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**ASSESSING CHURCH-BASED PRISON MINISTRY AND PRISONERS'
REHABILITATION IN GHANA: THE CASE OF NSAWAM MEDIUM SECURITY
PRISONS**

By

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**A THESIS SUBMITTED TO THE DEPARTMENT OF RELIGIOUS STUDIES IN
PARTIAL FULFILMENT OF THE REQUIREMENTS FOR THE DEGREE OF
MASTER OF PHILOSOPHY**

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DECLARATION

STUDENT'S DECLARATION

I, declare that this thesis, with the exception of quotations and references contained in published works which have all been identified and duly acknowledged, is entirely my own original work, and it has not been submitted, either in part or whole, for another degree elsewhere.

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DEDICATION

I dedicate this work to my wife, Augustina Ayesu whose support and encouragement has helped me to pursue this program of study.

ACKNOWLEDGEMENT

I am thankful to God, for without His grace I would not have been alive to pursue this programme of study.

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God richly bless them all.

ABSTRACT

The study is based on the premise that recidivism in Ghana is on the rise despite programmes aim at rehabilitating offenders in prisons. Christian activities have played crucial roles in these rehabilitation programmes in the Nsawam Medium Security Prison. However, there is a widespread notion that Nsawam Medium Security Prison's prison ministry operations are limited to caring for the basic demands of prisoners. The rehabilitation of detainees is thus a lesser priority for the majority of church-based prison ministries in Nsawam Prisons. The researcher focused on Nsawam Medium Security Prison to examine the relationship between prison ministry and convicts' rehabilitation. The research relied on the mixed method approach to solicit the perceptions and experiences of inmates, prison ministers and prison officers on the subject matter. It was discovered that there are several non-religious programmes aim at rehabilitation offenders as well as religious programs. Religious programmes and activities of prison ministry at Nsawam Medium Security Prison have been found to have a good influence on the lives of certain inmates, however they are restricted within the prison walls and do not include any aftercare programmes to assist ex-convicts reintegrate into society. Ex-convicts may not be provided with these services by the prisons ministry in Nsawam due to lack of resources and clear-cut policy from the criminal justice system in Ghana on activities of prison ministries and prisoners' rehabilitation.

LIST OF ABBREVIATIONS

AIDS	-	Acquired Immunodeficiency Syndrome
BECE	-	Basic Education Certificate Examination
COVID-19	-	Coronavirus Disease of 2019
FDA	-	Food and Drugs Authority
GPS	-	Ghana Prisons Service
HIV	-	Human Immunodeficiency Virus
IGP	-	Inspector-General of Police
JHS	-	Junior High School
NGO	-	Non-Governmental Organizations
NVTI	-	National Vocational Training Institute
NRCD	-	National Redemption council Decree
POTS	-	Prisons Officers Training School
STIs	-	Sexually Transmitted infections
SHS	-	Senior High School
UNODC	-	United Nations Office on Drugs and Crime
UCC	-	University of Cape Coast
VET	-	Vocational Education and Training
WASSCE	-	West Africa Senior Secondary School Certificate Examination

TABLE OF CONTENTS

DECLARATION	i
DEDICATION	i
ACKNOWLEDGEMENT	ii
ABSTRACT	iii

LIST OF ABBREVIATIONS.....	V
----------------------------	---

CHAPTER ONE	1
-------------------	---

GENERAL INTRODUCTION	1
----------------------------	---

1.1 Background of the Study	1
1.2 Statement of the Problem	3
1.3 Research Question	4
1.4 Objectives of the Study	4
1.5 Significance of the Study	5
1.6 Scope of the Study.....	5
1.7 Methodology	5
1.8 Organization of the Study	7

CHAPTER TWO	8
-------------------	---

LITERATURE REVIEW AND CONCEPTUAL FRAMEWORK OF PRISON MINISTRY AND PRISONERS' REHABILITATION	8
--	---

2.1 Introduction	8
------------------------	---

2.2 Defining Concepts	8
2.2.1 Rehabilitation.....	8
2.2.2 Social Reintegration	14
2.2.3 Recidivism	17
2.3 Conceptual Framework of Prisoner’s Rehabilitation, Social Reintegration and Recidivism	21
2.4 Challenges of Prisoner Rehabilitation and Social Reintegration	26
2.4.1 Rehabilitation.....	26
2.4.2 Social Reintegration	29
2.5 Prison Ministry as Model of Rehabilitation and Social Reintegration of Prisoners	35
2.6 Conclusion	44
CHAPTER THREE	45
PROFILE OF PRISON MINISTRY AND NSWAWAM PRISONS IN GHANA	45
3.1 Introduction	45
3.2 History and Establishment of the Ghana Prisons Service	45
3.3 Structure of the Ghana Prison Services	47
3.4 Departments & Units of the Ghana prison service	49
3.5 Functions of the Ghana Prison Service	50
3.6 Various Categories of Prisoners in Ghana prisons	51
3.7 The Concept of Pains of Imprisonment in Ghana Prisons	51
3.8 Rehabilitation and Reintegration Policies and Practices in Ghana prisons	52
3.8.1 Educational Programs	53

3.8.2 Vocational Training and Non-Formal Education	54
3.9 Profile of the Nsawam Medium Security Prison	55
3.10 Brief history of Prison Ministry in Ghana	58
3.11 Prison Ministry of the Church of Pentecost	59
3.12 Profile of Prison Ministry of the Assemblies of God Church	63
3.13 Conclusion	64
FOUR.....	CHAPTER 65

DATA ANALYSIS AND PRESENTATION OF CHURCH-BASED PRISONS MINISTRY AND PRISONER'S REHABILITATION IN THE NSAWAM MEDIUM SECURITY PRISON

65

4.1 Introduction	65
4.2 Field Methodology	Error! Bookmark not defined.
4.2.1 Age Distribution of Some Inmates in Nsawam Medium Security Prison.....	65
4.2.2 Sex Distribution of Some Inmates of Nsawam Medium Security Prison.....	66
4.2.3 Educational Level of Some Inmates of Nsawam Medium Security Prison.....	66
4.2.4 Occupation of Some Inmates in Nsawam Medium Security Prison before Imprisonment..	67
4.2.5 Marital Status of Some Inmates in Nsawam Medium Security Prison	68
4.2.6 Religious Affiliation of Some Inmates in Nsawam Medium Security Prison	69
4.3 Crimes Committed by the Inmates of Nsawam Medium Security Prison	70
4.4 Duration of Sentence of Imprisonment of the Inmates in Nsawam Medium Security Prison	71
4.5 Recidivism and Its Contributory Factors	72
4.6 Rehabilitation ProgramsEdu in the Nsawam Medium Security Prison	75
4.7 The Role of Prison Ministry in Prisoner's Rehabilitation in Nsawam Medium Security Prison	

.....	83
4.8 The Impact of Implementation of Rehabilitation Programmes on Inmates of Nsawam Medium Security Prison	88
4.9 Challenges of Prisoners' Rehabilitation in the Nsawam Medium Security Prison	91
4.10 Conclusion	97
CHAPTER FIVE	98
SUMMARY, CONCLUSIONS AND RECOMMENDATIONS	98
5.1 Introduction	98
5.2 Summary of findings.....	98
5.2.1 Recidivism and Its Contributory Factors	98
5.2.2 The Role of Prison Ministry in Prisoner's Rehabilitation in Nsawam Medium Security Prison	99
5.2.33 The Role of Prison Ministry in Prisoner's Rehabilitation in Nsawam Medium Security Prison.....	100
5.2.4 The Impact of the Implementation of The Rehabilitation Programs on The Inmates of Nsawam Medium Security Prison	101
5.2.5 Challenges of Prisoners' Rehabilitation in the Nsawam Medium Security Prison	101
5.3 Conclusion	102
5.4 Recommendation	102
BIBLIOGRAPHY	Error! Bookmark not defined.
APPENDICES	114

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CHAPTER ONE

GENERAL INTRODUCTION

1.1 Background of the Study

Society has a duty to prevent crime by enacting sanctions that compensate victims, rehabilitate convicts, discourage future criminal behaviour, and, eventually, lower crime rates.¹ Warnings, fines, death, compensation, physical punishment, and banishment from the tribe or group were all common penalties in ancient African cultures, but incarceration was not one of them.² During the colonial times, incarceration was viewed as a preferable choice to other penalties for criminals since convicts were less likely to commit more crimes or fight colonial policies while separated from the rest of society.³ The criminal justice system's primary aims are public safety and reducing recidivism. However, these correctional aims can be met only if offenders' time behind bars is put to good use by training them to re-enter society as productive, law-abiding individuals who are able to fend for themselves. Although many ancient African techniques of punishing criminals are still used in contemporary Ghana, the most accepted manner of dealing with offenders has been acquired from colonialism.

Churches have established Prison Ministries to encourage discipleship in correctional institutions as part of their evangelistic efforts. The Accra Baptist Association and the Evangelical Presbyterian

¹ Andrew Ssebuggwawo, "Community Service and Recidivism: A Study of The Legal and Institutional Framework in Kampala District." (Master of law these: Makerere University, 2010): 2. Accessed September 20th, 2019. http://news2.mak.ac.ug/documents/Makfiles/theses/Ssebuggwawo_Andrew.pdf

² Ssebuggwawo, Community Service and Recidivism, 2

³ Ssebuggwawo, Community Service and Recidivism, 2

Church of Ghana collaborated to establish the Prison Ministry of Ghana in 1993.⁴ Inmates in Ghana have access to spiritual and material support via the country's Prison Ministry.

These prison ministries seek to restore incarcerated people to a more productive and respectable life after their release.⁵ The Coalition of Prison Evangelists governs the Ghanaian prison ministry (COPEGHANA). COPEGHANA is a non-profit organisation whose aim is to provide resources, knowledge, and connections to Ghanaian prison ministries. The Prison Evangelistic Wing of the Church of Pentecost was established designated Pentecost Prison Ministry.⁶ The Ministry's mission includes the job of evangelising and converting both convicts and guards to Christianity, in addition to its main purpose of offering spiritual counselling via preaching and Bible study. They are entrusted with aiding the Prisons Service in reforming and rehabilitating convicts. In addition to maintaining the prisoners' safety and security, they are also tasked for giving them with counselling. Every level of the Church of Pentecost has a Prison Ministry Committee, from the National to the Areas, Districts, and Local Assemblies.⁷ This strategy is compatible with the Ghana Prison Service's aims of reforming and rehabilitating convicts.

Because of the crucial role these organisations play, the Prison Service's Standing Orders (Order 1958, 382) include a clause requiring the Superintendent to provide for "divine service" on Sunday mornings and afternoons for all recognised faiths. Furthermore, the Superintendent of prisons is responsible for ensuring that inmates practise a certain religion in compliance with the standing order (Order 1958, 285). The Ghana Prison Service allows Prison Ministries to enter prisons and

⁴ <https://prisonministryghana.org/about-read-more/> Accessed on 29/11/2018

⁵ <https://prisonministryghana.org/about-read-more/> Accessed on 29/11/2018

⁶ The Church of Pentecost, Constitution of The Church of Pentecost

⁷ The Church of Pentecost, Constitution of The Church of Pentecost

carry out a range of activities in order to aid their work in rehabilitating and reforming offenders in legal custody.

Recidivism in Ghana's prisons might be avoided if prisoners' spiritual, moral, and social lives improve dramatically while they are there. After investigating the operations of Prison Ministries and their influence on the Government's reform and rehabilitation efforts via the Prison Service, this report suggests strategies for decreasing recidivism through prison ministry.

1.2 Statement of the Problem

Reducing recidivism and supporting effective reintroduction into society for previously imprisoned persons are becoming more important.⁸ Despite the fact that 95 percent of all offenders are ultimately freed, reintegrating ex-convicts into society remains a big difficulty for many nations.⁹

Offenders who have been given vocational training in areas like carpentry, electrical work, and shoemaking yet often reoffend after being released from prison, adding to the problems already plaguing prisons in many African nations.⁹ This demonstrates that rehabilitating criminals requires more than just providing them with technical and vocational training and other secular initiatives. Restoring a person's religious faith via religious programming is an important element of the rehabilitation process because it helps transform convicts into more productive members of society upon their release. The risk of prison overcrowding in Ghanaian society, as well as the need to

⁸ Curt Taylor Griffiths, Yvon Dandurand and Danielle Murdoch, *The social reintegration of offenders and crime prevention*. Vol. 4. (Ottawa, Ontario, Canada: National Crime Prevention Centre, 2007): 43. Accessed September 29th, 2019. <https://www.publicsafety.gc.ca/cnt/rsrctns/pblctns/scl-rntgrtn/scl-rntgrtn-eng.pdf> ⁹ Davis Celeste, Stephen J Bahr and Carol Ward, "The Process of Offender Reintegration: Perceptions of What Helps Prisoners Reenter Society," *Criminology & Criminal Justice* 13, no. 4 (2013): 446. Accessed October, 2nd 2019. <https://www.ojp.gov/ncjrs/virtual-library/abstracts/process-offender-reintegrationperceptions-what-helps-prisoners>

⁹ Chibueze Adindu Akunesiobike, "The Role of Religious Groups in Offender Reformation: A Study of the Port Harcourt Prison in Rivers State, Nigeria, *Africology*," *The Journal of Pan African Studies* 9, no.10, (2016): 105. <https://www.researchgate.net/publication/342453630>

ensure public safety and reduce recidivism, necessitate the involvement of religious institutions in the design and implementation of rehabilitation and social integration programmes.

There have been few rigorous studies on the effectiveness of religious programmes in prisons, despite their widespread usage.¹⁰ Moreover, no church-based prison ministry can succeed unless it results in really changed ex-offenders. Evidence suggests that scholars have showed less interest in this field of study, and only few materials examine how religious programs are effective in reducing criminal activities. The study seeks to examine the role of prison ministry in prisoners' rehabilitation in the Nsawam Medium Security Prison

1.3 Research Question

This research is to examine how church-based prison ministry and rehabilitation are linked in Nsawam Medium Security Prisons. This main question is followed by a series of minor questions:

- (a) What has been the role of church-based prison ministries in the rehabilitation of inmates in Nsawam Medium Security Prison?
- (b) What are the factors contributing to recidivism among offenders in the Nsawam Medium Security Prison?
- (c) What are the various rehabilitation programmes in the Nsawam Medium Security Prison?
- (d) What has been the challenges of prisoners' rehabilitation in the Nsawam Medium Security prison?
- (e) How can Nsawam Medium Security Prison and Church-based Prison Ministries improve upon their activities in the rehabilitation of inmates so as to reduce recidivism?

¹⁰ Adam Gerrace and Andrew Day, criminal rehabilitation: the impact of religious programming, 2010,

1.4 Objectives of the Study

(a) To assess the role of church-based prison ministries in the rehabilitation programmes for inmates in Nsawam Medium Security Prison

317

(b) To analyse the factors contributing to recidivism among inmates of Nsawam Medium Security prison.

(c) To examine rehabilitation programmes for inmates in the Nsawam Medium Security Prisons.

(d) To examine the challenges of prisoner's rehabilitation in Nsawam Medium Security Prison

(e) To identify how Nsawam Medium Security Prison and Church-based Prison Ministries can improve their activities in rehabilitation of inmates so as to reduce recidivism.

1.5 Significance of the Study

A potential avenue for reducing recidivism, especially among first-time offenders, is the work of prison ministries. This study would be beneficial because it will add to the existing body of knowledge on the effectiveness of prison ministry initiatives in Ghana. This thesis would be valuable for academics in the field of religious studies in Ghana who are interested in researching the Ministry of Prisons, a subject that has been understudied by scholars so far.

1.6 Scope of the Study

The relationship between faith and rehabilitative success for incarcerated individuals is the subject of this study. Since Nsawam Medium Security is one of the numerous large and venerable penitentiaries in Ghana, it has been chosen as the study's site. Nsawam Medium Security Prison is

the setting for this investigation of the relationship between religious prison ministry and inmate reintegration.

1.7 Methodology

The researcher employed the use of mixed method of data collection which combined both qualitative and quantitative methods of data gathering since it helps achieve the research objectives. According to Creswell (2009) the problems addressed by social science researchers are complex in nature and the use of either quantitative or qualitative approaches alone is insufficient to address these complexities. Thus the use of mixed methods approach helps utilize the strengths of both the quantitative and the qualitative research and also enables the researcher to understand the research problem more completely and well as give a fuller picture and deeper understanding of the phenomenon under study¹¹

The targeted group of the study were prison inmates, prison officers and ministers involved in prison ministry in the Nsawam Medium Security Prison. The study solicited their perceptions and experiences about prisoners' rehabilitation and the role and activities of prison ministry and how to improve the programs and activities aimed at rehabilitation of inmates.

Qualitative data was gathered through questionnaire distributed to 150 inmates of the Nsawam Medium Security Prisons using random sampling random technique. It solicited their perceptions and experiences of rehabilitation and the role of prison ministry. The questionnaire contained both close ended and open-ended questions where responses from the open-ended questions were

¹¹ Creswell, J. W. (2009). "Research Design: Qualitative, Quantitative, and Mixed Methods Approaches" (3rd ed.). London: Sage.

interpreted to corroborate the closed ended questions. At the end of the season, only 112 inmates were able to respond.

The purposive sampling method was employed to select 5 ministers who were involved in prison Ministry and 5 prison officers. These group of respondents were interviewed to solicit their perceptions about the role and challenges of prison ministry and ways to improve upon the activities of prison ministry so far as prisoners' rehabilitation is concerned. The views of the 5 prison officers on the available rehabilitation programs in the Nsawam Medium Security Prison and their impact on prisoner's rehabilitation were also sought. However, for confidentiality purposes, the identity of these officers and that of the inmates involved were not disclosed in the study.

The analysis was done descriptively with responses encoded to address the research questions in a thematic approach. Findings were later discussed in this chapter in line with the literature review of chapter two.

1.8 Organization of the Study

There are five sections to this research. The first chapter provides a background for the investigation. This section details the study's context, problem statement, research questions and goals, importance, scope, and chapter organisation. Chapter two (2) discusses the literature that has contributed to the conceptual framework and methodology used in this investigation. Chapter three (3) gives the background and current initiatives of the Ghana Prisons Service and related jail ministries. Primary data collected in the field is presented, analysed, and discussed in Chapter four (4). The study's summary, findings, and suggestions are presented in chapter five.

CHAPTER TWO

LITERATURE REVIEW AND CONCEPTUAL FRAMEWORK OF PRISON MINISTRY AND PRISONERS' REHABILITATION

2.1 Introduction

Using the existing literature, this section introduces the key ideas and hypotheses upon which the rest of the research rests. An analysis of relevant empirical research is also considered. Recidivism, social reintegration, and rehabilitation are some of the key terms that are defined in this chapter's five overarching topics. Evidence-based discussion of the challenges of prisoner rehabilitation and reentry into society, as well as the ministry's involvement in this process, are central themes.

2.2 Defining Concepts

The studies examine the processes of reform, readjustment, and recidivism among incarcerated individuals. Theoretical and conceptual discussions from a range of academic perspectives are covered here.

2.2.1 Rehabilitation

Rehabilitative measures are those used while an individual is incarcerated to improve his or her chances of success upon release, as defined by Gisler et al.¹² They go on to say that the word "rehabilitation" itself is rather peculiar due to its expansive definition in criminological literature, which includes not only prison-based initiatives but also community-based initiatives that help

¹² Charlotte Gisler, Ineke Pruin and Ueli Hostettler, "Experiences with welfare, rehabilitation and reintegration of prisoners: Lessons learned?" *UNRISD Working United Nations Research Institute for Social Development (UNRISD)*, Paper, No. 5 (2018): 6.
<https://www.econstor.eu/bitstream/10419/186115/1/102429658X.pdf>

releasees transition back into society after incarceration..¹³ Therefore, it is evident that the processes of recovery and reintegration into society reinforce one another. If the ex-offender can function normally again in society, then their rehabilitation is complete. An offender's reentry into society may be successful only if there has been an extended time without any new criminal activity or indications of future criminal behaviour.

Since studies have shown that incarceration is not always the best environment for offenders to be prepared for a successful reintegration into society, the criminal justice system is increasingly turning to community-based programmes to supplement the correctional institutions' rehabilitative efforts.¹⁵ Research on recidivism and social re-integration has shown that prison rehabilitation programmes fare best when they are individualised to the offender and his or her unique set of circumstances. Based on the results of this assessment, a comprehensive and individualised intervention plan should be created as soon as the offender is placed in confinement.¹⁶ It has been shown that criminals' physical and social requirements are more likely to be met in a continuous and comprehensive manner both during and after jail if they are confronted as risk factors for future criminal conduct. To this purpose, it is crucial to stress holistic therapies based on continuity of care and to provide continuous support to offenders both within and outside of the correctional system¹⁷ Offenders, for instance, need to start making preparations for re-entry into society long before they are released, and they also need interventions to help them adjust to life outside of jail.¹⁸ Reducing the likelihood of recidivism after an offender's release from incarceration is the

Social Development (UNRISD), Paper, No. 5 (2018): 6.
<https://www.econstor.eu/bitstream/10419/186115/1/102429658X.pdf>

¹³ Charlotte Gisler, Ineke Pruin and Ueli Hostettler, "Experiences with welfare, rehabilitation and reintegration of prisoners: Lessons learned?" *UNRISD Working United Nations Research Institute for*

¹⁵ Josephine Muthoni Murege, “Rehabilitation and Correctional Programmes in The Community to Prevent Recidivism By Discharged Prisoners: The Actual Situation, Problems And Countermeasure,” n.d. 414. https://www.unafei.or.jp/publications/pdf/RS_No54/No54_30RC_Group3.pdf

¹⁶ UNITED NATIONS, *Introductory Handbook on the Prevention of Recidivism and the Social Reintegration of Offenders*, (Vienna: United Nations, 2018), 32. Accessed August 6, 2020. https://www.unodc.org/documents/justice-and-prison-reform/18-02303_ebook.pdf

¹⁷ UNITED NATIONS, *the Prevention of Recidivism and Social Integration of Offenders*, 6.

¹⁸ UNITED NATIONS, *The Prevention of Recidivism and Social Integration of Offenders*, 6. ultimate objective of rehabilitation, and to that end, efforts to that purpose must extend beyond the confines of the correctional facility.

The value of rehabilitation programmes in correctional facilities is increasingly being recognised.¹⁴

Following the publication of the first version introductory Handbook on the Prevention of Recidivism and the Social Reintegration of Offenders, in 2012, two important events occurred that re-emphasized the importance of the rehabilitation and social reintegration of offenders.¹⁵ The first event was the adoption in 2015 of the United Nations Standard Minimum Rules for the Treatment of Prisoners. The second event was the development by UNODC of the Global Program for the Implementation of the Doha Declaration.¹⁶ The Doha Declaration reaffirmed the commitment of UN member states to implement and enhance policies for prisoners that focus on education, work, medical care, rehabilitation, social reintegration, and prevention of recidivism.¹⁷ On December 17, 2015, the so-called “Nelson Mandela Rules” were enacted, which updated the “Standard Minimum Rules for the Treatment of Prisoners” to include human rights into criminal

¹⁴ United Nations Office on Drugs and Crime, *Roadmap for the Development of Prison-based Rehabilitation Programmes*, (Vienna: United Nations, 2017), 3. Accessed august 6, 2020. https://www.unodc.org/documents/middleeastandnorthafrica/2018/Roadmap_for_the_Development_of_P_rison-based_Rehabilitation_Programmes_ENG.pdf

¹⁵ UNITED NATIONS, *Roadmap for the Development of Prison-based Rehabilitation Programmes*,1

¹⁶ UNITED NATIONS, *Roadmap for the Development of Prison-based Rehabilitation Programmes*,1

¹⁷ UNITED NATIONS, *Roadmap for the Development of Prison-based Rehabilitation Programmes*,1 ²³ Charlotte Gisler, Ineke Pruin and Ueli Hostettler, “Experiences with welfare, rehabilitation and reintegration of prisoners: Lessons learned?” *UNRISD Working United Nations Research Institute for Social Development (UNRISD)*, Paper, No. 5 (2018): 6. <https://www.econstor.eu/bitstream/10419/186115/1/102429658X.pdf>

justice systems. Mandatory norms and standards on social welfare, rehabilitation, and reintegration of prisoners are among the many provisions included therein.²³ Prisoner file management, categorization of inmates, standards for personal hygiene and clothing and bedding, food, exercise and sport, health care services, use of restrictions and sanctions, instruments of restraint, information to and complaints from inmates, contact with the outside world and access to books and religion are some of the issues covered by the general application rules.¹⁸ For this reason, the Nelson Mandela Rules emphasize the importance of using the time spent in prison to help inmates develop the character traits necessary to be law-abiding and self-supporting after they are released, as well as the skills and motivation to do so.¹⁹ The treatment should be one that fosters self-respect and a feeling of responsibility in prisoners. This includes religious care in countries where this is possible; education, vocational guidance and training, social work; employment, counselling and physical development and character development of each prisoner in accordance with the individual needs, taking into account his or her socioeconomic and criminal history, physical and mental capacities, personal temperament and the length of his or her sentence.²⁶ Modern trends in rehabilitating criminals have embraced a holistic approach that incorporates many components, including religion, into the process. The subject that begs for an answer in this study is how the church-based prison ministry has effectively rehabilitated and integrated convicts of Nsawam into society via its efforts to assist rehabilitation programs.

Osment performed a research that found that convicts are provided educational, vocational, life skills, psychological, therapeutic, and recreational programming and social workers have a

¹⁸ Gisler et al., "Experiences with Welfare, Rehabilitation and Reintegration of Prisoners." 12.

¹⁹ United Nations Office of Drugs and Crime, *Introductory Handbook on the Prevention of Recidivism and the Social Reintegration of Offenders* (Vienna: United Nations, 2018), 20. Accessed August 6, 2020.

https://www.unodc.org/documents/justice-and-prison-reform/18-02303_ebook.pdf ²⁶
UNITED NATIONS, *Recidivism and the Social Reintegration of Offenders*, 20.

substantial influence on rehabilitation of convicts, as well as their ability to successfully reintegrate ex-offenders back into society.²⁰ As one study noted, prisoners are more focused on goals and resilient to negative external and social impacts on their lives when provided with constructive activities which lower depression levels and other mental health conditions.²¹ As outlined in the study, offenders identified six factors that they thought influenced whether or not they could successfully reintegrate back into society and stop committing crimes: substance abuse, employment support from family, the types of friends they had, personal motivation to change and age.²² There are several variables to consider when implementing rehabilitation programs, and this research examines how beneficial these programs have been at the Nsawam prisons in terms of rehabilitation of convicts. A prisoner's rehabilitation should therefore be considered from the start of a prison sentence, and he or she should be encouraged and assisted in maintaining or establishing such relationships outside the prison as may benefit the prisoner and his or her family. The proliferation of research has revealed the functions of faith-based groups in the criminal justice system and the study focus on the role of prison ministry in maintaining these outside contacts in the Nsawam prisons.

For rehabilitation programs to function, the fundamental rights of inmates, such as safe and secure housing, healthy food, clean water, and frequent contact with family and friends, must be

²⁰ Lana Osment, "The Complexity of Rehabilitation in Open and Closed Prison Setting," (MA thesis, Lund University, 2018): 45. <https://lup.lub.lu.se/student-papers/record/8948730/file/8948738.pdf>

²¹ Hadi Mohammed and Wan Azlinda Wan Mohamed, "Reducing Recidivism Rates through Vocational Education and Training." *Procedia - Social and Behavioral Sciences* 204 (2015): 274. <https://www.sciencedirect.com/science/article/pii/S1877042815047990/pdf?md5=36e99f6e0b6e833f8cc8e543477bf746&pid=1-s2.0-S1877042815047990-main.pdf>

²² Davis Celeste, Stephen J Bahr and Carol Ward, "The Process of Offender Reintegration: Perceptions of What Helps Prisoners Reenter Society," *Criminology & Criminal Justice* 13, no. 4 (2013): 446. Accessed October, 2nd 2019. <https://www.ojp.gov/ncjrs/virtual-library/abstracts/process-offender-reintegrationperceptions-what-helps-prisoners>

guaranteed by the government.²³ It has been argued also that the main purpose of imprisonment and rehabilitation should include a broad range of programmes, including physical and mental healthcare, substance abuse programmes, physical activities, counselling, psychosocial support, education and vocational training courses, creative and cultural activities, work opportunities, and regular access to well-stocked library facilities.²⁴ As stated by the Beijing Rules, the goal of training and therapy provided to children who have been deprived of their liberty should be to give care, protection, education, and vocational skills in an effort to help them take on socially constructive and useful roles in society.²⁵ Restorative, rehabilitation, and reintegration are the primary goals of the justice for children system when dealing with juvenile delinquency.²⁶ Through the assistance of children and their families, it is possible to help them identify and overcome any issues that may have contributed to the child's offending behaviour.²⁷

Research has shown that the primary goal of the Kenyan prison service is to rehabilitate prisoners who have been condemned to serve terms ranging from a few months to a few years. In order to attain this goal, they put offenders through a variety of rehabilitation programs aimed at teaching them the necessary skills to be self-sufficient, good members of society, and less likely to commit crimes again once they have served their time.²⁸ That a prisoner's family members are often cut

²³ Penal reform international and Thailand institute of justice, *Rehabilitation And Social Reintegration Of Women: The Bangkok Rules* (London: penal reform international, 2019), 8. https://cdn.penalreform.org/wp-content/uploads/2019/05/PRI_Rehabilitation-of-women-prisoners_WEB.pdf.

²⁴ Penal Reform International and Thailand Institute of Justice, *the Rehabilitation and Social Reintegration of Women Prisoners: Implementation of Bangkok Rules*, 2019, 6

²⁵ United Nations Office on Drugs and Crime, *Introductory Handbook on the Prevention of Recidivism and the Social Reintegration of Offenders* (Vienna: united nations, 2018), 4. Accessed august 2020. https://www.unodc.org/documents/justice-and-prison-reform/18-02303_ebook.pdf

²⁶ Government Of Ghana, *Justice for Children Policy*, n.d. 20. Accessed august 6, 2020. <http://mogcsp.gov.gh/?mdocs-file=674>

²⁷ Government Of Ghana, *Justice for Children Policy*, 20.

²⁸ Joseph Kala Muasya, "Impact of Prison Rehabilitation Programmes on Self Sustainability of Ex-

off from him or her suggests that the prison administration should do more to help preserve and develop a prisoner's social life.²⁹ A basic human right cannot be curtailed in jail since the criminal justice system has moved its emphasis from punishment to rehabilitation. Therefore, a gentle approach to reforming offenders rather than an austere strategy of punishment is more beneficial since studies have shown that the painful experience of prison life produces more hardened criminals rather than a change in criminal behaviour.

2.2.2 Social Reintegration

Different definitions of reintegration have been offered, and it is vital to familiarize oneself with them all. According to United Nations' Introductory Handbook on the Prevention of Recidivism and the Social Reintegration of Offenders, the goal of reintegration is to make it easier for incarcerated individuals to re-enter into society and move on with their daily lives after they are released. According to this definition, attempts to engage with offenders while they are in jail as well as after they are released may be included in the program, as measures done to minimize recidivism after the offender is released from prison.³⁰ Similarly, Gisler has defined social reintegration as re-entry of released convicts into peaceful contacts with others, which incorporates the many ideas, programs, and structures that take place after release from jail and strive to

Convicts: A Case of Thika Sub-County, Kenya," (MA thesis, University of Nairobi, 2013), Xiii.
http://erepository.uonbi.ac.ke/bitstream/handle/11295/62950/Muasya_Impact%20of%20prison%20rehabilitation.pdf?sequence=3

²⁹ Charlotte Gisler, Ineke Pruin and Ueli Hostettler, "Experiences with welfare, rehabilitation and reintegration of prisoners: Lessons learned?" *UNRISD Working United Nations Research Institute for Social Development (UNRISD)*, Paper, No. 5 (2018), 61. <https://www.econstor.eu/bitstream/10419/186115/1/102429658X.pdf>

³⁰ United Nations Office on Drugs and Crime, *Introductory Handbook on the Prevention of Recidivism and the Social Reintegration of Offenders* (Vienna: united nations, 2018), 5. Accessed August 6, 2020. https://www.unodc.org/documents/justice-and-prisonreform/crimeprevention/IntroductoryHandbook_on_the_Prevention_of_Recidivism_and_the_Social_Reintegration_of_Offenders.pdf ³⁸ Gisler et al, "Experiences with welfare, rehabilitation and reintegration," 66.

“delabel” the former prisoner toward a “normal citizen”.³⁸ Social reintegration programs include rehabilitation, pre-release and post-release programs as well as aftercare interventions and are usually designed to assist offenders who have been placed in institutions, such as a reform school, detention centre or prison, a mental health institution or a residential drug treatment centre.³¹ In light of the foregoing mentioned, it may be concluded that social re-integration refers to initiatives designed to assist incarcerated individuals in reintegrating into society following their release from prison. This makes it difficult to separate rehabilitation from social integration since rehabilitation programs in jail are designed to assist prisoners reintegrate into society in order to avoid recurrence. As stated above, programs such as the ones outlined above include the psychological, legal, moral, and social components in an effort to assist inmates’ transition back into society and avoid re-offending.

One of the most essential elements in reducing reoffending is having a consistent job. Instead of providing any form of labour for convicts, the government should give vocational training and help criminals get a job upon release.³² This is why post-release care for ex-offenders is so important in ensuring that they do not relapse back into criminal activity.³³³⁴ Social reintegration programs are designed to aid and supervise criminals while they work toward reintegration back into society, as

³¹ United Nations Office on Drugs and Crime, *Introductory Handbook on the Prevention of Recidivism and the Social Reintegration of Offenders* (Vienna: united nations, 2018), 6. Accessed August 6, 2020. https://www.unodc.org/documents/justice-and-prisonreform/crimeprevention/IntroductoryHandbook_on_the_Prevention_of_Recidivism_and_the_Social_Reintegration_of_Offenders.pdf

³² United Nations Office on Drugs and Crime, *Custodial and Non-Custodial Measures Social Reintegration*, (Vienna: United Nations, 2006), 19. Accessed august 6, 2020. https://www.un.org/ruleoflaw/files/4_Social_Reintegration.pdf

³³ Hannah Aba Yawson, “The Involvement of Royal house Chapel and Prisons Ministry in Reintegration of Ex-Prisoners into Society,” (MA thesis, University of Ghana, 2013), 64. [http://ugspace.ug.edu.gh/bitstream/handle/123456789/5635/Hannah%20Aba%20Yawson_Involvement%20of%20Royalhouse%20Chapel%20and%20Prisons%20Ministry%20in%20Reintegration%20of%20Ex-Prisoners%20into%20Society2](http://ugspace.ug.edu.gh/bitstream/handle/123456789/5635/Hannah%20Aba%20Yawson_Involvement%20of%20Royalhouse%20Chapel%20and%20Prisons%20Ministry%20in%20Reintegration%20of%20Ex-Prisoners%20into%20Society2.pdf?sequence=1&isAllowed=y)

³⁴ .pdf?sequence=1&isAllowed=y

well as to help them prevent a relapse into criminal behaviour. Three primary kinds of social reintegration programs are usually recognized: prison-based rehabilitation programmes, reintegration and aftercare programmes delivered upon release and non-custodial, communitybased programmes.³⁵ Non-custodial measures and punishments should be regarded a priority in the context of offender social reintegration since they help offenders to reintegrate back into society.³⁶ To this goal, social reintegration interventions are implemented throughout the criminal justice system and even when offenders are redirected to other services and programs outside of the system itself. Services and projects provided or supported by the criminal justice system, as well as collaboration schemes with community agencies and non-profit organizations, fall under this umbrella.³⁷ The research focuses on the role the church plays in the rehabilitation and reintegration of offenders at the Nsawam prisons.

Furthermore, prisons have been shown to be unsuitable for offenders' reintegration into society, since they may be isolated from the outside world for lengthy periods of time, exposing them to all the damaging and de-socializing impacts of incarceration.³⁸ Rather than focusing on their separation from society, the treatment of prisoners should highlight their continued participation in it by ensuring that convicts have adequate interaction with the real world outside prison. Reconnecting with family and friends may be the only way to decrease the negative impacts of

³⁵ United Nations Office on Drugs and Crime, *Introductory Handbook on the Prevention of Recidivism and the Social Reintegration of Offenders* (Vienna: United Nations, 2018) 5. Accessed august 6, 2020. https://www.unodc.org/documents/justice-and-prison-reform/18-02303_ebook.pdf

³⁶ United Nations Office on Drugs and Crime, *Custodial and Non-Custodial Measures Social Reintegration* (Vienna: United Nations, 2006), 15. Accessed august 6, 2020. https://www.un.org/ruleoflaw/files/4_Social_Reintegration.pdf

³⁷ United Nations Office, *Introductory Handbook on the Prevention of Recidivism and the Social Reintegration of Offenders*, 5.

³⁸ United Nations Office, *Custodial and Non-Custodial Measures Social Reintegration*, 16.

incarceration and aid in reintegration in certain countries when prison activities are limited.³⁹ Family members, especially parents and/or siblings, are often the most crucial sources of support for returning prisoners, according to extant literature. A person's effective reintegration into society is dependent on the financial and emotional assistance provided by their family's prosocial and supportive behaviour.⁴⁰ In light of this, Visser claims that a successful re-entry relies on a wide range of services and interventions in addition to strong family and community support networks.⁴¹ Also reacting to Lackner's observation, it is vital to mention that not all families are welcome and receptive of returning family members, and in some situations family might really be part of the challenging issues of the returning prisoner. As an example, some ex-convicts may return to families that have a history of drug addiction and crime.⁴² As a result, the church as a moral and social community can serve as a substitute for the family in situations where the family's negative influence on the released prisoner or the abandonment of the individual by the family members necessitates support systems for the individual's complete release and the psycho-social, moral, and physical challenges associated with re-entry.

2.2.3 Recidivism

Recidivism lacks a single definition. As a result, definitions have varied from re-incarceration for any cause, to an arrest regardless of conviction, to an arrest with conviction, to a new crime

³⁹ United Nations Office, *Custodial and Non-Custodial Measures Social Reintegration*, 17.

⁴⁰ Melissa Lackner, "Prisoner Reentry and Reintegration Perspectives of The Women Involved in Outcare's St John of God Women's Program," (PHD thesis, Edith Cowan University, 2013): 17. <https://ro.ecu.edu.au/theses/498/>

⁴¹ Christy A. Visser, "Re-entry and Reintegration After Incarceration," *International Encyclopedia of the Social & Behavioral Sciences*, 2nd edition, Volume 20 (2015): 61. DOI: 10.1016/B978-0-08-0970868.45096-8

⁴² Melissa Lackner, "Prisoner Reentry and Reintegration Perspectives of The Women Involved in Outcare's St John of God Women's Program," (PHD thesis, Edith Cowan University, 2013): 17. <https://ro.ecu.edu.au/theses/498/>

conviction. Much of the work on offender treatment since 1990 has focused on decreasing criminal behaviour, most typically quantified as recidivism, through implementing treatment programmes.⁴³ As a result, recidivism is the most often used metric for assessing the success of correctional programs. As a general rule, recidivism is defined as a person's return to jail for a technical violation revocation, as well as his or her subsequent incarceration for another felony-level crime.⁴⁴ Within three years of release from jail, a majority of freed convicts reoffend, especially when quantified as a re-arrest. Rearrest rates were as high as 77% during a five-year follow-up period for criminals released from prisons in the 30 states in United States in 2005.⁴⁵ Other markers of recidivism, according to Spivak, include changes in an offender's character, attitude, career success, and relationships with family members. In the end, whether an ex-convict reoffends or returns to jail is the most essential metric of success or failure.⁴⁶ Recidivism refers to the failure of rehabilitation programs for convicts, which may lead to their re-arrest for the same or other offences following their release, as discussed above.

⁴³ Stephen Wormwith, Richard Althouse, Mark Simpson, Lorraine R. Reitzel, Thomas J. Fagan, and Robert D. Morgan, "The rehabilitation and reintegration of offenders: The current landscape and some future directions for correctional psychology," *Criminal justice and Behavior* 34, no. 7 (2007): 880. <https://journals.sagepub.com/doi/10.1177/0093854807301552>

⁴⁴ Grant Duwe, *The use and impact of correctional programming for inmates on pre-and post-release outcomes*. Vol. 48. US Department of Justice, Office of Justice Programs, National Institute of Justice, (2017): 2. <https://www.ojp.gov/pdffiles1/nij/250476.pdf>

⁴⁵ Grant Duwe, *The use and impact of correctional programming for inmates on pre-and post-release outcomes*. Vol. 48. US Department of Justice, Office of Justice Programs, National Institute of Justice, (2017): 2. <https://www.ojp.gov/pdffiles1/nij/250476.pdf>

⁴⁶ Andrew L. Spivak and Susan Sharp, "Inmate Recidivism as a Measure of Private Prison Performance," *Crime & Delinquency* 54 no. 3 (2008): 482. <https://shareok.org/bitstream/11244/1/10.1177.0011128707307962.pdf> ⁵⁴ Ana I Morales Gómez, "Individual and Structural Factors Affecting Recidivism: The Role of Prisoners,

Prisons and Places in The Chilean Context," (PhD thesis, university of Manchester, 2017): 11. https://www.research.manchester.ac.uk/portal/files/77567623/FULL_TEXT.PDF

Economic and familial difficulties (such as poverty, unemployment, and substandard living circumstances), as well as psychological problems (such as a lack of close parental supervision or the loss of one or both parents), play a big role in recidivism (anxiety, depression, addiction, aggressive personality traits). They found that recidivism is mostly as a result of labelling, discrimination, false witnesses, and a lack of rehabilitation and reintegration programs. According to Gomez, it is not however, only criminals who bear responsibility for recidivism, it is also the legal system and society as a whole.⁵⁴ To prevent recidivism, the legal and institutional framework of community service is not enough on its own. Thus, it is not enough to simply put criminals on probation and hope for the best. For Sebuggwawo, the offender's willingness to change his behaviour, the government's capacity to offer jobs and training for the youth, and the establishment of schools and ensuring that all adolescents attend school are among the most important variables in reducing recidivism. Other reasons may include lowering the cost of living, developing and strengthening families and communities via sensitization and education, and increasing community policing between the police and the populace. Without further measures, community service institutions alone cannot solve the issue of recidivism in the prison term.⁴⁷ The church being an active agent of the community can help champion this cause of curbing crime in the society by way of contributing its quota to the rehabilitation and social reintegration of offenders which successes are measured by the rate of recidivism. This could be done by also addressing some of the above factors that has contributed to crime and recidivism hence the need to assess the

⁴⁷ Andrew Ssebuggwawo, "Community Service and Recidivism: A Study of The Legal and Institutional Framework in Kampala District," (Master of law these: Makerere University, 2010): 94. Accessed September 20th, 2019. http://news2.mak.ac.ug/documents/Makfiles/theses/Ssebuggwawo_Andrew.pdf ⁵⁶ Susan Dawe, *Vocational education and training for adult prisoners and offenders in Australia*. (Adelaide, National Centre for Vocational Education Research, 2007), 34.

role prison ministry is playing in the Nsawam prisons so far as prisoner's rehabilitation is concerned.

Correlational studies have examined the link between rehabilitation and recidivism among inmates. An important study in this field of research was undertaken by Dawe, who studied how prisoner involvement in vocational education and training (VET) programs in the Queensland prison system was linked to their likelihood of re-incarceration. Before being released, convicts who participated in vocational training programs were shown to have a lower recidivism rate. Within two years, 32% of inmates who had not taken part in VET before their original release were brought back into custody in Queensland's prison system, compared to 23% of those who had.⁵⁶ According to further findings of the research, the practice of a module-by-module approach to training and dedicated training workshops in correctional centres are aiding prisoners to access VET. Other hurdles to effective VET programs include requirements for programs dealing with criminal behaviour and the perception that vocational education and training is less important than other educational programs. In addition, inmates' access to education and training is hampered by operational and financial restrictions.⁴⁸

When people are forced to spend more of their time and energy on prosocial pursuits, such as work, they are less likely to participate in risky behaviour or interact with those who do. This suggests that finding and keeping a job may significantly help reduce recidivism rates. This means that working may help you provide for your family, which in turn can help you build deeper personal ties, foster better interpersonal interactions, boost your self-confidence, and generally improve your mental health. In light of these factors, work is frequently seen as a doorway to becoming and

⁴⁸ Susan Dawe, *Vocational education and training for adult prisoners and offenders in Australia*. (Adelaide, National Centre for Vocational Education Research, 2007), 34.

being a law-abiding and productive member of the society. Additionally, employment contributes to the tax base, reduces the demand on social service resources, and improves the behaviour and recidivism of those who are employed.⁴⁹ Prisoners will be able to participate in positive activities while learning new skills for future employment thanks to vocational training and labour programs. This helps inmates reintegrate into society and enjoy crime-free lives, which is beneficial to society. Making their stay in jail more "normal" by providing them with educational, employment, and training possibilities may also assist them transition into the outside world and lead more independent lives upon their release.⁵⁰ Maintaining family relationships while in prison and developing favourable family conditions following release are equally critical for a successful re-entry and decreased recidivism.⁵¹ It is essential that while in prison, inmates get vocational and technical training to lessen the likelihood of re-offending, since unemployment is a key factor in re-offending.

2.3 Conceptual Framework of Prisoner's Rehabilitation, Social Reintegration and Recidivism

As Lakner points out, the jail term continues to play an essential role in most communities as a reaction to four basic principles: incapacitation, retribution, punishment and rehabilitation.⁵² When someone is condemned to jail, the two primary aims of incapacitation and retribution are clearly

⁴⁹ Le'Ann Duran, Martha Plotkin, Phoebe Potter, Henry Rosen *Integrated Reentry and EMPLOYMENT*, 2013, 2.

⁵⁰ Penal reform international and Thailand institute of justice, *Rehabilitation And Social Reintegration Of Women: The Bangkok Rules* (London: penal reform international, 2019), 6. https://cdn.penalreform.org/wp-content/uploads/2019/05/PRI_Rehabilitation-of-women-prisoners_WEB.pdf

⁵¹ Lincoln Gustav Fitz, "Penological Investigation of the Offender Rehabilitation Path," (PhD thesis: University of South Africa, 2013), 50. https://uir.unisa.ac.za/bitstream/handle/10500/13752/dissertation_fitz_lg.pdf?sequence=1&isAllowed=y

⁵² Melissa Lackner, "Prisoner Reentry and Reintegration Perspectives of The Women Involved in Outcare's St John of God Women's Program," (PHD thesis, Edith Cowan University, 2013), 1. <https://ro.ecu.edu.au/theses/498/>

attained, according to her reasoning, since the criminal is physically removed from the society and deprived of his or her liberty.⁵³ That is why Kanziga is correct to say that prisons do not truly lower crime rates; they instead raise crime rates and recidivism by a large margin.⁵⁴ According to Shammas, harsh conditions in jails produce hardened offenders because of the long-term repercussions of deprivation. Five primary types of deprivation that have defined prison life are known as the “pains of incarceration,” and they include a lack of liberty, desired products and services, heterosexual relationships, autonomy, and security.⁵⁵⁵⁶ Depriving prisoners of basic necessities does not aid their rehabilitation, but rather increases their likelihood of reoffending upon their release.

Drawing upon this, it is reasonable to posit that imprisonment had been somehow paradoxical in changing criminals hence failure of achieving the two other objectives of deterrence and rehabilitation which constitute the four main goals of imprisonment. Kandui then opines that imprisonment does not and cannot rehabilitate but rather obstructs the process of rehabilitation and therefore justifying prison sentences and other forms of punishment with an idea of rehabilitation is fallacious.⁵⁷ It is therefore relevant to adopt best prison practices in dealing with prisoners serving sentences so as to ensure their rehabilitation and smooth transition into the society. This will help avoid recidivism with the study focusing on the role religion plays in achieving the objective of rehabilitation which imprisonment alone had obviously failed.

⁵³ Lackner, Prisoner Reentry and Reintegration Perspectives of the Women, 1.

⁵⁴ Peggy Kanziga Ngure, “An Evaluation of the Rehabilitation and Reintegration of Ex-Convicts at Achor Valley Niko Hope House, Ruiru, Kenya,” (MA Thesis, University of Nairobi, 2005), 7

⁵⁵ Victor L. Shammas, “Pains of Imprisonment,” *The encyclopedia of corrections* (2017): 1. DOI:

⁵⁶ .1002/9781118845387.wbeoc020

⁵⁷ Zoran Kandui, “The Idea of Rehabilitation: A Criminological View,” *Kriminologijai socijalna integracija* 4, no. 2 (1996): 154. <https://hrcak.srce.hr/file/138607>

There is a correlation between recidivism rates and the effectiveness of criminals' rehabilitation and reintegration into society, according to the findings of several studies.⁵⁸ Thailand's Institute of Justice says that imprisoning criminals serves two key purposes: protecting society from crime and reducing recidivism. When it comes to international standards, the only way to assure that convicts are released back into society as law-abiding, self-sufficient citizens is to utilize the time they spend in jail to that end.⁵⁹ Thus, according to Gisler et al., the relationship between rehabilitation and reintegration measures is evident since both contribute to an inmate's progress toward freedom and his or her capacity to be a valuable part of society. Reintegration procedures, on the other hand, are designed to put rehabilitation efforts into reality in the real world outside of jail.⁶⁰ Effective rehabilitation is therefore evaluated by successfully integrating released convicts into society and ensuring that they remain crime-free for the rest of their lives, thereby reducing recidivism.

According to Birău, following release, ex-inmates are prone to relapse, but those who have been welcomed back into society are less likely to relapse.⁶¹ Extensive studies show that familial relationships endure as a significant predictor of post-release performance. Re-offending rates were lower in cases when the offender had a stable job and strong family connections.⁶² Birău has

⁵⁸ Charlotte Gisler, Ineke Pruin and Ueli Hostettler, "Experiences with welfare, rehabilitation and reintegration of prisoners: Lessons learned?" *UNRISD Working United Nations Research Institute for Social Development (UNRISD)*, Paper, No. 5 (2018): 61. <https://www.econstor.eu/bitstream/10419/186115/1/102429658X.pdf>

⁵⁹ Penal reform international and Thailand institute of justice, *Rehabilitation And Social Reintegration Of Women: The Bangkok Rules* (London: penal reform international, 2019), 2. https://cdn.penalreform.org/wp-content/uploads/2019/05/PRI_Rehabilitation-of-women-prisoners_WEB.pdf

⁶⁰ Gisler et al. "Experiences with Welfare, Rehabilitation and Reintegration of Prisoners." 61.

⁶¹ Ramona Birău and Gabriel Birău, "Investigating Social Reintegration and Rehabilitation for Inmates in Romania," *International Journal of Core Engineering & Management* 4, no. 4 (2017): 25. https://www.researchgate.net/publication/330667553_INVESTIGATING_SOCIAL_REINTEGRATION_AND_REHABILITATION_FOR_INMATES_IN_ROMANIA

⁶² Mark T. Berg and Beth M. Huebner, "Reentry and the Ties that Bind: An Examination of Social Ties, Employment, and Recidivism," *Justice Quarterly* 28, no. 2 (2011): 402. <https://www.pacific-gateway.org/reentry,%20employment%20and%20recidivism.pdf>

argued that ex-detainees should participate in rehabilitation programs and be aided by authorities in their search for a new employment. Reintegrated ex-detainees are less likely to become criminals because of their newfound social connections.⁶³ Inmates' social reintegration and reentry into the workforce, however, is more useful than social support.⁶⁴ However, Smith's study has shown that social bond-oriented jail programs have a positive impact on recidivism. Thus, additional programs should follow this paradigm, which may reduce jail populations, reduce government expenditure on prisons, and enhance community relations.⁶⁵ Churches may help with rehabilitation and social integration efforts by establishing programs that are based on the social bond theory. This will help lower recidivism rates among prisoners.

While lowering recidivism is important, other outcomes such as connecting ex-convicts to employment, services, and institutions in their communities may also be assessed. Ex-offenders may benefit from a wide range of services, including vocational training, drug abuse prevention programs, mental health services and housing, according to the current studies.⁶⁶ According to Griffiths et al., offenders may find it difficult to escape the cycle of release and re-arrest without enough resources, psychological, and social assistance upon release. In addition, short-term jail sentences and long-term remand in custody hinder the ability to successfully treat and intervene to avoid future re-offending.⁷⁵ For Griffiths et al., the safety of the community necessitates the

⁶³ Birau, Investigating Social Reintegration and Rehabilitation for Inmates in Romania, 24.

⁶⁴ Birau, Investigating Social Reintegration and Rehabilitation for Inmates in Romania, 26.

⁶⁵ Madalyn M. Smith, "Prison Programming and Recidivism as a Method of Social Bond Theory: A MetaAnalysis of Research From 2000-2015," (BA thesis, Western Kentucky University, 2017): iv. https://digitalcommons.wku.edu/cgi/viewcontent.cgi?article=1712&context=stu_hon_theses

⁶⁶ Nathan James, "Offender Reentry: Correctional Statistics, Reintegration into the Community, and Recidivism," *congressional research service* (2015): 21. <https://sgp.fas.org/crs/misc/RL34287.pdf> ⁷⁵ Curt Taylor Griffiths, Yvon Dandurand and Danielle Murdoch, *The social reintegration of offenders and crime prevention*. Vol. 4. (Ottawa, Ontario, Canada: National Crime Prevention Centre, 2007): 2. Accessed September 29th, 2019. <https://www.publicsafety.gc.ca/cnt/rsrscs/pblctns/scl-rntgrtn/scl-rntgrtn-eng.pdf> ⁷⁶ Griffiths et al., *The Social Reintegration of Offenders and Crime Prevention*, 2.

development of effective treatments that help ex-prisoners in reintegrating into society and avoiding recidivism. Policymakers and practitioners are now looking for programs and practices that will assist inmates reintegrate into society and avoid repeating their crimes.⁷⁶ This is why it has generally been a main goal of criminal justice systems to assist criminals reintegrate into society by providing them housing or helping them find jobs.⁶⁷ Such programs link educational and vocational opportunities in jail with a decrease in recidivism and an increase in post-release employment. However, there is this problem of inadequate vocational and skills training for inmates that will help them find work. In Canada, the sort of skills training given to convicts was criticized for not meeting the needs of the labour market, preventing meaningful employment upon

28

release.⁶⁸ The importance of providing ex-offenders with the necessary skills while they are incarcerated to help them find work following their release should not be underestimated.

Thailand's Institute of Justice says that in the past, development and justice organizations have tended to function independently of each other. There is a need for better integration and collaboration between the criminal justice system and other sectors, including the commercial

⁶⁷ Thailand Institute of Justice, "Global Prison Trends 2018, Penal Reform International," 2018, London,

⁶⁸ Penal Reform International, The rehabilitation and reintegration of offenders in the era of sustainable development, 28.

sector and non-profit organizations, as well as with authorities in areas like health care, public housing, and education in holistically dealing with crime and its prevention. There are currently programs and policies in place in many countries and this falls in line with the achievement of SDGs and taking advantage of integrated multi agency approach in effectively dealing with rehabilitation and social re-integration.⁶⁹ In view of the above mentioned, rehabilitation and reintegration into society are the duty of society and that civil society groups play a crucial role in this process. In South Africa, there are a number of non-profit groups that work with offenders and ex-offenders to help them reintegrate back into society and a few of these non-profits are Civil Society Prison Reform Initiative (CSPRI), the Institute for Security Studies, the Open Society Foundation of South Africa (OSF-SA), and the Centre for the Study of Violence and Reconciliation (CSVR) (CSVR).⁷⁰ However, a growing body of research shows that the church is likewise devoted to this cause as her moral and societal obligation and the study tries to explore how it has been beneficial in the Nsawam prison in the rehabilitation and reintegration of convicts.

2.4 Challenges of Prisoner Rehabilitation and Social Reintegration

Both male and female inmates confront obstacles to a successful rehabilitation and reintegration into society. Some of these impediments are institutional, while others are the result of personal factors.⁷¹ Below is a discussion of literature on challenges associated with prisoner's rehabilitation and social reintegration.

⁶⁹ Penal reform international and Thailand institute of justice, *Rehabilitation and Social Reintegration of Women: The Bangkok Rules* (London: penal reform international, 2019): 28. https://cdn.penalreform.org/wp-content/uploads/2019/05/PRI_Rehabilitation-of-women-prisoners_WEB.pdf

⁷⁰ Shanta Balgobind Singh, Offender Rehabilitation and Reintegration: A South African Perspective, *Journal of Social Sciences* 46, no. 1 (2016): 6. Accessed May 20th, 2020. <https://www.Tandfonline.com/doi/abs/10.1080/09718923.2016.11893506>

⁷¹ Penal reform international and Thailand Institute of Justice, *Rehabilitation And Social Reintegration Of Women: The Bangkok Rules* (London: penal reform international, 2019): 8. https://cdn.penalreform.org/wp-content/uploads/2019/05/PRI_Rehabilitation-of-women-prisoners_WEB.pdf

2.4.1 Rehabilitation

According to Muthoni, different countries have different approaches to rehabilitation for criminals. As a result, there are no well-structured programs in most nations, and the focus is mostly on adherence to the terms of parole or license rather than on specific treatment for the various release categories.⁷² Therefore, it has been found that rehabilitation programs are frequently lacking political support, as well as the resources needed to successfully implement them, and jails are typically understaffed and underequipped.⁷³ Though this is not an exhaustive list, Balgobind argues that jail overpopulation and its impact on rehabilitation, human dignity, the safety of offenders and the general public are the most critical issues confronting correctional institutions today.⁷⁴ A major obstacle to the implementation of prison-based rehabilitation programs is the high number of inmates incarcerated in overcrowding prisons.⁷⁵ Overcrowding, inadequate sleeping space, a lack of proper sleeping mats or beds, and a lack of ventilation and lighting are all factors that have been mentioned in many of the reports by the African Commission's special Rapporteur on prisons and conditions of detention in Africa, according to Addai-Boateng.⁷⁶ Overcrowding in jails and prisons across the globe is a significant hindrance to inmate rehabilitation, as is evident from this.

⁷² Josephine Muthoni Murege, "Rehabilitation and Correctional Programmes in The Community to Prevent Recidivism By Discharged Prisoners: The Actual Situation, Problems And Countermeasure n.d. 433. https://www.unafei.or.jp/publications/pdf/RS_No54/No54_30RC_Group3.pdf

⁷³ Thailand Institute of Justice, *Rehabilitation and Social Reintegration of Women*, 8.

⁷⁴ Shanta Balgobind Singh, Offender Rehabilitation and Reintegration: A South African Perspective, *Journal of Social Sciences* 46, no. 1 (2016): 6. Accessed May 20th, 2020. <https://www.Tandfonline.com/doi/abs/10.1080/09718923.2016.11893506>

⁷⁵ Thailand Institute of Justice, *The Rehabilitation and Social Reintegration of Women*, 8.

⁷⁶ Charles Nana Addai-Boateng, "Assessment of Emotional and Administrative Support Services in The Reformation and Rehabilitation of Prison Inmates: A Case Study of The Sunyani Central Prisons," (MPHIL thesis, The Kwame Nkrumah University of Science and Technology, 2015): 16.

Many jails have been found to be chronically under-resourced, with personnel working in poor conditions with little or no training, according to recent studies. As a result, prison administrations place a higher emphasis on security and violence prevention than on inmate rehabilitation. Many nations in Africa lack or have insufficient numbers of professional employees, such as social workers, psychologists and educators in prisons. For many convicts, the term “rehabilitation” is used too narrowly, and it is frequently used to refer just to educational, training or employment possibilities provided to inmates, even if no other psychological components are addressed.⁷⁷ For rehabilitation programs that focus on the root causes of criminal behaviour, Addai-Boateng believes that skilled specialists are necessary. Such programs address cognitive-behavioural functioning, drug abuse and psychosocial dysfunction.⁷⁸ Re-establishing contact with the family and dealing with family difficulties are critical to the successful reintegration of offenders back into society, and many African prison regimes have acknowledged the importance of qualified social workers and other professional staff, but all are still understaffed.⁷⁹ Gustav found that the rehabilitation processes for offenders within Correctional Centres are operational, but a number of issues prevent the Department from achieving its full potential, including inadequate orientation and induction of the offender, incomplete assessments and program delivery because of shortfalls

⁷⁷ Addai-Boateng, “Assessment of Emotional and Administrative Support Services,” 16.

⁷⁸ Addai-Boateng, “Assessment of Emotional and Administrative Support Services,” 16.

⁷⁹ Addai-Boateng, “Assessment of Emotional and Administrative Support Services,” 16.

and post-institutional alignment.⁸⁰ This show that criminals have not been properly monitored or supervised and guidelines established for implementation are not duly followed.⁸¹

Studies have found that overly punitive approaches to imprisonment hinder rehabilitation efforts. When such harsh punishments are used often (such as isolation and lockdowns), rehabilitation may be badly disrupted.⁸² Researchers also found that detainees expressed concerns about severe and improper punishment, hard labour, and limited access to medical care according to AddaiBoateng.⁸³ The possibilities of rehabilitation for inmates in Romanian jails have decreased dramatically, according to a study of prison conditions in the country. Convicted criminals have voiced their displeasure with the infringement of their most fundamental human rights in several situations.⁸⁴ A lack of assistance and encouragement from prison officials may make it difficult for offenders to concentrate and study in jail. In addition, the presence of substances like alcohol and narcotics, as well as gang violence, in jails may have a detrimental effect on the rehabilitation of inmates.⁸⁵ Sunyani Central Prisons may not be a good example of a rehabilitation facility

⁸⁰ Lincoln Gustav Fitz, “Penological Investigation of the Offender Rehabilitation Path,” (PhD thesis: University of South Africa, 2013): ii. https://uir.unisa.ac.za/bitstream/handle/10500/13752/dissertation_fitlg.pdf?sequence=1&isAllowed=y

⁸¹ Andrew Ssebuggwawo, “Community Service and Recidivism: A Study of The Legal and Institutional Framework in Kampala District.” (Master of law these: Makerere University, 2010): 2. Accessed September 20th, 2019. http://news2.mak.ac.ug/documents/Makfiles/theses/Ssebuggwawo_Andrew.pdf

⁸² Penal reform international and Thailand institute of justice. *Rehabilitation And Social Reintegration Of Women: The Bangkok Rules* (London: penal reform international, 2019): 8. https://cdn.penalreform.org/wp-content/uploads/2019/05/PRI_Rehabilitation-of-women-prisoners_WEB.pdf

⁸³ Charles Nana Addai-Boateng, “Assessment of Emotional and Administrative Support Services in The Reformation and Rehabilitation of Prison Inmates: A Case Study of The Sunyani Central Prisons.” (MPHIL thesis, The Kwame Nkrumah University of Science and Technology, 2015): 16.

⁸⁴ Ramona Birau and Gabriel Birau. “Investigating Social Reintegration and Rehabilitation for Inmates in Romania.” *International Journal of Core Engineering & Management* 4, no. 4 (2017): 23. https://www.researchgate.net/publication/330667553_INVESTIGATING_SOCIAL_REINTEGRATION_AND_REHABILITATION_FOR_INMATES_IN_ROMANIA

⁸⁵ Penal reform international and Thailand Institute of Justice. *Rehabilitation And Social Reintegration Of Women: The Bangkok Rules* (London: penal reform international, 2019): 8. https://cdn.penalreform.org/wp-content/uploads/2019/05/PRI_Rehabilitation-of-women-prisoners_WEB.pdf

because of its administrative structure. Reformation and rehabilitation are hampered since offenders do not get enough professional guidance and emotional support from correctional officers due to the barrier that has been built between them and their inmates, preventing them from communicating freely and openly.⁸⁶ However, there is a widespread belief that the mere prospect of incarceration is enough to deter criminal behaviour which is often not the case due to barriers in prisons militating against successful rehabilitation and reintegration. Another problem often mentioned is that prisons fail to distinguish between those incarcerated for major crimes and those for less serious offenses. Mental and physical well-being are negatively affected by these circumstances, and recovery is hindered.⁹⁷ An offender's incarceration alone is not enough to make him or her change and stop committing crimes. One cannot expect offenders to behave differently or to avoid bitterness, resistance, or aggressive reactions. This is unrealistic and that criminals must rather be motivated to change and take part in the rehabilitation programs provided to them.

2.4.2 Social Reintegration

Promoting and supporting the successful transition of prisoners into the wider community following release is a challenge that has received increasing attention on the part of both researchers and policymakers alike. Researchers and politicians alike are increasingly concerned with promoting and supporting the effective transition of inmates into the general population upon their release. There is now a lot of interest in this field since criminal justice agencies are trying to reduce recidivism and social justice agencies are trying to help returning convicts to have better

⁸⁶ Charles Nana Addai-Boateng, "Assessment of Emotional and Administrative Support Services in The Reformation and Rehabilitation of Prison Inmates: A Case Study of The Sunyani Central Prisons." (MPHIL thesis, The Kwame Nkrumah University of Science and Technology, 2015): 16. ⁹⁷ Addai-Boateng, "Assessment of Emotional and Administrative Support Services," 16.

lives.⁸⁷ After being released from jail, many convicts confront many obstacles to a crime-free existence due to the difficulties they experience in their daily lives while in prison, according to community service and recidivism.⁸⁸ A variety of social, economic, and personal issues confronts convicts, according to research, making re-entry into society more difficult. Some of those difficulties stem from the conditions and experiences of the criminals themselves. Other issues include the immediate repercussions of imprisonment and the community's attitude and disposition toward freed convicts.¹⁰⁰

The consistent failure of reintegrating ex-convicts into the communities is increasingly becoming a global concern. When it comes to reintegration in Ghana, there are various challenges that make it difficult to achieve success. Most studies have concentrated on the experiences of ex-convicts, but little attention has been paid to the public's role in ensuring a successful reintegration into society. Research suggests that public attitudes towards reintegration of ex-convicts are quite ambivalent. A study conducted by Asare revealed that Ex-convicts convicted of violent crimes were found to be a danger to 91.7 percent of respondents.⁸⁹ Following their release from jail, exinmates are often stigmatized by society, which might hinder their re-entry into society.⁹⁰

⁸⁷ Melissa Lackner, "Prisoner Reentry and Reintegration Perspectives of The Women Involved in Outcare's St John of God Women's Program," (PHD thesis, Edith Cowan University, 2013): V. <https://ro.ecu.edu.au/theses/498/>

⁸⁸ Andrew Ssebuggwawo, "Community Service and Recidivism: A Study of The Legal and Institutional Framework in Kampala District," (Master of law these: Makerere University, 2010): 2. Accessed September 20th, 2019. http://news2.mak.ac.ug/documents/Makfiles/theses/Ssebuggwawo_Andrew.pdf ¹⁰⁰ Recidivism and social integration of offenders, 19

⁸⁹ Maxwell Asare Boateng, "Public Attitude Towards Ex-Convicts' Reintegration in Madina Township," (MPhil theses: University of Ghana, 2017): ix.

⁹⁰ Ramona Birau and Gabriel Bira, "Investigating Social Reintegration and Rehabilitation for Inmates in Romania." *International Journal of Core Engineering & Management* 4, no. 4 (2017): 24. https://www.researchgate.net/publication/330667553_INVESTIGATING_SOCIAL_REINTEGRATION_AND_REHABILITATION_FOR_INMATES_IN_ROMANIA

Nsanze points out that ex-convicts are destined to join criminal networks, risking access to society resources and other types of social assistance, for example, landlords typically refuse to rent to persons with criminal records.⁹¹ Alec did a similar research that found that ex-convicts confront a wide range of challenges when returning to society, including the necessity for job, food, and housing, as well as the stigma of having been imprisoned. As a result, ex-convicts have a difficult time finding work, which frequently results in family breakups. Because of this, they are then tasked with coming up with new methods to make money and survive on their own, which leads to recidivism.⁹² Ex-convicts are plagued by unemployment, stigmatization, and financial difficulties, all of which led to re-incarceration, according to research undertaken so far.

According to Griffiths et al., the apparent inability of many programs to reduce recidivism may be due to implementation rather than the validity of the concept and principles of the intervention itself.⁹³ In the present criminal justice system, little resources are available to assist those who have served their time in jail to reintegrate into society. Once again, many inmates, while they are in jail, are cut off from the support systems in their families and communities that might assist them obtain employment, housing, clothing, and food. Thus, many ex-offenders add to the homeless populations and as a result, more than three quarters of released prisoners in the United States return to prison.⁹⁴ The term “gate-fever” has been used by Khan to refer to the reported anxiety of

⁹¹ Charles F. Nsanze, “The ex-prisoners’ transition processes into society: the Case Study at Gothenburg City – Sweden,” (MSc thesis, University of Goteborg, 2007): 23. Accessed July 20th, 2020. [https://gupea.ub.gu.se/bitstream/2077/4604/1/DEGREE%20REPORT%20\(IMMSW\).pdf](https://gupea.ub.gu.se/bitstream/2077/4604/1/DEGREE%20REPORT%20(IMMSW).pdf)

⁹² Jerome Alec Samuels, “Challenges that offenders face upon release that contribute to recidivism in the Department of Correctional Services: A case study of the West Coast Medium ‘A’ Correctional Centre in the Western Cape,” (MA thesis: University of Western Cape, 2010): iii. <http://etd.uwc.ac.za/xmlui/handle/11394/2623>

⁹³ Curt Taylor Griffiths, Yvon Dandurand and Danielle Murdoch, *The social reintegration of offenders and crime prevention. Vol. 4.* (Ottawa, Ontario, Canada: National Crime Prevention Centre, 2007): 40. Accessed September 29th, 2019. <https://www.publicsafety.gc.ca/cnt/rsrscs/pblctns/scl-rntgrtn/scl-rntgrtneng.pdf>

⁹⁴ Community of Christ. “Prison Ministry: A Guide to Resources.” (2010): 17. www.GBOD.org.

prisoners in re-establishing family relations, getting a job, and managing finances when returning to one's home community after incarceration.⁹⁵ When it comes to reintegration, it can be claimed that Ghana's program of prisoner reformation and rehabilitation has not been executed well. There are a wide range of challenges that confront ex-offenders, many of which threaten their ability to reintegrate into society upon their release. These include lack of housing, employment opportunities, and social acceptability.⁹⁶ The ex-prisoners' lack of preparation while in prison were recognized as the root cause of the difficulties they experience upon release. With limited resources and congestion at correctional facilities, Ghana Prison Service operations have been hindered by the old issue of overcrowding at the different correctional facilities. In addition, the absence of post-release assistance for ex-prisoners following their release causes many ex-prisoners to reoffend.⁹⁷ It is reasonable to assume that the problems faced by inmates are the consequence of inadequate execution of prison policy, which may be related to a lack of facilities, manpower, and budgetary restraints in the prison service.

It is possible that imprisonment as a sentencing option result in an increased likelihood of reoffending among inmates who do not have access to therapy and vocational programs while in prison. This puts the community at danger of future victimization.⁹⁸ Resources that might have

⁹⁵ Nawaz F. Khan, "Prison A Changing Concept from Institution of Punishment to System of Reformation and Social Re-Entry." *Journal of Humanities and Social Science* (2014): 12. Accessed July 15, 2020. <https://www.iosrjournals.org/iosr-jhss/papers/ICAET-2014/volume-1/3.pdf>

⁹⁶ Hannah Aba Yawson, "The Involvement of Royal house Chapel and Prisons Ministry in Reintegration of Ex-Prisoners into Society." (MA thesis, University of Ghana, 2013): 64. http://ugspace.ug.edu.gh/bitstream/handle/123456789/5635/Hannah%20Aba%20Yawson_Involvement%20of%20Royalhouse%20Chapel%20and%20Prisons%20Ministry%20in%20Reintegration%20of%20Ex-Prisoners%20into%20Society2013.pdf?sequence=1&isAllowed=y

⁹⁷ Aba, "The Involvement of Royal house Chapel and Prisons Ministry," 65.

⁹⁸ Shanta Balgobind Singh, Offender Rehabilitation and Reintegration: A South African Perspective, *Journal of Social Sciences* 46, no. 1 (2016): 9. Accessed May 20th, 2020. <https://www.Tandfonline.com/doi/abs/10.1080/09718923.2016.11893506>

been used for offender programs, mental health and drug treatment services, are instead being spent on generating bed-space because of the massive growth in the population of prisons.⁹⁹ Overcrowding in correctional facilities has repercussions for inmates, correctional institutions, and the general public. Inmates are exposed to poor health conditions, increased violence and victimization, increased fire threats for both staff and detainees, and an increased suicide rate due to overcrowding.¹⁰⁰ It has been found that the growth of the prison population is due to a combination of factors including changes in drug laws, the increasing number of laws, a lower tolerance for repeat offenders, privatization of prisons by businesses, and other chronic conditions such as poverty, unemployment, and racism.¹⁰¹ It has been shown that the criminal justice system is hindered by overcrowding, which makes it difficult for criminals to be effectively rehabilitated, and hence causes them to return to crime following their release.

According to research, the most significant impediment to criminals' effective rehabilitation and re-entry into society is the difficult economic and social circumstances in which they find themselves following their release from jail. The issue is exacerbated by the prevalence of criminal activity in the neighbourhood, the influence of gangs, peer pressure, and drug abuse. The combination of these factors leads to a recidivism pattern.¹⁰² Offenders' incarceration can have a number of "collateral effects" on them, including the loss of their livelihood, their personal belongings, and their ability to maintain housing for themselves and their families; they may have

⁹⁹ Singh, "Offender Rehabilitation and Reintegration," 9.

¹⁰⁰ Singh, "Offender Rehabilitation and Reintegration," 4.

¹⁰¹ Community of Christ, "Prison Ministry: A Guide to Resources." (2010): 2. www.GBOD.org.

¹⁰² Jerome Alec Samuels, "Challenges that offenders face upon release that contribute to recidivism in the Department of Correctional Services: A case study of the West Coast Medium 'A' Correctional Centre in the Western Cape," (MA thesis: University of Western Cape, 2010): IV. <http://etd.uwc.ac.za/xmlui/handle/11394/2623>

contracted a serious disease while in custody; incarceration may have damaged their social networks and they may have lost important personal relationships; and they may have experienced mental health difficulties or developed self-defeating habits as a result. It is very unlikely that criminals will be able to successfully reintegrate into society if they do not have access to good rehabilitation programs.¹⁰³ Extant research shows that inmates, particularly those who have been in detention for a long time, tend to lose their sense of self-sufficiency, self-esteem and initiative. After being released from prison, criminals are forced to manage their lives on their own, without the support of the closed system that had previously governed their life. They may have to re-learn some of the social skills they mastered while in jail.¹⁰⁴ Again, most offenders experience severe social adaption challenges, such as family and community stigmatization and ostracism, and the consequent detrimental effect on their ability to obtain employment or housing, return to formal schooling, or develop individual and social capital. To avoid reoffending, re-conviction, and social ostracism, they must be given the support they need to deal with these challenges.¹⁰⁵ Some exconvicts lack interpersonal skills, lack formal education, and have poor cognitive or emotional functioning, which makes them less competitive in society. There are several obstacles that confront them upon their release, like finding a place to live with little or no money or resources, managing their finances, or sustaining their family. Ex-offenders with a history of unemployment are thus more vulnerable to re-offending.¹⁰⁶ Considering what has been said thus far and how long ex-offenders have been isolated from society, it is reasonable to assume that incarceration will

¹⁰³ United Nations Office on Drugs and Crime, *Recidivism and Social Integration of Offenders* (Vienna, United Nations, 2018), 19

¹⁰⁴ United Nations Office, *Recidivism and social integration of offenders*, 29

¹⁰⁵ United Nations Office, *Recidivism and social integration of offenders*, 4

¹⁰⁶ Melissa Li, "From prisons to communities: Confronting re-entry challenges and social inequality," *American psychological association*. Last modified 2018. <https://www.apa.org/pi/ses/resources/indicator/2018/03/prisons-to-communities>

have a negative impact on their socioeconomic status and make it difficult for them to adjust to life after release. This is especially true if the time they spend incarcerated is not put to good use by providing them with training and the skills they will need when they are released.

The release of convicts back into society after years in jail is a delicate procedure that must be handled with care. There is a great deal of danger at this time for both the criminal and the victims of his or her crimes.¹⁰⁷ No matter how long an offender spends behind bars for a crime he or she committed, this will not help the victim-offender relationship and in fostering peace if crime is treated as just a violation of the law and offenders must serve prison sentence without any recourse to the victim of the crime.¹⁰⁸ Teye Tetteh performed a research that found a substantial demand for the implementation of restorative justice ideas in Ghana's justice administration system. After the perpetrator has completed his or her sentence, the victim and offender will still not be able to live peacefully together because of the criminal justice system's stance on crime as a breach of law. In every crime, the criminal must at some point demonstrate remorse and apologize to the victim, or make reparations and seek for forgiveness from the victim. Restorative justice allows both the victim and the offender to live in peace and harmony in the community, which is a major advantage over regular criminal justice.¹⁰⁹ Restorative justice has therefore been advocated as a strategy to cope with offenders and the repercussions of their actions on the community as a whole.

Those who believe in Restorative justice argue that criminal acts destroy people's relationships, and that this harm should be healed by the perpetrator, the victim, and the people who live in the

¹⁰⁷ Gerry Johnstone, "Restorative justice in prisons: Methods, approaches and effectiveness." *Strasbourg: Council of Europe* (2014): 4. <https://hull-repository.worktribe.com/1739096/1/Article>.

¹⁰⁸ James Teye Tetteh, "Prisoner Social Reintegration in Ghana through Christian Social Support and Restorative Justice," (MPHIL thesis: University of Ghana, 2019), 122.

¹⁰⁹ Tetteh. "Prisoner Social Reintegration in Ghana." 122.

community where the crime occurred. To heal the damage, these three parties must engage in face-to-face discussions and work together. This face-to-face meeting may take place in a variety of methods, but “victim offender mediation” is by far the most frequently recognized method.¹¹⁰

2.5 Prison Ministry as Model of Rehabilitation and Social Reintegration of Prisoners Studies have shown that the harsh nature of jails and the daily obstacles faced by prisoners need spiritual, intellectual and religious care. For this reason, throughout the history of prison systems, religious professionals have frequently been at the forefront of therapeutic programmes and have given consolation and hope to convicts.¹¹¹ The Quakers of Pennsylvania, under William Penn, believed that incarceration was enough punishment, and they required that inmates be given assistance in their efforts to change their lives for the better. For the offenders, they believed that a combination of vocational skill, religious teaching, and reflection and penitence were essential.¹¹² At Newgate Prison, Elizabeth Fry started regular visits to the incarcerated women and their children. In addition to teaching the ladies to sew, she read the Bible to them and prayed with them.¹¹³ This prompted the incorporation of Christian care into prisoner rehabilitation as early as the 17th century, when the physical, spiritual, and intellectual needs of convicts had to be addressed.

When prisons became more secular in the late nineteenth century, churches and other religious institutions continued to send representatives into correctional facilities and serve as a hub of community support for those who had recently been released from prison. Religion’s involvement

¹¹⁰ Maxwell Asare Boateng, “Public Attitude Towards Ex-Convicts’ Reintegration in Madina Township,” (MPhil theses: University of Ghana, 2017), 17.

¹¹¹ Abraham K. Akih and Yolanda Dreyer, “Penal reform in Africa: The case of prison chaplaincy,” *Theological Studies* 73, no. 3 (2017): 3. Accessed august 11th, 2020. https://www.academia.edu/52840610/Penal_reform_in_Africa_The_case_of_prison_chaplaincy

¹¹² Chibueze Adindu Akunesiobike, “The Role of Religious Groups in Offender Reformation: A Study of the Port Harcourt Prison in Rivers State, Nigeria, *Africology*,” *The Journal of Pan African Studies* 9, no.10, (2016): 106. <https://www.researchgate.net/publication/342453630>,

¹¹³ Richard D. Balge, “‘Walls in History’ A Historical Perspective on Prison Ministry,” *Wels Prison Ministry Seminar*, 1988. <https://fliphtml5.com/ddem/jrlp/basic>

in criminal rehabilitation has been reemphasized during the last decade, and official faith-based organizations that serve those who are or have been jailed have seen a rise in visibility and financing in prisons.¹¹⁴¹¹⁵ Many faith-based programs have been developed in the criminal justice area to help detained and ex-offenders, as well as individuals who have just been released from prison or jail. The correctional system in the United States is increasingly welcoming cooperation with faith-based and community-based groups, and churches and other religious institutions have codified their traditional position as a key source of community support for returning convicts. In 2003, Florida became the first state in the United States to devote an entire publicly operated correctional institution to a faith-based program.¹¹⁶ As far as rehabilitation and social re-integration of prisoners are concerned, this shows that faith-based institutions have been officially integrated into prisons.

Literature on the importance of religion in correctional institutions has grown significantly in recent years. According to Kittrell, the criminal justice academic community has both praised and criticized faith-based rehabilitation programs. Supporters of faith-based programmes believe that they minimize both recidivism rates and high imprisonment costs by requiring offenders to engage in and adhere to religious concepts and activities. Because of their low costs to operate and the utilization of volunteers and the local community, faith-based programmes are appealing to both

¹¹⁴ Diana Brazzell and Nancy La Vigne, “Evaluating the Potential of Faith-Based Correctional Models: A Case Study of Florida’s Faith-Based and Character-Based Institutions,” n.d., 238. Accessed august 20th

¹¹⁵ . <https://aspe.hhs.gov/sites/default/files/private/pdf/200221/Brazzell.pdf>

¹¹⁶ Brazzell and La Vigne, “Evaluating the Potential of Faith-Based Correctional Models,” 237.

state and federal criminal justice systems that already have limited resources.¹¹⁷¹¹⁸ Similarly, Buckle believes religion is a major force for influencing behaviour and society. So, he asks, “If religion is capable of deterring criminal and delinquent behaviour, why can it not also be used to aid jail rehabilitation?”¹²⁹ Research has indicated that penal reform has been a major problem in many countries throughout the globe. According to Dreyer, many detainees in African prisons are deprived of fundamental human rights because of poor circumstances, low resources, or excessive force used to manage them. There is a negative public perception of criminals, and reform attempts such as community service, halfway homes, and shorter sentences have not yet delivered the expected outcomes.¹¹⁹ However, it has been shown that the practice of religion and spirituality may have a good and anchoring influence on the lives of persons in detention centers. Love and compassion should be included into prisons in Africa to make them more humane, and therefore more suitable for the growth and development of the convicts there.¹²⁰ Under the UN SMR, for example, prisoners are entitled to access religious personnel of their choice, the ability to participate in religious activities, and the ability to fulfil their religious requirements.¹²¹ As a result of the preceding discussions, scholars have gained a deeper understanding of the role of religion

¹¹⁷ Ashley Kittrell, “Is Religion an Effective Rehabilitation Method? Comparing the Results,” (MA thesis: Liberty University, 2018), 36. Accessed august 25th, 2020. <https://digitalcommons.liberty.edu/cgi/viewcontent.cgi?article=1527&context=masters>

¹²⁹ Ronelle Buckle Müller, “Prison Ministry: Narratives of Faith, Healing and Restoration,” (Ma Thesis: University of South Africa, 2005), 10. Accessed September 5th, 2020. <http://uir.unisa.ac.za/bitstream/10>

¹¹⁸ [/2013/1/dissertation.pdf](#)

¹¹⁹ Abraham K. Akih and Yolanda Dreyer, “Penal reform in Africa: The case of prison chaplaincy,” *Theological Studies* 73, no. 3 (2017): 1. Accessed august 11th, 2020. https://www.academia.edu/52840610/Penal_reform_in_Africa_The_case_of_prison_chaplaincy

¹²⁰ Akih and Dreyer, “Penal reform in Africa: The case of prison chaplaincy,” 8.

¹²¹ Charles Nana Addai-Boateng, “Assessment of Emotional and Administrative Support Services in The Reformation and Rehabilitation of Prison Inmates: A Case Study of The Sunyani Central Prisons,” (MPHIL thesis, The Kwame Nkrumah University of Science and Technology, 2015), 19-20.

and faith in prisoner rehabilitation, particularly in African communities, where religion and spirituality play a major role.

Additionally, research has shown that religious professionals play a significant role in penitentiary service. A seminal study in this area of research is conducted by Addai-Boateng, who found that religious professionals have a significant impact on the spiritual and moral growth of convicts, as well as offering on-going spiritual guidance and support. Religious organizations in some countries, for instance provide support and materials for education, training and work opportunities for convicts and ex-convicts.¹²² He argues further that religious workers are more prominent in prisons and have more access than non-faith-based service providers, and their acceptance by the prison authorities shows stronger trust in rehabilitation as assessed through religious conversion.¹²³ According to Webber, Catholic Prison Ministry is carried out with utmost professionalism by a staff of chaplains and volunteers who are well-versed in their field. Religious and non-religious staff members, as well as ex-prisoners who use the program, are fully devoted to their duties; they are non-judgmental, maintain high levels of confidentiality, and are well appreciated by the inmates.¹²⁴ A prison volunteer is part of the Chaplaincy and Pastoral Care Team of Catholic Care – Archdiocese of Melbourne, which runs Catholic Prison Ministry in Victoria and collaborates

¹²² Addai-Boateng, “Assessment of Emotional and Administrative Support Services in the Reformation and Rehabilitation of Prison Inmates,” 19-20

¹²³ Addai-Boateng, “Assessment of Emotional and Administrative Support Services in the Reformation and Rehabilitation of Prison Inmates,” 19-20

¹²⁴ Ruth Webber, “‘I was in prison...’ An exploration of Catholic prison ministry in Victoria,” *Catholic Social Services* (2015): 5. Accessed September 11th, 2020. https://www.researchgate.net/publication/274064424_I_was_in_prison_A_window_into_prison_ministry

with prison chaplains. Volunteers participate in religious services at each of the jails, visit inmates outside the chapel, and give emotional support to inmates.¹²⁵

Only seven Achor graduates have re-offended, according to a Kanziga's research. At Achor, all ex-convicts must take a Bible course for spiritual development, and this led to a high success rate. Additional elements that contributed to the high success level included instruction in fields like carpentry and masonry, as well as the assistance offered following training in areas like dressmaking and tailoring. Because of the changes in their life and the extensive training and assistance they got from Achor, the ex-convicts' attitude toward reintegration after rehabilitation was also recognized as good. Another research performed by Buckle revealed that APAC prisons have been shown efficient in lowering recidivism rates, reducing prison incidents, and saving the taxpayers money in the process. Spiritual transformation in APAC varies from traditional methods to rehabilitation of offenders in that it aims to change the values and beliefs of individuals by altering their connection with God.¹²⁶ In Port Harcourt, Rivers State, Nigeria, a research studied the function of religious organizations in the rehabilitation of offenders. Inmates at the Port Harcourt jail are more likely to be reformed if religious groups are involved in their rehabilitation, according to the research. Religious organizations were also found to face obstacles in the Port Harcourt jail, including limited time for religious activity, low funds, and release re-integration.¹²⁷ For Teye, the response from Ghanaians confirm that social support and religious faith are important factors in the reintegration of ex-prisoners. He found that in Ghanaian jails, followers of certain

¹²⁵ Webber, "I was in prison: A window into prison ministry." 2015, 3.

¹²⁶ Ronelle Buckle Müller, "Prison Ministry: Narratives of Faith, Healing and Restoration." (Ma Thesis: University of South Africa, 2005): 9. Accessed September 5th, 2020. <http://uir.unisa.ac.za/bitstream/10500/2013/1/dissertation.pdf>

¹²⁷ Chibueze Adindu Akunesiobike, "The Role of Religious Groups in Offender Reformation: A Study of the Port Harcourt Prison in Rivers State, Nigeria, Africology," *The Journal of Pan African Studies* 9, no.10, (2016): 104. <https://www.researchgate.net/publication/342453630>

religious faiths unite as a single body and are supported by their mother organization as well as the rich among them in times of need. They benefit from the religious guidance they get during their meetings and festivities. Once freed from jail, the impact of such directives is still seen in the lives of those who were really committed.¹²⁸ As a result, it may be concluded that religion plays an important part in the rehabilitation and reformation of convicts. Based on current research, it can be shown how religion has been helpful in the spiritual and social aspects of rehabilitation for inmates.

According to existing literature, chaplains and prison ministries have a significant role in the welfare of inmates, ex-inmates, and their families, as well as in the overall operation of prisons. According to Webber, as chaplains helped inmates deal with emotional issues, chaplains provided them with the opportunity to reflect on the reasons for their incarceration and to re-establish connections to their faith and to its underlying moral framework. Those who took advantage of this chance were able to reunite with their families and build a new life following their release.¹²⁹ In addition, some chaplains, particularly those from religious communities, maintained on-going contact with prisoners and their families, either at the request of the prisoner or the family.¹³⁰ The immense role of chaplains in prisons cannot be underrated considering what have discussed thereof.

¹²⁸ James Teye Tetteh, "Prisoner Social Reintegration in Ghana through Christian Social Support and Restorative Justice," (MPHIL thesis: University of Ghana, 2019): 122.

¹²⁹ Ruth Webber, "'I was in prison...': An exploration of Catholic prison ministry in Victoria," *Catholic Social Services* (2015): 4. Accessed September 11th, 2020. https://www.researchgate.net/publication/274064424_I_was_in_prison_A_window_into_prison_ministry

¹³⁰ Webber, "'I was in prison...': An exploration of Catholic prison ministry in Victoria." 6

Research into the responsibilities that chaplains assume in the management of prisons indicated that these functions may be categorized into four non-exclusive categories: religious, administrative, personal, and political. Conducting funeral ceremonies, leading worship sessions, and participating in religious teaching are all examples of religious duties performed by chaplains. Assisting inmates with conflict resolution, dealing with the families of prisoners and offenders, and giving moral support to ex-prisoners after their release are all examples of personal support roles. Administrative roles include recruiting and overseeing volunteers, administering and organizing religious activities and teaching, participating in administrative chores including paper work, reporting, mail, communication or data entry and offering educational programs. Political duties include campaigning for rehabilitation resources, healing and reconciliation, as well as shifts in community attitudes from retribution to restoration, as well as contributing input into the policy discussion.¹³¹ It has been suggested by Dreyer and Akih that prison chaplains might help inmates regain their sense of self-worth and self-respect. Additionally, prison ministry has the potential to help inmates repent, forgive, and reconcile on a spiritual level.¹³² They maintained that pastoral care and prison chaplaincy, should safeguard human life, liberty, and the pursuit of peace by promoting forgiveness and reconciliation. Thus, if the purpose of jail is to “rehabilitate” as well as “punish”, it must lead to good behaviour, repentance, reconciliation, and forgiveness for the offender.¹³³ Inmates’ stories resonate with chaplains, even if the chaplain’s own personal

¹³¹ Webber, “‘I was in prison...’ An exploration of Catholic prison ministry in Victoria.” 10

¹³² Abraham K. Akih and Yolanda Dreyer, “Penal reform in Africa: The case of prison chaplaincy,” *Theological Studies* 73, no. 3 (2017): 1. Accessed august 11th, 2020. https://www.academia.edu/52840610/Penal_reform_in_Africa_The_case_of_prison_chaplaincy

¹³³ Abraham K. Akih and Yolanda Dreyer, “Penal reform in Africa: The case of prison chaplaincy,” *Theological Studies* 73, no. 3 (2017): 8. Accessed august 11th, 2020. https://www.academia.edu/52840610/Penal_reform_in_Africa_The_case_of_prison_chaplaincy ¹⁴⁵ Akih and Yolanda, “Penal reform in Africa: The case of prison chaplaincy.” 5.

experiences are very different from those of the inmates they serve. For both chaplains and inmates, there is a holy space where they may find healing and regeneration.¹⁴⁵ The relenting role that chaplains play in various prisons have therefore received scholarly attention with a proliferation of scholarly literature in this area of research in the social sciences.

Although not much has been done in this area of research concerning meditation and rehabilitation, studies under this area cannot be underestimated. Meditation and Yoga, as spiritual disciplines, have been shown to be quite useful in prisons in Mauritius and Senegal.¹³⁴ A Christian religious training provided to jail convicts, the Kairos Short Course, aimed to encourage inmates to examine and meditate on their experiences, as well as nurture qualities like forgiveness and empathetic response. Course participants are expected to adopt a Christian lifestyle. Self-reflection, meditation, and the sharing of experiences are among the goals of the Course, which is led by Kairos staff members as well as other offenders.¹³⁵ The Kairos short course is a good illustration of how prisons are using meditation as a spiritual practice in their efforts to rehabilitate inmates.

When it comes to social control in the form of prisons, Marshall claims that prisons depend on repressive methods that actually make society even more hazardous. Restorative justice, he says, should be used as an alternative to incarceration. This means that a Christian view of prisons must include a commitment to reintegrating released convicts into society, as well as a willingness to provide hospitality to those who have served their time and now must confront the challenge of

¹³⁴ Charles Nana Addai-Boateng, "Assessment of Emotional and Administrative Support Services in The Reformation and Rehabilitation of Prison Inmates: A Case Study of The Sunyani Central Prisons." (MPHIL thesis, The Kwame Nkrumah University of Science and Technology, 2015): 19-20.

¹³⁵ Adam Gerace and Day Andrew, "Criminal Rehabilitation: The Impact of Religious Programming," *Journal of Psychology and Christianity* 29, no. 4 (2010): 317. Accessed October 2nd, 2020. https://www.academia.edu/25290998/Criminal_Rehabilitation_The_Impact_of_Religious_Programming

reintegrating into society.¹³⁶ According to Müller, convicts' newfound faith in God serves to combat the prevalent discourses of revenge, bitterness and despair, and increase the voices of forgiveness, trust and hope in the healing and mending of society through stories of healing and optimism.¹⁴⁹ In addition to the offender and the government, it attempts to set things right, supporting results that encourage accountability, restitution, and healing for everyone by providing a knowledge of the limitations and ineffectiveness of punishment, which is the goal of the program.¹⁵⁰ According to the Community of Christ, for centuries, society have dealt with those who injure others or the society, and the typical human reaction has been to punish them by isolating them from others and/or inflicting misery on them. However, Christians are challenged by Jesus' instructions to forgive, to judge not, and to repair right relationships with other people, to bring good news to all sinners they encounter.¹⁵¹ Restorative justice is a scripture-based philosophy of healing relationships that makes people accountable for their actions, according to the Community of Christ.¹³⁷ Restorative justice through interventions from the religious communities must therefore be an alternative to retributive justice which seeks to punish criminals and causes bitterness rather than restoring peace and forgiveness as restorative justice does.

2.6 Conclusion

From the foregoing discussions, it can be concluded that rehabilitation, social reintegration and recidivism are symbiotically related variables or concepts. The success of rehabilitation

¹³⁶ Christopher D. Marshall, "Prison, Prisoners and the Bible," *Christian Reflection* (2012): 14-15. <https://www.baylor.edu/content/services/document.php/163068.pdf> ¹⁴⁹ Ronelle Buckle Müller, "Prison Ministry: Narratives of Faith, Healing and Restoration," (Ma Thesis: University of South Africa, 2005): III. Accessed September 5th, 2020. <http://uir.unisa.ac.za/bitstream/10500/2013/1/dissertation.pdf> ¹⁵⁰ Community of Christ, "Prison Ministry: A Guide to Resources." (2010): 2. www.GBOD.org. ¹⁵¹ Community of Christ, "Prison Ministry: A Guide to Resources." (2010): 2. www.GBOD.org.

¹³⁷ Community of Christ, "Prison Ministry: A Guide to Resources," (2010): 2. www.GBOD.org.

programmes is dependent upon how inmates after their release are successfully reintegrated with the society and their tendency not to relapse which is measured as recidivism. The study has also showed that prison ministry has become a formal part of prison administration in some countries in terms of prisoners' rehabilitation and social reintegration. Many prisons have therefore integrated religious programmes so far as prisoner rehabilitation and social reintegration are concerned.



CHAPTER THREE

PROFILE OF PRISON MINISTRY AND NSAWAM PRISONS IN GHANA

3.1 Introduction

This chapter takes a look at the history and establishment of the Ghana Prison Service and its administrative structures as well as some of the functions of the Service. Attention also given in the chapter to category of inmates kept in the prisons per the laws of Ghana. The chapter takes a further look at the Rehabilitation and Reintegration Policies and practices as pertains in the Ghana Prison Service with particular reference to Nsawam medium Security Prison. The chapter concludes by providing a brief history of the establishment of Nsawam Prison and some of the Church-Based Prisons Ministries operating in the facility.

3.2 History and Establishment of the Ghana Prisons Service

The concept of locking criminals in for long periods of time to deter more crime has only been around for the last few hundred years. Spreading from the north-eastern United States and Western Europe, it has now reached every continent.¹³⁸ In the Cape Coast Castle, a jail for debtors had been built around 1841. A total of 129 inmates were held in chains in prisons in four Forts by the year 1850. In 1876, the Gold Coast Prison Ordinance, based on the English Prisons Act of 1865, was put into effect, marking the beginning of the expansion of British criminal jurisdiction into the southern section of what is now Ghana.¹³⁹

¹³⁸ Nawaz F. Khan, "Prison A Changing Concept from Institution of Punishment to System of Reformation and Social Re-Entry," *Journal of Humanities and Social Science* (2014): 10. Accessed July 15, 2020.

<https://www.iosrjournals.org/iosr-jhss/papers/ICAET-2014/volume-1/3.pdf>

¹³⁹ <https://ghfinder.com/ghana-prisons-service-history/>

In 1920, as the number of prisons and inmates rose, the Police Department and the Prisons Department were split, and the Prisons Department was given oversight by an Inspector-General of Prisons (IGP). Twenty-nine (29) establishments had been established around the nation by 1948. Prisons eventually became an independent agency on January 1, 1964, when they were removed from the Civil Service and renamed the Ghana Prisons Service (GPS).¹⁴⁰ All sixteen (16) regions of Ghana are currently represented by 45 prisons in the service. On top of it lies the Director General of Prisons' whose office is in Accra, as well as the offices of his two deputies and five Directors of Prisons.¹⁴¹

All of Ghana's forty-five (45) prison establishments adhere to the administrative policies defined by Prisons Headquarters located in Cantonment, Accra the Capital city of Ghana. There are seven (7) central prisons, seven (7) female prisons, fourteen (14) local prisons, a medium-security prison at Nsawam, a solitary confinement facility at Ankafu, and nine (9) jails in agricultural settlement camps in Ghana's incarceration system. As of recently, the city of Ankafu in the Central Region has been home to a brand-new maximum-security jail.¹⁴² In addition to the Accra Senior Correctional Centre (previously known as the Ghana Borstal Institute) for the moral training and socio-religious development of juvenile offenders, there is also the Prisons Officers Training School (POTS) in Accra.¹⁴³ In 2020, there were 43 prisons in Ghana spread over the country's sixteen Regions. Ankafu, the only maximum-security prison in the system; Nsawam, the only medium-security prison; seven (7) central prisons; eleven (11) local prisons; twelve (12) settlement camps; and Yeji, Ejura, Kenyasi, Duayaw Nkwanta, Forifori, Amanfrom Ahinsan, Ekuase, Hiawa,

¹⁴⁰ <https://ghfinder.com/ghana-prisons-service-history/>

¹⁴¹ <https://ghfinder.com/ghana-prisons-service-history/>

¹⁴² <https://ghfinder.com/ghana-prisons-service-history/>

¹⁴³ <https://ghfinder.com/ghana-prisons-service-history/>

Osamkrom Awutu and James Camp, the only settlement camp (Ho, Tamale, Nsawam, Kumasi, Akuse, Sunyai, Secondi). Others included on this list are: Ankafu main prison, Ankafu

Contagious Diseases Prison, Ankafu Annex and Senior Correctional Center, (also called borstal Institute).¹⁴⁴ There are around 15,000 inmates in all forty five (45) Prison establishments in the country serving varying sentences of incarceration according to report from Ghana Prisons.¹⁴⁵

Members of the Ghanaian prison service get the same retirement benefits as those of other public sector employees, including a promotion system based on training and merit.¹⁴⁶ The usual staff-to-inmate ratio in prisons is one to three, although in many facilities, the number is closer to one to five or higher. Despite a lengthy history of understaffing, the calibre of jail officials and guards has steadily increased.¹⁴⁷ Recruitment for the Prison Service is done to include all ethnic groups, regardless of gender. There is also a training school and depot for the Prisons Service located in Accra. Preparation for promotion exams and a six-month training program for both junior and senior personnel are available at this institution.¹⁴⁸ Due to congestion, a lack of maintenance, and the deterioration caused by time, several of the country's jails are in dilapidated conditions.¹⁴⁹

3.3 Structure of the Ghana Prison Services

The Prisons Service Council was created by the 1992 constitution of the Republic of Ghana and formed under Article 206 of the Constitution. Since the 1992 Constitution was signed into law, six councils have been established.

¹⁴⁴ <https://web.archive.org/web/20110825030644/http://prisonministryghana.org/prisons.html>

¹⁴⁵ <https://www.statista.com/statistics/1256143/prison-population-rate-in-ghana/>

¹⁴⁶ <https://web.archive.org/web/20110825030644/http://prisonministryghana.org/prisons.html>

¹⁴⁷ https://photius.com/countries/ghana/economy/ghana_economy_prison_system.html

¹⁴⁸ https://photius.com/countries/ghana/economy/ghana_economy_prison_system.html

¹⁴⁹ <https://www.jcu.edu.au/this-is-uni/people-and-societies/articles/ghanas-prison-problems-why-prisoners-reoffend>

The Council's members include the Vice President, the Deputy Attorney-General, the DirectorGeneral of Prisons, the Representative of the Ghana Medical Association, the Ghana Bar Association, the Minister for the Interior, the Department of Social Welfare, and the National House of Chiefs, according to Article 206 of the 1992 Constitution. The President's two candidates and representatives from both the senior and junior ranks of the Ghanaian Prison Service were on the panel for the selection process.¹⁵⁰

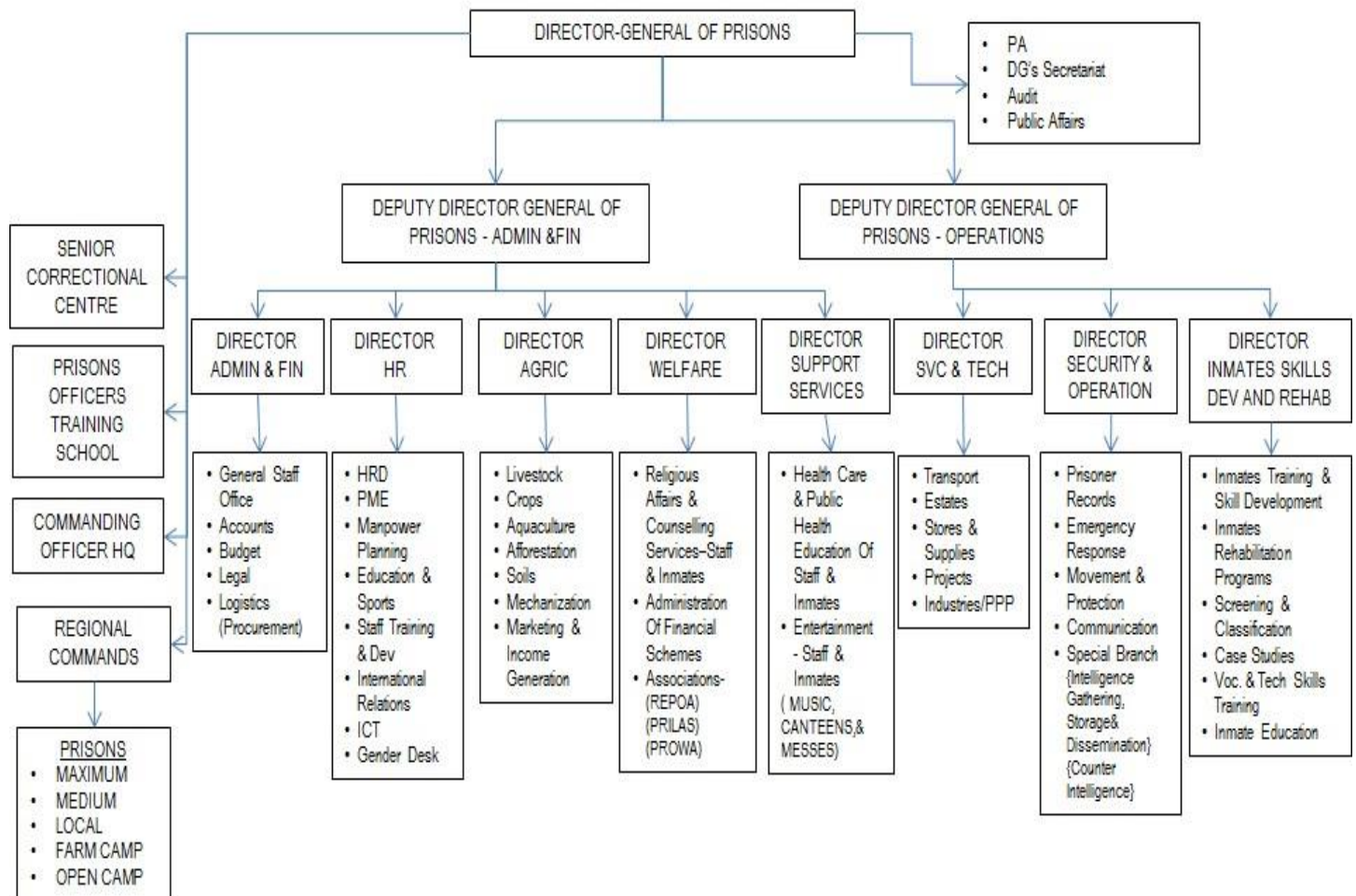
Under the Constitution, a panel of experts is mandated to advise the President on all aspects of prison administration in Ghana, including budgeting and financial management, administration, and advancement for officers who hold positions above Assistant Director of Prisons.¹⁶⁶ It is the responsibility of the Prisons Service Council, with the permission of the President, via a constitutional instrument, to establish rules and regulations for the efficient and effective administration of jail and the Prisons Service.¹⁶⁷

Other offices are delegated with responsibility for disciplining individuals under certain circumstances and also to monitor the parole system and annual evaluation of the conditions of prisoners and other people in legal custody, as well as the criteria for admission into prisons.¹⁶⁸ Several other delegated powers include the appointment and composition of welfare committees for both prisoners and those who have been released from legal custody, as well as easy access by lawyers to prisoners and those in legal custody, reports of unjustified treatment of prisoners and

¹⁵⁰ Republic of Ghana, 1992, 'The Constitution of the Republic of Ghana'. Ghana Publishing Corporation, Accra, Ghana. ¹⁶⁶ Republic of Ghana, 1992, 'The Constitution of the Republic of Ghana'. Ghana Publishing Corporation, Accra, Ghana. ¹⁶⁷ Republic of Ghana, 1992, 'The Constitution of the Republic of Ghana'. Ghana Publishing Corporation, Accra, Ghana. ¹⁶⁸ Republic of Ghana, 1992, 'The Constitution of the Republic of Ghana'. Ghana Publishing Corporation, Accra, Ghana.

those in legal custody, and the manner in which the reports should be handled.¹⁵¹ This is to safeguard the safety and well-being of anyone under legal custody, including those who are incarcerated.

GHANA PRISONS SERVICE ORGANISATIONAL CHART



Source: Ghana Prison Service Head Office

¹⁵¹ Republic of Ghana, 1992, 'The Constitution of the Republic of Ghana'. Ghana Publishing Corporation, Accra, Ghana.

3.4 Departments & Units of the Ghana prison service

Various divisions and groups within the Ghana Prison Service work diligently to meet the organization's administrative as well as operational demands. Agriculture, welfare, support services, service and technical, security and operations, and inmate skill development and rehabilitation are all included in this list.

3.5 Functions of the Ghana Prison Service

A prisoner's safety is the primary responsibility of the Ghanaian Prisons Service, stipulated by national laws. Inmates' well-being as well as their reform and rehabilitation are the core functions of the prison service.¹⁵²

There are rules, customs, and laws in every community. This set of rules allows citizens to go about their daily lives without worry. If you break any of these laws, you will be penalized by the law and sentenced to jail, depending on the severity of the offense you committed. The police, judicial, and jail services are all part of a set structure that governs law enforcement across the world.

It is the responsibility of the Judicial and Police Services to convict and punish offenders, while the Prisons Service provides secure confinement for the criminal to be reformed and rehabilitated. Thus, law enforcement generally is administered by laid down institutional framework which involves the police service, judicial service and prison service.¹⁵³ However, warrant is required from the judicial service before the prison service admit new inmates into various prisons in Ghana. The warrant includes details such as the length of time the offender will spend in jail, the offense

¹⁵² <https://www.mint.gov.gh/agencies/ghana-prisons-service/>

¹⁵³ Sarah Aba Afari, Mavis Osei and Joe Adu-Agyem, "Recidivism at the Kumasi Central Prison: A look into Guidance and Counselling Services," *Journal of Education and Practice* 6, No.9 (2015): 130. ¹⁷² Marilyn B. Ayres, *Jail Classification and Discipline* (Duke Street: The National Sheriffs' Association, 1988): 26.

they did, and the punishment they received from the court.¹⁷² In terms of fundamental responsibilities, the Ghana Prisons Service excels in two key areas: security and inmate well-being. As a possible explanation, these two duties may be carried out independently of other stakeholders and the government, whereas the other two need the help of many others. Because of this, prison ministry has become a crucial part of the prison service in Ghana's attempts to improve the welfare and rehabilitation of inmates.

3.6 Various Categories of Prisoners in Ghana prisons

In prisons, there are a number of different types of inmates. In Ghana, there are inmates who have been sentenced to jail and incarcerated for a period of time, known as a convict prisoner. A person under the age of seventeen who has been convicted of a crime is referred to as a "Young Offender". Anyone who turns mad after being convicted of a crime is a lunatic criminal. In addition, there are inmates on remand, condemned inmates, inmates sentenced to life in prison (lifers), trial inmates and debtor inmates.

3.7 The Concept of Pains of Imprisonment in Ghana Prisons

Due to the deprivations that prisoners suffer while in jail, those who are sentenced to prison face emotional and psychological difficulties. Pains of Imprisonment relate to these deprivations.¹⁵⁴ In Ghana, the prisoner is immediately stripped of all of his or her personal possessions and permitted to retain just a few clothes and a little amount of food. Communication with the outside world is completely restricted for him or her. The jails also restrict movement. Inmates are required to adhere to the rules and regulations imposed on them by the prison system. The institution, not the individual, decides what to eat, where to eat, how long to sleep, and when to wake up. Thus,

¹⁵⁴ Victor L. Shammass, "Pains of Imprisonment," *The encyclopedia of corrections* (2017): 1. DOI: 10.1002/9781118845387.wbeoc020

regardless of one's socio-economic status, one's freedom is generally curtailed as soon one is incarcerated.¹⁵⁵ Hardened criminals are all put along with first-time offenders and those who have been incarcerated due to other people's mistakes (such the police and courts, or out of hate). This

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according to shmmas, puts the inmates at danger and increases the likelihood that they may follow in the footsteps of their cellmate's illegal behaviour.¹⁵⁶¹⁵⁷

3.8 Rehabilitation and Reintegration Policies and Practices in Ghana prisons

According to the National Redemption Council Decree of 1971, the Ghana Prison Service's purpose is to reform and rehabilitate inmates.¹⁵⁸ Through vocational training, moral and formal education, the service is able to fulfil its purpose. As a result, the main goal of this process of reformation and rehabilitation is to prevent or eliminate recidivism among ex-convicts by ensuring their seamless re-entry into society upon their release from jail. Vocational Training and Trade Training or Skill Development are included in the policy.

The 1972 National Redemption Decree stipulates Ghana Prisons Service not only to ensure the safe custody and welfare of prisoners, but whenever practicable, to undertake their reformation and rehabilitation.¹⁵⁹ Ghana Prison Service policy on rehabilitation and reformation is based on

¹⁵⁵ Kevin D Haggerty and Sandra Bucerius, "The Proliferating Pains of Imprisonment," *Sage Journal* 1, no. 1 (2020): 4. Accessed November, 12th 2020. <https://journals.sagepub.com/doi/full/10.1177/26326663>

¹⁵⁶ Victor L. Shmmas, "Pains of Imprisonment," *The encyclopedia of corrections* (2017): 1. DOI:

¹⁵⁷ .1002/9781118845387.wbeoc020

¹⁵⁸ Prisons Service Decree, 1972 (NRCD 46)

¹⁵⁹ Prisons Service Decree, 1972 (NRCD 46)

this decree. According to the 1992 constitution, the Prisons Service must be properly equipped and maintained in order to carry out its job effectively.¹⁶⁰ In order to fulfil the purpose of prisoner reform and rehabilitation, it is essential that the inmate is provided with the needed resources to successfully reintegrate into society after their release. This implies that a prisoner's future after release is taken into account from the start of their term, and they are offered assistance to ensure their future reintegration back into society. As part of the reintegration process, all organizations and services must guarantee that ex-offenders are able to support themselves financially in the early aftermath of their release. Many international laws require the Ghana Prison Service's prisoner reform and rehabilitation strategy to be in place. Article ten (10) of the International Covenant on Civil and Political Rights (ICCPR) highlights that the treatment of prisoners should focus on their reformation and social rehabilitation.¹⁶¹ According to the UN's Standard Minimum Rules for the Treatment of Prisoners (SMR), imprisonment should be used to prepare the criminal for a law-abiding and self-supporting existence when he or she is released back into society.¹⁶²

3.8.1 Educational Programs

Many of those who have served their time in jail are returning to society in need of re-entry training, both in the classroom and in the workplace. Many educational opportunities are available via public, private, and faith-based institutions.¹⁶³ As part of the educational process, inmates learn about or are made aware of the benefits of education. For one thing, inmates would see the possibilities that life has to offer instead of being involved in crime. Inmates are required to

¹⁶⁰ Republic of Ghana, 1992, 'The Constitution of the Republic of Ghana'. Ghana Publishing Corporation, Accra, Ghana.

¹⁶¹ <https://www.ohchr.org/en/professionalinterest/pages/ccpr.aspx>

¹⁶² https://www.un.org/en/events/mandeladay/mandela_rules.shtml

¹⁶³ Daniel Machator, "Educating the Imprisoned; A Pathway to Freedom," *graphic online*. Last modified 2020.

participate in a variety of educational programs, such as JHS, SHS, and ICT, since an educated offender is more susceptible to correction than an offender who is not educated. For these educational programs, Prison officers and other convicts with the necessary qualification, knowledge, and skills in a variety of fields serve as lecturers or facilitators. However, logistical constraints have limited the efforts of making the educational programmes available to all inmates. Thus, despite the positive impacts the education of inmates has on the rehabilitation goal of the prison, there is no operational library service for inmates of the Nsawam Medium Security Prison.¹⁶⁴

3.8.2 Vocational Training and Non-Formal Education

A person's training naturally encourages him or her to participate in the nation's development process. Ensuring that prisoners get vocational and non-formal education as well as skill development would help them become contributing members of society. As a result of their education, individuals have acquired abilities that make them more marketable and more reliant. Because of this, they are less likely to re-offend. This training must be provided by the Ghana Prisons Service in collaboration with churches and non-governmental organizations (NGOs) in order to achieve the goal of rehabilitating the convicts. There are Technical and Vocational Training programs for those who are semi-literate or illiterate in the fields of cooking, hairdressing, dressmaking, carpentry, block laying and concreting, electrical, weaving and basketry.¹⁶⁵ As a result, the purpose of rehabilitation is to address the underlying causes of criminal behaviour and

¹⁶⁴ Christopher Mfum, "Prospects and Challenges of Prison Libraries in Ghana: A Case Study of The Nsawam Medium Security Prisons," *Library Philosophy and Practice (e-journal)* (2012): 6.
<http://digitalcommons.unl.edu/libphilprac/851>

¹⁶⁵ Michael Hagan, "The Impact of the Rehabilitation Programmes of the Nsawam Prisons on its Inmates," (MPhil thesis: University of Legon, 2013), 4.

reduce the possibility of recidivism, which is often linked to an individual's inability to find gainful employment.

When people are trained, they naturally want to participate in the country's growth. Making sure that inmates get vocational and non-formal education and skill development would help them become productive members of society. As a consequence of their education, people have developed skills that make them more employable and more self-sufficient. As a result, individuals are less likely to re-offend. The Ghana Prisons Service collaborates with churches and nongovernmental organizations (NGOs) to conduct this training in order to help prisoners reintegrate into society after their release. Cooking, hairdressing, dressmaking, carpentry, block laying and concreting, electrical and weaving and basketry are some of the vocational and technical training programs available to persons who are semi-literate or illiterate. Rehabilitative efforts are aimed at finding a way to treat the underlying reasons of criminal conduct in order to lessen the likelihood of re-offending.

3.9 Profile of the Nsawam Medium Security Prison

Nsawam medium security prison is the country's most populous and biggest medium-security prison.¹⁶⁶ It was built in 1960 and opened to convicts on 10 October of that year as the Nsawam medium security prison.¹⁸⁵ On the outskirts of Nsawam Township, on the Accra-Nsawam trunk route, it is situated.¹⁶⁷ There are 823 acres of territory under the jurisdiction of the jail. The Aburi stool's Adonten division provided the land for the prison's construction in 1956. The deceased Ohene Gyan, a royal of Aburi and a close friend of Ghanaian president Kwame Nkrumah, aided

¹⁶⁶ Augustina Ama Boadu, "Implementation Challenges of Welfare Provisions for Prisoners in Nsawam Medium Security Prisons," (MA thesis: University of Ghana Legon, 2014), 38. ¹⁸⁵ Boadu, Implementation Challenges of Welfare Provisions for Prisoners, 38.

¹⁶⁷ Boadu, Implementation Challenges of Welfare Provisions for Prisoners, 38.

and mediated the purchase.¹⁶⁸ Overcrowding in the country's major prisons and a recommendation by the McCarthy Committee for a new prison to be established in Accra necessitated the construction of the facility.¹⁶⁹ Nsawam prison houses various categories of prisoners including remands, recidivists, lifers, sentenced convicts, and the president's pleasure detainees, among others.¹⁷⁰ The women's and men's sections of the Nsawam medium-security prison are separate entities.¹⁷¹ On December 10th, 1973, the first female jail was established. It is the country's largest female jail, dedicated to ensuring the safety of female inmates while simultaneously working to improve their conditions.¹⁷² There are few non-Ghanaians among the prisoners.¹⁷³

There are three major blocks in the prison where different types of inmates are housed: one for short-term inmates, one for long-term prisoners (and one for remand prisoners). In addition, there is a tiny ward for the mad and the diseased.¹⁷⁴ Besides these three blocks, other structures include the administration block, a school, library, sickbay, child friendly unit (for nursing mothers), a church, a praying room for Muslims, a kitchen, administration block, workshops and a payphone for inmates to call their family and friends outside.¹⁷⁵ The Prison has in its own farms where inmates may help out with the farming, which is a key part of life and activities in the jail. For

¹⁶⁸ Jonnexgh, In spite of their condition, Nsawam prisoners are seen casting their votes happily, *opera news*. Last modified 2021

¹⁶⁹ Jonnexgh, In spite of their condition, Nsawam prisoners are seen casting their votes happily, *opera news*. Last modified 2021

¹⁷⁰ Jonnexgh, In spite of their condition, Nsawam prisoners are seen casting their votes happily, *opera news*. Last modified 2021

¹⁷¹ Selorm Kwami Ansre, "Analysis of The Rehabilitation of Inmates at The Nsawam Medium Security Prison," (BA thesis, Ashesi university, 2010): 21.

¹⁷² <https://ghanainsider.com/prisons-in-ghana/>

¹⁷³ Ansre, Analysis of The Rehabilitation of Inmates, 21.

¹⁷⁴ Selorm Kwami Ansre, "Analysis of The Rehabilitation of Inmates at The Nsawam Medium Security Prison," (BA thesis, Ashesi university, 2010), 22.

¹⁷⁵ Deladem Ama Anku, "Broken Lives, Broken Relationships: The Experiences of Women in A Ghanaian Prison," (MPhil thesis: University of Ghana, 2018): 51.

other daily activities known as external labour, prison guards take a maximum of four offenders out of the jail to do physical work for interested consumers at a discounted rate.¹⁷⁶ All of the prison yard and barracks' physical labour is performed by inmates under the direction of Officers. Generally speaking, these accompanying officers are lower-ranking officers. Because of this, work is done almost entirely by prisoners, with prison administrators and some seasoned inmates appointed to make sure it gets done.¹⁷⁷ Thus, work in the prisons is virtually done by the inmates with leaders assigned to ensure that the work is done. Leaders who inmates are chosen based on number of years served in the prisons. These leaders also ensure that there is orderliness in the prisons.

For the purpose of rehabilitation, the jail offers vocational instruction in tailoring, shoe manufacturing, woodworking, canework, soap making, hairdressing, tie and die and batik, baking and basketry to offenders.¹⁷⁸ In order to help inmates transition back into society after they are released from prison, the industrial unit teaches them practical trades and self-employment skills. There are a variety of ways the offenders learn new skills in the program. As of the end of 2017, 95 convicts were in the process of learning a variety of trades. The apprentice program is broken out as follows: Carpentry; 13, Blacksmithing; 9, draughtsmanship; 24, plumbing, and painting: 13 inmates in total. 6, Sixteen inmates took the NVTI exams in 2017: 2, Tailoring 24, Barbering and Laundry; 7, weaving of doormat Others who might have taken the exams were released from service prior to the scheduled time.¹⁷⁹ The various workshops under the units also provide for the

¹⁷⁶ Ansre, Analysis of The Rehabilitation of Inmates, 22

¹⁷⁷ Ansre, Analysis of The Rehabilitation of Inmates, 23.

¹⁷⁸ Anku, Broken Lives, Broken Relationships, 51.

¹⁷⁹ Prison officer, interviewed by Roland, may 2020.

electrical, masonry, carpentry plumbing needs of the officers who live in the barracks around the prisons.

The religious department is supervised by a Catholic priest, and backed by other officials, including an Islamic cleric.¹⁸⁰ To ensure that all prisoner and officer religious programs are properly regulated, the department is in charge of overseeing the operations of all church-based Prison Ministry programs. In order to ensure that all religious organizations have equal opportunities to plan their own programs, they create program schedules for all groups.

Due to its size, Nsawam Prison was selected as a location for this research. The results from this study is likely repeat those from other jails in the nation. Prison ministry has also been relatively effective with numerous church organisations operating in the prison for the purposes of prisoner's rehabilitation. The prison also has a longstanding history in the prison ministry with their operations spanning over forty years in the prisons therefore justifying the study in the Nsawam prison ministry.

3.10 Brief history of Prison Ministry in Ghana

Prison Ministry in Ghana was founded about four decades ago. Some of the Pioneers ministry who steered the affairs of the ministry were Rev Appiah Acheampong and Rev. Major Jonfiah from Ghana Armed Forces. Both ministers worked tirelessly in the early stages of the ministry. They ministered to both officers and inmates.¹⁸¹ Thus the origin of prison ministry in Ghana can be traced back to the early 1980s.

¹⁸⁰ Prison officer, interviewed by Roland, may 2020.

¹⁸¹ James Tetteh, interviewed by Roland Ayesu, July, 2021

The Evangelical Presbyterian Church of Ghana, the Accra Ridge Church, and the Accra Baptist Association all sent representatives to the Presbyterian Church of Ghana's national prison ministry, which was formed in 1993. The Korle-bu Community Chapel, the Lighthouse Chapel International, the Royal House Chapel International, and the Full Gospel Business Men's Fellowship International have all been increasingly involved and committed to the ministry since then.¹⁸² Their goal is to avoid duplication of effort and maximize the use of God's resources by working together to ensure prisoners turn a new leaf after serving their sentence.¹⁸³ Prison ministry in Ghana is therefore a body of different Christian faiths who have taken it upon themselves to champion the rehabilitation and welfare of prisoners in Ghana.

The Presbyterian church of Ghana and other sponsored churches formed the umbrella organization for the prison ministry in Ghana. All registered members of all partnered churches in Ghana and the rest of the globe as well as other registered Christians who support the prison ministry's goals are members in this non-profit organization.¹⁸⁴ The purpose is to visit inmates, assist with their spiritual and material needs, rehabilitate them, restore their dignity, and enable them to become useful members of society. This is in accordance with Jesus Christ's commandment in Matthew 25:36. (I was in prison and you came to visit me).¹⁸⁵ It also has to do with their firm conviction that Jesus Christ is the only one who can rescue, sanctify, and empower sinners for every good deed (Timothy 3:16-17). Consequently, the church has an obligation to release convicts from the slavery of sin and allow them to live with dignity in prison and to be productive when their sentences are over.

¹⁸² <https://prisonministryghana.org/about-read-more/>

¹⁸³ <https://prisonministryghana.org/about-read-more/>

¹⁸⁴ <https://prisonministryghana.org/about-read-more/>

¹⁸⁵ <https://prisonministryghana.org/about-read-more/>

3.11 Prison Ministry of the Church of Pentecost

The Prison Ministry of the Church of Pentecost has had a significant impact on the rehabilitation and reintegration of Ghanaian prisoners. When it comes to outreach and discipleship, this is in agreement with the church constitution. The church's evangelistic mission's executive committee includes the jail ministry coordinator.¹⁸⁶ At least once a week, a meeting is conducted in every local assembly of the church to discuss the ministry's activities.¹⁸⁷ The Evangelistic Wing of the Church is the Ministry.¹⁸⁸ In order to fulfil its primary purpose, the Evangelism Ministry must preach, evangelize, win, and make disciple of the People.¹⁸⁹ Prisoners, according to church leaders, are souls who needed to be won and make disciples for Christ.¹⁹⁰

On May 19 and 20, 2005, the 35th General Council Meetings were conducted at Pentecost University College, Sowutuom in Accra, to approve changes to the Constitution, which included the creation of the Pentecost Prison Ministry. It was designated as the Church's Prisons Evangelistic Wing.¹⁹¹ People who have shown an interest in prison evangelism were expected to join the Ministry.¹⁹² The Church's Prison Ministry was formed to carry out evangelism in prisons, i.e. preaching, evangelizing, and winning souls. The Bible should be taught in prisons to assist inmates and prison guards grow in their faith. Another role is to aid the Prisons Service in their efforts to reform and rehabilitate convicts by providing specific counselling to those who may be in need of it at any time. In addition, they help the Prisons Service in managing the welfare

¹⁸⁶ Constitution of The Church of Pentecost, Article 18.3.1.(a)

¹⁸⁷ Constitution of The Church of Pentecost, Article 17.1.1

¹⁸⁸ Constitution of The Church of Pentecost, Article 17.1

¹⁸⁹ Constitution of The Church of Pentecost, Article 17.2

¹⁹⁰ Speech by the Chairman of the Church during 2020 Minister and Wives Conference

¹⁹¹ Constitution of The Church of Pentecost, Article 22.1

¹⁹² Constitution of The Church of Pentecost, Article 22.2

requirements of inmates and carry out any other duties as authorized by the Executive Council, which oversees the administration of the Church.¹⁹³

Prison Ministry Executive Committee members include three (3) ministers, two (2) elders, a deaconess, and a Minister's Wife from The Church of Pentecost.¹⁹⁴ With the approval of the General Council, the Executive Council selects the National Leadership. The national executive committee is constituted of an Apostle, Prophet or an experienced Minister who is the Patron of the Ministry. Other members include a minister as the Coordinator of the Ministry, an Elder as Deputy Coordinator, One (1) Minister, One other Elder, One (1) Deaconess and One Minister's Wife.

There are distinct duties allocated to the top three members of the leadership; i.e., the Patron, the Coordinator and the Deputy Coordinator. The Patron is the Chairman of the Ministry. The patron is counsel to the coordinator and other Officers of the Ministry. He heads the Prisons Ministry Executive Committee meetings and, in his absence, the coordinator will preside.¹⁹⁵ Thus the patron is the chief executive officer of the prison ministry.

Second in command to the patron is the National Coordinator. The National Coordinator prepares and carries out the Ministry's programs and implement decisions of the General Council, the Executive Council and the Pentecost Prisons Ministry Executive Committee. He is responsible for the administration of the Ministry. He in consultation with the Patron plans programs for the Ministry. He prepares the Agenda for the Pentecost Prisons Ministry Executive Committee meetings and arranges to make them available to members. He chairs the Pentecost Prisons

¹⁹³ Constitution of The Church of Pentecost, Article 6.1

¹⁹⁴ Constitution of The Church of Pentecost, Article 22.4.1

¹⁹⁵ Constitution of The Church of Pentecost, Article 22.5.2

Ministry Executive Committee meetings in the absence of the Patron. He directs affairs during Pentecost Prisons Ministry leadership meetings and other related activities of the Ministry. He prepares for the Ministry study materials useful for the reformation of prisoners. He liaises with other Prison Ministries and arranges for the necessary permits and authorization for members to visit the prisons.¹⁹⁶ The National Coordinator's primary responsibility is to carry out the decisions of the ministry as a whole.

The Executive Council appoints the Deputy National Coordinator, with the General Council's consent, to fill in for the National Coordinator when he or she is unable to serve. Other tasks may be delegated to him by the Coordinator or the Executive Committee of the Ministry, but he aids the coordinator in his duties except for ministerial duties.¹⁹⁷ This implies that the deputy national coordinator is an assistant to the National Coordinator.

In order to ensure effective functioning of the Prison Ministry and to ensure that they perform their assigned duties in all Prison establishments in the Country, the Constitution of the Church makes it mandatory for Areas¹⁹⁸ and Districts¹⁹⁹ to form Prisons Ministry Committees so that their activities can be extended to all forty three (43) Prison establishments in the Country. A Minister²⁰⁰ is appointed as an Area Prisons Committee Coordinator who is assisted by an Elder.²⁰¹ The Area Prisons Committee Coordinator is responsible to the Area Presbytery through the Area Head for the administration and oversight of the Prisons Ministry in the Area. He plans programs for prison

¹⁹⁶ Constitution of The Church of Pentecost, Article 22.6.2

¹⁹⁷ Constitution of The Church of Pentecost, Article 22.7.2

¹⁹⁸ Area means a number of Districts located within geographically determined boundaries as defined by the Church

¹⁹⁹ District means a cluster of Local Churches located in a geographically determined boundaries as defined by the Church

²⁰⁰ A Full Time Minister is one who does not have any other occupation apart from the work of the Ministries

²⁰¹ Constitution of The Church of Pentecost, Article 22.8.3

visitations for the purpose of preaching, teaching, counselling and prisoners' welfare activities. He plans training programs in consultation with the Prisons Ministry

Coordinator for Prison Ministry volunteers in the Area. He chairs meetings of the Ministry at the Area Level. He reports twice a year to the Prisons Ministry Coordinator and the Area Presbytery on the state of the Prison Ministry in the Area.²⁰²

In districts where prisons are located, an officer is designated as the District Prisons Ministry Committee Coordinator. A Deputy helps him out. On the proposal of the District Executive Committee, the District Committee Coordinator and the Deputy are selected by the District Presbytery.²⁰³ The official is in charge of the prison ministry's operations in the area. The Area Prisons Committee Coordinator receives all pertinent information from him, with the approval of the district minister. He organizes a team of volunteers from the local assembly who are interested in serving in prison ministry. For Prison Ministry, he collaborates with the district minister on the development of plans.²⁰⁴

3.12 Profile of Prison Ministry of the Assemblies of God Church

In 1970, while still a student at Saltpond Assemblies of God Bible School, Rev. Joseph Okyere founded the Assemblies of God Prison Ministry. It was through personal evangelism at Saltpong that he met the then Officer-in-Charge of the Anomabo Prisons in the Central Region; the Officer later invited him to preach to in the Prison to the inmates and Officers.²⁰⁵

²⁰² Constitution of The Church of Pentecost, Article 22.8.3

²⁰³ Constitution of The Church of Pentecost, Article 22.10.2

²⁰⁴ Constitution of The Church of Pentecost, Article 22.10.3

²⁰⁵ Joseph Okyere, interviewed by Roland Ayesu, July, 2021

He visited the Prisons to preach regularly until he completed the training at the Bible School and became a pastor of the Assemblies of God Church; he thereafter abandoned the regular visitation to the Prisons. Rev. Okyere claims he had a vision from someone telling him to return to the Prisons Ministry after a period of time away from it.²⁰⁶ James Fort and Usher fort are located in Accra on the high street near the seaside, where he was given permission to commence his Prisons Ministry operation. His initial visit to Usher Fort was a success, with officers who heard his sermons recommending him to the Director of Prisons. In order for him to be of service to the entire Service, he was granted permit by the Director of Prisons to cover all of the country's 49 Prison establishments. Thus, the Assemblies of God Prisons Ministry served the prison staff and their families. Additionally, they broaden their initiatives to include not just Christians, but also nonChristians in jails.

They began a literacy program with 20 inmates after realizing that most of the inmates were school dropouts and some of the inmates had teaching experience. Inmates with a background in education were utilized as instructors for the new school that was being built in the jail. The visitors' room at the prison's entrance was turned into a classroom for the school. Nsawam Prisons currently has a full-fledged education department, headed by a senior officer with the rank of Deputy Superintendent of Prisons. The school has been integrated into the government's educational system where inmates are allowed to register and write public exams like BECE and WASSCE.²⁰⁷

In all prisons, Rev. Okyere was given permission from the headquarters to provide chaplaincy services for both inmates and officers. The Assemblies of God Prisons Ministry was the brain behind the installation of television and radio sets in the prison yard, as well as ceiling fans in the

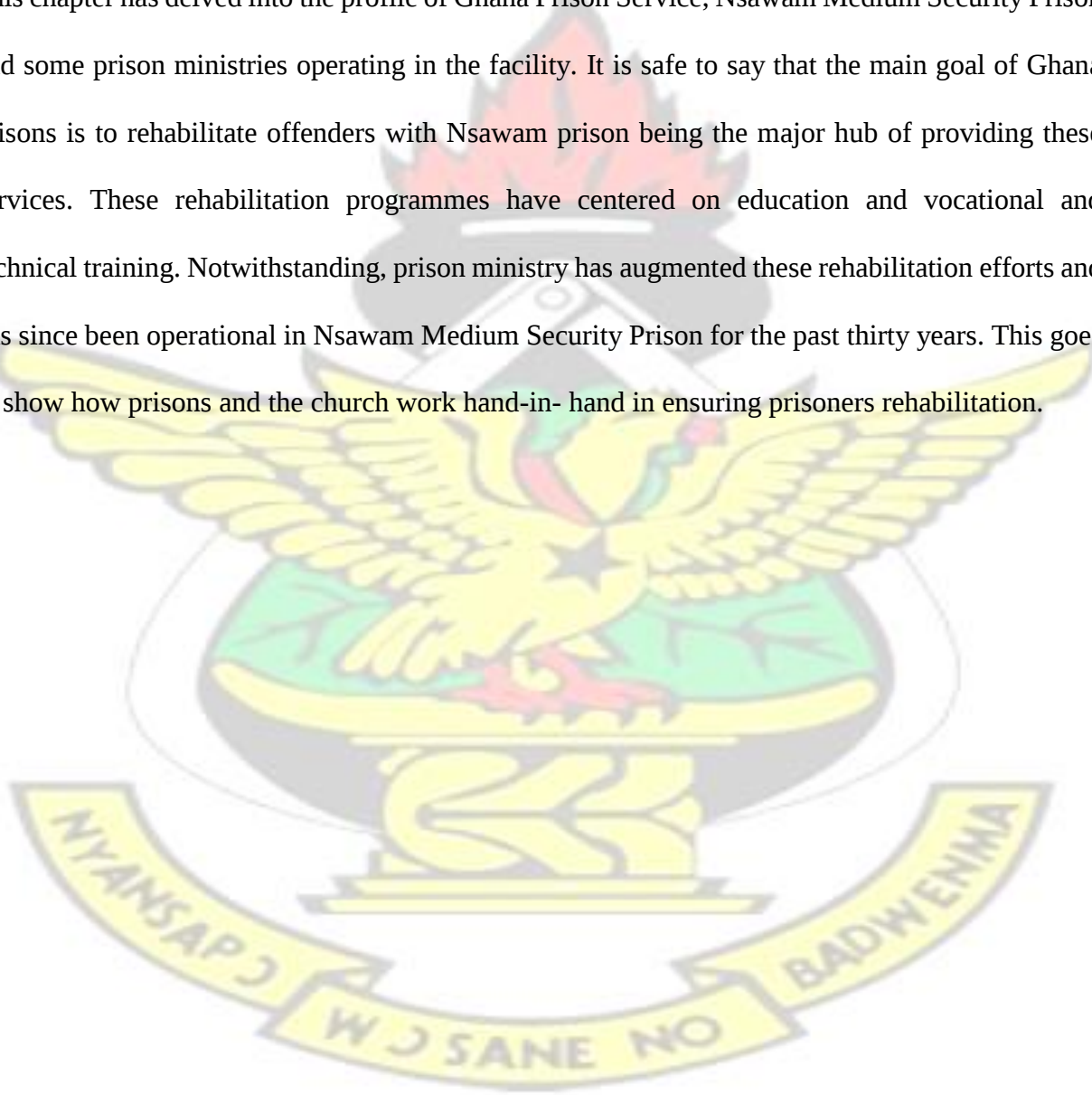
²⁰⁶ Joseph Okyere, interviewed by Roland Ayesu, July, 2021

²⁰⁷ Joseph Okyere, interviewed by Roland Ayesu, July, 2021

female prisons. Building a rehabilitation facility in Akwapim Mampong to house ex-inmates and train them in a trade before they are released to live on their own was initiated by the Assemblies of God Prisons Ministry. Because Reverend Okyere, the man behind the idea, became unwell, this project was put on hold.

3.13 Conclusion

This chapter has delved into the profile of Ghana Prison Service, Nsawam Medium Security Prison and some prison ministries operating in the facility. It is safe to say that the main goal of Ghana prisons is to rehabilitate offenders with Nsawam prison being the major hub of providing these services. These rehabilitation programmes have centered on education and vocational and technical training. Notwithstanding, prison ministry has augmented these rehabilitation efforts and has since been operational in Nsawam Medium Security Prison for the past thirty years. This goes to show how prisons and the church work hand-in-hand in ensuring prisoners rehabilitation.



CHAPTER FOUR

DATA PRESENTATION AND ANALYSIS OF CHURCH BASED-PRISON MINISTRY AND PRISONER'S REHABILITATION IN THE NSAWAM MEDIUM SECURITY PRISON

4.1 Introduction

This chapter presents, interprets and analyses the data obtained from the field of study. Data were presented and analysed in themes such as demographic characteristics of inmates, crimes committed by inmates, duration of sentence in prison, recidivism and its contributory factors, rehabilitation programmes in the Nsawam Medium Security Prison, the role of Prison Ministry in prisoner's rehabilitation in Nsawam Medium Security Prison, the impact of rehabilitation Programmes and activities on inmates and ways to improve rehabilitation of inmates in Nsawam Medium Security Prison.

4.2 Demographic Characteristics of Respondents

A description of the demographic characteristics of respondents who are inmates of the Nsawam prison forms the threshold of the analyses. This was done on the basis of their sex, marital status, religious affiliation, education, age and occupation. Below depicts data on these characteristics.

4.2.1 Age Distribution of Some Inmates of Nsawam Medium Security Prison

The researcher sought for the age data of the respondents. The Table below depicts that 46 of the respondents were within the age range of 18-30, 34 were within 31- 40 and 32 were 40 above. It is obvious from the data that most crimes are associated with the youth of the society who are within the age range of 20-40.

	Frequency	Percentage
18-30	46	41
31-40	34	30
41 above	32	29

Source: field data, May, 2021

4.2.2 Sex Distribution of Some Inmates of Nsawam Medium Security Prison

The study sought for the sex of the respondents and all respondents were male because the study was undertaken in the male block of the Nsawam Medium Security Prison. This was occasioned by the upsurge of the covid 19 at the time the research was conducted and accessibility to cells were strictly restricted hence the researcher was allowed access to only one male block. The Table below depicts the data.

	Frequency	Percentage
Male	112	112
Female	0	0

Source: field data, May, 2021.

4.2.3 Educational Level of Some Inmates of Nsawam Medium Security Prison

With regard to educational level of the respondents, 2 persons were formally non-educated. 12 were junior secondary school leavers, 64 had at least completed senior secondary or vocational/technical training, 32 had completed tertiary and one person did not respond to the question. Most inmates in the prison had attained this level of education due to the availability of educational programs in the prison for purposes of rehabilitating offenders by empowering them with skills and knowledge that will enable them to acquire jobs after their release.

	Frequency	Percentage
No education	2	2
Junior high school	12	11
Secondary/vocational	64	57
Tertiary	32	28
Nobody	2	2

Source, field data, May, 2021.

4.2.4 Occupation of Some Inmates in Nsawam Medium Security Prison before Imprisonment With regard to the occupational status of respondents, 8 were traders, 8 were public servants, 16 were unemployed, 22 were employed, 44 were self-employed and 4 did not respond to the research questions. This indicates that majority of the inmates were self-employed followed by those employed and unemployed respectively. Despite the employment level of these offenders, crimes still remain unabated in the society. The issue of recidivism must be tackled by considering the fact that many factors contribute to crime but not only economic issues. This is when prison ministry becomes resourceful in developing the moral character of offenders and help them to desist from crime through their activities and programs as the church is known to be the moral agent of the society. Statistics of occupational status of inmates is shown in the Table below;

	Frequency	Percentage
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Trader	8	7
Public servant	8	7
Unemployed	16	14
Self employed	44	39
Employed	22	20
None	14	13

Source: field data, May, 2021.

4.2.5 Marital Status of Some Inmates in Nsawam Medium Security Prison

Response for marital status saw 64 being single, 26 were married and 12 had divorced. This implied that most of the inmates were not married because it has also been discovered that most of the inmates were in their youthful age forming the reasons why they might have been single.

The Table below depicts the statistics.

	Frequency	Percentage
Single	64	57
Married	26	23
Divorce	12	11
None	10	9

Source: field data, May 2021.

4.2.6 Religious Affiliation of Some Inmates in Nsawam Medium Security Prison

In all, 86 of the respondents were Christians, 12 of them Muslims, and the remainder had no religious affiliation. Christians may be more prevalent in jails in Ghana since Christianity is the country's dominant religion. The study indicates how important it will be for Christian groups to boost up their efforts in prison ministry in order to lower the number of crimes committed by Christians. The data is displayed in the Table below.

	Frequency	Percentage
Christianity	86	78
Islam	12	11
Others	2	2
None	12	11

Source: field data, May, 2021.

4.3 Crimes Committed by the Inmates of Nsawam Medium Security Prison

Research participants were asked which offense led to their arrest and their subsequent confinement. Eighteen persons were found guilty of rape, two of corruption, and five of drug use. Only six persons answered they had done nothing wrong, while 20 said they had done something wrong in connection with offenses such as robbery, unlawful advertising (FDA), injuring others, abetment in crime, and incest and drug trafficking. However, one participant had this to say: "some people conspired to have me arrested, although I did not commit any crime." Although they had been sentenced to prison, some of the prisoners revealed that they were really innocent. Unhappy at being set up by friends and being implicated in the crime, another participant also expressed his disappointment. Thus, the friends he trusted conspired against him and his mistake was to trust them. With this information in hand, it suffices to imply that majority of those doing time in jail are there for reasons other than committing crimes. Investigations may not have been done thoroughly enough, or the community may have betrayed or set them up, leading to their

incarceration. Before they were found guilty, several prisoners sat in jail for years while their cases were pending. They are unable to obtain legal assistance because they lack awareness of Ghanaian legal issues and cannot afford legal assistance. Again, people in positions of power and wealth in Ghana may have the ability to influence the justice system, which may lead to the perversion of justice. During an ace journalist's probe into Ghana's legal justice system, several renowned Ghanaian judges were revealed to be influenced by bribery.²⁰⁸

Because their crimes were small, not everyone involved in the incident must be sentenced to prison, which would be a dreadful penalty for them. It is possible for new means of punishing these criminals to be adopted in order to relieve the pressure on jails and the consequent congestion. To help those innocent inmates who are fighting for their freedom, prison ministry must coordinate its efforts and initiatives by championing that cause. The data is displayed in the following table.

	Frequency	Percentage
Theft	32	28
Rape	12	11
Corruption	4	4
Drug abuse	12	11
Others	40	35
None	12	11

Source: field data, May, 2021.

²⁰⁸ Prison officer, interviewed by Roland Ayesu, august 2021

4.4 Duration of Sentence of Imprisonment of the Inmates in Nsawam Medium Security

Prison

The researcher sought for the data of the length of time each respondent had spent behind bars. There were only two people who had been detained for less than a year, while the others had been there for between a year and two years. Eighty-four respondents have spent at least two years behind bars. It seems that the bulk of detainees had been held for more than two years, based on the available statistics.

	Frequency	Percentage
Up to I year	2	2
1-2 years	16	15
2years and above	84	75
None	10	9

Source: field data, May, 2021.

4.5 Recidivism and Its Contributory Factors

A prison's purpose is entirely frustrated when ex-convicts are re-arrested by committing that same crime or other crimes that landed them in jail. Programs in prison are thus aimed at lowering recidivism and making it easier for convicts to successfully re-enter into society following their release. Treatment programs in jail may be judged on their success based on recidivism rates. Asked about prisoners' history of recidivism, three inmates revealed that they had severally been in prison. Even though this may attest to a low rate of recidivism in Nsawam, this should not be assumed. Per the statistics given, there is a growing rate of recidivism in Ghana and the situation of Nsawam is perhaps due to poor tracking of ex-convicts and their life after jail with no extant data on them after they had been freed. The studies showed that rehabilitation and reformation policies for convicts in Nsawam simply begin and stop in jail, with no post-release help. Due to a lack of aftercare or monitoring programs for ex-convicts following their release from prison, this research could not cover their responses. Reducing recidivism may be achieved by the use of

programs by prison ministry that help ex-offenders to reintegrate successfully into society through aftercare programs which prison ministry and Nsawam prison have failed woefully.

As the study examined re-offending rates among Nsawam prison offenders and its determining factors, Prison ministries can benefit from that and effectively address the issue. From both within and outside prison, economic and psychological factors have contributed immensely to the rate of crime and recidivism in Ghana.

According to the study that looked into economic issues of crime, recurrence of crime is affected by a person's financial woes. Because of the financial challenges inmates endured, they admitted to routinely committing crimes that had resulted in their re-arrest. Because of this, economic crimes like theft were the most common kind of crime perpetrated. Drug trafficking, fraud, and robbery, all of which are connected to poverty and economic distress, were some of the crimes reported in this research. Many of the participants said that their participation in these crimes was influenced by unemployment, financial difficulties, and financial pressure from loved ones— especially their spouses and children.

Re-offending rates have been influenced by a variety of factors, including the criminal or ex-convict's social environment. The findings of this research support the contention of many literatures that jails are unsuitable environments for rehabilitation. Most convicts are exposed to new types of crime while living in close proximity to their fellow prisoners, according to many studies. Inmates who have spent time with hardened criminals develop new ways of planning and executing crimes after they are released from jail. New ideas on how to commit crime are shared by these hardened criminals who are serving jail sentences for major offenses and have mastered in organising crime. It is not uncommon for jail convicts to acquire various deviant behaviours,

such as drug use and homosexuality which are learned behaviours from their peers in jail. Inmates who have been subjected to cruel treatment by prison guards are more prone to maintain animosity and less inclined to change their habits. To vent their anger, they re-enter society and commit crimes, rather than letting their animosity fade.

Many researchers have discovered that when ex-convicts reunite with the persons who supported their criminal activity, they are more likely to commit new crimes. The purpose of rehabilitation is tragically defeated if the essential steps to reintegrate a released criminal back into society are not done. In situations when offenders have no option but to re-join their previous peers, they are more vulnerable to relapse. Those who have been incarcerated in the past have been shown to have a higher risk of committing crimes because of the stigma they face, both from inside their own families and from society at large. Rejected by their family, or raised in a home where crime is the norm, most criminals find themselves on the streets. Due to the lack of social support from family and community, eliminating the danger of a re-entry by an ex-convict would be challenging. A prison ministry's job is to help former convicts who have been ostracized by their family and society because of their crime. These ex-convicts can rely on religion as a source of social support.

Like other prisons across the globe, Nsawam prisons must be a location where convicts may reestablish their lives. Ex-convicts who reoffend and return to prison are upsetting to see. To what extent do ex-convicts' acts raise the issue of whether or not our prisons are functioning as breeding grounds for criminals rather than locations where they may obtain the care they so sorely need? When these ex-convicts return to their communities, they often mingle with the same old acquaintances who may have had an impact on their criminal behaviour and who may have inspired their criminal activity. Convicts have a tough time getting their lives back on track because of this.

A person's financial situation was the most prevalent cause of recidivism, according to findings of the studies. It is considerably more probable for ex-convicts to re-offend if they visit old pals who influenced them to become criminals. During the investigation, this was proven once again. According to previous studies, recidivism rates seem to be higher when people are worried about their financial situations, especially when they are unemployed. Chapter two of the study brought to light that financial, familial, and mental health difficulties are the most common reasons of recidivism. Davis et al. identified six characteristics that impact crime and recidivism: drug addiction, work, family support, categories of friends, personal drive to change, with most offenders citing family and friends support and treatment programs as essential for successful reintegration.²⁰⁹ Personality transformation, attitude improvement, career success, and family interactions all serve as indications of recidivism for ex-offenders according to Spivak.²¹⁰ Even while re-incarceration may be influenced by the prison environment, the study found that most offenders adopt specific criminal tendencies while in prison.

4.6 Rehabilitation Programs in the Nsawam Medium Security Prison

In order to help offenders to reintegrate into society, the study examined the rehabilitation programs at Nsawam prison. Rehabilitative efforts in Ghana's penitentiary system were first discussed by some participants of the study. "If you are going about rehabilitation, you have to convince other people that the person they previously thought of as evil can return to society and have a normal life with other people without fear", a prison minister claims this as his

²⁰⁹ Davis Celeste, Stephen J Bahr and Carol Ward, "The Process of Offender Reintegration: Perceptions of What Helps Prisoners Reenter Society," *Criminology & Criminal Justice* 13, no. 4 (2013): 446. Accessed October, 2nd 2019. <https://www.ojp.gov/ncjrs/virtual-library/abstracts/process-offender-reintegrationperceptions-what-helps-prisoners>

²¹⁰ Andrew L. Spivak and Susan Sharp, "Inmate Recidivism as a Measure of Private Prison Performance," *Crime & Delinquency* 54 no. 3 (2008): 482. <https://shareok.org/bitstream/11244/1/10.1177.0011128707307962.pdf>

understanding of rehabilitation.²¹¹ “For convicts, this is the therapy they are given while they are in jail custody about vocational and technical training, formal education, etc., which will help them when they are released from the prison,” said by a prison officer.²¹² Another prison officer shared his views on rehabilitation as “assisting Prison inmates in a variety of ways, including financial and logistical support, in order to help them reform and reintegrate into society after being released from prison.” As a result of the foregone definitions, it can be deduced that prison officials and ministers had a good understanding of rehabilitation. When prisoners are released from prison, programs are meant to assist them to acclimate to society. The following section examines and summarizes responses to a request for further information on the rehabilitation programs in Nsawam prisons;

It was discovered that an industrial unit has been set up in the Nsawam prisons to provide convicts with both vocational and technical training. According to one prison officer, to help inmates reintegrate into society upon their release from prison, the prison’s industrial department provides them with practical trade and employable skills.²¹³ He added that inmates are trained to acquire various skills by the industrial unit and by the end of the year, 95 inmates were enrolled in various technical and vocational programs. He further revealed that a total of 16 prisoners sat for the NVTI tests in the subjects of electricals, carpentry, blacksmithing, draughtsmanship, plumbing and painting and tailoring, barbering, and laundry in 2019. It is also possible to get electrical, masonry and carpentry and plumbing services from the units’ various workshops.²¹⁴ The importance of vocational and technical training in the rehabilitation of offenders cannot be overstated, with the

²¹¹ Joseph Okyere, interviewed by Roland Ayesu, July, 2021

²¹² Prison officer, interviewed by Roland Ayesu, August, 2021

²¹³ Prison officer, interviewed by Roland Ayesu, August 2021

²¹⁴ Prison officer, interviewed by Roland Ayesu, August, 2021

goal of preparing inmates for gainful employment upon their release from prison. Statistics above from the prison officer however indicate only a few prisoners were benefitting from the training programs. This is as a result of logistical and infrastructural constraints bedevilling Nsawam prisons.

Aside the fact that both vocational and technical training are offered in the prisons to help develop the skills of the inmates, educational programs have also played a crucial part in the rehabilitation of inmates. From the questionnaire distributed, it was discovered from the inmates that some tertiary institutions in Ghana have introduced some educational courses in the Nsawam prison to help educate inmates in various disciplines. For instance, Islamic University of Ghana introduced their programs to inmates in the year 2016 where inmates who desire knowledge of the Qu'ran, Islamic Studies/Culture, Islamic Jurisprudence, Arabic language etc. were enrolled. According to a prison officer, there were two classes and the first class had 30 inmates enrolled and the second class had 15 with 10 prison Officers also enrolling on the program.²¹⁵ University of Cape Coast also run some of their distance courses in the Nsawam prison under the auspices of College of Distance Education including Tertiary Distance Courses. Some of their distance courses included Bachelor of JHS Education and Diploma in Business Management. The programs involved Computer Training, and Business Management and Accounting options. Inmates revealed that apart from these tertiary courses run by these universities, the Nsawam prison can also boast of a prison school which offer education to the inmates from the basic up to the secondary level. This has offered many illiterates in the prison the opportunity to acquire their basic and secondary education irrespective of their age. Many of the inmates attested to the fact that they have been

²¹⁵ Prison officer, interviewed by Roland Ayesu, August, 2021

beneficiaries of these educational programs run in the Nsawam prisons. In response to the questionnaire, one inmate for instance revealed how he had benefitted from these programs by saying: *“I have a certificate and Diploma in the ministry of God, I have S.H.S certificate and also, I have been enrolled into the UCC education program”*. From the above said, it is obvious that educational programs are put in place to help reform offenders and these programs are not only initiated by the prison service but independent organisation and various educational institutions.

Theological education of inmates has also been given a serious attention in the prisons through activities of some religious institutions which are into prison ministry. According to a prison officer, Rabboni School was introduced to the prisoners in the year 2010 by a group of people who came into the prisons for religious programs. Interested inmates were taken through theological studies leading to the award of Diploma or certificate, depending on the choice of the inmate. The certificate program took one year whereas the diploma program lasted for 2 years.²¹⁶ He further said that the school has no accreditation but were able to train some of the interested inmates. Those who went through the program successfully were given certificates. However, some could not end the course to obtain the certificates because they were discharged prior to the graduation date. Moreover, their activities came to a halt as a result of the COVID 19 pandemic.²¹⁷ This goes to show how independent bodies are playing their part to ensure the rehabilitation of offenders and religious programs are part of their services.

Recreational activities in the prison were discovered as one of the measures to help relieve the inmates of boredom and harness their talents as well in the process of rehabilitating these offenders. One major sporting activity mentioned by inmates to be common in the prison is football. This is

²¹⁶ Emmanuel Gorh, interviewed by Roland Ayesu, August, 2021

²¹⁷ Emmanuel Gorh, interviewed by Roland Ayesu, August, 2021

because the game is seen as one of the thriving sports in the country and comparatively lucrative when ventured into. The Nsawam prison can then boast of a football team where the talents of inmates are harnessed through the sports so as to become useful after serving their jail sentence by venturing into these sporting professions to make living.

The study discovered that the psychosocial wellbeing of inmates was catered for through counselling programs initiated by non-governmental organisations. However, information gathered concerning these organisations and their activities were very scanty because it was revealed that their activities have come to halt due to the corona virus pandemic. The peace program for instance was a program initiated in the prison to help inmates to restore their inner peace and also in the area of restorative justice. Another program that the inmate mentioned in the quest to rehabilitate and reform them is the reformation school complex. It was discovered that the school is meant to reform inmates through education and other activities that will help them not to commit further crimes. The drug addiction counselling unit is also meant to offer treatment to drug addicts in the prisons since drug abuse remains one of the serious menaces in the Nsawam prison and the unit is to come up with corrective measures to help curb the situation. Plan Parenthood Association of Ghana, their program, under the Global Fund, (New Funding Model) extended intervention program to all 43 Prisons establishments in Ghana, including the Nsawam Medium Security Prison.²¹⁸ They are engaged in HIV and AIDS prevention and education. They collaborate with the Tuberculosis Control Program of the Ghana Health Service in their activities in the Prisons for the prevention of HIV/AIDS and other Sexually Transmitted Infections (STIs), as well as seeking to assist in the general well-being of inmates. They also try to address the

²¹⁸ Prison Officer, interviewed by Roland Ayesu, August, 2021

highrisk behaviours among the Prison inmates. They provide test kits for the testing of the HIV status of the inmates. They also offer education on personal hygiene. Their activities halted due to COVID 19.²¹⁹ This is how far rehabilitation programs have come as part of measures to correct criminal behaviours of offenders and help them reintegrate into the society successfully.

The study has established that prison guards were found to have a great understanding of rehabilitation. What they said indicated that aftercare programs and other efforts are made to ensure that ex-convicts may reintegrate into society following their release, such as in rehabilitation programs. Their concept of rehabilitation is consistent with the definitions of previous researchers on the study. An array of programs, both inside and outside of prison, are described by Gisler et al. as “rehabilitation,” all of which attempt to assist ex-offenders in their return to society.²²⁰ According previous studies per literature, there are three main kinds of social reintegration programs: rehabilitation in jail, reintegration/aftercare in the community after release from prison, and community-based programs.²²¹ Nsawam prison’s rehabilitation programs have been mentioned above with the results and findings discussed and analysed below.

Rehabilitating prisoners and decreasing recidivism requires the adoption of a wide variety of interventions, according to previous research. The Doha Declaration, for example, reaffirmed the UN’s commitment to policies that emphasize on education, job, medical treatment, rehabilitation,

²¹⁹ Prison officer, interviewed by Roland Ayesu, August, 2021

²²⁰ Charlotte Gisler, Ineke Pruin and Ueli Hostettler, “Experiences with welfare, rehabilitation and reintegration of prisoners: Lessons learned?” *UNRISD Working United Nations Research Institute for Social Development (UNRISD)*, Paper, No. 5 (2018): 6.
<https://www.econstor.eu/bitstream/10419/186115/1/102429658X.pdf>

²²¹ The prevention of recidivism and social reintegration of offenders, 5

social reintegration, and the prevention of recidivism for inmates.²²² Basic principles of detention, prisoner file management, categorization of prisoners, standards of personal hygiene, clothing and bedding, food, exercise and sport, health care services, use of restrictions, discipline and sanctions, instruments of restraint, information to and complaints from prisoners, contact with the outside world, access to books, religion, and retention are all covered by the general application rules.²²³ Osment's research also found that convicts may participate in educational, vocational, life skills, psychological, therapeutic, and recreational activities.²²⁴ Additional programs include physical and mental health care, substance abuse programs, physical activities, counselling and psychosocial support; education and vocational training courses; creative and cultural activities; work opportunities and well-stocked library facilities.²²⁵ Nsawam medium-security prison is required to execute some of these programs to meet its stated goals of rehabilitation and incarceration. According to the findings of the research, they have been unable to fully implement their plans to rehabilitate convicts due to financial and logistical constraints. Some of the areas they have fallen short per the findings are aftercare programs which has been proven to be one of the effective ways to prevent recidivism.

According to previous studies, one of the most crucial elements in reducing recidivism is finding gainful work. Instead, having any form of labour accessible, work offered for prisons should

²²² Penal reform international and Thailand institute of justice, *Rehabilitation And Social Reintegration Of Women: The Bangkok Rules* (London: penal reform international, 2019): 7. https://cdn.penalreform.org/wp-content/uploads/2019/05/PRI_Rehabilitation-of-women-prisoners_WEB.pdf

²²³ Charlotte Gisler, Ineke Pruin and Ueli Hostettler. "Experiences with welfare, rehabilitation and reintegration of prisoners: Lessons learned?" *UNRISD Working United Nations Research Institute for Social Development (UNRISD)*, Paper, No. 5 (2018): 12. <https://www.econstor.eu/bitstream/10419/186115/1/102429658X.pdf>

²²⁴ Lana Osment, "The Complexity of Rehabilitation in Open and Closed Prison Setting," (MA thesis, lund university, 2018): 45. <https://lup.lub.lu.se/student-papers/record/8948730/file/8948738.pdf>

²²⁵ Penal reform international and Thailand institute of justice. *Rehabilitation And Social Reintegration of Women*, 6.

incorporate vocational training and boost offenders' prospects of employment following release.²²⁶

As a result, the Nsawam prisons can boast of an industrial section that is specifically designed to teach offenders in both vocational and technical skill development. In addition to the fact that jails provide vocational and technical training to offenders, educational programs have also played an important role in rehabilitation. Inmates in the Nsawam jail in Ghana are being educated in a variety of areas by university institutions in the country. Several religious organizations involved in prison ministry devote significant resources to theological instruction for convicts housed in these facilities. Because most crimes are linked to economic factors, this will assist individuals find work upon release and decrease re-offending. However, the programs have reached only insignificant number of inmates due to prison overcrowding and lack of logistics.

As part of the rehabilitation process, convicts were found to benefit from recreational and sporting activities in jail, which helped alleviate their mental tension and allowed them to express their skills. For the Nsawam jail, the drug addiction counselling unit is also supposed to provide therapy for drug addicts, as drug abuse is still a major problem and the unit is tasked with developing remedial measures. Nsawam medium-security prison is one of 43 prisons in Ghana that have received the Plan Parenthood Association of Ghana's intervention program. They work with the Ghanaian health service to prevent HIV/AIDS and other sexually transmitted illnesses (STIS), as well as to help prisoners' overall health and well-being. Inmates at the Nsawam jail have access to these services as part of the prison's rehabilitation efforts, which also aim to address the institution's general health problems. Many programs, including educational and training, sports, leisure, and mental health counselling, are offered by prisons and outside groups to assist criminals

²²⁶ United Nations Office on Drugs and Crime Vienna, Custodial and Non-Custodial Measures Social Reintegration, United Nations New York, 2006 19

reintegrate into society, according to the study. However, the execution of the programs has been hindered by congestion and logistical restrictions. Rehabilitation programs and activities are likewise restricted to the four walls of the jail, with no provision for post-release care for those who have served their time. Nsawam Medium Security Prison falls short of activities outside the prison in rehabilitation because of financial constraints, staff shortages, and logistical issues.

It can be conclusively affirmed that several programs ranging from education and training, sports development, counselling and health management are organized by independent organizations to help in the reformation of offenders. Although the above said definitions of rehabilitation in a broader sense, include programs initiated outside the prisons for inmates after their release commonly referred to as aftercare programs, these aftercare programs in the Nsawam prison leave so much to be desired since programs and activities of rehabilitation were basically limited to the four walls of the prison. Taking into account the crimes frequently committed by offenders and factors that contribute to recidivism as discussed above, can help design programs that address these causative factors of crime and recidivism.

4.7 The Role of Prison Ministry in Prisoner's Rehabilitation in Nsawam Medium Security Prison

It is evident from the above discussed that the various rehabilitation programs are designed and implemented by various organisations to help reform and rehabilitate prisoners in the Nsawam prison. However, religious programs were also discovered as part of the corrective measures in achieving the reformation and rehabilitation of offenders. These programs are often initiated by prison ministries in the Nsawam prison.

The visibility of a mosque and a church in the Nsawam prisons showed clearly that religious concerns of inmates are not at all taken for granted in the prisons. The church and the mosque are

places where religious activities in the prisons take place. The church provides religious services to both inmates and prison officers. On every Sunday, a general church service is organised for the inmates and Bible studies is among programs organised in the church on a daily basis. One inmate in response to the questionnaire had this to say concerning the religious programs and activities: *“Religious program such as Bible Studies is creating my awareness of doing away with sin of which I might be condemned legally and spiritually.”* Inmates further shared the view that Bible studies of Biblical personality like Joseph has helped in the formation of their character. Again, with the aid of the Bible school, some inmates are trained to become ordained pastors through theological courses they undertake in the prison. These are all part of the programs intended to reform and rehabilitate the prisoners. Apart from the Bible school and its training of inmates to become pastors, Quranic studies is another religious course undertaken in the Nsawam prison. This was organised by the Islamic university which offered several other Islamic courses in the prisons apart from the Quranic studies.

The above programs in the Nsawam prisons are also supported by other religious bodies who are involved in prison ministry. For instance, inmates responded that there has been preaching of the gospel by some volunteered Christians who visit the prisons periodically. Apart from the preaching, they also contribute to the wellbeing of the inmates by providing them with food and other physical needs of the prisoners. These evangelism programs are intended to reform the inmates to become good members in the society after their release. These prison ministries organised prayer sessions and other Church activities for the inmates in the bid to develop them spiritually. It was mentioned in response to the questionnaire that the Church of unity is a program setup by the Prison Ministries by organizing prayer services for the prisoners and other church related activities commonly referred to as revivals. Thus, they offer prayer support to the inmates

believing in the efficacy of prayer to help transform the inmates. Inmates shared the view that Jehovah witness known for their evangelism activities extend them to the prison where they go there occasionally to preach the word of God and to feed the prisoners.

Apart from running church related activities in the prisons, these religious bodies also offer counselling programs for the inmates. According to a minister interviewed, the objectives of the Prison Ministries is to sensitize the inmates, encourage them as well as rehabilitate them.²²⁷ In summing up the activities of the prison ministry in the Nsawam prison, one of the ministers had this to say:

“Prison ministry has been supportive to prisoners in the Nsawam prison in diverse forms among which include: worshiping with the inmates, counselling the inmates, organizing bible classes for the inmates, making donations to the inmates, helping them to take the advantage of education of JSS and Non-Formal education and encouraging the Prisoners to upgrade their knowledge. We all assist inmates to take advantage of UCC programmes which was also introduced in the Prison School. Furthermore, we help inmates to appeal against sentence. Because of the activities of the Prison Ministries in the prison, a lot of the inmates have been reformed and some accepted Christ and baptized.”²²⁸

Previous studies have also shown that religious people have often been at the forefront of rehabilitation efforts in prison systems. There is a need for spiritual, intellectual, and religious care for convicts due to the harsh conditions of prisons.²²⁹ In light of the above, the Nsawam jail has a

²²⁷ Frank awuah Fordjour, interviewed by Roland Ayesu, July, 2021

²²⁸ James Tetteh, interviewed by Roland Ayensu, July, 2021

²²⁹ Abraham K. Akih and Yolanda Dreyer, “Penal reform in Africa: The case of prison chaplaincy,” *Theological Studies* 73, no. 3 (2017): 3. Accessed august 11th, 2020. https://www.academia.edu/52840610/Penal_reform_in_Africa_The_case_of_prison_chaplaincy

mosque and a chapel that are aimed to satisfy prisoners' religious and spiritual needs. Religious services are offered to both convicts and prison guards by the church. According to the research, a main church service is conducted on Sundays as well as Bible studies that are done every day at the church. Volunteers in prison ministry have also been proclaiming the gospel, which auger well for the institution. While preaching, they provide food and other necessities for the inmates in the prison when they visit on a frequent basis. Prison ministry in Nsawam is committed to rehabilitating criminals via these programs.

Inmates' moral character has been shaped through Bible studies, according to the research. As a result of their studies at prison Bible schools, several convicts have been ordained as pastors.

According to Kanziga's previous research, ex-convicts at Achor are less likely to reoffend since they are required to take a Bible course for their spiritual development.²³⁰ Therefore, convicts' rehabilitation requires the formation of moral character, which may be accomplished through the study of scriptures that aid in their spiritual growth.

Research found that in addition to operating church-related activities, religious organizations also provide convicts with counseling services. As part of their work, they educate convicts about their rights and urge them to seek legal counsel. Additionally, research has shown that religious professionals play a significant role in penitentiary service. It has been established that, religious professionals play a crucial role in inmates' spiritual and moral growth as well as in offering constant advice and support. Various religious groups, for example, provide educational, training,

²³⁰ Peggy Kanziga Ngure, "An Evaluation of the Rehabilitation and Reintegration of Ex-Convicts at Achor Valley Niko Hope House, Ruiru, Kenya," (MA Thesis, University of Nairobi, 2005), v.

and employment resources in several nations.²³¹ Thus, prison ministry's responsibility in prisons is not confined to fulfilling prisoners' religious and spiritual needs. Prison ministry has assumed a central role in the rehabilitation of convicts in most jails, and its programs have also aimed to meet the secular needs of inmates, according to the research cited above. In most nations, the prison ministry has been explicitly incorporated into the rehabilitation of prisoners, as shown by earlier literature. As previously noted, prison ministry has been used in the rehabilitation of prisoners in various prisons.

When it comes to returning inmates, churches and other religious institutions in the United States have long been an important source of community support, and their position has been codified by the correctional system in recent years.²³² Faith-based initiatives are appealing to both state and federal criminal justice systems because they need low funds to execute and involve volunteers and the community, Kittrell claims.²³³ In Port Harcourt, Rivers State in Nigeria, a research studied the function of religious organizations in the rehabilitation of offenders. Inmates at the Port Harcourt jail are more likely to be reformed if religious groups are involved in their rehabilitation, according to the research.²³⁴ Dreyer and Akih opined that incarceration should be viewed not as a

²³¹ Charles Nana Addai-Boateng, "Assessment of Emotional and Administrative Support Services in The Reformation and Rehabilitation of Prison Inmates: A Case Study of The Sunyani Central Prisons." (MPHIL thesis, The Kwame Nkrumah University of Science and Technology, 2015), 19-20.

²³² Diana Brazzell and Nancy La Vigne, Evaluating the Potential of Faith-Based Correctional Models: A Case Study of Florida's Faith-Based and Character-Based Institutions, n.d. 237. Accessed august 20th 2020. <https://aspe.hhs.gov/sites/default/files/private/pdf/200221/Brazzell.pdf>

²³³ Ashley Kittrell, "Is Religion an Effective Rehabilitation Method? Comparing the Results," (MA thesis: Liberty University, 2018), 36. Accessed august 25th, 2020. <https://digitalcommons.liberty.edu/cgi/viewcontent.cgi?article=1527&context=masters>

²³⁴ Chibueze Adindu Akunesiobike, "The Role of Religious Groups in Offender Reformation: A Study of the Port Harcourt Prison in Rivers State, Nigeria, Africology," *The Journal of Pan African Studies* 9, no.10, (2016): 104. <https://www.researchgate.net/publication/342453630>

‘punishment’ but as ‘rehabilitation’ and to achieve this goal, the result should be positive behaviour, repentance, reconciliation and forgiveness through prison chaplaincy.²³⁵ This indicates that prison ministry assumed diverse roles in helping to reform prisoners and their activities have been well coordinated by formally partnering with penal institutions and government in the rehabilitation of offenders. Penal institution and Prison ministry in Ghana can take cues from this and formally incorporate prison ministry in the offenders’ rehabilitation.

Marshall has emphasized that what is required is alternatives to jail such as restorative justice. Thus, Christian perspective on prisons must be a commitment to the reintegration of released prisoners into communities and concern prisoners must be accompanied by compassionate hospitality towards them after they have served their terms and face the difficulty of re-entering the community.²³⁶ A study conducted by Teye Tetteh revealed a strong desire for a formal adoption of restorative justice principles in the justice administration system in Ghana. Thus, the situation whereby crime is viewed as a violation of the law and offenders must simply serve prison terms without recourse to the victim of the crime, cannot foster peace between the victim and the offender even after the latter has served his or her prison term.²³⁷ In light of the aforementioned, prison ministry has a significant impact on inmates’ rehabilitation and reintegration into society. Prison ministries in Ghana are underutilized, with their operations confined to prisons, where they mostly share the gospel and provide some practical assistance to prisoners. Some argue that most prison

²³⁵ Abraham K. Akih and Yolanda Dreyer, “Penal reform in Africa: The case of prison chaplaincy,” *Theological Studies* 73, no. 3 (2017): 8. Accessed august 11th, 2020. https://www.academia.edu/52840610/Penal_reform_in_Africa_The_case_of_prison_chaplaincy

²³⁶ Christopher D. Marshall, Prison, Prisoners and the Bible, 2002 14-15

²³⁷ James Teye Tetteh. “Prisoner Social Reintegration in Ghana through Christian Social Support and Restorative Justice.” (MPHIL thesis: University of Ghana, 2019): 122.

ministries are critical to the re-entry process for ex-convicts into society, however this is a significant area where they have proven ineffective in Nsawam prisons.

Research shows that there is much to be desired in the prison ministry activities in Nsawam, compared to what has been reported in literature on how the ministry functions in other prisons throughout the globe. As a result, the criminal justice system in Ghana must conduct a comprehensive investigation into how to implement prison ministry as a significant rehabilitative tool in all of Ghana's prisons, based on the experiences of these institutions. Inmates' rehabilitation and social reintegration may be greatly aided by prison ministry activities, which should not be restricted to religious issues alone. The Ghanaian government may depend on prison ministries to achieve its goal of rehabilitating prisoners if the government pays sufficient attention to the prison ministry as to how to collaborate with them in the face of limited resources. The Pentecost church has erected a state-of-the-art jail facility in Ejura in the Ashanti area as part of its prison ministry efforts only a few years ago to assist alleviate the congestion in Ghana's prisons. It is possible to handle a number of rehabilitation difficulties when jail ministry partners with the Ghanaian government and encourages other organizations to do the same.

4.8 The Impact of Implementation of Rehabilitation Programmes on Inmates of Nsawam Medium Security Prison

The researcher aimed to examine the impact of rehabilitation programs on offenders in the Nsawam Medium Security Prison. The offenders said that the efforts put out by various groups had a major impact on their recovery. This evaluation would have been correct if based on recidivism rates. There are no further opportunities for rehabilitation for a convicted felon after he or she is freed from jail. Officials in charge of rehabilitation and administration failed to keep track of the lives of released convicts and how their rehabilitation had corrected them. It was limited to perform a

study that would have enabled researchers to interview these ex-convicts due to a lack of information about their lifestyles after they were released from prison. Detainees get some rehabilitation, although non-governmental groups that operate within the prison do much of it on their own, without any coordination from the prison institution. To contribute to their physical and mental health, inmates have benefited from measures taken by the organization.

Numerous convicts' responses concerning their recovery were gathered as prove of the effectiveness of rehabilitation programs. As an example of how the program had a beneficial impact on their lives, inmates often mentioned the peace program. Improved social relationships and self-confidence among inmates are two of the many benefits of the Peace Program, which also teaches them how crime impacts society as a whole. Drug addiction is a major worry in prisons, and as a consequence, prison authorities take it very seriously. The prisons have put up a therapy unit for inmates who are addicted to narcotics. Even yet, the program's inability to identify victims has been hindered by prison overcrowding and insufficient staffing and logistics.

A significant number of inmates have changed their views on religion and found new faith in Jesus Christ as a consequence of participation in religious activities while they were incarcerated. For inmates who had converted to Christianity after a sequence of unforeseen events, they were trained as Christian preachers. It is intended that these offenders, who have completed their theological education, would utilize their qualifications to seek a career in the ministry outside of prison. When offenders are exposed to the knowledge of God and the moral and spiritual consequences of illegal activity, many have undergone a complete character transformation, and this has been attributed to the rehabilitation process. A few criminals indicated however that their time in prison helped them make a choice to follow Christ and give up their former lifestyles.

Convicts' education and training are critical to their rehabilitation. When a prisoner is released, he or she is given the skills and knowledge required to get a job. Joblessness and economic hardship were shown to have a substantial influence on criminal conduct in the study. While in prison, participants expressed optimism that they would not re-offend because of the marketable skills they had learned. Inmates who successfully complete formal and vocational training programs are awarded certificates. A number of convicts have been able to pursue post-secondary education via the tertiary courses provided by some institutions. Convicts are provided ICT training as part of their rehabilitation as a way to improve their technology literacy. They will be able to find jobs upon their release, which will reduce the number of crimes committed by released convicts.

Nsawam Medium Security Prison features a multitude of rehabilitative programs operated by outside groups, as seen by the foregoing. The Prison itself is however only interested in and committed to one initiative: the development of a prison school and an industrial unit to encourage education and training among criminals at the expense of other corrective programmes. All the programs also focus on the offenders while they are in jail, and no supplementary programs exist to aid them after they have been freed from prison. Aftercare programs in prisons may be taken up by the prison ministry to ensure that prisoners do not relapse after they are released.

It was the goal of the research to determine how the different rehabilitation programs implemented in the Nsawam Medium Security Prison had affected convicts. Inmates are being rehabilitated thanks to the initiatives provided by different organizations. However, this could have been accurately measured when assessed on the basis of recidivism. Furthermore, rehabilitation programs terminate when a convict is freed from prison, and there are no follow-up services for those released. Those in charge of the prison administration and the rehabilitation of inmates paid little attention to post-release records and how the rehabilitation had affected their life.

Overcrowding in jails and logistical issues have also impacted programs and activities. But research shows that providing post-release care targeted to the requirements of ex-offenders is critical to ensuring their reintegration into society, otherwise they may return into crime.²³⁸²³⁹ Prison ministry in Ghana may assist in this regard by offering post-release assistance to convicts. Restorative justice may be used to assist criminals reintegrate into society following their release by promoting peace, reconciliation, justice, and forgiveness among the victim and offender.

Doha's declaration states that member states must ensure that all appropriate means are used, including religious and educational care as well as vocational guidance and training; social casework; physical development and strengthening of moral character; as well as the individual needs of each prisoner, taking into account his or her social and criminal history, psychiatric condition; and his or her social and criminal status.²⁴⁰ Overcrowding and other issues at the Nsawam jail have prevented them from meeting the remainder of their Doha declaration's targets. In the next sections, the study addresses some of these issues.

4.9 Challenges of Prisoners' Rehabilitation in the Nsawam Medium Security Prison The study discovered that the prison ministry, Nsawam medium security prison and prison inmates are facing a number of challenges which is militating against its efficiency and effectiveness as institution of correction and rehabilitation. Stigmatization of inmates by the public, recidivism of some of the inmates, some prison cells are bursting at the seams with excessive crowding, funds to carry out their activities effectively, lack of personnel and logistics, lack of coordinated activities

²³⁸ Hannah Aba Yawson, "The Involvement of Royal house Chapel and Prisons Ministry in Reintegration of Ex-Prisoners into Society," (MA thesis, University of Ghana, 2013): 64. http://ugspace.ug.edu.gh/bitstream/handle/123456789/5635/Hannah%20Aba%20Yawson_Involvement%20of%20Royalhouse%20Chapel%20and%20Prisons%20Ministry%20in%20Reintegration%20of%20Ex-Prisoners%20into%20Society2.pdf?sequence=1&isAllowed=y

²³⁹ .pdf?sequence=1&isAllowed=y
²⁴⁰ Recidivism and the Social Reintegration of Offenders, 20

of the prison ministry are among the challenges confronting prison ministry, Nsawam prisons and the inmates.

The study discovered that almost all the cells have exceeded their approved capacity. The problem has been exacerbated by the rather large number of prisoners awaiting trial and long term sentenced prisoners. The principle that prisoners live in dignity is constantly violated as a result of overcrowding. With lack of sleeping space, poor ventilation, poor sanitary conditions and inadequate feeding, prisons have become hellish for our prisoners. Overcrowding has been a major contributing factor to the spread of communicable diseases among inmates in Nsawam medium security prison. The classification and control of prisoners in Nsawam prison has become a daunting task for prison managers due to the issue of overcrowding with a deficit in personnel to effectively manage the prisons.

There is lack of coordinated activities of those involved in the prison ministry in Nsawam prison although there is an existence of a body of different churches taking it upon themselves to carry out the mandate of prison ministry in Ghana with some of these bodies discussed in chapter three. The study revealed however that people walk into the prisons claiming to be involved in the prison ministry and looking for the opportunity to share the gospel with the inmates. Activities of these bodies have also been hampered by financial constraints and overcrowding of the prisons making it difficult for them to reach out to all inmates in their effort to rehabilitate offenders and even to extend their programs to ex-convicts. In view of this, activities of the prison ministry have been centred mainly on the preaching of the gospel and sometimes provision of food items to inmates. Meanwhile, when prison ministry is duly empowered through training of its members and raising funds to support their activities, they can solely take charge of the rehabilitation programs in the Nsawam Medium Security Prison. A clear-cut policy framework must be formulated to help in the

coordination of activities of prison ministry by a collaborative discussion between the prisons and prison ministry to formally integrate prison ministry into the activities of rehabilitation of offenders in all prisons across the country.

There are many barriers that militate against prisoner access to justice in prison. Most of the inmates in our prisons come from the margins of society and are poor. Poverty has prevented some from accessing legal assistance. Some are also not aware of their legal rights. They do not have any reliable source of information on legal services. Some remand prisoners are unable to meet bail conditions set by the courts and, therefore, stay very long in prison. Frequent court adjournments have negated the right to a speedy trial. A prison minister raised the concern that prison ministry has taken it upon themselves to address these challenges but they are handicapped due to the overcrowding in the prisons and for that matter unable to meet these challenges of most prisoners.²⁴¹

Imprisonment has also created relationship problems for some inmates. Some have been cut off from their families because of distance. Inmates decried that they do not receive help from their relatives. Even though a major function of prison is prisoner rehabilitation, this is not being achieved in Ghana. Some participants who were inmates claimed that rehabilitation programs have not been helpful because of the treatments given to inmates and some members engaged in the prison ministry by some prison officers. This is as a result of officers' incompetence in administering their duties as prison officers. Challenges of convicts are further exacerbated after their released from prison where they face stigmatisation from the society and face the stark reality of poverty which in turn leads to recidivism. Ex-convicts are by law debarred from being employed

²⁴¹ Emmanuel Osei Akosah, interviewed by Roland Ayesu, July, 2021

by the state and other public institutions which have been a major challenge to their economic well-being after their release from prison. Even the state which took care of them in prison will not employ them because of their criminal records, who else will?

The study discovered that prison environment is generally stressful. Some inmates have developed mental illness as a result of that. Inmates are unable to exercise their bodies and minds due to the lack of space and recreational facilities. This has resulted in health challenges for some of the inmates. With inadequate resources, it has become a real challenge organizing educational and vocational programs for all inmates.

The scenario painted above calls for urgent reforms to make our penal system respond to current societal needs and demands. Ghana is a signatory to most UN treaties and conventions on the treatment of the incarcerated. Apart from deprivation of liberty, which is incidental to imprisonment, prisoners retain most of their basic rights. What does it take to break the cycle of criminal life and incarceration? Based on the accounts of those who have lived this experience, it requires an intense will to change attitudes and behaviour to improve one's life, a willingness to learn new skills, and an ability to overcome rejection time after time. The obstacles that are in store for the ex-offender who is released into society are enormous and prison ministry must be committed to addressing these enormous challenges of offenders.

For rehabilitation programmes to be successful, the basic rights of prisoners must be protected, such as safe and secure circumstances in which they may live, enough food and water supplies as well as frequent contact with family and friends.²⁴² As a result of the prison's overpopulation, the

²⁴² Penal reform international and Thailand institute of justice. *Rehabilitation And Social Reintegration Of Women: The Bangkok Rules* (London: penal reform international, 2019): 8. https://cdn.penalreform.org/wp-content/uploads/2019/05/PRI_Rehabilitation-of-women-prisoners_WEB.pdf

convicts are subjected to cramped living quarters with poor air quality and limited food. Due to a lack of space and recreational amenities, inmates are unable to work out their bodies and brains. There have been some health issues among the detainees as a consequence. It has become more difficult to plan educational and vocational programs for all offenders due to a lack of resources. The Nsawam prisons have been plagued by overcrowding, which has hindered the rehabilitation of prisoners.

The survey indicated that the majority of inmates were cut off from their family due to distance. Returned prisoners' families are the most supportive, according to current research, which shows that family members may have a substantial effect on a prisoner's post-release success or failure.²⁴³ It is argued further that the fact that it seems common for a prisoner to lose family contacts demonstrates that the prison administration could improve their support to maintain and improve a prisoner's social relations.²⁴⁴ Solemnity and refuge may be provided to convicts in Ghanaian prisons via the activities and programs of prison ministry if they are well-structured and efficient. After being released from jail, criminals endure stigmatization from society and the harsh reality of poverty, which leads to re-incarceration. After being released from jail, ex-convicts are forbidden from working for the state and other public institutions, which have been a big obstacle to their economic stability. Social agents like churches can use their influence to educate the public about the negative view's society has about ex-convicts, stigmatizing them and denying them

²⁴³ Melissa Lackner, Prisoner Reentry and Reintegration Perspectives of The Women Involved in Outcare's St John of God Women's Program. (PHD thesis, Edith Cowan University, 2013): 17. <https://ro.ecu.edu.au/theses/498/>

²⁴⁴ Charlotte Geisler, Ineke Pruin and Ueli Hostettler, Experiences with Welfare, Rehabilitation and Reintegration of Prisoners Lessons Learned? 61

certain basic human rights, which can have a negative impact on their successful re-integration into society after serving jail terms.

In Nsawam prison, there is a lack of coordination between individuals active in the prison ministry and the prison administration, despite the presence of a group of churches in Ghana that have taken it upon themselves to carry out the mission of prison ministry. However, literature has showed that the corrections system in the United States has increasingly welcomed partnerships with faithbased and community-based organizations, and churches and other religious institutions have formalized their longstanding role as a major source of community support for returning prisoners.²⁴⁵ Because of their low costs to operate and the utilization of volunteers and the local community, faith-based programmes are appealing to both state and federal criminal justice systems that already have limited resources.²⁶⁴ Because of this, prison ministry must be formalized by the government in order to assure cohesion between the functions of the government and the churches engaged to prison ministry. A lack of funding and congestion in prisons have also impeded the organization's efforts, making it impossible to reach out to all of the prisoners and even expand its programs to ex-offenders. This confirms what has been suggested by current research, which states that religious organizations in the Port Harcourt jail face obstacles such as restricted time for religious activities and minimal funds.²⁴⁶ Prison ministry may be bolstered by government collaboration

²⁴⁵ Diana Brazzell and Nancy La Vigne, Evaluating the Potential of Faith-Based Correctional Models: A Case Study of Florida's Faith-Based and Character-Based Institutions, n.d. 237. Accessed august 20th 2020. <https://aspe.hhs.gov/sites/default/files/private/pdf/200221/Brazzell.pdf> ²⁶⁴ Ashley Kittrell, "Is Religion an Effective Rehabilitation Method? Comparing the Results," (MA thesis: Liberty University, 2018), 36. Accessed august 25th, 2020. <https://digitalcommons.liberty.edu/cgi/viewcontent.cgi?article=1527&context=masters>

²⁴⁶ Chibueze Adindu Akunesiobike, "The Role of Religious Groups in Offender Reformation: A Study of the Port Harcourt Prison in Rivers State, Nigeria, Africology," *The Journal of Pan African Studies* 9, no.10, (2016), 104. <https://www.researchgate.net/publication/342453630>

with churches involved in prison ministry, which can pool resources to guarantee that criminals are properly rehabilitated.

4.10 Conclusion

The field study concludes that prison ministry is operational in the Nsawam Medium Security Prison but has been bedevilled with a number of challenges which has hampered its impact upon the rehabilitation of inmates. The peace program for instance has had a significant impact on the rehabilitation of offenders. A lot of convicts spoke about how it had a positive influence on their life. Many aspects of the convicts' lives have been improved as a result of the peace program, including their interpersonal relationships, their search for inner peace, their development of high moral character, and their understanding of crime and the harm it does to society as a whole. As a result of religious activities in the prisons, some inmates have come to know Christ and become steadfast Christians, according to those who participated in these activities. Education and training are two areas where the jail has also made tremendous progress in the rehabilitation of its inmates. A certificate is granted to those who complete formal education and vocational or technical training. However, overcrowding, staff shortages, and logistical issues have impeded these rehabilitation programs in Nsawam prison. Findings from this research show that the prison ministry, the Nsawam medium security prison and its prisoners face a variety of issues that threaten their efficiency and effectiveness as an institution of rehabilitation and correction. These include overcrowding in the prison cells due to a shortage of staff and logistics, stigmatization of convicts by the public, re-incarceration of certain intimates, insufficient money to carry out programs, and lack of coordination of prison ministries' operations.

CHAPTER FIVE

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

5.1 Introduction

This chapter presents a summary of the research findings, conclusions and recommendations.

Recommendations were made based on the findings from the field of study.

5.2 Summary of findings

5.2.1 Recidivism and Its Contributory Factors

The purpose of this research was to examine what led certain convicts at Nsawam Medium Security Prison to recidivate. Only 3% of the 112 participants admitted to never having been incarcerated. It's possible that this indicates Nsawam Medium Security Prison has a low recidivism rate, but we should not draw any firm conclusions from it. Nsawam's predicament, as well as the rising recidivism rate in Ghana as a whole, may be attributable to the lack of information available about the lives of formerly incarcerated individuals once they are released. A former inmate's lack of re-arrest for the same or similar crimes is not evidence of his or her successful completion of rehabilitation. Since they have not been arrested as of yet, they may return to society and carry on as before.

There were monetary, mental, and social factors that all played a role in the offender's return to prison. Unemployment, money problems, and pressure to provide for loved ones (especially spouses and children) were cited as motivating factors for many of the participants. The community a criminal or ex-convict returns to has been shown to have an effect on the likelihood that they will re-offend. This study's findings lend credence to the widespread belief that incarceration is a poor setting for reform because inmates are constantly exposed to new forms of criminal behavior.

However, the results of this research showed that a person's financial situation was the leading cause of recidivism.

5.2.2 The Nsawam Medium Security Prison's Rehabilitative Programs

The research looked into the prison's efforts to rehabilitate inmates at Nsawam Medium Security Prison. It was found that the prison yard houses a manufacturing unit where inmates can receive training in a variety of trades and professions as part of their sentence. However, due to logistical and infrastructural difficulties at Nsawam Medium Security Prison, very few inmates were actually gaining anything from the training programs.

Rehabilitating ex-cons has been a priority, and educational initiatives have played a major role in this. To assist educate convicts at the Nsawam Medium Security Prison, certain Ghanaian universities have established courses in different fields of study.

Prison recreation programs have been shown to be effective in reducing prisoner boredom, tapping into convicts' innate skillsets, and contributing to the overall goal of rehabilitating these criminals. Inmates have said that football is one of the most popular sports played within the facility.

The research showed that convicts' mental health was taken care of via counselling programs set up by NGOs. Inmates were able to find inner peace and participate in restorative justice thanks to a prison-based program that was often mentioned by participants. Since drug misuse is still a major problem at Nsawam Medium Security Prison, the drug addiction counselling section will also provide inmates with access to therapy for their addiction. The Nsawam Medium Security Prison is one of Ghana's 43 prisons to benefit from the Plan Parenthood Association of Ghana's intervention program.

5.2.3 The Role of Prison Ministry in Prisoner's Rehabilitation in Nsawam Medium Security Prison

It was determined that prisoners' access to religious programming was an integral element of the

Prison's efforts to rehabilitate and reform them. Prison Ministries, which is based out of the Nsawam Medium Security Prison, is often the driving force behind these initiatives. By having both a mosque and a chapel openly displayed, the jail administration made it apparent that they take the religious needs of their prisoners seriously. Inmates at Nsawam Prison may study the Quran in addition to the Bible and prepare for careers as pastors. The Islamic university, which also provided other Islamic classes to prisoners besides Quranic study, orchestrated this effort.

All of the aforementioned initiatives at the Nsawam Medium Security Prisons have the backing of various religious organizations engaged in Prison Ministry. Some convicts have mentioned hearing the gospel preached by Christian groups and people who visit the jails on a voluntary basis. Besides ministering to the spiritual needs of the convicts, they also meet their material needs by supplying them with food, clothing, and hygiene items. The convicts participating in these evangelistic programs are expected to change their ways and become productive citizens once they are released. These religious organizations not only facilitate church-related activities in prisons, but also provide counselling to convicts who may be in need of it.

As far as the research has shown, the prison ministry activities in Nsawam leave a lot to be desired when compared to what has been recorded in literature on the ministry's duties in other prisons across the world. Prison ministry activities, which should not be limited to religious matters alone, may significantly benefit inmates' rehabilitation and social reintegration. If the Ghanaian government pays enough attention to the prison ministry on how to engage with them despite limited resources, the prison ministry may be able to help the government accomplish its aim of rehabilitating inmates.

5.2.4 The Impact of the Implementation of the Rehabilitation Programs on the Inmates of Nsawam Medium Security Prison

Evidence of the success of rehabilitation programs was acquired from the comments of several incarcerated individuals. Inmates often cited the peace program as an example of how the program improved their lives. In addition to teaching offenders about the broader effects of crime, the Peace Program has been shown to improve inmates' interpersonal connections and sense of self-worth. Prison officials give drug addiction a lot of attention since it's such a severe problem. For prisoners with drug problems, the prison system has installed a treatment center. Overcrowding in prisons, a lack of funding, and lack of resources have all contributed to the program's failure to locate victims. As a result of their involvement in religious activities while behind bars, a large number of offenders have had their views on religion altered and have developed a new found trust in Jesus Christ, according to the study's findings. Some inmates said they were hopeful about their chances of avoiding returning to crime after gaining valuable skills behind bars. Some correctional facilities even provide higher education to inmates, allowing some to complete their degrees. However, the research showed that rehabilitation program end when an inmate is released from jail, and no aftercare is provided. Those in charge of prisons and convicts paid little attention to inmates' postrelease records or the impact rehabilitation had on their lives. Programs and activities have been influenced by both prison overcrowding and practical difficulties.

5.2.5 Challenges of Prisoners' Rehabilitation in the Nsawam Medium Security Prison

The research found that the Prison Ministry, Nsawam Medium Security Prison, and the inmates themselves all face a variety of difficulties that undermine their ability to fulfil their roles as correctional and rehabilitative institutions. Prison Ministry, Nsawam Prisons as an institution, and the inmates committed to custody face a number of obstacles, including the stigmatization of intimates by the public, the recidivism of some intimates, overcrowding in some prison cells, a

lack of funds to carry out their activities effectively, a lack of personnel and logistics, and a lack of coordinated activities of the prison ministry.

5.3 Conclusion

Recidivism factors, prison ministry's involvement in inmates' rehabilitation, barriers to rehabilitation, and possible solutions in Nsawam prisons were all considered. Though the Prison Ministry's efforts inside Nsawam Medium Security Prison have been shown to have a positive impact on the lives of certain prisoners, these efforts do not extend to the outside world or to the provision of aftercare services for formerly incarcerated individuals. This disorganisation affects all aspects of the Nsawam prison's religious programming, from worship to aftercare programmes. By keeping ex-offenders under close observation and offering them support during their transition back into society, aftercare programmes have the potential to significantly decrease recidivism. Due to a lack of funding and a definite policy from the criminal justice system in Ghana on Prison Ministry and inmates' rehabilitation, the churches delivering Prisons Ministry programmes to the Nsawam Prison may be unable to give these services to ex-convicts.

5.4 Recommendation

Logistical difficulties are a fundamental barrier to successful offender rehabilitation in Nsawam prisons. It's not unreasonable to suggest that Ghana's correctional facilities be upgraded and modernised so that they may function as true rehabilitation and reform hubs. For all inmates to be able to acquire marketable skills before their release, a new training workshop must be set up, and existing ones must be updated with modern equipment.

To ensure inmates are properly rehabilitated and readjusted to society, correctional institutions should also have a Counselling unit, Diagnostic unit, Paralegal unit, and Clinical Psychologist office.

Congestion and a lack of resources have transformed jails into retribution factories rather than places of rehabilitation; addressing recidivism requires the creation of such logistical and training hubs.

Guidelines for how the prison ministry may be incorporated into the rehabilitation process for convicts should be set and adhered to for it to have any real impact. The study may serve as a guide for anyone interested in prison ministry or rehabilitating incarcerated individuals. The government must work with prison ministry and other non-governmental groups to fulfil its objective of providing rehabilitation to criminal offenders due to its limited resources and the increasing trend of nations effectively engaging churches and non-governmental organisations in prison ministry.

Due to the fact that the ministry operates solely on contributions from religious groups, it is just as susceptible to the financial difficulties of the parent institution as any other department. It has been difficult for the prison ministry to get financial support. With the little amount of donations it gets from good-hearted people, the Ministry cannot meet the myriad needs of the inmates. Since they lack the resources to provide aftercare services for formerly incarcerated individuals, their work is limited to preaching the gospel and providing for the basic necessities of inmates. In order to raise more money and resources, more churches should include prison ministry into their long- and short-term programmes. The government, together with charities and NGOs, can do more to help formerly incarcerated people rebuild their lives and integrate back into society. Money has to be allocated to support projects and programs that help rehabilitate formerly incarcerated individuals.

Our judicial system should not be able to override the will of the legislature, which must repeal the ban on formerly incarcerated people holding any position in the public sector. The prison ministry should launch this initiative and inform the public about the harms of prejudice and discrimination

towards formerly incarcerated people. In certain cases, the prison ministry may partner with businesses in order to help formerly incarcerated individuals find gainful employment after their release. Prison terms should be reserved only for those who pose a significant danger to the public. The justice system should be encouraged to find less severe penalties than imprisonment. Prison overcrowding is a serious problem that may be helped by encouraging and facilitating community service.



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APPENDICES

Appendix A: QUESTIONNAIRE FOR INMATES

You are encouraged to share your views on the above topic by answering the following questions. Any information provided is strictly used for academic purpose and would be kept confidential.

A. PERSONAL INFORMATION

Tick (✓) where appropriate.

1. Age:

20-30years () 31-40years () 41years and above ()

2. Gender:

Male () Female ()

3. Educational level:

No education () JHS or MSLC () Secondary/Vocational/Commercial () Tertiary

Polytechnic/University/ Masters ()

4. Occupation before prison:

Trader () public servant () unemployed () self-employed () employed ()

5. Marital status:

Single () married () divorce ()

6. Religious denomination of offenders Christianity () Islam () none () if others

specify.....

7. What crime brought you to prison?

Theft () rape () corruption () drug abuse () if others specify.....

8. How long have you been in Prison?

Up to 1year () 1 – 2 years () 2 years and above ()

9. How many times have you been in prison?

Once () several times ()

10. Was it the same crimes or different crimes that you committed to be arrested or rearrested?

Same crimes () different other crimes () same repeated crimes and different other crimes ()

11. Why do you commit the crime, same repeated crimes and the other crimes to be arrested or rearrested?

.....

.....

...

.....

12. Have you been introduced to programs to change you so that you will not commit the crime that brought you here or other crimes?

Yes () no ()

13. What are some of the programs?

.....

.....

.....

14. Have those programs been helpful in changing you?

Helpful () somehow helpful () not helpful ()

15. What are the reasons for the programs helpful or not helpful in changing you of behavior in prison and not committing further crimes in going back to the society?

.....

.....

...

.....

16. Are you aware of the activities of prison ministry in the prisons?

Yes () no ()

17. What are some of the things they do here in the prison?

.....

.....

...

.....

18. What are some of the things prison ministries do in helping you to change and not to commit further crimes?

.....

.....

.....

19. Are you aware of the activities of Pentecost prison ministry in the prison?

Yes () no ()

20. What are some of their activities in the prison?

.....

.....

.....

21. How would you assess the activities of Pentecost prison ministry in helping you change and not to commit further crimes?

Effective () somehow effective () not effective ()

What are the reasons for them being effective or not effective in changing you of your behavior and helping you not to commit further crimes?

.....

.....

...

.....

22. What do you think should be done to improve Pentecost prison ministry and their programs in changing you of your behavior and not to commit further crimes?

.....

.....

Appendix B: INTERVIEW GUIDE FOR PRISON OFFICERS

1. What is rehabilitation and social reintegration?
2. What are some of the programs for rehabilitation and social reintegration of offenders in your prison?
3. What are the challenges of rehabilitating and reintegrating offenders in your prison?
4. How do the prisons ministry activities contribute to the rehabilitation and social reintegration of Prisoners?
5. What major challenge do you see in the activities of these Prisons Ministries in rehabilitation and social reintegration of offenders?

6. How in your view, can prison ministries improve upon their activities in rehabilitation and social reintegration of offender?

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Appendix C: INTERVIEW GUIDE FOR PRISON MINISTERS

1. What is prison ministry?
2. What is the Pentecost prison ministry?
3. What are some of the activities and programs of the Pentecost prison ministry in changing offenders and helping them not to commit further crimes?
4. What are some of the challenges faced by the Pentecost prison ministries in Ghana in changing offenders and helping them not to commit further crimes?
5. Suggest ways by which the challenges can be addressed

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Appendix D: List of Interviewees

No.	Name	Position	Date
1	James Tetteh	Chaplain general of Ghana prison service and national coordinator of the church of Pentecost prison ministry	July, 2021
2	Frank Awuah Fordjour	Pastor of church of Pentecost, Ablekumah, Agape, Accra	July, 2021
3	Emmanuel Osei-Akosah	Pastor of Pentecost International Worship Centre, Nsawam	July 2021

4	Joseph Okyere	Pastor of assemblies of God, Medie Accra	July 2021
5	Emmanuel Gorh	Pastor of Church of Pentecost, Obonsu, near New Edubiase	August, 2021

