

**UNIVERSITY OF GHANA**  
**COLLEGE OF HUMANITIES**

**THE PROBLEM OF DIVORCE AND THE ROLE OF PASTORAL  
CARE AND COUNSELLING IN THE GHANA ARMED FORCES**

**BY**

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**THIS THESIS IS SUBMITTED TO THE UNIVERSITY OF GHANA,  
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**DECLARATION**

I declare that this thesis is the result of research undertaken by Nartey Narh Emmanuel under the supervision of Dr. Lawrence Boakye and Dr. Godson Ahorator towards the award of Master of Philosophy, Religions at the Department for the Study of Religions, University of Ghana - Legon.

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## ABSTRACT

Marriage is God's ordinance for humankind from the beginning of creation. It is intended to be a life-long relationship, but it is being thwarted by the problem of divorce in both the faith and secular societies. Unfortunately soldiers who are known to be disciplined personnel are also affected with the phenomenon of divorce in contemporary times. This study was conducted to explore the fundamental issues of divorce in the Ghana Armed Forces and how pastoral care and counselling can be intensified to help strengthen marriage and family life.

A qualitative method was used to elicit information on fundamental issues of divorce among the soldiers. One main research question and four other sub questions were posed to guide the study. Interviews and focused group discussions were used to gather data from divorcees who are soldiers, divorcees who are spouses of soldiers, colleagues of divorced soldiers and Chaplains in the Ghana Armed Forces. Findings from the research indicated that there are four major and five minor causes of divorce in the Ghana Armed Forces, details have been provided at page 107.

Findings from the research also indicate that pastoral care and premarital counselling are not effective in the Ghana Armed Forces because of the nature of soldiers' duties, and post-marital counselling is completely not being conducted although there is a policy that there must be post-marital counselling for married soldiers and their spouses. It is recommended that pastoral care and counselling and other effective approaches should be intensified by the Chaplains and Imams to help curb the phenomenon of divorce in the Ghana Armed Forces if not completely eradicated.

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## **DEDICATION**

This research work is dedicated to my dear wife Mrs. Joana Fotwe Nartey, who has been of help to me through encouragements and advice which brought the study to a reality. Also to my children who endured my absence from home, Joshua, Florence, Henry, Theophilus and Ophelia, during these two years of continuous studies.

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## CHAPTER ONE

### INTRODUCTION

#### 1.1 Background to the Study

Marriage is God's Ordinance for humankind from the beginning of creation. It is a union properly entered into with full consent by a man and a woman competent to marry one another and their union publicly recognized in the society in which they live.<sup>1</sup> God says that what He has joined together, no humankind should put asunder or separate.<sup>2</sup> This means that God hates divorce as the Bible says.<sup>3</sup> Marriage is a recognized institution globally. It is accepted in all human societies, religions, cultures, professions and vocations. Marriage has recognized process of contraction and dissolution. The marriage union is very important and cherished for its role in procreation, companionship, recreation (sexual union) and family life. These bring about respect and peaceful co-existence in society. Within the Ghana Armed Forces, marriage is believed to ensure discipline, peace of mind and concentration among the troops (soldiers). Divorce which is dissolution of marriage or termination of a marital union is escalating in our Ghanaian society both in the faith and the secular communities. Recognized fact is that, breakdown in marriage or divorce leaves in its wake challenges, especially to the couple and their immediate family.

The military is no exception to the problem of divorce. The researcher is motivated to undertake such a research because in recent times, concerns have been raised or expressed about the rate of divorce among married couples in all the Garrisons of the Ghana Armed Forces.

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<sup>1</sup>All African Conference of Churches, Report of the All African Seminar on Christian Home and Family Life (Geneva: AACC, 1963), 13.

<sup>2</sup>Holy Bible: English Standard Version (Beijing: Crossway Press, 2001), 982.

<sup>3</sup>Holy Bible: (New International Version) *Malachi 2:16*, 956.

The military works with peace of mind and concentration. When the phenomenon of divorce is not curbed among the soldiers, it will go a long way to affect morale and efficiency as far as military duties are concerned. As a matter of fact, the Directorate of Religious Affairs of the Ghana Armed Forces through their Chaplains and Imams is involve in pastoral care and counselling of married couples especially those in his or her denomination. The researcher out of observation and experience as a soldier and Reverend Minister has noted that pastoral care and counselling can impact the attempt to minimize the rate of divorce among married couples in the Ghana Armed Forces. Another option is to do an academic investigation into the phenomenon of divorce and how pastoral care and counselling can help reduce the rate of divorce among the troops.

It appears to the researcher that records or data on divorce in Ghana is not accurate. That is because some divorces do not take place at the Law Courts. So there is no documentation on such divorces. Data from the statistical Department of the Judicial Service of Ghana indicates that there are Twenty Six (26) Judicial Service Zones in Ghana. Out of this number, only eight (8) Zones keep records on divorces granted.<sup>4</sup> Information gathered from the Accra Metropolitan Assembly, the Registrar's General Department, District and the Metropolitan Assemblies also indicate that Registrars of marriages only keep records of marriages registered and celebrated, but not those that end in dissolution (divorce).<sup>5</sup> The Registrar of marriages at the Accra Metropolitan Assembly has records of divorces under the Customary Law Marriage. The number of divorce cases under the customary Law Marriage from the year 2015 to 2017 which ended up in dissolution is as follows:

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<sup>4</sup>Statistical Report, Judicial Service of Ghana, Accra, 2017.

<sup>5</sup>An Interview with the Registrar of Marriages, Accra Metropolitan Assembly, January 10, 2018.

<b>Year</b>	<b>Marriages contracted</b>	<b>Number of divorces</b>
2015	851	272
2016	680	243
2017	745	222

In the Ghana Armed Forces, marriage by soldiers are published in a soldier's personal document called Defense Form A400. This document is mandatory for all soldiers to provide information about their spouses, children, next of Kin, and personal belongings. In case of divorce, a soldier is expected to publish the divorced spouse in the Defense Form A400, and document the new spouse. Unfortunately information gathered by the researcher indicates that soldiers who have divorced their spouses do not publish them in the Defense Form A400 although there are divorce cases within the Garrisons.<sup>6</sup>

There are various views raised by both philosophers and theologians on grounds for divorce. Some argue that divorce must not take place while others also argue that there are some grounds that divorces can take place. No matter how these arguments go in favor of or are grounds for divorce, dissolution of marriage leaves in its wake challenges of broken home, broken-heart, loneliness, depression, mental disorders and coping with new relationships.

Much research work has been conducted into the subject of divorce but it is centered generally on causes and effects of divorce with less work done on how pastoral care and counselling can enhance minimizing divorce rate in our society. This research work therefore explored the fundamental issues of divorce among the personnel of the Ghana Armed Forces and how pastoral care and counselling can help minimize the rate of divorce among them. The findings and recommendations will help the Military High

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<sup>6</sup>Interview with Records Clerks at the Unit Record Offices at the Fifth Garrison, October 10, 2017.

Command to find ways and means of curbing the phenomenon of divorce. Also the Directorate of Religious Affairs of the Ghana Armed Forces through their chaplains and Imams will intensify pastoral care and counselling and other effective approaches to help strengthen marriages and family life.

## **1. 2 Statement of the Problem**

The rate at which divorce is on ascendency among personnel of the Ghana Armed Forces has raised concerns among the rank and file of the personnel. The Ghana Armed Forces as an institution has religious denominations headed by Chaplains and Imams. Once a week during working hours mostly on Wednesdays, ‘padre hours’ (time with the Chaplain or Imam) are held to discuss social issues such as stress management, alcoholism and their effects, causes of divorce and their effect, teenage pregnancy, financial obligations for the family, drug abuse, family planning, sex education, parental responsibilities in child education, HIV/AIDS and other sexually transmitted diseases, Yet divorce rate seems to be on ascendency. The researcher investigated into the role of pastoral care and counselling in the Ghana Armed Forces: using the Fifth Garrison as a case study with regards to the phenomenon of divorce. The persistence of the phenomenon of divorce among the troops affects morale and efficiency as far as military duties are concerned.

The United Nations Security Council Report indicates that the Ghana Armed Forces is a well-disciplined institution and this is known worldwide.<sup>7</sup> It is expected that discipline in the Ghana Armed Forces which is designed to improve behavior, orderliness and adherence to moral principles must reflect in their marriage lives. There is therefore the need to research into the issues regarding divorce among the personnel of the Ghana

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<sup>7</sup> <https://peacekeeping.un.org>:United Nations Report on International Peacekeepers, 15th March, 2018.

Armed Forces and suggest possible solutions to the problem of divorce among the soldiers.

### **1.3 Objectives of the Study**

The general objective of the study is to explore and evaluate the reasons why Ghanaian soldiers known worldwide as well-disciplined are also confronted with the problem of divorce. The following specifically are what the study sought to explore:

- i. To identify the causes of divorce among soldiers of the Ghana Armed Forces
- ii. To investigate the effects of divorce on affected soldiers of the Ghana Armed Forces
- iii. To analyze the role of pastoral care and counselling on marriages among soldiers in the Ghana Armed Forces
- iv. To suggest possible solutions to the problem of divorce for soldiers in the Ghana Armed Forces

### **1.4 Research Questions**

The main research question is,

“What role does pastoral care and counselling play in issues regarding marital conflicts and divorce in the Garrisons of the Ghana Armed Forces?”

The sub questions carved out of this main question are

- (i) What are the causes of divorce among the soldiers in the Ghana Armed Forces?
- (ii) What are the effects of divorce on divorced soldiers in the Ghana Armed Forces?
- (iii) How can pastoral care and counselling help address the phenomenon of divorce among soldiers in the Ghana Armed Forces?
- (iv) What are the possible solutions to the causes of divorce in the Ghana Armed Forces?

### 1.5 Scope of the Study

The research focused on Christian soldiers in the Fifth Garrison of the Ghana Armed Forces. The study is also limited to the Non-Commissioned Officers of the Ghana Armed Forces. This is because they are the majority and the divorce cases are mostly recorded among them. Below is the table of statistics of the difference in numbers of the Commissioned Officers and Non-Commissioned Officers.

#### Numerical Strength of the Ghana Armed Forces

Non-Commissioned Officers	14,661
Commissioned Officers	2000
<b>Total</b>	16,661

Also the research work focused on views of Chaplains, and some high-ranking personnel of the Ghana Armed Forces who have insights on the phenomenon of divorce among the soldiers. Data collected was within a Ten-year period (2007-2017) from both the Units of the Ghana Armed Forces, Judicial Service and the District Assemblies. There are Twenty-Three (23) Units in the Fifth Garrison of the Ghana Armed Forces. The names of the Units have been attached as appendix A on page 128. The study serves as a foundation that can be replicated to cover the entire Garrisons of the Ghana Armed Forces.

### 1.6 Methodology / Data Collection

Qualitative method was employed in the research work to explore the problem of divorce and the role of pastoral care and counselling among the personnel of the Ghana Armed Forces. John Creswell defines Qualitative research as an approach for exploring and understanding the meaning in which individuals or groups ascribe to a social or

human phenomenon.<sup>8</sup> The researcher went to the participants who are divorced soldiers, colleagues of divorced soldiers, some high ranking officers and Christian Chaplains in the Fifth Garrison to solicit information. The work is also phenomenological because the researcher presented the findings and conclusions on the views or perspectives of the participants whom I interviewed and observed. This approach helped the researcher to come out with an in-depth understanding of issues regarding divorce and the role of pastoral care and counselling. The research discovered the subjective meaning that soldiers generate and attach to their action. In this study, a field work was carried out to gather primary data through the use of interviews and focus group discussions. All the data collected was arranged according to the various themes and thereby analyzed.

### **1.6.1 Primary Sources**

#### **Interviews**

The researcher designed an interview guide which was used. The interviews allowed soldiers especially divorcees to come out with their views on divorce and the role of pastoral care and counselling as far as their marriages are concerned. A different interview guide was used for Chaplains at the Directorate of Religious Affairs of the Ghana Armed Forces. Documents from some recognized institutions such as the Accra Metropolitan Assembly, Judicial Service of Ghana, Christian denominations of the Ghana Armed Forces, and the Registrar General Department were used for the study. Other relevant statistics and published materials from the Armed Forces Records Office were used. Since the research work was conducted among personnel of the Armed Forces, interviews were conducted in English language. All interviews lasted approximately 45 to 60 minutes. In all, data collection process lasted for two months.

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<sup>8</sup>John Creswell, *Research Design* (London: Sage Publications, 2014), 4.

### **1.6.2 Focus Group Discussion**

Three focused group discussions were conducted. One was done for soldiers who are divorcees, one for chaplains at the various religious denominations and another for some high-ranking personnel who have insights on the phenomenon of divorce. This strategy gave participants the opportunity to come out with their views on divorce and the role of pastoral care and counselling. The researcher applied research ethics to ensure mutual respect and confidentiality throughout the interactions. The focus group discussion approach was used by the researcher because problems of divorce is a social phenomenon and an ethical issue that all and sundry have some insights. Therefore it served as a platform where participants expressed their views on the topic under discussion.

### **1.6.3 Secondary Sources**

The secondary sources for data collection included relevant literature on divorce and pastoral care and counselling from the areas of Christian Ethics, Pastoral Psychology and Christian Counselling, as well as books, journals and articles relating to the problem of divorce and pastoral care and counselling were used for the research work.

### **1.6.4 Population Sampled for the Study**

The population sampled for the study was Christian soldiers who are divorcees, divorced spouses of soldiers, colleagues of divorced soldiers, some high ranking officers who have insights on marriage and divorce, and Christian Chaplains at the Fifth Garrison of the Ghana Armed Forces. The choice for the selection was due to the assumption that soldiers who are divorcees have some experiences that will help in the topic under discussion, and can therefore respond affirmatively to issues the researcher sought to investigate. The Chaplains are also capable of giving the researcher some vital information since most of the divorcees are in their denominations and the role they play in the pastoral care and counselling in the Garrisons. Colleagues of divorced soldiers and some

high ranking personnel were sampled with the assumption that they have some insights on the divorce phenomenon among the soldiers in the barracks.

Almost all the Christian denominations do not have statistics on soldiers who are divorced. This perhaps was due to the fact that soldiers are expected to provide information on divorce cases in their personal document called *Defense form A 400*. It is not clear why the soldiers do not do this documentation. But a source disclosed to the researcher at the Fifth Battalion at Burma Camp suggests that, shame, stigmatization, and fear of the superior officers could be the contributing factors.<sup>9</sup>

However, findings from the research indicate that at least five divorce cases have taken place in each Unit at the Fifth Garrison of the Ghana Armed Forces in the Christian Community within a period of one year. There are Twenty-three (23) Units in the Fifth Garrison, so it is estimated that 115 divorced in a year in the Fifth Garrison alone. The Christian population in the Fifth Garrison as at date is four hundred and eighty-eight (488). These statistics represents at least twenty-three and half per cent (23.5%) divorce rate per annum. It was difficult for the researcher to get the full statistics of divorce rate for the years under review (Ten-year period) because of non-availability of data at the Records Department of the Ghana Armed Forces. Findings also indicate that in the Ghana Armed Forces, soldiers are being retired after twenty-five years of mandatory service. So it was difficult for the researcher to get data on divorced soldiers in the years under review. There are Seven Garrisons in the Ghana Armed Forces, so if the divorce rate is the same in all Garrisons, what it means is that there will be 805 cases of divorce in a year. So it means the divorce rate is really on ascendency in the Ghana Armed Forces. The researcher out of experience used a snowball technique to identify the rest of the soldiers

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<sup>9</sup>An Interview with a Soldier at the Unit Records Office at the Fifth Battalion at Burma Camp, November 20, 2017.

who are divorcees but their spouses are not living in the barracks to provide information to help in the study.

#### **1.6.5 Data Analysis Procedure**

Thematic analysis was used applying the researcher's interview guide. The process includes sorting and arranging the data collected into themes. By so doing, the researcher identified and analyzed repeating patterns that appeared in the data. The researcher ensured that the themes are related to the objectives of the study which eventually answered the research questions.

#### **1.7 Ethical Issues Regarding the Research Work**

Research of this nature among well-disciplined personnel known worldwide, raises ethical issues in the form of encroachment of privacy, safety and confidentiality on the part of the Soldiers Chaplains, Imams and Divorcees interviewed. Therefore an established contract was entered into by the researcher who happens to be a Soldier and the respondents if there was a need not to divulge private information and safeguard the identity of both respondents and their sources. This was done by sometimes employing pseudo names if there was a need to disclose some vital information for the research work. In the Ghana Armed Forces, whatever one intends to do permission must be sought before carrying out the intention. So the researcher sought permission from soldier divorcees, chaplains, Imams and other resource persons before they were interviewed. There were some ethical issues foreseen so consent of the participants was sought before access was gained to interact with them. The free-will of the respondents to provide information helped the researcher to obtain vital information to help the research work. These ethical concerns accounted for the absence of names or disclosure of the identities of participants.

## 1.8 Conceptual Framework

The study was guided by love and discipline as a conceptual framework. Love according to Holman's Illustrated Bible Dictionary is defined as "unselfish, loyal and benevolent intention and commitment toward another".<sup>10</sup> Love in marriage according to Holman means the marital union is full of patience, humility, joy, truth, peace, affirmation and hope. Conversely if the marital union is full of abuse, torture and neglects, then there is no love. Discipline on the other hand, according to the Collins Encyclopedia is defined as the system of rules for behavior.<sup>11</sup> Discipline in the Ghana Armed Forces is designed to improve behavior, orderliness, and adherence to moral principles. The research work is conducted among the Christian Community in the Ghana Armed Forces. They understand that marriage is God's ordinance for humankind from the beginning of creation which is intended for life-long relationship. Therefore, it is expected that discipline reflects in their marriage lives. In Ephesians 5:22-25, the Apostle Paul admonished husbands to love their wives and likewise wives are to submit to their husbands. This is love and discipline in marriage and it is expected of Christian soldiers to adhere to this spiritual discipline. It is upon this framework that the research work is guided to bring out the fundamental issues of divorce in the Ghana Armed Forces and how pastoral care and counselling can help address the phenomenon of divorce among the soldiers.

## 1.9 Literature Review

There are various views and arguments for and against divorce within Christendom and the secular society. Theologians and philosophers have come out with both biblical and ethical teachings and arguments with regards to marriage and divorce. Most of the viewpoints seem to fall under the following categories: first, the view that

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<sup>10</sup>Charles W. Draper, Chad Brand & Archie England, (eds), *Holman Illustrated Bible Dictionary* (Nashville: Holman Bible Publishers), 1054.

<sup>11</sup>Draper et al (eds), *Holman Illustrated Bible Dictionary*, 1054.

marriage is for life (for better and for worse) and divorce is never permitted on biblical grounds. Second view is that there are biblical grounds for divorce, including desertion and adultery, wherein one person has been left by a spouse who has no desire to reconcile. The third view is that some circumstances arise in marriages that defy solution. Divorce then becomes necessary for the sake of the mental, emotional or physical health of the spouses or their children.<sup>12</sup>

The researcher has done a thematic review on the subject under discussion: the problem of divorce and the role of pastoral care and counselling. The review also included the nature of Christian marriage because the subject of divorce can best be understood if marriage is looked at from Christian perspective.

### **1.9.1 The Nature of Christian Marriage**

Christian authorities and bodies view marriage as instituted and ordained by God for the life-long relationship generally between one man as a husband and one woman as wife.<sup>13</sup> Marriage is important for Christians because it is a gift from God. It is part of God's plan for creation that men and women should live together. It provides a relationship through which husband and wife support each other; this relationship is built on love and faithfulness. A biblical definition of marriage according to John Stott is "An exclusive heterosexual covenant between one man and one woman ordained and sealed by God, preceded by a public leaving of parents, consummated in sexual union, using a permanent mutually supportive partnership and normally crowned by the gift of children."<sup>14</sup>

Marriage in Christianity is regarded as a divine institution. Christians believe that God after creating man came to a realization that all the creatures had partners in exception of Adam. God in His wisdom caused Adam to fall asleep and took a rib from

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<sup>12</sup>The Collins Encyclopedia, page 449.

<sup>13</sup>John Stott, *New Issues Facing Christians Today* (London: Marshall' Pickering, 1999), 323.

<sup>14</sup> Stott, *New Issues Facing Christians Today*, 323.

him and created woman who later was named Eve by Adam, saying “this is the bone of my bones and flesh of my flesh; she shall be called woman for she was taken out of man.”<sup>15</sup> The Bible says a man shall leave his mother and father and unite with the woman and the two shall become one flesh (Gen 2; 24). From this we can deduce that a marriage exists in God’s sight when a man leaves his parents with a view not merely to living apart from them, but to “cleaving” to his wife and becomes one flesh with her. From the Christian point of view, marriage is a union which is strictly monogamous and permanent. The marriage union discourages divorce and Christians believe that fidelity and life-long faithfulness will be achieved in monogamous marriage. During the contraction of marriage, Christians take a vow of fidelity as a sign of their intention to form a permanent relationship. This is because Christians believe marriage entails a covenant before God to be faithful to each other because it is a monogamous relationship.

From the above discussions on the nature of Christian marriage, one underlying issue which comes into play is permanence. In the African context, as in Christianity, divorce is expected to be avoided as much as possible. This is because it is believed that divorce has negative effects not only on the spouses but also on the children, extended family and the society as a whole. The Ghana Armed Forces is no exception to this fact and it is therefore expected that the soldiers must also hold on to this tradition of permanence in marriage from the African context. It is therefore clear that Christianity places high value on marriage because it is God’s ordinance for humankind. The union is hence often referred to as “Holy Matrimony.” The above discussion is the basis on which the researcher analyzes the phenomenon of divorce and how pastoral care and counselling can help reduce the rate of divorce among the troops in the Ghana Armed Forces.

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<sup>15</sup>Holy Bible: *New International Version* (Colorado Springs: Biblical Inc. 1984), 4-5.

### 1.9.2 Marriage and Divorce from African and Ghanaian Perspective

In view of the fact that the research work is centered on troops of the Ghana Armed Forces, it is imperative to examine some literature on marriage and divorce from the African and Ghanaian perspective. According to Kwame Owusu-Ansah and Beatrice Owusu-Ansah the rate of divorce is extremely soaring in this world and it has shaken the foundation of marriage and society. They further assert that this predicament needs serious attention.<sup>16</sup> A.Y. Obeng also states that crises in marriage have ruined so many marriages in the Ghanaian society. This is because most married couples are not able to solve their marital crisis effectively and its effect has caused so many married couples to either separate or divorce, resulting in broken homes, whilst some of them even suffer mental disorders.<sup>17</sup>

Nii Amoo Darku and Margaret Amoo Darku argue that the Biblical basis for marriage is by investigating the whole characteristics of African marriage from the point of view of Scriptures. The aspect of the African world-view concerning marriage was utilized by these two writers. Based on the African context, they deliberate on issues such as: finding a right spouse, performance of tolerable marital rites, compatibility or adjusting to fit into one's world-view, becoming one flesh, conflict or crisis management, divorce, sex in marriage and finally reliable family life.<sup>18</sup> Furthermore, they argue that the African perception of marriage does not contradict the biblical pattern. Conversely, the way and manner African men regard their wives not as co-equals is discouraging. They stress that there is a need for Christians in Africa to capitulate their knowledge to the pronouncement of Scripture and make an effort to live up to the biblical standard rather than losing faith.<sup>19</sup>

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<sup>16</sup>Kwame Owusu-Ansah and Beatrice Owusu-Ansah, *Successful Marriage* (Kumasi: Great-line Publications, 2008), 194.

<sup>17</sup>Obeng A. Y, *Mysteries of Marriage* (Accra: Grapo Publications Ltd, 2000), 13.

<sup>18</sup>Nii Amoo Darku and Margaret Amoo Darku, *Biblical Marriage in an African Context* (Kumasi: A.D & Associates Ministries, 2008), 1-11.

<sup>19</sup>Amoo Darku and Margaret Amoo Darku, *Biblical Marriage*, 1-11.

They also condemn the prevalence of divorce among Christians in our contemporary times. They highly urge marriage partners to live up to expectation or live amicably in view of the fact that African culture dislikes divorce.<sup>20</sup>

Waje Kunhiyop Samuel also asserts that marriage is the union of a man and a woman that God established at creation. From the ancient days it was a union between a man and a woman through which a variety of people and cultures emerged and populated the world. The different people of the world have now realized that marriage is different in accordance with their own world-views, cultural customs, core values and beliefs.<sup>21</sup> Kunhiyop argues that the difference between the Western and African understanding of marriage have created misunderstanding of marriage and culminated in many ethical issues concerning marriage not adequately addressed in texts.<sup>22</sup> Mbiti, John also summed up the importance of marriage in Africa in the following words:

“For African peoples marriage is the focus of existence. It is a point where all members of a given community meet; the departed, the living and those yet to be born. Marriage is a duty, a requirement from the corporate society, and a rhythm of life in which everyone must participate in it. Otherwise, he who does not participate is a curse to the community, he is a rebel, a law breaker and he is not only abnormal but under human as well”.<sup>23</sup>

Quarshie, Abedu John argues that it is normally asserted that marriage in Africa is prospectively polygamous. He cites the Ghanaian philosopher, William Abraham that African marriage is polygamous in “definition” and he defended it as not immoral.<sup>24</sup> Arthur, Philips also points out that for African men, monogamy is for the majority who

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<sup>20</sup>Amoo Darku and Margaret Amoo Darku, *Biblical Marriage*, 1-11.

<sup>21</sup>Samuel Waje Kunhiyop, *African Christian Ethics* (Nairobi: Word Alive Publishers, 2008), 190.

<sup>22</sup>Kunhiyop, *African Christian Ethics*, 191.

<sup>23</sup>John Mbiti, *African Religions and Philosophy* (London: Heinemann Press, 1980), 130.

<sup>24</sup>John Abedu Quarshie, ‘Caring for Akan Marriages: A Critique of the Approach to the Pastoral Care of Marriages by Selected Christian Organizations in Ghana’ Thesis (University of Birmingham, School of Historical Studies, 2002), 190-191.

are in fact monogamists, a matter of necessity rather than choice.<sup>25</sup> Hillman, Eugene also argues that in Africa, polygamy is socially approved, honored and preferential system and that leading and respected members of the societies are expected to be heads of polygamous households.<sup>26</sup> Hillman further cites Murdock and argues that polygamy is a special area where there is correlation of joint support and corroboration between polygamy and culture, polygamy and tradition, polygamy and public view where polygamists have a higher reputation as compared with monogamists. As a result the esteemed male in the society will usually look for more wives.<sup>27</sup>

Some scholars who know about the African terrain, for example, those whose views have been cited above, have articulated apprehension about the way in which missionaries impose Western tradition, especially, in terms of marriage, on their African converts and have attempted to rectify the matter. Hillman places the issue in the perspective of the connection between Christianity and culture and he asserts that no particular set of cultural patterns and social structures is in itself specifically Christian". Hillman argues that all the arguments whether sociological, biblical or theological that have been brought forth against the practice of polygamy are unacceptable. He suggested for new missionary and pastoral means to deal with the matter.<sup>28</sup> Kunhiyop said Westerners tend to forget that marriage is lived out in society and that; society has impact on the meanings, expectations and aspirations of the marriage union. Kunhiyop laments Westerners individualistic worldview; they rather assume that marriage only involves a man and a woman. Such a view of marriage is far too narrow for Africans.<sup>29</sup> According to Kwame Gyekye, marriage in Africa is one of the greatest values of her people. It is

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<sup>25</sup>Philips Arthur, Ed. *An Introductory Essay: Survey of African Marriage and Family Life* (London: Oxford University Press, 1953), 14.

<sup>26</sup>Eugene Hillman, *Polygamy Reconsidered: African Plural Marriages and the Christian Churches* (Mary knoll: Orbis Books, 1975), 88.

<sup>27</sup>Hillman, *Polygamy Reconsidered*, 88.

<sup>28</sup>Hillman, *Polygamy Reconsidered*, 66-67.

<sup>29</sup>Kunhiyop, *African Christian Ethics*, 191.

recognized as a social institution not only for establishing and maintaining of family but also for creating and sustaining the ties of kinship. There would not be family without the institution of marriage, nuclear or extended, development and enlargement of kinship ties, which are a characteristic feature of the African society. Gyekye further states that in African society, anyone who attains adulthood is likely to marry and give birth.

Marriage is therefore considered as significant in African societies as part of the puberty rites that usher young people into adulthood. These young people are educated in matters of sex, marriage, family life and are thus made aware of the responsibilities of adulthood. Before entering into marriage, the young people know what is expected of them in terms of their roles in a marriage relationship.<sup>30</sup> Women in African societies in general and Ghana in particular, like and hope to be married. An unmarried woman is almost an anomaly. Marriage is a requirement of the Ghanaian society, an obligation every man and woman must accomplish, a drama of life in which every man and woman must participate. Traditionally in many Ghanaian societies, a young man who has lucrative employment of any category and earns an income is expected to marry. An unwillingness to marry will cause the young man's parents or the elderly in the family to be perturbed and even to interfere in his private life, in order to counsel him or encourage him to marry.<sup>31</sup>

Conversely, Rebecca Ganusah writing about the importance of marriage argues that the Scriptures do not demean singleness as if it is unchristian not to marry. This is because Jesus said in Matthew 19:12 that "For some are eunuchs because they were born that way, others were made eunuchs by men and others have renounced marriage because of the kingdom of God, the one who can accept this should accept it." As such the society

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<sup>30</sup>Kwame Gyekye, *African Cultural Values: An Introduction* (Accra: Sankofa Publishing, 2003), 76.

<sup>31</sup>Gyekye, *Africans Cultural Values*, 77.

should not pressurize a person to marry. She argues that even Jesus Himself did not marry. Some did not marry because of various circumstances in life.<sup>32</sup> Those who are not married are not condemned by the Bible or seen as an abomination. They are indeed asked to be content with their situation so long as they dedicate themselves to God. (1 Corinthians 7:8-9) solidify this fact. The unmarried person in the Christian religion is therefore of equal importance to God as the married person. The African traditionalists would want to portray that it is anomaly for one not to marry. It is important to note that the inclination of one to marry cannot be over ruled among the Africans irrespective of their Christian background.

### **1.9.3 Causes of Divorce**

Literature on marriage and divorce by both theologians and philosophers outline various factors that lead to divorce. Alan Douglas stated some of the causes of divorce. These are:

- (i) Lack of pre-marital counselling before marriage
- (ii) Adultery
- (iii) Cruelty
- (iv) Desertion
- (v) Drunkenness
- (vi) Neglect to provide
- (vii) Incompatibility
- (viii) Fraudulent Representation
- (ix) Vagrancy
- (x) Conviction of Crime

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<sup>32</sup>Rebecca Ganusah, 'Informed Choices on Marriage, Childlessness and Reproductive Technologies: An African Christian Theological and Ethical Reflection' in *Ghana Bulletin of Theology*. New Series (Volume 3, 2008), 34-35.

- (xi) Bigamy
- (xii) Misconduct etc.<sup>33</sup>

Kisembo, writing from an African context, asserts that reluctance of would-be couples to marry in Church, wrong choice of partner and childlessness are some of the causes of divorce.<sup>34</sup> John Mbiti, an African writer also stated sixteen (16) causes of divorce as follows:

1. Inadequate preparation for marriage
2. Misconception about marriage
3. Unhappy family life during childhood
4. Failure to honor required marriage gifts
5. Conflict in religious beliefs
6. Mental illness
7. Pride
8. Financial problems
9. Cultural and social disparities
10. Maladjustment in marriage
11. Infidelity
12. Parents and In-Laws
13. Differences in Educational achievements
14. Disappointment about marriage and family life
15. Separation out of need
16. Spousal incompatibility.<sup>35</sup>

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<sup>33</sup>Alan Douglas, *God's Answer to Man's Questions* (Columbia; Kennedy Publishers, 1999), 241.

<sup>34</sup>Benezeri Kisembo et al, *African Christian Marriage* (New York: Macmillan Publishers, 1977), 33.

<sup>35</sup> John Mbiti, *Love and Marriage* (Singapore: New Art Printing, 1977), 210.

Nukunya, writing from Ghanaian perspective, states that adultery on the part of a woman is a serious offence which causes divorce. Similarly, the wife is also entitled to her sexual satisfaction from the husband. Inability or failure on the part of the man also causes divorce.<sup>36</sup> Benezeri, Laurents and Shorter argue that divorce among Christians in Africa and to some extent, the world in general is caused by non-careful or hasty choice of a partner without knowing well his or her background and character.

In time past, parents of would be spouses would have to search well the background of their children from marriage. In our contemporary times, most of the people bring their partners for parents to only accept whatever dowry is being presented. Besides some couples cohabit before negotiations are done. This puts the whole marriage in a rush preventing them to study each other well before marriage which results in martial crisis that are difficult to solve in marriage.<sup>37</sup> Furthermore, Benezeri Laurent and shorter argue that since Christians do not practice polygamy, infertility in marriage means childlessness. Since Africans attach much significance to childbearing, the only way out is divorce so that the fertile partner could remarry to have a child. Other causes of divorce according to them are personal incompatibility violence, infidelity and desertion. In some parts of Africa, Laziness especially on the part of the man could cause the woman to seek for divorce. This results in irresponsible parenting or lack of support with one partner fending for the whole family.<sup>38</sup>

Gary Collins states that although divorce may be seen as a welcome route to freedom or a convenient escape hatched from the difficulties of marriage, it does not

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<sup>36</sup>G.K Nukunya, *Tradition and Change in Ghana: An Introduction to Sociology* 2nd Ed. (Accra: University of Ghana Press, 2003), 15.

<sup>37</sup>Kisembo Benezeri, Magesa Laurents and Shorter Aylward, *African Christian Marriage* (London: Dublin Geoffrey Chapman (1977), 47.

<sup>38</sup>Benezeri. Laurents and Shorter, *African Christian Marriage*, page 46.

deny the fact that for the majority divorce brings pain and significant turmoil.<sup>39</sup> From the above discussions the researcher believes that pastoral care and counselling can help minimize that rate of divorce not only in the secular society but among the troops of the Ghana Armed Forces as well.

#### 1.9.4 Effects of Divorce

Both theologians and philosophers have outlined various effects with regards to divorce. According to Gary Collins there is a ripple social effect of divorce that extends to family members, friends and church members.<sup>40</sup> Josh McDowell observes that parental divorce has some effects on the children and have listed the following effects:

- (i) **Denial** – which he explains to mean a common response to pain especially mental and emotional pain.
- (ii) **Shame /Embarrassment** – Youth who suffer parental divorce typically feel ashamed or embarrassed because they interpret a divorce as an indication that there is something wrong with their family.
- (iii) **Anger** – Is among the most common responses to parental divorce because a person may be angry simply because the divorce disrupts his or her family environment creating disorder where before there was order.
- (iv) **Depression** – It is a prolonged period of sadness often intense which divorced children go through such depression are typically characterized by (a) loss of ability to enjoy peer relationships (b) loss of appetite (c) loss of concentration or interest on studies (d) hopelessness.<sup>41</sup>

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<sup>39</sup>Collins Gary, *Christian counselling: A comprehensive Guide* (Wheaton: Tyndale House Publishing Inc., 2007), 608.

<sup>40</sup>Collins, *Christian Counselling*, 617.

<sup>41</sup>Josh McDowell, *Counselling Youth: A Comprehensive Guide* (Nashville: Thomas Nelson Inc., 1996), 197-203.

John Stott observes that marital breakdown is a tragedy. It brings about the following effects (a) pain (b) Alienation (c) Insecurity (d) Anger.<sup>42</sup> John Mbiti, also states that divorce leaves a scar in the life of the partners, their children, relatives, Church members and the society at large.<sup>43</sup>

According to Gary Collins, even a couple who amicably agrees to divorce has some hurts. This is because fear, anger and disappointment often dominate the divorce persons thinking resulting into loneliness, a sense of rejection, insecurity, low self-esteem and the haunting concern about who is at fault.<sup>44</sup> Divorce although may be allowed sometimes in cases of extremely necessity, but I wish to say that it sometimes weakness the relationship between children and parents. Some children will continue to blame their parents for the woes in their lives because of divorce. Other children will become armed robbers, Indian- hemp and cigarette smokers, drug addicts and other wayward activities in the society.

According to Eugenia Tawiah Adam, educationally, divorce lowers learning capabilities, reduces household income and massively cuts the life-wealth of individuals. Eugenia Adam says that divorce massively contributes to the increases in crime rates, abuse and neglect rates as well as the use of drugs. Divorce sometimes weakness the health of children and sometimes shortens their life span.<sup>45</sup> Divorce may cause psychiatric problem as a result of one being jilted. Suicide may also take place as a result of broken heart emanating from divorce. According to Adams Tawiah Eugenia, not all effect of divorce applies to every child of divorce nor is likely that any one child have suffered all

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<sup>42</sup>Stott, *New Issues Facing Christians Today*, page 320.

<sup>43</sup>John Mbiti, *Love and Marriage in Africa* (London: Longman Press, 1977), 210.

<sup>44</sup>Collins, *Christian Counselling*, 608.

<sup>45</sup>Eugenia Tawiah Adams, 'Perspectives of Divorcees on Divorce and Remarriage in Selected Charismatic Churches in Adenta' MPhil thesis (University of Ghana, Legon 2015), 29.

the effects. Nonetheless, many children who see their parents' divorce are affected by a trauma.<sup>46</sup>

Finally, I wish to say that there is no sure way of predicting how a child will be affected with regards to parental divorce. But whatever the situation may be, divorce is nothing to write home about. It must not be encouraged in our societies because; its effect has not only negative impact on children and parents, but the society as a whole. Pastoral care and counselling must be intensified from both the secular and faith communities to reduce the phenomenon of divorce to the minimum level.

### **1.9.5 Arguments by Proponents in Favor of Divorce**

The long established approach toward divorce especially as it was interpreted in earlier generations by Christian Churches was simple and lucid because marriage is holy and it should be defended. Most scholars who argue in favor of divorce share the view that God hates divorce. Although they agree that divorce is not encouraged in the Bible, but one way or the other, God does permit it. Proponents in favor of divorce say that when ones' mate is guilty of sexual immorality and unwilling to repent and live faithfully with the marriage partner, and secondly when one of the mates is an unbeliever who willfully and permanently deserts the believing partner, divorce may take place.<sup>47</sup> From the biblical point of view, there are only two grounds that allow for divorce. A Christian may divorce a spouse only when his or her partner is repeatedly committing adultery as recorded in Mathew 5:32 and Matthew 19:9. A Christian may divorce a spouse if he or she refuses to live with him or her and departs as recorded in 1 Corinthians 7:15. It is interesting to note that both passages present the believer with an option never with a mandate.

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<sup>46</sup> Adams, 'Perspectives of Divorcees', 29-30.

<sup>47</sup>Collins, *Christian Counselling*, 629.

Geisler Norman, a situationist argues that a legalistic description of ancient laws is not theologically adequate. Unthinkingly, compliance to law may essentially cause disorder to God's will in a particular situation.<sup>48</sup> John Wesley, the father of Methodism also propounded a theory to establish theology that is Scripture, Reason, Tradition and Experience.<sup>49</sup> John Wesley's theory could be used to support situation ethics in the sense that Scripture, Reason, Tradition and Experience could be applied to support the situational philosophers view concerning divorce. Theologians and Philosophers are aware of spousal killings, inhuman treatments that destroy lives such as mental disorder and so forth. Based on the aforementioned realities, some people may apply experience and sever their connections with a spouse who is deliberately abusing his or her partner which can cause the partner's death.

Constant domestic violence is another ground for divorce according to Victor Owusu. Owusu in his research work on Theological Responses to the Problem of Divorce interviewed the daughters of Arch Bishop Duncan Williams, who disclosed to him that their mother was not committed to marriage. The reason is that there was constant domestic violence in the area of the mother insulting their father. So their father should not be blamed.<sup>50</sup> Death threats are also cited by proponents in favor of divorce as an example or grounds at which divorce may take place. A respondent told the researcher that a woman who is married to a man has been complaining to her pastor that her husband is threatening to kill her. This pastor will go with the woman to her matrimonial home, pray and speak in all kinds of tongues. He will then tell the woman that the problem is solved. One day this pastor was told that the woman was thrown down by the husband from the

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<sup>48</sup>Norman Geisler, *Christian Ethics: Contemporary Issues and Options* (Michigan: Baker Publishing House, 2010), 15.

<sup>49</sup>John Wesley, *Wesleyan Quadrilateral* (Oxford: Oxford University Press, 1964), 4.

<sup>50</sup>Victor Owusu, 'Theological and Pastoral Responses to the Problem of Divorce among the Charismatic Churches in Accra: A Case Study of Glorious Word Ministry International, Action Faith Chapel and Fountain Gate Chapel' MTh thesis, (Trinity Theological Seminary 2013), 140-141.

three storey-building which they were occupying, killing her instantly.<sup>51</sup> So from this ground, it is realized that divorce should have been the best option for this woman to save her life from the husband.

After the analysis, the findings of the research is not to promote divorce, but marital couples should know that there is no way righteous people can divorce. They should live up to the expectations of their marital vows in order that God's intents and purposes will be established in their lives as far as marriage covenant is concerned.

### **1.9.6 Arguments by Proponents Against Divorce**

Most literature on divorce indicates that many scholars both theologians and philosophers are against the phenomenon of divorce. David Servant underscores the fact that God said He hates divorce as recorded in Malachi 2:16, "For the Lord, the God of Israel saith that he hateth putting away: for one covereth violence with his garment, saith the Lord of hosts: therefore take heed to your spirit, that ye deal not treacherously" (KJV). Therefore, this passage is the foundational truth which all must agree to that divorce is not permissible under any circumstance.<sup>52</sup> Servant David argues that, we would have to question the moral character of anyone who is in favor of divorce in a general way.<sup>53</sup> Collins Gary in his book *Christian Counselling: A comprehensive Guide* also argues that divorce is not permissible because even when a couple agree to terminate their marriage, it hurts to separate because guilt, anger, resentment, fears and disappointments often dominates the divorced person's thinking and more often than not, there is loneliness, confusion and low self-esteem. Collins argues that no one wins in a divorce. All lose, the couple, the children, the family and the society as a whole.<sup>54</sup>

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<sup>51</sup>An Interview with a Respondent at Adenta, October 10, 2017.

<sup>52</sup>David Servant, *The Disciples Making minister* (Pittsburgh: Ethnos press, 2010), 192.

<sup>53</sup>Kunhiyop, *Christian Ethics*, 252.

<sup>54</sup>C.T Laney, *Divorce and Remarriage* (Minneapolis: Bethany House Publishers, 1981), 76- 91

A critical analysis of literature by scholars against divorce indicates that most writers frown on divorce in Christian marriage. Others also view divorce as sin, while other proponents who are against divorce say that divorce for any other reason creates psychological disorder not only for the couple but for their children as well, so it must not be encouraged. The researcher would want to conclude my saying that sometimes divorce becomes a necessary evil in situations where marital vows are broken but as much as possible couples must endeavor not to divorce because it brings about disorderliness in marriage and family life. Pastoral care and counselling and other effective approaches must be intensified by all stakeholders to help address the phenomenon of divorce in society.

### **1.9.7 Pastoral Care and Counselling for Christian Marriage**

Pastoral care and counselling involves the utilization by persons in ministry of one to one or small group relationships to enable healing empowerment and growth to take place within individuals and their relationships.<sup>55</sup> Clinebell outlines functions of pastoral care and counselling for improving relationship as follows:

- (a) **Healing** – a Pastoral function that aims to overcome some impairment by restoring the person to wholeness and by leading him or her to advance beyond his or her previous condition.
- (b) **Sustaining** – helping a hurting person to endure and to transcend a circumstance in which restoration to his or her former condition or recuperation from the malady, either impossible or so remote as to seem impossible.

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<sup>55</sup>Clinebell Howard, *Basic Types of Pastoral Care and Counselling* (Nashville: Abingdon Press, 1987), 25-26.

- (c) **Guiding** - assisting perplexed person to make confident choices between alternative causes of thought and acting when such choices are viewed as affecting the present and future state of the soul.
- (d) **Reconciling** – seeks to re-establish broken relationship between a person and fellow person. He further explains that historically, reconciling has employed two involves forgiveness and discipline.<sup>56</sup>

According to Clinebell, the above pastoral functions are helpful for couples, family, individual and group. The researcher observed that soldiers per the nature of their duty lack pastoral care and counselling, hence the problem of divorce among the soldiers. Pastoral care and counselling if intensified, will help if not completely eradicated, it will reduce the phenomenon of divorce among the troops to the minimum level.

### **1.9.8 What Makes Counselling Pastoral?**

Pastoral counselling is totally different from counselling in general. This is to say that in pastoral counselling, there is an area of expertise, a body of data and a specific historical identity as counselor which enables the pastor to bring a fresh consciousness and unique contribution to the general field of counselling.<sup>57</sup> According to Wayne Oates, pastoral counselling has certain specifics and they are as follows:

- (a) **God-in-relation to Persons Consciousness in Counselling** – regardless of a counselor's professional identification, social role and body of data in which he has expertise, that person's counselling becomes pastoral when the counselee or the counselor focuses the relationship upon the relations to God to the process of their lives.

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<sup>56</sup>Howard, *Basic Types of Pastoral Care and Counselling*, 39- 40.

<sup>57</sup>Oates E. Wayne, *Pastoral Counselling* (Philadelphia: The Westminster Press, 1974), 11.

- (b) **God as Reality** - The pastoral counselor's conception of what reality differs from that of a non-pastoral counselor. The awareness of God as reality makes counselling pastoral. The conception of reality as mere conformity of the counselor or counselee to the least common denominator of social rectitude, conformity and acceptability or even as the height of human wisdom in relation to the world is often what is meant by other counselors. Wayne Oates quotes Paul Tillich by saying that awareness of God is what is called the 'Ultimate' concern of persons.<sup>58</sup>
- (c) **The Pastoral Counselor as an Ethicist** - Another reality that makes counselling pastoral is when the counselor takes responsibility for dealing directly and frankly with ethical issues. The Pastoral counselor's training therefore, equips him or her with technical data and conceptual frames of reference. Such pastoral counselors use the case method which consists of data collection, establishing a responsible and trust-worthy relationship, and the clarification of the facts at an emotional level of acceptance rather than a purely rational computation of the "facts" to the couple.<sup>59</sup>
- (d) **The Prophetic Context of Pastoral Counselling** - The next factor that makes counselling pastoral is the prophetic context of pastoral counselling. This is because of the unique and distinctly public character of the pastor's relationship. He speaks in public, and is called upon to take public stands on controversial issues. He does not only counsel with persons facing divorce or contemplating remarriage, but he is answerable to a community on his or her position or point of view about divorce and remarriage.<sup>60</sup>

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<sup>58</sup>Wayne, *Pastoral Counselling*, page 13.

<sup>59</sup>Ibid

<sup>60</sup> Ibid

It is upon this background that the researcher believes that pastoral care and counselling if intensified by Chaplains and Imams can help minimize the phenomenon of divorce in the Ghana Armed Forces.

### **1.9.9 The Counselor and Counselling**

There is a popular saying that the case may be the same but the situations may be different. So it is very important to look at the roles of counselor and his or her counselling in order to use the appropriate techniques to address counselee's problem. Gary Collins states that in all counselling situations, helpers must try to answer four (4) questions:

- (1) What is the real problem?
- (2) Should I try to help?
- (3) What could I do to help?
- (4) Would someone else be better qualified to help?

It is important for Christian counselors to have an understanding of problems (how they arise and how they might be resolved). They must also have knowledge of biblical teachings about the problems that people bring to counselors, and must have both experience and familiarity with counselling skills.<sup>61</sup> Gary Collins cited a Christian psychologist Les Parrott who did an in-depth review of numerous research studies and concluded that there are several important qualities for counselor's effectiveness. Collins outlines the following counselor's characteristics for them to be aware of what may be making them effective as well as what may be lacking in their lives and in need of further development.

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<sup>61</sup>Gary, *Christian Counselling*, page 12.

**(1) Psychological Health-** It does not mean that the counselor always will be free of problems. Effective counselors should have a sense of meaning and purpose that gives them inner strength to adjust to circumstances beyond their control.

**(2) A Genuine Interest in People** – it describes less what these effective counselors do and more who they are. Concern for others is part of their nature. It is not some role they take on. It is a personal authenticity that lets people see they are genuine- ‘the real thing.’

**(3) Empathy** -The ability to “feel” with the counselee and to see the world as he or she sees it. Collins cited Robert Carkhuff who did much of the earliest research in counselling characteristics and has written that “ without an empathic understanding of the ‘helpees’ world and his difficulties as he sees them, there is no basis for “helping”.

**(4) Personal Warmth-** It describes counselors who are caring, attentive, accepting and genuinely interested in their counsees without being possessive or controlling.

**(5) Self-Awareness-** This mean that counselors are aware of their true motives, limitations, personal issues and strengths as well as their weaknesses. They are able to put aside their own desires to be liked or admired in favor of doing what is best for the people they are trying to help.

**(6) Awareness of Values** –Is at the core of personal stability. Business leaders, politicians or anyone else who lacks clearly defined values is at risk of being swayed by the latest trends or by persuasive people. Values are the convictions or beliefs that are at the core of our being and that shape our behavior. These counselors are sensitive to values of other people, including the values in their counsees.

**(7) Tolerance of Ambiguity** – Is a psychological term that means an ability to live with uncertainty. The people who come for counselling often are vague about their symptoms

or desires. The good counselor can accept this uncertainty even as he or she tries to bring greater clarity and understanding to the problem.<sup>62</sup>

The researcher believes that since every counselee and every problem are unique, there is no one approach that applies to every case. Hence soldiers who have divers' cases regarding marital problems, a counselor must possess the above characteristics in order to address the phenomenon of divorce confronting the troops in the Ghana Armed Forces.

### **1.10 Significance of the Study**

The study will help the Military High Command to know the fundamental issues regarding divorce among the troops and find ways and means of curbing the phenomenon of divorce in the Ghana Armed Forces. The main function of the Ghana Armed Forces is to protect life and property and offer assistance in time of aggression. If such people are being confronted with the phenomenon of divorce, there is the need to research into the issues regarding divorce so that the phenomenon will be addressed to enhance morale and efficiency. Insights obtained will help the Directorate of Religious Affairs of the Ghana Armed Forces through their Chaplains and Imams to intensify pastoral care and counselling and other effective approaches in strengthening marriage and family life within the barracks. It is my hope that new insights will be gained and adds to knowledge in the existing literature on the phenomenon of divorce.

### **1.11 Organization of the Study**

The thesis is organized in five chapters. Chapter one presents a general introduction to the study. The background to the study, the statement of the problem, objectives of the study, research questions, literature review, methodology and method of data collection, conceptual framework and the scope of the study is discussed. It also

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<sup>62</sup>Gary, *Christian Counselling*, page 17-18.

presents the significance of the study and organization of the study. Chapter two focused on marriage among soldiers in the Ghana Armed Forces. The study specifically looked at the history of the Ghana Armed Forces, definition of marriage and God's plan for marriage, types of marriages in Ghana, marriage within the Garrisons in the Ghana Armed Forces. Chapter three focuses on divorce among married couples of troops in the Ghana Armed Forces using the Fifth Garrison as a case study. Specifically, chapter three discusses definition of divorce, types of divorce, the history of divorce in the Old and New Testaments, legal grounds for dissolution of marriage under Cap 127 of the ordinance marriages, causes of divorce in the Ghana Armed Forces, the effects of divorce in the Ghana Armed Forces. It also presents views by Chaplains on divorce in the Ghana Armed Forces and policy on divorce in the Ghana Armed Forces. Chapter four focuses on pastoral care and counselling in the Ghana Armed Forces. Specifically this chapter discusses findings on premarital counselling, findings on post-marital counselling, findings on pastoral care for married soldiers in the Ghana Armed Forces, Analysis of responses by divorcees and other respondents in the Ghana Armed Forces, and analysis of responses by Chaplains in the Ghana Armed Forces. Chapter five presents the summary, the researcher's recommendations for further studies as well as contributions to the existing knowledge on the phenomenon of divorce, and the conclusion of the study.

## **CHAPTER TWO**

### **MARRIAGE AMONG SOLDIERS IN THE GHANA ARMED FORCES**

#### **2.1 Introduction**

This chapter discusses marriage among soldiers in the Ghana Armed Forces. The research work is carried within the Fifth Garrison of the Ghana Armed Forces using the insights as a case study for the phenomenon of divorce in the Ghana Armed Forces. This chapter begins with the history of the Ghana Armed Forces for readers to know more about Ghanaian soldiers whom the research work investigates.

#### **2.2 The History of the Ghana Armed Forces**

The Ghana Armed Forces (GAF) is a unified Armed Force of Ghana, consisting of the Ghana Army, Ghana Navy and Ghana Air Force. The Ghana Armed Forces are supervised by the Ghanaian Ministry of Defense. The Commander In-Chief of the Ghana Armed Forces is the president of the Republic of Ghana. The supervision of the Ghana Armed Forces is managed by the Minister of Defense and the Chief of the Defense Staff (CDS). The Ghana Armed Forces before independence in 1957 had only the Ghana Army in force. It was then known as Gold Coast Regiment. The Ghana Armed Forces from 1966 was extensively involved in politics mounting several coups. Kwame Nkrumah had become Ghana's first Prime Minister when the country became independent in 1957.

Major General Stephen Otu was appointed the Chief of the Defence Staff in September, 1961. As Kwame Nkrumah's rule wore on, he began to take actions including the creation and expansion of the president's Own Guard Regiment (POGR) which disquieted the leadership of the Ghana Armed forces. As a result, on February 24 1966, a small number of Army military personnel and some senior police officials led by Colonel

Emmanuel Kotoka, Commander of the then Second Army Brigade at Kumasi, Major Akwasi Afrifa, Staff Officer in charge of the then Army Training and Operations, Lieutenant-General Joseph Ankrah and Inspector General of Police J.W.K Harley, successfully launched “Operation Cold Chop,” the 1966 Ghanaian Coup d’état against the Kwame Nkrumah Regime.

The group succeeded and formed the National Liberation Council (NLC) which ruled Ghana from 1966 to 1969 headed by Colonel Emmanuel Kotoka. The Ghana Armed Forces Second Coup took place in 1972, after the reinstated civilian government under Dr K.A Busia cut military privileges and started changing the leadership of the Army combat Units. Lieutenant Colonel Ignatius Kutu Acheampong who was then the temporary commander of the First Brigade around Accra, led the bloodless 1972 Ghanaian Coup d’état that ended the Second Republic in January 1972. Thus the National Redemption Council (NRC) was formed. Colonel Ignatius Kutu Acheampong became the Head of State and the National Redemption Council ruled from 1972 to 1975. On October 9, 1975, the National Redemption Council was replaced by the Supreme Military Council (SMC). Council members were Colonel Acheampong as the Chairman who was promoted from Colonel to General. Lieutenant General Fred Akuffo as the Chief of the Defense Staff, Heading the Army, Navy, Air Force and the then Border Guards Unit.

In July, 1978, in a sudden move, the other Supreme Military Council Officers forced General Ignatius Kutu Acheampong to resign, replacing him with Lieutenant General Fred Akuffo. The Supreme Military Council apparently acted in response to continuing pressure to find a solution to the country’s economic dilemma; inflation was estimated to be as high as three hundred per cent (300%) that year. The Supreme Military Council was also motivated by General Acheampong’s failure to dampen rising political pressure for changes. Lieutenant General Akuffo the new Supreme Military Council

Chairman promised publicly to hand over political power to a new government to be elected by July 1, 1979. A decree lifting the ban on party politics went into effect on January 1, 1979, as planned. However in June, 1979 just before the scheduled resumption of civilian rule, a group of young Armed Forces officers led by Flight Lieutenant Jerry John Rawlings, mounted the 1979 Ghanaian coup d'état. They put in place the Armed Forces Revolutionary Council (AFRC) which governed until September 1979, when the country returned to a civilian rule which gave birth to the third republic under the leadership of Dr. Hilla Limann.

However, in 1981, Flight Lieutenant Jerry John Rawlings deposed the new civilian government again in the 1981 Ghanaian coup d'état. This time, Jerry John Rawlings established the Provisional National Defense Council (PNDC). The PNDC remained in government until January 7, 1993. In the last years of the PNDC, Jerry John Rawlings assumed civilian status; he was elected as a civilian president in 1993 and continued as president until 2001. Currently the Ghana Armed Forces has His Excellency Nana Addo Dankwa Akufo-Addo, the President of the republic of Ghana as the Commander In-Chief of the Ghana Armed Forces. Mr. Dominic Nitiwul (Member of Parliament for the Bimbilla constituency) as the Defence Minister, Lieutenant-General Obed Boamah Akwa as the Chief of the Defence Staff (CDS), Major General William Azure Ayamdo as the Chief of Army Staff (COAS), Rear Admiral Peter Kofi Faidoo as the Chief of the Naval Staff (CNS) and Air Vice Marshall Maxwell Mantserbi-Tei Nagai as the Chief of Air Staff (CAS). Presently, the total numerical strength of the entire Ghana Armed Forces (Army, Navy, and Air Force) stands at sixteen thousand six hundred and sixty one (16,661) Officers and Men.<sup>63</sup>.

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<sup>63</sup> [Http// www// gafonline.mil.gh](http://www.gafonline.mil.gh), Feb 19, 2018.

### 2. 2.1 The Ghana Army

The Ghana Army is the Arm of Service responsible for land operations in the Ghana Armed Forces. The Ghana Army is structured as follows: Brigades, Regiments, Garrisons and Battalions.

1. **Battalion** – A large body of troops ready for battle especially an Infantry Unit forming part of a Brigade. It is basically made up of at least 800 soldiers and 30 officers.
2. **Regiment** – a permanent Unit of an Army typically commanded by a Lieutenant Colonel and divided into several Companies, Squadrons and often divided into two Battalions. Two Battalions form a Regiment and they are mostly tradesmen and women.
3. **Brigade** – A subdivision of an Army, typically consisting of a small number of Infantry Battalions. Three Battalions form a Brigade.
4. **Division** – A Division is a large number of Military Units or Formation usually consisting of 20,000 or more Soldiers. A Division is composed of several Regiments or Brigades. The current numerical strength of the Ghana Army is 10,209 Soldiers, so the Army has no Division.
5. **Garrison** – A group of troops stationed in a fortress or town to defend it. It means the Units within the Region of a country.

The research work is carried out at the Fifth Garrison of the Ghana Armed Forces in the Greater Accra Region of Ghana. It is made up of Twenty-Three Units. Names of Units are added as appendix “B” on page 130. Currently the Ghana Army has three Brigades namely: The Northern Brigade (Northern Command) located in Tamale, the Central Brigade (Central Command) located in Kumasi and the Southern Brigade (Southern Command) located in Teshie- Accra.

The Ghana Army has Infantry Battalions namely:

- A. 1 Infantry Battalion – Michel Camp – Tema
- B. 2 Infantry Battalion – Takoradi
- C. 3 Infantry Battalion - Sunyani
- D. 4 Infantry Battalion – Kumasi
- E. 5 Infantry Battalion – Burma Camp - Accra
- F. 6 Infantry Battalion – Tamale

The Ghana Army also has supporting fighting Units as follows:

1. 66 Artillery Regiment, formerly known as the Mortar Unit, located at Ho in the Volta Region of Ghana.
2. The Airborne Force, who are experts in parachuting, located in Tamale,
3. The Armored Reconnaissance Squadrons (Recce) located in Burma Camp and Sunyani (One Recce and Two Recce respectively).

All these Units are of battalion strength.

The Regiments are as follows:

- i. The Forces Pay Regiment responsible for salaries and allowances of soldiers (pay corps) Headquarters in Accra,
- ii. Signals Regiment responsible for communication, Headquarters in Accra.
- iii. Engineer Regiments (48 Engineer Regiment and 49 Engineer Regiment) responsible for construction and earth moving equipment, Headquarters in Teshie and Burma camp respectively.

The Garrisons which are supposed to be located in all the Regions in Ghana is regrettably located in only six Regions of Ghana. This means that Eastern Region, Central Region, Brong Ahafo, Upper East and Upper West Regions of Ghana have no Battalion, Regiment,

and Garrison. The Ghana Army embarks on International peacekeeping operations as well as internal security in Ghana.<sup>64</sup> The numerical strength of the Ghana Army now stands at ten thousand, two hundred and nine (10,209) Officers and Men.

### **2.2.2 The Ghana Navy**

The Ghana Navy was formed by an Act of Parliament in July 29, 1959. The Ghana Navy military's function and stated mission is to provide defense of Ghana and its territorial waters, fishery protection, exclusive economic zone and internal security on Lake Volta. It is also tasked with resupplying Ghana Army peacekeepers in Africa, fighting maritime criminal activities such as piracy, disaster and humanitarian relief operations, and evacuation of Ghanaian citizens and other nationals from troubled spots. In 1994, the Ghana Navy was reorganized into an Eastern Naval command located in Tema, Western Naval command located in Sekondi-Takoradi, and the Ghana Navy Headquarters located in Burma camp, Accra. Naval recruit training school is now located at Agorta near Sogakope in the Volta Region of Ghana. Currently the Ghana Navy embarks on International Peacekeeping Operations with their Army counterparts in all the war-torn countries in the world. The Ghana Navy has fighting ships, supply ships, patrol boats and other artillery weapons for both sea and ashore operations. The Ghana Navy dressing is determined by where the duty requires. In other words, during land operations the Navy wears the camouflage dress, on sea operations the navy wear blue and black, and in office the white apparel. Presently, the numerical strength of the Navy stands at Three Thousand Three Hundred and Fifty Eight (3,358) Officers and Ratings.

### **2.2.3 The Ghana Air Force**

The Ghana Air Force was formed by an Act of Parliament in July 30, 1959. The Ghana Air Force has its Headquarters in Burma Camp Accra, and operates from Bases.

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<sup>64</sup> [Http //www// gafonline.mil.gh](http://www.gafonline.mil.gh), February 10, 2018.

Air Force Base Accra is the main Transport Base. Tamale is Combat and Training Base. Sekondi-Takoradi is Pilot Officer and Recruit Training Base. Kumasi is a Support Base. The Ghana Air Force Military function and stated mission is to perform counter insurgency operations within Ghana or externally and to provide logistical support to the Ghana Army. Currently the Ghana Air Force embarks on International peacekeeping operations with their counterparts, the Army and the Navy. It is important to note that the three Arms of Service complement each other. At every given time, the three services must be together because the enemy can launch an attack either by land, sea or air. The Ghana Air Force numerical strength currently stands at Three Thousand and Ninety Four (3,094) Officers and Airmen and women.<sup>65</sup>

#### **2.2.4 The Constitutional Mandate of the Ghana Armed Forces**

The main functions of the Ghana Armed Forces are to protect life and property. It also offers assistance in times of aggression. This means that the military will only come into situations where the Police Service is unable to cope. The Armed Forces will then be called upon to use a minimum force ranging from maiming to death, to bring law and order or situation under control. According to the 1992 Constitution of the Republic of Ghana, Article 210, clauses 1, 2 and 3, it states that (1) “there shall be the Armed Forces of Ghana which shall consist of the Army, Navy and the Air Force and such other Services for which provision is made by Parliament.” (2) “No person shall raise an Armed Force except by or under the authority of an act of Parliament.” (3) “The Armed Forces shall be equipped and maintained to perform their role of defense of Ghana as well as such other functions for the development of Ghana as the President of the Republic may determine.”<sup>66</sup>

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<sup>65</sup> <http://www/gafoonline.mil.gh>, February 10, 2018.

<sup>66</sup> 1992 Constitution of the Republic of Ghana, Act 527, Article 210, Clause 1, 2 & 3, Page 127.

The Ghana Armed Forces therefore is a governmental body who takes order from the President of the Republic of Ghana. Any other body which rises to operate as Military Force in a country other than the Armed Forces becomes a rebel organization and will be dealt with by law. In the same vain no individual who is not a member of the Ghana Armed Forces is permitted to wear any military apparel or regalia. Also, although the President of the Republic of Ghana is the Commander-In-Chief of the Ghana Armed Forces, he is not a Military Officer who takes part in battle, but he determines what function must be played by the Armed Forces from time to time. Let us now look at the entry requirements and training of Soldiers into the Ghana Armed Forces.

### **2.2.5 The Entry Requirements and Training into the Ghana Armed Forces**

There are two types of entry into the Ghana Armed Forces. These are:

- 1. Recruitment into the Ghana Armed Forces**
- 2. Commissioning into the Ghana Armed Forces**

The recruit category is for the Non-Commissioned officers which is known as the Other Ranks (OR). The commissioning category is for the Officers. Article 212 of the 1992 Constitution, Clause 3, States that, “The President shall acting in accordance with the advice of the Armed Forces Council grant Commission to Officers to the Armed Forces.”<sup>67</sup>

The following are the entry requirements for the recruit category and officer category.

#### **(A) Recruit Category (General Eligibility)**

- (i) Be a Ghanaian citizen by birth
- (ii) Be not married and bonded
- (iii) Be within the ages of 18 to 25 years for Non-tradesmen and not more than 27 years for Tradesmen.

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<sup>67</sup>1992 Constitution of the Republic of Ghana, 127.

- (iv) Be medically fit by Ghana Armed Forces Standard
- (v) Be of a minimum height of 5.2 metres for females and 5.6 meters for males
- (vi) Be a holder of Basic Education Certificate Examination (Mandatory)
- (vii) Be a holder of at least Six Credits in Six Subjects at WASSCE or not more than grade D in Six Subjects at SSSCE. Both including English and Mathematics
- (viii) Possess a birth or baptismal certificate
- (ix) Possess four recent passport pictures
- (x) Applications must be done online via the Ghana Armed Forces Website

Successful candidates who have gone through body selection, documentation, aptitude test, medical examination and vetting, will undergo a six months Standard Military Training (SMT) at their respective Arm of Service Training Schools. Army candidates go to Shai Hills near Tema, Navy Candidates go to Agorta near Sogakope formerly at Tema Naval Base, and the Air Force candidates go to Takoradi Recruit Training School. It should be noted that choice of entry depends upon your qualification because each Arm of Service has its own requirements besides the general eligibility.<sup>68</sup>

### **(B) Officer Category**

The Officer Cadet category has three entry options:

- (a) The Regular Career Commission
- (b) The Short Service Commission
- (c) The Special Duty Commission

#### **B1) Regular Career Commission**

The Regular Career Commission is for candidates who possess first degree in any area of study and may be granted commission as officers for the Armed Forces. The

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<sup>68</sup> <https://gafrecruitment.com.gh>, Feb 20, 2018.

requirements for the general eligibility apply to such candidates, except that these candidates are first degree holders. Also they undergo training at the Ghana Military Academy and Training Schools (MATS) at Teshie-Accra for a period of Twenty Two months. Such officers upon successful training will be given a rank of Lieutenant or its equivalent for the sister services.

### **(B2) Short Service Commission**

The Short Service Candidates are those who per the nature of their profession, have undergone long period of education and training in their respect fields. This category of persons is: doctors, lawyers, nurses, chaplains, imams, journalists, accountants, and engineers. Such candidates must not be more than Thirty years, in exception of Chaplains and Imams who must not be more than Thirty-five years. This is because four years post ordination experience is required from Chaplains and Imams. A Chaplain must at least hold a Licentiate, Diploma or first degree in Theology or Religious Studies from a recognized Theological Seminary or University. He or she must be released by the Church to the Ghana Armed Forces. Accepted Churches are the Roman Catholic, Anglican, Methodist, Presbyterian, Evangelical Presbyterian, Seventh Day Adventist (SDA) and the Church of Pentecost. An Imam must hold a first degree in an Islamic Studies or Theology (Alim Phedeen) from a recognized Islamic School or University. He must have recognition from the office of the National Chief Imam or the office of the Ahmadiya movement. An Imam must be fluent in both Arabic and English, also must be able to write both Arabic and English. Candidates under the Short Service Commission upon successful training will be given a Rank of Lieutenant or Captain as the case may be. A diploma holder will be given a Lieutenant whiles the degree holder will be given a Captain or its equivalent in the Sister Services. Short Service Candidates are trained for nine months.

### **(B3) Special Duty Commission**

The Special Duty Commission category is for Soldiers from the Recruit category who has upgraded themselves while in the Service. Such applicants who have acquired a first degree in their area of study, upon which they were recruited into the Ghana Armed Forces may be granted a Special Duty Commission to continue to supervise the Other Ranks in the department in which they belong. This means that when you are recruited as a supply clerk holding WASSCE in Business Studies and you upgrade yourself in the University in the same Business Studies, you may be granted a Special Duty Commission. But when you change the business studies to may be science or geography, it may not be possible for you to be granted Special Duty Commission.

Candidates for the Special Duty Commission must not be more than forty years of age, and be of a rank not below a Sergeant or its equivalent. Special Duty Commission candidates who are already soldiers will be retrained for a period of nine months together with the Short Service Candidates. Successful candidates after training will be promoted straight to a Lieutenant or its equivalent in the Sister Services. This is the rank structure and its equivalents in the Ghana Armed Forces.

## 2.2.6 The Rank Structure and Its Equivalent in the Ghana Armed Forces

### The Recruit Category

ARMY	NAVY	AIR FORCE
PRIVATE	ORDINARY SEAMAN	AIRCRAFTMAN
LANCE CORPORAL	ABLE SEAMAN CLASS ONE	LEADING AIRCRAFTMAN

CORPORAL	LEADING SEAMAN	CORPORAL
SERGEANT	PETTY OFFICER CLASS TWO	SERGEANT
STAFF SERGEANT	PETTY OFFICER CLASS ONE	FLIGHT SERGEANT
WARRANT OFFICER II	CHIEF PETTY OFFICER II	WARRANT OFFICER II
WARRANT OFFICER I	CHIEF PETTY OFFICER I	WARRANT OFFICER I
SENIOR WARRANT OFFICER	FLEET CHIEF PETTY OFFICER	SENIOR WARRANT OFFICER

At the Recruit category, the overall and Senior-most Soldier (Other Rank) is known as the Forces Sergeant Major (FSM). It is based on appointment by the Chief of the Defense Staff and not necessarily by seniority. Such a soldier is promoted to a Rank of Chief Warrant Officer (CWO). It is also interesting to note that Regimental Sergeant Major (RSM) is not a rank, but an appointment as a Head of a Unit within the Other Rank category. Below is the Officer category.

**The Officer Category**

<b>ARMY</b>	<b>NAVY</b>	<b>AIR FORCE</b>
Second Lieutenant	Acting Sub Lieutenant	Pilot Officer
Lieutenant	Sub Lieutenant	Flying Officer
Captain	Lieutenant (Ghana Navy)	Flight Lieutenant
Major	Lieutenant Commander	Squadron Leader
Lieutenant Colonel	Commander	Wing Commander
Colonel	Captain (Ghana Navy)	Group Captain
Brigadier General	Commodore	Air Commodore
Major General	Rear Admiral	Air Vice Marshal
Lieutenant General	Vice Admiral	Air Marshal
General	Admiral	Air Chief Marshal
Field Marshal	Admiral of the Fleet	Marshal of the Air Force

At the officer Category, each rank goes with a number of soldiers to command. Per the strength of the Ghana Armed Forces, the Chief of the Defense Staff is of a Rank of Lieutenant General. Ghana Armed Forces is not up to a Division, so for now we cannot have a full General heading the Armed Forces. The Service Commanders are of a Rank of a Major General and its equivalent. The Brigade Commanders are of a Rank of Brigadier General whiles the Regiments are Colonel and the Battalions are Lieutenant Colonel. Having looked at the rank structure and its equivalent for both the recruit category and the officer category, it will be helpful if the promotions and conditions of service will be discussed to add to knowledge.

## **2.2.7 Promotions and Conditions of Service in the Ghana Armed Forces**

### **(I) Recruits Promotion**

The Ghana Armed Forces promotions for the recruit category are based on the following conditions:

- i. Must have done a trade course pertaining to the rank one is due for
- ii. Must have been in a previous Rank for not less than four years in the case of Private, Lance Corporal, Corporal and a Sergeant.
- iii. From Sergeant to Warrant Officer Class Two is three years intervals
- iv. From warrant Officer Class Two to Senior Warrant Officer is two years intervals
- v. Must have an exemplary conduct or character and must be recommended by the Commanding Officer.
- vi. In the case of the Navy, you must pass a promotion examination, swim and pass a swimming test per the Ghana Navy standard.

It is interesting to note that educational achievements from the civil institutions will only be considered for promotion if the course pursued is related to the area of study during one's recruitment.

### **(II) Officers Promotion**

The Officer category is quite different since their promotion is based on promotion examination (PromEx). Officer promotion is based on the ability to pass the promotion examination conducted by the Ghana Armed Forces Education Directorate and the Ghana Armed Forces Command and Staff College (GAFSC). This promotion examination will be taken until an Officer obtains a Rank of a Major or its equivalent.

From Major and above is based on recommendations from the Ghana Armed Forces Council with an approval from the Commander-In-Chief of the Ghana Armed Forces.

### **(iii) Conditions of Service**

In the recruit category the compulsory number of years of service is twenty-five. One may decide to resign at the tenth year during which time a soldier is qualified for a gratuity only, but not pension. When one serves for fifteen years and above to the compulsory retiring age, a soldier is entitled for pension scheme, whereby he or she takes the gratuity and also monthly pay of half of the consolidated salary on the rank of retirement. Such a monthly pay will be taken until one's death. There will be free medical care for you and your spouse until death. Your children will be given free medical care until they attain the age of eighteen years. A widow of a deceased soldier is entitled to half of the man's pension pay until she also passes away. As part of the conditions of service, a soldier or an officer of the Ghana Armed Forces, on completion of training will be fed three times a day for three years. The aim is to help the soldiers gather money to buy furniture and marry. Free accommodation is provided, but in a Unit where an accommodation is not readily available for the soldier, he or she may rent a civil apartment for a time being during which time, the service will pay for the family lodging allowance (FLA) until accommodation is provided.

During International peacekeeping operations, a soldier is entitled to a *per diem* in dollars and at the same time the Ghana pay awaits the soldier. In case a soldier is incapacitated or died, the United Nations pays Fifty Thousand United States dollars as compensation, besides the Home entitlements. The Forces Pay Office often offers interest free loans to Soldiers who might need money to marry or solve pressing issues at home. Another condition of service is that soldiers who want to further their education for future use outside the military are granted study leave with pay. Having looked at the conditions

of service, it will be helpful if code of service discipline (code of ethics) for the Armed Forces is discussed so that it will bring to knowledge why the Ghana Armed Forces is known as the most disciplined institution in Ghana and is recognised worldwide.

### **2.2.8 Code of Ethics in the Ghana Armed Forces**

The Ghana Armed Forces has a code of ethics which guides the moral behaviors of troops. This code of ethics is known as the Armed Forces Regulations. It has four volumes. The volume one deals with administration of personnel, volume two deals with discipline (code of ethics), volume three deals with finance and the volume four deals with civilian employees.<sup>69</sup> The Armed Forces Regulations volume two which deals with discipline provides certain code of ethics to soldiers and other persons who are subject to the code of service discipline. These are Soldiers, civilian employees, and National Service Personnel with the Armed Forces. Others are person's onboard, military vehicles, vessels or aircraft.<sup>70</sup>

The following offences by soldiers would be tried by the Service Tribunal or Court:

1. Drunkenness
2. Striking or offering violence
3. Mutiny
4. Absent without leave
5. Desertion
6. Disobedience of lawful command
7. Stealing and misappropriation
8. Cruel or disgraceful conduct
9. Abuse of superior

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<sup>69</sup> Ghana Armed Forces Regulations, Volume Two (Discipline), 1962.

<sup>70</sup> Armed Forces Regulations, Article 102.01, Section 12, 1962.

10. Abuse of inferior
11. Malingering or maiming
12. Negligence of duty
13. Quarrels and disturbances
14. Insubordinate behavior
15. Other offences relating to security, operations and civil power.<sup>71</sup>

The Armed Forces Service Tribunal or court does not try any person charged with the offence of murder, rape and manslaughter committed in Ghana.<sup>72</sup> The Ghana Armed Forces Code of ethics which is put in place to guide morality and purity is similar to that of the puritans' belief that Scripture must regulate ecclesiastical structure and personal behavior alike. The Armed Forces believe that the code of ethics is similar to Scripture which regulates institutional structure and personal behavior of personnel of the Armed Forces. Having looked at the code of ethics of the Ghana Armed Forces, it will be helpful to look at the Service document known as Defense Form A400 which records marriage and divorce events of soldiers.

### **2.2.9 Defense Form A400**

The Ghana Armed Forces has a nomination paper known as Defense Form A400. This nomination paper is designed for Soldiers to record the following entries while in service:

1. Personal belongings found in the barracks
2. Name of spouse and number of children
3. Name of next of Kin
4. Date of marriage

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<sup>71</sup>The Ghana Armed Forces Regulations,

<sup>72</sup>The Ghana Armed Forces Regulations, Article 102.23, Section 79

5. Date of divorce
6. Name of new spouse
7. Names of beneficiaries in case of death
8. Percentages allotted to beneficiaries

The Defense Form A400 serves as a “Will” for Soldiers. It is interesting to note that some soldiers have not documented their spouses on the nomination paper while others who are divorced also do not effect changes on the Defense Form A400.<sup>73</sup> Data from the Statistical Division of the Ghana Armed Forces Records Office indicate that soldiers who are divorced did not publish their new spouses. Having looked at the history of the Ghana Armed Forces, it will be helpful to look at what marriage is and God’s plan for marriage, in order to analyze if soldiers understand this sacred union, and God’s plan for instituting marriage for humankind.

### **2. 3 Definition of Marriage and God’s Plan for Marriage**

Marriage is a sacred and covenantal union of one man and one woman, formed when the two swear before God an oath of life-long, loyalty and love to one another. The sign and seal of this union is sexual intercourse.<sup>74</sup> God instituted the first marriage in the Garden of Eden when He gave Eve to Adam as a wife (Gen 2:18 -25). That later marriages were to follow the pattern of the first is indicated by the concluding divine instruction “This is why a man must leave his father and mother and unites with his wife and the two shall become one flesh” (Gen 2:24). The oneness of marriage separated the couple from others as a distinct family unit. Since God instituted marriage, it is more than just a ceremony.

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<sup>73</sup> An Interview with a Clerk at the Ghana Armed Forces Records Office, Feb 15, 2018.

<sup>74</sup> Draper et al (eds), *Holman’s Illustrated Bible Dictionary*, 1082.

Marriage is God's unique gift to provide the framework for intimate companionship, as a means of procreation of the human race, and as the channel of sexual expression according to biblical standards. God after creation, saw that Adam needed a helper that is someone to complement or complete him, whose nature corresponded to his own (Gen 2:21-23). Together under God's direction, and the husband's leadership, they could find satisfaction in fulfilling the purpose for which God had created them. The companion that is shared between husband and wife in marriage enables physical, psychological, mental, emotional and spiritual health.<sup>75</sup> According to Holman, marriage should be a place of peace, patience, humility, joy, truth, affirmation and hope. Conversely marriage is not a place for abuse. Nowhere in Scripture is a husband or wife given authority to strike or demean his or her spouse.<sup>76</sup>

Marriage is also for procreation that is, producing and bringing up godly children. Marriage is also for sexual intimacy. God's intention is for sexual acts to occur exclusively within the unique monogamous relationship of marriage as a reminder that they are one flesh, bound together by covenant. According to Holman, adultery becomes a violation of the oath sworn before God that constituted the marriage. The Bible's condemnation of adultery includes such things as communal marriage, mate swapping, homosexuality, incest and voyeurism.<sup>77</sup> According to John Stott, marriage is defined in very many different ways depending on what perspective one is looking at it. Stott, in his exegesis on Genesis 2:24 which says for "this reason, a man will leave his father and mother and be united to his wife, and they will become one flesh" implies that the marriage union has at least four characteristics:

1. It is an exclusive man and woman relationship (a husband and a wife)

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<sup>75</sup>Draper et al (eds), *Holman Bible Dictionary*, 1083.

<sup>76</sup> Draper et al (eds), *Holman Bible Dictionary*, 1083.

<sup>77</sup> Draper et al (eds), *Holman Bible Dictionary*, 1083.

2. It is publicly acknowledged at some social event (leave his parents)
3. It is permanent (cleave to his wife)
4. It is consummated by sexual intercourse (they will become one flesh)

John Stott thus offers a biblical definition of marriage as an exclusive heterosexual covenant between one man and one woman ordained and sealed by God, preceded by a public leaving of parents, consummated in sexual union, issuing in a permanent mutually supportive partnership and normally crowned by a gift of children.<sup>78</sup>

At the “All-Africa Seminar on The Christian Home and Family Life” held at Mindoro Ecumenical Centre, Kitwe in Northern Rhodesia from 17<sup>th</sup> February to 10<sup>th</sup> April, 1963, and sponsored by the All Africa Council of Churches in collaboration with the World Council of Churches, they arrived at this definition of marriage; “Marriage is God’s Ordinance for humankind from the beginning of creation, a union properly entered into, with full consent by a man and a woman competent to marry one another, and publicly recognized in the society in which they live.”<sup>79</sup>

These definitions raise certain critical issues which are very important in discussions of marriage especially in the modern world. First marriage is God’s ordinance. According to John Stott, even though in all societies, marriage is a recognized and regulated human institution, it is not a human invention.<sup>80</sup> This in many liturgies of the solemnization of holy matrimony, the affirmation is made that marriage is instituted by God.<sup>81</sup> Such a declaration immediately brings into focus certain requirements. One, such requirement is that marriage should not be entered into lightly. Thus before two people enter into marriage, they should have thought about it very carefully. The other

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<sup>78</sup> Stott, *New Issues Facing Christians Today*, 323.

<sup>79</sup> All African Conference of Churches: Report of the All African Seminar on Christian Home and Family Life, 13.

<sup>80</sup> Stott, *New Issues Facing Christians Today*, 319.

<sup>81</sup> Methodist Liturgy and Book of Worship (Cape Coast: Nyakod Printing Press, 2014), 180.

requirement is that those entering into marriage should be responsible. They should be responsible towards each other and towards God in the sense that they should be prepared to fulfill what is required of them in marriage. The declaration also brings to the fore the goodness of marriage. Some see marriage as a necessary evil. Various sayings and songs reinforce this notion. Others especially in the Western World see it as a bother, something that restricts them. They therefore refuse to marry. However, the biblical witness is that like all other things God created, God saw what He created and said “It was good” (Gen 1:31). In the account of the establishment of marriage we read that it is not good that a man should be alone (Gen. 2:48). Jack Dominion thus argues that clearly, it is not ‘human’ to be alone; the man-woman relationship is the right order of creation.<sup>82</sup> More recently, we have gained strong evidence that marriage is good for one’s mental and physical health, sex life and bank account.<sup>83</sup> The definition also raises the issue of proper entry into marriage. In situations whereby people are living together without the martial rites which are known as co- habitation cannot be termed as marriage. The other issue has to do with full consent. As discussed earlier, parties must enter into marriage thoughtfully and responsibly. For this to become a reality, parties to a marriage must consent to the marriage. The nature of the consent is almost always the issue. Suffice to mention that with differences in cultures, it is expected that the nature of the consent would differ from one culture to another. Therefore, even as we seek to find the consent of the parties in the marriage, we should not expect that such consent will manifest in the same manner in all cultures.

Marriage is between a man and a woman, not between a man and a man, woman and a woman, man and animal or woman and an animal. The issue of same-sex

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<sup>82</sup>Jack Dominion, *Marriage, Faith and Love* (London: Longman and Fodd, 1981), 9.

<sup>83</sup>Draper et al (eds), *Holman Illustrated Bible Dictionary*,1083.

relationships come to the fore here. Could same-sex relationships be classified as marriage? In certain parts of the world today, it had been ruled that same-sex partners could be regarded as marriage partners and therefore all the laws regarding marriage should apply to them. But from the various definitions from the Christian perspective, we can say that same-sex relationship cannot be said to be marriage because Christian marriage is heterosexual in nature (between two people of the opposite sex). The issue about marriage which is between one man and one a woman also raises the question of a polygamous marriage. Could polygamy be regarded as marriage? From the Old Testament perspectives, it seems polygamy is accepted as marriage. While polygamy exists in its various kinds in some cultures, and we even find examples in the Bible like King Solomon who married seven hundred wives and had three hundred concubines (1 Kings 11: 3) totaling one thousand women. But it is clear from the New Testament that what God intended marriage to be, is that marriage will be monogamous, between one man and one woman, as taught by Apostle Paul and Jesus Christ.

The marriage union must be publicly recognized in the society in which the partners live. However various cultures have a way of doing this. There is no single way of marriage recognition. It must be noted that the manner of publicly recognizing marriage in any culture should be examined in its own rite and not through the lens of what pertains in another culture. The point however is that, any marriage ceremony worth its sort must be public. Two individuals, without the recognition of the public, cannot claim to have been married by entering into some kind of agreement between themselves. For any such agreement to qualify as marriage, the parties have to go through a ceremony that is publicly recognized in their society. This is the Christian perspective and God's plan for marriage. Christian soldiers whose beliefs, thoughts, practices and behaviors are known to be disciplined should be able to adhere to these principles of God's plan for marriage. It is

in view of this that the researcher is motivated to undertake such an academic investigation into the phenomenon of divorce among the troops of the Ghana Armed Forces and bring out the insights and add to knowledge. Let us discuss the types of marriage in Ghana in order to help the discussion with regards to marriage among soldiers in the Ghana Armed Forces.

## **2.4 Types of Marriage in Ghana**

There are three types of marriage in Ghana. These are;

- i. The Customary Marriage
- ii. The Ordinance Marriage (Cap 127)
- iii. The Mohammedans Marriage (Cap 129)

Church blessing is not another type of marriage but the blessing of a marriage that has previously been contracted. Each of these three types of marriage is accepted by laws of Ghana. Let us discuss each of them into details by first looking at the customary law marriage.

### **2.4.1 The Customary Marriage**

Marriage under Customary Law is considered as a contract which primarily exists between a man and a woman to live as husband and wife during which period, there is an alliance between the two families based on a common interest in the marriage and its continuance. According to Ollennu, the essentials of a valid marriage under customary law consist of the following:

- i. Agreement by the parties to live together as husband and wife.
- ii. Consent of the family of the man that he should have the woman to be his wife: that consent may be indicated by the man's family acknowledging the woman as wife of the man.

- iii. Consent of the family of the woman that she should be joined in marriage to the man; that consent is indicated by the acceptance of drink from the man or his family or merely by the family of the woman acknowledging the man as the husband of the woman.
- iv. Consummation of the marriage, in that the man and the woman are living together in the sight of the entire world as husband and wife.<sup>84</sup>

Other important issues to be noted about the customary law marriage include the following:

- a. The customary marriage is a process having a starting point at the knocking until a ceremony that formally establishes the marital union. Among the Fantes in Ghana for instance, what formally established a marriage is what is termed as “tsir nsa” (a drink given to announce one’s intention in marriage). The Ashanti’s call it “aseda” (a drink given to announce one’s intention in marriage).

However, apart from the above, there are a number of things that constitute the process, based upon the ethnic group as far as customary law marriage is concerned.

- b. The customary marriage is a contract between families. The marriage contract is not between the two parties, but the families of the parties concerned in the marriage.
- c. In customary marriage, the celebrations are communal because the worldview of the African is a communalistic worldview. In each stage of the marriage contract, family members are involved.
- d. The major purpose of customary marriage is procreation even though other purposes such as companionship are upheld.

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<sup>84</sup>Nii Nmai Ollenu, *Principles of Customary Land Law in Ghana* (Accra: Asempa Publishers, 2000), 1-10.

- e. The main argument against customary marriage is that it is potentially polygamous. But it must be noted that if not most, customary marriages are monogamous. Looking critically at the culture, polygamous marriages are accepted but not the norm or the preferred as many people seem to suggest.

#### **2.4. 2 The Ordinance Marriage (Cap 127)**

The Ordinance Marriage (Cap 127) is the second kind of marriage. The marriage ordinance (Cap 127) was passed on November 19, 1884 for two main reasons:

1. The need for a law in respect of monogamous marriage for the European settlers and residents.
2. The desire of the missionaries to make available a legal form of a Christian marriage for those Africans who on the ground of religion and civilization might require it.<sup>85</sup>

The objectives of the ordinance Cap 127 are as follows;

- a. To provide the machinery for the celebration of statutory monogamous marriage locally, in accordance with the principles of English Law.
- b. To encourage persons' ordinary subject to customary laws to avail themselves of the provision of the marriage ordinance.
- c. To offer couple and their offspring the proprietary benefits in the event of death intestate of one of the parties to such marriage.
- d. To make it possible for those already married under customary law, to marry again under the ordinance and thereby convert that marriage into a statutory monogamous marriage.

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<sup>85</sup> Ghana Marriage Ordinance, Cap 127.

- e. To cloth the parties with a status superior to and unknown to customary law marriage.
- f. To make it virtually impossible for parties who are married under the ordinance and their offspring to lapse into polygamy.

Ordinance marriage is totally different from the customary marriage and much of what goes on in contracting it is very individualistic. Thus the vows are made by the couple concerned. Family member's presence may not be necessary. It must be noted that ordinance marriage is not necessarily Christian, though it is monogamous in nature. Under the ordinance marriage, there are certain requirements that must be fulfilled before celebrating the marriage. The parties concerned must have attained the prescribed marriageable age of 18 years, or if he or she is under age, must obtain the necessary consents from the parents or guardians. There must be no kindred affinity to the intended marriage, and neither of the parties to the intended marriage is married by customary law to any other person, than the person with whom the ordinance marriage is proposed to be contracted.

The formalities to the ordinance marriage requires that notice of the marriage be given of the parties including names, condition, occupation, rank or profession, age and dwelling place by one of the parties to the registrar of marriages. The marriage may be celebrated after Twenty-One (21) days of the notice and before the expiration of the three months from the date of the notice. The registrar may issue his certificate in a prescribed form on being satisfied that there is no just cause why he should not permit the parties to be married. The ordinance marriage maybe solemnized under the authority of any of the following:

1. The Registrar's Certificate
2. A Marriage Officer's Certificate

### 3. A Special License from the Head of State

It is provided that any person who may know of any just cause why the marriage should not take place, may enter a caveat against the issue of registrar's or marriage officer's certificate. If the parties desire a Church marriage, provision is made for the due publication of banns of marriage in an audible manner in English and the Vernacular during a public divine service on three Sunday mornings. After the publication of banns and if no caveat is entered by any one, the religious ceremony of marriage may be celebrated in a licensed place of worship by a gazette Minister of the Church in the presence of two or more witnesses. But the ordinance marriage may be celebrated elsewhere under the License of the Head of State. It must also be noted that timings for the celebration of ordinance must be between the hours of 10.00hrs (GMT) and 17.00hrs (GMT). Any time either before or after of such mandatory time, will render the marriage null and void.

From the above discussions, it is clear that we must endeavor to emancipate ourselves from the mental slavery that seems to suggest that customary law marriage is only an engagement and ordinance is what makes a marriage Christian. For the Akan, the role of the best man for example, may not be necessary since in their culture, they do not elope with the woman. Therefore needing protection from the woman's father during the marriage ceremony may not be necessary. In the same way, honeymoon may not be necessary since the couple need not hide for a year by which time an aggrieved father would have forgotten the incident.

#### **2.4.3 The Mohammedans Marriage (Cap 129)**

The Mohammedans marriage (Cap 129) was enacted to provide for registration of marriage and divorces among Muslims. It is assumed that the marriage would have

been celebrated in accordance with Islamic rites and law. Within a week of the celebration of the marriage, it should be registered with the following in attendance:

- a. The bridegroom (man)
- b. The brides *wali* (counselor )
- c. Witnesses to the marriage
- d. The Imam (Mohammedan priest) licensed to pronounce that the marriage is valid.

Having looked at the three types of marriage in Ghana it will be helpful to discuss briefly what Christian marriage is so that people will clear their doubts as far as types of marriage are concerned.

## **2.5 Christian Marriage**

The question always arises as to what makes a marriage a Christian marriage. Some assume that the Ordinance and Church blessing is what constitutes Christian marriage. The Church blessing is not another kind of marriage, but the blessing of a marriage previously contracted. The Ordinance itself does not constitute Christian marriage. Ordinance may be contracted or conducted at the Registrar General's Department and may not even require a Christian prayer. When it takes place in a Church the priest acts on behalf of the civil authority. Both the Ordinance and the blessing happen at the same time. But that does not mean that the marriage is Christian. For something to be Christian it does not necessarily depend on going through a Christian ritual. Marriage could be said to be Christian when the two persons getting married agree to marry in accordance with Christian principles concerning marriage. These principles include:

- a. Marriage being between a man and a woman
- b. Permanence
- c. Mutual love and submission

d. Fidelity

Having looked at the types of marriage in Ghana, it is clear that personnel of the Ghana Armed Forces do marry under any of the three types of marriages. The researcher's interview with most soldiers indicated that co-habitation is one challenge among soldiers because some soldiers do stay with women; give birth with them without performing the marital rites. The researcher have gathered that although soldiers are married under any of these three marriages, but the issue is that the biblical teachings on marriage seems not to be applicable in their marriages since the prevalence of the divorce seems to be on ascendancy.

## 2.6 Types of Marriage in Africa and Some Parts of the World

In Africa and some parts of the world, the following are some types of marriage which are being practiced:

1. **Elopement** – Is to run away secretly with a lover in order to marry. Research shows that this happens when one family is not agreeing to the marriage especially tribal grounds or hatred for one family.
2. **Polyandry** – Practice or condition of a woman being married to more than one husband at the same time. This practice is commonly found among the Eskimos and some parts in India.
3. **Fraternal polyandry** – a woman marrying brothers.
4. **Polyandrous polygamous** - A woman married to two or more men and the husbands also married to two or more wives.
5. **Sororal polygamy** – A man marrying sister or sisters
6. **Serial polygamy** – married, divorced and then remarried with the potential for this pattern and continuity.

7. **Polygamy** – The condition or practice of being married to more than one wife at same time<sup>86</sup>

The Ghana Armed Forces personnel marriages are mostly monogamous and polygamous. Some soldiers are married to two wives while others are married to one wife.

### **2.7 Marriage Within the Garrisons of the Ghana Armed Forces**

The Ghana Armed Forces, like any other institution in Ghana, believes in the spiritual wellbeing of personnel. In view of that, the Armed Forces has the Directorate of Religious Affairs which comprises of Chaplains and Imams. This Directorate controls the religious denominations within the Garrisons. The recognised denominations are the Roman Catholic, Anglican, Methodists, Presbyterian, Evangelical Presbyterian, Seventh Day Adventist, Church of Pentecost and Islam. These denominations are not meant for soldiers only but the civilian populace as well. Besides the normal worship services on Sundays, the Chaplains and the Imams do conduct padre hours for personnel under command to sensitize the troops on social issues such as causes and effects of divorce, drug abuse and their effect, sexually transmitted diseases, anger management, stress management, prevention of divorce and other career related issues. The padre hour is compulsory for all troops under command, but the Sunday worship services are not compulsory. It is interesting to note that even some soldiers prefer to attend the civil denominations outside the barracks although they belong to the same denomination. The researcher's interviews with some of the soldiers indicate that their marriages were solemnized by civilian priests and not Chaplains. Some told the researcher that they belong to denominations outside the barrack before coming to join the Armed Forces; hence they decided to maintain their original church denominations.

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<sup>86</sup>Darku et al, *Biblical Marriage*, 14.

There are three categories of marriage choices by soldiers in the Ghana Armed Forces.

These are:

The soldier and civilian partners

The soldier and foreign national partners

The soldier to soldier partners

### **2.7.1 Soldiers Who are Married to Civilian Partners**

In the Ghana Armed Forces, some soldiers (males or females), are married to civilian partners. This means that one partner is a soldier and the other is a civilian. In such companionship, the researcher has gathered that such marriages are helpful in that if the husband is a soldier and the wife is a civilian there is peace. The researcher gathered that the civilian wife is proud that the husband is a soldier hence there is respect and submission.<sup>87</sup> The woman who is married to the soldier believes she has security in terms of protection, finances, medical care, place of abode, no water bill, and light bill. A female spouse told the researcher that if nothing at all, the husband will travel for an international peacekeeping operation and dollars will be brought home to complete their building project. Therefore, she is proud of being married to a soldier. On the contrary, the female soldier who is married to a civilian man is seen as a threat to the marriage in one way or the other. This is because when the female soldier travels outside the country for international peacekeeping, the civilian husband sometimes brings other women to the matrimonial home. When this comes to the notice of the female soldier, it sometimes results in squabbles which lead to divorce.

It is interesting to note that it is not soldiers who like women as most people perceived, rather it is women who like soldiers. This was gathered at the Fifth Battalion of

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<sup>87</sup> An Interview with a Soldier at Legal Directorate of the Ghana Armed Forces, October 10, 2017.

Infantry at Burma Camp when the researcher was gathering data. Although the soldier may be married wearing an Ordinance marriage ring some civilian women still fall in love with such a soldier. Women who love soldiers and have decided to make advances for soldiers to propose “love” to them, have the following sayings to woo them:

- (a) Old soldier never dies
- (b) “Mbemma ma” (sons of the brave)
- (c) “Aban” (Government worker)
- (d) Montetebindi (pluck some and eat)
- (e) Soldier Alafia dɛdɛɛdɛ (Soldier’s penis sweet)
- (f) Di soldier nawuhuntɔwu” (Be a soldier and be free )

All the above ‘appellations’ are to suggest to the soldier that one is in love or an admirer. Now the issue about the woman who is a soldier and is married to a man who is a civilian. The researcher gathered that there are sometimes crises as far as home chores are concerned. Sometimes the woman will be on duty the whole day (24hours) and the man has to do all the house chores including cooking and washing. When there are children in the marriage, then the situation worsens. If the man is a government worker who will also have to leave home early, then a maid has to be brought to the matrimonial home to take care of the children. This is where “hell begins to unleash its venom with a shameless alacrity.” The maid may then begin to tempt the husband when the wife is away, or vice versa.

Nowadays when a soldier travels for an international peacekeeping operation, it is one year external operation. This means that the wife will be away from her matrimonial home for one solid year. Although arrangements are made by the Ghana Armed Forces for soldiers who want to come home on leave after six months, it is expensive since the

soldier will have to “foot the bill” for the in and out trip. Challenges associated with a civilian man married to a soldier woman are so cumbersome to the extent that some men have the perception that Force ladies are not faithful. The researcher in an interview with a female soldier in Burma Camp with regards to challenges she is facing as far as civilian husband is concerned, indicates that some men who are civilians are afraid of Force ladies, hence most female soldiers are finding it difficult to get civilian husband. So they end up marrying colleague soldiers.<sup>88</sup>

### **2.7.2 Soldier to Soldier Marriage**

In the Ghana Armed Forces it is common to see a soldier married to a soldier. This type of marriage is mostly found among the Non-Commissioned Officers (Other Ranks) of the Armed Forces. These partners are either mates in intake, course mates, mates in external operation, or a mate in an internal operation. In the Ghana Armed Forces, seniority in rank is taken seriously to the extent that one dares not offend a superior. In view of that when two intakes are married and the woman is promoted over the man, then command and control becomes loose. In our Ghanaian and African culture, it is generally accepted that the husband is the head of the family. So when the military also holds that the senior in rank is the superior in controlling affairs, then there arises a conflict between headship and superiority.

An interview with a soldier reveals that most soldiers who are married to soldier counterparts are not happy. He said when a female soldier who is married to a soldier travels outside the country for an international operation; some soldiers do date them although they are married. Others too for love of money will give themselves to other soldiers in order to get dollars.<sup>89</sup> A Soldier told the researcher that another challenge that

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<sup>88</sup> An Interview with a Soldier at Burma Camp, Directorate of Information Technology, Feb 21, 2018.

<sup>89</sup> An Interview with a Soldier at the 1st Signal Regiment, November 20, 2017.

female soldiers who are married to soldiers face is sexual harassment. A superior soldier by virtue of his rank may want to have an affair with the female soldier. When the proposal is turned down, then unnecessary harassments and other punishments are meted to such a person in any least offence. Another challenge is that when both are soldiers in marriage, they know the Service Code of Ethics, both know how to shoot, both know the pay and allowances, and both know the in and out of the Armed Forces. Therefore, it becomes difficult to convince one another as far as military duties and marriage life are concerned.

Recently at the First Infantry Battalion, Michel Camp near Tema, two soldiers who are married engaged in a quarrel which ended up in a shooting. Intelligence report gathered by the Special Investigation Branch (SIB) of the Ghana Military Police indicated that the man shot the woman and later shot himself. Marriage is love and understanding, therefore persons entering must not look at one side of the marriage union and fall in love. The researcher has gathered that soldier to soldier marriage is not usually based on love and understanding. The couples think that since they are both working, the marriage union will be free of financial challenges. This perception has brought woes onto soldier to soldier marriages in the Garrisons of the Armed Forces instead of joy and peace which marriage is meant for.

### **2.7.3 Soldiers Who Are Married to Foreign Nationals**

In the Ghana Armed Forces some Soldiers are married to foreign nationals. This is common because of the opportunity to travel outside the country for International peacekeeping operations. The Ghana Armed Forces currently contributes troops to assist neighboring countries who are facing security crisis. Some of these countries are;

1. United Nations operations in the Cote D'Ivoire (UNOCI)

2. United Nations Mission in Liberia (UNMIL)
3. United Nations Organization Stabilization Mission in Congo (MONUSCO)
4. United Nations Interim Forces in Lebanon (UNIFIL)
5. United Nations Multi-dimensional Integrated Stabilization Mission in Mali (MINUSMA)

There are also observer missions for some officers to Darfur in Southern Sudan and Eritrea. Apart from the peacekeeping operations, some soldiers do get the opportunity for overseas courses in the United States of America, China, United Kingdom, South Africa, India Germany, and Nigeria. Some also get the opportunity to travel outside the country to bring in Military logistics like aircraft, ship, armor vehicles, and other military accoutrements.

These opportunities have given way for soldiers to marry foreign nationals. This practice is among the men because, so far the researcher has not got any female soldier married to a foreign national. Per the Ghana Armed Forces Command and Instructional Procedures (CSIP), any soldier who intends to marry a foreign national, is to seek permission from the Armed Forces High Command. Such a Soldier will go through a vetting at the Department of Defense Intelligence (GHQ DI) which will issue the necessary certification before the would-be spouse arrives.<sup>90</sup> An interview with a soldier at the Department of Defense Intelligence indicates that although most soldiers are aware of this directive, some did not pass through the procedure, but still go ahead and marry these foreign women to Ghana and be with them at the barracks. It is interesting to note that some of these soldiers do not perform the marital rites and yet give birth with them. The researcher gathered that challenges associated with these women are as follows:

- (1) Language barrier since some of these women are from Francophone countries

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<sup>90</sup> The Ghana Armed Forces Command and Instructional Procedures, Volume 3.

- (2) Issues relating to culture as far as dealing with In-laws are concerned
- (3) Low productivity since most of them are unemployed and have no skill or handiwork
- (4) Problems associated with Ghanaian diet and Foreign diet
- (5) The issue about dressing to public functions is also another problem. This is because the Ghanaian culture does not permit certain kind of dressing as far as marriage couple are concerned <sup>91</sup>

Such women are also expensive because the plane ticket to transport them from overseas, and when they are going on visit back home entails a gargantuan expenditure. Another challenge has to do with pastoral care and counselling. This is because most of these couples do not undergo pre-marital counselling before the marriage is contracted. Also there is no pastoral oversight for such couple because in one way or the other the marriage union is illegal since they do not go through the required procedure before marrying them.

## **2.8 Policy on Marriage and Divorce in the Ghana Armed Forces**

The policy on marriage and divorce in the Ghana Armed Forces is in the Command and Instructional Procedures (CSIP) volume 3, part 1 section 1, Article 1.01-1.06. It provides that publication of marriage and divorce in respect of Service personnel shall be supported by documentary evidence that he or she is in fact married, or that his or her marriage has been dissolved as the case may be and the occurrence published in the Unit Part Two Orders.<sup>92</sup>

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<sup>91</sup> An Interview with a Soldier at the Naval Base in Tema, December 18, 2017.

<sup>92</sup> The Ghana Armed Forces Command and Instructional Procedures, Volume 3, Section 1, Article 1.01.

### **2.8.1 Marriage and Divorce Under the Ordinance**

Article 1.02 of the Command and Staff Instructional Procedures of the Ghana Armed Forces provides that, the proof of a marriage or divorce under the ordinance shall be the production of the marriage certificate of the Court Order dissolving the marriage. Certified true copies of these certificates are acceptable.

### **2.8.2 Marriage and Divorce Under the Customary Law**

Article 1.03 also provides that in the case of a marriage under the customary law, it is necessary to rely on both the testimony of the parties concerned and the attestation of the head of the principal member of the family of each spouse that the parties are married under the customary law. In the case of a divorce, the male spouse should make a declaration which should be supported by the head or principal member of the family.

### **2.8.3 Relevant Forms with Regards to Marriage and Divorce**

Article 1.04 provides that, Unit Commanders of the Ghana Armed Forces are to ensure that copies of the certificate of marriage and divorce under the ordinance or PNDC LAW 112, as applicable, are forwarded to the General Headquarters Records Office of the Armed Forces in the case of the Other Ranks, and to Personnel Administration Department and the Military Secretary in the case of Officers. Copies of such documents are to be retained in the Unit with the Officers and Other Ranks records. The Article 1.05 provides that no marriage or divorce occurrence shall be accepted for publication without appropriate certificate or the declaration as the case may be.<sup>93</sup>

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<sup>93</sup> The Ghana Armed Forces Command and Instructional Procedures, Article 1.04,1.05.

## **2.9 Conclusion**

In conclusion, the Ghana Armed Forces is a well-organized institution which does not take things for granted including marriage and divorce. But it looks as if little is done to control the ascending rate of divorce in Ghana Armed Forces especially on the part of the Non- Commission Officers (Other Ranks).

The researcher out of experience and observation believes that when pastoral care and counselling is intensified by the Chaplains and Imams, it will go a long way to minimize the rate of divorce in the Ghana Armed Forces. Pastoral care and counselling should only not be intensified at the religious denominations, but at the Unit levels during padre hours and even at International peacekeeping areas. This is because most soldiers are not regular Church attendants. Also per the nature of military duties, the Sundays are occupied for some soldiers who may be on duty. Other effective approaches to help curb the phenomenon of divorce among the troops should be that, a resource person who has the technical know-how in pastoral care and counselling should be brought to hold workshops with troops under command to augment the efforts of the Chaplains and Imams as far the problem of divorce is concerned. When these are done, it is believed divorce will be minimized to the lowest level and this will enhance moral, discipline and efficiency among personnel of the Ghana Armed Forces.

## CHAPTER THREE

### DIVORCE AMONG MARRIED COUPLES IN THE GHANA ARMED FORCES

#### 3.1 Introduction

This chapter discusses divorce among married couples in the Ghana Armed Forces. Divorce which is dissolution of marriage or termination of a marital union is escalating in the Ghanaian society, both in the faith and the secular societies. Recognized fact is that breakdown in marriage or divorce leaves in its wake challenges, especially, to the couple and their immediate family. The Ghana Armed Forces is no exception to the problem of divorce. In this chapter, the research discusses the definition and types of divorce from Christian and secular perspectives, legal grounds for dissolution of marriage under the Ordinance, causes of divorce in the Ghana Armed Forces, effects of divorce, perspective of divorcees on divorce, and views by Chaplains on divorce in the Ghana Armed Forces.

#### 3.2 Definition of Divorce from Christian and Secular Perspectives

Divorce according to the Holman's Illustrated Bible Dictionary, is defined as breaking of the marriage covenant. An action contrary to the pattern of one man, one woman, one lifetime revealed by God.<sup>94</sup> There is no universal agreement among Christians on divorce. Hence, it is difficult to be dogmatic on it according to Geisler Norman. However, there are some areas of general agreement among Christians about divorce. According to Geisler, at least three agreements can be noted as follows:

- (1) *Divorce is not God's idea*- It is clear that God did not design divorce. In fact in Malachi 2:16, God said to Malachi that He hates divorce. Jesus said God permitted but never intended divorce as stated in Matthew 19:8 when Jesus replied the

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<sup>94</sup>Draper et al, *Holman Illustrated Bible Dictionary*, 435

Pharisees that “Moses permitted you to divorce your wives because your hearts were hard. But it was not so from the beginning.” God created one man for one woman and desired that they both keep their vows until death. Jesus said emphatically in Matthew 19:6 that “what God has joined together, let no humankind put asunder or separate. So whatever divorce is, it is not God’s perfect design for marriage. It falls short of God’s ideal plan for marriage. It is not a norm or standard. At most it is less than the best for marriage.

(2) *Divorce is not permissible for every cause*– Christians also generally agreed that divorce is not permissible for any cause. Indeed, Jesus was asked this very question: is it lawful for a man to divorce his wife for any and every reason? Jesus’ answer was an emphatic “No”. For His response was this, I say to you, whoever divorces his wife, except for immorality (fornication)and marries another commits adultery” (Matthew 19:9) Whatever disagreements Christians have about the exception here, it is absolutely clear that Jesus did not believe that one could get a divorce for any reason.

(3) *Divorce creates problems*- Even those who believe divorce is sometimes justifiable for Christians recognize that, whatever problem it may solve, divorce creates problems. Once God’s design is forsaken, it is natural that problems will emerge. Although divorce seems to avert disaster for some, it is not without problems. There is always a price to pay for the partners, for the children, family and in societal relations. Divorce leaves scars that are not easily healed.<sup>95</sup>

These are the Christian perspectives on divorce, but the secular society has their definition and opinion on divorce. According to Victor Owusu, he says that notwithstanding the significance of marriage, living together often becomes intricate and

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<sup>95</sup>Geisler, *Christian Ethics*, 281-282.

therefore some marriages end up in divorce. Owusu defines divorce as “A legally supervised and approved termination of the marriage contract entered into by a man and woman.<sup>96</sup> It entails court action and lawful procedure. Divorce is distinguished from annulment which is a legal procedure whereby a marriage is affirmed unacceptable and cancelled by court and each party is assumed never to have been in a state of matrimony. It is also a mutual agreement by the married couple to live apart and this can be through private or legal agreement.

It could also be a unilateral separation by one spouse from the other. However most of the traditional marriages in Ghana are not legally registered with the court, so the elders of both marital partners can agree to dissolve the marriage when the marital conflict or crisis seemed to be unsolvable without the involvement of judiciary service. Looking at divorce from both Christian and secular perspectives, it is obvious that divorce cannot take place without an implication on the part of the couple. Therefore, care must be taken by the couple not to allow divorce by making sure that marital conflicts are addressed as early as practicable to prevent divorce.

### **3.3 Types of Divorce**

There are various terms used to describe divorce. Bryan Garner listed the following types of divorce:

- (1) **Contested divorce**- A situation where both parties may want to divorce but disagrees on the terms of divorce in court.
- (2) **Fault divorce** – It is the type of divorce granted to a couple on the basis of proven wrongful act by the other spouse.

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<sup>96</sup>Owusu, *Problem of Divorce*, 34.

(3) **Limited divorce** – The divorce that ends a marriage in court but does not address financial support, property distribution or care and custody of children.

Kisembo Benezere also outlines two types of divorce, namely.

**(a) De-facto divorce**

**(b) De-jure divorce**

The de-facto divorce is the type which has no legal backing but the community generally accepts it. This type of divorce is normally when a marriage dies naturally as a result of separation or desertion for a long period of time. This type is often seen within the customary law marriages. But once in a blue moon, it does happen in the ordinance law marriages as well. The de-jure divorce is the breaking of a marriage which has a legal backing. This happens by one partner filing of divorce in a law court and such divorce has been granted by the law court.<sup>97</sup>

The researcher is not sure the category in which he must place some of the divorce cases in the Armed Forces, especially when the researcher observed a soldier beat-up the wife, thrown her things away and the marriage has come to an end. In another instance, a soldier going on pension told the wife that he met her at the barracks and married her and now that he was going on pension in his hometown, the marriage should come to an end at the barracks. Whether it is de-facto, de-jure, contested, limited, or fault divorce as the case may be, the researcher is of the view that there are certain fundamental issues which were not handled well by the couples and have triggered the decision for divorce.

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<sup>97</sup>Kisembo, et al. *African Christian Marriage*, page 34.

### 3.4 Legal Grounds for Dissolution of Marriage Under the Ordinance (Cap 127)

The Ordinance Law Marriage is strictly monogamous. The law governing the dissolution of Ordinance Law Marriage is the Matrimonial Act 1961. The Act 367, Section 1, provides that a petition for divorce may be entered or presented to the court of jurisdiction by either party to the marriage. One sole ground for dissolution of monogamous marriage or ordinance law marriage is that, the marriage has broken down beyond repairs. The following are the provisions in the Matrimonial Act 1961 with regards to dissolution of marriage:

Sub section two of Act 367 requires a petitioner to satisfy the court as follows:

- (1) The respondent has committed adultery and that the petitioner by reason of that finds it intolerable to live with the respondent.
- (2) That the respondent has deserted the petitioner for a continuous period of time, at least two years.
- (3) That the parties to the marriage have not lived as husband and wife for a continuous period of time at least five years.
- (4) That the respondent has behaved in such a way that the petitioner cannot be reasonably expected to live with the respondent.
- (5) That the parties to the marriage have after diligent effort been unable to reconcile their differences.

Although there is a provision for dissolution of marriage in the Matrimonial Act 1961, Eugenia Tawiah Adam states that the requirement for petition to seek divorce in the law courts is cumbersome.<sup>98</sup> Therefore parties to marriage must see divorce as the last option because; sometimes divorce must be the only option when the marriage union has broken down beyond reconciliation. The Ghana Armed Forces has a Legal Directorate

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<sup>98</sup> Adam, *Perspectives of Divorcees*, 26.

which deals with legal issues including divorce. The researcher gathered from the Armed Forces Legal Directorate that most soldiers who seek for divorce do not pass through the Legal Directorate. Rather, they seek divorce at the civil courts and after divorce is granted, they bring certification to be published.<sup>99</sup> Some soldiers told the researcher that divorce is an old story, it is not a new case, and it started since biblical times, therefore when one partner is not comfortable in the marriage, divorce may take place.<sup>100</sup> In view of this, it will be helpful if the history of divorce in the Old Testament and the New Testament will be discussed in the study.

### **3.5 The History of Divorce in the Old and New Testaments**

The problem of divorce has been a discussion within the Christendom and secular communities. The issues are as follows;

1. Should one divorce at all?
2. Can a divorcee remarry?
3. What are biblical teachings on divorce?
4. What did Jesus say about divorce?
5. Is infidelity a license to divorce?
6. What are the circumstances that can lead to divorce?

These and many other questions are asked by people from both the faith and the secular societies.

#### **3.5.1 Divorce in the Old Testament**

The Old Testament teaches that as far back as the eighteenth-century B.C, marriage was intended to be life-long relationship that husbands expected fidelity from their wives and could exact the death penalty for adultery. Divorce although possible was

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<sup>99</sup> An Interview with a Soldier at the Legal Directorate of the Ghana Armed Forces, October 10, 2017.

<sup>100</sup> An Interview with a Soldier at the Naval Volunteer Force Base in Accra, November 18, 2018.

rare except to the very rich because the cost was prohibitively high. In post exilic times, the customs were similar to earlier practices, although the cost of divorce had fallen, the death penalty was not exacted and men as well as women could sue for divorce. The Pentateuch Laws governing sexual relationships appear to be framed to preserve the view that in marriage, a man and a woman are united together in what is intended to be a permanent, life-long and exclusive union.<sup>101</sup> It is from this context that divorce is examined by the central Old Testament passage concerning divorce. Deuteronomy 24:1-4 states that

“if a man marries a woman who becomes displeasing to him because he finds something indecent about her, and he writes her certificate of divorce, gives it to her and sends her from his house, and if after she leaves his house she becomes the wife of another man, and her second husband dislikes her and writes her a certificate of divorce, gives it to her and sends her from his house, or if he dies then her first husband who divorced her is not allowed to marry her again after she has been defiled.”<sup>102</sup>

According to Elwell Walter, the Old Testament translations on this passage make it appear that a man is required to divorce his wife if some indecency is found in her. Walter says the Revised Standard Version (RSV) of the Bible agrees with modern commentators that this legislation is granting a permission not given a command.

Indeed, the main point of the passage is concerned with remarriage. Whereby a woman who has been divorced by her husband because of indecency, probably some serious sexual misconduct sort of adultery, and who subsequently marries another man, who then later also divorces her, is not permitted to return to her first husband. This passage in the Old Testament recognizes that divorces do happen, though the Bible does not command or encourage them. The passage also suggests that there is regulation on divorce since the husband has to give a “bill of divorcement” (certificate of divorce). This

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<sup>101</sup>Elwell Walter, *Evangelical Dictionary of Theology* (Michigan: Baker Book House company, 2001), 346.

<sup>102</sup> Holy Bible: New International Version (Colorado Springs: International Bible Society), 1983, 309.

is to provide a sort of protection for the wife. It is important to note from the passage that the law is concerned with divorce and not only with separation. According to Walter, the word divorce in the phrase “bill of divorcement” is related to the word for hewing down trees, even cutting off heads. It indicates the severing of what was once a living union. Divorce then is a kind of amputation.<sup>103</sup>

Divorce cannot happen without damage to the partners concerned. This Old Testament legislation, therefore affords recognition of the fact that marriages are sometimes broken, although divorce is not approved. Looking briefly at post exilic practice in Israel, one finds possible hints that the practice of divorce had become easier, thus the Prophet Malachi needs to reaffirm God’s intention for marriage, by reminding his readers that God hates divorces.<sup>104</sup>

### **3.5.2 Divorce in the New Testament**

Divorce in the New Testament is discussed in a context where both the Old Testament Law and the Greco-Roman customs were exercising some influences. Thus Mark 10:12 which says if a woman divorces her husband and marries another man, she commits adultery coincides with the Roman permission for women to initiate a divorce as well as men, but Mathew 19:9 which says that “I tell you the truth that anyone who divorces his wife except for marital unfaithfulness and marries another woman commits adultery” written for the Jewish readership does not say women has the permission to initiate divorce. In Jesus’ day, there was a dispute between the pharisaic schools about the interpretation of Deuteronomy 24:1-4 and about what constituted permissible grounds for divorce. This lies between the ways Mathew’s Gospel frames the question “Is it lawful for a man to divorce his wife for any and every reason?” The Shammaite Pharisees interpreted

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<sup>103</sup> Ibid

<sup>104</sup> Holy Bible, Malachi 2:16.

the Deuteronomy legislation in a strict way that divorce was permitted only for serious sexual sin. But the more Liberal Hillelite Pharisees understood the Deuteronomy 24:1 to be permission to divorce for the most trivial of reasons. It seems very unlikely that in the time of Jesus Christ, the Jewish courts were allowed to carry out the death penalty for adultery.

As far back as Hosea's day, the exaction of the death penalty for adultery does not seem to have been operative. In the New Testament, it is assumed that divorce is the only penalty for adultery. Jesus stated that God did not intend for divorce to occur but the Mosaic Law allowed for divorce only because of hardness of Israelite hearts.<sup>105</sup> The Apostle Paul twice dealt with the issue of divorce. In his discussion of the Law in Romans 7:1-3 Paul used the illustration of marriage to show the authority of the Law. Paul reaffirmed the principles of the sanctity of marriage, the wrongfulness of divorce, and the potential consequences of remarriage. In 1Corinthians 7:10-16, Paul reiterated the need to preserve the marriage commitment. Based on Romans 7:1-3 and 1 Corinthians 7:39, Paul believed that divorce was no longer an issue once one spouse had died.

The remaining spouse was free to marry as long as the new marriage was in the Lord. Therefore, marriage in Scripture represented a sacred bond between one man one women for one lifetime. The concept of marriage was ordained by God and applied to believers and non-believers alike. The breaking of the marriage covenant opposed the plan of God and divided the God-ordained institution of the family. Looking at the history and discussion on divorce from the Old and New Testaments, it is clear that divorce existed before Christ, and even the patristic period, the problem of divorce was an issue. In view of that, it will be helpful if views on the Seven Main Judeo-Christian positions on divorce

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<sup>105</sup> Holy Book, Matthew 19:8

will be discussed in the research work. This is because their views are influencing a variety of positions towards divorce within Christendom.

### **3.6 The Seven Main Judeo-Christian Views On Divorce**

The problem of divorce is a phenomenon which everyone has his view as far as marriage and divorce are concerned. It is therefore expedient to discuss the seven main Judeo-Christian views on divorce because their view is influencing a variety of positions towards divorce in the Christendom. The views are as follows:

1. Patristic or Church Fathers View
2. Traditio-Historical View
3. The Betrothal View
4. The Unlawful Marriage View
5. The No-Further-Relations View
- 6 The Preteritive View
- 7 The Erasmian/Protestant View.

#### **3.6.1 The Patristic or Church Fathers' View**

The patristic or the Church Father's view is the position of some theologians. The Church Fathers' themselves have various views. Some believe that the conjugal relationship unites both parties until death separates them. So divorce is not permissible under any circumstance. Others are of the view that when one's partner was guilty of unchastely relationship, it is normally understood to denote adultery, therefore the other partner is anticipated to separate, but cannot remarry. Yet still some of the Church Fathers argue that when Christians are not permitted to remarry after divorce, automatically divorce will cease. In summary the Church Fathers view suggests that divorce is not

permissible except on the grounds of adultery and also Christians should not be permitted to remarry in order to prevent divorce.

### 3.6.2 The Preteritive View

The word ‘preteritive’ comes from the English word “preterit” which means relating to past action. It has its root from the Latin word “*practer*” meaning beyond or past. In theology it is used to refer to God’s passing over of the non-elect, whom He allows to go their own way and perish for their sins. It is a doctrine of Calvinism. In the doctrine of preteritive, stresses are laid upon humankind’s decision and action rather than God’s decree.<sup>106</sup> The preteritive view on divorce holds that since God hates divorce, there is no need for married couple to divorce their spouses. According to the preteritive view, Jesus teachings that any person who marries a divorced person also commits adultery is a strong injunction that divorce is not permissible. Preteritive view on divorce is in support of some of the Church Fathers’ view which holds that divorce is not permissible under all circumstances.<sup>107</sup>

### 3.6.3 The Betrothal View

The word “betrothal” refers to a mutual promise of engagement, or contract for a future marriage. The betrothal view is another position on the problem of divorce deliberations. This view argues that once the person is just betrothed or engaged to the would-be-spouse, and for one reason or the other, the partner has no interest any longer in the marriage, divorce can take place. According to Ryrie Charles, this was the view that Joseph manifested when Mary was betrothed to him and he decided to divorce her privately because he suspected Mary of premarital unchastely relationship.<sup>108</sup> In summary,

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<sup>106</sup>Walter, *Dictionary of Theology*, 952.

<sup>107</sup>Heth, *Jesus’ Divorce Sayings*, page 11.

<sup>108</sup> Charles C. Ryrie, *Study Bible* (Chicago; Moody Press, 1994), 22-23.

betrothal view holds that divorce may be permissible in the case of betrothal relationship, when one partner is no longer interested in the marriage for one reason or the other.

### **3.6.4 The Unlawful Marriage View**

The unlawful marriage view is a position on divorce which holds that marriage between a Christian and an unbeliever or between a Jew and a Gentile is unlawful marriage. This is because light has nothing to do with darkness. Their theory is in reference to a biblical passage in 2 Corinthians 6:14 which say that “Do not be yoked together with unbelievers. For what do righteousness and wickedness have in common or what fellowship can light have with darkness.”<sup>109</sup> J.C. Eckman argues vehemently that unlawful marriage is a contamination of the Christian faith therefore a Christian marrying an unbeliever is illegitimate.<sup>110</sup> Eckman admonishes that in order for a Christian not to fall in the unlawful marriage; care must be taken in selection of partner. So in summary the unlawful marriage view holds that divorce is permissible in the case where one partner finds out that the other partner is an unbeliever. This is because a marriage between a Christian and an unbeliever or a Jewish-Christian and a Gentile Christian would cause problems to faith as far as Mosaic Laws verses grace are concerned.<sup>111</sup>

### **3.6.5 The No-Further-Relations View**

Some scholars believe that the No-Further Relations view was propounded by Derrett Duncan. In this theory, Derrett argues that God said the two shall become one flesh which is consummation of marriage by sexual union or intercourse. Therefore, when one partner finds out that the other partner is engaged in sexual immorality like incest, prostitution, adultery, or fornication as the case may be, the other partner can abrogate the relationship. This means that one has no further intentions to continue with the

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<sup>109</sup> Holy Bible: 2<sup>nd</sup> Corinthians 6: 14.

<sup>110</sup> J. C Eckman, *Unlawful Marriage, Divorce and Remarriage* (Dallas: Dallas Seminary Press, 1998), 1-18.

<sup>111</sup>Eckman, *Unlawful Marriage*, page 1- 18.

relationship.<sup>112</sup> In summary, the No-Further-Relations view holds that, when one partner finds out that the other partner engages in any illicit sexual affair, the marriage or the relationship can be abrogated.

### **3.6.6 The Traditio-Historical View**

The traditio-historical position or view according to some scholars is termed as the “protestant interpretation of Catholics.” Others especially the Evangelicals call it the “critical view.” This view is a position on a study of the different sayings on divorce in the New Testament. This view argues that since there are inconsistencies with regards to divorce sayings, it cannot be credited to Jesus because it seems redaction was applied on the divorce passage. The view argues that there are inconsistencies in the Matthew’s Gospel and the Mark’s Gospel with regards to divorce. In Mathew 19: states that if a man divorces his wife except for marital unfaithfulness and marries another woman commits adultery. In mark 10:11, it says that “Jesus answered anyone who divorces his wife and marries another woman, commits adultery. The Matthew’s Gospel portrays the picture that women have no audacity to seek divorce under any circumstances. The Traditio-Historical view argues that since the Greek word *porneia* was used in all the biblical passages on divorce which means adultery, fornication, incest, harlotry, or sexual immorality, and then it means divorce is permissible under any of these acts. In summary the Traditio-Historical view or position on divorce holds that divorce is only permissible under *porneia* or any sexual immorality.

### **3. 6.7 The Erasmian / Protestant View**

The Erasmian view on divorce is the position which holds that divorce and remarriage are permissible under adultery and desertion. This view argues that if any

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<sup>112</sup> Duncan Derret, *Law in the New Testament* (London: Hurst and Company, 1970), 363.

spouse is unfaithful with regards to illicit sexual affair or extra-marital sexual conduct in general, the faithful spouse has the right to divorce the unfaithful spouse and remarry without having committed the sin of adultery. This view also argues that divorce and remarriage is permissible for a Christian during the desertion of a partner who is an unbeliever. In summary this view holds that divorce is permissible under adultery and desertion of an unfaithful partner.<sup>113</sup>

### **3.7 Causes of Divorce in the Ghana Armed Forces**

Concerns have been expressed in recent times about the rate of divorce among married couples within the Ghana Armed Forces especially the Non-Commission Officers (Other Ranks). The researcher has undertaken an academic investigation into the phenomenon of divorce among the troops in the Fifth Garrison of the Ghana Armed Forces, for a case study with regards to the problem of divorce in the Ghana Armed Forces. The following are the insights obtained by the researcher with regards to causes of divorce in the Ghana Armed Forces. These causes have major and minor issues. Details of these are provided by the researcher at the summary of causes of divorce in the Armed Forces after the following discussions:

#### **3.7.1 Staying Away from Home for Longer Period**

The main function of the Ghana Armed Forces is to protect life and property, offer assistance in times of oppression and maintenance of law and order. The Ghana Armed Forces are equipped and maintained to perform their role of defense of Ghana as well as such other functions for the development of Ghana as the President of the Republic may determine.<sup>114</sup>

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<sup>113</sup> Gordon Wenham and Heth William, *Jesus Sayings on Divorce* (London: Paternoster Press, 1984), 765.

<sup>114</sup>1992 Constitution of the Republic of Ghana, Article 210, Section 3.

The Armed Forces of Ghana as part of their duties engage in internal security within Ghana and external security outside Ghana. Some of the internal securities performed by the Ghana Armed Forces are as follows:

- (1) Operation Calm Life – Joint military and police patrol team for war against armed robbery
- (2) Operation Gong Gong – Yendi crisis and the Northern Region conflicts
- (3) Operation Vanguard – Joint Military police team to stop illegal mining (galamsey)
- (4) Operation Halt – Conflict at Bawku and its environs
- (5) Operation Oasis – Internal operation at the Bui Dam in Brong Ahafo Region of Ghana.
- (6) Operation Cowleg – Operation to control the herdsmen and the farmers in the north
- (7) Operation Hunter – Operation at Half Assin and Cote D’Ivoire border to control oil smuggling from Ghana
- (8) Operation Ahombua – To control illegal chain-saw operations (timber)

The external operations which are known as the International peacekeeping operations are as follows:

1. United Nations Mission in Liberia (UNMIL)
2. United Nations operations in Cote D’Ivoire (UNOCI)
3. United Nations Multi-Dimensional Integrated Stabilization Mission In Mali(MINUSMA)
4. United Nations Organization Stabilization Mission in Democratic Republic of Congo (MONUSCO)
5. United Nations Interim Forces In Lebanon (UNIFIL)

There used to be United Nations Mission in Sierra Leone (UNAMSIL) but peace is restored, so the mission has come to an end. Soldiers who embark on internal security operations are deployed between a periods of three to six months. The International peacekeeping operations are one year deployment. The researcher has gathered that during such deployments, various issues do happen among married couples in the barracks which sometimes ends up in divorce. Some of these issues are as follows:

1. Some soldiers do not remit their wives in terms of finances when embarking on such operations. This attitude brings about squabbles which eventually lead to divorce.
2. Some also engage in illicit sexual affairs when on such operations. Sometimes a soldier will impregnate a concubine at operational area, especially internal operations. When this attitude comes into light, the wife of the soldier who could not cope with the situation files a divorce in the case of ordinance or returns drink and ring to the family in the case of customary marriage.
3. The researcher also gathered that some wives of soldiers also indulge in illicit sexual affairs with colleague soldiers in the barracks when their husbands travel either for internal or external operations. A respondent who pleaded anonymous disclosed to the researcher that these illicit affairs by wives of soldiers who are on external or internal operations are always as a result of financial challenges. When this attitude comes to light there is no option than to take place.<sup>115</sup>
4. The research gathered that many Soldiers wives are unemployed or house wives. Therefore, when their husbands are embarked on internal and external operations, their wives used to gather and gossip, sometimes quarrel. As a result when the

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<sup>115</sup> An Interview with a Respondent at the Fifth Infantry Battalion in Burma Camp, Accra, November 20, 2017.

husband returns home, the aftermath of those gossips and quarrels results in divorce.

### **3.7.2 Rules of Soldier to Soldier Marriage**

In the Ghana Armed Forces there are two categories of personnel, the Officers and Other Ranks. This is known as the Commissioned Officers and the Non Commissioned Officers respectively. An Other Rank is not permitted to marry an Officer; likewise, an Officer is not permitted to marry an Other Rank. Now when an Officer loves an Other Rank and they agree to marry, one partner may have to resign from the Ghana Armed Forces. The two of them will decide who should resign. However, an Officer can marry to an Officer, and an Other Rank can marry to an Other Rank. So in the Ghana Armed Forces, it is common to see an Officer married to an Officer, and an Other Rank married to an Other Rank. This is popularly known as the “Soldier to Soldier marriage.” The researcher gathered that these categories of marriage are mostly among intake mates. But there are few ones who are married but they are not intake mates. This research is based on divorces among the Non-Commissioned Officers or the Other Ranks. The following are the issues that cause divorce among the soldier to soldier marriages.

- (1) Role Confusion – The researcher gathered that because most of these couples are intake mates they receive the same salary. Now one partner expects that the other will provide certain household expenses and the other partner is also expecting that the other will provide. At the end of the day arguments sets in.
- (2) Command and control – In the Ghana Armed Forces, seniority in rank works. The researcher gathered that when the man is not lucky and the wife is promoted over him, then command and control becomes loose. This means that headship as a husband verses superior in rank marriage comes a conflict. The researcher gathered that since the wife takes more pay than the husband, it is expect from the wife that

she must provide more for the home. Also the respect for the man also reduces in one way or the other.

- (3) Conflict over duty related cases: In Ghana Armed Forces a soldier is expected to be on duty for at least once in a week. If one is on duty it is for twenty–four hours. The researcher have gathered that some male partners do not return home on time. Others too will say that they are on duty but sometimes it comes to light that the spouse is not on duty. This do happen among both partners. As a result of that, quarrels do set in and sometimes fight. Fighting in the Ghana Armed Forces is known as striking. We have striking or offering violence to a superior officer.<sup>116</sup> In this Act it provides that every person who strike or draws or lifts up a weapon against or uses or offers violence against a superior officer shall be guilty of an offence, and on conviction shall be liable to imprisonment for life or to any less punishment provided by this Act.<sup>117</sup> Also we have abuse of inferiors as an offence in the Ghana Armed Forces.<sup>118</sup> This section provides that every person subject to the code of service discipline who strikes or otherwise ill-treats any person in the Armed Forces who by reason of rank or appointment is subordinate to him shall be guilty of an offence and on conviction shall be liable to imprisonment for less than two years or to any less punishment provided by this Act.<sup>119</sup> The research gathered that when these conflicts arise over duty related cases, one partner knowing the military law, reports the fighting saga to the Regimental Sergeant Major who is the head of the Other Ranks in the Unit or sometimes to the Military police. When the soldier is called or arrested and disciplined by the Unit authorizes

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<sup>116</sup>The Ghana Armed Forces Act 1962, Section 23.

<sup>117</sup>The Ghana Armed Forces Act 1962, Article 103.15, section 23

<sup>118</sup> The Ghana Armed Forces Act 1962, Article 103.31, section 31

<sup>119</sup> The Ghana Armed Forces Act 1962, Section 31.

then he or she files for divorce and returns drinks and ring to annul the marriage.<sup>120</sup>

(4) Joint Account and property Acquisition – The Ghana Armed Forces is an institution which provides an accommodation, free water bill and light bills, free medical care. Also Soldier is fed in terms of food when on duty. These amenities and incentives help soldiers to save money to purchase a plot of land and build. At the end of the twenty-five years compulsory period of retirement, a soldier is expected to leave the barracks to his or her own apartment. These soldier to soldier partners sometimes agree to make a joint account for property acquisition. Findings revealed that these steps sometimes end in a mirage. This is because when one partner travels outside the country for international peacekeeping operation, for instance, an allotment have to be given to cater for the home. But by the time the other partner returns the account is emptied with various excuses and what have you. Also it is disclosed to the researcher that some of the men will be using the money in the account to feed their fiancées. Respondent told the researcher that soldier married another woman from the joint account with the wife. These have resulted to divorce among some of the soldier to soldier marriages in the Ghana Armed Forces. It is also known that some of these spouses do acquire property without telling the other partner and when it comes to light it leads to divorce.

### **3.7.3 Marriage to Foreign Nationals**

The Ghana Armed Forces embarks on international peacekeeping operations. Nowadays it has become a common practice for some Soldiers to bring a foreign national especially women to Ghana for marriage. Although there is a regulation in the Armed

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<sup>120</sup> An Interview with a Soldier at Wajir barracks, Teshie Camp in Accra, December 6, 2017.

Forces Command and Staff Instructional Procedures that any Soldier who intends to marry or invites a foreign national to Ghana must seek permission, most soldiers who are married to foreign national ignore on these directives. The Command and Staff Instructions and procedures (CSIP) of the Ghana Armed Forces, volume 3, Section 16 provides directives for invitations and visits of Foreign Diplomats / Foreign Nationals and vice versa. Article 16.03 provides that all Service personnel who want to invite any Foreign Diplomats including Military/Defence Attaches and other Foreign Nationals are to seek clearance from Director General Defence Intelligence through Director General Personal Administration of the Ghana Armed Forces before the social activity. All such requests must be channeled through Commanding Officers or Heads of Department. Monthly returns on all such requests for clearance must be submitted to the Director General Defence Intelligence.<sup>121</sup>

The researcher gathered from the Directorate of Defence Intelligence of the Ghana Armed Forces that although most soldiers are married to foreign nationals, they did not follow the directives in the Command and Staff Instructional Procedure (CSIP).<sup>122</sup> Many soldiers who brought in these foreign nationals do not go through premarital counselling before marriage. A source disclosed to the researcher that some soldiers do not perform any marital rites on these women because their parents are not in Ghana. Also sources disclosed to the researcher that divorces do occur as a result of the woman not working, foreign culture and lifestyle, and sometimes arguments on diets as to what the Ghanaian soldier likes and what the foreign women likes.<sup>123</sup> The researcher gathered that there is no pastoral oversight over such couples, because of wrong procedures in bringing them to the matrimonial home.

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<sup>121</sup> Command and staff Instructions and procedures volume 3, part 1, section 16 Article 16.03.

<sup>122</sup> An Interview with a respondent at the Directorate of Defence Intelligence February 13, 2018.

<sup>123</sup> An Interview with a respondent at 1st Mechanical Transport Battalion Burma Camp, February 20, 2018.

### **3.7.4 Post-Trauma Disorders/Effects**

The constitutional mandate of the Ghana Armed Forces is to defend Ghana by land, sea and air. There are other functions assigned by the president of the Republic from time to time for the development of Ghana. These functions requires that the Armed Forces will offer an assistance in times of aggression. Soldiers deployed to conflict prone areas in Ghana like the Bawku Crisis, Nkonya and Alavanyo, Denkyira Obuasi and suburbs of Tamale do experience certain terrible situations which have effects on them. The researcher gathered that some soldiers after returning from certain internal operations do brutalize their wives for the least offence. The researcher asked a respondent about those who are deployed for international peacekeeping operations. Sources disclosed that those soldiers who have been deployed to Democratic Republic of Congo and the early part of Liberia crisis, have suffered from these post trauma effects. Sources indicate that when they return home from such operations, there are no post operational counselling for such Soldiers. Hence the effects on the Soldiers which result in marital conflict lead to divorce. Findings show that some soldiers do take into drinking, smoking and other strange behaviors as a result of post trauma effects.<sup>124</sup>

### **3.7.5 Environmental Influence**

The Ghana Armed Forces accommodates both married soldiers and single personnel. The barracks environment is made up of soldiers and their immediate families. The marriage quarters are designed to accommodate at least twelve soldiers on each block. The Senior Non-Commission Officer's marriage quarters has theirs designed to accommodate at least Six Soldiers. This is because the rooms are not detached from each other but are all on the same block. This means that privacy is absent in the dwelling quarters of the soldiers since other couples are aware of what is happening in another

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<sup>124</sup>United Nations Security Council on Peacekeeping Operation and Rules Engagement, Chapter Six

couple's apartment, leading to some sort of comparison among them. Findings show that when a soldier gives the wife a house keeping money of say one thousand Ghana cedis a month, another Soldier's wife also expects that her husband will also give a similar amount. This results in quarrels and other marital conflicts. The source disclosed that these arguments and conflicts continue until divorce takes place. This is because the wife who is taking the low housekeeping money thinks the husband is cheating on her. Another environmental influence has to do with type of dressing one partner uses for an occasion like funerals, outdooring, weddings, and engagements. Sources disclosed that peddling of lies among Soldiers and their wives and disclosing of confidential issues are among the causes of divorces as far as environmental influences are concerned.

### **3.7.6 Alcoholism and Drug Abuses**

Articles 103.26 section 33 of the Armed Forces Act 1962 provides that:

1. Every person in the Armed Forces who is drunk, whether on duty or not, shall be guilty of an offence, and on conviction shall be liable to imprisonment for less than two years or to any less punishment provided by this Act.
2. For the purpose of this section, a person is drunk if owing to the influence of alcohol or any drug whether alone or combination with any other substances, he is unfit to be entrusted with his duty or with any duty he might be called upon to perform or behaves in a disorderly manner likely to bring discredit on the Armed Forces.<sup>125</sup>

This means that drunkenness is not permissible in the Ghana Armed Forces. Findings however show that some soldiers when not on duty do indulge in alcoholism and other drugs like the "cannabis sativa" (wee) or India hemp. Such attitudes result in marital conflicts among married couples in the barracks. Sources disclosed that because

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<sup>125</sup>The Ghana Armed Force Act 1962, section 33

drunkenness is an offence in the Ghana Armed Force, when the quarrels or the fights arise among the couple instead of solving it amicably the wife will report the incident for the soldier's arrest. Sometimes and after serving the guard-room sentences and often charges are preferred against the soldier then "hell begins to unleash its venom with a shameless alacrity": this is a military term which shows that troubles and woes have set in one's life. Sources also indicate that sometimes there are reduction in rank for some soldiers who strike their wives as a result of drunkenness. This hullabaloo is those that lead to divorce as far as alcoholism and drug abuses are concerned.<sup>126</sup>

### **3.7.7 Extra-Marital Affairs**

Extra-marital affair or infidelity is a canker which happens among some married couples not only among troops of the Ghana Armed Forces. There is a debate as to whether it is "Soldiers who like women or women who like soldiers." A source disclosed to the researcher that some women like soldiers because of security and comfort.

Security in the sense that the soldiers are Government employees and are not easily affected by redundancy. Comfort in the sense that Soldiers are provided with free accommodation and free utilities.<sup>127</sup> This source disclosed that some soldiers indulge in extra-marital affairs with these women and as a result bring conflict between the extra-marital partners and the legally married wives which sometimes result in divorce. Others also impregnate these extra-marital partners and when their wives get to know then they divorce. The researcher is of the view that pastoral care and counselling can impact the attempt to minimize the rate of divorce as far as extra-marital affairs are concerned.

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<sup>126</sup>An Interview with some soldier at the 1<sup>st</sup> Mechanical Transport Battalion, Burma Camp, January 16, 2018.

<sup>127</sup> An Interview with some soldier at the Legal Directorate of the Armed Forces November 21, 2017.

### **3.7.8 Domestic Violence**

Domestic violence among married couples of the Ghana Armed Force ranges from one degree to the other with regards to fatalities. The researcher gathered that the following are the fatalities in the domestic violence which lead to divorce among married couples of the Armed Forces;

- (1) Issuing of dirty slaps
- (2) Whipping with canes and belts
- (3) Booting's with legs
- (4) Biting with teeth
- (5) Shooting with gun.<sup>128</sup>

The research found that a Soldier in First Infantry Battalion in Michel Camp shot the wife and later short himself. Domestic violence is one of the causes of divorce in the Armed Forces. The researcher believes when pastoral care and counselling are intensified it will go a long way to minimize the rate of divorce among married couples in the Ghana Armed Forces.

### **3.7.9 Educational Differences**

In the Ghana Armed Forces, there are two categories for the entry.

1. Recruitment for the Non Commissioned Officers (Other Ranks)
2. Commissioning for the Officer corps.

Most people do not know this especially among those who want to marry a Soldier. One may not know this if premarital counselling did not take place before the marriage is contracted. The recruitment category is for senior High School (SHS) graduates or second cycle institution students. The Enlistment or officer category are for Diploma or first

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<sup>128</sup> Military Police Report on Shooting Incident between married couples at Michel Camp, 2016.

degree graduates. A civilian first degree or second degree holder may marry to recruit soldier. In the course of the marriage if the civilian woman gets to know that she is married to a soldier with low educational background, then there is confusion. This means that misunderstanding begin to take place as far as educational differences are concerned. The researcher gathered that a graduate lady told the husband that he cannot come to her second degree graduation because he cannot speak good English, which she will be embarrass her before the peers. It is pathetic to say that this couple are now divorced because of this educational differences.<sup>129</sup> Educational differences should not lead to a divorce among married couples because the partner with the lower educational background can always upgrade himself or herself since there are modular, sandwich, weekends and distance learning programmes in our contemporary times, hence the need to intensify pastoral care and counselling to address such problems.

### **3.7.10 Stress Related Cases**

Stress, can be defined as mental, emotional or physical strain or tension. The researcher gathered that soldiers per the nature of their duties suffer from stress related cases. The stress is caused by the following activities of soldiers:

- (1) When a soldier is on duty for 24 hours, it means that he or she is expected to come home the next day.
- (2) Getting up early from bed to attend muster parades. Every soldier is expected to muster for morning inspection, pass on military signals, and also to be assigned for the day's duty or job.
- (3) Standing at sentry for hours checking vehicular movements and personnel.
- (4) Standing on parade for long periods
- (5) Night patrols to curb activities of armed robbers

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<sup>129</sup> An Interview with a Naval Rating at Naval Volunteer Force Base in Accra, September 10, 2017.

(6) Other duties assigned from time to time with regards to internal operations.

These strenuous or stressful duties coerce soldiers to indulge in some unnecessary shouting, bullying and picking squabbles with their spouses at any least provocation. As a result of these tense situations spouses who cannot cope, either divorce or separate. The researcher spoke to a resource person at the 37 Military Hospital who disclosed that, some soldiers took to drinking and smoking because of stress related cases pertaining to the nature of their duties.<sup>130</sup> The researcher thinks that when Chaplains and Imams and other resource persons intensify pastoral care and counselling as well as stress management seminars, it will go a long way to address divorces as far as stress related cases are concerned.

Having looked at the causes of divorce among the married couples of Soldiers in the Ghana Armed Forces, and the researcher's optimism that pastoral care and counselling can impact the attempt to minimum the rate of divorce in the Ghana Armed Forces, it will be helpful to discuss the Chaplaincy in the Ghana Armed Forces. This is because most people do not know that the Ghana Armed Forces as an Institution has the clergy or religious denominations which deal with spiritual wellbeing of personnel. The researcher has gathered that a civilian was onboard a passenger vehicle to Burma Camp to visit the uncle who happened to be a Soldier. On reaching Burma Camp, he saw the cluster of churches and was surprised and asked whether Soldiers do go to church.<sup>131</sup> He further said that all these while he taught soldiers do not go to church let alone having the clergy. Below is a look at the Chaplaincy in the Ghana Armed Forces.

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<sup>130</sup> An interview with a medical practical practitioner at the 37 military hospital January 14, 2018.

<sup>131</sup> An interview with a soldier divorcee in Burma camp. November 27, 2017.

### **3.8 The Chaplaincy in the Ghana Armed Forces**

The Ghana Armed Forces has a Directorate of Religious Affairs which deals with spiritual welfare of personnel. This Directorate is made up of Soldier Chaplains, Civilian Chaplains, Soldier Imams, and Civilian Imams. These people are in charge of the religious denominations in the Ghana Armed Forces. The Religious denominations are the Roman Catholic Church, the Anglican Church, Methodist, Presbyterian, Evangelical Presbyterian, the Seventh Day Adventist, The Church of Pentecost and Islam. Chaplains and Imams are commissioned as Short Service Commission Officers. Articles 1.02 of the Command and Instructions and Procedures of the Ghana Armed Forces, Volume 3, part 3, section 1 provides the policies on enlistment of Chaplains and Imams of the Armed Forces. Articles 1.02 provides the status of Chaplains and Imams. The Article provides that Chaplains and Imams of the Ghana Armed Forces shall pursue only the Short Service Commission course at the General Military Academy and be commissioned as such. They shall not convert into Regular Commission.<sup>132</sup>

Article 1.03 provides that chaplains and Imams shall be exempted from taking promotion examinations. The Head of the Chaplaincy was initially called the “Chaplain General” but now abolished and replaced with “Director of Religious Affairs” (DRA).<sup>133</sup> There are some of the religious denominations which are grouped together to form a United Church. Example is the Methodist, the Presbyterian, and the Evangelical Presbyterian churches forming one denomination. Apart from the normal Sunday worship services, Chaplains and Imams engage in Padre Hours. Padre hours are times with the Chaplains or Imams to interact with Officers, Other Ranks and Civilian Employees in the Ghana Armed Forces. The time is used to handle current topics and issues of society, and spiritual matters. Issues such as worship of God, prayer or communication with God,

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<sup>132</sup> Command and Staff Instructions and Procedure Volume 3, part 3, article 1.02.

<sup>133</sup> Article 1.04 of the CSIP Volume 3 part 3.

baptism for salvation, spiritual healing and false prophets are discussed. In addition, alcoholism, teenage pregnancy, marriage and family planning, drug abuse, financial obligations for the family, culture and customary practices, sex education, parental responsibilities in child education, and HIV/ AIDS and other sexually transmitted diseases are interrogated.<sup>134</sup> The medium of interaction is mainly discussion as against lecturing. Padre hours are held mostly weekly, but Article 2.07 of the Command and Instructional Procedures provides that it can be held bi-weekly. Venue for Padre Hours are held at the Service Headquarters, Directorates, Departments, and Units and it is given the necessary encouragement and assistance for all to attend.

Article 2.08 of the Command and Instructional Procedures provides that counselling cells shall be formed in all Garrison Churches, Mosques and Units shall have a membership not exceeding eight persons.<sup>135</sup> Members of the counselling cells shall be people with requisite training, skills and expertise in counselling and shall include the Chaplain, Imam and some medical personnel. The Counselling cells shall handle all problems and issues that require professional advice that are brought before it for amicable settlement. The article 2.11 of the Command and Instructional Procedures provides that there shall be periodic seminars, symposia and lectures from specialists for members of the counselling cells. The chaplaincy or the Directorate of Religious Affairs of the Ghana Armed Forces through their Chaplains and Imams are involved in Pastoral Care and Counselling of married couples especially those in his or her denomination.

### **3.9 The Effects of Divorce Among Married Couples**

It is a recognized fact that breakdown in marriage or divorce leaves in its wake challenges especially to the couple and their immediate family. The Military or the Ghana

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<sup>134</sup> CSIP Volume 3, articles 2.05

<sup>135</sup> Article 2.08 of the CSIP volume 3.

Armed Forces is no exception to the challenge of divorce. Divorce has certain effects on the personnel involved and the institution as a whole. The following are some of the effects of divorce in the Ghana Armed Forces.

### **3.9.1 No Esprit De Corps**

*Esprit de corps* is consciousness of and pride in belonging to a particular group. It is also the sense of shared purpose and fellowship. In the Ghana Armed Forces, *esprit de corps* is popularly known as “team work.” This means that one Soldier depends on the other for accomplishment of a given task. The researcher has gathered that Soldiers who are divorcees do not feel at home, therefore in pursuance of duty or task, little is achieved because of divided attention.

### **3.9.2 Low Morale**

A morale is the degree of mental or moral confidence of a person or a group. Soldiers in the Ghana Armed Forces work with morale. Low morale means there is a problem as far as military duties are concerned. Soldiers who are divorced always have low morale at work places, because they come to work disturbed and this is seen from their unusual behavior.

These are as a result of thinking about the problems, the children housekeeping and feeding. The researcher being a soldier discovered through personal observation that Soldiers who are divorcees sometimes do come to muster parades late, hence they are always having problems with their Regimental Sergeant Majors (RSM). Therefore, divorce affects the morale of divorced personnel in the Ghana Armed Forces.

### **3.9.3 Lack of Concentration**

Concentration is an intense mental application. It is one of the hallmarks (an outstanding feature) of the Ghana Armed Forces. Soldiers are always expected to concentrate because of the nature of their duties. The nature of their duties include;

- (1) Handling of sophisticated weapons on the part of artillery regiment
- (2) Conveying personnel from one place to the other for operation on the part of drivers.
- (3) Sitting by communication gadgets to transmit and receive signals and messages by Radio Operators.
- (4) Carry of rifles and ammunitions for duties by the Infantry Soldiers
- (5) Any aggressive operation in terms of internal security which the police cannot cope, the Soldiers are called upon to offer an assistance.

All these call for full concentration on the part of the soldiers. However, the researcher gathered that most Soldiers who are divorcees sometimes lack concentration. They sometimes forget that they are even on duty, and these attitude awards them punishment by their superiors.<sup>136</sup>

### **3.9.4 Indiscipline Attitudes**

The Ghana Armed Forces is a well-disciplined institution. It is an institution where insubordination is not tolerated. However, because of divorce issues among married soldiers, when the case is sent for a superior to help solve the divorce case amicably, some subordinate soldiers get rude to the superior. Sometimes, they ask the superior to mind his own affairs since marital issues are purely private.

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<sup>136</sup> An interview with some Soldiers at the Air force Base in Accra, December 17, 2017.

Findings show that any further attempt by the superior to help address the issues regarding the divorce sometimes lead to exchange of words. This indiscipline attitudes are some of the effects of divorce in the Ghana Armed Forces. In the Ghana Armed Forces actions are purely “do before complain”, but divorce cases have brought some sort of indiscipline into the system.

### **3.9.5 Malingering Behaviors**

Malingering which means to pretend or exaggerate illness especially to avoid work is an attitude which is abhorred in the Ghana Armed Forces.<sup>137</sup> But the researcher found that because of divorce problems, divorcees out of low morale towards work, malingering in order to avoid duty because they do not have peace of mind. This when not curbed affects productivity as far as military duties are concerned. So pastoral care and counselling should be intensified by Chaplains and Imams to help address these issues.

### **3.9.6 Absence Without Leave and Desertion**

Section 29 of the Armed Forces Act 1962 provides that every person who absents himself or herself without leave shall be guilty of an offence and on conviction shall be liable to imprisonment for less than two years or any less punishment provided by this Act. Desertion on the other hand in the Armed Forces Regulations, Articles 103.19 section 27 of the Armed Force Act 1962 provides that every person who deserts shall be guilty of an offence and on conviction if he committed the offence on active service or when under orders for active service shall be liable to imprisonment for life or to any less punishment provided by this Act.<sup>138</sup> The researcher gathered that most Absence Without

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<sup>137</sup>Section 34 of the Armed Forces Act 1962, Article 103.27 of the Armed Forces Regulations.

<sup>138</sup> Section 27 of the Armed Forces Act 1962.

Leave (AWOL) cases and Desertion cases are mostly associated with divorce cases in the Ghana Armed Forces.<sup>139</sup>

The above happens when a Soldier divorces the spouse who had children in the marriage. The source disclosed that sometimes the soldier's pay is divided into two, deductible from source at the Forces Pay Regiment for the divorced wife. Out of dissatisfaction with the idea, the divorcee Soldier then vacates his post without official leave or sometimes leaves the job and seeks for greener pastures elsewhere. The source disclosed to the researcher that the way and manner some authorities in some Units of Ghana Armed Forces handle divorce issues need to be addressed because it affects the morale of some troops which ends up in Absence Without Leave (AWOL) and Desertion.<sup>140</sup> This researcher is of the view that Chaplains and Imams must intensify pastoral care and counselling to help address these issues.

### **3.9.7 Financial Problems**

The Ghana Armed Forces has a facility where scheme loans are approved for soldiers at the Forces Pay Regiment to enable Soldiers access loans with various banks. A source disclosed to the researcher that most Soldiers who are divorcees took this scheme loans as well as personal loans with their banks to solve divorce related cases. Example is compensations to the divorcee, alimony and other expenses on the children because they have to be sent to a guardian. All these bring financial challenges to the Soldier concerned hence the need to curb the phenomena of divorce among the troops to enhance morale and efficiency. The effects of divorces in the Ghana Armed Forces gathered by the researcher need to be addressed by the Chaplains and Imams in the Ghana Armed Forces because they are the spiritual fathers of the personnel. The marriage union is very important and

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<sup>139</sup> An interview with a Soldier at the Forces Pay Regiment at Burma Camp in Accra, November 18, 2017.

<sup>140</sup> An interview with a Divorcee at Naval Headquarters in Burma Camp, Accra November 18, 2017.

cherished for all and sundry for the role in procreation, companionship, recreation (sexual union) and family life. Within the Ghana Armed Forces, marriage is believed to ensure discipline, peace of mind and concentration among the troops. Therefore Pastoral Care and Counselling must be intensified to help address the causes of divorce and its effect among personnel of Ghana Armed Forces. Let us discuss the perspectives of divorcees on divorce in the Armed Forces.

### **3.10 Perspectives of Divorcees on Divorce**

The researcher interacted with some divorcees for them to express their personal views on the phenomenon of divorce among personnel of the Ghana Armed Forces. The respondents disclosed to the researcher that divorce affects a lot of things in family life. The following are the respondent's perspectives on divorce:

- (1) Divorce brings about psychological effects on children hence low performance in school.
- (2) The children lack parental care and training
- (3) The children drop out from school and others could not climb the academic ladder
- (4) Others are of the view that sometimes divorce is necessary because the situation is unbearable.
- (5) Some respondents claimed that divorce is not good but they have no regrets in their divorce because their spouses were wolves in a sheep skin.
- (6) Those whose divorce was as a result of marital infidelity claimed they have done no wrong since the Bible permits divorce on the grounds of marital unfaithfulness.

The researcher gathered diverse views on divorce. Majority of the respondents were of the view that divorce is permissible when the trust is betrayed with regards to marital infidelity. Also when one's life is in danger with regards to threat and hardships.

The rest are of the view that divorce is against God's perfect design for marriage. Some further explained that divorce should not be the solution for marital conflicts or problems. The diverse views from the respondents as compared to the biblical teachings on divorce indicated that some supported the biblical idea on marriage as a life-long relationship which under no circumstance should it be broken except on the grounds of marital unfaithfulness. They further explained that even with the marital unfaithfulness, one can forgive the unfaithful partner and continue with the relationship because divorce has its own challenges. Other divorcees were concerned about the stigmatization attached to divorce. They lamented that when divorce takes place, most men will not inquire of the problems which led to the divorce but rather begin to point accusing fingers at the female counterpart. This assertions confirm the statement by Kwaku Opong Asante, Joseph Osafo and Georgina Nyamekye in the *Journal of Divorce and Remarriage* that divorced women experience more stigma than their male counterparts.<sup>141</sup>

In summary, divorcees could not say categorically that divorce is good although they found themselves in it. They are of the view that divorce should be the last resort when all efforts to resolve the problems fell on death ears or proved futile.

### **3.11 Views by Chaplains on Divorce**

The researcher gathered from the Directorate of Religious Affairs of the Ghana Armed Forces that there are four (4) major causes of divorce in the Ghana Armed Forces. These are as follows:

- (1) Long staying away from Home for internal and external peacekeeping operations.
- (2) Post operational challenges
- (3) Environment influence

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<sup>141</sup>Kwaku Opong Asante Joseph Osafo and Georgina K. Nyamekye. 'An Exploratory study of Factors contributing to Divorce among married couples in Accra, Ghana: A Qualitative approach' in *Journal of Divorce and Remarriage* 55 no. 1(2014): 16-32.

#### (4) Marrying of Foreign Nationals

The Director of Religious Affairs of the Ghana Armed Force told the researcher that post marriage counselling for soldiers has not always taken place like the premarital counselling. This is because Soldiers per the nature of their duties have not been staying at one place for a long period. Postings and other deployments have made it virtually impossible for some Soldiers to undergo post-marital counselling.<sup>142</sup> The Director also lamented that soldiers who have disembarked on operational zones do not undergo post operational counselling. Some soldiers after going through aggressive situations with rebels or insurgents have some psychological effects which eventually affect their marriage life.<sup>143</sup> The researcher is of the view that the Chaplaincy should intensify pastoral care and counselling and other effective approaches to help straighten marriage and family life among personnel of the Ghana Armed Forces.

### 3.12 Conclusion

In conclusion, for a holistic view and understanding of marriage as well as an adequate preparation towards it, premarital counselling must be seen as the process of educating people on the marriage, and preparing them to function effectively in living out their marital lives. Also pastoral care and counselling including post-marital counselling must be intensified not only at the padre hours with the Chaplains and Imams but a resource persons must be added to the international peacekeeping deployments to handle this challenges as far as marriage and divorce cases are concerned.

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<sup>142</sup> An interview with the director of Religious Affairs, March 18, 2018.

<sup>143</sup> Interview with the Director Religious Affairs.

## **CHAPTER FOUR**

### **PASTORAL CARE AND COUNSELLING IN THE GHANA ARMED FORCES**

#### **4.1 Introduction**

This chapter focuses on the third objective of the study. This is the analysis of the findings on pastoral care and counselling on marriages among soldiers in the Ghana Armed Forces. The chapter four focuses on data collected from the field which has been analyzed and a discussed. The chapter begins with discussions on findings on premarital counselling, post-marital counselling, and pastoral care for married soldiers. The presentation of results and discussions were done in line with the stated objectives. (See Appendix A for a detailed information on the interview guide)

#### **4.2 Premarital Counselling in the Ghana Armed Forces**

Findings from the research reveal that in the Ghana Armed Forces, there is a provision in the Command and Instructional Procedures (CSIP) Volume 3, Article 2.08 that counselling cells shall be formed in all Garrison Churches, Mosques and Units. The counselling cells shall have a membership not exceeding eight persons. Members of the counselling cells shall be people with the training, skills, and expertise in counselling and shall include the chaplain or the Imam and some medical personnel.<sup>144</sup> Findings from data gathered indicate that the counselling cells handle all problems and issue that require professional advice and are brought before it for amicable settlement. The researcher gathered from an officer who happens to be a Chaplain in the Fifth Garrison Seventh Day Adventist (SDA) in Burma Camp that these counselling cells only handles cases pertaining to work related problems and other personal problems. However, when it comes

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<sup>144</sup>Ghana Armed Forces Command and Staff instructional Procedures, Volumes 3, Article 2.08

to premarital counselling, it is solely handled by the chaplain or the Imam within the various denominations.<sup>145</sup>

#### **4.2.1 Challenges Associated with Premarital Counselling**

Findings from the research work indicate that premarital counselling is conducted for soldiers and their would-be spouses preparing for marriage for a period of six (6) months. This is the required number of months that couples preparing for marriage are expected to undergo in order to cover the syllabus for premarital counselling in the Ghana Armed Forces. But the researcher has gathered that some soldiers and their would-be spouses were not able to go through the stipulated period due to the following reasons:

- (i) Deployment of soldiers to either internal or external operations.
- (ii) Distance of the woman to the barracks for counselling becomes a barrier
- (iii) Work schedule in terms of duties does not permit the soldier to be punctual and regular for the counselling process
- (iv) Sometimes the women are already pregnant before the premarital counselling begins so either they stop the counselling and continue with their marriage or the request from the chaplain to reduce the six months' period.
- (v) Sometimes the woman also says she is travelling to the parents or relatives outside Accra therefore the period must be shortened.<sup>146</sup>

These challenges confirm what Oden Thomas said that anyone who enters into marriage without due consideration is living hazardously.<sup>147</sup>

Findings from the research work also indicate that sixty five per cent (65%) of married couples started counselling but could not complete the process. Twenty percent (20%) did not go through the counselling process at all and only fifteen (15%) of married

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<sup>145</sup> An Interview with an SDA Chaplain in Burma Camp. May 26, 2018.

<sup>146</sup>Oden C. Thomas, *Classical Pastoral Care* (Nashville: Beacon Hill Press, 2000), 1-11.

couples had a successful premarital counselling. The researcher's analysis of data on the premarital counselling is that for people not to continue in wedlock with bitterness, they need to be educated on marriage. Unfortunately, whereas in various fields of human endeavors people have to go through several years of education, it is not so with the most important enterprise in the world which is marriage. Many people take marriage for granted that they can marry and live a good life without knowing next to nothing about the institution. They assume unfortunately that all that is legally required of them is their consent and they can be given a license to marry. The findings from the research work indicate that about ninety percent of would-be couples do not know about what goes on in marriage life.

According to Gary Collins the purposes of premarital counselling are as follows:

- a. Teaching about marriage
- b. Assessing readiness for marriage
- c. Exploring possible problems
- d. Planning the wedding<sup>148</sup>

Premarital counselling presents the pastor or the counsellor with an opportunity to explore the personal stories that people bring to the marriage. These stories include the images of the ideal mate as well as expectations about parents, In-laws and siblings. Other concerns include religions and other activities and expectations concerning adjustments to new friends and relating to old friends. The pastor or counsellor's concern then is about the story that each client brings and in what ways the personal stories may impact the couple's

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<sup>148</sup>Gary, *Christian Counselling*, 543.

relationship. These findings are in support of what Allan Douglas stated that lack of premarital counselling is one of the causes of divorce.<sup>149</sup>

### 4.3 Post-Marital Counselling

Findings from the research work indicate that the Directorate of Religious Affairs of the Ghana Armed Forces has a policy that there must be a post-marital counselling for troops under command and their spouses. However, the researcher gathered that the policy is just a white elephant. The policy is there but it is not been implemented. An interview with a Chaplain at the Directorate of Religious Affairs explained to the researcher that post-marital counselling is difficult to be practiced because of the nature of soldier's duties. Nevertheless, the padre hours are used to teach troops under command issues regarding marriage and divorce.<sup>150</sup> The researcher's findings from the divorcees and other respondents confirm that there is no post-marital counselling in the religious denominations in the Ghana Armed Forces. None of the respondents has ever had a post-marital counselling in their marriages to the time of their divorce. According to Howard Clinebell, for relationships to be effective, there are four functions that pastoral care and counselling should play for improving relationships.

These are as follows.

- (i) Healing – a pastoral function that aims to overcome some impairment by restoring them to advance beyond his or her previous condition.
- (ii) Sustaining – Helping a hurting person to endure and to transcend a circumstance in which restoration to his or her former condition or recuperation from the malady, either impossible or so remote as to seem impossible.

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<sup>149</sup>Alan Douglas, *God's Answer to Man's Questions*. (New York: Kennedy Publishers, 1991).

<sup>150</sup>An interview with a chaplain, May 27, 2018

- (iii) Guiding – Assisting perplexed persons to make confident choices between alternate courses of thought and action, when such choices are viewed as affecting the present and future state of the soul.
- (iv) Reconciling - seeks to re-establish broken relationships between a person and fellow person. According to Clinebell, the above pastoral functions are helpful for couple, family, individual and group.<sup>151</sup>

The researcher's findings on the post-marital counselling in the Ghana Armed Forces suggest that most of the divorce cases among the soldiers are as result of the lack of post-marital counselling in the religious denominations. Post-marital counselling must not be overlooked because when partners are planning to marry they behave as angels. But after some few months of the marriage, the true pictures of the personality differences begin to show. It is within the first nine months after the marriage that post-marital counselling is needed to guide the couple to address the personality differences that do arise in marriage. A discussion with a lecturer at the Trinity Theological Seminary, reveals that during the first nine to twelve months of couple's marriage is known as the "storm period of couples' life." This he explains to mean that, it is within these periods that the realities of both partners begin to show, therefore post-marital counselling is needed most within such periods.<sup>152</sup> Pastors and counsellors should, as a result intensify post-marital counselling to help address the phenomenon of divorce in both the faith and secular societies.

#### **4.4 Pastoral Care for Married Soldiers**

The findings suggest that when pastoral care is intensified in the Ghana Armed Forces, it will go a long way to help address the phenomenon of divorce among the personnel. Pastoral Care which according to Campbell is used from the standpoint of

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<sup>151</sup>Clinebell, pastoral care and counselling 39-40

<sup>152</sup>Personal communication with a lecturer at the Trinity Theological Seminary, May 29, 2018.

shepherding, is an imagery and figurative use for “tending a flock and compare their relationship in the giving of care to suffering persons.”<sup>153</sup> Pastoral care in both the Old Testament and New Testaments documents is used to denote care giving activities revolved around providing healing to the sick, food for the poor, comfort and encouragement through counselling for the grieving, as well as preaching and teaching to providing nourishment to the spiritually hungry. Such activities were carried out by leaders, pastors, and counsellors who have been likened as shepherds. So, in effect we can conclude by saying that pastoral care is to give people facing challenges the necessary support in order to cope with their situations.

Findings from the research work reveal that pastoral care for married soldiers and their spouses is not effective in the Ghana Armed Forces. An interview with respondents on pastoral care by Chaplains revealed the following:

- i. 75% of married soldiers and their spouse are left in the hands of the Unit Regimental Sergeant Majors (RSM) to handle marital conflicts but not the Chaplains.
- ii. 20% of respondents did not have any pastoral care in their post-marriage lives.
- iii. 5% of respondents have pastoral care or support by Chaplains.

A question was posed to a divorcee as to the role the Chaplains played in his marital conflicts and in response to that he said “I was left in the hands of the Unit Regimental Sergeant Major who uses threatening words to address my problem.”<sup>154</sup> Another question was posed to a respondent as to whether pastoral care could have helped to restore the

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<sup>153</sup>Campbell V., *Rediscovering Pastoral Care* (London: Longman and Todd Press, 1981), 42.

<sup>154</sup>An interview with divorce at Burma Camp. March 20, 2018.

marriage? The response was “Who cares? Barracks environment is not concerned about anyone’s business.”<sup>155</sup>

The findings from the research work are that because of the padre hour system in the Ghana Armed Forces that teaches soldiers about marriage and family life, chaplains do not indulge in pastoral care at the individual levels, hence the low percentage of respondents who had some sort of pastoral care from Chaplains.<sup>156</sup> The findings is contrary to what Wayne Grudem said that pastoral care, is similar to shepherding. Grudem explains that he sees similarity in “To act as a shepherd” or to “act as a pastor in the way Apostle Paul applied it in his address to the elders of the Church in Ephesus. He tells them to shepherd the Church of God (Acts 20:28), and in the same sentence Paul referred to God’s people as all the flock.”<sup>157</sup>

The Directorate of Religious Affairs of the Ghana Armed Forces through their Chaplains and Imams must intensify the pastoral care ministry. This must not only be done at the padre hours where it as only the soldier who is present to listen to the teachings, but a forum must be designed where both parties will benefit from the teachings. This when done effectively, will go a long way to address the phenomenon of divorce. If not completely eradicated, it will reduce the rate of the divorce to the minimum level.

#### **4.5 Conclusion**

The main objective of this chapter was to find out the role of pastoral care and counselling in the Ghana Armed Forces. This was done from the analysis of data collected from both divorces and chaplains in the Ghana Armed Forces. From the findings there is a

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<sup>155</sup>An interview with a Divorcee at Burma Camp, March 27, 2018.

<sup>156</sup>An interview with a Chaplain at Burma Camp in Accra, May 27, 2018.

<sup>157</sup>Wayne Grudem, *Systematic Theology* (Zondervan: Inter Varsity Press, 2000), 913.

general consensus from both divorcees and chaplains that there are divorce cases in the Ghana Armed Forces and that pastoral care and counselling are not effective in the Ghana Armed Forces because of the nature of the soldiers' duties. To help curb the phenomenon of divorce in the Ghana Armed Forces, the findings disclosed that the Directorate of Religious Affairs of the Ghana Armed Forces must intensify pastoral care and counselling not only at the padre hours but also at the denominational levels. The programmes should be designed to benefit both the soldiers and the civilian population as well so that marriage and family life will be strengthened in the Ghana Armed Forces. Also findings disclosed that the Military High Command could put in place strict discipline measures to control some soldiers who think they can abuse, torture or neglect a spouse at the least offence. When these are done effectively, it will go a long way to reduce the rate of divorce to the minimum level if not completely eradicated in the Ghana Armed Forces.

## CHAPTER FIVE

### SUMMARY, RECOMMENDATIONS AND CONCLUSION

#### 5.1 Introduction

This Chapter presents the summary of the research work on the problem of divorce and the role of pastoral care and counselling in the Ghana Armed Forces. It also suggests possible recommendations for further studies and steps to be taken by the Military High Command and Chaplains to help reduce or curb the phenomenon of divorce among the troops. The chapter finally presented the findings on the pastoral care and counselling in the Ghana Armed Forces. It recommends that pastoral care and counselling in the Ghana Armed Forces must be intensified to help strengthen marriage and family life among the troops.

#### 5.2 Summary

The study was conducted to explore the problem of divorce and how pastoral care and counselling can help address the phenomenon in the Ghana Armed Forces. Marriage, God's Ordinance for humankind from the beginning of creation which is intended for life-long relationship is being thwarted with the problem of divorce. Divorce in our contemporary times have affected both the faith and the secular societies. The focus of the study was to highlight not only the fundamental issues of divorce but to investigate the views of chaplains on causes of divorce and how pastoral care and counselling can be intensified to curb or minimize its levels or to completely eradicate it. Findings from the study revealed that causes of divorce in the Ghana Armed Forces are the result of four major problems and five minor issues. The major problems include:

1. Divorces as a result of soldiers staying away from home for a longer period

2. Divorce as a result of post trauma disorders when soldiers travel for internal and external operations
3. Divorces as a results of environmental influences
4. Divorce as a result of some soldiers who are married to foreign women or nationals

The minor issues are:

1. Educational differences
2. Alcoholism and drug related abuses
3. Domestic violence
4. Extra-marital affairs or infidelity
5. Stress and its related problems

Findings from the research revealed that divorcees have suffered certain abuses, neglect, torture and other illicit activities before they were divorced. Views of respondents and divorcees were sought to elicit the perspectives of marriage and divorce. Findings indicated that about ninety percent (90%) of respondents did not understand marriage, let alone what goes into the marriage union. Also it was revealed that seventy percent (70%) of divorcees did not get pastoral care and counselling before and during marriage. Premarital counselling is not effective in the Ghana Armed Forces because of the nature of the soldiers' duties. Post-marital counselling was completely out of the scene although the policy of the religious denominations specifies that there must be a post-marital counselling.

Views of chaplains on marriage and divorce in the Ghana Armed Forces revealed that divorce rate is on the ascendency among the troops. It must be noted the Armed Forces does not control marriage and divorce. Sometimes a soldier just presents a certification from the court that he or she is married or divorced. Findings also indicated

that even though padre hours are held to create awareness among soldiers on marriage and divorce, this only benefits the soldiers excluding their spouses or would-be partners. Furthermore, it was revealed that divorcees have various views on divorce. There are some divorcees who hold that divorce is not permissible at any cause. Others also hold that divorce is permissible on the grounds of infidelity. Others too are of the view that when one's life is in danger, divorce becomes a necessary evil. Few hold that when a partner becomes an unbeliever, it is a ground for divorce.

Chaplains suggested that to curb the high rate of divorce among the troops, the Military High Command should put in place strict disciplinary measures. Some of these measures are to deal with any soldier who abuses, neglects, or tortures a spouse to serve as deterrent to others. Others also suggested that any conduct of a soldier that will be prejudice to good order and discipline with regards to drunkenness, drugs or domestic violence which leads to divorce must be dealt with according to the code of service discipline because military discipline is expected to reflect in their marriage lives.

It is believed also that pastoral care and counselling when intensified can go a long way to address the phenomenon of divorce in the Ghana Armed Forces. Lack of premarital counselling can have adverse impact on marriage and can lead to divorce.

Post-marital counselling is held to address the problem of those who have certain misconceptions about marriage.

### **5.3 Recommendations**

Looking at the findings from the research work, the researcher deems it fit to give the following recommendations for further research on the problem of divorce and how pastoral care and counselling can help reduce the phenomenon of divorce to the minimum level if not completely eradicated.

1. The finding revealed that divorcees in the Ghana Armed Forces and their spouses do not undergo effective primary counselling's because of the nature of soldier's duties. It is therefore recommended that a study be conducted on state of marriages that were contracted without premarital counselling. This study will help to elicit problems associated with such marriages.
2. The study also revealed that post-marital counselling has not been taking place in the Ghana Armed Forces at all, although there is policy that there must be a post-marital counselling for married soldiers and their spouses. It is therefore recommended that a comparative study should be conducted into marriages that benefited from post-marital counselling and those that did not. This study will bring to the fore the benefits or otherwise of post-marital counselling.
3. The finding on the effects of divorce on divorcees in the Ghana Armed Forces including their spouses and children is not healthy for an institution like the Ghana Armed Forces and the nation as a whole. Therefore, it is recommended that similar research be conducted in the other security agencies like the Ghana Police service, the prisons service and Fire service whose constitutional mandate is to protect life and property. This study will elicit the effects of divorce on affected personnel and how pastoral care and counselling can be intensified to help strengthen marriage and family life in the security agencies.
4. The researcher also wants to recommend to the Chaplaincy of the Ghana Armed Forces to make the counselling cells in the various denominations and units in the Armed Forces who are now only handling work related problems and personal problems of soldiers to re-strategize to take on both premarital and post-marital counselling teachings. The Chaplains alone cannot handle all the marriage related problems for soldiers under command considering the number of soldiers in the

Ghana Armed Forces as compared to the number of Chaplains and Imams available.

5. It is also recommended that the Military High Command liaise with the Directorate of Religious Affairs of the Ghana Armed Forces to look again at the padre hour system. This is because findings from the research revealed that only soldiers benefit from the padre hours. Their spouses do not benefit because padre hours are held during working hours at the various Units, Directorates and Departments. The padre hours can be held after close of work so that soldiers and their spouses benefit from the teachings.
6. It is further recommended that since the military is a disciplined institution, disciplinary measures should also be put into place by the military High Command to address the abuses, torture and neglects in soldiers' marriage lives. This disciplinary measures will serve as deterrent to others.

#### **5.4 Conclusion**

The study has revealed that divorce rate in the Ghana Armed Forces is on ascendency but little is done by the Directorate of Religious Affairs through their Chaplains and Imams to address the issue. Also the Military High Command has no effective disciplinary structures in place to curb the phenomenon of divorce in the Ghana Armed Forces. The fundamental issues that often lead to divorce among the personnel of the Ghana Armed Forces are many and various views were expressed on the issues. The researcher is optimistic that the phenomenon of divorce among the soldiers can be addressed through Pre-marital counselling, Post-marital counselling, Pastoral Care, Marriage seminars for both soldiers and spouses. Teachings on marriage and divorce at the various denominational levels for singles, would-be partners and married partners, and

other effective approaches through the padre hour system for both soldiers and their spouses can help address the problem.

Soldiers who are disciplined and who also trust in the sovereignty of God must know that it is God Himself who instituted marriage and they must discipline themselves in the marriage institution as well. Views of divorcees, other respondents and Chaplains indicate that divorce is evil. Findings showed that both the faith and the secular societies must wake up from their slumber and deal with the problem of divorce seriously. This is because on the part of the faith community, divorce defeats and defaces the Christian conviction and faith. On the secular society also it defeats social norms and beliefs since divorce leaves in its wake challenges, especially to the couple and their immediate family. The problem of divorce which used to be unusual among Christians in time past is gradually becoming normal or acceptable standard which is threatening the norms of the Christian faith.

Soldiers who are also well known to be disciplined personnel are also confronted with the problem of divorce. It is expected that discipline which is designed to improve behavior, orderliness and adherence to moral principles should reflect in their marriage life. Unfortunately, findings from the research work indicated that the discipline is not reflecting in the soldiers' marriage lives. The military works with peace of mind and concentration so if the phenomenon of divorce is not curbed among the soldiers, it will go a long way to affect morale and efficiency as far as military duties are concerned. Therefore, Chaplains, Imams, the Military High Command, and the counselling cells in the Ghana Armed Forces must put in measures using pastoral care and counselling and other effective approaches to help strengthen marriage and family life in the Ghana Armed Forces.

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## APPENDICES

### Appendix A: Units Under the Fifth Garrison of the Ghana Armed Forces

- (1) Army Headquarters
- (2) Navy Headquarters
- (3) Air Forces Headquarters
- (4) General Headquarters
- (5) Support Services Brigade Headquarters
- (6) Ghana Military Police Headquarters /Provost Marshal
- (7) Fifth Infantry Battalion
- (8) 64 Infantry Battalion
- (9) 1 Recce Regiment
- (10) 1 Signal Regiment
- (11) Forces Pay Regiment
- (12) 48 Engineers Regiment
- (13) 49 Engineers Regiment
- (14) Air Force Base Accra
- (15) Armed Forces Central Band
- (16) 37 Military Hospital
- (17) Base Ordnance Depot (BOD)
- (18) Headquarters Southern Command
- (19) Base Workshop (Electrical And Mechanical Engineers)
- (20) Defence Mechanical Transport (1mt)
- (21) Kofi Annan International Peacekeeping Training Centre (KA IPTC)
- (22) Ghana Armed Forces Command And Staff College (GAF CSC)

(23) Military Academy And Training Schools Headquarters

(Mats)

## **Appendix B: Interview Guide on Divorce and Pastoral Care and Counselling for**

### **Divorcee Discussions**

- (1) Are you a Christian and how long have you been a Christian?
- (2) Was your former spouse also a Christian?
- (3) Have you undergone a Premarital Counselling before marriage and for how long/
- (4) What is marriage from your own understanding?
- (5) What type of marriage did you engage in?
- (6) What were your expectations in marriage?
- (7) Who conducted the premarital Counselling for you? Chaplain, professional Counsellor counselling cell.
- (8) How long were you married to your former spouse?
- (9) Have you gone through post marriage counselling after your marriage?
- (10) What were the reasons for your divorce?
- (11) Were there any interventions to restore the marriage which proved futile?
- (12) What is your view on divorce?
- (13) Could Pastoral Care and Counselling have helped to restore your marriage?
- (14) What role did the Chaplains and the counselling cell play during the marriage conflicts?
- (15) Did you feel that you have pastoral support in your post marriage life?
- (16) Do you have any regrets after divorce?
- (17) What are the effects on you after divorce?
- (18) What do you want the Chaplains and Imams to know about causes of divorces in the Ghana Armed Forces?

- (19) Why is the discipline of soldiers not reflecting in some of the soldiers' marriage?
- (20) What do you want to suggest for the Military High Command to do to avert divorces in the Ghana Armed Forces?
- (21) Would you like to marry another soldier again?
- (22) If you have the chance would you go back to your former spouse?

## **Appendix C: Interview Guide on Divorce and Pastoral Care and Counselling for**

### **Chaplains**

- (1) What are the policies on marriage and divorce in the Ghana Armed Forces?
- (2) What role do Chaplains play in soldiers' marriage with regards to pastoral care?
- (3) Do all soldiers and their would-be spouses undergo premarital counselling before marriage and for how long?
- (4) What are the challenges associated with premarital counselling for soldiers in the Ghana Armed Forces?
- (5) Do you conduct post-marital counselling for soldiers and their spouses after marriage?
- (6) Do soldiers who are married to Foreign Nationals also undergo premarital counselling before marriage?
- (7) What pastoral care do you give to soldiers and their spouses who are involve in post-marital conflicts?
- (8) Apart from the padre hours, what other marriage teaching forum do you have for soldiers and their spouses?
- (9) What are the causes of divorce in the Ghana Armed Forces?
- (10) What are the effects on divorced soldiers in the Ghana Armed Forces?
- (11) Do you think environmental influence (barracks life ) could be a contributing factor to the causes of divorce among the soldiers?
- (12) Do you conduct post operational counselling for soldiers who disembark from internal and external operations?
- (13) What pastoral care do you give to wives of soldiers who are left home when their husbands are away from home for longer periods?

- (14) Do you think that soldiers like women or it is women rather who like soldiers?
- (15) Do soldiers indulged in alcoholism and other drugs which could result in domestic violence leading to divorce?
- (16) How can pastoral care can counselling be intensified to strengthen marriage and family life in the Ghana Armed Forces?
- (17) What should the Military High Command do to minimize the rate of divorce in the Ghana Armed Forces?