

The Religious Role of Chaplaincy in the University of Cape Coast

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Abstract

The study is a historical appraisal which examined the religious contributions of the Chaplaincy of the University of Cape Coast. It further identified the challenges facing the religious role of chaplaincy work on the University campus and offered practical ways of overcoming them. Documentary sources, interviews and focus group discussions, observation, and content analysis were employed to answer questions about the subject under study. The study was conducted on members of the Chaplaincy Committee: chaplains, representatives from chaplaincies and ex-officio members (ordained priests on campus); patrons, teaching and non-teaching staff, executives and members of religious groups, students, and other members of the University community; external stakeholders (mother churches, founders among others) of religious groups, independent individuals or bodies in the society. The study revealed that the Chaplaincy through its activities has contributed to the religious development of its members as well as the University despite its challenges.

Keywords: Chaplaincy committee, public universities, religious, role, University of Cape Coast

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1. Introduction

Usually, chaplaincies in public universities in Ghana are governed by a chaplaincy committee. A chaplaincy committee is a statutory committee established by the Academic Board to foster the spiritual development of the members of the entire University Community (Students' Handbook, 2012). According to the Statutes of the University of Cape Coast (2012), the Chaplaincy Unit is to coordinate all religious activities on campus, organise joint services for the whole university community on such occasions as may be appropriate, ensure the upkeep of the University Chapel, act as a mediator between the religious groups on campus and the University authorities, and to recommend the approval of chaplaincy committees as they are created.

It appears that universities generally uphold that religion plays a vital role in the social and moral development of students as well as other members of the university community. Chaplaincy committees (units) are, therefore, set-up to nurture and foster the spiritual and moral well-being of university communities. This study, therefore, examined the religious role of chaplaincy in the life of public Universities in Ghana using University of Cape Coast as a case study.

2. Literature Review

This section of the study presents a review of relevant literature on the study. It engages the following works on the concepts of chaplaincy and secularisation to enhance the credibility of the findings. Block (2012) states that chaplaincy provides spiritual support and pastoral care for students and staff of all faith. The term 'Chaplain' refers to a clergyperson or layperson who has been commissioned by a faith group or an organisation to provide pastoral services in an institution, organisation or government entity. Chaplaincy is the general activity performed by a chaplain which may include counseling, sacraments, worship, education, crisis ministry, help in ethical decision making, student or staff support, clergy contact and community or church coordination (www.jenniferblock.net 2012). This thought is pertinent to the study because it explains the meaning of chaplaincy and touches on what chaplaincy generally offers staff and students. Then, a chaplain was a priest assigned to a particular chapel, rather than to a church. While in the Middle Ages institutions like monasteries were places of hospitality that cared for the sick, this was in later years with sanatoriums and then hospitals. Adedapo (2012) in a similar way said the term 'chaplain' comes to us from a fourth-century legend of Martin of Tours. St. Martin of Tours, a member of the Roman army, was born around 316 A.D. in Pannonia, a Roman province that included modern Hungary, to a pagan family. Approximately, at the age of twenty-one, one very cold day, he passed the gates of Amiens Gaul (What is today called France) and saw a man freezing on the road.

Martin was moved with compassion after seeing and hearing the pleas of the beggar to help. Martin had little himself; he took the one valuable possession he owned "his-cape" and cut in half. In other words, Martin took

out his sword and then removed his cloak and sliced it through the middle giving one half to the man and using the other half to cover himself. He kept half as his own shelter from the cold and gave the other half to the beggar. That night, as the story goes, Martin had a vision in which he came to understand that the beggar was no person than Christ Himself. The vision shook Martin to the core. After that experience, he decided to follow the Christian faith and was baptised by St. Hillary. When he related the story to others, the remaining half cape became a relic and an object of the event. The cape (Latin-Cappa) was kept in a special container made for it. The container was called the Cappella. Hence, we get the term 'Chapel': that place where the robe of Christ is shared, not stored. The keeper of the cape was known as Cappellanus (the keeper of the cape). The Cappellanus is where we get the word chaplain, for chaplains are the ones who share God's love and care for those in need wherever people are. Chaplaincy is from the word chaplain. Thus, according to Adedapo (2012), chaplaincy refers to the ministry offered by men and women committed to foster the psycho-social-spiritual growth, and peace of each human being God sends to them. This could be a Christian or Muslim minister called to serve God's people as commissioned by the sacred word of God.

The mission is to respond with love and compassion to people's needs in their holistic existence. This calls for someone who highly experienced God, who loves sinners, redeems failure, expresses his or her power in the weak and delights in second chances and fresh starts. In connection with this, Adedapo (2012) sees chaplaincy ministry as a duty which maintains or builds a bridge between a person and God when that person is separated from traditional source of Pastoral or Islamic care to perform the Pastoral or Islamic functions of healing, sustaining, reconciling and guiding the person in his or her area of service as a faithful witness to Christ or Muhammad. The minister involved becomes a priest, prophet and wise counselor as the situation demands.

Adedapo (2012) points out that, as a priest, the chaplain may plan, or direct worship services; provide care through the power of deep and private communion as he or she leads persons in receiving bread and wine, anointing, reconciliation, laying of hands, baptism or marriage; incorporate all expression of worship into his or her ministry including singing, reading, play, dance, drama, and art; model that prayer is the indispensable foundation for receiving the care that only God can provide; respect and minister to the private and confidential layer of persons who desire it, including their deepest longings, secret sins and private fears; faithfully accompany people as they begin or continue their spiritual journey, be it fasting or pilgrimage.

The Statutes of the University (2016), the Students' Handbook (2016), the Students' Handbook (2017), Chaplaincy Handbook (2017) and the Brochure for Fresh Students' Orientation on Religious Services (2017) of the University of Cape Coast affirm the same purpose and functions of the Chaplaincy in the University community. They emphasise the use of chaplaincy committee instead of board for Chaplaincy committee is classified as one of the committees of the Academic Board of the University and is one of the Units under the Office of the Dean of Students. The University of Cape Coast Corporate Strategic Plans (2003-2008, 2012-2017/2018-2022 and 2023-2027) identifies the niches, strength, opportunities and challenges among others of the University. The focus of the plan is to strengthen the holistic education provided which is a hallmark of the University; to promote and incorporate ethical values in all the activities of the institution; to improve administrative and support services of the University; enhance academic visibility of the University through research; to enhance the institution's contribution to the socio-economic transformation of the country and to place the institution in a competitive position in Ghana and Africa as a whole. The material is useful to the study. Kwarteng, Boadi-Siaw and Dwarko (2012) pointed out that during the early life of the University of Cape Coast, there was no Chaplaincy Committee to supervise the religious activities of religious groups. Hence, volunteer Catholic priests and the various Protestant denominations organised church services on their own. In 1967, some individual lecturers and students formally requested that the University Council establish a Chaplaincy Board to oversee the activities of the religious communities at the then University College. However, on the two instances that Council referred the issue to the Academic Board, the Board failed to approve the petition. Nevertheless, at its meeting on 16th December, 1967, the Council resolved that chaplaincies be established in the College for Protestants, Catholics and Muslims as was the case at the University of Ghana, Legon and the University of Science and Technology, Kumasi. Therefore, in 1969, the Chaplaincy Committee was established with Rev. J.K. Kpeglo and Rev. H.F. Peterson as the Chaplains for Catholics and Protestants respectively. This book is relevant to the study because an aspect of it talks about the initial development of chaplaincy in the University up to 2012.

This is in agreement with Smith (1966) who asserted that the devotion to God could produce good godly personality characterised by truth and godly piety. Kudadjie and Aboagye-Mensah (1998) had also expressed the view that denominations are expected to offer good teachings so that their members lead exemplary lives. This means that denominations which are segments of the chaplaincy through their programmes disciple their

members to be mature spiritually resulting in producing balanced persons. These ideas are significant to the study since devotion to God, godly piety and good teachings (Smith 1966; Kudadjie & Aboagye-Mensah 1998) are integral to chaplaincy.

Early on, Dwarko and Kwarteng (2002) highlighted the advantages students derive from religious groups or societies and why their membership increases on the University campus. They opined that members of such associations already were members of the parent churches for this reason it was easier for them to associate on campus. Also, they elucidated that students derive spiritual and material blessings from religiously oriented societies by contributing to the substantial funds they raise during normal Sunday (Saturday for Seventh Day Adventists) service offertory, tithe and voluntary thanks giving offerings.

Furthermore, chaplains at times may conduct programmes that are not religious in focus but which may be characterised by human growth or character building. Sometimes these programmes do not prepare persons for church membership but prepare people to lead more ethical and moral lives. While these do not exhaust our understanding of the roles of the chaplain, it may help one to focus upon the roles based on the authority of God and working together as a caring person or body with common religious values and understandings. (www.college-universities 2008).

Among Christians, the Bible (1Thessalonians 5:23) stresses the physical and spiritual development of human beings. It is believed that the student as a human being is made up of body, soul and spirit therefore his or her mental and physical development and well-being should be emphasised with his or her spiritual development. In other words, the mental and physical development of students should be fostered along with their spiritual development. Students' spiritual growth should not be ignored. Chaplaincy committee (unit) is, therefore, set up to foster and moderate the spiritual well-being of students and an entire university community. Nowadays, in public university environment in Ghana, generally, and the University of Cape Coast in particular, chaplaincy committees carry out this responsibility through chaplaincies which are the Catholic Chaplaincy, the Anglican Chaplaincy, the Protestant and Pentecostal Chaplaincy and the Muslim Chaplaincy.

Congruently, the University of Cape Coast at a Glance (2016), which was compiled by the Documentation and Information Section of the University, presents the Office of the Dean of Students' as a faculty which is managed by a Dean who is responsible for the welfare of junior members (students) of the University in connection with academic, residential and social matters. The welfare of students encompasses their mental, physical and spiritual wellbeing. This therefore, made it to be popularly referred to as Students Affairs on campus of which the Chaplaincy Unit is a part of. In link with this, Koenig et al. (1999) found that religious commitment is a source of promoting social well-being, meaning, purpose, educational accomplishment and hope.

Sanderson (2014), a former National Secular Society president of Britain, being aware that secularism involves relation between religion and state and usually pressing issues in society such as freedom of worship and equality among others, stipulated the benefits of embracing the secularisation concept. Sanderson discussed that when religions (as well as institutions or society) embrace secularization theory, it would help them have freedom of worship, and in time of adversity it protects. It would also guard people who have no religious feelings. It would not permit particular religious belief doctrine to be imposed on others. It would not permit the privileges of one particular religion that put others at disadvantage, a secular community has a justice system based on impartiality and not holy writ and religions would respect each other's right to exist even if their doctrines are entirely different. Further, it is an essential adjunct to democracy. It does not repress or suppress religion and it has to be a mutual compact between religion and state by respecting each other's boundaries. Therefore, he would like the Anglican Church, the Catholic Church, and Muslims among others to hug secularisation and observe the demarcation line which is essential between the various faiths and state. The advantages of secular state are that everyone is equal in the eyes of the law as concerns beliefs.

The Constitution of Ghana gives every citizen of the nation the freedom to practice any religion and to manifest such practice. It makes one irrespective of place of religion, creed origin, political opinion, colour and gender to be equal before the law (Constitution of the Republic of Ghana, 1992). The Constitution Abridge (1992) of the Republic of Ghana released by the National Commission for Civic Education retains that every Ghanaian is entitled to enjoy, practice, uphold and promote any religion, tradition, culture, subject to the stipulations and provisions in the Constitution. In addition to these regulations that are germane to the study, Secularism upholds freedom of belief as well as freedom from belief. Secularism protects churches at the same time protecting those

who have no interest in church and those who are beginners in faith (Wikipedia.org 2017). Secularisation would bring about real progress in interfaith relations and finally ensure peaceful co-existence among religious groups.

Concerning secularisation and public purse, in Europe and more specifically England, Langewiesche (2015) observed that higher education is largely a matter for the individual universities and their scope and nature which vary widely between institutions, because the institutions themselves vary so widely. Almost every college of Oxford, Cambridge and Durham has a chaplain of its own and, under their statutes, almost all of them are Anglican. In recent decades, chaplaincy in regional institutions of higher learning has been provided by the denominations themselves: this was probably full or part-time Roman Catholic, Church of England and Free Church chaplains funded by the various denominations and supplemented by unpaid chaplaincy from the other local faith communities. Besides, some universities have historic arrangements with particular denominations to provide a chaplain and in many cases the costs of such appointment are shared, so that the chaplain's remuneration might be paid by the university and accommodation provided by the denomination in question. In some cases, the chaplaincy office block is provided by the university and in others by a particular church. For instance, in the University of Birmingham, the Cadbury Trust (an independent religious charity) established by the leading Quaker family in the city has been sharing the responsibilities of maintaining and running chaplaincy with the University.

Langewiesche (2015) noted that institutions of higher education, mostly those established after 1992, employed chaplains themselves regardless of denominational loyalty. Positions of these are fully funded by the university and accountability is to the university except in so far as chaplains are answerable to their own denominational authorities in matters of doctrine and purely ecclesiastical discipline. Increasingly, higher educational institutions also appoint Muslim chaplains and any other religion chaplains where applicable.

3. Research Design

Research design is the overall plan for collecting and analysing data (Polit & Hungler, 1993). According to Fink (2001) research design is all the phases and procedures involved in reaching the respondents to obtain information for analysis. The research design selected for the study is the case study. Case study approach was employed in this research to collect, describe, analyse and interpret data. As Yin (2009) puts it that case study can be used to describe event or phenomena in everyday content in which they occur. This can be related to events of the past or present. This approach lends itself well to capturing information to answer 'what', 'how' and why questions. It can offer insight into 'what' gap(s) that exists in a situation. The case study approach has been recommended by Creswell (2014) as it allows for combination of a variety of data collection methods such as interviews, observation, focus group discussions, and content analysis among others. Usually data which have qualitative characteristics are generated from a sample of a population based on which generalisation can be made.

The target population of the study was the University of Cape Coast community. According to the University of Cape Coast Basic Statistics (2017), the University had 19,758 regular students with 12,643 being males and 7,115 being females.

Interviewees and discussants, 90 in number, which comprised the teaching staff, non-teaching staff, students, other members of the University community and stakeholders of the University that are relevant to the study, were sampled. Among the 90 interviewees and discussants, 45 were drawn mainly from males and the other 45 from females to ensure gender equality and also, statistics has shown that females usually are the majority at churches or worship centres. The 90 interviewees and discussants were drawn from the population. These people were trust worthy people who possess information that would be relevant to the research topic, of which most of them were found on campus. The inclusion of public, independent bodies and other religious bodies ensured a fair survey of the study. The 90 interviewees and discussants were chosen through purposive sampling so that relevant answers could be provided for the research questions of the study (Twumasi, 1986).

The researcher used thematic data analysis to analyse the data. This method of data analysis is usually applied to a set of texts, such as interview transcripts during which the researcher closely examines the data to identify common themes, topics, ideas and patterns of meaning that come up repeatedly (Braun & Clark, 2019). Data from the interview guide was edited for consistency. During the transcription of data, I listened and read over and over to ensure that I have written exactly what the interviewees and discussants meant. The data collected was examined under each research question. Emerging ideas and responses were identified, transcribed, generated into themes and described. The results were reported in discussions. The data analysis of this study was mainly qualitative.

4. Religious Contributions

4.1 Theme 1: Chaplaincy Activities Positively Affects the Spiritual Lives of People on campus

This aspect of the study looks at the religious role of the Chaplaincy. The majority of interviewees and discussants sampled for this research, that is seventy-nine out of ninety, indicated that the Chaplaincy through its activities (which were in the form of Preaching, Teaching, Song Ministrations, Bible Studies, Joint Services, Seminars, Conferences, Crusades, Healing and Deliverance Services, Counselling Sessions, Prayer Meetings, “Half-Night” Programmes, Revivals, Retreats and Rallies among others) have positively affected their spiritual lives as well as their entire human lives (Field work, 2018). This confirms the programmes mentioned in the Handbook of the Chaplaincy which include Revival Meetings, Weekend Retreats, Healing and Deliverance Services, and “Half-Night” Prayer Meetings, Praise and Worship, among others (Chaplaincy Handbook, 2017, 1-15).

Furthermore, interviewees and discussants explained that the sermons given from pulpits or podiums by preachers of the Chaplaincy Committee and denominations are spirit-inspiring messages for people to apply in their lives and achieve positive results. In other words, the programmes and preaching of the Chaplaincy Committee, including religious groups on campus (Kwarteng, Boadi-Siaw and Dwarko, 2012), are inspiring and motivating. In the same vein, a respondent claimed that “the messages build and expose one to the ability to lead groups, coordinating activities and using the right approach to address issues when the need arises” (Former president, Ghana Methodist Student Union, personal communication, November 14, 2018). This is congruent with Noel Smith (1966) who asserted that the devotion to God could produce good personality characterised by truth and godly piety. Kudadjie and Aboagye-Mensah (1998) had also expressed the view that denominations are expected to offer good teachings so that their members lead exemplary lives. This means that denominations which are segments of the Chaplaincy through their programmes disciple their members to mature spiritually resulting in producing balanced personalities.

4.1 Theme 2: Chaplaincy has been helpful in encouraging morality in the University

In relation to this, the Chaplaincy has been helpful in promoting morality in the university as well as helping to regulate (monitoring) religious activities on campus (vice president, National Service Personnel Association at Cape Coast, personal communication, November 13, 2018). A past student of the University testified that he has benefited from the programmes organised under the auspices of the Chaplaincy Committee of the University (Alumnus, University of Cape Coast, personal communication, November 13, 2018). A continuing student at the time of the research maintained that “the programmes of the entire Chaplaincy are morally and spiritually useful and challenging” (Undergraduate Student, University of Cape Coast, personal communication, April 6, 2019). It kept “one alive and hopefully had a positive effect on a person’s moral life” (An Ex-chaplain, University of Cape Coast, personal communication, November 28, 2019).

The majority of entire interviewees and discussants sampled for this research, that is eighty-three of ninety, indicated that the operations of chaplaincy on campus affected their morality and spirituality positively. They explained that attitudes and character of people are shaped through counselling, fellowshiping, exhortation, among others (Field work, 2018). This corroborates the earlier assertion by Dwarko and Kwarteng (2002) which highlighted the advantages students derive from religious groups or societies and why their memberships increase on the University campus. They elucidated that students derive spiritual and material blessings from religiously oriented societies when they fellowship with them.

Through the programmes organised by religious groups, members of the University community get to know how to live morally among their neighbours. The Chaplaincy at times could conduct programmes that may not even be religious in focus but which may be characterised by human growth or character building. These programmes sometimes, do not prepare persons for church membership but prepare people to lead more ethical and moral lives. (www.college-universities 2008). A senior lecturer attests to this by mentioning that “the tenets of Islam are broken down to my understanding” (Representative of Muslims on Chaplaincy Committee of the University of Cape Coast, personal communication, December 13, 2018). The entire idea underlining chaplaincy in the University is that it is meant to ensure complete and comprehensive development of person.

4.1 Theme 3: It Promotes One’s Well-being

Since a student is a human being, composed of body, soul and spirit, his or her mental and physical development and well-being should be encouraged with his or her spiritual development and well-being. Hence, the mental and physical development of students should be fostered along with their spiritual development. This implies that spiritual development of students must not be ignored (Chaplaincy Handbook, 2017). The Chaplaincy

Committee is therefore, set up to nurture the spiritual well-being of the University Community which is in line with this school of thought. The Bible (1Thessalonians 5:23) supports the physical and spiritual development of human beings. The Chaplaincy of the University therefore, has made strides in channeling its available resources towards spiritual development of students, stakeholders and any person associated with it (Brochure for Fresh Students' Orientation on Religious Services, 2017).

4.1 Theme 4: It Promotes the Welfare of Junior Members

The University of Cape Coast at a Glance (2016), which was compiled by the Documentation and Information Section of the University, also stressed that the Office of the Dean of Students in conjunction with the Chaplaincy is responsible for the welfare of junior members (students) of the University in connection with academic, residential and social matters. The welfare of students encompasses their mental, physical and spiritual well-being. This therefore might have been a reason why the Office of the Dean of Students is usually referred to as Students Affairs on campus. This view agrees with Block (2012) who asserted that chaplaincy provides spiritual support and pastoral care for students and staff of all faith. It sees to the performance of general activities of chaplains which include worship, counseling, ethical decision, sacraments, student support, education, clergy or imam contact among others. This is in line with what Adedapo (2012) explained by indicating that chaplaincy refers to the ministry offered by men and women committed to foster the spiritual growth, social, psychological and peace of each human being God sends to them. This could be a Christian or Muslim minister called to serve God's people as commissioned by the sacred word of God. The minister involved becomes a priest, prophet and wise counselor as the situation demands.

4.1 Theme 5: The Operations of Chaplaincy on campus influenced the development of the University

It was noted among the interviewees and discussants, that is seventy-five of ninety indicated, that the operations of chaplaincy on campus influenced the development of the University. This corroborates Adedapo's (2012) view that chaplains as well as chaplaincies are community developers and pastoral leaders: the chaplain helps persons clarify their faith and the meaning and purpose of that faith in life situations. Pastoral leaders help persons develop appropriate strategies to ensure that their faith includes responsibility for life in ministry in the world about them. In the area of physical development, at the time of this research, the old chapel is being renovated. Also, plans were on the way to build a 6000-capacity worship centre. It is anticipated that this facility could be used for other university functions when the need arose. In addition, existing infrastructure such as, University Interdenominational Church building, the Our Lady Seat of Wisdom Catholic Church of University of Cape Coast building, the Mosque among others came into being as a result of religious activities on campus (Field work, 2018).

The challenges which confront the Chaplaincy of the University in its delivery of spiritual role may broadly be divided into five. They are namely: inadequate places of worship, inactive participation of some members, religious activities sometimes clashing with academic activities of the university, duplication of certain denominational programmes, few main chaplaincy activities and inadequate information on chaplaincy on the part of students and some stakeholders.

4.2 Theme 1: Inadequate Places of Worship

Partially, forty-six out of ninety interviewees and discussants indicated that there were inadequate facilities in the form of auditorium and office space for chaplaincy activities on campus (Field work, 2018). The Catholic Chaplaincy on campus has its own chapel building and some other infrastructure facilities around it on campus (Constitution of the Catholic Chaplaincy of the University of Cape Coast, 2012). Similarly, the University Interdenominational Church has its own Chapel building and other infrastructure facilities such as school around it on campus (University Interdenominational Church Constitution, 2017). The Chaplaincy Unit is housed in an office in the Central Administration building at the Old Site of the University. According to records at the Chaplaincy Office of the University, it is not all registered religious groups on campus that have been allocated places of worship.

To practically address the issue of inadequate place of worship, bearing in mind Langewiesche (2015) who corroborated that institutions of higher learning after 1992 fully supported their chaplaincy, the University has continued to make efforts to build more infrastructure to increase the available places of worship. When more infrastructure facilities are available for worship, more religious groups would be registered. For instance, as already mentioned, in this research, plans were on the way to build a 6000-capacity worship centre. The University chapel is being expanded through renovation to give it a better look (Field work, 2018). It also came to light from observation that a few religious groups are putting up their own places of worship around the University community.

4.2 Theme 2: Inactive Participation of Some Members

Inactive participation of some members in chaplaincy activities was mentioned as a challenge by a very few (6) interviewees and discussants. Koenig et al (1999) found that commitment to religious activities by persons or individuals in a community is a source of promoting social well-being, meaning, purpose, hope and educational accomplishment. Since the University is a secular institution, Sanderson (2014) concurred to this defy when he indicated that people who have no religious feelings are protected. However, this may be due to inadequate information about chaplaincy activities or religious activities clashing with academic activities of the University or duplication of programmes which people have already attended before.

Whenever there is going to be any main chaplaincy activity, letters are circulated from the Chaplaincy unit to all denominations, chaplaincies, denominational presidents, patrons, chaplains as well as any stakeholder of chaplaincy in the University (Chaplaincy Handbook, 2017). In addition to this, announcements are made on the University's Radio Station (ATL FM). Furthermore, depending on the nature of the programme, notices and posters are made to still support the publicity of it.

A brochure on details of chaplaincy activities needs to be developed which would be added to the students' hand book and academic policies during orientation programmes for fresh students. The reading of the brochure will enable students develop interest in chaplaincy activities and easily identify with their denominational groups when they come to the University as fresh students. Dwarko and Kwarteng (2002) opined that members of such associations already were members of the parent churches for this reason it was easier for them to associate on campus. Other stakeholders of the University's Chaplaincy could also have copies of the brochure so that at a glance they could have information on the Chaplaincy of the University. A newsletter could be issued periodically (either monthly or per semester) to disseminate information about chaplaincy activities. The University website could also be used to publicise information on chaplaincy in the University.

4.2 Theme 3: Religious Activities Sometimes Clashing with Academic Activities of the University

In the University, lecturers have been trying their best not to fix or conduct academic activities, especially quizzes and lectures on Fridays, Saturdays and Sundays when students go to the mosque and church respectively. Since the Constitution of Ghana gives every citizen of the nation the freedom of religion it makes those in authorities respect one's right to worship (Constitution of the Republic of Ghana, 1992, 21). This kind of provision is made in the 1992 National Abridged Constitution that every person is entitled to practice, enjoy and uphold religion (National Constitution Abridged, 1992). A senior member of the University supported this notion when he pointed out particularly that "on Fridays, between the hours of 12 to 2pm likewise Saturdays and Sundays, there should not be academic activities such as lectures, quizzes or exams to allow students, lecturers and staff to manifest their faith" (Muslim Chaplain of University of Cape Coast, personal communication, September 28, 2019).

4.2 Theme 4: Duplication of Certain Denominational Programmes

Efforts are being made to avoid duplication of programmes because on campus, students as a result of the academic work have limited time which should be managed judiciously. Therefore, leaderships of chaplaincies, denominations are usually advised to try as much as possible to come together to organise programmes in order to save time and increase patronage. An example is the University of Cape Coast for Christ Crusade which brought all denominations on campus together (Field Work, 2018).

4.2 Theme 5: Few main chaplaincy activities and inadequate information on chaplaincy on the part of students and some stakeholders

Usually, chaplaincy programmes on campus are fixed based on the academic time table of the University for each semester. Fresher's Welcome Service, Matriculation Thanks Giving Service, Congregation Thanks Giving Service as well as End of Semester Thanksgiving Service are basically the main and regular chaplaincy programmes which are fixed depending on the University's academic calendar for each semester. Since these services are university-wide in nature which bring chaplaincies, denominations, staff, students and stakeholders together, much planning, decision making, coordination, care, diligence and resources go into organising them. In reference to the Statutes of the University of Cape Coast (2016), the University's aim which the University strives to achieve is teaching (which include learning) and research. Therefore, having more chaplaincy programmes may distort the academic calendar for the semester which may not be beneficial to the University. Currently, the Chaplaincy programmes which are offered in the University bring people together to worship and to enable them fulfil their purpose on campus. This thus, leads us to the next aspect which is on findings of the study.

5. Findings

Majority of interviewees and discussants were of the view that the Chaplaincy through its activities such as preaching, teaching, song ministrations, Bible studies, healing and deliverance sessions, counselling sessions, crusades, seminars, conventions, rallies, “Half-Night” prayer meetings, conferences among others have positively affected their spiritual lives as well as the lives of other members. They added that the sermons given by preachers of the Chaplaincy from pulpits were ready made messages for people to apply in their lives and achieve results.

Most interviewees and discussants expressed the idea that the operations of chaplaincy on campus affect their morality positively. They were of the view that attitudes and character of people are shaped through counselling, fellowshiping, exhortation, and enlightenment of moral principles about life among others. Respondents claimed that the Chaplaincy has been helpful in promoting decency in the University.

It was recognised among the interviewees and discussants that the operations of chaplaincy on campus influenced the development of the University. In the area of physical development, as the time of this research, the old chapel was being renovated. Also, plans were on the way to build a 6000-capacity worship centre. It is anticipated that this facility could be used for other university functions when the need arises. In addition, existing infrastructure such as, the University Interdenominational Church building, the Our Lady Seat of Wisdom Catholic Church of University of Cape Coast building, the Mosque among others came into being as a result of religious activities on campus (Field work, 2018).

However, according to interviewees and discussants the challenges which confront the Chaplaincy of the University in its delivery of religious role are namely: inadequate places of worship, inactive participation of some members, religious activities sometimes clashing with academic activities of the University, duplication of programmes, few main chaplaincy activities and inadequate information on chaplaincy on the part of students and some stakeholders.

6. Conclusions

In general the Chaplaincy Committee of the University of Cape Coast over the years through its activities contributed to the religious development of its members as well as the University despite its challenges. This has enable chaplaincy to fulfilled its statutory mandate.

Given this the University should intensify its support for the Chaplaincy. By fully resourcing it to be able to continuously render services to the University and all of its stakeholders to maximize it operations and significance in the University.

7. Recommendations

First of all, due to the religious role of chaplaincy to the operations and development of the University, the management of the University should intensify its administrative and financial support for the Chaplaincy (Langewiesche, 2015).

Secondly, in the future, the building of residential infrastructure facility such as halls of residence should factor in the provision of chapel and mosque. Emphasis should be laid on the use of sound proof materials in building such chapels and other infrastructural facilities on campus.

Thirdly, due to the large size of congregants at joint services (which is sometimes at the mercies of the weather), the 6000-capacity worship centre project should be given priority. Stakeholders should be involved to contribute funds to implement this project

Fourthly, if possible, the Chaplaincy should be resourced with more spacious office and a pick-up vehicle. The University could train people as professionals in chaplaincy work which would after schooling render services to the Chaplaincy of the institution.

Sixthly, for the sake of advertisement, publicity and dissemination of information a brochure should be developed by the Chaplaincy as well as newsletter to periodically inform its members and stakeholders about its

activities. In addition, the SRC (Students' Representative Council) and GRASAG (Graduate Students' Association of Ghana) platforms could be used to disseminate information about the Chaplaincy.

In the seventh place, scheduling of academic activities such as quizzes, exams, lectures among others could be done in cognizance with meeting times of religious groups. This will go a long way to show that there is respect for one's religion on campus.

Finally, the Chaplaincy should develop an operational strategic plan from the University's strategic plan and exhaust it. Currently, the University has a Corporate Strategic Plan from 2023 to 2027. There is the need to review the operations of the Chaplaincy (past chaplaincy committee minutes alongside the previous Corporate Strategic Plans 2003-2008, 2012-2017, 2018-2022 and 2023-2027). The Committee's decisions not yet implemented are looked and listed into workable plans for implementation.

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