Asante History*, 143-144.

⁴⁵ Kwadwo, *An Outline of Asante History*, 30.

⁴⁶ Kwadwo, *An Outline of Asante History*, 125.

Central government. In order to ensure that the district commissioners worked effectively and to put fear in the indigenous people who posed a threat to their administration, several local and district courts were created by the colonial masters or the district commissioners. The courts that were set up tried criminal cases, and this affected their administration as well as murder cases and sentenced guilty ones to terms of imprisonment. The inmates were mainly used in repairing roads, construction and menial jobs such as cleaning the bungalows of the commissioners. It was therefore an extension of this governance practice when Asante was annexed as British territory in 1902. Oral tradition has it that they set up their administration at Kumasi Fort.

Kumasi Central Prison was established on 24th May, 1902.⁴⁷ The prison was established to enable law breakers be confined to facilitate the smooth running of their administration. The prison was initially under the care of the Chief Commissioner in charge of the province. The prison at that time was guarded by the military from the Royal West African Frontier Force stationed at Kumasi because there were no trained warders by then. The soldiers performed escort work only.⁴⁸

A request was made sometime in the early period of 1907 that the escort work performed by the military be discontinued and guards provided by special warders if any or by the police. JH Bryan, then colonial secretary, wrote on April 26th, 1907 to the Chief Commissioner, Ashanti that his Excellency would not sanction separate administration for police and prisons. Thus personnel from police could be used as guards for the prisons until 1908 when consideration could be made. The soldiers from the Royal West African Frontier Force discontinued their escort as well as their guarding duties and concentrated on their assigned duties at the Barracks

⁴⁷ Staff Sergeant Ambrose Imoru Salifu(rtd), "The Beginning of Ghana Prisons Service", A Long Essay, Department of Sociology, University of Ghana, 1980, 3.

⁴⁸ Kumasi Central Prison, 2017.

on 18th January, 1908. On 8th January, 1908, the police provided six (6) temporal warders and one second class officer to work at the Kumasi prison with the approval from one commissioner known as AW Kitson.⁴⁹

A proposal for the reconstruction of Kumasi Central Prison was made to avert congestion and workload. Those that approved the project are C.E. Cookson (Capt.), the then Inspector General of Prisons, C. Cameron, the Chief Architect and the Ashanti Health Board headed by Selwyn Clarke (Dr). The “new” Kumasi Central Prison was to cover a site area of four point two (4.2) acres. The first block of cells was completed on 02nd June 1925. The prison consist of 4 story blocks designated as blocks A,B,C.D and two blocks marked as segregation with a total of 60 cells. The original intended capacity of the prison was six hundred 600 inmates but currently holds 1,800 inmates. The types of prisoners in admission are remands, convicts and condemned.⁵⁰

The kinds of workshops in the prison where inmates are trained are carpentry, tailoring, shoemaking, blacksmithing, electrical/ electronic and Kente weaving. The prison is also a beneficiary of President’s Special Initiative now known as Center for Distance Learning and Open Schooling. 25 inmates have so far written the Basic Education Certificate Examination (BECE) and 4 have written the West African Senior School Certificate Examination. Aside the formal education and the training offered to acquire skills; inmates have access to primary and basic medical care provided by medical personnel.⁵¹

⁴⁹ Kumasi Central Prison, 2017.

⁵⁰ Kumasi Central Prison, 2017.

⁵¹ Kumasi Central Prison, 2017.

Kumasi Central Prison has an administration block (storey building) consisting of 8 rooms which accommodate the Regional Commander, sectional heads and administrative staff. The staff strength of the station is 260 made up of 43 superior officers and 217 subordinate officers.⁵²

The Chaplaincy Department of Kumasi Central Prison also participates in the reformation of inmates using faith based programs. The Department is headed by the Prison's Chaplain assisted by two deputies. It has its own line of activities for both inmates and officers. In addition to their program, it works closely hand in hand with other faith based and non- governmental organizations. Though such organizations are granted their permit to operate by the Prisons Headquarters in Accra, the chaplaincy oversees the activities of such bodies in the prison. Currently there are 24 Christian churches and non-governmental organizations with permit to operate in the prison.

The Chaplaincy Department undertakes the following key activities. First is that it organizes church services twice a day for the inmates; one in the morning and the other in late afternoon. These services are conducted by visiting ministers or evangelists from the churches that have been granted permit to operate in the prison. The second is that in collaboration with all the Christian ministries working in the prison, there is an open air or outdoor crusade for all the prisoners on every last Saturday of every month. It is a day of teaching and preaching the word of God. Again morning devotion is held every morning for all staff and prisoners. Also there is Friday worship for all officers where the worship is conducted by either internal or external pastors. Finally, they go out and make appeal to non-governmental organizations, Christian churches and other humanitarian organizations to assist the prison inmates with their material needs.

⁵² Kumasi Central Prison, 2017.

2.5 Conclusion

This chapter has established the evolution of prison and the history on Ghana prisons. It also provided historical information on how those who committed offenses in Asante Kingdom were treated both before and after 1900. A history of Kumasi Central Prison was also covered.

CHAPTER THREE

BIBLICAL PERSPECTIVE OF PRISON AND PRISON MINISTRY

3.0 Introduction

This chapter starts with the relevance of religion. It then delves into how religion can be used to cope with difficult life situations such as imprisonment. The relevance of religion to the prison has also been covered. The Christian religion and the biblical perspective of the Bible on prison and Prison Ministry have also been discussed. The chapter then ends with some empirical studies on Prison Ministry and Recidivism.

3.1 Relevance of Religion

Religion has been instrumental in the development of individuals, families, communities and nations from the past and continues to have significant impact on contemporary events. It is something that humanity cannot do without. Several scholars on religion agree that it is difficult to give a single definition of religion. This write up will use the working description of religion given by Julia.

An integral system of beliefs, lifestyle, ritual activities and social institutions by which individuals give meaning to (or find meaning in) their lives by orienting themselves to what they experience as holy, sacred or of the highest value.⁵³

In the contemporary world, there are many kinds of religion but the most prominent ones are Christian; which includes Orthodox, Protestant and Evangelical and Non- Christian religions; which includes Jewish, Islam, Hindu and Buddhists. In writing on religion in Europe, Loek et al asserts that “the Christian religion has exerted a strong influence on Europe for many centuries. Social values, norms and ethics in Western Europe have been shaped and controlled by the

⁵³ Julia Corbelt Hemeyer, *Religion in America*, 6th Ed (New York: Routledge Publishers, 2016), 15.

Christian churches.”⁵⁴ A research was undertaken in 2014 by the Pew Research Centre on the importance of religion and religious beliefs to Americans belonging to both Christian and non-Christian faiths. Some of the highlights of the research report published in 2015 are that 53% of total respondents indicated that religion was very important. Also religion was more important to women, older adults, blacks and adults with less education. Further, 63% had absolute belief in God, 72% believe in heaven and 58% believe in hell.⁵⁵

Africans had their own religion before the arrival of missionaries and colonial masters on the continent. Most Africans believed in the existence of a Supreme Being and were already worshipping the Supreme Being according to their understanding and culture. Thus before the arrival of other kinds of religion on the continent such as Christianity and Islam, African Traditional Religion was already very active in all the social, political, and economic developments on the continent. Writing on African Traditional Religion, Aloysius draws the following distinction between African Religion and other religions.

African religion differs from religions such as Judaism, Christianity and Islam in a number of ways. Although Individual people may remember legendary figures from their history. African religion has no single founder or central historical figure. Like Native American religions and Asian religions such as Shinto and Daoism, it originates with the people themselves. It is an expression of many thousands of years of living close to the land and of seeking answers to the mysteries of life: Why are we here? How do we live well? Why do we die? African religion has no churches or mosques like those of Christianity or Islam. Instead, it has shrines constructed according to the traditions of the particular geographical area. People may also turn to a geographical or natural feature such as a mountain or a large tree as a focus for worship.⁵⁶

What Christian and Islam missionaries did was a conversion from African Traditional Religion to their religion.

⁵⁴ Loek et al, *Contemporary European Discourses on Religion and Morality*, 5, Brill, 2003, accessed June 27, 2017, <http://www.books.google.com>.

⁵⁵ “Importance of Religion and Religious beliefs”, Pew Research Centre, accessed on June 27, 2017, <http://www.pewforum.org>.

⁵⁶ Aloysius Muzzanganda Lugura, *African Traditional Religion*, (Infobase Publishing, 2009), 15-16, accessed on June 27, 2017), <http://www.books.google.com>.

3.2 Religion and Coping with Difficult Life Events

One of the quotes about the uncertainty of life as given by Gilder Radner is that “Life is about not knowing, having to change, taking the moment and making the best of it, without knowing what’s going to happen next.” The quote suggests that just as it’s uncertain that one may experience positive life event such as good health and wealth tomorrow, so it is equally true that the experience may be negative such as death or imprisonment. The main centers of concern for the major religions of the world have been hardship, suffering and conflict. Each of these religions acknowledges the fact that life can be perilous.⁵⁷ Judaism, which is the religion of the Jews, is clear that suffering in the world is a mixture of slavery, oppression and celebration of freedom. Christianity, founded by Jesus Christ is also explicit that suffering in the world is part and parcel of the choice and decision to serve God through Christ. Though the different religions envision different solution to problems, each one of these offers a way to come to terms with tragedy, suffering and the most significant issues in life.⁵⁸

The word “cope” is defined by the Cambridge International Dictionary of English as “to deal (successfully) with a difficult situation or bad luck.” Pargament et al identifies six key elements of the coping process.⁵⁹ The first is life situations or events may take a variety of forms. Some variety of forms may include positive or negative, major or minor and singular or cumulative. The second element is the appraisal of the situation in terms of its cause. That is the degree to which the situation in question is seen as harmful, challenging or threatening and the ability to respond. The next is coping activities aimed at dealing with the problem. Such coping activities

⁵⁷ Kenneth I. Pargament, *The Psychology of Religion and Coping: Theory, Research, Practice*, Guilford Press, (2001): 3, accessed on August 07, 2017, <http://www.googlebooks.com>.

⁵⁸ Kenneth I. Pargament, *The Psychology of Religion and Coping*, 3.

⁵⁹ Pargament et al, “God Help Me: (I): Religious Coping Efforts as Predictors of the Outcomes to Significant Negative Life Events”, *American Journal of Community Psychology*, 18, no.6, (1990): 795 (accessed August 07, 2017), <http://www.wileyonlinelibrary>.

as problem focused, positive thinking, withdrawal or blaming. The fourth element is that outcomes of the coping process are multidimensional. Again the process of coping is affected by the personal and social resources and constraints of the individual. The resources and constraints may include personality characteristics, attitudes and beliefs, social networks and physical health status. Finally, guiding the coping process are several kinds of purpose. Some purposes served by religion would include self-esteem, control, hope, growth and belonging.

Pargament et al identifies three ways in which religion can be involved in coping.⁶⁰ The first is that religion can be part of each of the elements in the coping process. An example is that one may face a life situation of imprisonment. Such a person may appraise the situation as punishment from God or an opportunity given by God to make right choices in life. Therefore may involve in a coping activity of beginning to search for God or to seek for emotional strength to survive the situation. The outcome from this coping process may be increased involvement in religious activities as a result of the presence of religious bodies in prison. The second is that religion can contribute to the coping process. Religious involvement decreases emotional pain associated with difficult life situations. Finally, religion can be a product of the coping process. Generally, positive outcome events are attributed to God's love whilst negative outcome events are attributed to God's anger. The study concluded that a belief in a just, loving God, the experience of God as a supportive partner in the coping process, involvement in religious rituals and the search for spiritual and personal support through religion are all associated with positive outcomes to difficult life situations.⁶¹

⁶⁰ Pargament et al, "God Help Me", 796.

⁶¹ Pargament et al, "God Help Me", 815.

3.3 Religion in Prison

The findings from Pargament et al as indicated above therefore suggest that religion can be essential in helping prisoners cope with the difficult situation and environment in which they find themselves. Those in prison ended up there because they made poor decisions and choices. In a study on prison inmates in Nigeria, Chikwe and Grace findings were that involvement in religious activities is a strategy for coping with challenges of imprisonment among prison inmates in Nigeria. The reliance on religious activities as a coping strategy is based on the experiences of inner peace, joy and hope whenever they commune with their creator. Again religion provides them with a sense of security and helps them to choose pro-social behavior over violent or maladaptive strategies.⁶²

Clear et al carried out a study on the effectiveness of religious programming from the perspective of inmates. Five of such perspectives as given by inmates are discussed below.⁶³ First, religion in prison brings the individual to the reality of not having made the right choices in life. Religion, whether Christian or Islam holds that all unhappy life consequences such as imprisonment is the failure of the individual to live within the doctrines of faith. Faithfulness to the teachings of one's religion is the cure to behaving right and making the right choices in life.

The second perspective shared by inmates is that religion in prison helps the inmate to deal with guilt. God placed conscience as a component in the human mind. The commitment of crime and the public shaming of imprisonment together with its consequences of loneliness and loss of freedom result in most inmates carrying heavy load of guilt. In the Christian context, most of the

⁶² Chikwe Agbakwuru and Grace C. Anoujo, "Strategies for Coping with the challenges of Incarceration among Nigerian Prison Inmates," *Journal of Education and Practice*, 7, No. 23, (2016):156, ISSN 2222-288x (online), (accessed on 7 August, 2017), <http://www.iiste.org>.

⁶³ Clear et al, "The Value of Religion in Prison: An Inmate Perspective," *Journal of Contemporary Criminal Justice*, 16, No. 1 (February 2000), 53-74, (accessed 27 June, 2017), <http://www.ccj.sagepub.com>.

prison programs are evangelical which meets the needs of guilt. The gospel message of the Christian faith is that Jesus Christ came to save sinners which include prisoners; he forgives sinners of all their sins and set them free. Thus religion brings the guilt burdened to the point that though they made wrong decisions with their lives and ended up in prison, yet all is not lost. There is hope for better times ahead.

The third perspective shared is that religion enables the inmate to find a new life. The holy books used by the respective religions provide a complete guide on how to lead a responsible and disciplined life. Therefore the inmate who wants to be free from the prison lifestyle need not look beyond these teachings. It is a matter of realigning thoughts and actions to be in line with the teachings of a chosen faith. The fourth perspective is the access to outsiders. Not all prisoners have their family and friends visiting them in prison. Therefore on days where there is worship to be conducted by people from outside the prison, inmates get the opportunity to interact with such persons and this social interaction with outsiders relieves the inmates of their stress and anxiety. Finally, religion in prison promotes inmate relations. When the inmates come together to worship, they get the opportunity to socialize as a family and this help reduce individual loneliness.

3.4 Christian Religion and Biblical Perspective of Prison

The Bible is the holy book of those in the Christian Religion. The book affirms that the writings in it are the inspired words of a Supreme Being called God. It states in 2 Timothy 3:16 as

All scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.

The Bible has two main parts called the Old Testament and the New Testament. The word “Testament” means the will of the Supreme Being God for all humanity. How they should conduct themselves in their entire life in this world.

The Bible mentions prison in several places of the scripture. It runs through from the first book of the Bible called Genesis to some prophetic and history books such as Jeremiah and Chronicles and ends with the last book called Revelations. Though the word “prison” appears in the Bible, the institution called Prison and the practice of imprisonment was not an act sanctioned by God in any of his will or commands given to humanity. Therefore imprisonment of persons to either punish or reform is alien to the will of God. In the Old Testament, God made known his commands first to a nation called Israel. The laws were called the Torah. Nowhere in the Torah did God sanction prison or imprisonment as a form to punish or reform persons. The laws rather made room for either capital punishment; where the person who committed the crime would be killed; or restitution where the person who committed the crime was to compensate the victim in a form prescribed in the laws. The following are excerpts of the law on how the nation should deal with offenders of certain offences. First, the scriptural quote from Exodus 21:12-16, 25 is on violence

He who strikes a man so that he dies shall surely be put to death. However, if he did not lie in wait, but God delivered him into his hand, then I will appoint for you a place where he may flee. But if a man acts with premeditation against his neighbor, to kill him by treachery, you shall take him from my altar that he may die. And he who strikes his father or his mother shall surely be put to death. He who kidnaps a man and sells him, or if he is found in his hand, shall surely be put to death.

If men fight and hurt a woman with child, so that she gives birth prematurely, yet no harm follows, he shall surely be punished accordingly as the woman’s husband imposes upon him; and he shall pay as the judges determine. But if any harm follows, then you shall give life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burn for burn, wound for wound, stripe for stripe.

Second excerpts provided below are the offences against property as in Exodus 22:1-5

If a man steals an ox or a sheep, and slaughters it or sells it, he shall restore five oxen for an ox and four sheep for a sheep. If the thief is found breaking in, and he is struck so that he dies, there shall be no guilt for his bloodshed. If the sun has risen on him, there shall be guilt for his bloodshed. He should make full restitution; if he has nothing, then he should be sold for his theft. If the theft is certainly found alive in his hand, whether it is an ox or donkey or sheep, he shall restore double. If a man causes a field or vineyard to be grazed, and lets loose his animal, and it feeds in another man's field, he shall make restitution from the best of his own field and the best of his own vineyard.

Finally, below are some excerpts on sexual crimes as stated in Exodus 22:16-19, Leviticus 20:10-11 and Deuteronomy 22:25-27 respectively.

If a man entices a virgin who is not betrothed, and lies with her, he shall surely pay the bride-price for her to be his wife. If her father utterly refuses to give her to him, he shall pay money according to the bride price of virgins. You shall not permit a sorceress to live. Whoever lies with an animal shall surely be put to death.

The man who commits adultery with another man's wife, he who commits adultery with his neighbor's wife the adulterer and the adulteress shall surely be put to death. The man who lies with his father's wife has uncovered his father's nakedness; both of them shall surely be put to death. Their blood shall be upon them.

But if a man finds a betrothed young woman in the countryside and the man forces her and lies with her, then only the man who lay with her shall die. But you shall do nothing to the young woman; there is in the young woman no sin deserving of death, for just as when a man rises against his neighbor and kills him, even so is this matter. For he found her in the countryside, and the betrothed young woman cried out, but there was no one to save her.

The above excerpts of the Torah inform how certain offences were to be treated. Other portions of the law on offences follow similar trend as in the excerpts above. None of the laws talked about prison or imprisonment of an offender. God cautioned the nation that if they abided by the laws given them, other nations in the world would testify of it as a great, wise and understanding nation. In Deuteronomy 4:5-8, the bible states

Surely I have taught you statutes and judgments, just as the Lord my God commanded me that you should act according to them in the land which you go to possess. Therefore be careful to observe them; for this is your wisdom and your understanding in the sight of the peoples who will hear all these statutes and say, surely this great nation is a wise and understanding people. For what great nation is there that has God so near to it as the Lord our God is to us, for whatever reason we may call upon him? And what great nation is there that has such statutes and righteous judgments as are in all this law which I set before you this day?

It is worth noting that certain kings who ruled over Israel in the course of time went contrary to the commands of God and introduced some of the practices in the other nations such as establishing prisons and committing people to imprisonment. But that was a clear perversion of God's law. In the New Testament, none of the commands in there does God sanction prison or imprisonment.

3.5.0 Theology of Prison Ministry

In the New Testament, the closest Jesus came to in his teachings concerning prison was when he was describing the end of this world and how all humanity would stand in judgment for what each and every person did. Jesus made known the basis of assessment leading to a reward. In the context of the prison, Jesus taught that visit to those in prison was a commendable act of God.

Jesus said in Matthew 25:34-40 that

Then the King would say to those on his right hand, come you blessed of my father, inherit the kingdom prepared for you from the foundation of the world: for I was hungry and you gave me food; I was thirsty and you gave me drink; I was a stranger and you took me in; I was naked and you clothed me; I was sick and you visited me; I was in prison and you came to me. Then the righteous will answer him saying, Lord, when did we see you hungry and feed you, or thirsty and give you drink? When did we see you a stranger and take you in, or naked and clothed you? Or when did we see you sick, or in prison, and come to you? And the King will answer and say to them, Assuredly I say to you, inasmuch as you did it to one of the least of these my brethren, you did it to me.

In the above passage, Jesus informs that visit to those in prison will form part of the assessment of who gets a good reward at the end of this world.

When Jesus was about to ascend to heaven at the end of his ministry, he gave a task to his disciples. That task is called the Great Commission. In Mark 16:15, the writer records the words of Christ as "... Go into all the world and preach the gospel to every creature." That was a command to the disciples then and to all subsequent Disciples of Christ. "Every creature" meant every person including those in the prison. Therefore ministering to inmates in prison is not an

option for the body of Christ. It is a must and a necessity. In addition, those that would be converted into the body of Christ must be disciplined to be fruitful in terms of living morally upright lives. Also, to preach the gospel and take good care of their family, those in the community and the church. This must be for every person irrespective of the location. The writer of the book of Hebrews brings to the attention of the Disciples of Christ the need to remember those in prison. It states in Hebrews 13:1-3

Let brotherly love continue. Do not forget to entertain strangers, for by so doing some have unwittingly entertained angels. Remember the prisoners as if chained with them- those who are mistreated- since you yourselves are in the body also.

The fact of the matter is that not all prisoners are criminals. Anybody can end up in prison anytime anywhere. Some ended up in prison as a result of false accusation, wrong identity or simply due to hatred by someone with the power and authority to imprison. Thus it's wrong to brand all prisoners as criminals.

3.5.1 The Case for Prison Ministry

There may be many factors for ministering to inmates at the prison. Five of the factors are identified and these are first of all, it's done in obedience to the great commission; secondly it's a vehicle to encourage prisoners that the prison may be part of the path God is taking them to greatness; the third point is that the prison may be the place where they can identify their strengths and the good God has placed in them; fourth point is that ministry in the prison may be the vehicle for building broken down relationships with family, friends and employers and finally to bring to action the work of God in the lives of these prisoners. These factors are discussed in greater detail below.

3.5.1.1 Obedience to the Great Commission

In Acts 16:16-34, the writer records an incident that happened to Paul and Silas. As typical of Paul, he was on an evangelism trip and found himself in the town of Philippi together with Silas. A girl with a spirit of divination followed them for some days announcing that “these men are the servants of the most high God, who proclaim to us the way of salvation.” Being fed up with the attitude of this girl, Paul rebuked the spirit in her and delivered her of the evil spirit. Whether known or unknown to Paul, this girl brought much profit to her masters through fortune telling. Her masters now knowing they have lost their “daily bread”, dragged Paul and Silas to the town’s magistrates and falsely accused them of teaching customs that trouble the city. They were beaten without hearing and thrown into prison.

But Paul and Silas being mindful of the Great Commission, though beaten and manhandled, did not keep quiet. These men decided to evangelize through singing and praying. Evangelism is not only preaching but also singing and praying. When there had been an earthquake which resulted in the prison doors opening and chains falling off, Paul informed the prison keeper that no prisoner had escaped and that everything was intact. The prison keeper then fell before Paul and Silas and said “Sirs, what must I do to be saved?” That night he and his entire household were saved and became members of the body of Christ.

3.5.1.2 God’s Ways are Mysterious

God works in diverse and mysterious ways. Ministering to prisoners is a vehicle to encourage them from the scriptures that prison may be part of the route God is taking one to greatness. In Genesis Chapter 39, the writer records that through unusual circumstances, Joseph was sold by his own brothers as slave to some traders. These traders in turn sold Joseph to a military officer in Egypt. Joseph was placed in charge of all the things in the house except the wife of the officer.

The wife wanted to engage in illicit love affair with Joseph and when he consistently refused, he was falsely accused of attempted rape by her and thrown into prison without any hearing. But Joseph did not harbor bitterness, anger or engaged in a blame game. He kept doing what was right always. Through series of events, he was eventually discharged and became the minister of agriculture and the number two man to King Pharaoh of Egypt.

3.5.1.3 Identification of Talent

The third factor to consider is prison may be the place where one can identify one's strengths and then make good out of those strengths. Paul spent a considerable number of years in prison. In the years of imprisonment, he did not sit brooding over his circumstances rather he realized what good he could make of his circumstances. His academic brilliance, insight of the scriptures and aided by the Holy Spirit, was a plus for him to start writing to admonish, rebuke and correct several issues concerning ministry in the household churches in the then world. If he had not been confined to the prison, probably Paul would not have written 13 out of the 27 books in the New Testament. He did that because he identified the good he could make out of the loneliness and boredom associated with imprisonment and made the best out of the situation. Today, most of the epistles he wrote to address diverse issues are used in teaching and preaching in our churches.

3.5.1.4 Mending Broken Relationship

Ministering to inmates in prison creates the opportunity to restore broken relationships resulting from whatever happened prior to imprisonment. Paul sets an example in his letter to Philemon in the New Testament. Onesimus happened to be in prison with Paul. Onesimus was a slave who had stolen from his master, fled and had ended up in prison. Paul had preached the gospel to him

in prison and had him converted. Fortunately for the slave, Paul knew his master Philemon in person. Therefore when he was discharged, Paul wrote a letter for him to take to his master Philemon asking forgiveness for Onesimus and appealing that he should be received and restored not only as a slave, but also as a brother in Christ.

3.5.1.5 Moving God to Act

Sometimes, God is moved to work only when the church prays. Prayer is a medium God has availed to his children to communicate with him in all situations including when super natural intervention is needed in a situation. In Acts 12, the writer records that King Herod arrested James, the brother of John. He was imprisoned and then beheaded. When the king realized it pleased the Jews, he again arrested Peter with the same intention. However this time, the entire church prayed for the super natural intervention of God. God heard the prayers of the church and dispatched an angel to liberate Peter from the prison. Like the early church did, today's church has to pray to God for God's super natural intervention to liberate millions who are in chains of the devil in the prisons. The chains on prisoners today are not physical like Peter but spiritual, mostly bordering on behavioral adjustments.

3.6.0 Prison Ministry and Recidivism

Some literature exist which informs from their empirical investigations that Prison Ministry Programs have some effects on recidivists both prior to and after release from prison with some indicating no effect at all. Though some level of success is chalked by these programs, the researchers; from their findings indicated that the degree of impact it made on recidivists were rather minimal. Research on the impact of Prison Ministry program on recidivism carried out on

two most prominent Prison Ministry Organizations and evaluation report on Florida faith based prison institutions, all in the United States of America are discussed below.

3.6.1 Prison Fellowship

Prison Fellowship is a non- profit religious ministry to prisoners, ex-prisoners, crime victims and their families. It was founded in 1976 by Charles Colson. The organization has more than fifty thousand trained volunteers undertaking religious programming such as bible studies and seminars in most prisons in the United States of America.⁶⁴

Byron undertook a study in the mid-1990s to determine the relationship if any between Prison Fellowship religious programming and recidivism. The study was undertaken in 4 prisons in the state of New York with a sample of 201 inmates enrolled on Prison Fellowship programs and a control group of 40,000 inmates not on the religious program. The follow up study period on those who were discharged lasted for 8 years. At the end of the stated study period, the findings were that there was no difference between Prison Fellowship and non- Prison Fellowship groups on either measure of recidivism (that is re-arrest and re-imprisonment) throughout the 8 year follow up period. However, those who actively participated in the Prison Fellowship bible studies were least likely to be re-arrested and re-imprisoned between 2 to 3 years after release. But the probability that those who participated in the faith program would not be rearrested or re-imprisoned reduced considerably from the fourth year through to the eighth year.⁶⁵

⁶⁴ Byron R. Johnson, *Religious Programs and Recidivism among Former Inmates in Prison Fellowship Programs: A Long-Term Follow-up Study*, Justice Quarterly 21, issue no. 2 (2004), 334, (accessed on 2 July, 2017), <http://www.tandfonline.com>.

⁶⁵ Johnson, *Religious Programs and Recidivism*, 351-352.

3.6.2 Inner Change Freedom Initiative

Prison Fellowship, with the full support of Texas Department of Criminal Justice (TDCJ) launched the Inner Change Freedom Initiative program in April 1997. This program was expressly Christian in orientation; a faith based pre-release program. The components of the program included education, work, life skills, values restructuring, and one-on-one mentoring in an environment where religious instructions permeates all aspects of the prison environment

A study was undertaken to specifically track the 2 year post release recidivism rates for those prisoners that entered the Inner Change Freedom Initiative program from April 1997 through to January 1999 and were released from prison prior to September 1, 2000. A sample size of 177 inmates on the program as against 1,754 inmates to serve as comparism group was used for the study. At the end of the 2 year study period, the findings were that 17.3% who successfully completed the said religious program as against 35% of the matched comparism group were arrested during the 2 year post release period. Also, 8% of the religious program graduates and 20.3% of the matched comparism group were imprisoned during the stated post release period.

Other findings from the study were that mentor contacts were associated with lower rates of recidivism. Another was that completing the religious program and continued pre and post mentoring were core elements to both the offender's transformation and rehabilitation. However the lack of post release accountability via mentors and congregations, the decision of the program participants to isolate themselves from those that could benefit them and the tendency to

not accept personal responsibility for poor decision making were factors associated with recidivism.⁶⁶

3.6.3 Kairos Prison Ministry

Kairos Prison Ministry was established in the fall of 1976 by 9 old men. Kairos is a Greek word meaning “God’s special time.” The ministry has three main programs. The first program is named Kairos inside which focuses on developing a Christian community inside prisons for both male and female. The second program is named Kairos outside which is directed at women whose loved ones are incarcerated. The third program is named Kairos touch which is directed at the youth in prison aged 25 years and below. The mission of the ministry is to share the transforming love and forgiveness of Jesus Christ to impact the hearts and lives of incarcerated women, men and youth as well as their families, to become loving and productive citizens of their families. It has branches in 10 different countries serving about 472 communities and prisons.⁶⁷

In a medium security prison in Australia, a study was undertaken with the purpose to examine the likely effects of the Kairos Christian religious program on the risk of re-offending. The study covered the areas of criminal thinking, empathy, self- reflection, and forgiveness of self. A sample of 20 participants on the Kairos program were chosen as against 18 in a control group. The finding from the study was that few statistically significant changes were observed from pre-

⁶⁶ Byron R. Johnson, “*The Inner Change Freedom Initiative*,” Philadelphia Centre for Research on Religion and Urban Civil Society, University of Pennsylvania,(2003), 48-51 Accessed on 4 August 2017.

⁶⁷“Kairos Prison Ministry” accessed on July 04, 2017, <http://www.kairosprisonministry.org>.

test to post-test between those that completed the Kairos short course and the control participants.⁶⁸

The three different researches undertaken on the impact of Prison Ministry on recidivism did not rule out Prison Ministry as not making any impact at all. The contention was rather on the degree and extent of impact. Significant was the fact that those who actively participated in the bible study were least likely to re-offend.

3.6.4 Florida Faith and Character Based Institute

The state of Florida was the first among the states in the United States of America to dedicate an entirely publicly run prison facility to an entirely faith based institution. This took place on 24th December, 2003.⁶⁹ The initial prison facilities were Lawtey, a male prison and Hillsborough, a female prison. The mission of the Faith and Character Based program is to offer a wide range of religious and character focused activities to Florida inmates interested in personal growth and character development.

The goals of the program are inmate rehabilitation, successful reintegration of inmates into the community, reduction of recidivism as well as the improvement of institutional security and provision of wide range of religious accommodation for inmates.⁷⁰ Inmate participation in the program is voluntary and those that choose to participate must meet the requirements for participation. These are participation in one program session a week, participation in religious education classes, joining small group studies, involvement in character development programs

⁶⁸ Adam Gerace and Andrew Day, "Criminal Rehabilitation: The Impact of Religious Programming," *Journal of Psychology and Christianity*, 29, no. 4, (2010), ISSN 0733-4273, <http://dspace.flinders.edu.au/dspace>.

⁶⁹Lavigine et al, "Evaluation of Florida Faith and Character Based Institutions," Research report, Urban Institute: Justice Policy Center, (2007):1, (accessed August 07, 2017), <http://www.researchgate.net>.

⁷⁰ Lavigine et al, "Evaluation of Florida Faith and Character Based Institutions," 3.

and educational or vocational training. The essential characteristics of the program are that eligibility to join the program is not based on the inmate's religious faith or lack of it. State funds are not expended on religious programming or materials and each program is autonomous.

A study was carried out on 189 male inmates participating in the program and the same number for those who were not participants in the program. The average time for those participating in the program to be re-imprisoned during the study was 371 days while the average for the male comparison group was 262 days. None of the 189 male inmates in the faith program were re-imprisoned within 6 months of their release. But 4 of the 189 in the comparison group were re-imprisonment within 6 months of their release. Though the differences between the main and comparison groups of study were not statistically significant, the fact remains that those involved in the faith program had lower rates of re-imprisonment than those who were not part of the program. Also the time period of re-arrest and imprisonment was much longer in favor of those in the program than those not in the program.⁷¹

In a separate evaluation undertaken in 2009, the findings were that inmates released from the Faith and Character based institutions have shown somewhat better post release outcomes than inmates not participating in the program. On recidivism, it took much longer time for those who participated in the faith program to be re-arrested or re-imprisoned than those who did not participate in the program.

3.7.0 Conclusion

Throughout the world and on every continent, religion plays an integral role in all spheres of life. Studies have shown that religion can be used as coping measure to deal with difficult situations

⁷¹ Lavigne et al, "Evaluation of Florida's Faith and Character Based Institutions", 44-47.

in life. In the light of this therefore, religion is relevant to the prison community as most prisoners struggle to cope with the difficult prison environment. The Bible is very clear about ministering to those in prison though God has never sanctioned imprisonment of persons in all his commands either for the purpose of punishing or reforming. Thus for all Christian Churches and affiliated organizations, Prison Ministry is a must do activity and not an option.

CHAPTER FOUR

INTERPRETATION AND ANALYSIS OF DATA

4.0 Introduction

The focus of the study is on identifying what input the Christian church has to make to its Prison Ministry Program to overcome the challenge of recidivism. The direction of the study was to better understand the nature of the Prison Ministry work undertaken by the Christian Churches, the risk factors of recidivism and how Prison Ministry could help overcome recidivism.

The study was guided by three research questions. These are: what are the major Christian organizations involved in Prison Ministry work on inmates at Kumasi Central Prison? ; to what extent does Prison Ministry impact inmates during incarceration, discharge and reintegration into the society and identifying the risk factors of recidivism and the way forward for the Christian Church? In collecting the data for the study, a sample size of 66 was used. 10 Prison Ministry Evangelists, 25 Prison Officers, 30 Prisoners and 1 Family of a discharged prisoner.

PRESENTATION OF MAIN FINDINGS

This chapter begins with the findings of an overview of the operations of the Christian Churches and Christian Organization at Kumasi Central Prison, the impact of the Prison Ministry activities and concludes with the risk factors of recidivism at the prison.

4.1.0 Prison Ministry at Kumasi Central Prison

The record availed to the researcher are that there are twenty four (24) Christian Churches and Christian Organizations granted permit to minister to inmates at the prison. Their activities are coordinated by the Chaplaincy Office at the prison. However, it is not the Chaplaincy Office that

grants permit for these Christian bodies. Each Christian Church or Organization has to write for permit through the regional commander of the prison. The request is then forwarded to Ghana Prisons Headquarters in Accra before that church or organization would be granted permit or otherwise. All those with permit have been scheduled to appear on certain specific day and time.

The Prison Reception Desk is the first point of call for every prison team when their time is due. A search is made on each member of the team with respect to whatever they have carried inside the prison. All electronic devices such as mobile phones, cameras and other recording devices are not permissible to be taken inside the prison yard. Where one is carrying any of such items, it's kept at the Reception Desk till the person is leaving the prison premises. Then each member of the prison team is given a tag marked "VISITOR" before being escorted by a Prison Officer to meet with the prisoners.

The following constitute a brief historical background and an overview of operations of 10 of the Christian Churches and Organizations who could be contacted for this study. They are categorized into Orthodox, Pentecostal, Independent Christian Churches and Privately Owned Prison Ministries.

Orthodox Churches

4.1.1 St. Peter's Cathedral Basilica

St. Peter's Cathedral Basilica is located at Roman Hill, Kumasi. This church began ministering to inmates at the prison in 1975. Martin, who is a member of the Sacred Heart Society which is a group in the church, begun this ministry in 1975. He said the words of Jesus in Matthew 25:36 which states in part that "...I was in prison and you came to me" had virtually been ringing in his ears all the time. He was also motivated by the act of the then archbishop of the church in

Ashanti; Archbishop Kwasi Sarpong who prior to 1975 had been visiting the prison on every 26th December to conduct service for the inmates and give them material donations. He then conceived the idea that he would start Prison Ministry. But being a member of the church, he could not do it independent of the church. Therefore, he talked to his parish priest who agreed with him on the need to start such a ministry. Thus the church wrote formally to the prison authorities and the church was granted permit to start in 1975. Today, the ministry has grown and the church is now serving additional two prisons namely Manhyia Local Prison and Amanfrom Prison.

The activity of the ministry is that every Sunday, the Prison Ministry team visits the inmates at Kumasi Central Prison, Manhyia and Amanfrom prisons and worship with them. The worship activities include bible study, singing and praying. The church does give material donations from time to time in the course of the year. Sometimes, the church receive request from the prison appealing for assistance in cash or kind; and in all cases, respond positively to such requests. But the biggest donation is on 26th December of every year where the church present donations in cash and in kind. The Prison Ministry of the church does not have any program targeting discharged prisoners.⁷²

4.1.2 Ramseyer Presbyterian Church

The Ramseyer Presbyterian church is located at Adum, Kumasi. The ministry work at Kumasi Central Prison begun between 1989 and 1990 with three women of the church. These women begun on their own to visit the inmates at the prison beginning with the female prison. Initially, they had difficulty in gaining access to the prison so they made friends with one of the female

⁷² Interview with Martin Kwame Nyame, Head of Prison Ministry, St. Peter's Cathedral Basilica, Roman Hill, Kumasi, 6th July, 2017.

prison officers who coincidentally happened to be a Presbyterian. Aside preaching the word of God to the female inmates, they also assisted interested inmates with learning the vocational skills training available at the prison.

Today, the church has taken over the entire ministry to continue with the good work initiated by the pioneer women. The church has permit to minister to both male and female prisons. Aside studying the Bible and normal worship sessions, the church sometimes receive requests from some discharged prisoners to help them resettle. In the past couple of years, the church has assisted 3 discharged prisoners to settle. The first was at Ahenkro. She was provided with a hairdressing salon shop. The second was at Nsuta Kwaman. He was assisted to start poultry farming and the third at Techiman who was assisted to start crop farming. The church however does not have any program targeting discharged prisoners. The church only act based on request it receives from an inmate and put it under consideration. Where approved by the leadership of the church, that particular assistance sought is provided.⁷³

4.1.3 Wesley Methodist Cathedral

Wesley Methodist Cathedral, Kumasi Diocese, is located at Adum, Kumasi. The Prison Ministry was begun by Janet Osei Kuffour sometime in the 1990s when she showed interest in visiting the female prison of Kumasi Central Prison. She was granted permission to start her work at the prison by the then Very Rev. Asante Antwi, who was the superintendent minister of the church. Her interest was to help with the rehabilitation of the women in the prison by teaching them vocational skills such as dressmaking and baking. This was to make them economically viable after they have been discharged.

⁷³ Interview with Emmanuel Dwomoh, 1st floor church office, Adum, Kumasi, 14th June, 2017.

Today, the church has continued with her work by including not only the male prison of Kumasi Central Prison, but also serves 3 other prisons within the jurisdiction of the Kumasi diocese. These are Manhyia Local Prison, Amanfrom Prison Camp and Yeji Prison. The focus of the ministry is rehabilitation. The church is of the conviction that if the discharged prisoner is not taken care of properly to be responsible and useful to society, that discharged prisoner will continuously re-offend and the more the person re-offends, the greater the threat such person poses to lives and property in the society. Thus the church actively assists rehabilitation efforts in all the 4 prisons stated above. The church supports vocational programs such as masonry, carpentry, basket weaving, kente weaving and dress making. Currently, the church is supporting financially, about 50 inmates to undergo vocational training. The idea is to assist them to start their own small business when they have completed the program and have been discharged into the open world. As the ministry aggressively pursues this program, it is hoped it would reduce the spate of re-offending in Kumasi Central Prison and the three (3) others.⁷⁴

Pentecostal

4.1.4 Church of Pentecost

The Church of Pentecost assembly located at Asafo, Kumasi does not have a formal Prison Ministry in the church. Every year, the Church of Pentecost has a week dedicated to the youth in all its branches worldwide. Thus the executives of the youth at the Asafo Assembly conceived the idea that as part of their weekly program every year, they would dedicate a day to gather gifts from all the youth and the church members and donate them to Kumasi Central Prison.⁷⁵

⁷⁴ Interview with Very Rev. Dr. Coffie, Chaplain, Prison and Hospital ministries, Wesley Cathedral Diocesan office, Kumasi, 13th June, 2017.

⁷⁵ Interview with John Otoo, Deacon, Church of Pentecost, Asafo Assembly, 4th June, 2017.

Independent Christian Churches

4.1.5 Deeper Christian Life Ministry

The church is located at Santasi in Kumasi. Records were not readily available to show the exact date they began Prison Ministry work but it's believed to be about a decade now. Aside Bible study and worship sessions, the church also make donations to the inmates from time to time. The church has no program targeting discharged prisoners.⁷⁶

4.1.6 Watch Tower Bible and Tract

The Jehovah Witness Assembly at Bompata in Kumasi has undertaken Prison Ministry work at Kumasi Central Prison since 2013. It all began when a senior prisons officer who is a member of the church started studying with some inmates the lessons from Watchtower. Watchtower is the name given to the headquarters of the church. When a lot of inmates showed interest in the Bible lessons, the officer informed the church to apply for permit and assist with the studies he had begun with some inmates. The focus of their ministry is purely to study the biblical materials prepared from Watchtower. Aside the study of the materials, they do make some material donations from time to time but not on regular basis.

There is a specific program targeting discharged prisoners who were studying with them. The church has rented an apartment at Patasi in Kumasi which is fully furnished. The purpose for the place is to serve as a temporal center for the gradual re-integration of discharged prisoners into the society. Thus any prisoner who actively participates in their Bible studies and become discharged with no immediate accommodation would be accommodated at this place at no cost. Such persons are given moral lessons on being responsible to themselves and to society. The

⁷⁶ Interview with Evangelist Kwadwo, Deeper Christian Life church, 06 July, 2017.

discharged prisoners are assigned to members of the church who have their own businesses to work so they can earn their own food. He added that in the last 6 months, 4 discharged prisoners have gone through this program.⁷⁷

4.1.7 Church of Christ

The Church of Christ congregation at Bantama in Kumasi has been undertaking Prison Ministry work at Kumasi Central Prison since 2010. It all began when a female prison officer who is a member of the church began studying the bible with some of the inmates. She communicated to her church the work she has begun in the prison and the church wrote for and obtained permit. Like other churches, the study of the Bible is balanced with material donations from time to time. The church does not have any program for discharged prisoners.⁷⁸

4.1.8 Seventh Day Adventist Church

The Seventh Day Adventist Church at Amakom, Kumasi took permit to minister to inmates at Kumasi Central Prison sometime in the late 1970s. The move of the church was at the request of Joseph Franklin Boateng who showed interest in ministering to those in prison. He intimated that he heard a voice that he should go out and minister to those in prisons, hospitals and charity homes and assist them spiritually and materially. But since he could not enter the prison without permit, the church took one for him. He bemoaned that over the years, the church had not given any formal recognition to the ministry. Thus all that he does is a “one man show.” He and his wife does the ministry work alone.

⁷⁷ Interview with Edward Dadzie, Co-ordinator for Prison Ministry, Bompata Assembly, Kumasi, 12th July, 2017.

⁷⁸ Interview with Mary Vumadi, Prison Officer, Kumasi Central Prison, 6th July 2017.

The main activity he does with the inmates is studying the scriptures with them. On material support for the inmates, he said it was sometime in 2004 that a minister by name Kofi Kwarteng at the Chaplaincy of the South Central Ghana Conference supported his work by requesting donations from all the congregations for a massive donation for the prison. However, subsequent ministers have turned blind eye to this ministry. Now he makes donations from his own pocket or from interested individuals. Since the church has no formal recognition of this ministry, he is not able to assist any discharged prisoner.⁷⁹

4.1.9 Trinity Foundation Ministry

The Trinity Foundation Ministry is located at Anwomaso in Kumasi. The Ministry was invited by the Regional Director of Kumasi Central Prison in 1984 to assist in ministering to inmates. A church service is conducted for one hour every other week for the inmates. The Ministry has no specific programme targeting discharged prisoners.⁸⁰

Privately owned

4.1.10 Jesus Christ Transformation Ministry

This Ministry was founded by Charles Frimpong-Mensah in 1987. Being a member of the Bethsaida Church Mission at Krofrom, a suburb in Kumasi, Charles said they received some discharged prisoners in the church in 1982 who came to minister at the church. Touched at how these ex-prisoners had been reformed by the word of God, he conceived the idea to start Prison Ministry at the church. Unfortunately, the leaders of the church did not show interest in such ministry in the church. Therefore, he left the church and started this Ministry. The mission of the

⁷⁹ Interview with Mr. Joseph Franklin Boateng, Seventh Day Adventist Church, Amakom, Kumasi, 29th July, 2017.

⁸⁰ Interview with Rev. Samuel Odarno, Trinity Foundation Ministry, Anwomaso, Kumasi, 17th July, 2017.

Ministry is to assist inmates in thorough study of the word of God which would culminate in transforming them to be Christ-like.

The founder and president conceived that being constrained financially; the Ministry had not been able to design a program to follow-up discharged prisoners.⁸¹

4.2.0 IMPACT OF PRISON MINISTRY

Two main themes emerge from the findings on the impact of prison ministry work on inmates at Kumasi Central Prison. These are spiritual and physical. The spiritual activities consists of Bible study, worship and praises and prayers whilst the physical activities consists of material and monetary donations, health assistance and payment of fines.

SPIRITUAL

4.2.1 Bible Study

Generally, bible studies undertaken by the ministry bothers on good moral values God expects from all humanity. The need to forgive and to lead responsible lives. Inmates have opportunity to ask questions and also read from the scriptures during the studies. Most Prison Officers interviewed were positive that the Bible studies were making impact on the inmates. Two Chief Officers and an Assistant Chief Officer made the following comments

2017/KCP/PO/56- Genuinely, many have reformed and have shunned their bad ways. Even some take active roles in the church services.

2017/KCP/PO/35- The Prison Ministry makes very positive impact on some of the prisoners who opt to follow Christ teachings. They genuinely confess their offenses and promise not to repeat such offensive conduct when given the second chance in their lives.

⁸¹ Interview with Rev. Charles Frimpong-Mensah, Adum, Kumasi, 6th July, 2017.

2017/KCP/PO/61- Some of the inmates who are hardened criminals change and even minister to their fellow prisoners. If an armed robber or murderer changes and preaches his fellow inmates, they change more.

4.2.2 Worship and Praise sections

The inmates have their chapel where they hold their bible studies and worship and praise sessions. They have their own musical instruments to accompany the worship and praise sessions where they sing, clap and dance. A thirty-five (35) year old recidivist commented as follows

2017/KCP/RCI/05-The activity I like most is the worship and praise sessions. I love to sing because when I do, it relieves me from the stress and sorrow as I have wife and children at home.

4.2.3 Prayers

Prayers form an important part of the spiritual activity. Generally, most respondents were of the view that it's only prayers that could help them to overcome their behavioral challenges. A forty-three (43) year old recidivist acknowledged the following

KCP/PO/RCI/11- I need prayers to overcome my drug additions.

The researcher observed that during worship sessions, the chapel is full with inmates. The comments quoted above suggest that religion has had transforming and comforting effects on the inmates. It also serves to give hope for the future. Consistent with the findings of Clear et al, religious participation helps the inmate to overcome the depression, guilt and self-contempt that so often accompanies the prison sentence. Religious participation serves as a support structure to help around the difficulties of the prison society.⁸² Additionally, consistent with the findings of Kerley et al is that religious participation reduce anti-social behaviors and promote pro-social

⁸² Clear et al, "Does Involvement in religion help prisoners adjust to prison?" *National Council in Crime and Delinquency*, AGE 19, issue no. 07, (1992): 7 accessed August 10, 2017, <http://www.issuelab.org>.

behaviors because inmates internalize religious norms concerning kindness, empathy and civility.⁸³

PHYSICAL

4.2.4 Material Donations

It has been stated already that Ghana prisons are severely overcrowded of which Kumasi Central Prison is no exception. The government is not able to make available enough funding to cater for the needs of the inmates. A lady officer intimated that if rice is to be cooked for inmates in a day, about two hundred (200) bags of rice are needed. It is in response to such needs that those churches involved in prison ministry work continuously donate food, clothing, shoes, detergents and many other material goods to help cater for the needs of those in prison. According to the records at the Chaplaincy Office, some of the churches that are prominent in donations to inmates are Catholic, Anglican, Assemblies of God, House of Faith, Church of God, Church of Christ, Presbyterian Church, Christ Mediation International and Plant a Smile Foundation.

4.2.5 Health Services

Some churches in the ministry do organize health teams from time to time to attend to the health needs of the inmates. Those inmates whose health needs are attended to by the hospitals have their medical bills paid in full by those in the ministry. Sometimes too, there are donations of drugs to the prison. Some of the churches that are prominent in this area are Church of God, Plant a Smile Foundation and Hope, Faith and Love International.

⁸³ Kerley et al, "Investigating the Impact of Religiosity on Emotional and Behavioral Coping in Prison," *Journal of Crime and Justice*, 29, issue no. 2, (2006): 87, accessed August 10, 2017, Kerley, Allison and GrahamJ CJ2006-2.PDF.

4.2.6 Payment of fines

Some persons end up in prison because they were fined at the law courts but could not pay. When such persons are brought to the attention of the churches involved in ministry work at the prison, their fines are paid off by some of the churches leading to an early discharge. Such act helps to decongest the prison.

4.3.0 RISK FACTORS OF RECIDIVISM

4.3.1 Distribution of Criminal Categories.

The distribution of criminal categories of recidivists at Kumasi Central Prison is armed robbery, stealing, defilement, fraud, assault and substance abuse.

TABLE 2- DISTRIBUTION OF CRIMINAL CATEGORIES

Criminal Category	Frequency	Percentage (%)
Armed Robbery	9	30
Stealing	11	37
Defilement	3	10
Fraud	2	7
Assault	4	13
Substance Abuse	1	3
Total	30	100

Source- Fieldwork, July 2017.

4.3.2 Previous Convictions and Sentencing.

The tendency to relapse into a previous criminal behavior is a main characteristic of recidivism. A criminal record of a person provides the summary of the types of offences, its frequency, methods and the number of months or years given by the law courts. Tables 3 and 4 give information on previous convictions and frequency of commission of subsequent offences by categories on the recidivists at Kumasi Central Prison.

TABLE 3- PREVIOUS CONVICTIONS

Previous Convictions	Frequency	Percentage (%)
First time	0	0
Second time	24	80
Third time	6	20
Total	30	100

Source- Fieldwork, July 2017.

TABLE 4- FREQUENCY OF SUBSEQUENT OFFENCES BY CATEGORIES

Number of Recidivist	First Offence/Sentencing	Second Offence/Sentencing	Third Offence/Sentencing
2017/KCP/RCI/01	Stealing/12months	Stealing/15months	
2017/KCP/RCI/02	Stealing/6months	Defilement/7years	
2017/KCP/RCI/03	Stealing/4months	Stealing/7years	
2017/KCP/RCI/04	Assault/1year	Substance Abuse/2years	Armed Robbery/4months
2017/KCP/RCI/05	Fraud/3months	Fraud/2years	
2017/KCP/RCI/06	Armed Robbery/6months	Stealing/7years	
2017/KCP/RCI/07	Armed Robbery/3years	Armed Robbery/3years	Armed Robbery/6years
2017/KCP/RCI/08	Stealing/6months	Stealing/9months	
2017/KCP/RCI/09	Armed Robbery/8months	Armed Robbery/6months	
2017/KCP/RCI/10	Stealing/6months	Stealing/1year	
2017/KCP/RCI/11	Stealing/1year	Stealing/8months	Assault/6months
2017/KCP/RCI/12	Stealing/1year	Stealing/10years	
2017/KCP/RCI/13	Defilement/6months	Stealing/30years	
2017/KCP/RCI/14	Armed Robbery/6months	Armed Robbery/2years	
2017/KCP/RCI/15	Stealing/12months	Stealing/24months	Stealing/14years
2017/KCP/RCI/16	Assault/18months	Assault/5years	
2017/KCP/RCI/17	Assault/5years	Assault/12months	
2017/KCP/RCI/18	Assault/4years	Assault/9months	
2017/KCP/RCI/19	Stealing/4months	Substance Abuse/5years	
2017/KCP/RCI/20	Stealing/1year	Assault/1year	Assault/5years
2017/KCP/RCI/21	Stealing/1year	Defilement/7years	
2017/KCP/RCI/22	Assault/1year	Defilement/14years	
2017/KCP/RCI/23	Defilement/6months	Defilement/5years	
2017/KCP/RCI/24	Armed Robbery/1year	Armed Robbery/5years	
2017/KCP/RCI/25	Armed Robbery/6months	Armed Robbery/5years	

2017/KCP/RCI/26	Stealing/2years	Stealing/4years	
2017/KCP/RCI/27	Stealing/12months	Stealing/4years	Stealing/10years
2017/KCP/RCI/28	Fraud/3months	Fraud/6months	
2017/KCP/RCI/29	Assault/12months	Assault/2years	
2017/KCP/RCI/30	Fraud/6months	Fraud/2years	

Source- Fieldwork, July 2017.

Three main themes emerge from the findings on the risk factors of recidivism. These are Societal, Institutional and Individual factors.

4.3.3 Societal

The causing factors grouped under societal are difficulty in re-integrating, unemployment and educational deficiencies.

4.3.3.1 Difficulty in re-integration

The word “integrate” is defined by the Cambridge International Dictionary of English as “to mix with and join society or a group of people, often changing to suit their way of life, habits and customs.” Therefore to re-integrate would mean to re-mix with and join society. The process involves re-entry.

Re-entry comprises all activities and programming undertaken to prepare ex-offenders to return safely to the community as law abiding citizens. Alex, in his dissertation, cites Moore as identifying three stages in discharged prisoner re-entry.⁸⁴ The first stage is societal re-entry. This is where the discharged prisoner is freed from the prison life into the outside free world. This is crucial to every discharged prisoner because the success or otherwise of holding on to this freedom is largely dependent on the reception of the family of the person and those in the community in which the person lives. The second stage is re-entry as emergent social integration.

⁸⁴ Antwi, “Social Reintegration of offenders,” 87-89.

Here, the discharged prisoner confidently counts on and benefits from emotional and material support from the society. The last stage is re-entry as social integration and that is where the ex-prisoner had actually settled and become active participants in daily community life.

The finding from the study indicated difficulty in re-integrating due to dysfunctional family system. The family, which is the first point of call after release from prison, is not functioning due to divorce of the parents. Kwame Bediako (not the real name) recounts his story.⁸⁵

When I had served my sentence, I made up my mind to find a decent work to do for my daily living. I could not find any job and so I decided to go into stealing again to make my daily living. I was arrested when I stole someone's car and attempted to sell it. This time, I was handed 5 years imprisonment to be served at Kumasi Central Prison. At the prison, I made up my mind to learn a trade so I can earn decent income when I finish my sentence. However, before I could enroll in any trade, I was transferred to the prison at Salaga in the Northern Region. When I had served my sentence, the prison authorities at Salaga gave me only the lorry fare to Kumasi. In the bus in which I was travelling to Kumasi, I stole someone's bag but was caught. They gave me a good beating and wanted to hand me over at the nearest police station. I begged them and explained that I had just been released from prison and it was because I did not have any money on me apart from my lorry fare that is why I stole the bag. They then had pity on me and stopped their intended action.

Life was difficult for me when I got to Kumasi as I had neither good education nor job. I decided to go into armed robbery but was arrested again together with my other accomplices in one of our trips and handed 10 years imprisonment to be served at Kumasi Central Prison. I was later transferred to the prison at Tamale to complete my sentence there.

Currently, I am serving another 10 years imprisonment at Kumasi Central Prison because after completing my earlier sentence at Tamale, I fell into armed robbery again. My life had been a misery as I keep falling back into stealing and armed robbery all the time. Life in the prison is not a joke but I have become used to it because the world outside these prison walls is harsher on me. We are constantly harassed by the prison officers but what can we do?

From the information given, it is clear that the divorce of the parents at that young age and his desire to take care of himself and his other two brothers has resulted in this present situation.

⁸⁵ He is 45 years old. The parents divorced when he was only 7 years. The mother left him and his two other brothers with their father. The father married a new woman and virtually neglected the three boys. He had to stop schooling at primary 6. At age 15, he landed his first job as a cleaner with Johnsons Forex Bureau in Kumasi. He left the job because the income was not enough to care for him and his other two siblings. That move was the beginning of his woes.

The other issue to consider in the first point of call for the discharged prisoner is the death of the biological parents. Most of the time, the rest of the extended family members pay less attention to the children of the deceased parents. Yaw Abebrese (not the real name) recounts his story.⁸⁶

When I had served my sentence, I went to Manso Nkwanta to engage in small scale illegal mining again. There also, I was arrested for trespassing on someone's land property. I was sentenced to 3 years imprisonment to be served at Kumasi Central Prison. However, after 2 months into the sentence, I broke jail and fled. I broke jail because I was bitter at how the police handled the case. The police should have arrested my boss also but they allowed him to run away and used me as a scape goat.

I had to earn my daily food but I did not know what to do. I decided to go into stealing. One day, I stole someone's motor cycle but was arrested and sentenced to 2 years imprisonment to run concurrently with the earlier 3 year sentence that I broke jail.

Currently, I am serving the 3 year sentence. I don't know what life holds for me outside there. How would I live when my time is up and I am released from here? I have no one to look up to. Maybe I have to continue with the stealing.

From the information above, it is clear he has resigned his fate to perpetually be in prison.

In addition to the failure at the very first stage, there is also the issue of stigmatization. Stigmatize is to label or set a mark of disgrace upon someone. The prisoners intimated that the common mark of disgrace that is normally set upon them is the term "jail man" or "jail woman." Instead of them being called by their known names, they are rather called by the stated term by the family, community and society. It therefore follows logically that if such person suffers from non- acceptance from the family, community or the society at large, then the released prisoner contemplates going back to the prison again.

⁸⁶ He is 32 years old. Both parents died in one year interval when he was 14 years. He had to carry cocoa at Goaso in the Brong Ahafo region to take care of himself. He desired to complete basic education but dropped out at Junior High two. He could no longer combine work with schooling. His wanderings took him to Accra, Tarkwa Nsoayam, Manso Nkwanta and Kumasi.

4.3.3.2 Unemployment

Table 5-Distribution of respondents according to their ages

Age Range	Frequency	Percentage
19-24	8	27%
25-30	5	17%
31-35	8	27%
36-40	4	13%
41-45	1	3%
46-50	3	10%
Over 50	1	3%
Total	30	100%

Source: Fieldwork July, 2017.

Discharged prisoners are not able to be gainfully employed because some lack requisite skills. All prisoners participating in the study entered “NO” when asked whether they undertook any rehabilitation program such as masonry, carpentry, weaving or any other kind during their last imprisonment or their current imprisonment. Thus they are unable to get any jobs or any meaningful job if any because they have no skills. However, those with skills already also suffer from been gainfully employed due to their criminal records. As indicated earlier, the stigma of having been in prison before normally follows them and so employers are either afraid or are not sure of the level of trust to give to these ex-offenders and so therefore refuse them employment.

They do not have startup capital to start their own business. Not being gainfully employed means no income and therefore inability to provide for personal needs let alone provide for others if the discharged prisoner has wife and children. A third time recidivist recounts what happened to him when he could not afford to rent a room.

When I had finished serving my sentence, I resolved never to return to prison again. I chose to continue being a driver’s mate. I also went in search of any uncompleted building whose owner would allow me to occupy one of the rooms in exchange for keeping the place tidy. My search took me to an uncompleted house at Fumesua. When I entered the house, an occupant there came out and asked me my mission. I explained myself but that person challenged me that I was a thief on a spy mission. I explained to the person that I have been in prison before and know what is there and so have resolved never to go back there. My mention of being in prison before made

him more suspicious of me. The person raised alarm. I was arrested, sent to court and sentenced to 3 months imprisonment to be served at Kumasi Central Prison.

The age distribution in the table above gives a clear indication that the youth of the country (ages 19-35) are spending all their productive years behind bars. The situation certainly is not the best.

4.3.3.3 Education

Table 6 -Distribution of the respondents according to their education

Educational Level	Frequency	Percentage (%)
Basic	20	67%
Senior High	9	30%
Tertiary	1	3%
Total	30	100%

Source: Field work, July 2017.

As indicated in table 3 above, a greater percentage of the participants in this study had their educational level to be at the basic level, followed by primary and then tertiary being the least. Informal interaction with some of them indicated they were not given the moral and financial support by either their immediate or remote family hence curtailing their education prematurely.

Situating the findings under difficulty in re-integrating in existing literature, Maltz had already been cited as indicating failure of the society to provide for the individual as contributory factor to recidivism. In the context of what had been discussed, the failure of the society was in respect of how they make it difficult for ex-offenders to reintegrate, the absence of job opportunities or any other source of income for them and the very low level of education making them almost non- competitive in the job market. “Whereas strong stigma deters an un-convicted individual from committing crimes, it simultaneously enhances recidivism of a convicted and stigmatized offender.”⁸⁷ In determining the predictors of recidivism, Gendreau et al had already been cited

⁸⁷ Patricia Funk, “On the effective use of stigma as a crime deterrent,” *European Economic Review*, (2003), 717, accessed August 10, 2017, <http://www.sciencedirect.com>.

that criminogenic needs produced higher correlations with recidivism. Criminogenic needs are those when provided, are likely to prevent re-offending. These include family and society acceptance, provision of employment, accommodation, reliable income and all that is needed for basic human living. In addition, an earlier finding from Nally et al was that ex-offenders were more likely to become recidivists if they are unemployed after release from prison.⁸⁸

Consistent with findings from Dele in earlier studies was that educational deficiencies were significant predictor of recidivism. The uneducated or under educated were likely to be imprisoned earlier than those who had a high level of education.⁸⁹

4.4.1.0 Institutional

The statements quoted below are the stated mission and vision of the Ghana Prison Service respectively

The Ghana Prison Service is tasked with the safe custody of convicted persons from the courts as well as the provision of reformation and rehabilitation programmes for their successful resettlement into society. Our cherished values are humanity, vigilance and fortitude. Our vision is to transform the Ghana Prison Service into a highly efficient correctional service, managed by a well- trained, disciplined and motivated staff.⁹⁰

In spite of the focus of the service into being an efficient correctional institution championing the reformation and rehabilitation of the convicted person for successful resettlement into the society, the institution unfortunately contributes to recidivism in the areas of cell population, conduct of some Prison Officers and prisoners not adequately reformed.

4.4.1.1 Cell Population

⁸⁸ Nally et al, "Post release recidivism and employment among different types of released offenders: A 5 year follow up study in the United States," *International Journal of criminal justice sciences*, 9 no. 1 (2016):28, accessed on August 10, 2017. <http://www.sascv.org>.ISSN 0973-5089.

⁸⁹ Joseph Dele Tenibiaje, "Educational attainment and peer group influence as predictors of recidivism," *International Review of Social Sciences and Humanities*, 5, no. 1 (2013): 18, accessed August 10, 2017, <http://www.irssh.com>.

⁹⁰ "Mission and Vision" Ghana Prisons Service, accessed on July 26, 2017, <https://www.ghanaprison.gov.gh>.

The researcher was informed that in the early years of the establishment of Kumasi Central Prison, there were separate cells for recidivists, first time offenders and those on remand. However over the years, the prison population has swelled up uncontrollable. As stated earlier, a prison with official capacity of 600 inmates now accommodates almost 2000 inmates. Thus recidivists are mixed up with first time offenders in the various cells in the prison leading to “character contamination”. What character contamination means in this context is where a recidivist teaches a first time offender ways and methods of committing crime. At the time that the first time offender is discharged, he would have gathered enough “lectures notes” on how to play it tough the next time. Thus if survival in the open world becomes tough, all that is needed is for such a person to recall the lecture notes, involve in crime and eventually get back to prison again.

4.4.1.2 Conduct of Some Prison Officers

One of the findings of the study was that some of the Prison Officers involve some of the inmates in trafficking of prohibited substances whilst they are in the prison thus making them more criminal. Such prohibited substances such as marijuana and alcohol are traded in by some Prison Officers. Obviously, such Prison Officers do so for their own personal gains. As the inmate become actively involved, the interest goes up and eventually such an inmate is discharged a worse person than before. The probability of re-offending therefore becomes very high.

4.4.1.3 Not Adequately Reformed

As indicated earlier, the way recidivists are mixed up with first time offenders and the conduct of some Prison Officers impact negatively on the reformation and rehabilitation of prisoners.

The other issue affecting the reformation of prisoners is the amnesty the government grants to prisoners on such days as Independence and Republic Day celebrations. Some are of the view that such prisoners do not actually use such freedom positively. Kofi Clinton (not the real name) recounts how he did not make good use of the amnesty he gained.⁹¹

I was again arrested and charged for unlawful entry into someone's shop. I was handed 4 years imprisonment to be served at Kumasi Central Prison. However, I did not finish this sentence when I was granted amnesty by the government. Unfortunately, I did not make good use of this freedom.

I had now become "used" to stealing and have learnt more tricks from my cell mates during my last sentence. My grandfather who is a retired soldier had some kente cloths. I stole and sold them. He suspected me and got me arrested. After I had been given some hefty slaps, I confessed to the stealing. My grandfather insisted to the Police that I should be sent to jail again to learn sense because he does not think I have learnt any lessons yet. I was handed 3 years imprisonment to be served at Kumasi Central Prison.

It is clear from the above that he did not make good use of the freedom he gained. He was tempted to put into practice ways of stealing he had learnt from his cell mates.

Consistent with earlier findings by Maltz which had been cited is the failure of the institution to ensure adequate rehabilitation of the prisoner therefore leading to recidivist behavior. Also Daniel et al had been cited that associations with criminal friends were statistically significant predictor of criminal behavior.

4.5.1.0 Personal

The personal factors that contribute to recidivism include associating with bad friends outside the prison, low interest in participating in rehabilitation and transformational programmes, inability to cope with challenges in the society and substance abuse.

⁹¹ He is 26 years old. His father is a Policeman. The mother is a Priestess at African Faith Tebnacle Church. Though he claims the mother was very concerned about him living a decent life, he still fell to his own ways.

4.5.1.1 Association with Bad Friends

It has been stated already that when discharged prisoners are not welcomed well and accepted by their family and the community, they tend to contemplate returning to the prison. They now look out for the friends they made whilst in prison or frequent places where the conduct of the people there are anti-social and violent thereby exposing such people to criminality. Thus in such context, the probability of the discharged prisoner to be involved in crime and be re-arrested would be very high because bad friends inevitable leads to bad decisions. Kwadwo Babone (not the real name) recounts his story.⁹²

Some friends introduced me to armed robbery and so I used the driving in armed robbery operations. I was arrested sometime in 2013 and given 3months imprisonment to be served at Kumasi Central Prison.

When I had served my sentence, I was again arrested in a robbery case at Bantama and handed 4years imprisonment to be served at Amanfrom Prison Camp. Having served 2 years 2months, the Church of Pentecost at Trede made an appeal on my case and I was freed by the court in July 2016.

My parents received me warmly and admonished me to work and earn a decent living. However, I fell into armed robbery again with some of the friends I made at Amanfrom Prison Camp. I was arrested in a robbery case at Trede and sentenced to 14 years imprisonment.

Currently, I am serving this sentence at Kumasi Central Prison. I could not reform due to the bad company I associated with. Though the prison conditions such as overcrowding, heat in the cells and constant harassment by the prison officers are there, I am just unable to free myself from the company of these my friends. I feel sad I have disappointed my parents.

It is clear from the information above that keeping bad friends inevitably results in recidivist behavior.

4.5.1.2 Low interest in rehabilitation

There are many rehabilitation programmes at Kumasi Central Prison. These include learning vocational skills such as masonry, carpentry, weaving or schooling to improve on one's education to acquire Junior High Certificate or Senior High Certificate. But when asked about

⁹² He is 34 years old. The parents are active members of the Church of Pentecost at Trede. His passion was to be a Policeman. When he consistently did not gain entry into the police training school, he went into small scale illegal mining. Then he left and went into driving and was using that in robbery operations.

the level of participation in such programmes, almost all the Prison Officers who participated in the study indicated low level.

Probed further, the finding was that most of the inmates were not happy about the quality of the food given them at the prison. Besides that, the ration is mostly not adequate to fill the stomach. Therefore most inmates prefer to go out and work for those companies that have requested for the services of the inmates from the prison authorities. When the prisoners have rendered the required services to the company in question, some of the companies give gifts to these prisoners aside the official payment to the prison authorities. These gifts, which sometimes may be cash is what they use to buy personal items such as food, soap, toothpaste, toothbrush and others. Some prisoners also lodge with the prison treasury, any cash in excess they have with them for safe keeping so that on the day of discharge, they might carry them away. It therefore stands to reason that when such persons are discharged, they have neither requisite vocational skill to do their own business nor improved education to be employed. This situation does not enable them to cope with the challenges in the society and so eventually return to prison.

4.5.1.3 Substance abuse

Some of the inmates are in the prison because of substance abuse such as smoking or trading in marijuana, crack, cocaine and others. Due to the fact that these substances are addictive, those involved in the use of some of these substances find it difficult to abstain from them. Such persons may continue this practice when in prison with the connivance of some Prison Officers. Thus when such persons are discharged, they soon find themselves back to the prison.

Situating the findings under personal factors into existing literature, Daniel et al had already been cited that associations with criminal friends were statistically significant predictor of criminal

behavior. Holsinger had also been cited that individuals who had persistent and favorable attitudes, feelings or thoughts towards crime, by making friends of criminals committed more crime. The Bible is emphatic in 1Corinthians 15:33 that “Do not be deceived: Evil company corrupts good habits.” In studies on the predictors of recidivism, Gendreau et al had been cited that substance abuse was among the most potent predictors of recidivism. Consistent with the findings of Maltz, on the risk factors of recidivism, there is failure at the individual level to stay out of trouble, to escape arrest and conviction and to take advantage of a correctional programme as an inmate of a correctional institution.

4.6.0 Conclusion

The chapter first dealt with identifying and giving an overview of the operations of some of the Christian churches and its affiliated organizations that are involved in prison ministry work at Kumasi Central Prison. The present spiritual and physical impact of prison ministry work was given by both inmates and prison officers who participated in the study. Finally, the risk factors of recidivism at Kumasi Central Prison were discussed.

CHAPTER FIVE

SUMMARY, CONCLUSION AND RECOMMENDATIONS

5.1 Summary

The entire study had the objectives of identifying which Christian Churches and Christian Organizations are involved in Prison Ministry work at Kumasi Central Prison, the impact of their work on the inmates and the risk factors of recidivism at the prison. Recidivism simply means when an ex-convict is consistently arrested and imprisoned for engaging in criminal activity. Recidivism is a worldwide problem that affects all nations and governments. The study delved into the history of prisons in Ghana. The concept of prison in the Ashanti Kingdom before the British colonial rule over the kingdom and the historical events leading to the establishment of Kumasi Central Prison were also covered.

The study reiterated that religion is an important aspect in every human living and can be an effective tool in overcoming recidivism. The word “prison” appears in the Bible and mentions names of persons who were kept in prison. However, a survey of the scriptures on the laws God gave to the people in the Old and New Testaments of the Bible did not ever approve of imprisonment of persons who committed crimes. Though God has never approved of the institution and practice of imprisonment, he commands in his laws for his worshippers to remember those in prison and to visit them. The case for Prison Ministry was contended for from the scriptures. Some case studies on Prison Ministry and Recidivism from the United States of America were also discussed.

The research examined 10 Prison Ministry Christian Churches and Organizations at Kumasi Central Prison. The study revealed that the Bible teachings and study, the worship sessions had

the positive impact of reforming even hardened criminals. Additionally, the provision of food, clothing, shoes, and medical care by those in the ministry added significantly to the physical comfort of the prisoners. However, it was evident from the study that the impact of the ministry work was limited to those in prison. None of those in the ministry had any program specifically targeting discharged prisoners to help them re-integrate and become useful citizens. What causes discharged prisoners to return to prison as revealed by the study included among others failure of their family to accept them, stigmatization by the community and society at large, unemployment, association with bad friends and first time offenders mixed up with hardened criminals in the prison.

The study concludes that Prison Ministry must go beyond the prison walls to include discharged prisoners in seeking their physical and spiritual development outside the prison.

5.2 Conclusion

The researcher affirms that those Christian Churches and its affiliated organizations involved in Prison Ministry work are contributing immensely to the spiritual and physical wellbeing of those in prison at Kumasi Central Prison. But the findings from the study revealed that the spiritual and physical assistance given the prisoners largely curtails at the time the prisoner is discharged into the free world. There is no conscious effort to either counsel them upon discharge or follow them up to ensure their successful reintegration into the society. The discharged prisoner has high expectations of been accepted into the fold of the family. But where such expectation is not met and there is no support from the society, the probability of re-offending then becomes very high. Thus Prison Ministry need necessarily go beyond attending to those in prison to include those that would be released from prison to ensure their successful reintegration.

5.3 Recommendations

Recidivism is still a threat to society. The more a person recidivates, the more threat such person poses to human life and property. There should be conscious efforts by the Christian Church to overcome this problem through the Prison Ministry program.

The researcher makes the following recommendations to Prison Ministry and Institutional Support Systems.

1. Prison Ministry should be active in educating the family, church members and the society at large on the need to support discharged prisoners to be able to successfully reintegrate into the society. Family Support Groups could be formed to find and share common answers to common problems to reduce recidivism.
2. There is the need for those in Prison Ministry to set up a counseling body to counsel those who are released into the free world. Counseling would assist to shape their expectations which may be unrealistically high to modest expectations.
3. Convicts could be assigned to Parole Officers just before their discharge to enforce and monitor compliance of court orders to sustain code of Good Behavior within society.
4. Similarly, Social Workers are to perform Home Visit functions to control movement in community and neighborhoods.
5. The legislature may have to examine again the Act governing Prison Regulations, Administration and Management, focusing on “Repeat Offenders” to reduce recidivism in the country.
6. There is the need for those involved in Prison Ministry to pull resources together to establish reintegration centers for gradual reintegration of ex-offenders into society. The

center is to be patronized by those who immediately do not have a functioning home to return to or have been rejected by their family. Such a place would be a temporal home until such persons are economically viable and are able to survive in the open world.

The following are additional recommendations for proposed Church/Government Collaboration

1. The government is to make available land for the building of re-integration centers. The facility is to serve as a place for gradual re-integration of ex-offenders into society. Prison Ministry is to assist in the spiritual development aspect of the discharged prisoners.
2. There should be waiver of taxes on all goods purchased or imported by Prison Ministry for donation to prisons.
3. The government to assist the churches to set up workshops for vocational training and to provide technical instructors for skillful training in such workshops.
4. The church should lead the quest for legislation to support that certain offenses are resolved by the chief's palace rather than the law courts to minimize the numbers that are imprisoned for alleged petty offenses.
5. The government to assist in setting up special schools where discharged prisoners would be the target to enable them to continue their education under a policy of free education for discharged prisoners.
6. The government to link up Prison Ministry to international donors who can assist the ministry in funding the respective Prison Ministry Programs.

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INTERVIEW PERSONALITIES

Martin Kwame Nyame, Roman Hill, 6 July, 2017.

Emmanuel Dwomoh, Adum, 14 June, 2017.

Coffie, Mbrom, 13 June, 2017.

John Otoo, Asafo, 04 June, 2017.

Kwadwo, Santasi, 06 July, 2017.

Edward Dadzie, Bompata, 12 July, 2017.

Mary Vumadi, Adum, 6 July, 2017.

Joseph Franklin Boateng, Amakom, 29 July, 2017.

Samuel Odarno, Anwomaso, 17 July, 2017.

Charles Frimpong Mensah, Adum, 6 July, 2017.

APPENDIX I

CHRISTIAN SERVICE UNIVERSITY COLLEGE

DEPARTMENT OF THEOLOGY

KUMASI



QUESTIONNAIRE FOR PRISONERS

INTRODUCTION

The main study seeks to investigate what input the Christian church can make to its prison ministry work to overcome recidivism challenge at Kumasi Central Prison. This questionnaire is to elicit response from recidivist inmates on causes of recidivism and impact of prison ministry work. The data to be collected will be treated confidential and is purely for academic purpose only. Thank you for your cooperation.

SECTION A

SOCIO-DEMOGRAPHIC BACKGROUND OF RESPONDENTS

1. Recidivist number 2017/KCP/RCI/ _ _ _ _ _
2. Date of birth/ Age.....
3. Gender
4. Educational level
5. Name of Parents.....

- 6. Hometown.....
- 7. Marital status.....
- 8. Religion.....

SECTION B: CRIMINAL HISTORY

9. Previous Convictions

- a. Second time
- b. Third time
- c. Fourth time
- d. Fifth time
- e. Others

10. Current Conviction/Sentence

11. State the nature of the offences you have committed and the sentence associated with them.

First Offence/ sentence

Second offence/ sentence

Third offence/ sentence

12. What is the time lapse between your last imprisonment and present one?

- a. Less than 6 months
- b. 6 months to 1 year
- c. 1 year to 2 years
- d. 2 years to 3 years
- e. More than 3 years

SECTION C: INSTITUTIONAL SUPPORT SERVICES

13. Did you receive any form of rehabilitation during your last imprisonment?

- a. Yes
- b. No

14. If yes, state the type of training?

15. How often was the training if you received one?

- a. Once a week
- b. Twice a week
- c. Thrice a week
- d. Others

16. Did the rehabilitation benefit you?

- a. Yes
- b. No

17. If yes, how?

.....

18. If no, why

.....

19. Currently are you receiving any rehabilitation training?

A. Yes b. No

20. If yes, state the type?

.....

21. If no, why?

.....

22. Have you been attending church services organized by the respective churches?

A. Yes b. No

23. If yes, state some of the activities done at the church services?

.....
.....

24. Which of these activities do you like most and why?

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

25. Have the Bible teachings been beneficial to you?

- a. Yes b. No

26. If yes, how?

.....
.....

27. What physical assistance do you think the church can provide you so that you do not re-offend?

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

28. What spiritual assistance do you think the church can provide you to prevent re-offending?

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

SECTION D – SOCIAL SUPPORT SERVICES

29. Who did you live with during your last release?

- a. Friends
- b. Family
- c. Alone
- d. Church member
- e. Others (Please specify)

30. How did your immediate and remote family welcome you in your release? Please explain

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

31. Did they provide you with any physical support?

- a. Yes b. No

32. If yes, how?

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

33. If no, why?

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

34. If you were trained and equipped and without social support, could that situation possibly lead to re-offending?

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

SECTION E – COMMUNITY SUPPORT SERVICES

35. Where you working during the last time you were discharged?

- a. Yes b. No

36. If yes, state the kind of work?

.....

37. Was the income you were receiving enough?

- a. Yes b. No

38. If no how were you able to cope with living?

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

39. Did that contribute to your reoffending?

- a. Yes b. No

40. If yes, how?

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

41. Did you receive any support from any church during your last release?

- a. Yes b. No

42. If yes, state the kind of support?

.....
.....

43. Explain the factors that caused you to reoffend?

.....

.....

.....

.....

.....

.....

APPENDIX II
CHRISTIAN SERVICE UNIVERSITY COLLEGE
DEPARTMENT OF THEOLOGY
KUMASI



QUESTIONNAIRE FOR PRISON OFFICERS

INTRODUCTION

The main study seeks to investigate what input the Christian church can make to its prison ministry work to overcome recidivism challenge at Kumasi Central Prison. This questionnaire is to elicit response from prison officers on causes of recidivism and impact of prison ministry work. The data to be collected will be treated confidential and is purely for academic purpose only. Thank you for your cooperation.

1. Prison Officer 2017/KCP/PO/ _____

2. Rank in service

3. Indicate by ticking the interest level of prisoners in participating in the respective rehabilitation programs [] High [] Low [] None

4. In your view what are the challenges that cause ex-convicts to reoffend? _____

5. Can the church do anything to help solve this challenge? Yes No

6. If Yes, indicate the ways the church can assist in helping re-offenders to overcome their challenges.....

7. Is the prison ministry work making any impact on prisoners at all? Yes No

8. If Yes, explain more.....

.....
.....

9. Suggest any reforms to prison ministry work to promote the wellbeing of ex-convicts...

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

10. Suggest ways the government can work together with the church to help ex-convicts not to re-offend.....

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

APPENDIX III

INTERVIEW GUIDES FOR KEY FAMILY MEMBERS

1. Please indicate how you relate to the offender.
2. Give a brief history of your family.
3. Give a brief history of the offender.
4. What challenges does this person face whenever he or she is discharged?
5. In your view what are his or her critical needs when discharged?
6. What ways can the family assist so that he or she does not re-offend?

APEENDIX IV

LIST OF CHURCHES AND NGOs OPERATING AT KUMASI CENTRAL PRISON

1. The Living Truth Foundation Ministry.
2. Seventh Day Adventist Church.
3. Watch Tower Bible and Tract.
4. Jesus Christ Transformation Ministry.
5. Rock of Ages Ministry.
6. Presbyterian Church of Ghana.
7. Divine Gospel Missionary Volunteers.
8. Eld. Isaac Oppong & Evg. Felicia Tetteh.
9. Church of Pentecost- Asafo District.
10. Shepherd of the Lord Ministry.
11. Lighthouse Chapel International.
12. Trinity Foundation Ministry.
13. Brook Cherith Ministries.
14. Charismatic Bible Centre.
15. Church of Christ, Ghana- Bantama.
16. Church of Pentecost- Ejisu Area.
17. Hope, Faith and Love International Ministries.
18. Deeper Christian Life Ministry.
19. Methodist Church Ghana- Kumasi Diocese.
20. Roman Catholic Archdiocese.
21. City Church of God.

22. The Living Truth Foundation.

23. Anglican Church- Kumasi.

24. Second Chance International Prison Ministry.

APEENDIX V

In case of reply the number and date of this letter should be quoted



HEADQUARTERS
Ghana Prisons Service
P. O. BOX 129, ACCRA
GHANA WEST AFRICA
TEL: 760093/760094
Fax: 233-302-772865

Email: info@ghanaprison.gov.gh

Your Ref: No.....


My Ref. No. OC/1082/V.19/2017/584*

Date..... 30TH MAY, 2017

RE: REQUEST TO COLLECT DATA
MR. JAMES MABERY FORKUOR

Reference your letter No. KSI/C/PRW-G/V.2/357 of 17th May, 2017, approval has been given to the above-named postgraduate student of the Christian Service University College to collect data at the **Kumasi Central Prison** for his thesis on the topic: **"Prison Ministry and Recidivism among Inmate of Kumasi Central Prison"**.

2. The student is directed to report to you for directives prior to the commencement of his research.
3. He is also required to submit a **copy** of his **research work** to the Service for study upon completion.
4. You are requested to offer the student the necessary support **without compromising on security**.
5. Accept for your information.


K K KPÉLI
DIRECTOR OF PRISONS/HRD
For: AG. DIRECTOR-GENERAL OF PRISONS

THE REG. COMMANDER/OIC
CENTRAL PRISON
P. O. BOX 17
KUMASI/ASH

Cc:

Mr. James Mabery Forkuor