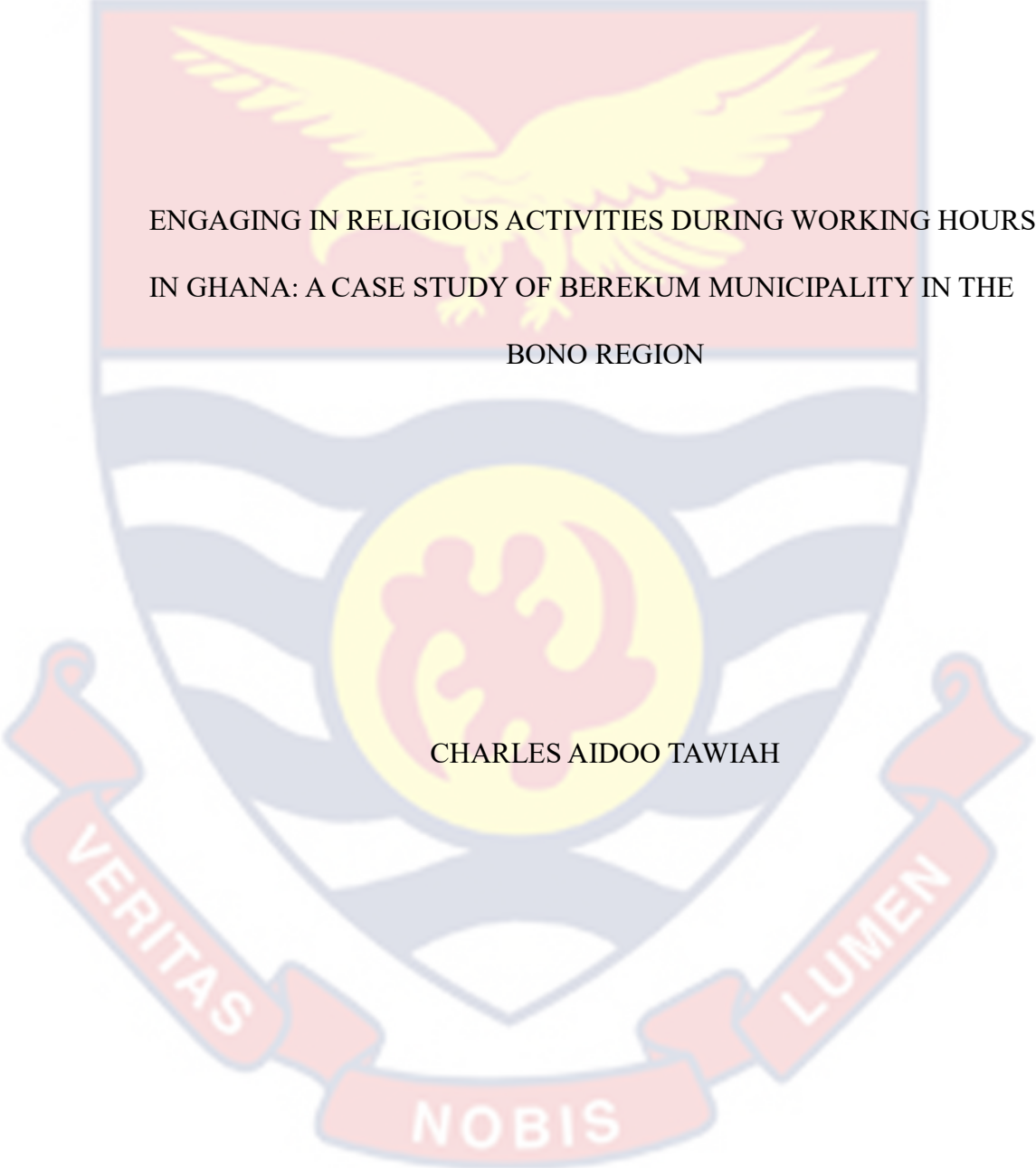UNIVERSITY OF CAPE COAST

ENGAGING IN RELIGIOUS ACTIVITIES DURING WORKING HOURS

IN GHANA: A CASE STUDY OF BEREKUM MUNICIPALITY IN THE

BONO REGION

CHARLES AIDOO TAWIAH

2022

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BONO REGION

BY

CHARLES AIDOO TAWIAH

Thesis submitted to the Department of Religion and Human Values of the

Faculty of Arts, College of Humanities and Legal Studies, University of Cape

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Philosophy degree in Religion and Human Values

NOVEMBER 2022

DECLARATIONS

Candidate's Declaration

 I hereby declare that this thesis is the result of my own research and that no

part of it has been presented for another degree in this university or elsewhere.
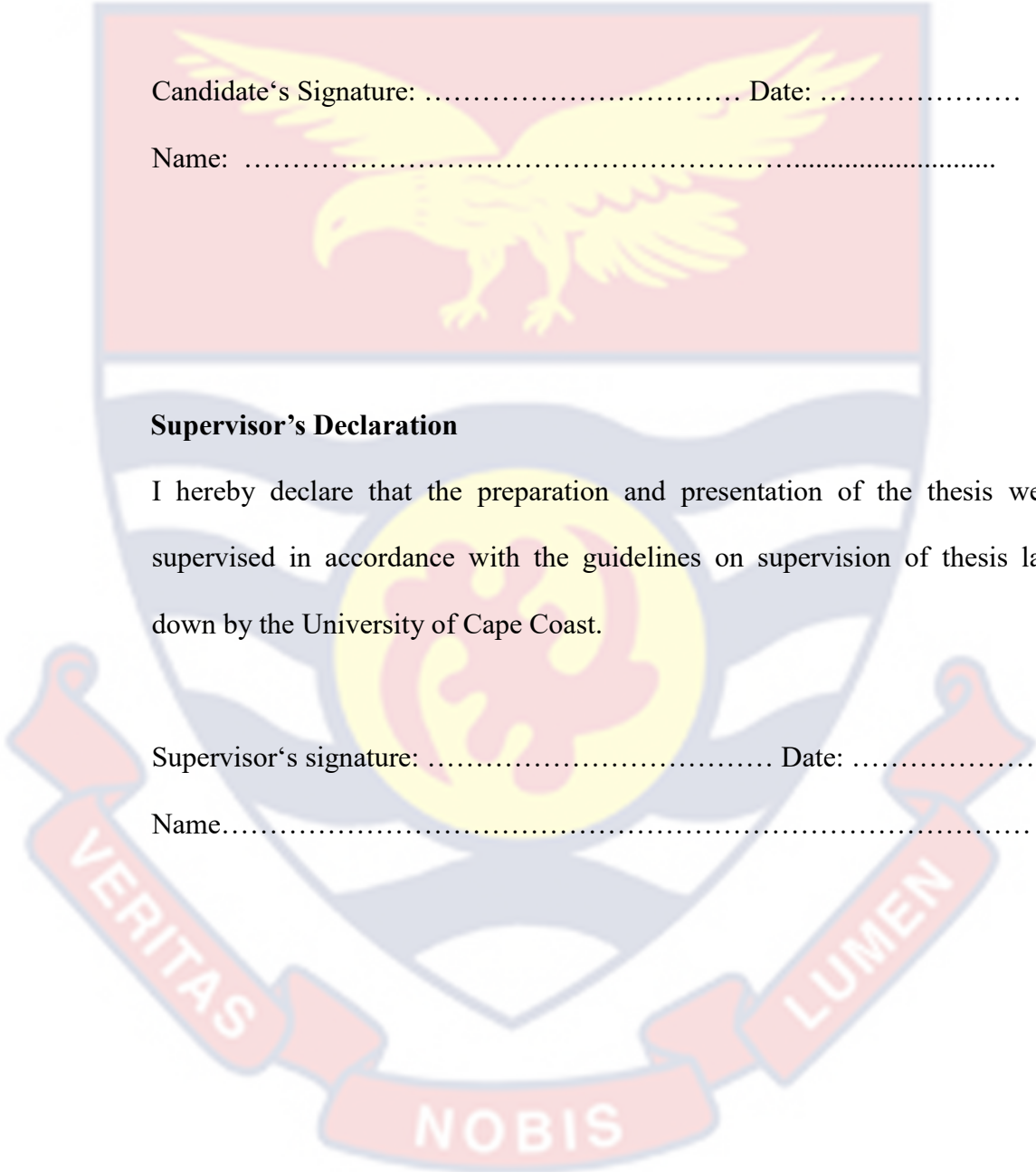
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Name: …………………………………………………..........................

Supervisor's Declaration

I hereby declare that the preparation and presentation of the thesis were

supervised in accordance with the guidelines on supervision of thesis laid

down by the University of Cape Coast.

Supervisor's signature: …………………………… Date: …………………

Name………………………………………………………………………

ABSTRACT

Religious beliefs influence how people perceive and practice their work; hence the blending of religion and work ethic is intertwined. The main purpose of this study was to examine use of work hours for religious activities by workers and assess its impact on their productivity, profitability, sustainability, and the survival of the institutions in which they work. The study is a purely qualitative in nature. Simple random sampling was used to select 50 research participants for the study. Semi-structured interview and observation were the tools used to gather data for the study. The study revealed workers carry religion to the workplace by engaging in various religious activities during working hours. The findings indicated that religious engagements during working hours could pose undue hardships on the business and negatively impacts work output and performance. Also, workers engage in religious activities at workplaces because of the benefits they derive from such activities. The study, in view of this, concluded that despite the negative impact associated with the use of working hours for religious activities, the Berekum workers will prefer to use their time to seek and receive the attention and blessings of the benevolent spirits so that they can always be in good health throughout their lives. The study, therefore, recommended that strict monitoring of workers is needed to regulate religious activities or engagements at the workplace. Working time and rules regulating work must be used positively in order to be in good relationship at both vertical and horizontal levels of life.

ACKNOWLEDGEMENTS

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To my Late Parents, Lovely Wife and my Family

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CHAPTER ONE

INTRODUCTION

Background to the Study

A visit by the researcher to many workplaces including those belonging to individuals and the government revealed a certain pattern of work ethics of behaviour which is that, most workers were found to be practicing or engaging in one form of religious activity or the other. This was a worry to the researcher. For instance, instead of attending to a customer at the boutique, the attendant told the person to wait while he completes his morning devotion. A health worker and an office attendant were found variously to be engrossed in video sermons that the nurse asked the researcher to repeat what she was told when a patient's drip just got finished and needed replacement at a female ward. The office attendant also requested for a repetition of a enquiry made at the office. These and many others were noticed at several places. Religion gives individuals a reason to live and it influences all that people do. Donkin's (2010) assertion that religion influences employment prospects and motivates people to work for a living and that does not come as a surprise. Religious views affect how people view and carry out their work, and as the workforce ages—that is, as more people enter their middle and later years—religion and work behaviour become more and more entwined (Bennet, cited in Canas & Sondak, 2008). These changes have spurred the ongoing discussion over how religion and the workplace should collaborate and interact.

As clearly opined by Mbiti (1989), the African is notoriously religious i.e., the African cannot be separated or is inseparably religious. Parrinder

(1962) puts it thus the African is incurably religious. Thus, wherever one finds himself or herself religion rears its head. This idea is supported by Warren (1986) that religion seems almost inseparable from every action and thought of such peoples (Warren, 1986 p. 23).

Religion according to Gyekye (1996) is the ―awareness of the existence of some ultimate Supreme Being who is the origin and Sustainer of this world and the establishment of constant ties with this being (p. 3). This suggests that religion permeates or cuts through all facets of African life so fully and determines practically all aspects of life. Again, the African lives in a religious world and ―all actions and thoughts have religious meaning and are inspired or influenced by a religious point of view (Gyekye, 1996, p.3).

From the foregoing, one can say that, religion is part of culture and because of this, workers carry along their religion with them to their work places. But undertaking one's duties does not mean combining religious activities with it and no one seems to care about this development. Does it confirm Mbiti's suggestion of Africans inter-dependability where everyone relates with all others with this statement that the African can say confidently that ―I am because we are and since we are therefore, I am (Mbiti, 1989, p.106). Religious activities are supposed to be done in sacred places designated for such purposes and not at workplaces as it is being done these days.

Owners of businesses including the government, employ workers to work for remuneration or pay at the end of the month. Sometimes, incentive packages are instituted to motivate workers to give out their maximum best to ensure high productivity at the workplace. Employers also expect workers to

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use working hours for productive activities beneficial to the organisation. Work places are also secular places where workers are supposed to do secular activities only i.e., to work, which is the main reason for their being there.

The workers are normally found to be using working hours to engage in religious activities such as morning devotion or worship, reading of the scriptures, meditation, prayers, and having quiet times at offices using religious articles they have brought to the work place. Some also leave work places and attend to religious activities during working hours such as mid-day prayer, counselling services and consultations at prayer camps, all night vigils leaving night schedules unattended to, Friday *Jummah* or prayers in Islam, revivals, various ministries and church prayer meetings like Women's Ministry, Children's Ministry, Men's Ministry, Officers' Retreat, Executives' Meetings, Instrumentalists and Chorus Leaders' Meetings and Rehearsals,

Bible Study and Prayer Group Leaders' meetings, etc in most Orthodox, Pentecostal and Charismatic Churches among others.

One can easily see at offices and other work places whether government or private the display of religious objects of all kinds to show and identify themselves as belonging to a particular religion. Religious objects are also religious symbols which are supposed to link specific religious adherents to specific religions and hence expected to behave to portray the good deed and principles of that religious group.

A religious symbol is defined by Turner (1985) as ―objects, activities, words, relationships, events or special units, and it is the smallest unit of ritual and it retains the specific property of ritual behaviour (p.102). Again, he describes symbols as ‗storage units (Turner, 1985, p.103) which means that

each symbol is filled with information which is authoritative and contains values of the community. Workers therefore perform religious rituals using objects to exhibit the power in the objects or symbols to transform or change them. Then, they behave towards the supernatural such that it can impact on their work performance positively.

This symbolic display, normally takes the form of religious personalities 'pictures, rubber hand bands, stickers, badges, pendants, calendars, cups, key holders, and many such paraphernalia. Again, religious adherents also want to demonstrate a certain level of religious beliefs and attachments by putting on head-gears, t-shirts, mufflers, clothes etc. and all these show how religious adherents demonstrate the beliefs and practice of their faiths at various workplaces.

The adherents or followers practice all the above to show the various characteristics of religion which are also closely related at the same time. These are the Creed, the Cult and the Code (the 3Cs). The Creed is the intellectual, cognitive or the philosophical aspects of religion. It represents the belief systems associated with religion. Every religion has what the members believe in and it therefore means that there cannot be a religion without its associated beliefs. A typical example is the Apostles 'Creed and the Lord's Prayer among Christians and the *Shahada* among Muslims. It is what they believe in that makes them behave the way they do.

The Cult as the next element or characteristic of religion is the physical aspect of religion. It represents the practices carried out by religious people and they demonstrate their belief in God through practices such as worship, prayer/libation, sacrifice, singing and dancing, drumming, scripture reading,

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etc. The Cult also explores the emotional dimension of religion because emotions have effect on religious practices. For example, during worship and prayer, some people will be seen shedding tears and falling down while others may be shaking. These are also ways of communicating with their object of worship. Religious people do all these to show their beliefs in their respective religions or objects of worship.

The third element of religion concerns the Code. This is the ethical aspect of religion and it deals with Rules and Regulations or principles that provide guidelines for good moral life among religious adherents. It must be stated that, without such rules there would be nothing like peace and stability in the society. Christians have ethical codes based on the Decalogue i.e. the Ten Commandments, the Holy Bible, the teachings of Jesus, the teachings of the Apostles, and those of the Prophets. Muslims have their moral codes enshrined in the Holy Qur'an, the Hadith and the Sunnah. Traditional Religious Practitioners also have their moral codes drawn from their beliefs in the Supreme Being, the Divinities, Deities, Ancestors, Proverbs and Traditional Songs among others.

The scripture(s) and other related literature materials will be openly displayed on the tables or any other convenient place without hiding them from non-adherents and one can see these materials being used by their owners during work. Muslims may demonstrate the tasbar and the hijab worn by women to work without any reservations for identification purposes. In the same way the Christian will also showcase religious items visibly as a form of identification.

A demonstration of all of these at workplaces has become the order of the day. One may ask is, the use of these religious objects influencing the

practitioners positively or negatively and does this affect their work output? Why are religious people doing these things especially when they are supposed to know how and when to use working hours for actual work or for religious activities. These workers are also religious and have identified themselves by their open display of the articles they have sent to the workplace. Is it right and also against work ethics?

The continuous encouragement of this practice is becoming a norm and we tend to accept it as such which in a way should not be the case. It may not be a good work practice especially when they have been employed to work for pay. This suggests that, more working hours are being wasted for religious activities and nothing seems to be done about it to draw attention to this canker which is gradually eating into our work places, and becoming part of our work place culture.

According to Gyekye (1996), hard work is one of the African traditional ―work ethics and it finds expression not only in maxims but in various ways of greeting people at worksites (Gyekye, 1996, pg. 101). These serve as ways of extolling the values of hard work and encouraging people to work harder. The ethic that hard work is a moral obligation is understood by indigenous African societies and that human beings should acquire the habit of working hard.

The saying that ―only he who goes into the forest comes back with firewood (Gyekye, 1996, pg. 103) supports the maxims that extol hard work. Another saying is that poverty as a consequence of laziness is ―there is no other thing you get out of laziness than poverty (Gyekye, 1996, pg. 103). It means that indigenous Africans know the value of hard work from the start of

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life. This includes efficient use of work hours at all times. Once one finds himself or herself working, there is no need to dilly-dally since such an attitude delays and retrogresses any serious endeavour. Poverty is as a result of laziness and not taking one's work seriously amounts to laziness

In Christianity, the popular verse of Proverbs 6:6 saying that the sluggard or lazy person should go to the ant and learn its ways, encourages adherents to eschew laziness and work hard at all times. Again, the Apostle Paul admonishes Christians to do everything they find themselves doing as if they are doing it not for man but for God (Col. 3:23-24). This encourages every Christian to perform every task with the intention of fulfilling this obligation.

―No man earns anything better than that which he earns with his own hands. Prophet Muhammad (SAWA) said: Nobody has ever eaten a better meal than that which one has earned by working with one's own hands. The Prophet of Allah, Dawud (David) used to eat from the earnings of his manual labor‖ *(www.quranhadees.com)*. Not only Muslims and Christians teach the tenets of hard work, the researcher believes all other religions do teach their followers to use their religious teachings to work hard at all times within the stipulated hours. With all the attention religious adherents give to their religious beliefs and practices, it affects the hours of work and general attitude to work in terms of productivity and other work ethics and needs serious attention.

The argument of this research is that, religion provides a purpose and meaning in life and affects everything religious people do. Religion shapes opportunities at work and provides motivation for people to earn a living.

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Religious beliefs influence how people perceive and practice their work; hence the blending of religion and work behaviour is intertwined. It is against this backdrop that the researcher saw it necessary to examine the impact of religious engagement at workplace on work performance during working hours using Berekum Municipality as a case study.

Statement of the Problem

Workers belong to one form of religion or the other and their everyday interactions and decisions are as a result of what they believe to be true, affirming the saying by Mbiti (1989) that ―the African is notoriously religious‖ (p.102). Much emphasis has not been given to really find out whether religious people who do use working hours for other religious activities do affect their work output and if any to what extent?

Again, not much has been done to expose this attitude which is becoming something that is gradually creeping into the work places as normal. It is also becoming a norm which is not acceptable to the teachings of religions as a result of people‘s inability to solve the problem. It is possible to argue that employees' attitudes, behaviours, and responses to organisational calls are all influenced by their spiritual beliefs. This includes how they respond to instructions, prioritize work and leisure time, dress appropriately, share resources, and respond to organisational calls. This will produce a specific work atmosphere that can either hinder or boost productivity. However, there hasn't been much focused research on the issue of how religion affects attitudes and behaviour at work, either directly or indirectly. While workplace culture is a well-researched area, religious concern "seems to

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fall outside the concept of culture and are therefore less addressed" (Morgan, 2006, p.23). (Askland & Dohlie, 2015, p. 262).

It appears that is it becoming a norm in Ghana or it has become a normal ritual to observe employees or workers (in both the private and public institutions) use working hours to engage in religious activities such as prayers, scripture reading, listening to audio sermons, meditation, among others at workplaces which is creating a workplace problem. In traditional African societies, work ethic is held to be very important value since it is recognized and understood as a moral obligation which demands comprehensive attention and dedication which in turn leads to productivity. The use of working hours for religious activities by workers has effect on their work output and on the survival of the institutions. However, given that it has become a ritual that much time and attention is given to religious activities by workers, the problem of this study is that, in what way does the use of work hours for religious activities by workers impact on their productivity, profitability, sustainability, and the survival of the institutions in which they work, using the Berekum Municipality as a case study.

The Purpose of the Study

The purpose of this thesis is to explore the relationship between religious activities during working hours and work output among employees in Berekum municipality**,** Bono region, Ghana. This study aims to identify the types of religious activities that take place at the workplace, examine the negative impacts of such activities on work performance, assess the potential benefits of religious activities at work, and explore measures to integrate

religious activities into the work place in a way that maximizes productivity and respects employees' rights to religious freedom.

Objectives of the Study

The general and specific objectives of the research have been separated.

General Objectives

The main research objective is to investigate and examine the impact(s) of workers' engagement in religious activities during working hours, using Berekum municipality in the Bono region in Ghana as a case study, in order to proffer lasting solutions to this menace.

Specific Objectives

1. To identify the religious activities that workers are usually engaged in at the workplace.

2. To examine the negative impacts of workers' engagement in religious activities at the workplace on their work.

3. To examine the positive impacts of workers' engagement in religious activities at the workplace on their work.

4. To proffer lasting solutions to address the phenomena of workers' engagement in religious activities at the workplace.

Research Questions

1. What are the types of religious activities that workers are usually engaged in at the workplace?

2. What are the negative impacts of workers' engagement in religious activities at the workplace on their work.

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3. What are positive impacts of workers' engagement in religious activities at the workplace on their work.?

4. What are the measures that can be put in place to integrate and regularize workers' engagement in religious activities at the workplace?

Significance of the Study

Engaging in religious activities by workers is becoming an acceptable work culture thereby making some workers using precious hours for other religious activities. A worker's attitude to work is influenced by his or her relation with the object of worship. This research will go a long way to bring to the fore the various ways workers demonstrate religious activities, how it impacts on the work they do and suggests possible remediation measures to integrate and regularize these religious activities.

The government, policy makers, employers and business owners and employees themselves will get to know the various dynamisms associated with workers' attitude in terms of their religious engagements and how this informs their actions. Proper measures can then be adopted to handle individuals and groups at the workplace to ensure sustainable work performance and profitability. This will also ensure a harmonious working relationship and reduce tension at workplaces. The research will further contribute and motivate researchers to delve into this area of study and encourage interdisciplinary research in academia.

Delimitation

The research work was carried out within the Berekum Municipality in the Bono Region of Ghana due to time constraint, its accessibility and diverse

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nature of the workers which will bring out different views and practices from different religious backgrounds. Considering the vast nature of the area and available resources, it was only prudent to concentrate on the chosen research location for easy speedy and reliable work to be carried out.

Limitations of the Study

Many hurdles and difficulties plagued this research, some of which are described below. One significant barrier to the successful completion of the research could be monetary issues. The task of raising money for the many trips during this time was quite difficult. The researcher's meagre resources were severely depleted by the huge hikes in transport fares. It should be noted as well that, given the significant financial responsibilities associated with sponsoring this programme, funds to purchase resource materials and produce printouts were not simple to come by. There was the issue of some respondents being reticent to express their opinions on the topics under discussion.

These attitudes led to many difficulties encountered over the entire research period when the researcher would schedule an interview with a certain respondent and be told to go back and come later. Additionally, the researcher was hindered by human limits. Lacking the resources to learn every aspect of the task, it was necessary to focus on the sections that were picked and overlook those that may have been added to create a massive volume for future generations to study. The fragility of humans such as getting tired, sometimes also limited the ability to conduct the research quickly and nimbly enough to meet the exact deadline established for its completion.

Research Methods

The most crucial component of the entire endeavor is the research approach. It discusses the numerous methods utilized to collect the data as well as the techniques employed to get the information. The main methodology used in this research is the Qualitative Method. The Qualitative Methodology is not so much about counting and presenting data in figures and percentages. It is about capturing people's opinions and emotions. This type of method seeks to explain ―how‖ and ―why‖ a particular phenomenon or behaviour operates as it does in a particular context. (Saunders, Lewis and Thornhill, 2012).

According to Cooper and Schindler (2000), qualitative' refers to the meaning, the definition or analogy or model or metaphor characterizing something. Kuranchie (2016) also adds that qualitative research emphasizes on words rather than quantification in the collection and analysis of data. It focusses on meaning through verbal narratives, descriptions and observations rather than numbers. Qualitative research focusses on understanding social phenomena and providing deep verbal description of settings, situations and participants (Ary et.al., 2002). According to Creswell (2005, 2014), qualitative research helps the researcher to describe the meaning of perceptions, lived experiences, concepts, practices and happenings within a social system.

Qualitative research is used in order to gain more insights into people's culture, value system, concerns, behaviors, attitudes, motivation and lifestyle. It involves observing phenomena in their natural circumstances and attempting to comprehend or interpret them in the light of the meanings that

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different individuals assign to them (Saunders, Lewis and Thornhill, 2012). Qualitative research is by definition far more experiential and geared on capturing people's thoughts and feelings. This certainly offers certain advantages, but there may also be some difficulties (Saunders, Lewis and Thornhill, 2012). This technique can track shifting attitudes among a target audience or in the workplace. The restrictions placed on quantitative approaches do not apply to this procedure. Qualitative research draws on firsthand knowledge and offers perspective and creative synthesis a voice (Patton, 2002). It also offers a far more adaptable strategy. Researchers can immediately alter questions, the environment, or any other variable to improve replies if insightful information is not being gathered. To collect useful data, sampling can be more focused and targeted at particular groups and strategic locations inside an organization. This can make the process of acquiring data faster and less expensive (Kuranchie, 2016 Creswell and Creswell, 2018).

However, sample size can be a significant problem because sampling will accurately reflect the opinions of those who were not sampled. Qualitative research does not intend to gather data that can be generalized on the entire population. Statistical data analysis and tools are not usually employed in dealing with the results of qualitative research. This is because qualitative study tends to understand participants but not to measure them (Saunders, Lewis and Thornhill, 2012, Kuranchie, 2016, Creswell, 2005, 2014, Creswell and Creswell, 2018).

When respondents are invited to provide their opinions on various problems, self-selection bias may manifest. Interviews with selected respondents were used with an open ended semi-structured questionnaire.

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After that, a more critical analysis was done using thematic analysis based on the major research objectives.

Research Design

Gay (1992) and Creswell (2014) defined research design as the procedure for gathering information in order to ascertain the state of the study's subjects. The descriptive survey research design was used for this study. It was deemed appropriate because the study was done in a region with a diverse population. According to Saunders, Lewis, and Thornhill (2012), descriptive research designs examine conditions or relationships that exist, common practices, and attitudes or beliefs that are held. This study design focuses on existing circumstances or relationships, such as identifying behaviours, skills, and beliefs held, as well as processes that are in motion. (Best & Khan, 1998). Babbie (2005) also suggests that descriptive survey seeks to provide measurement and report characteristics of population or phenomenon under study. This design was considered appropriate for the study as it allowed the researcher to obtain responses from participants and provide more insight about the respondents.

The descriptive survey research design was chosen over other research designs because it gave an in-depth view of the engagement in religious activities at the workplace during working hours. Also, the level of detail found in descriptive survey research design concerning the issue under study was extremely valuable. This is particularly true of descriptive research that is collected qualitatively. This present study is a qualitative study. The descriptive survey research design also helped in finding additional information that the researcher never even knew to look for. However, the

challenge this study had with the descriptive survey research design was that it impacted on the generalizability of the findings. In other words, the study lacks generalizability by adopting the descriptive survey research design (Creswell and Creswell, 2018).

Research Approach

The research strategy of the study is qualitative. A qualitative study according to Creswell (2005, 2014) is an investigative procedure for comprehending a social or human problem that relies on constructing a full account of the perspectives of the informants and is carried out in a natural environment. Qualitative research is also concerned with using words and pictures to accurately describe and interpret the meanings people attach to social phenomena occurring in their normal social contexts. (Cooper and Schindler, 2000; Creswell and Creswell, 2018). Qualitative research also provides a deeper analysis and allows for a richer and in-depth understanding of how people make meaning of their situation or interpret phenomena (Merriam, 1998).

The qualitative research approach was chosen because, in contrast to quantitative research, which focuses on factors that can be measured objectively, qualitative research aims at creating a story about the problem and also attempts to understand why something is the way it is. While quantitative research is more scientific, qualitative research is more naturalistic or anthropological. While this implies that qualitative research is more prone to subjectivity, it also offers a chance to explore variables outside of the clinical settings necessary for quantitative research methodologies (Cooper and Schindler, 2000; Creswell and Creswell, 2018).

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Validity and Reliability

According to Kuranchie (2016), validity simply refers to the accuracy or truthfulness of the measurement. This test was done to ensure that the data being collected was accurate using the right questions. Reliability also is the consistency of the data sampled (Kuranchie, 2016; Creswell, 2005, 2014; Patton 2002). This was also done to ensure that whenever the interview guide was used to collect data again, similar results would be attained.   The semistructured interview guide was tested with ten respondents in pretesting process. This was to validate the understanding of the various respondents to the questions that were posed. The questions were guided by the objectives of the study and the research questions. These helped to reconstruct the questions to make them clearer for participants to easily answer them. Permission was sought from various institutions and business owners where the research was conducted to seek their approval for such a study.

Ethical and Legal Issues

Potential ethical and legal issues surrounding the use of working hours for religious activities are dealt with in section 8 (a) of the Labour Act 2003 (Act 651). This section gives the employer the right to employ a worker, discipline, transfer, promote and terminate the employment of the whenever the employer deems fit. It stands to reason that, anytime a worker misuse productive hour, his or her contract can be terminated or he or she can be punished by the employer for breaching the terms of the contract. Section 9 of Act 651 also specifies duties of the worker which include working conscientiously in a lawfully chosen occupation, reporting for work regularly and punctually, obeying lawful instructions regarding the execution of the

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work and then working to enhance productivity at all times. Anything contrary to these amounts to breaching contractual terms. It also goes against the Rational and Utilitarian theories and the Law of Agency which require a worker to do everything possible to make the work successful and sustainable through engagement of productive activities. Work ethics is one of values cherished by Africans. Hard work according to Gyekye (1996) is one of the African traditional work ethics and it finds expression not only in maxims but in various ways including greeting people at worksites. As a moral obligation, he advised that there is nothing you get out of laziness than poverty (Gyekye, 1996, p.103). It is therefore ethically and legally wrong to use working hours for religious activities. Ethical considerations also played a role in collecting data from participants.

Ethically, the researcher considered the extent to which data was collected from participants. The researcher then made them aware of the objective of the research. They consented to be part of the exercise before engaging them. This was done to ensure that no participant was subjected to embarrassment or any other form of disadvantage. This was in line with what Creswell (2005, 2014), and Kuranchie, (2016) stated. It must be stated that, any participant who was unwilling or was reluctant was made to opt out and no one was forced or coerced to be part of the study.

The possible and actual participants' privacy were catered for, i.e. information provided was treated with serious confidentiality, anonymity and objectivity before, during and after the data collection and analysis.

Population

Polit and Hunglar (1998) defines population as the entire aggregation of cases that meet some designated set criteria. Ary et al. (2002) also posits that population refers to all members of a well-defined group of people, events or objects. Kuranchie (2016) puts it simply that the population answers the question ―from whom do I gather data for the research? (p.85). The population from which a sample was selected for the study is the Berekum Municipality. The population was made up of various categories of people who work at different departments and agencies and with diverse educational, economic, social, political and religious backgrounds within the Berekum Municipality. The Berekum Municipal has Berekum town as its capital with a population of sixty-two thousand three hundred and sixty-four (62 364), (https://en.m.wikipedia.org, 2013).

Sample and Sample size

A sample is a carefully chosen part of a population for a study. The sample should have the characteristics of the population from which it is drawn and should thus be a representative of the population as much as possible to permit generalization of the findings on the entire population within the municipality (Kuranchie, 2016). Ary et al. (2002) add that when the sample is a representation, the findings can be generalized by the researcher with confidence. A sample size of fifty (50) was used to collect data for the research. The use of qualitative technique requires in-depth and critical interpretation of raw data and this size was manageable to analyse within the limited time frame available for the research.

According to Subedi (2021), there is no one way for deciding the number of participants in qualitative research. Several factors need to be considered to constitute the number of participants for someone's study. Institutional policy, time, research design and saturation are among the factors according to Creswell (2014), Saunders, Lewis and Thornhill (2007), Barkhuizen, 2021, Mason, 2010). Institutional policy and structure will not enable the researcher to go beyond the policies of any institution to undertake research, Subedi (2021) citing Inouye & McAlpine (2019). Data Saturation i.e., where a point will be reached and respondents will give same or similar responses, will guide researchers to decide the sample size based on the data obtained from the participants according to Guest et al. (2006). Time available for the completion of the research also helps in selecting sample sizes (Mason, 2010).

Research design is another contributing factor in selecting the sample size for qualitative research. Mason (2010) again provided different number of participants in various qualitative research design. For example, for ethnography 20 -50 interviews are needed. This view is supported by Moser and Korstjens (2018). Grounded Theory requires 30-50 interviews but Moser and Korstjens (2018) suggested 20-30 interview. Genthes et al. (2015) and Barkhuizen, (2021) are of the view that 4-10 cases are sufficient for Case studies while Mason (2010) said 1-50 cases are sufficient. Action research needs 3-67 respondents according to Mason, 2010; Hennink and Kaiser, 2021). Generally, majority of authorities are of the view that a case Study such as this work accepts small samples. That is from a single case (1 person) to 20. This also applies in Narrative Inquiry and phenomenology (Creswell, 2005,

2014; Subedi, 2021; Saunders, Lewis and Thornhill, 2007 and Bertaux, 1981).

Ethnography, Grounded Theory and Generic qualitative research use larger samples 10-60 or more participants from 100-300 for large scale research depending upon the nature of the study and the information to be collected.

Sampling Procedure

The Simple Random Sampling was used to select the respondents. This procedure provides all the elements of the target population an equal chance of being selected. Thus, through simple random procedure, each and every member of the group was provided with an equal and independent opportunity to be part of the sample for the study. This was done by identifying the sample frame based on the research objectives. The Sample frame is the complete list of all the cases in the population from which the sample will be drawn. 30 private businesses and 20 government employees comprising 5 health workers,10 educational workers, 3 security workers and 2 commercial bank workers agreed and availed themselves to be part of the exercise. Each case in the sampling frame was given a unique number with the first case numbered zero, the second case numbered one, third case numbered two and so on. Cases were selected using these random numbers until the sample size of fifty (50) was reached. This helped the researcher to decide on the sample size. It is stated by Kuranchie (2016) that the equal chance provided to every member of the group helps to reduce bias and each member's chance of being selected is not dependent in any means, on the selection of others. This view was supported by Creswell, 2005, 2014 and Creswell and Creswell, 2018) The procedure is suitable when the population of the study is homogenous or are similar in characteristics or attributes of interest. This also means that the

respondents could be reached easily and personally on face-to-face basis and it is suitable for all sample sizes‖ (Saunders, Lewis and Thornhill, 2012, p.272). This method also gives accurate data which is mostly needed and relatively easy to explain. It was good to obtain data from workers within organizations, members of clubs and societies. The limitation of this method is that, it is not suitable for collecting data over a very large geographical area where face-to-face contact is required due to the associated high cost of travels.

Data Collection Instruments

Following consideration of various instruments, interviews and group discussions were selected. It must be acknowledged that the primary method of data gathering for this study was the interview. Additionally, the semi-structured interview was chosen since it permits respondents to react to the questions while remaining anonymous (Saunders, Lewis & Thornhill, 2012). The respondents were relatively easy to reach, especially during business hours, hence this instrument was expressly picked or chosen for usage. They weren't dispersed over a wide area of land. When they were at work, the cost of travelling to them was likewise reasonably affordable.

The study also made use of both primary and secondary sources of data. The primary source provided the raw data specifically to meet the objectives set for the study and the secondary sources of information were from the text books, journals internet sources and published articles and theses related to the topic.

Semi-structured Interview Guide

The study made use of the semi-structured interview guide to collect data from the participants. This type of interview makes use of semi structured

interview guide with some open-ended questions that allows unanticipated questions (Donald and Pamela, 2001; Kuranchie, 2016). This method was used to seek their general views on the topic. This technique was selected because it provided the researcher the opportunity to ask follow up questions and also, for the respondents to expand their ideas and to speak in details about diverse subjects rather than relying only on concepts and questions defined in advance of the interview (Donald and Pamela, 2001; Koul, 2011) This method was purposely chosen to ensure thorough communication of ideas between the researcher and the interviewees and to grant the researcher the latitude to vary the sequence of questions to fit in the context. (Donald and Pamela, 2001; Kuranchie, 2016)

After that the interview guide was pre-tested through content validation. The researcher checked to see if the items provided in the guide were adequate to answer the research questions and achieve the objectives of the study. Three tutors with Master of philosophy degrees helped the researcher to conduct the interviews. They also helped in restructuring the questions after the pretesting to avoid ambiguities.

The benefits for employing the semi-structured interview were that it helped to explore participants' thoughts, emotions and beliefs about their involvement in religious activities at workplaces during working hours. It also encouraged two-way communication between the researcher and individual respondents. It as well allowed respondents to open up about their engagement in religious activities at workplaces during working hours (Donald and Pamela; 2001; Creswell, 2005, 2014)

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Semi-structured interview also allows both interviewers and interviewees to look for further elaborations on unclear issues from each other. Then, it provides respondents the opportunity to give further and better information in addition to the answers given to the pre-determined questions. Koul, (2011) is of the view that despite the fact that the series of questions to be posed and the order of questions are pre-determined or decided on in advance, the interviewer has the right to rephrase, modify and add new questions to the list. Thus, semi-structured interview allows or permits probes and prompts.

The limitations, however, were that it was time consuming and required extensive resources. Also, the open-ended nature of the semi-structured interview led to the temptation to ask leading question and respondents biasing their responses. This may not guarantee honesty of participants. The flexibility that comes with semi-structured interview may affect reliability of responses from respondents.

Data Collection Procedure

This study made use of the qualitative research approach. A qualitative study is described as an investigation procedure for comprehending a social or human problem that relies on constructing a full account of the perspectives of the informants and is carried out in a natural environment (Donald and Pamela, 2001; Creswell 2005, 2014; Kuranchie, 2016, Merriam, 1998).

Qualitative research approach was adopted because in contrast to quantitative research, which focuses on variables that can be measured objectively, qualitative research attempts to create a story about the problem

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and also strives to understand why something is the way it is. While quantitative research is more scientific, qualitative research is more naturalistic or anthropological. While this implies that qualitative research is more prone to subjectivity, it also offers a chance to explore variables outside of the clinical settings necessary for quantitative research methodologies (Donald and Pamela, 2001; Creswell and Creswell, 2018).

Permission was sought from the organisational heads or managing directors of the various organisations where data were collected, as well as from individual who are self-employed before the interview was conducted. This was done to assure them that the study would be for academic research purposes to ensure confidentiality was fully assured.

The respondents were interviewed based on the interview guide or schedule that was designed for the study to solicit their views on their engagement in religious activities during working hours. The researcher personally with the help of colleague three colleague tutors, conducted the interview and it was done using face-to-face method. The interview was conducted at the respondents' own convenience. The questions and responses that were given were recorded using tape recorders and videos and transcribed into notes according to the individual responses given to the questions. The interview was conducted between three and four months.

Data Processing and Analysis

The acquired data were qualitatively examined. Detailed information on the event being examined must be obtained for qualitative analysis in order to identify patterns and trends (Kuranchie, 2016). By categorizing the data and

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developing themes, this also entails bringing meaning to the vast amounts of information gathered.

The examination of the qualitative data will adhere to an interpretivist methodology. This method gives a methodical way to gather, arrange, and analyse data from the respondents.

The data gathered were analyzed qualitatively and thematically, in line with the research objectives. Qualitative analysis involves obtaining detailed information about phenomenon being studied and establishing patterns and trends from the information gathered (Donald and Pamela, 2001; Best and Kalm, 2006). This also involves giving meaning to the mass information collected by organizing the data and creating categories and themes.

In line with this method therefore, the identified themes that were evident in the data gathered were gleaned and captured to highlight the details in relation to the research questions and coded according to pattern responses or meaning within the data set. These themes were organized and described in detail, and interpreted in line with the research objectives.

Thus, the interview and observation of each participant were checked and presented in relation to the research objectives. In reporting the information collected, some direct quotations were used. Reporting direct statements from research participants is crucial, because it helps to maintain the originality of data collected. Also, researcher's views based on the informants' answers were given back up by literatures reviewed.

The data collected were transcribed. Afterwards, thematic analysis was used to transcribe the data. Thematic analysis was appropriate for this study

because it could be applied across a broad range of qualitative approaches, making it flexible.

LITERATURE REVIEW

This section thematically looks at the Types of Religious engagements at the work place, negative effects of religious activities on work performance, benefits of religious activities, some religions' viewpoints on Human Conduct towards work and integration and regularization of religious activities at the place of work. Both primary and secondary sources of information that were in line with the themes were used for the review. These sources included peered reviewed journal articles, magazines, academic reports and presentations, text books from various relevant fields and from the internet. These materials were used to assess the responses from the participants.

Types of Religious Practices at the Workplace

According to Yasemin (2000), there is a strong correlation between one's outward behavior and inner life because they are mutually dependent. According to Yasemin, when people have a clear conscience or mindset, it inspires confidence in the strength of their will and encourages better attitudes, such as perseverance, tenacity, and drive to work hard to achieve greater heights in life. However, Yasemin (2000) fails to indicate the circumstances under which these workers derive their strength from.

According to Mitroff and Denton (1999), the reason why religion has been able to bring actual peace and happiness to individual people as well as the ability to do good stems from the guiding principles descended from the Divine. People carry out good deeds by appealing to their own free will rather than by using coercive force. They contend that religion is the source that

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provides instructions for human advancement from both a material and a spiritual standpoint. They also hold the opinion that no one can talk about morality and virtue without bringing up religion because morality and virtue come from a person's good and clear conscience. Then, religion serves as a bridge between people and God while also ensuring that everyone has a good and clear conscience (Yasemin, 2000). It is reiterated that among the practical behaviors people display at work to indicate their religiosity is daily prayer recitation (Laabs, 1995). These scholars however did not indicate the hours these activities are performed and whether they obstruct work or not. This work seeks to do that.

As a result, it's not unusual to see employees or bosses praying in their offices. This is also true when a team of workers gathers for a formal prayer service before starting their workday. Laabs (1995) went on to demonstrate that certain employees may wear or bring religious memorabilia such as a crucifix, rosary, or tasbar to work. According to Laabs, women typically wear religious head coverings, particularly those with religious symbols, while Muslim women typically wear the "hijab" and the males wear hats. To show off their spirituality and religiosity, most employees place calendars and posters in their offices and hang printed religious pennants in their cars.

It is also a common sight according to Laabs (1995) to find on the tables or office desks religious scriptures and tracts which are read by owners or possessors. She goes on to say that meditations by some workers are also rampant. Workers can be asked to watch the sun from their conference rooms together.

This justification led Hicks (2003) to claim that during festive occasions like the Muslim end of Ramadan period's "Idr ul Fitr" and "Idr ul Adha" celebrations, as well as during the Christian Christmas and Easter seasons, the employees are given the chance to take an active part and even close down for workers to feel like they are a part of the system. Hicks (2003) opines that employees practice their religion and their spirituality at work in the manner they regard themselves, their jobs, and the companies that give them the opportunity to earn a living. According to Wong (2003), any behavior on the part of employees that resembles that of a servant toward an individual's occupation and management is a sign of spirituality. He reiterated that showing respect, kindness, love, honesty, and a strong sense of integrity are all manifestations of spirituality in action (Wong, 2003). Additionally, practicing one's religion or spirituality, in Wong's view, entails exhibiting a strong sense of social responsibility in the community one resides in as well as increased concern for the environment in one's culture. Wong (2003) adds that the capacity to "see God and spiritual truths" is what it means to be a religious person.

According to Hood et al. (1996), religiousness includes all circumstances in which a person is thought to be self-righteous and then routinely participates in religious services, programs, and activities. According to Lama (1999), spirituality is at work whenever people exhibit admirable traits or qualities like having true love, displaying compassion, being patient, tolerant of others, being able to forgive others who wrong them, being content with what they have, being in peaceful relationships with others, demonstrating responsibility, and then demonstrating concern for fellow

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human beings (Lama, 1999). According to the study, both individuals and organizations typically exhibit these positive traits or characteristics of the good life based on their religious intuitions or inclinations, which improves their performance at work. In as much as religious activities are permitted, the literature did not show the exact hours within which these activities are conducted and how they impact on productivity. Thus, using working hours for religious activities becomes the focus of this study.

Negative Effects of Religious Activities on work performance

Yasmine (2000) has stated categorically that different perceptions of individual employees become visible anytime religion becomes open at the workplace. He moved ahead to write that conflicts normally erupt among workers, between workers and leadership and then between individual workers and their employers.

Again, Yasmine (2000) stated categorically that sectionalism, tribalism, biases/discrimination, nepotism, favouritism and individualism may rear their ugly faces at the workplace. Again, Yasmine noted again that daily expectations of work from employees has nothing to do with religiosity and spirituality. Wong (2003) is of the view that whenever workers use precious times to undertake any religious activity, they end up satisfying themselves at the expense of the work they are hired to do. Wong (2003) did not discuss the actual times used for such activities to satisfy themselves. This gap will be looked at in this study.

From the side of Mitroff and Denton (1999), it becomes very difficult to meet deadlines in service deliveries since much time is spent not on productive ventures but for personal spiritual development. Hicks (2003)

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opined that, during festive occasions where workers stop work and participate, that break will not yield any dividend to the firm. It suffices to say that these authors did not go to the extent to find the quantum of consequences specifically as a result of workers' religious engagements at workplaces and this thesis seeks to do just that.

Benefits Derived from Religious Activities at the Workplace

It is wise for organizations to fully incorporate religious activities when one properly examines the significant benefits; they gain from allowing employees to practice their faith at work. Workers will experience true meaning and realize their lives' goals and ambitions when organizations integrate religion into the workplace, according to researchers like Zimmerman (2004) and Herman, Gioia, and Chalkley (1998). They contend that inasmuch as employees find personal fulfillment, the company will also succeed in terms of profitability, excellent morale, sustainability and efficiency.

Barret (n.d.) went on to say that managers in the numerous organizations that have prospered in the twenty-first (21st) century must find a favorable balance between the interests of the company, the employees, and the community at large. Companies can reach this equilibrium if they align the organization's profit-oriented goal with the workers' primary motivation, which is to find meaning and purpose in their job (Barret, n.d.).

Khanweiler and Otte (1997) cautioned, however, that in workplaces where there is a lack of integration of religion and spirituality, employees will experience boredom, be unable to find meaning or purpose in the work they

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do, and feel neglected and uncared for, all of which will lead to employee frustration and a sharp decline in output.

In support of that view point, Wong (2003) asserts that it is wise for religion and spirituality to be integrated into the organization in order for it to be productive in the area of the organization's culture, which will subsequently be identified in the general policies and practices of the organization in their daily routines. He adds that for the business to realize the full benefits of integrating religion and spirituality, adjustments must be made or must take place within the organization (Wong, 2003).

He continues by saying that these changes will be visible at various workplaces because the firm benefits from the positive effects that religion and spirituality have on employee morale and productivity in the following ways. Firstly, the business has a propensity towards meaning-based and objective thinking. Secondly, a new leadership with a mission will replace the current one with those of efficiency and control. Thirdly, a culture built entirely on unconditional love will replace the organization's fear-based culture. Fourthly, there will be consistency in leadership actions and choices with respect to what is regarded as religious and spiritual, and these values include acting with decency, being truthful, loving, hopeful, kind, and nurturing.

Additionally, when any corporation treats its employees well, it encourages them to work to complete the assigned responsibilities (Salzmann, 1997; Schulman, 1999). According to a different researcher, employees who experience the pleasant acts of their employers are likely to produce 86% greater production than those who do not (Lloyd, 1990). Integration will

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encourage managers to listen to employees and to create a peaceful environment free from victimization or intimidation.

He continued by saying that in order to give employees the impression that they are a part of a single, cohesive group, all bureaucratic procedures are either abolished or scaled back to the absolute minimum. Everyone believes that whatever they do should be in the best interests of the society in which they live and work, followed by all people, no matter where they may be. Leadership will continue to value employees more on the basis of who they are as people and what they can become rather than just how much they contribute to the aims and objectives of the firm.

Therefore, employees won't be viewed as tools or commodities to be employed to help the business reach its goals. Instead, they will be handled with respect as fellow human beings. This will increase the overall output of the business by lowering emotional disturbances, burnout, and employee turnover (Brockner, 1985; Karasek and Theorell, 1990; Sigall and Gould, 1977; Snyder, 1994). These experts added that disputes might be resolved spiritually by the company's leadership. That is looking for the creator's face in difficult situations as well as to show appreciation after a successful year.

According to Snyder (1994) and the authors mentioned above, when these circumstances arise, the use of ultimatums to employees will be rare, and decisions to fire them, dismiss them, or impose harsher sanctions will take a long time to carry out. They continue by saying that in order to empower employees and give them more authority to act on behalf of executives, leadership styles will alter. The morale of the workforce will be raised, and they'll be more devoted to the business, enjoy their work more, and ensure

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high output. Every area of professional life, including relationships, planning, budgeting, negotiating, remuneration, etc., will be fully interwoven with the spiritual component (Snyder 1994). On the other hand, these authors failed to bring actual hours used by workers for such engagements, whether they affect work or not. Thus, to say that, in as much they argue that there is something good taking part in religious activities, they did not indicate the exact time or hours when actual work is supposed to be done at the workplace. This work will the fill in this gap

Some Religions' Perspectives on Human Behavior towards work

Yasmine (2000) asserts that morality, which derives from extraordinarily high levels of religiosity and spirituality, governs human behaviour. He claimed that it is challenging for people to maintain behaviour in accordance with the fundamentals of good morality when they reject religion and spirituality and are consequently bereft of good spiritual values.

He believed that because every religion in the world encourages good activities and condemns evil deeds, any dedicated religious or spiritual person would not act unethically with good conscience. Strong believers understand that everything they possess and their own bodies belong to their creator (God), and as a result, they submit their wills to God. He repeated that these people do not avoid accountability for their acts and always place emphasis on doing the right thing because they are adamant that whatever they do, they will account for it. As a result, they behave morally and accomplish good deeds for both themselves and others (Yasmine, 2000). This part is important to the study because whatever workers do at all time at all places is determined by their religious beliefs and teachings they receive. Thus, they act

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in accordance with the Creeds, the Cults and Codes associated with their various religions.

Labour righteously because, according to the Holy Qur'an, "God will soon observe your work, as well as that of His Messenger and the believers; you will soon be brought back to the Knower of what is concealed and what is open; then He will reveal the truth of all that you did" (Sura 9:105). This Qur'anic passage cautions believers and other people to conduct themselves honestly and effectively at work because God is continually watching over them and will record their actions. In keeping with this mentality, both employees and supervisors must be honest in all aspects of their work. The notion that God is always watching what one does inspires moral behaviour in both employees and management.

Therefore, "whatever you eat or drink or whatever you do, do it all for the glory of God" is a similar manifestation of this notion in the Holy Bible (Colossians 3:23 –Revised Standard Version). The Bible says that the apostle Paul once more advised the Ephesians to "work for others freely from the heart as if doing it to God and not to human beings bearing in mind that whatever good one does, he will be rewarded in the same manner" (Ephesians 6:5-8 in the Holy Bible, RSV).

According to Judaism's interpretation of the Talmud, the first question posed of the dead is whether they carried out their business dealings in an ethical and pure manner (Telushkin, 2000).

It must be recognised that all religions support moral values like kindness, compassion, diligence, integrity, and coexistence with all types of people. That is to say, daily behaviour and religious belief are intrinsically

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linked. For example, it is forbidden (haram) in Islam to make a living through illicit methods, and Sura 83:1-3 of the Qur'an strongly condemns this.

The term "Indigenous African Religion" (AFR) refers to a "style of life that fosters godliness, love, and justice" (Damuah 1993, p.58, quoted in Mbiti, 1997). Religion's framework emphasises good behaviour at all times and demonstrates that there are Special Forces that police regulations in the community when they are broken. The Supreme Being (God), divinities, spirits, ancestors, magic, medicine, and the community at large are among these powers (Mbiti, 1991).

He claims that the Indigenous African is afraid to do evil because these powers are prepared to wreak disaster on anyone who commit wickedness or evil, including treating his fellow humans unfairly. In every African society, good deeds are also acknowledged in order to inspire others to follow suit and to foster a welcoming environment. According to the researcher, wicked deeds include anything that may happen at work, offend business owners, and then have an impact on the overall profitability of the organization.

It is wise to concur with Mbiti that religion cannot be severed from the very essence of the African, or, to put it another way, that religion and the African are intertwined, and that nothing can be done to take religion out of the African's life (Mbiti, 1989).

As a manager, it will be very difficult to try to stop Africans from practicing their faith in any form, which may include at work. The best course of action is to plan how to use their respective religions to attain the desired best outcomes.

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Measures to Integrate and Regularize Religious Activities at the Workplace

As vital as it is to encourage or let employees to engage in religious activity or spirituality at work by integrating it into the organization's fundamental principles, it is also necessary to remember that integration has its own difficulties that might impede the efficient running of the company (Sandberg, 2012)

Yasmine (2000) has firmly said that if religion and spirituality are openly discussed at work, distinct perceptions of specific employees become apparent. He continued by saying that disputes typically start between coworkers, between coworkers and leadership, and finally between specific employees and their bosses. He continued by saying that at work, sectionalism, tribalism, biases and discrimination, nepotism, favouritism, and individuality could show their ugly heads.

He stated once more that the everyday work requirements of employees have nothing to do with religion and spirituality and that they should only be exercised outside of the workplace (Yasmine, 2000). This indicates that it is now challenging for the majority of businesses to acknowledge the value of putting effort and resources into religion and spirituality in the workplace.

In addition, the Equal Employment Opportunity Commission's (1997) report states that discrimination based on religious affiliation accounts for 29% of all complaints or legal actions made against people in the United States since 1992. In terms of complaints, this discrimination claim is in third place, behind sexual harassment and disability (US Civil Rights Title VII,

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1964; Conlin, 1999). This means that even in a setting where it appears that human rights have been effectively institutionalized around the world, people are not treated equally at work.

Due to their shared religious beliefs and practices, the individual employees may further establish splinter groups within the organization and cling to one another or specific individuals (Heliot, Y.F., et.al. 2020). Working in the same groups or teams becomes problematic or impossible in the extreme circumstances, as suggested by Yasmine, because those who do not belong to such groups will not be accepted and will therefore be rejected and disregarded (2000).

In addition, it is impossible to incorporate religion in the workplace due to current legal issues. Religion and associational liberties are among the many freedoms guaranteed under the 1992 Constitution. It is impractical for businesses to generalize and include religion in company codes because the 1992 Ghanaian Constitution guarantees freedom of belief and permits every citizen to practice any religion of his or her choice and to manifest or exhibit such practice (Act 527; Adam and Rea, 2017; Seglow, 2018; Henderson, 2016).

The Labour Act of 2003 protects employees who refuse to participate in the company's religious activities; therefore the employer cannot dismiss the employee (Act 651). According to the Act 651, a worker's contract cannot be terminated or unfairly treated on the basis of a person's gender, race, colour, ethnicity, origin, religion, or faith as well as their social, political, or economic status (Act 651, section 63 d.). This means that employers are constrained by this clause and are not permitted to unjustly fire a worker because of his or her

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religion or practice. The fact that the rules against discrimination are only partially being followed is also a problem in this situation.

It becomes challenging to implement religion and spirituality in the workplace due to individual variances. This is because people have a wide range of preferences and interests at different stages of their lives, and because people join groups to form individuals who are also members of the company, it is advised to start any integration programme at the individual level before assuming or extending it to the level of the company (Krishnakumar and Neck, 2002; King and Frankie, 2017; Seglow, 2018)

Even though the related literature concentrated on religiosity and spirituality and organisational work performance and productivity (something that the present study will seek to do, and therefore will be a reliable point of reference for the current study), they failed to provide how workers engagements of religious activities during working hours specifically negatively impact their work. It is this lacuna that the current work will seek to fill.

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Theoretical Framework

The main theoretical Framework for this study is based on the Traditional Rational Model (TRM) and supported by the Utilitarian Theory (UT). According to Manuel G. Velasquez (2002, 2014), and supported by Dye (2007), the Traditional ―rational‖ Model of a business organisation defines the organisation as a structure of formal relationship which are explicitly defined and openly employed, designed to achieve some technical or economic goal with maximum efficiency. Velasquez (2014) citing Schein also provides a compressed definition of an organisation in this perspective:

An organisation is the rational coordination of activities of a number of people for the achievement of some common explicit purpose or goal, through division of labour and function and through a hierarchy of authority and responsibility‖. (Schein cited in Velasquez 2014).

Now looking at organisation in this way, the most fundamental realities of the organisation are the formal hierarchies of authority identified that represents the various official positions and lines of authority in the organisation.

This implies that in every organisation, there are those on top of the organisational chart, followed by middle layer leaders who also control others below them until the bottom layer who deliver directly goods and services and that constitute the essential outputs of the organisation. In many formal workplaces, this arrangement is the Organogram which shows the line of power distribution in that organisation (Wiktorowicz and Deber, 1997; Hoefer, 2021).

The rational model shows that most information is collected from operating layers of the organisation, rises through the various formal management levels, each of which aggregates the information, until it reaches top-management levels (Hoefer, 2021). On the basis of this information, the top managers make general policy decisions and issue general commands, which are then passed downward through the formal hierarchy where they are amplified at each managerial level until they reach the operating layer as detailed work instructions Schein (as cited in Velasquez, 2014).

These decisions of the top managers are assumed to be designed to achieve some known and common economic goals such as efficiency, productivity, profits, maximum return on investment and so on. The goal is defined by those at the top of the hierarchy of authority, who are assumed to have a legitimate right to make this decision. It stands to reason that any worker's attitude towards the organisation must be geared towards fulfilling the goals set by the decision-makers. All resources including workers'G time must be prudently used to serve and help achieve organisational goal (Robbins and Timothy, 2007, Hoefer, 2021).

At every workplace, the binding force that holds all the many layers of workers and leaders and also fixes these group of people onto the goals and formal hierarchy is the Contract, written or verbal. The rational model understands the worker as an agent who freely and knowingly agreed to accept the organisation's formal authority and to pursue its goals in exchange for support in the form of a salary or wage and fair working conditions. These contractual agreements cement or bind each worker into the workplace by officially defining each worker's duties and responsibilities and scope of

authority. By virtue of this contractual agreement, the worker has a moral responsibility to obey the employer in the course of pursuing the organisation's goals as stated by Hoefer (2021).

Furthermore, in the Rational view of the organisation, the worker's main moral duty is to work towards the goals of the organization. The worker is also to avoid any activities that might harm these goals. (Velasquez, 2014). To be unethical at the work place is to deviate from these goals set by the organisation to serve one's own interests. If these ways are illegal, then they are counted as a form of white collar crime (Velasquez 2014, p.24). This theory was used to assess the very attitudes of workers using hours of work for their own personal activities to the neglect of the work they do.

Dye (2007) and Velasquez (2014) argue that, whenever a worker is employed and agrees to work for his or her employer, that worker is duty bound to satisfy the owner of the business. It must be noted that, the traditional views of worker's duties to the organisation have of course, made their way into the *Law of Agency* (Hoefer, 2021, Velasquez, 2014). This law specifies legal duties of workers as agents towards their employers as principals. Section 385 of the Law of Agency states inter alia ―an agent is subject to the duty to his principal to act solely for the benefit of the principal in all matters connected with his agency‖ (p.25). Simply put, the employee must pursue the goals of the organisation and must do nothing within working hours that conflicts with those goals while he or she is still working for the organisation (Velasquez, 2014).

According to Hoefer (2021), the focus of anyone using rational model is on constructing goals and seeking the most efficient means of achieving

those goals. He stated that the key element is the assumption that behaviour is based on a system of values that is stable and consistent as well as believing that the actor has enough information to make accurate choices to maximize one's goals. He then said, to be rational actors, then, means that decisionmakers try to efficiently maximize gains and minimize losses as they consistently support their primary values, having all the time and resources‖ (Hoefer, 2021, p.68).

The organisation also has a moral responsibility to provide the worker with the economic supports it has promised in terms of better remunerations. It must be reiterated that, any time two parties be it persons or groups, knowingly and freely or willingly agree to exchange goods or services with each other, each party to the agreement acquires a moral obligation to fulfill the terms of the contract/pact/ agreement/covenant as the case may be (Schein, 1965 cited in Velasquez, 2014)

According to Dye (2007), the following are the limitation for rational model that makes its use challenging to most leaders. First, it requires a great deal of time. It again requires a great deal of information to get things done. Then, it assumes rational, measurable criteria are available and agreed upon. Wiktorowicz and Raisa (1997) add that the rational model assumes accurate, stable and complete knowledge of all alternatives, preferences, goals and consequences. It then assumes a rational reasonable and non-political world.

According to Schein, (1965) cited in Velasquez, (2014), Utilitarian Theory (UT), originally proposed by Jeremy Bentham (1748-1832), provides additional support for the rational theory and holds the view that the employee

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or worker has an obligation to loyally pursue the goals of the firm/organisation. In this way, businesses could not perform or function efficiently and productively if their employees were not single-mindedly devoted to pursue their organisational goals. Velasquez, (2014), then argued that, an employee must be free to use the resources of the firm/organisation to pursue his or her own ends. When he or she is denied this opportunity, chaos/confusion would ensue or occur and everyone's utility would decline. This principle argues for some freedom to use some resources of the firm for personal gains. However, this must not be at the detriment of the firm's survival.

The utilitarian principle further holds that ─an action is right from an ethical point of view if and only if the sum total of the utilities produced by that act is greater than the sum total of the utilities produced by any other act the agent could have performed in its place‖ (Velasquez, 2014, p.76). Simply put, actions are morally right if they tend to promote happiness or pleasure and morally wrong if they tend to promote unhappiness or pain among all those affected by them. Workers by their actions at the workplace must promote pleasure and not displeasure during working hours to the businesses they are engaged in (Hoefer, 2021, Robbins and Timothy, 2007).

The basic or fundamental ethical responsibilities that surface from these rational aspects of the organisation focus on a major reciprocal moral obligation: the obligation of the worker to obey organisational superiors, pursue the organisation's goals and avoid any activities that might threaten that goal and the obligation of the employer to provide the worker with a fair wage and fair working conditions. It must be stated that, these duties in turn

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are presumed to be defined through the organisation's formal lines of authorities and through the contacts that specify the employee's duties and working conditions.

These two theories were used to examine whether the workers' actions are in consonance or at variance with work ethic. All workers must work to satisfy these theories. They are suitable for use in this study under investigation.

Conceptual Model/Framework explaining the relationships guiding the research

A Conceptual Model is a representation of a system, phenomenon or problem that shows the key concepts, variables, relationships and assumptions involved. It can be represented or expressed in words, diagrams or other forms, and it helps to guide the research questions, hypothesis, methods and analysis (Seglow, 2018; Creswell, 2014; Subedi, 2021; Saunders, Lewis and Thornhill, 2007).

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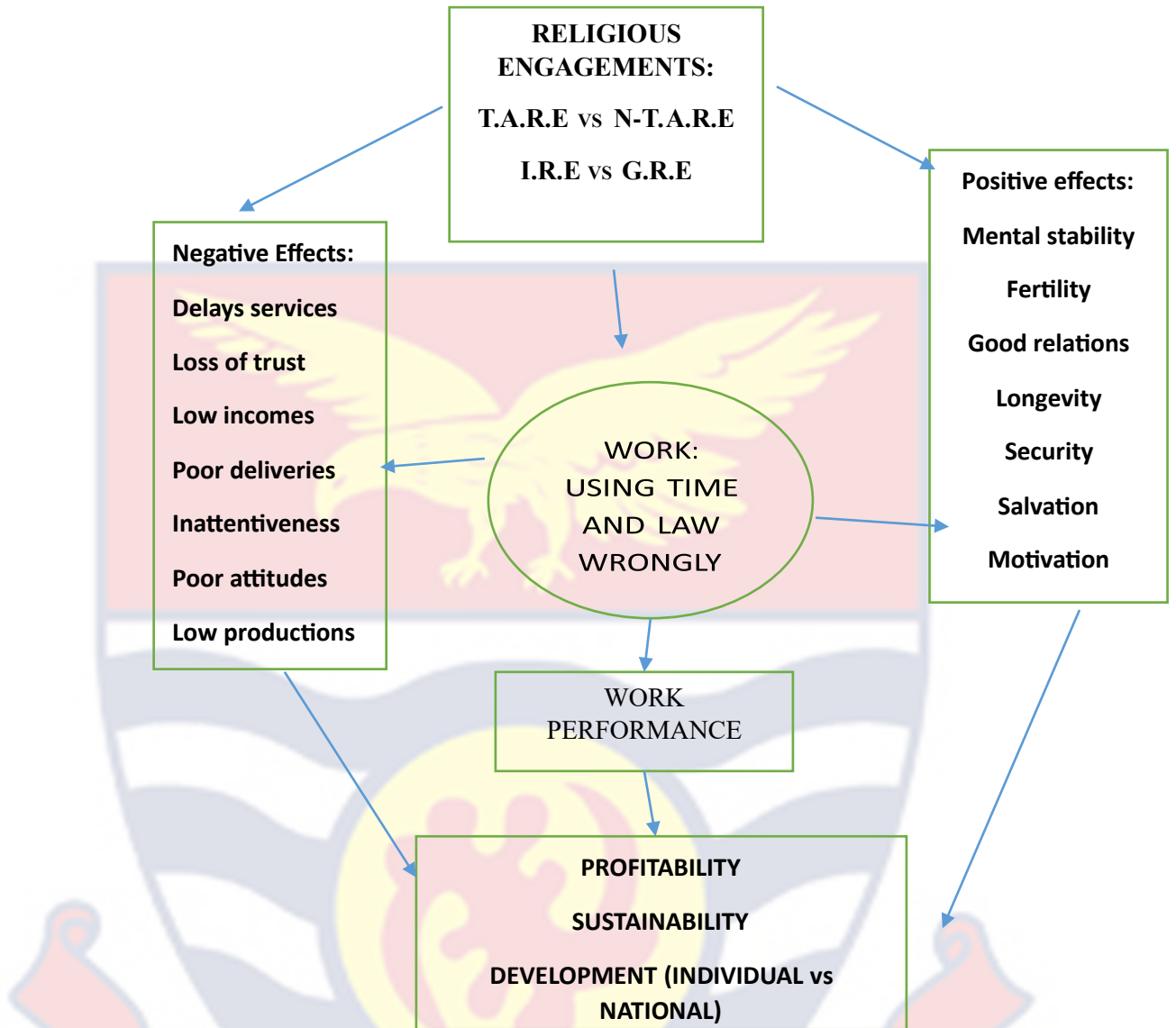
Figure 1: Conceptual Model/Framework for the impact of engaging in religious activities during working hours.
(Source: author's own construct. 2022)

It stands to reason that; religious engagements occur individually IRE and or in groups GRE. It is also undertaking using technology (TARE) or without technology (N-TARE). In whatever form it takes, applying working time and laws or rules governing work for such acts produces both positive and negative effects which ultimately impact on work profitability, sustainability and total development.

Organization of the Study

This study is presented in five standard chapters with chapter one containing an introduction which deals with the background to the study, the statement of the problem, the purpose of the study and its justification, objectives and research questions, the significance of the study, delimitations and limitations of the study. The Chapter then avails the methodology of the researcher in details including the research paradigm, sample determination and data collection tools and procedures of analysis. The researcher further delves into a vast array of literature and empirical studies and a theoretical framework. In chapter two, the researcher looked at the Profile of the study area i.e. Berekum Municipality and working hours where the geographical location, physical features, local economy, political organisation and administration, social structure and religious life with other demographical details highlighted to understand the locality well. Chapter Three examines the general legal, social, economic, political issues for any employer or employee to function effectively. This, will include the working conditions pertaining to Ghana to enable businesses to flourish. The chapter Four deals with the data collected, presented, analysed and discussed under the main themes of Religious Activities during working Hours as follows, the types of Religious Activities workers are engaged in, Modes of Engagements, Religious activities and Work Performance, (or negative effects of religious activities), the benefits of religious activities at the workplace, and measures to regulate these activities have been presented. Chapter five closes the study with summary, conclusions and recommendations of the study.

CHAPTER TWO

PROFILE OF THE BEREKUM MUNICIPALITY AND WORKING

HOURS

Introduction

This aspect looks at the profile of the study area and provides an overview of the Berekum Municipality. A brief history of the people determining who they are, an overview of the area, geographical location, physical characteristics in terms of relief and drainage, the local economy indicating major economic activities, the political organisation and structure, social organisation and their religious life are briefly considered.

The Berekum people:

Berekum started as a small town where war captives were settled by the Ashanti King Opoku Ware I (1720 -1750) and to spy on the towns of Jaman and Dormaa according to an unpublished paper of the History of Berekum People.

In 1730, a group of people selected from Adansi and Asokore were instructed by the Ashanti King Opoku Ware I to come and reinforce the spies stationed there. These group consisted of farmers and hunters who went out daily to get food to feed themselves and their families (Awuah-Nyamekye, 2013).

The entire wilds or the forests of Berekum back then were filled with both normal and ferocious or dangerous animals that were very hard to kill by any hunter. Such animals included the grass-cutters, antelopes, panthers, rats, hedgehogs, the porcupines, hyenas, leopards, elephants, tigers, lions, buffalos, among others. So the name ***Berekum*** is derived from the difficulty these

hunters faced in getting game or the enormous challenges they had to overcome before getting an animal to kill i.e. ***ber*e *na kum"* (literally, suffer to kill your game).

These early settlers helped to uplift Berekum to its current standards through industrialization and other development projects. Most notable among the early settlers who impacted greatly among the people were Nana Amankona Diawuo, the first Paramount Chief of Berekum, Nana Kyere Diabour, Opanin Kwaku Tia, Nana Ameahene who helped to unite and steadily develop the Berekum community.

As the community continued to grow, other people started to migrate from their places and settled in Berekum. Settlers like the Fantes who were skilled in artisanal works, helped in the construction works in the community while those from the Volta region, the Ewes were notable for their exquisite skills in woodwork and carpentry. The work of these settlers was also very impactful in the development of the ever-growing Berekum which was described as the ―Golden City‖ of Bono Region.

The Bono dialect of the Akan language is spoken by the Berekum people, one of the larger Akan ethnic groups in Ghana. According to Ghana's 2010 population census, there were 129,628 of them (Ghana Statistical Service, 2014). Three Akan groups travelled to and established in the Berekum region, according to oral tradition and scant details from the few written texts from the Berekums that are still in existence.

The Awasu people (today known as the people of Biadan) were one of these groups, and it was claimed that they had come from Denkyira in the

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Central Region of Ghana to Berekum via Abofo in the Offinso district of the Ashanti Region. According to Awuah-Nyamekye, (2012b), this migration occurred between 1699 and 1702, which is the same time frame as the Denkyira-Asante conflicts. According to legend, a renowned hunter by the name of *Bɔfoakwa* -whose name is derived from the Akwa word for hunter-led this migration (Awuah-Nyamekye, 2012b).

The second group of migrants from Jukwa in the Denkyira area of the Central Region of Ghana was reportedly led by *Bofobem*, another well-known hunter. This migrating group made Abi, which is now a village, their new home. Abi is located about 4 kilometres northwest of Berekum.

Soldiers from Asante-Asokore made up the third batch of immigrants to Berekum. They were reported to have arrived just before the Asantehene's 1818 assault against Gyaman chief Adinkra. Nana Sefa Antwireboa, the Asokorehene, the Asokore chief at the time, served as the commander of the Asante army. The Gyamans were defeated, but some of their men managed to flee to the Republic of Ivory Coast, which is now La Côte d'lvoire, according to the sources. Because of this, the Asantes decided it would be prudent to leave a few of their warriors behind to monitor any Gyaman revival. Therefore, the Asante established a security post at Berekum (Awuah-Nyamekye, 2012b)

The Berekum people's religious and cultural traditions shouldn't fundamentally differ from those of other Akan in Ghana and maybe those outside Ghana, according to the historical outline of the group provided above. The Akan are the largest ethnic group in Ghana and can also be found in the south-eastern region of the Republic of La Cote d'lvoire, making them a global

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population (Warren, 1986, p.7). They can be found in seven of Ghana's sixteen administrative areas, including a tiny portion of the Oti and Volta, Bono, Ahafo, Ashanti, Eastern, Central, Western, and Western North regions (Awuah-Nyamekye, 2009(a). 2012(b).

According to data from Ghana's 2021 population census, 45.7% of the nation's population is Akan (GSS, 2021). Except for the Akwapim of Larteh and Mampong, who are patrilineal, or inherit through the father's line, the Akans are culturally homogeneous and, for the most part, matrilineal (Danquah,1979, p. 44).

A SUMMARY OF THE BEREKUM MUNICIPALITY

The Berekum Municipality is one of the twenty-two districts that make up Ghana's Bono Region. Following the decentralisation concept approved by the Government in 1988, the former Berekum-Jaman District was divided to become the Berekum Municipal Assembly in 1989. With Berekum serving as the municipality's seat, the district has since grown to include 33 towns and villages (GSS, 2021).

The sixteen regions that make up Ghana's administrative system contain the Districts, Municipalities, and Metropolitan areas. If a region has a population of more than 75,000 people, it is classified as a District, more than 95,000 people as a Municipality, and more than 250 000 people as a Metropolitan area (GSS, 2021). Berekum is a portion of the 12 municipalities and districts in the Bono Region, one of Ghana's 261 Metropolitan, Municipal, and District Assemblies (MMDAs) (ghanadistricts.com). Consequently, there are five municipalities and seven districts.

In Ghana, the entire traditional territory is typically referred to by the name of the capital or the administrative centre. It's interesting to see that the tendency has continued in the district, municipal, and metropolitan area titles. Thus, the traditional area and the Municipal area are both called Berekum, which is a town. As they both refer to the same territory, the words Berekum Traditional Area and Berekum Municipality or Municipal area shall be used interchangeably.

GEOGRAPHICAL LOCATION OF BEREKUM

The Western portion of Bono Region is where the Berekum Traditional Area is situated (see fig. 1). It is located between longitude 2'25' east and 2'50' west and latitude 7'15' south and 8'00' north. Its neighbours to the north and east are the Tain District, the north and west are the Jaman South District, the south and east are the Dormaa East District, the south and east are the Sunyani West District, and the south and west are the Asunafo South District. The Berekum Municipality has a total size of 1,094.2 square kilometres, and Berekum is its capital. There are 106 252 people living in the Municipality, 50 163 of them are men and 56 089 of whom are women. PHC 2021, Ghana Statistical Service. The growth rate is estimated at 2.5% per annum Berekum is 32 km from Sunyani, the regional capital, and 437 km from Accra, the national capital.

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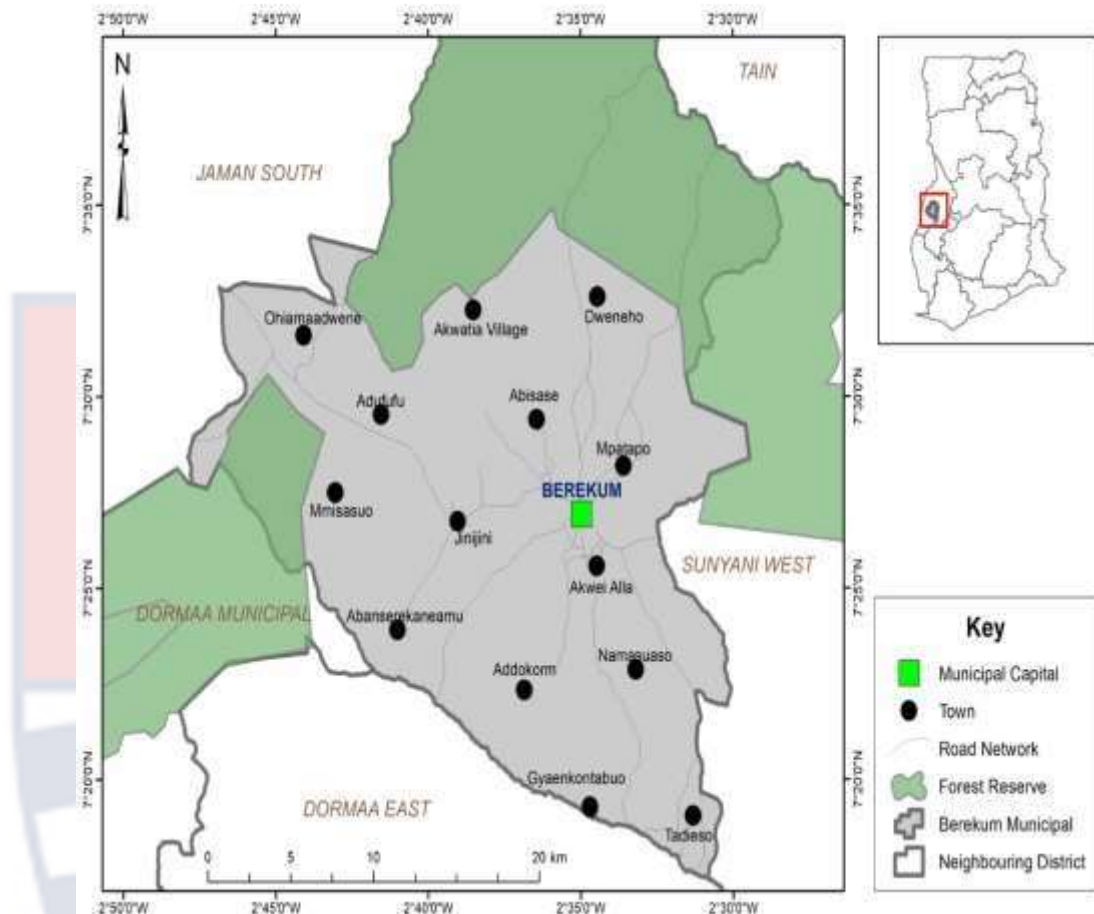
Figure 2: Map of Berekum Municipality–The study area
Source: Geography Dept., Cartography unit, UCC.

PHYSICAL CHARACTERISTICS OF THE AREA (RELIEF & DRAINAGE)

According to the 2007 Berekum Municipal Health Report, the Traditional Area is 800-900 metres above sea level and has a landscape with undulating landforms and solitary hills. Since its rivers are tiny and the region is often adequately drained, significant flooding is rare. The region has a double maxima rainfall regime and a moist semi-arid climate zone, with mean annual rainfall ranging from 1270 to 1524 mm.

The first and heaviest rains fall in June, and the second rains fall annually between September and October. The Harmattan/ dry season, which

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lasts from December to March, is characterised by the loss of leaves and a usually brown appearance of the trees. The area's original vegetation was primarily moist semi-deciduous forest, but due to a combination of improper farming techniques, careless logging, frequent annual bush fires, and a general disregard for indigenous conservation models, this vegetation has been severely depleted. As a result, grass species have gradually come to dominate the vegetation of the Berekum area.

THE LOCAL ECONOMY

Agriculture makes up the majority of the Municipality's economic operations. According to GSS report 2021, it employs roughly 57% of the region's entire labour force. Maize, yams, vegetables, cassava, cocoyam, plantains, cocoa, cashew, citrus, and mangoes are the main crops grown there.

Berekum's geographical features favour an agrarian economy, making farming the area's primary economic activity. In Berekum, a variety of food crops are grown, but the main ones are cocoyam, plantain, yam, cassava, and maize. Additionally, vegetables such okro, onions, garden eggs, pumpkins, peppers, and tomatoes are grown.

The area's three main cash crops are cashew nuts, oil palm, and cocoa, and Berekum is widely renowned for its cocoa output. Berekum was one of West Asante's major cocoa-producing centres in 1936, according to AwuahNyamekye (2013), but as cocoa production increased, the forest quickly became depleted. Due of this, the farmers were forced to relocate to Sefwi in Ghana's Western Region in order to harvest cocoa. The ancient way of farming predominates, using cutlasses and hoes to clear the vegetation and

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gather the crops. In the study area, where people also hunt using local firearms made there by the blacksmithing facilities, raising animals is essential as well. Additionally, lumbering is practised, and there is currently just one significant sawmill in the region that produces plywood and wood for both domestic and international use. In the residential areas of the study area, there are an infinite number of what are now referred to as "table saw-mills."

The Berekum Municipal Assembly report of 1996 says that about 87.7% of the citizens of Berekum are employed, while the rest do their own business and the report breaks down the local economy as follows: the farming sector employs 67%, Industry takes 16% and services handle 17% of the workforce. Majority of the people are engage in agricultural specifically farming which is followed by the services and then industrial sector coming in to engage the others. All these people work to fend for themselves and then contribute in national development through the interplay of their various activities.

A Table showing a Breakdown of local economy

No	Sector	Percentage (%)
1	Farming	67
2	Industry	16
3	Services	17

However, according to *ghanadistricts.com* (2010); and corroborated by Berekum Municipal Assembly composite budget report, (2022), just 57% of the workforce is employed in the farming industry nowadays. This would imply that both the services sector and the manufacturing sector have benefited from the decline, but the study said nothing about this. Thus, it is

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evident that the farming industry employs a large portion of the workers in the study area, putting pressure on the land in the traditional area.

POLITICAL ORGANISATION

Berekum has a chieftaincy style of government, and chiefs are chosen based on maternal lineage. It's interesting to note that while chieftaincy is currently a male-dominated position in Ghana, women can become chiefs in some Akan traditional communities. In the past, the situation was the opposite (Danquah, 1928).

In Berekum, a chief is typically regarded as the first resident of a village, town, or state. Because he is seen as standing in for the state's founding fathers, he is considered as the source of all traditional authority. As a result, the chief's position is revered since he is seen as the ancestors' earthly representative (Awuah-Nyamekye, 2009c, 2012b). As a result, the chief stands in for the previous heroes, present generation, and future generations that have not yet been born. (according to An unpublished document on the History of the Berekum People with a website (www.bombiscomultimediaghana.com)

Ordinarily, divination and other rituals, such as the offering of prayers and sacrifices, occur prior to the appointment of a chief in order to aid the kingmakers in choosing a candidate who is favoured by the people and the ancestors. Therefore, in traditional society, the chief commands the most respect and allegiance. The colonial government granted paramountcy status to the Berekum Traditional Area in 1901. This was the purported reward for the Berekum residents' fidelity to the British during the Asante insurrection of 1900–1901.

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(An unpublished document on the History of the Berekum People with a website - www.bombiscomultimediaghana.com)

A chief in Berekum, like in other traditional Akan cultures, is supported by a staff in running the region on a daily basis. The manhene (Paramount Chief), who is the supreme monarch of the traditional territory, has the highest traditional authority. The Queen-Mother, the Asafohene (wing or divisional chiefs), and the Adikro are the people who come after him (town or village chiefs). The household chiefs are at the bottom of the hierarchy, followed by the clan or lineage heads.

THE TRADITIONAL ADMINISTRATIVE STRUCTURE IN BEREKUM MUNICIPALITY

The Traditional Area has a total of thirty-seven (37) communities under the authority of the Paramount Chief who is given the title ―Ɔmanhene‖. **Ɔmanhene is t**he overall or the supreme ruler of the entire traditional area. The Ɔmanhene of Berekum and the sub-chiefs of the other communities are royals who are chosen to lead and head Berekum and its suburbs. These leaders have helped to create a very stable, peaceful and love driven community.

The chain of Omanhene in Berekum started with Nana Amankona Diawuo I who reigned for twenty-eight (28) years from 1731 – 1759. He was succeeded by Nana Kyere Diabour who reigned for 11 years from 1759 – 1770. Nana Kwasi Diawuo also took over and reigned for 30 years from the year 1770 – 1800. He was followed by Nana Yaw Kyere and he reigned for 22 years from 1800 – 1822. Nana Tabiri took over as Omanhene reigning for 16 years from 1822 – 1838. Then, Nana Prampram took over and reigned for 7

years from 1838 – 1845. Nana Kwasi Diawuo II succeeded Nana Prampram and he reigned for only 3 years from 1845 – 1848. He was followed by nana Kwaku Dartey and he also ruled for 22 years from 1848 – 1870. Nana Kwabena Owusu became king and ruled for 12 years from 1870 – 1882. Nana Kwadwo Barnie took over as Omanhene and reigned for 28 years from 1882 – 1910. Nana Kwaku Barnie was destooled and was replaced Nana Kwame Boateng. He ruled for 10 years from 1910 – 1920. Unfortunately, Nana Kwame Boateng was also destooled and Nana Kwadwo Barnie reinstated in 1920. He then reigned for 21 years from 1920 – 1941. Nana Yiadom Boakye Owusu II ascended the throne and reigned for 17 years from 1941 – 1958. He was also destooled and Nana Akuamoah Boateng took over and reigned for 9 years from 1958 – 1967. Nana Yiadom Boakye II took over again as Omanhene reigning for 32 years from 1967 – 1999. Nana Amankona Diawuo II succeeded him and had reigned from 1999 to date a period of 21 years. (An unpublished document on the History of the Berekum People with a website - www.bombiscomultimediaghana.com)

Berekum has sub-chiefs assigned to govern and help in the work or smooth administration of the Ɔmanhene.

Below are a list of sub-chiefs and their regions of authority or jurisprudence:

AKWAMU rules over Biadan area.

BENKUM has authority over Nsapor, Nanasuano, and Amomaso areas.

NIFA controls Domfete and Benkasa areas.

ADONTEN leads the Kotaa and Asaapru areas.

ANKOBEA monitors Abisase and Akrofro areas.

TWAFO has dominion over Adom, Tewobaabi and Amankokwaa areas.

KYIDOM controls Fetentaa, Kato, Anyinasu, and Nkyenkyemamu areas.

GYAASI also superintends Mempeasem, Botokrom, Jinijini, Mpatasie,

Koraso, Nkantanka, Pepaase, Ampenkuro, Domiabra, Kutre No. 2, Nmasua,

Kankamamso, Ampekrom, and Yakwan areas.

(An unpublished document on the History of the Berekum People with a

website - www.bombiscomultimediaghana.com

POLITICAL ADMINISTRATION

The Berekum Traditional Area currently has two systems of political

administration, with the Central Government overseeing its daily operations

through the Municipal Chief Executive (MCE) of Berekum and the manhene

in charge of traditional concerns.

It is crucial to remember that the Municipal Chief Executive (central

government), who has the authority to make some decisions without

consulting the manhene, actually has the true political power in the region.

For instance, the MCE oversees security issues in the municipality or

traditional territory and has the authority to forbid any action there that he

determines to pose a threat to the area's security, including that of the

Omanhene and his elders. A local traditional festival may not be celebrated,

for instance, if the MCE so decides. This can occasionally take place for

political reasons, for instance, if the MCE thinks the Omanhene is politically

affiliated with the nation's opposition party.

The authority of chiefs is recognised by all of Ghana's pre- and

postindependence constitutions, according to theory. For example, Article 13

of the 1960 Ghanaian Constitution states that "chieftaincy should be

guaranteed and preserved," and Article 270 of the 1992 Ghanaian Constitution

forbids parliament from passing any laws that aim to directly or indirectly control the institution of chieftaincy.), but this does not transfer into practice since the current Council of State Chairman is a chief namely Nana Otuo Serebour, Omanhene of Juaben Traditional Council. The Omanhene of Agogo Traditional Area, Nana Akuoko Sarpong for example, was once a major actor in the erstwhile Rawlings' PNDC administration as the one responsible for Chieftaincy and Religious Affairs. He also served as Secretary for Health (Health Minister) Secretary for Internal Affairs (Minister for Interior) and a member of the Cabinet. Meanwhile he was the Omanhene of the Agogo Traditional Area. Chiefs though are to be independent and not partisan, these days, one ca The aforementioned situation indicates that the chiefs' complete influence over matters harming the environment has been lost. Although the chief is traditionally regarded as the land's custodian and therefore ensures that environmental laws are followed in order to ensure its sustainable use, this does not necessarily imply that the chiefs do not cooperate with ruling governments, particularly in terms of upholding law and order and offering developmental projects not be sure of that. (hppts://www.graphic.com.gh)

SOCIAL ORGANISATION (KINSHIP TIES)

As has already been mentioned, the Berekum people speak the Bono dialect of the Akan language and are one of the Bono ethnic groups that make up the wider Akan ethnic group. The social structure of the inhabitants of Berekum is hierarchical. The governing class, which includes the manhene and other members of the royal family, is at the apex of the social hierarchy. They are followed by the divisional chiefs and sub-chiefs, who are then

followed by the ordinary people or free-born. On a diagram, I may represent this as follows**:**

Ɔmanhene and   **Queen Mother or Omanhemaa**

Divisional chiefs

Sub-divisional   chiefs

Oman
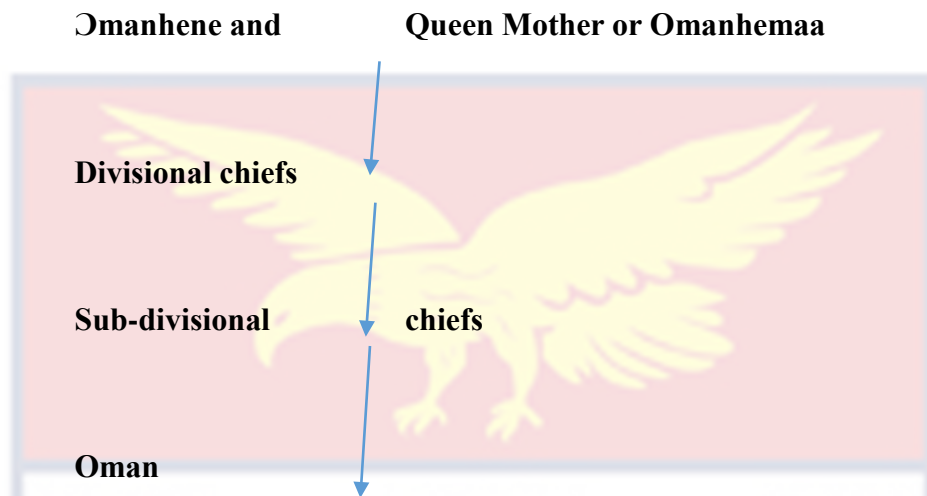
Figure 3: Kinship ties (Source: The researcher's own construct, 2022)

Domestic slaves, who were once at the bottom of the social scale and integral members of their masters' houses, used to occupy this position. Those who were deemed to be devout and hardworking were occasionally permitted to marry inside their masters' families. They were eventually assimilated into the family of their masters after slavery was totally abolished. The matrilineal family is the fundamental social unit of Berekum society, as it is in all Akan societies (Danquah, 1928; Awuah-Nyamekye, 2012).

The extended family structure, the glue or link that holds members together, has been significantly undermined by the unprecedented process of cultural contact and adaptation. The demands of the contemporary economic system, as well as Western education and culture, which support the nuclear family system, are some of the causes of this. Only when a family member passes away can the extended family system's sense of collective duty remain strong.

RELIGIOUS LIFE OF THE PEOPLE

Religion is a notable aspect of Berekum culture like all other cultures in Africa and it is hard to distinguish between secular and spiritual components of life as it is interwoven in daily life. Before they came into contact with the West in the later part of the 19th century, they only knew their native religion, which is now known as African Traditional Religion.

Their lives and thoughts have been greatly impacted by this faith. The Supreme Being, Creator, Controller, and Sustainer of the World is known to the Berekum people as Onyame or Onyankopon. The concept that many other spirit entities reside in rocks, mountains, caves, trees, rivers, and other natural objects led people to approach these objects with a kind of reverent respect. However, the traditional territory is now religiously plural because of this people's engagement with the outside world through colonisation, western education, other religions, and other meaning-giving systems. This means that there are different religions existing side by side. These include Christianity, Islam, Buddhism, Hinduism, Baha'ism, African Traditional Religion, etc.

The Current Religious Demography of Berekum Traditional Area

Berekum now contains Traditionalist (indigenous), Christian, Muslim and Bahaist religious communities. However, a survey conducted in the study area in 2021 provides the following data.

Table 2: Berekum Religious Demography

Religion	Percentage (%)
Christianity	92.00
Islam	5.50
Traditionalist	1.40
Others	1.10

Source: Ghana Statistical Service, 2021.

Besides the Christian denominations, various Muslim groups cannot be left out as mosques are scattered at various vicinities and in the surrounding towns and villages.

It is important to note that relying on religious demographic figures in modern Berekum/Ghanaian society may be inaccurate, if not highly misleading, as, on the surface, almost everyone is either a Christian or a Muslim, but in practise, the majority of the people still retain many of the beliefs and practices of their indigenous religion.

People tolerate as many theological viewpoints as they can in their private lives as long as such viewpoints address their existential problems (Danquah, 1928). Idowu (1973, p. viii) mentions religion in Nigeria in a similar way to corroborate Danquah's assertion, suggesting that hybridity is a contemporary feature of the entire African religious landscape.

African Christians in the Municipality normally mock at and sometimes condemn people who belong to the *nananom* religion i.e., African Traditional Religion. But it must be pointed out that surprisingly those who claim to be Christians quickly seek help from the traditional priests anytime that they (Christian converts) face misfortunes beyond their control indicating their dual-allegiance to the adopted and that of African religion. This confirms that the people have not abandoned their indigenous beliefs in spite of their conversion to a new faith—Christianity.

But the issue is, it is possible those in foreign religions may abuse their colleagues for being members of the religion which they themselves (Christian converts) have not repudiated completely and even resort to whenever in trouble? This reaffirms the view that Africans come out of African religion but

they don't take off their traditional religiosity confirming the saying that religion cannot be removed from the African. The African is notoriously religious (Mbiti, 1989) and incurably religious as said by Parrinder (1962). This attitude provides one explanation for why the indigenous religion persists in the area despite the inroads of Christianity. This is what can be said that the African may be Christianised but cannot be Westernized all together.

OTHER SECTORS OF THE MUNICIPALITY

HEALTH SECTOR

This is the sector mandated to provide health care services to the people. At the Health sector in the Municipality, there are Two (2) Hospitals, i.e. Holy Family and Happy Home Hospitals, a health Centre, seven (7) rural clinics, seven (7) maternity homes, seven (7) private clinics, and three (3) Community Health Planning Services (CHPS). Historically, the Holy Family Hospital is the first major hospital which was established by the Catholic Church on the 24th April 1948, based on the request of the then Paramount Chief of Berekum Traditional Area Nana Boakye Yiadom Owusu II. Nana appealed to the then Catholic Bishop of Kumasi Most Rev Paulisan to establish a hospital to cater for the health needs of the people in Berekum and Jaman. This appealed was accepted and the Church sent the Medical Mission Sisters (MMS) to establish the first clinic of the Holy Family Hospital. It is located in the Berekum Biadan road.

This facility rapidly expanded and upgraded and also had the opportunity to introduce Nurses Training School as part of measures to train and replenish the human resource of the health facility more especially professional nurses to take care of their own hospital. This took place on 21st

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January, 1957 led by Rev Sister Catherine Patrick Shean of the Medical Missions Sisters.

Later on in 1964, the Midwifery Training School was established under the leadership of Rev. Sr. Rosemary Smith to train midwives for the hospital. In 1991, the two schools weaned themselves from the main hospital to become autonomous health training institution. (An unpublished document on the History of the Berekum People with a website - www.bombiscomul timediaghana.com.

This is to give brief information of the facilities available they offer general consulting and specialized services of all health-related issues.

Happy Home Hospital is also located in the centre of Berekum town. This also serves as a facility which provides health services of all kinds to the people in Berekum and its surrounding villages. There are numerous Pharmacies located in the municipality which include Medcourt, Pendmik, Enapak, etc. They also have staff to work and these staff or employees, human as they are, take part in religious activities at the places of work.

The National Health Insurance office regulates the national health insurance scheme in the district. They register new subscribers and issue them with insurance cards to enable them access health care. All these health facilities have employees who take advantage of their positions to engage in one form of religious activity or another.

EDUCATIONAL SECTOR

The Municipality has the following facilities: Kindergarten 96 schools, Primary 93 schools, Senior High Schools (8), a College of Education and Nursing and Midwifery Training College. (BMA, 2013).

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Detailing a bit, the Municipal can boast of school at all levels which include a Berekum College of Education to train teachers for the basic schools in the country in general and the Bono region and Berekum Municipality in particular. There is the Nurses and Midwifery Training College which trains nurses and midwives at the schools.

There are senior high schools some of which include Berekum Senior High (BESS) Presbyterian Senior High School (Berekum PRESEC), Methodist Senior High Technical (MESTECH) at Biadan, All for Christ Senior High, at Kato off Sunyani Road. At the basic level, there are one hundred and seven schools both public and private school in and around the municipality (An unpublished document on the History of the Berekum People with a website - www.bombiscomultimediaghana.com).

Champions Community School Complex is also a private initiative providing education for both the disabled and the abled students at the basic level in the municipality. It was founded by Mr. and Mrs. Duodu, both natives of the area.

The primary responsibility of Ghana Education Service's Non-Formal Division (N-FED) is to offer adult population functional literacy programmes. Staff from the main office typically travels to open literacy classes in different towns and villages, distributes educational materials, and keeps an eye on the teachers at night.

SECURITY SECTOR

The municipality can boast of Divisional Police headquarters and police stations providing security for the people in the area.

There is also Ghana National Fire Service (GNFS) Station located on the road to Sunyani. Immigration Service and Customs Service are also operation in the area.

Besides, there is a Judicial Services with a premise to house the courts which adjudicate civil cases among others. The National Catastrophe Management Organization (NADMO) is tasked with helping disaster victims and assisting in disaster prevention in the area.

SERVICES SECTOR

It is important to note that, the Ghana Water Company Limited has its branch at Berekum to provide clean water to the people. It gets water from a dam which was constructed in 1940. In 1999, three bole holes were drilled to replace the dam when treatment from the dam became difficult due to high iron content. In 2012, under the Peri-Urban Water Project, extensions were made to nearby localities like Kato, Jamdede and Adom. Additional bore holes were drilled to boost the volume of water to support the system, a project which was sponsored by the French Non-Governmental Organisation (NGO). The World Bank then came in to sponsor a major expansion works in 2015. The Electricity Company of Ghana (ECG) also has facilities to supply electricity to the area.

Private legal firms or chambers can be found at various premises in the Municipality rendering legal services to individuals and companies alike who are engaging in all sorts of litigation. Those facing prosecution from the government and those infringing upon others' rights can fall on them for assistance.

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FINANCIAL INSTITUTIONS

The Agricultural Development Bank, Ghana Commercial Bank, Absa Bank, Fidelity Bank, and SG-SSB are the five commercial banks in the municipality. Wamfie Rural Bank, Kaaseman Rural Bank, Nsoatreman Rural, etc. are a few examples of rural banks. Other non-bank financial institutions exist, including Multi-Credit Services, First Allied Financial Services, and Bayport Financial Services. By facilitating and providing loans to potential investors, these organisations can encourage and support investment in the Municipality. These provide financial services to private individuals and public sector worker to help them in their activities. Mobile money services are scattered all over with the MTN mobile money and Vodafone Cash dominating. Money transactions can be done between subscribers and interoperability services working. Transfers from one's wallet can be done to bank account and vice versa. This makes transactions easier and faster to boost economic activities. Employees are given the opportunity to earn a living and then engage in religious activities at their workplaces.

COMMERCE

There are eleven (11) market centres in the municipality. Berekum has one of the largest markets in the Bono Region. The market attracts people from all the adjoining districts and people from la Cote d'Ivoire come there due to its proximity. The major markets are Berekum Central Market, Berekum Newtown Market, Jinijini Market, Koraso Market, Senase Market and Kato market. At the market, there are permanent as well as temporal structures making it easier for business people to practice their religion even at the market place.

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INDUSTRY

The industrial sector comprises metal-based industry, wood-based industry and agro based processing industry and sachet water production sector. The industrial sector employs 17 percent of the labour force in the Municipality whilst the services sector employs seven percent according to Ghana Statistical data (2014). Then, the assembly has also set apart an industrial area to promote this sector. There is a new tomato processing factory (WEDDI Africa Tomato Processing Factory) currently operating under the one district one factory (1D1F) initiative in the current government's flagship programmes at Domfete off Berekum-Drobe road.

There are numerous privately owned businesses in the municipality operating some of which are small and medium scale businesses. Poultry farming is one of the major agricultural sectors the inhabitants take seriously. BEDAK Farms for example produces eggs and engages in importation of day-old chicks from Belgium and Netherlands. One can also mention HAYPON company Limited, a private company dealing in plastic products like chairs, baskets, bowls, etc.

Asuo Bomosadu Timber & Sawnmillers Limited (ABTS) is another big sawn mill which process timber for both export and domestic markets. Diamond Valley Construction limited provides services in buildings of all types. Similar services are provided by other construction companies. Adom, Adford Frozen Food and Nso Nyameye Cold Stores are popular cold stores in the central market. There are also provision stores, drinking bars and pubs, boutiques of all sizes, furniture produce sellers, electrical appliances sellers,

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mobile phones, (e..g. Franko Trading Ent.), clothes, beads and accessories, meat and fish products, vegetables, hard wares sellers and many more. (www.bombiscomultimediaghana.com)

INFORMATION

Information Services Department disseminates and educates the public on issues of public concern. In addition, the National Commission for Civic Education (NCCE) adds up to the information fervor. Employee educate the public also on both social and political issues like the right to exercise your franchise as a citizen, the need to pay taxes, etc. Besides these, there are various Frequency modulation (FM) stations providing extreme services like education, information, and entertainment of all kinds for the public. Among such radio stations are Akomapa FM operating at a frequency of 89.3 MHz, Kaakyire (102.9) FM, Shalom, (100.3) FM, Master (104.3) FM, Adikanfo (99.1) FM, Chris (88.9) FM and BOMBISCO Multimedia. As vehicles for employment also, these entities provide employees opportunity to practice their religious activities at their various places of work.

HOSPITALITY AND TOURISM

As a busy business and services hub, the municipality is having nice facilities for visitors and social activities like weddings, engagements, outdooring, refreshments and entertainment programmes and conferences. There are decent hotels which can match any hotel in the other cities like Accra and Kumasi. These include Vision Hotel, Ginaat, Hotel, Runners Hotel, Continental Hotel located deep in the municipality, Greengate Hotel, Yvonne Gardens and Vic-Manuel Hotel which can be found in the Berekum Municipality. Royal Unity Lodge (AHENFIE) located at Apraku Quarters at

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Kato. Then there is Akwaaba Lodge, Ansu Hotel, and Adom Guest House

Among the facilities in most of these hotels include conference halls with projectors and public address (PA) systems, swimming pools, internet cafes, air-conditioned rooms, beds of all sizes (Kings and Queens, Single and double beds) and palatable and delicious breakfast are served. Security at these hotels is also excellent all day or 24/7.

Several guest houses are available to provide services to promote the hospitality industry in the area. Various restaurants and food joints are scattered throughout the area. This ensures that the visitor is always fed with ease. All these facilities provide employment avenues for people who may take advantage of their positions at workplaces and engage in religious activities.

The municipality has some potential tourist sites. These include the Koraso Cave, Nkyekyemamu Rocks and the natural thick forest which serve as home for fauna and flora, or habitats for many tropical trees, twines, birds and animals like the vulture, crow, partridge, humming bird, hyena, buffalo, antelope, grass-cutters, rats, squirrels, owls, chameleons. parrots, etc.

SPORTS

Berekum can pride itself of two big soccer clubs which had contributed to the development of Ghana soccer in general. They are Berekum Arsenal and Berekum Chelsea, which are forces to reckon with at both premier and division levels. Other division one clubs exist and the schools and colleges providing sporting festival at different times in their academic calendars to groom potential future soccer stars for the nation. Some of the player are selected from the colleges to play for Arsenal and Chelsea clubs. At the clubs,

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even on and off the fields, actors in this area engage in all kinds of religious activities especially pre-match and post-match sessions.

POST &TELECOMMUNICATION SECTOR

Almost all the major telecommunication companies operate in the municipality and their services are best utilised in entire area. These include MTN Limited, Vodafone company limited, Airtel-tigo company limited, Glo company among others. Their presence had enhanced telecommunication services and made the use of technology simpler. Mobile phone users patronise the sim cards of these telecoms and the internet user also use bundles from them. These days and with students being introduced to virtual learning in educational institutions, their services have become indispensable. The government even though is providing Wi-Fi services to Senior High schools and colleges, they are only available on campuses. When students are in their homes, they resort to these telecoms so that they can use their bundles to go online for anything needed to support e-learning. Despite the high cost in data bundles, they have become indispensable to the modern technology users especially telecommunication.

Postal services are also available at the post office to render services to the people in that endeavour. Academic application forms, recruitment forms, personal letters are sent to the post office to be delivered to such institutions. These days, international money transfers and postal orders are done at the post offices. These are all useful services today.

ROADS AND TRANSPORTATION SECTOR

The condition of road network in the municipality is such that vehicles accessibility is smooth all year round. The municipality has about 190 km length of trunk road.

All the major trunk roads in the municipality have seen a major reconstruction works with an asphalt overlay and in view of this movement of goods and services are easy and convenient. Workers therefore can move about to undertake any religious activity with ease and come back unnoticed or at a late hour of work.

INVESTMENT POTENTIALS

There are various investment potentials in the municipality some of which include cassava processing (industrial starch and gari), plantain and cocoyam processing, animal husbandry, furniture and finished wood products, garments and textiles, agro-forestry, maize production and processing, cashew processing, oil palm processing, soya beans production and processing and honey production.

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CHAPTER THREE

WORKING IN GHANA

Introduction:

This chapter introduces the country Ghana as a place where businesses flourish and for that matter it is prudent to give some information about the country on the demographic data, legal issues in operating any business which will go a long way to help entrepreneurs and business owners in selecting places suitable for opening their businesses. Knowing the conditions existing in Ghana will also help first time visitors to have some information about the dynamics in doing business, how to start, who to appoint, what to do to maintain the business legally, etc. It is important to note that, it is only when businesses are established that will pave the way to workers to be employed and thereby creating the opportunity for them to engage in one form of religious activity or the other. It is important that special attention is given to the issue of working in Ghana as captioned above.

All along, there is the need for humankind to make ends meet to survive. Either you do your own work or someone engages your services for meeting such requirements. It has been reiterated that humans by nature are religious especially, Africans. This is trumpeted by Mbiti (1969)) when he said the African is notoriously religious. Parrinder (1962) also supports this assertion when he said the African is incurably religious. It is always true that religion is deeply implanted into the veins of the African of which the Ghanaian is no exception. Wherever the African finds himself or herself, either at home or at work, religion rears its head there and then.

Many workers in Ghana find themselves either working for themselves or for the employer who can either be an individual, private company and/or the government. Thus, we can talk of Government workers, those working for Private sector and Self-Employed /Sole Proprietorship. Even at any of these workplaces, it is visibly clear that most workers cannot hide their religious affiliations and therefore engage in one religious activity or the other.

We look at location and some information about Ghana, the different categories of work in Ghana and the dynamics underpinning each to see what pertains at each sector of work type and the possibility of workers taking advantage to practice or engage in religious activities. Are there consequences to the particular type of work and is it the proper thing to use working hours for religious activities with the least opportunity.

LOCATION OF GHANA

The location of Ghana on the global map is said to be the country closest to the centre of the earth. The country is found north of the equator which makes the country to experience tropical warm climate. It lies on Latitude 4 degrees to 12 degrees latitudes and then 4 degrees West to 2 degrees East longitudes. The Greenwich Meridian directly passes through Tema. The administrative capital city is Accra. (https://www.mapsofworld. com/ghana/ghana-location-map,httml). The country covers a total land surface area of 239, 567 sq. km. and about 50% of the land lies below 152 meters above sea level. Water covers an area of 11, 000 sq. Km. (https://worldatlas. com/maps/ghana).

The topography of Ghana is mainly undulating with plains and lowlands. The Volta Lake which is the largest man-made lake by surface area

in the world is located here. It serves as a reservoir for the Akosombo Dam which was built in 1965. The Lake is also the fourth largest Lake by water volume in the world. It covers a total surface area of 8, 502 sq.km. (https://worldatlas.com/maps/ ghana). Ghana is among the comity of nations found in the West African Subregion. It shares boundaries in the North with Burkina Faso, in the East with Togo and in the West with La Cote d'Ivoire (Ivory Coast) and in the South with Gulf of Guinea or the Atlantic Ocean.

DEMOGRAPHIC DATA

Currently, according to the Ghana Statistical Service Population and Housing Census (PHC) 2021, Ghana has a total population of 30, 832, 019 (30.83 million). The country now has an inter-censal growth rate of 2.1% i.e. between the year 2010 and 2021. This means that the country grows by 2.1% between census periods. The Bono Region, where the Berekum Municipal is located has 2.5% inter-censal growth rate. The Northern region has the highest rate of 3.7% and the Eastern region with 1.0% rate as the lowest in the country.

On Regional basis too, Greater Accra Region is the most populous region with 5, 455, 692 or approximately 5.5 million (17.7%) followed by Ashanti Region with 5, 440, 465 or 5.4 million people (17.6%). Upper East and Upper West had least population of 1 million and 0.7 million respectively

The total number of people occupying every square kilometer of land area increased by 26 persons between 2010 and 2021. in 2010, Ghana had 103 persons per kilometre and in 2021, it moved to 129 persons per kilometre. This represents the national population density. Bono Region has a regional population density of 25.7 persons per kilometre.

It is equally significant to know that the average household size is 3.6 in the entire country, Ghana. That of the Bono Region is 3.7 in 2021. (GSS, 2021). From the data, 17.5 million people are in urban centers while 13.36 million are found in rural settlements in Ghana. It must be mentioned that, entrepreneurs and investors who want to establish any business will be well informed and know exactly what to do in this course.

In the Bono Region, out of a total of 1, 208, 649, approximately 1.21 million people, the males are 596, 676 or 49.4% while the females are 911, 973 or 50.6%. The number of urban settlers or dwellers are in the range of 708, 481 while rural folks are 500, 168. In the Berekum East Municipal alone where the research work was undertaken, the PHC 2021 figures give a total population of 106, 252 and it forms 8.8% of the regional total figure. With this figure, 50, 163 or 47.2% are males. The females are 56, 089 or 52.8% in the municipality. It is observed that urban dwellers are 16, 042 while rural dwellers are 33, 422. This can inform entrepreneurs, investors and business owners the kind of products or goods and services to produce or supply to the populace for economic venture purposes in the municipality (GSS, 2021).

The age and sex profile or data is hereby provided for decision making purposes about the country, the Bono Region and the Berekum East Municipal.

It must be observed that, the age structure of Ghana is noted to be in transition from one which is dominated mostly by children who fall between ages 0-14 to a kind of population being dominated now by young adults or people aged between 15 - 35 years. This idea became manifest when there was a decline

from 41.3% of children in 2000 to 35.3% in 2021. However, the figure for the young adults increased from 34.6% in 2000 to 38.2% in 2021.

It was realised that this transitioning of the country's population from children to young adults or people is evident in all the sixteen (16) regions and more especially in urban centres. This change is yet to take place in rural areas (GSS, 2021). Again, young people form 60.5% in urban Ghana as compared to 39.5% in rural areas, i.e. 7, 125, 070 urban dwellers and 4, 657, 544 rural dwellers.

Another significant information is that, females outnumber males by 437, 139 constituting 2.8% nationwide. Thus, female population constitute 50.7% of the entire population while males make up 49.3%. This figure is calculated from the national figure of 30.83million. Females are 15, 631, 576 and males constitute 15, 200, 440 million.

In urban centres, females outnumber males by 5.0% while in rural areas, males are more than the females by 0.3%. males again are more than the females in six (6) regions ranging from 5.1% in Western North Region to 0.5% in Bono East Region. Males below 20 years are more than their female counterparts in all the regions except Greater Accra region (GSS, 2021).

The working group i.e. 30 to 64 years is male dominated in Western North region, Ahafo region and Western region. Then, 58.2% of the entire population are 18 years or older. That is to say that, 6 out of every 10 people in Ghana is above 18 years. Those below 18 years are 41.8% in Ghana implying that every business person is likely to get the needed quantity and quality employees at any moment in the country looking at these dynamics of workers' data presented here.

The dependency ratio in Ghana is 66. This means that those who are 0 -14 years and 65 years and above constitute 66 persons in every 100 persons in the working age bracket. At the national level too, 4.3% are 65 years and above. This percentage is higher in six (6) regions than the national average figure with Volta region having 6.8%, Upper East region has 6.3%, Easter Region has 5.7%, Upper West has %.3%, Central region has 4.6% and Bono region has 4.5%.

Generally, in Ghana today, 1% of the entire population is Non-Ghanaian constituting 294, 341.

Out of this figure, 270, 838 making 92.0% hail from neighbouring West African nations. Those from Asia are 11, 313, Americans are 2,788 and 3, 102 are Europeans. Six (6) out of every ten (10) Non-Ghanaians are found in the urban centres forming 61.2% while the rest are located in the rural communities across the country.

It is equally important to be aware of certain social relationships which will go a long way to inform the kind of religious activities and its frequencies as workers display them at workplaces. From the PHC 2021 figures, 56.6% of the Ghanaian population were seen as never married and half of these people are located in urban areas. Those who are not married demonstrate different kinds of relationships and religiosity from the married workers. Owners of businesses will understand this and plan towards accommodating such social inter-relationships among the workers at all times for the benefit of any organisation.

Again, 80.8% of the married people were identified as people who have not registered their marriages with Greater Accra alone having 59.9% of

the regional total and 97.1% in the Northern region's regional total are married people.

One interesting thing is that, in the Bono region, 18.3% have registered their marriages while 81.7% marriages are not registered.

There are more married people in urban Ghana who have registered their marriages with 27.3% as against 9.3% in rural areas.

Further, there are more women than men who are separated, divorced or widowed in both urban and rural Ghana. This is manifested here by these figures. 8.0% are urban widowed, 10.2% rural widowed; 3.5% urban divorced, 3.6% rural divorced; 2.5% urban separated and 2.4% rural separated for females. For the males, we have 1.3% urban widowed, 1.6% rural widowed; 1.7% urban divorced, 2.4% rural divorced; 1.4% urban separated and 1.8% rural separated people.

All these social dynamics in terms of relationships help us to understand to some extent or determine the kind of emotional stability of such people and then to understand the kind of religious activities that take place by workers during working hours.

Every businessman or woman will be interested to know specific headline figures which will inform him or her about where to establish and conduct business and the target group to remain in business. The ten most headline population figures released by GSS 2021 worth elaborating are the following.

1. Total Ghanaian population stands at 30, 832, 019 (100%).

2. Those living in urban areas make up 17, 472, 539 making 56.7%.

3. Those found in Rural Ghana are 13, 359, 489 making 43.3%.

4. The overall female population is 15, 631, 579 which forms 50.7% of the entire population in Ghana.

5. In the same vein, the males are 15, 200, 440 or 49.3%.

6. It is worth noting that the population of children from 0-14 years is 10, 890, 453 or 35.3% in Ghana.

7. The population of the working age group i.e., 15-64 years is 18, 619,021 which is 60.4%. Business people will be happy about this figure too.

8. Similarly, the elderly people i.e., those above 65 years are 1, 322, 545 or 4.3% in Ghana.

9. The future belongs to the youth and they fall within 15 to 35 years. They form 38.2% of the population or in real terms they form 11, 782, 614.

10. It is interesting to add that those who are 18 years and above are 17, 931, 673 or 58.2% of the entire Ghanaian population. What this means is that more people will be available to feed the labour market. (GSS PHC, 2021).

MAJOR ETHNIC GROUPS OF GHANA

A major significant issue worth mentioning is the ethnic groupings and their composition. Ghana with the current population of 30.8 million is made up various ethnic groups. According to GSS PHC data (2021), the Akans make up 45.7% of the population forming the largest subgroup. They are found in Ashanti, Bono, Ahafo, Western, Eastern, Central regions and parts of

Cote d'Ivoire. They are followed by Mole-Dagbani with 18.5%. The MoleDagbani are found in the Northern parts of Ghana. The Ewes constitute

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12.8%. Ewes are located in the Volta and Oti regions. Ga-Dangme who are found in Greater Accra region, forms 7.1%, Gurma forms 6.4%, Guan forms 3.2%, Grusi make up 2.7%, Mande constitute 2.0% and others form 1.6%. Out of these groups, three (3) ethnic groups namely the Akan, Mole-Dagbani and Ewes form more than three-quarters or 77% of the total population in the country (GSS, 2021)

RELIGIOUS BELIEFS

Religion is seen as a powerful tool which influences every facet of our daily activities including family or social life, commercial or economic life, political and education.

In the urban centres, there were higher figures for Christians and Muslims than in rural areas or communities. Other religions have higher figures in rural areas. For example, 74.7% of Christians, 20.4% of Muslims, 3.3% of other religions, 0.9% of no religion and 0.8% traditionalists are in urban centres (GSS, 2021).

In the rural communities, 66.9% are Christians, 19.2% are Muslims, 6.1% are belonging to other religions, 1.2% are belonging to no religion and 6.5% are traditionalists. It means therefore that, at every workplace one may find some workers affiliated to one particular religion and practice it.

Christianity with its various denominations comprises 21, 932, 708 making 71.3% of the entire Ghanaian populace. Out of this figure, 10% are Catholics, 17.4% Protestants, 31.6% Pentecostals and Charismatics and 12.3% belong to other Christian groups. Islam has about 19.9% and the rest is shared among African Traditional Religion with 3.3% and other religions make up 4.5% and those with no religion constitute 1.1%. (GSS, 2021)

The male population in each religion may be listed as follows: Christianity - 68.7%; Islam - 20.5%; Traditionalists - 3.6%; other religions - 6.2% and no religion- 1.0% this data is calculated out of the male population of 15, 159, 792 or 49.3% nationwide.

For the females who make up 15, 593, 535 or 50.7%, 73.9% are Christians, 19.2% are Muslims or belong to Islam, 2.9% are Traditionalists, 2.9% also are affiliated to other religions and 1.1% with no religion (GSS, 2021).

At this point, it can be stated that though Christians form majority of religious group, Ghana as a nation is not a Christian nation but is having different religious groupings. Hence a religious pluralist nation. Ghana also has multiple ethnic groups and hence a multi-ethnic nation with diverse cultural diversities.

These different religious and ethnic groups easily and peacefully mix up and interact peacefully to the extent that the people engage in inter-ethnic marriages besides the intra-ethnic marriage arrangements. Every work place contains these diversities and enhances our understanding on the peace the country is enjoying at various workplaces. Each worker has the freedom to exhibit his or her religious affiliation at will without any fear of intimidation.

Freedom of religious expression is guaranteed in the 1992 Constitution under Article 21 (c). Religious bodies and individuals use these available resources to also propagate their religions and engage in all kinds of religious activities in both the print and the electronic media especially the television and the internet. It was realized that, during the outbreak of the Corona Virus (COVID-19) pandemic, almost all religious activities were taking place online

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via zoom, skype and on various television channels. These virtual meetings attracted active participation of members at all times.

GOVERNMENT SYSTEM

As a Unitary Republican State, Ghana currently has sixteen (16) regions and 275 districts but hitherto it had ten (10) regions. The table below shows the 16 regions with their capitals and areas in square kilometers according to the online source, **https//:www.graphic.com.gh>news**.

Table 3: Administrative Regions with their capital and land Sizes

Regions of Ghana	Regional Capitals	Land Surface Area in km^2
Ahafo Region	Goaso	5, 193
Ashanti Region	Kumasi	24, 389
Bono Region	Sunyani	11, 107
Bono East Region	Techiman	23, 259
Central Region	Cape Coast	9, 826
Eastern Region	Koforidua	19, 323
Greater Accra Region	Accra	3, 245
Northern Region	Tamale	25, 448
North East Region	Nalerigu	9, 074
Oti Region	Dambai	11, 066
Savannah Region	Damango	35, 862
Upper East Region	Bolgatanga	8, 842
Upper West Region	Wa	18, 476
Volta Region	Ho	9, 504
Western Region	Sekondi-Takoradi	13, 847
Western North Region	Wiawso	10, 074

(https//:www.graphic.com.gh>news.)

The figure below shows the current administrative Map of Ghana

Figure 4: Administrative Map of Ghana
Source: Ghana Statistical Service, Population Housing Census, 2021

The new six regions were created by government as a result of the agitations and petitions by the opinion leaders and stakeholders in the various areas. The president upon receipt of the petitions set up a commission to look into them. A cabinet Minister was appointed to oversee the possibility of creating new regions. The Current President upon receipt of favourable reports based on stakeholder engagements at various level, acted under Constitutional Instrument (C.I. 2022).

The current sixteen (16) regions with their capitals thus were created based on the exigencies of the situation and they include Ashanti Region with its administrative capital in Kumasi, Bono Region (Sunyani), Bono East Region (Techiman), Ahafo Region (Goaso), Northern Region (Tamale),

Savanna Region (Damango), North East (Nalerigu), Upper East Region (Bolgatanga), Upper West Region (Wa), Oti Region (Dambai), Volta Region (Ho), Eastern Region (Koforidua), Central Region (Cape Coast), Western Region (Sekondi-Takoradi), Western North Region (Sefwi-Wiawso) and Greater Accra Region (Accra).

Ghana is also practicing the Presidential system of governance with an elected President as the leader or first gentleman. He heads the Executive Arm of government. It means that the President shall be the Head of State and Head of Government and Commander-in-Chief of the Armed Forces of Ghana as stipulated in Article 57 of the 1992 Constitution.

The President is ably assisted by a Vice President who also partners the president as a running mate during a general election. The tenure of office is four years renewable for a second term. Presidents have only two terms tenure in accordance with Article 66 of the 1992 Republican Constitution

The Legislature is another Arm of government headed by the Speaker of Parliament and is comprised of two hundred and seventy-five (275) legislators as at the last 2020 general elections. They enact laws to rule the nation. This figure is an enhanced one from the two hundred and sixty (260) in the 2012 parliamentary elections. The breakdown of parliamentary seats are as follows: Ahafo Region – six (6) seats, Ashanti Region has forty-seven (47), Bono Region has twelve (12), Bono East – eleven (11), Central Region – twenty-three (23), Eastern Region – thirty-three (33), Greater Accra Region – thirty-four (34), North East Region- six (6), Northern Region – eighteen (18), Oti Region – eight (8), Savannah Region – seven ((7), Upper East – fifteen

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(15), Upper West –eleven (11), Volta Region – eighteen (18), Western Region – seventeen (17) and Western North Region has nine (9) seats. Each of these constituencies is represented by one member of Parliament (MP). (https//: www.graphic.com.gh>news) Accessed 21st July 2021.

The third Arm of government is the Judiciary headed by the Chief Justice who is also appointed by the President in consultation with the Judicial Council. They interpret the laws to dispense justice. Adjudication and interpretation of the laws become their core functions in the country.

The fourth estate of the realm is the Mass Media comprising both the print and electronic media. They educate, inform and entertain the populace in all matters of public concern. Private individuals owe some media houses while competing with the government owned ones.

MAJOR SECTORS IN GHANA

Ghana is endowed with rich natural resources which include industrial minerals, hydrocarbons and precious metals. Currently, it is becoming a major digital economic giant hybridization and an emerging market hub on the African continent. (https://www.wikipedia.org/wiki/Ghana).

There are two major electricity producers to supply energy to power consumers for domestic and industrial uses. These are the Volta River Authority (VRA) and Bui Hydro-Electric Power Authority. The Akosombo, Bui and Kpong and several other Dams produce hydropower. There are also other private power producers like the Asogli power plant in Tema in the Greater Accra Region.

Ghana's economy is an emerging digital-based mixed economy mixed with an increasing primary manufacturing and export of digital technology (https://www.wikipedia.org/wiki/Ghana).

Automobile assembling plants have been established by local entrepreneurs like Apostle Kwadwo Sarfo Kantanka at Gomoa Mpota and foreign ones like Volks Wagon (VW), and Toyota companies. Cocoa, timber, diamonds, bauxite, manganese, and gold, are some of the major exporting commodities to earn foreign exchange.

Ghana is also having rich tourism sites for tourists which include Kintampo waterfalls, Wli waterfalls, Boti waterfalls, Kakum Forest, Fiema Buabeng Monkey Sanctuary, Cape Coast Castle, Elmina castle and many beach resorts.

One unique feature about Ghana is its long-cherished hospitality. Every visitor is received warmly and given proper place and attention to live as long as he or she wishes. However, the visitor is subject to the laws of the land.

The Ghanaian people are hardworking people and due to this, on every normal day, one finds all kinds of people moving and hustling at all possible locations formally and informally to earn something for a living. Even though there may be few lazy ones hanging around joints and relaxing while receiving and exchanging greetings.

CATEGORIES OF WORK IN GHANA

In Ghana we have a category of workers who are paid by government from the consolidated fund. This means that, at the end of every month their salaries and emoluments are drawn from the state coffers.

Among these government employees are those who are appointed by government and political appointees who normally rise and fall with the government in power. Such workers are labelled Article 71 office holders (1992 Constitution of Ghana). Examples include the Speaker and Deputy Speakers, Members of Parliament, Chief Justice and other Justices of the Supreme Court of Judicature, the Auditor-General, Chairman and Deputy Chairmen of the Electoral Commission, the Commissioner for Human Rights and Administrative Justice and his Deputies, and the District Assemblies Common Fund Administrator. Upon the recommendations of a committee of five individuals formed by the President acting in line with the advice of the Council of State, their wages are charged to the consolidated fund.

The Ministers and their Deputies at Ministries and Regions, Metropolitan, Municipal and District Chief Executives (MMDCEs) and other government appointees also retire or exit with the exit of the government. Mostly, they receive their salaries from the consolidated fund determined by Parliament. This same applies to the President, Vice-President, and the Chairman and other members of the Council of State and upon recommendations of the committee who determine the same article 71 office holders' emoluments in Article 71(1) of the 1992 Constitution. (1992 Constitution of Ghana)

Then, we have those who are non-political employees or civil servants and they employed based on their qualifications and passing through the recruitment processes and get employed. They are the civil servants and have a permanent tenure based on good conduct and efficient performance and on good health grounds (Bondzi-Simpson, 2009).

Another sector worth noting is the Private sector. Some of these may be very large companies which can employ about a thousand and more workers. Multinational companies can also be operational having offices in other nations performing similar services like Coca-Cola Company Limited, Guinness Ghana Limited, MTN Ltd, Absa Bank Ltd, Unilever Company Ltd, Kasapreko Company Ltd, etc. (Bondzi-Simpson, 2009).

In Ghana, there are businesses who employ less than five hundred workers and still operate on an efficient system. Most groceries, supermarkets, some financial service providers like savings and loans, credit unions, media houses, construction firms and transport businesses among others come under such categories.

Most of this large scale and medium scale companies can be owned also jointly by two or more entrepreneurs pulling their resources together to form businesses.

Then, another area under the private sector is small scale business ventures owned by few people or by one person (Bondzi-Simpson, 2009). Even at this, some may employ few hands to assist in running the business or may prefer to manage it by themselves. Poultry owners, food joints, meat sellers, foot wear sellers, beads shop owners, books and stationary sellers, photocopy and printing, artisans, retailers and those into transport, farming, service providers among others come under this category.

Business Organisations and the Procedures of Establishment or Incorporation

Work normally takes place at business settings or environments be it public, private, large, medium or small in nature. Business organisation or

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company can be explained as an association of a number of individuals for a common purpose. The purpose may be to engage on or undertake business with a view to making profits. Another purpose may be to undertake other social, educational, religious, sporting or charitable activities in nature with no profit motive in view (Bondzi-Simpson, 2009).

The former type of association or company is known as profit-making company while the latter is a non-profit making company. As attention is focused on religious activities at work places affecting performance, the discussions will place premium on the profit-making businesses.

Profit-making business engagements could be undertaken by sole proprietorships, partnerships, companies that are unlimited by shares and limited liability companies as espoused by Bondzi-Simpson (2009).

It must be noted that, the company may be either unincorporated or incorporated. A company that is unincorporated has no existence separate from the person or its members i.e. the person operating the business. A company that is incorporated has separate existence from its members and that, it is also an artificial legal person or entity (Bondzi-Simpson, 2009).

This brings to the fore for consideration these five features or characteristics of a company. According to the Companies act, 1963, Act 179 sections 8 and 9, companies that are incorporated are considered corporate bodies. An incorporated company has an artificial legal personality which means that it is seen as an artificial legal person with right to existence. In view of this feature, a company may own property, enter into contracts, inflict or suffer wrong sue and be sued. Being an artificial legal person, the rights and

liabilities of the company belong to it alone and as a general rule, cannot be enforced by or against its directors, agents or members personally.

The second feature is that, a company may also be prosecuted for criminal offence and it is criminally liable for acts of members in a general meeting, the Board of Directors, the Managing Director (MD) while carrying on its duties in the usual way of the business of the company or as an agent or officer of the company authorized by the company through the general meeting, Board or MD.

The third feature is that a company has a common seal.

The fourth is that a company as perpetual succession. This means that the company is not affected by the death of a member, member's bankruptcy, resignation or becoming of unsound mind and may be incapacitated to perform the duties assigned that member or members.

Then, the fifth and final feature worth considering is that, a company is managed by directors passing resolutions at directors' meeting. The powers of directors are collective. Members of the company, as members, do not manage companies (Bondzi-Simpson, 2009).

The relevance of this information is that, it will help the new businessman to have in-depth knowledge about the locus of any type of business and how to manage their businesses professionally and legally. Then, it will help in recruiting workers and position them to fundamentally handle and contribute effectively to the growth and sustenance of any category of business operating in Ghana.

Legal Formations and Commencement of Business

Historically, a corporate body or company in Ghana could be established in any one of these three ways namely, by Royal Charter, Special Act of Parliament or by Registration. Currently, a corporate body or business entity can be formed only by registration under the provisions of the Companies Act, Act 179 of 1963.

Before a business can be set up and operate seriously in Ghana, it has to first file certain particulars with the Registrar of Companies by way of a return in duplicate. Secondly, it must fulfill certain minimum capital requirements.

This implies that, the procedures in registering a business is under the applicable legislation of the Registration of Business Names Act, 1962 (Act 151). This Act requires that every business name must be registered other than a business operating under the true personal name or surname or initials of the proprietor.

The applicant must be above 21 years old and the registration is valid for 12 months and can be renewed annually. Form A of Act 151 asks the applicant to provide the following information: the name of the business, the general nature of the business, the place of the business and all other places at which the business is carried out (if any), particulars of the proprietor(s) including present and former name(s), nationality, nationality or origin if different from the place of establishing the business, the usual residence and other business occupation of the person registering the business name, date of birth and date of commencement of business. The form A must be duly signed

and dated. Any false information that will be provided is seen as a criminal offence and liable for a fine and or jail term of up to 6 months.

During my interaction with the interviewees, it came to light that most of them had registered their businesses and the Municipal Assembly recognised and allow them to operate. Those with no such authorities were closed down or asked to report to the Assembly for the right documentations to be done. Especially visible were the ―Remove‖ and ―stop work by Municipal Assembly‖ writings on unauthorized structures being put up for business purposes.

Normally, any company operating in Ghana must be registered and incorporated and is conferred by the state acting through the Registrar of Companies under section 14 (a) of Act 151.

In Ghana, registration of a business or company takes place when its regulations are duly registered with and a Certificate of Incorporation issued by the Registrar of Companies. The regulations of the company is the document or instrument defining or constituting the constitution of the company (section 303 (1) of Act 151).

Bondzi-Simpson (2009), elaborates that upon registration of the Regulations, the Registrar shall certify under seal that the company is incorporated and in the case of a limited company, that the liability of its members is limited as seen under section 14 ©. A duly certified copy of the certificate of incorporation shall be conclusive evidence that the company had been registered and incorporated in Ghana. When this happens, no proceedings shall be brought in court to cancel or annul such registration as seen under section 14 (f).

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If a certificate of incorporation is wrongly issued by the Registrar of Companies, the remedy available is not to declare the certificate to be a nullity and therefore null and void. The remedy rather is to wind up the company.

Certain basic or minimum capital requirement must be made available before commencing any business. This is done to avoid a business folding up or collapsing as stated in Act 151 section 28. Inadequate capitalization shortly after incorporation can cause businesses to fold up. Section 28 states that a business can transact any business, exercise any borrowing powers or incur any indebtedness; the following principles relating to minimum capitalization must be fulfilled.

Firstly, before a company that is limited by shares can transact any business, exercise any borrowing powers, or incur any indebtedness, there shall have been paid to it for the issue of its shares, consideration to the value of at least a prescribed amount.

Secondly, of the consideration paid, at least a prescribed lesser amount shall have been paid in cash.

Thirdly, in calculating the value of consideration received by the company, one excludes values that are attributed to goodwill of a business, services rendered to the company and services to be rendered to the company.

The fourth principle is that, the company shall have delivered to the Registrar of Companies for registration a declaration in prescribed form, signed by all the directors and the secretary of the company verifying that such payments have been received by the company (Bondzi-Simpson, 2009).

Once the particulars have been filed and the minimum capital requirements have been met, the Registrar of Companies shall issue the

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company limited by shares with a certificate to commence business. It is only then that the limited liability company is lawfully permitted to carry on its profit-making operations.

Types of companies under Business and Company laws

There are three (3) main types of companies under section 9 of the Companies Code, Act 179 of 1963. These are Companies limited by shares, companies limited by Guarantee and Unlimited Companies.

There are twelve (12) kinds of incorporated companies that are formed or regulated by the Companies Act of 1962, Act 151. Bondzi-Simpson (2009) details them based on whether they are Ghanaian or Externally owned and either private or public. These are:

the Ghanaian private company limited by shares, Ghanaian limited company limited by guarantee, Ghanaian unlimited private company, Ghanaian public company limited by shares, Ghanaian public company limited by guarantee. Ghanaian unlimited public company, External private company limited by shares, external private company limited by guarantee, external unlimited private company, external public company limited by shares, external public company limited by guarantee and external unlimited public company.

By observing the kinds closely, it can be seen that they fall under the three broad types from the functional view point. These are now examined closely.

Companies Limited by Shares according to Act 179 of the Companies Code, 1963, is the one whereby the liabilities of the members are limited to the amount that they owe on the shares. The objective here is to carry on a business for profit and divide the profit among the members. It is through the use of the word limited or its abbreviated form Ltd that one is able to know

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that it is a limited company by shares. Limited liability is particularly useful where the shareholders leave management of the company in the hands of the directors and have no immediate control over its financial situation and day to day transactions.

Companies Limited by Guarantee are those companies that are not expected to be used for trading or commerce. There are no shares in such companies. Guarantee companies are widely used for the promotion of charitable and social services such as clubs, sports and many nongovernmental Organisations (NGOs).

Guarantee companies raise funds by voluntary contributions, dues, sales of souvenirs, donations, etc. and members are under no liability to the company as long as the company remains a going concern. Members are liable to the extent of their guarantees which in practice is minimal, only if the company is wound up and a contribution is needed to enable its debts to be paid.

Unlimited Companies have no limit on the liability of members to contribute to the assets of the company on a winding up, even though it can issue shares. This implies that the shareholders can personally be liable for the company's debts. This type of company is popular among small professional associations like lawyers and Accountants where members take active control of the management of the business. According to section 9 of Act 179, any of these three (3) types may be private, public, Ghanaian or external/foreign owned. A Private Company here refers to the type of company whose regulations contain a number of restrictions and prohibitions as seen is section 9 (3). The rights to transfer shares is restricted. There are also limitations to

the total number of its members and debenture holders to fifty (50). Its Regulations prohibit the company from making any invitation to the public to acquire its shares or debentures or deposit money for fixed periods or payable at call, whether bearing interest or not. A Public Company is any company other than a private company according section 9 (4). Then, an External Company is a body of corporation formed outside Ghana which has an established place of business in Ghana as in section 302 (2). It implies that companies that are formed in Ghana are considered Internal Companies and established same here.

Companies raise long-term funds mainly through the issue of shares and debentures. Shares constitute equity. Shareholders contribute working capital of the company and own a portion or a fraction of the company. Section 3 (1) defines shares as ―the interest of members of a body corporate who are entitled to share in the capital or income of such body corporate. Debentures also form part of the company's ―loan capital‖ as in Section 80 (1). This means that debenture holders lend money to the company and expect the company to pay back the amount borrowed by the company and lent by the debentures.

Section 80 (2) defines a debenture as ―a written acknowledgement of indebtedness by a company setting out the terms and conditions of the loan‖. Debenture holders are the company creditors.

Working in Ghana therefore requires that the laid down procedures, rules and regulations governing business formations and operations or transactions must be adhered to in any environment one finds himself or

herself. Whether private or public, internal or external, any company employs human beings who form the workforce.

The employees or workers' use of working hours becomes necessary for closer observation. How working hours are utilised by workers determine their performance which affect their company's profitability and sustainability or otherwise. Work performance is vital to any business entity and hence in doing any business in Ghana, religious people need to be circumspect in their use of working hours for religious activities since the main purpose for their employment is to use productive hours to help achieve the organisation's goals and targets set.

Government institutions, agencies and departments are established by Acts or Instruments by either the Executive (EI) or the Legislature (LI). The moments they are established, all the structures are put in place and people are appointed to manage same institutions. For example, the National Identification Authority (NIA) was formed by the sitting president by authority vested in him and quickly appointed Chief Executive with his staff to issue identification cards to all citizens. In mid-July 2021, it was announced in the mass media especially Joy News, that regional and district offices will be permanently opened and staff recruited to create employment too. Ministries like Presidential Initiative, Zongo Development, Sanitation and Monitoring and Evaluation were created with special responsibilities assigned them by the president. In all these ministries, people were recruited to provide services and hence earn income.

Before all these legalities, you secure the place where the business will be established, and if it is a new company, the environmental protection

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agency will have to satisfy themselves that the place is environmentally convenient. Fire Service office will issue fire certificate to operators of the new business after inspecting the facility to ensure that the place is risk free area.

One-man businesses or sole proprietorship in the study area, it was observed, normally start their operations by just having the capital to start and a place to settle to commence work. Shops and offices are rented, containers are made, tables are produced and fixed at vantage places where business could begin. All kinds of business activities then proceed competitively with each trying to outdo their competitor to survive in business.

Mode of Employments / Recruitments

Government Sector workers are recruited based on selection processes. Job vacancies are advertised and applications invited from qualified employees to occupy the positions being advertised. Qualified applicants are shortlisted and notified. Then interviews and or examinations are conducted as the case may be, and those who pass the process are notified again. Sometimes, more than one applicant will be selected to occupy similar positions. Official appointment letters are written to employ the qualified one to report by first indicating their willingness to accept and work with the appointing authorities through writing of acceptance letters. All these are done in fulfilment of the Labour Act 2003, Part III, section 12 (1) and (2) which specifies inter alia:

(1)   the employment of a worker by an employer for a period of six months or more or for a number of working days equivalent to six months or months within a year shall be secured by a written contract of employment.

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(2)   a contract of employment shall express in clear terms the rights and obligations of the parties respectively. (Labour Act 2003, Act 651)

Three types of contracts are available according to section 16 of the Labour Act 2003. These are Contract from month to month where remunerations are paid on monthly basis, contract from week to week where remuneration is paid at a weekly rate. Then, there is determinable at will and under this one, remuneration is paid at a rate other than monthly or weekly rate.

These letters are critical since it serves as the first step to enter into an employment contract. In the employment letter, duties and responsibilities are spelt out, salaries and remunerations and conditions of service are made known. After reporting to work, the new employee is assigned to his office and work schedule duly assigned. Orientations are organised for new workers to acquaint themselves with the culture of their new workplace.

Private Sector employment processes normally follow the same due processes as the government sector. However, private small-scale businesses can take some workers informally without passing through all the rudiments of recruitment. Simply, any eligible person can be employed anytime the services are needed. Even, some do not employ anybody at all but work on their own.

Family businesses also make use of family members to operate their work.

Tenure of Work/Office/Security of Tenure/Work

Government sector workers are expected to work on permanent basis until a retirement age of sixty (60) years. However, few of them can be employed as casual workers whose services become necessary during peak

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seasons and laid off during lean periods. Such workers receive wages and are paid based on the number of hours one can continue to work. They may be temporally needed.

Working Hours and Holidays

Government sector workers like any other workers are expected to work for eight (8) hours per day and forty (40) hours per week according to Labour Act 2003, Act 651, Sub-Part II, Section 33.

In the Private sector, it is expected that the same hours of work will be used. This was found to be exactly the case in businesses who pay employees on monthly basis. However, those who operate their own businesses could spend any number of hours at will. Some spend between 8 to 12 hours. Reporting times is given credence at article 39 of Labour Act 2003 and seem be the same and at some situations differed at both sectors too which is also legal under section 34 of the same Act. While salary earners reported at 8 o'clock and close around 5 o'clock, some private business owners have their own reporting times. Observations revealed that, some come as early as 6:30 am or 7 o'clock in the morning and close around 8 o'clock in the evening in the major market centres.

In whatever the case, closing tines depends on the market situations at any particular day and season. Special occasions like holidays such as New Year, Easter, Idr-ul-Fitr, Idr-ul Adha and Christmas, sales and patronage of goods and services are high and as such businesses may close late in the night. Spending some of these hours to engage in religious activities is therefore a worrying issue to the workers and owners as well.

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Concerning holidays, the Labour Act 2003 Article 43 makes exceptions to public holidays as among the periods of rest. However, workers are entitled to thirty (30) minutes break during working hours and forms part of the normal working hours and so must be paid. Sub-section (b) article 40 stipulates that where the normal hours of work are in two parts, the break period should not be less than one-hour duration and does not form part of the normal hours of work.

Every day, a worker is supposed to be given 12 hour of rest period between two consecutive working days as stated. In section 41 (a). section (b) it emphasises on weekly rest period of 48 consecutive hours in every seven days of normal work and the rest period may start from Saturday and end on Sunday following and shall be granted to all the workers wherever possible in the work. This means that every worker has enough time to engage in any religious activities outside working hours. But the question is asked why at the work place during work, most workers would still decide to engage in one form of religious activity or the other.

Rights, Duties and Responsibilities of Employers and Employees

Employers have their rights and roles as owners of businesses and these are also clearly provided in the Labour Act 2003, Act 651. Articles 8 and 9 cater for these. Section (a-d) of 8 states the rights that any employer has. The right to:

(a)   Employ a worker, discipline, transfer, promote and terminate the employment of the worker. On this issue, it stands to reason that, the employer has the right to take any action needful concerning the workers employed to work during hour of work.

(b)   To formulate policies, execute plans and programmes to set targets. It means the workers are to help in that direction.

Section (c) says the employer has the right to modify, extend or cease operations and

(d) To determine the type of products to make or sell and the prices of its goods and services. Based on this, it is expected that the worker should at all times utilize working hours to help the employer.

It is the duty of the employer to do the following according to article 9, sections (a) to (h). Section (a) orders the employer to provide work and appropriate raw materials, machinery, equipment and tools,

(b) pay the agreed remuneration at the time and place agreed on in the contract of employment or collective agreement or by custom without any deduction except deduction permitted by law or agreed between the employer and the worker.

Section (e) also says that the employer must provide and ensure the operation of an adequate procedure for discipline of the workers;

(f)   provides that the employer must furnish the worker with a copy of the worker's contract of employment and then

(g)   to keep open the channels of communication with the workers and

(h)   Protect the interests of the workers.

The worker notwithstanding, also has some rights and duties to the employer.

The worker has the right to:

(a)   work under satisfactory, safe and healthy conditions,

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(b)   receive equal pay for equal work without distinctions of any kind, (c) have rest, leisure and reasonable limitation of working hours and period of holidays with pay as well as for public holidays,

(d) join a trade union,

(e) be trained and retrained for the development of his or her skills and

(f) Receive information relevant to his or her work.

The duties then are that the worker is to

(a) work conscientiously in the lawfully chosen occupation,

(b) report for work regularly and punctually,

(c) Enhance productivity.

It is important for the worker to fulfill his or her part in the contracts terms and not to use working hours to engage in religious activities during working hours.

It is incumbent upon the worker to avoid spending some working hours in religious activities because it is the duty of the worker to do things that will ensure productivity.

The (d) part says that the worker must exercise due care in the execution of assigned work,

(e)   obey lawful instructions regarding the organisation and execution of his or her work,

(f)   take all reasonable care for the safety and health of fellow workers,

(g)   protect the interest of the employer,

Finally, it is the duty of the worker as seen in (h) to take proper care of the employer entrusted to the worker or under the immediate control of the worker.

In sum, the focus of this chapter has been to expose readers to know what pertains in Ghana in terms of demographic data that will help inform business owners as to how to operate their businesses successfully. It will also enable them to choose appropriate locations, produce right products to serve the populace, to know the rules and regulations to use in operating their businesses. This information will then serve as sources for workers to decide whether or not to engage in religious activities during working hours.

Without proper knowledge about the country, no entrepreneur will take the risk to establish any business or invest in the country. Having sufficient knowledge about working in Ghana will serve as catalyst to increase the knowledge base of entrepreneurs, business owners and workers as a whole. It is important to know and understand that to have the opportunity to work is be productive and not to be using productive hours for religious activities at workplaces.
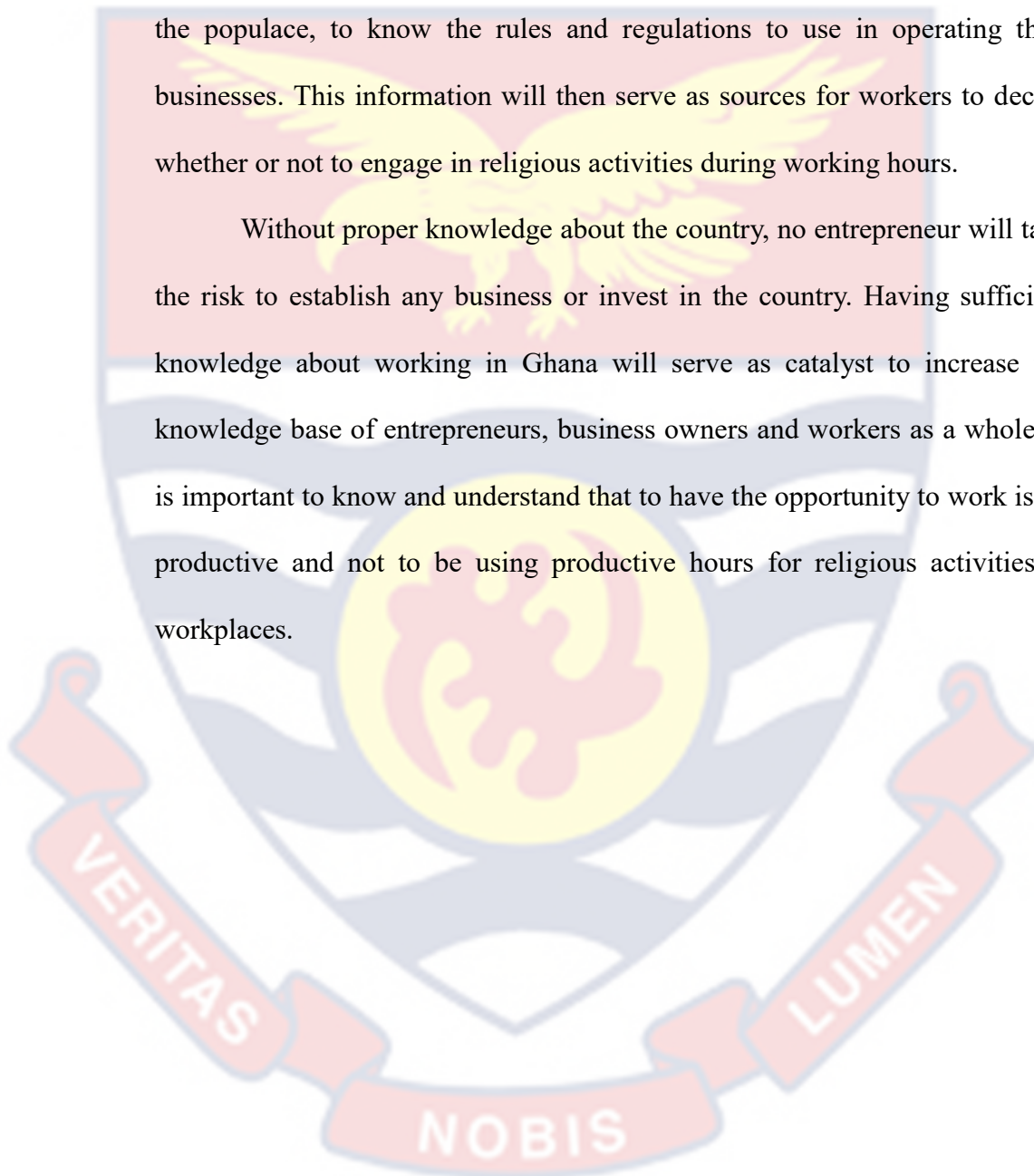
CHAPTER FOUR

RELIGIOUS ACTIVITIES DURING WORKING HOURS

Introduction:

This chapter deals with the major forms or categories of religious activities or religious engagements that usually take place during working hours. It looks at the extent to which these engagements negatively affect work performance, the benefits derived from such engagements and then suggest measures that can be put in place to curb this menace at the workplace. Thirty (30) males and twenty (20) females were engaged for the interview with twenty (20) being government workers and thirty also working at the private sector. Thirty-seven (37) were Christians while thirteen (13) identified themselves as Muslims with none declaring full traditional religion's affiliation. This chapter is presented and analyzed with regard to the research objectives which include to:

1. To identify the religious activities that workers are usually engaged in at the workplace.

2. To examine the negative impacts of workers' engagement in religious activities at the workplace on their work.

3. To examine the positive impacts of workers' engagement in religious activities at the workplace on their work.

4. To proffer lasting solutions to address the phenomena of workers' engagement in religious activities at the workplace.

Research objective one

To identify the religious activities that workers are usually engaged   in at the workplace

The first research objective sought to identify the kind of religious activities employees usually engage in at the workplace. This objective also helped the researcher to identify certain religious item(s) that respondents normally carry on themselves and also bring along to their workplaces. Respondents gave various responses and the findings are presented and discussed below in accordance with existing literature.

The term Religious Activity can be explained as any activity that is undertaken by religious adherents primarily to promote or manifest a particular belief in or about a deity or ultimate reality. In simple terms, the researcher can say that, it is any kind of action(s) demonstrated by religious people to show their beliefs in or about their object of worship.

There are two major categories of religious engagements that the researcher can draw from the study findings or interview results. These are Individual Religious Engagements (I.R.E.) and Group Religious Engagements (G.R.E.).

The individual religious engagement occurs when one employee demonstrates or undertakes any religious activity alone without joining hands with others at the workplace. One of the respondents, for instance, expressed that when I get to the office, the first thing I do is to pray before I commence work. This is a clear indication that she prays alone without joining others. She alone undertakes the religious activity called prayer. This is an example of

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the Individual Religious Engagement (I.R.E.) and supports Laabs (1995) views on prayer at workplace before work.

When interviewees were asked the type(s) of religious item(s) they normally carry on themselves and also bring along to their workplaces these were some of the items identified from their answers provided. These religious items include showcasing religious objects such as stickers, pennants, mufflers, crucifix, rosary, tasbar, literature materials like flyers, the Holy Bible, the Holy Qur'an, devotional guides religious magazines. This is in line with Mitroff and Denton (1999) views on use of religious items. Some workers were seen using them as tools of evangelism during working hours in this study. This attitude contravened the Rational and Utilitarian theories which required total commitment of the worker to the firm

These religious objects were found to be used as part of their dressing or fashion which include key holders, handkerchiefs, rings, head-gears, neckties, T-shirts/Lacoste shirts, caps or hats, wrist or hand bands, hijab, clothes, sandals, cowries, the *abaya* (long robes worn by Muslims) and then smearing of anointing oils, pomades, Florida water, special water for sprinkling, etc. these findings corroborates Gregory(2011) and Wong's (2003) assertion that these religious items are actual expressions of religious faith and may present a need for religious accommodation at the workplace.

All these religious items are decently and beautifully designed and printed with the logos and or inscriptions of one particular religion or denomination of a religion. Respondents used these objects on themselves during religious rituals such as prayers, sacrifice, offerings, meditation and reading and recitations of scriptures and some special ones in and around the

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workplace premises. Other materials like skin of animals such as sheep, goats, and cattle may also be used. On the part of the Muslim respondents, the prayer mat is carried to the workplace to show their commitment to Allah and how they take prayers seriously.

The findings from the interview schedule revealed that objects or materials such as oils, incense, and sprays were also identified as being used on the respondents' bodies when coming to work or when they enter into their workplaces. Few people were bold to come out with these facts through informal conversations. One interviewee said,

I smear the water and oils our prophet gives to me on my body before opening the main door for business to commence, and sprinkle some on the ground and around the whole room.

Besides, this utilisation of objects, some respondents also said they normally start work by praying, reading their scriptures or having a quiet time. Others also engaged in meditations, listening to gospel music from their phones and or laptops, listening to live broadcast of religious leaders on radio and at times on social media platforms such as Facebook, and you tube etc., motivational messages from religious leaders, sharing the scripture with others, reciting the rosary, and many more. These actions are also against the Rational and Utilitarian models/theories. It is then contrary to Hicks (2003) and Wong's (2003) presentation on religious people using holidays to undertake such activities but they did not touch on using hours of work.

Through observations at some shops in the Berekum main market too, the researcher found out that, one or more workers from different locations would come to work with these items and meet others having similar objects

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on themselves. Major offices and workplaces the researcher visited showed similar display of religious objects on the tables or at the walls where they work. Muslim workers came with water containers/kettles (buta), folded *sojaba* (praying mats) and kept at corners with the intention of using them for *salat* or prayers when the time is due. It was also observed that Muslim business owners and some workers go to work with their jilbab/*jariba* or *abaya (long robe)* and hijab and niqab (face cover) for female and cap for males on their heads. Religion here is completely lived by these business owners in all facets of their endeavours. This to some extent confirms the opening remark of John Mbiti's African religions and philosophy that ―The African is notoriously religious‖ (Mbiti, 1969: 1).

The Group Religious Engagements (G.R.E.), as the researcher observed, are also those activities that workers, regardless of their religious affiliations, engage in at their places of work either intentionally or unintentionally. Two or more workers will be seen wearing similar religious items and moving together, sharing same office or joining others to engage in one particular religious activity or the other. The study findings as well revealed that during working hours, some workers together would go online and follow live religious activities like life worship, preaching, counselling songs, videos and movies, etc. on major social media platforms. It goes contrary to the Rational and Utilitarian theories and the Law of Agency as posited by Velasquez (2014) and Hoefer (2021).

It must be noted that, there is a group religious activity sanctioned and approved by the owners of work or leaders at the workplace. It has been taken or received by people as normal and in Islamic business centres and or

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institutions for instance, work come to a halt for the rest of the day on Fridays, not considering the consequences of such decisions. One respondent expressed that When I get to work, I join my colleagues to pray before work begins. It is a normal practice which is approved at my workplace where all workers come together to pray every morning each working day before we start work.

This is a clear indication that he does not pray alone but joins others to do so. It is a group but not an individual that engage in the religious activity of prayer. This is an example of the Group Religious Engagement. This means that Group religious engagement occurs when a group of individuals come together to undertake a religious activity.

This has a contextual validation in Ghana where organisations can organize religious activities for the whole workers to take part. For instance, in November 20th, 2013, a giant pharmaceutical company in Ghana called Tobinco Pharmaceutical Company Ltd., organized all-night vigil for all workers to pray for the success of the company when some of their imported drugs or products were ceased by the Foods and Drugs Authority (FDA) and the case was threatening the survival of the company (United Television–U TV- News at 10 pm). They prayed for God's intervention because the company attributed their problems to the work of some unseen hands or forces or they attributed their woes to the work of evil spirits.

Similarly, many state institutions and private organisations such as the Ghana Police Service, Ghana Broadcasting Corporation (GBC) and many others organized the end of year thanksgiving services to thank God for a successful year and they attributed their success to the work of the Supreme

Being (God). Most of these activities are broadcast in most Television stations in Ghana on the 31ˢᵗ night vigils.

These religious objects which form part of religious symbols and images are of relevance to the users. According to Mircea Eliade (1969), religious objects or symbols reveal certain aspects of reality, i.e. the deepest aspects which defy any other means of knowledge‖ (p. 12). The symbols are said to respond to a need and bring to light the most hidden modalities of being. Thus, by wearing or carrying along and or exhibiting religious objects openly and publicly, the message being sent is that the user stands for all that the symbol represents.

Again, the user is advertising to other observers to acknowledge their beliefs. An open invitation is hereby being extended to them to join and patronise those symbols or objects. Thus, a form of evangelism among religions which go about propagating to others to get converted to join their religions such as Christianity knowingly and or unknowingly, wittingly or unwittingly. The respondents said they use religious objects to fundamentally express their religious identity.

Hicks (2003) and Laabs (1995) had earlier commented on this issue when they maintained that these objects also usually convey messages that they want others to embrace. The principal objective of many such exhibitions is to persuade observers to adopt the message of the symbol in question. Actually, these items may portray or communicate a religious message and also can be viewed from the cultural and spiritual perspectives.

According to Hicks (2003), Yasemin (2000) and Wong (2003), these symbols were also identified as having or serving aesthetic functions. Most

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respondents were of the view that they wear and use the symbols on them as fashion and put or paste some on their workplaces for decoration purposes, i.e. to beautify the place. The physical space and its decoration, according to Hicks (2003) and Hoefer (2021), actually play a significant role in shaping a workplace culture and the working environment. This means religious expressions in the form of symbolic usages can be for political, cultural, religious as well as aesthetic purposes.

Individuals and or groups attending consultations and or counselling sessions organised by religious denominations in and outside the Municipality was one such activities workers often patronized. Popular prayer camps also attracted workers' attention. Among them included a prayer camp at Mpatapo and Biadan belonging to the Christ Apostolic Church.

During the interactions with the interviewees, some revealed that, sometimes they could leave their work and travel outside Berekum catchment area and go as far as Dormaa Ahenkro to visit one Reverend Emma's prayer camp at Asuotiano specifically. Others also stated that they could go to Obinim Mpaebo at Bosore, Moments of Prayer Army (MOGPA) Prayer Centre at Mfensi, Nana Abass at Meduma, Rev. Ebenezer Adarkwa Yiadom and Rev Kwaku Bofoo's Action Palace Chapel (APC) in Kumasi.

As for the patronage of the Mallams and the traditional priests, they were reluctant to give bold responses to indicate their awareness and how often they visit them. Upon further interactions with them, it became evident that some visit Mallams at Zongo area where some undertake consultations. Seikwa and Sampa were two major towns mentioned as having some powerful spiritualists who do consultations for a fee. Some abandon their work during

working hours and travel and visit them based on the exigencies of the situation.

Other serious religious activities that Christians especially admitted attending are the various meetings organised by their denominations. The Church of Pentecost and Assemblies of God and other Pentecostal and charismatics were seen as topping the meetings. The Children, Youth, Women and Men's Ministries and officers meet during working hours of the day. Women's Ministries for example meet at every Tuesday from 8:00am to 12:00pm. Wednesdays were counselling days for the prayer centers at Mpatapo and Biadan. Fridays are for *mpaebo kesee* at major religious centres in almost all prayer centers identified and for Muslims as already stated.

Few of the respondents also said they could leave workplaces before closing and respond to their maker's work when they have a duty in their religious denominations. They said they left work places before closing to attend rehearsals or practices of their religious groups like the choirs Bible study and drama groups from 3:00pm at their meeting places. Anytime they left, their work schedules were also stopped. It must be noted that what happens next when they leave during the hours of work, none of these respondents cares since they saw these activities as fulfilling their call to serve God and so doing the work of God is not anything wrong or bad against their work. It is God who provides for their needs including giving them work to do, so said by some interviewees. Some were bold to say the work can wait! Others were of the view that they would return quickly to attend to such emergencies when they were not far away from workplace. There are other workers around who can do the work, so says one artisan who is among three

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artisans working for an institution which provides utility services to the consumers in the Municipality.

At night on Wednesdays and Fridays especially, all night vigils become the order of the day and some of these workers make good use of it. A health worker revealed by expressing that when the vigil starts and the place is less busy, I would sneak and attend the programme. This confirms that night workers join such programmes at the expense of their works contrary to the Rational Model and Utilitarian theory and the Law of Agency as seen in the Theoretical framework by Velasquez (2014), Hoefer, (2021) and Hoefer (2021).

On other times, special programmes are organised like a week- or month-long revivals, conventions and crusades for members not considering their work schedules and workers also participate fully in most of these programmes. Upon three months' observation. I found that a week to the end of the month, Charismatic and Pentecostal denominations organize one week fasting and prayers dubbing it special revival to prepare members for the Lord's Supper Sunday following that programme. Morning and evening session power-packed activities are lined up for their members who also attend without considering its implications to their work output, profitability and sustainability.

As part of their social corporate responsibility, sometimes members said they visited some people as individuals and in groups with the permission of their employers in the prisons, hospitals, orphanage homes to do presentations of all kinds to them. This was explained as fulfilling the religious duty of looking after the orphans and the needy in their afflictions.

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This act suggests that respondents may be inspired and driven by the Scripture admonishing to visit and care for the fatherless, poor and vulnerable in their affliction, that which constitutes a pure and undefiled religion (cf. Jas. 1: 27).

The death of a member of the community also attracts attendance and participation of members of the community who are also in the various religious groups and businesses. Here, it was seen that, irrespective of the day one dies, it is the custom of the people to visit the family. So, workers who belong to the same denomination with the deceased put on their religious regalia or colours as will be accepted, and then join the bereaved family as individuals or as a group as the case may be and spend some time with them.

The Adventists for example, normally fix funerals on working days unlike the others who fix funeral dates on Saturdays saying they do not work on Saturdays which is the Holy Sabbath for worshipping God. When this happens, work is seen as being suspended against the Law of Agency and the Rational and Utilitarian theories, and later continued after they return from such funerals. Sometimes, a delegation will be sent to represent the institution or the type of work group the deceased belonged and not the entire workforce. This is done with the work in mind as management will tell.

During Fridays, Muslim workers normally were seen to be absent or report to work for a while and leave around 11:00 am and go to the main mosque nearby to join others for the Friday prayers or jummah. These Muslims were seen in their various colours and with white robes with caps to match with the women who dressed nicely with the hijab covering their faces. When asked why not at work at that time, some said it was their day of prayer and everyone knows they go to pray and do not work during such hours on

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Fridays. This activity on working days means precious hours of work are not used to the benefit of the organisations but for personal gains contrary to the law of agency and the rational and utilitarian models (Hoefer, 2021 and Velasquez 2014).

During the visits, the researcher noticed that most workers were having televisions sets in their shops and they said that they sometimes watched religious programmes on their TV sets during the hours of work. Most TV channels telecast live religious broadcast and they watch to help strengthen their faith. Those with mobile phones and tablets made use of them to go to the internet and enjoy their favorite religious programmes.

Modes of Engagement in Religious Activities

Currently, the use of technology and its associated resources has brought to the fore another dimension of participating in any activity including religious engagements. Through the research, two major modes of Religious Engagements have been identified by the researcher as being used by the religious adherents for the engagement of religious activities. These are Technologically Assisted Religious Engagements (TARE) and Non-Technologically Assisted Religious Engagements (N-TARE).

The Technologically Assisted Religious Engagements (TARE) can then be explained as engaging in any religious activity with the help of technological devices such as the use of computers and mobile phone devices to assess different applications to log on to the internet. Social media platforms such as The YouTube, WhatsApp, Facebook, Snap chat, Instagram, Duo, Zoom, Edmodo, Telegram, and many others make personal and group interaction easy, simple and convenient. Privacy is said to be also assured

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according to users, but its security and other implications cannot be stated and are not the subject matter here.

It can be said that, groups and individuals use these platforms for religious purposes too. Religious songs/music, preaching, teachings sermons/ lessons, literature materials, movies/videos, religious cartoons, drama/plays, live chats and broadcasts are all made possible on the internet through the aid of technology.

The researcher can further infer that, when workers use their working hours to listen to the music or songs, watch videos, converse with religious leaders during consultations or what today is popularly called counselling, it becomes a problem. Telephone conference calls and conversations to report a dream or an incident as reported by one respondent, when the person is supposed to use that period to work becomes worrying. Listening to recorded programmes as also said by a shop owner, such as sermons, preaching, conference proceedings, and soft copy of materials from religious experts, leaders and religious motivational speakers are common.

Some respondents then supported these acts and they are found to be the order of the day. It must be stated that, the more one adopts such platforms and use, the more they become addicted as it is likely they may develop the habits of using technology for reaching their target groups worldwide without political and geographical boundaries. Another observation made by the researcher and confirmed by the respondents was the use of computer or mobile phone app games and cartoons portraying a religious theme which can be downloaded or watched online. All these are a worry and adversely affect work in one way or the other.

The Non-Technologically Assisted Religious Engagements (N-TARE) can also be explained as the engagement of any religious activity without the help or use of any technology or technological device like computer, tablets and mobile phones which enable the user to assess information through the internet. What it means is that, the kind of religious activity undertaken is devoid of technology at the time of engagement. For example, making use of physical objects and materials such as wearing of printed religious attire, beads, head-gears, hijab, rosary, tasbar, reading the hard-copy of scriptures, singing aloud any religious song, praying, meditating, having Bible discussions, witnessing to others physically, distributing religious tracks or literature, having morning devotion among others. However good the intention may be, using working hours for such activities also adversely affect any kind of business on this planet.

The findings indicate that religious inclusion in the workplace has become more critical today more than ever. The results demonstrate that respondents engaged in several religious activities during work hours: taking time off for prayer and other religious observances at the work place; Individuals and or groups attending consultations and or counselling sessions organised by religious denominations in and outside the Berekum Municipality; workers visiting popular prayer camps; showcasing religious objects such as stickers, pennants, mufflers, crucifix, rosary, tasbar, literature materials like flyers, the Holy Bible, the Holy Qur'an, devotional guides religious magazines, etc.

All these activities bring to the fore the interaction between religion and work. This current study is important because of the new and crucial

conversations that have emerged with regard to how religion and work could or should interact. This is because often the focus is on race, gender, disability and sexual orientation other than how religious beliefs and activities influence the behavior of people in the workplace (Tanenbaum, 2013).

The findings also confirm the notion of Dik, Eldridge, Steger and Duffy (2012) that modernity has not walled of religious beliefs and practices in the workplace, and this is evident in the respondents displaying religious items and engaging in various religious activities and expressions at work. In other words, in as much as modernity has arguably brought secularization, people still carry religion to their workplace.

Research Objective two

The first objective was to examine the negative impacts of workers' engagement in religious activities at the workplace on their work.

The second research objective sought to examine the negative impacts of workers' engagement in religious activities at the workplace on their work. This enabled the researcher to assess the influence that religious engagement and expressions have on work output.

Anytime employees go to the workplace with their religion and practice it individually or in a group, there is the possibility of that engagement affecting the hours they use to perform their schedules uninterrupted. One major disagreement at the workplace is between workers' desire to make use of some precious time during working hours for religious activities and its potential consequence of bringing down productivity and profitability. It seems everything is normal and whoever dares to speak about

using precious working hours for religious engagements is seen as devil incarnate who does not want the work of God to go on at such places.

Monitoring of workers was seen as a prerogative of owners and caretakers of private businesses where supervisors at government institutions were responsible for workers conduct. When asked what happens to them whenever they left their work to attend to religious activities, it came to light that those at the private sector have some great fear of moving out without permission since they could easily be sacked by their employers.

Those at government institutions said they normally do it and so they (supervisors) are aware that Muslims for example visit the mosque every Friday at such times so it is normal without recourse to their impacts on their works. This corroborates the assertions of Zimmerman (2004) and Lama (1999). One Muslim boldly said:

as a Muslim, it your duty to feat Allah as much as you can. All your daily prayers deal with time and Allah love those who pray on time so that whenever you ask for forgiveness, He (Allah) will forgive you. Failing to perform prayer during the prescribed time is a sin so you have to stop whatever you are doing to go and pray.

It can be inferred from this statement means that, losses do not matter to him as a Muslim during the time for religious activity like prayers. He went on to explain that, as a Muslim you are not supposed to be adding (or pilling up) the prayers on the same day or time. So, when it is time for prayers, you are supposed to stop work or everything that you are doing and go and pray. Prayer is also an obligation and it is one of the pillars of Islam. Then the first

thing which Allah will judge people on the day of resurrection is prayer which is one of man's deeds on earth.

It was confirmed by business or shop owners that it is on rare cases that their workers would not come to work and go to perform religious activities and if they did, with permission. However, Muslim shop or business owners said they do find it serious to go to pray and even close their shops on jummah hours. Allah must be worshipped since He is the giver of money and life. Even though some customers may be lost, it is not a problem looking at the responses given. All these activities go contrary to the Traditional Rational Model (TRM) and the Utilitarian model/Theory, which indicates that all parties to an agreement either individually or in a group, knowingly and willingly entering into a contract must work to satisfy all the terms specified in the contract for the development of the business. (Velasquez, 2014 and Hoefer, 2021).

Emergency situations would prompt immediate action and hence whenever any worker needs to attend to emergency religious duties, productivity and profitability issues do not come to mind. And this shows how the African attaches seriousness to religious issues as noted earlier. No matter the cost, the African worker would leave work behind to see to religious issues first since religion is interwoven with the entire personality of the African worker as Mbiti (1989) opined, with the Berekum worker in Ghana included.

Over concentration of religion at the expense of work can lead to frustration by customers which in effect can also end up in open confrontation. This corroborates what Khanweiler and Otte (1997) said. Especially so is a situation when one respondent reported that, he went to a shop to buy some

items but the shop attendant was seriously watching some stuff from the mobile phone. He got angry and spoke harshly to the attendant to give him audience. According to the Chief Executive Officer (CEO) of Public Sector Reforms in Ghana, Dr Thomas Kusi Boafo on a television broadcast/discussion on Net 2 programme, the Seat, on 28th March, 2022 at 9:30pm, he said that Ghanaians use religion as an arrow head to delay development and public demonstration of religious activities (at workplace during working hours) is a camouflage and a shield for destruction of work.

Every employee also enters into any employment based on an agreement either written or orally. In this and the existing documents on labour issues for example the labour laws, clearly proscribes the rights of the employee and the employer and how each must relate and behave at the workplace. This view corroborates the Traditional Rational Model (TRM) and the Utilitarian model in the theoretical framework.

In Ghana, large businesses have shift systems to make room for to accommodate religious situations and some specialties required have more than one worker at any point in time.

It was seen that, Artisans who normally are expected to be at post at all times such as plumbers and electricians who are religious fanatics may desert work to attend to religious activities and in their absence, when emergency situations occur, their supervisors call them back or someone found to handle such emergencies at the expense of the institution if the person is only one. If they are more, then others may be called in to see to that emergency situation. But the problem is the quality of work that would be done when their expertise or knowledge and skills are not of the same standard. As stated above, some

workers would return to attend to emergency situations while others will require that someone who is equally qualified would be called to attend to such situations. In Ghana, holidays are supposed to be used to rest but private business owners can sometimes go to work.

From the interviewees, religious adherents who engage themselves in religious activities deeper into the night and spend long hours in such acts normally end up absenting themselves from work due to fatigue.

The findings show that engaging in religious activities during work hours pose an undue hardship on the business. Some of the potential disruptions that can be considered or drawn from the findings that are posed by the religious activities and expressions at work place include, but not limited to, the following; lack of customer care, low productivity, interference with work schedules, risk and loss of money. All of these adversely affect work output and consequently work performance.

When an employee uses working hours to engage in religious activities customers that he or she should have attended to at the time remain stranded. This usually brings about the confrontation as indicated earlier. When that happens, some of the customers may leave and may not return back to seek for services from the organization. In other words, engaging in religious activities during working hours may result in the business losing customers which may negatively affect performance of the business, and consequently business sustenance is threatened. This is consistent with Yasemin (2000) and

Gregory's (2011) view that one potential disruption posed by the religious activities and expressions at workplace is effect on customers.

One undue hardship that engagement in religious activities during working hours may pose is low productivity. When religious expressions or activities conflict with work, efficiency is decreased and productivity is affected. Workers in this situation are not able to focus and work as expected. They get divided attention. In other words, output is low when much of the working hours is '*borrowed*' to engage in religious activities. Consequently, business performance will not be desirable and its sustenance will be threatened.

Besides, work schedules are affected with the interference of religious activities by employees. It was seen earlier from the findings that some of the workers leave work to engage in religious activities, sometimes moving outside of the Berekum vicinity where their work is located. This is a challenge because there emerges a conflict of interest.

Gregory (2011), Yasemin, (200) and Wong (2003), observed that the most common religious issue at workplace is usually related to work schedule. Employees seek to be excused from work during certain working hours due to their religious engagements/observances/activities. They, further, suggested that when these situations occur, employers must determine if a conflict between a job requirement and an employee's religious practice can be accommodated without undue hardship. Likewise, this applies to the self employed who leaves or abandons his or her work for religious activities and engagements. Gregory (2011), Yasemin, (200) and Wong (2003) further noted that in many cases, organisations or businesses can accommodate religious engagements easily through allowing substitutions and shift swapping.

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Besides, there is risk when workers allow their religious activities to interfere so much with their work. A clear example can be made of the nurse respondent who revealed that she sometimes sneaked out of her post during night shift to attend a vigil at a nearby prayer session. During that time, a patient may be in dire need of help and the nurse's absence may leave her unattended to, which the patient may lose her life in the process. This is costly, not in monetary terms, but the loss of life.

Another dimension of the problems associated with religious activities interfering with work is that it is costly in monetary terms. This aspect was not assessed in any of the literature reviewed for this study. The issue is that some precious hours are lost and they may never be regained and used for the benefit of the work. In monetary terms, which is the main driving force of every business, the quantum of hours lost per second per minute per hour day per week per month per year when critically assessed would mean a lot.

For instance, a self-employed worker repairing electronic gadgets who earns hundred cedis per day earns twelve cedis fifty pesewas(12.50p) per hour working for eight hours a day. Six days or one week will give him six hundred cedis (GHC 600.00) on average since Sundays or Saturdays or Fridays may not be used for work depending on the day of rest for such a person. For one month or four weeks, he earns an amount of two thousand four hundred (GHC 2 400.00) cedis. When computed for the twelve months or the year, this person will earn and amount of twenty-eight thousand, eight hundred Ghana cedis (GHC 28,800.00). This goes to support the view that, for such a person, he may lose this quantum of money anytime one hour of working hours is used for religious activities. Thus, in GHC, 12.5 per hour x 8 hours= 100. then

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GHC 100 x 6 days gives GHC 600 and 600x 4 weeks gives GHC 2400 per month. This further add up to GHC 28, 800.00 when multiplied by 12 months or one year. If we have thirty (30) of such artisans in the municipality, we have GHC 28, 800 x 30 = GHC 864 000.00. when multiplied by sixteen regions we are going to have thirteen million eight hundred and twenty-four thousand Ghana cedis or (864 000 x 16 = 13 824 000). All these as income is lost to religious activities engaged by the artisans.

Another classical example is the boutique owner who sells and earns six hundred (600) cedis a day averagely. This person earns seventy-five (75) cedis an hour for eight hours (75x8 = 600). For six normal working days an amount of three thousand six hundred cedis is made (600x6 =3600). For four weeks or one month an income of fourteen thousand four hundred cedis is made or (3600 x 4 weeks = 14 400.00). Again, when extended to twelve months or one year we have one hundred and seventy-two thousand eight hundred cedis or (12 x 14 400 = 172 800) per year. If we multiply thirty such boutique owners of the same sales capacity, it means we are going to have and amount of five million one hundred and eighty-four thousand four hundred Ghana cedis or GHC 172 800 x 30 owners = GHC 5 184 400.00. When we extend it to cover all the sixteen regions in Ghana, we are going to have eighty-two million nine hundred and forty-four thousand Ghana cedis roughly (5 184 400 x 16 = 82 944 000.00). These sums of money may be lost at various places by various workers across the country per hour by thirty of such workers which can create losses to the country. These were individuals who reluctantly provided some income they earn each day.

When I sampled twenty-three of such self-employed workers and added their incomes earned per day, and amount of eight thousand one hundred and thirty-five (8 135) Ghana cedis. On the average, each worker earns three hundred and fifty-three cedis sixty-nine pesewas (GHC315.69) which is approximately three hundred and fifty-four (GHC 354.00). It stands to reason that on a good day, each of them earns forty-four Ghana cedis (GHC 44.00) per hour using eight hours an average working hours per day. Thus, 1 hour = 44.00 and 8 hours = 354.00 six days in a week provides us with an amount of two thousand one hundred and twenty-four (GHC 2 124.00) cedis.

Let us look at the tiny or the minutest details also. It was realised that 1 hour gives 44 cedis and 1 hour is equals 60 minutes. Hence one minute or 60 seconds gives 44/60 = 0.73 pesewas per minutes and 1 second gives an income of 0.0122 Ghana pesewas per worker. Twenty-three (23) workers will lose GHC 0.2806 per second to religious activities alone in the Berekum Municipality. Moving forward, 1 week is equal to GHC 2 124.00 and when it is spread to cover four weeks or one month we have an amount of GHC 2 124 x 4 = GHC 8 496.00 per month. This average figure when multiplied for 12 months or 1 year gives GHC 12 x 8 496 = 101 952 Ghana cedis per annum per worker. Thus, one hundred and one thousand, nine hundred and fifty-two Ghana cedis. In the same vein, when you multiply it across the sixteen regions, for each worker at the same time, we are going to have one million six hundred and thirty-one thousand two hundred and thirty-two Ghana cedis (101, 952 x 16 = 1, 631, 232.00). It means therefore that, in each of the sixteen regions in Ghana, each worker is likely to lose the specified amounts and when 16 of them are put together nationwide at the same time, they will lose

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an annual income of GHC 1, 631, 232.00. higher income earners will provide a more devastating figures as losses to religious engagements during working hours in the Berekum Municipality alone.

A closer look at these figures derived from the responses for critical analysis throws more light on the quantum of monies or incomes lost to religious engagements no matter how little the time will be or how infinitesimal the value of time will be.

Figure 4: Effects of Religious Activities / Engagements during work hours on performance
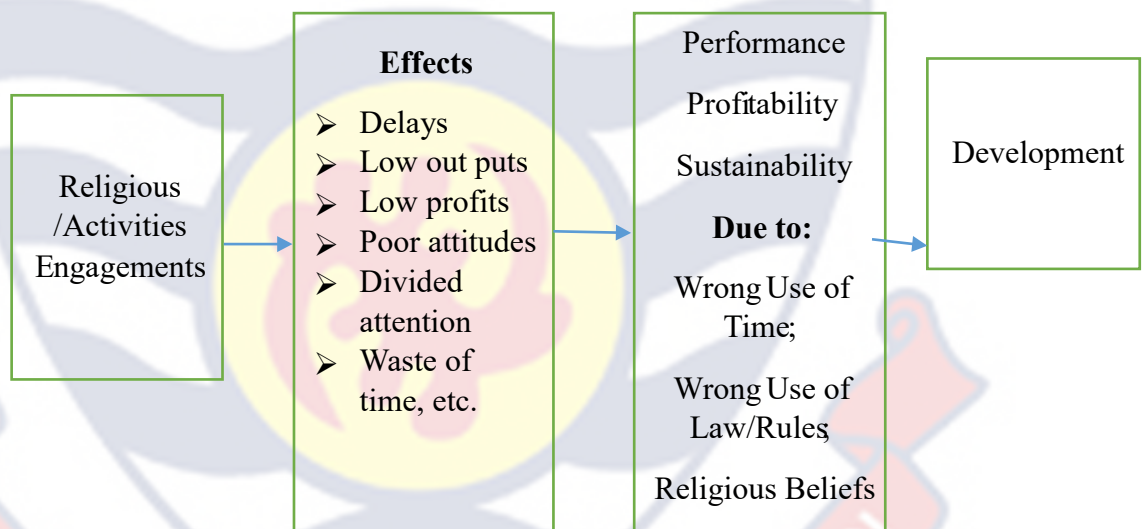
Figure 5: Effects of Religious Activities/Engagements during work hours on performance (Source: Researcher's own Construct, 2022)

From the figure above, it can be deduced that, religious engagements during work hours leads to delays in service deliveries and not meeting deadlines, low output of work as not all the time is used for productive ventures, low profits recordings, exhibition of poor attitude at workplace, creating divide attention, wasting precious working hours, poor quality of products and services, etc.

Then, from the figure, as a result of wrong use of quality work hours or time and incessant abuse of rules governing work coupled with one's religious beliefs, its end product will be on the quality of performance which will also affect productivity negatively and then determine the sustainability of the kind of work an adherent engages in at any point in time. All these will ultimately negatively impact on the overall development of individuals and the nation as a whole.

The field findings demonstrate that inasmuch as it can be argued that there should be reasonable accommodation of religious activities and expressions at workplaces, the undue hardships and negative effects that the interference of religious activities with work pose, especially to work output and performance, makes it difficult to determine the extent to which one's religious activities can be permitted and exercised in the workplace. This corroborates what Boxall and Purcell (2003) said.

Thus, inasmuch as studies reveal that simply openly engaging in religious discussions at workplace did facilitate solutions to many work-related problems (Lyons, Wessel, Ghumman, Ryan & Kim, 2014), inefficiency, low productivity, time squandering, risk, and loss of money/profits are manifestations of using work hours for religious activities. This means that the conflict between religious activities and work cannot be overlooked, despite the benefits that this relationship may bring.

To be sure, religious activities and expressions at workplace in various forms cannot be accommodated since such activities and expressions are too costly, decrease efficiency, cause low output or productivity, negatively affects

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performance, and compromises safety as a result of divided attention, inattentiveness and sometimes multi-tasking.

Research Objective three

To examine the positive impacts of workers' engagement in religious activities at the workplace on their work

The third research objective aimed at examining the positive impacts of workers' engagement in religious activities at the workplace on their work People may have reasons as to why workers carry religion to the workplace. This objective helped the researcher to know the benefits people derive from and the motivation behind carrying religion to the workplace.

In responding to the question why they engage in or the benefits they derive from such religious engagements, it came out that certain beliefs are associated with the use of such symbols. For instance, it was realised that religious adherents put on or wear religious paraphernalia and also hang, fix them at vantage points including their vehicles for protection against perceived enemies as indicated by some interviewees. According to them, these objects are believed to possess mysterious powers which can ward off such evils or spiritual enemies from attacking them. One woman said, as for me my cross (crucifix) protects me from evil eyes wherever I go even at my workplace. You see, this work I do, people see you as rich and become jealous and try all means possible to bring you down, so I carry my cross around my neck all the time.

This means the crucifix and other physical objects openly demonstrated perform similar spiritual security roles. Another reason given in connection with the use of such religious paraphernalia was to bring them good luck or

good fortunes at their workplaces. This is far more important than to stay at the workplace and no serious business is going on. Even a day's sales can cover all the lost hours.

This was echoed by many of them that such objects provide spiritual assistance where more sales from customers are attracted. Thus, Religious symbols or objects which have been sanctified and made sacred by powerful religious leaders or spiritualists have the potency to attract good omen to users and this made them believe that whenever they use the religious objects at their workplaces, they will attract good luck and thereby make customers to patronize their services. The interviewees are of the view that the ultimate aim of every worker or businessman is to do well and make more progress. This suggestion is in line with the rational and utilitarian theories (Velasquez, 2014 and Hoefer, 2021).

It is therefore prudent that the workers make every effort to ensure that they succeed in their works. It supposes that, the workers take advantage of this and fire all spiritual arsenals or weapons to ensure a successful career and this include resorting to religious activities or engagements at such places even during working hours. Users do not see anything untoward in the means of acquiring and use of religious objects and activities in so far as they do not interfere in their way to prosperity and progress resulting from their work schedules. This in also in line with what Salzmann (1997) and Schulman (1999) put across.

Below are pictures of some religious objects captured during field work. The use of these objects clearly demonstrates their belief systems and therefore act in these ways. Human beings carry them or brought them and as

such it becomes the end product of someone's decision, effort and activity. They serve various functions as stated already including protection, confidence booster, stability of mind and identification. They are also silent communicators or informants to their users and observers. They were made and brought there for specific purposes and hence act as such.

PICTURES 1 – 13 ARE EXAMPLES OF SOME RELIGIOUS OBJECTS FOUND AND USED AT WORKPLACES

PICTURE 1: THE HOLY BIBLE

THE HOLY BIBLE FOUND IN THE OFFICE OF A WORKER.

This is the Holy Scripture being used at the workplace before actual work commences and to seek the face of God. That is personal devotion at the work place. It was also said that the presence of the Holy Bible wards off evil eyes and gives adequate protection to the user and the whole office space. This was an answer given by some respondents when asked why they brought it to the workplace. Other items also carry same beliefs and hence special attachments to them by their users.

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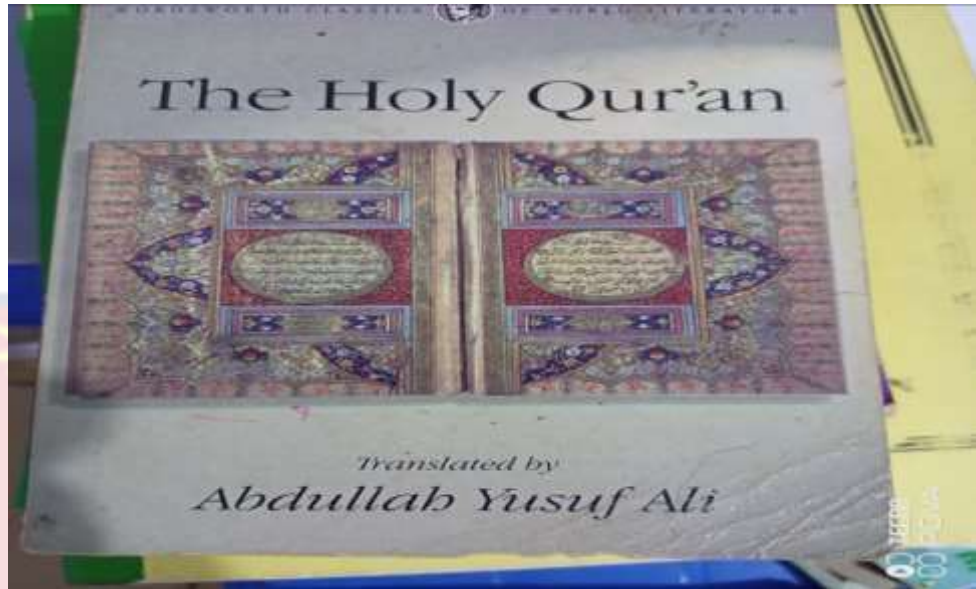
PICTURE 2: THE HOLY QUR'AN

Used at the workplace during recitation periods before work and at time at leisure hours.

This is the Holy Scriptures oh the Muslims and it is expected that every Muslim if possible must own a copy. In view of this, it is with the worker everywhere including the workplace and at the home too. It also gives protection and spiritual guidance according to the users.

PICTURE 3: STICKER IN A VEHICLE

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PICTURE 4: STICKER AT THE BACK OF A VEHICLE

PICTURE 5: STICKER INSIDE A VEHICLE

STICKERS BEING ADVERTISED INSIDE A CAR AND AT THE BACK

OF A CAR.

There is the absolute belief that once you see them, you easily appreciate the

messages being sent.

The Religious personality is believed to have exceptional leadership and

spiritual influence in the lives of their users.

PICTURE 6: A TASBAR IN A WORKER'S VEHICLE

It is used for prayers but this time not when the vehicle is moving but at the office or workplace where the worker works. It is accompanying any prayer and recitations of the verses of the Holy Qur'an.

PICTURE 7: A ROSARY OR CRUCIFIX IN A WORKER'S VEHICLE

PICTURE 8: THE ROSARY OR CRUCIFIX HANGING AROUND THE

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NECK OF A BELIEVER

The car owner who also owns a shop in the market says the crucifix or the rosary is her light and directs her while moving with the car. When at work too, it is used for prayers and protects her whenever she finds herself. The one hanging around the neck also gave similar beliefs but since there is no car, it is best to carry it along all the time to provide the needed protection. Evil eyes cannot watch it for a long time and cannot come near her while it is hanging around the neck.

PICTURE 9: A RELIGIOUS PENNANT IN A WORKER'S VEHICLE

This is associated with a powerful prayer centre and it is used as a sign of identification and protection from the man of God who is the Leader and Founder.

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PICTURE 10: A PENNANT INSIDE A WORKER'S VEHICLE

This is also for identification purposes as a member of the church.

PICTURE 11: ISLAMIC STICKERS IN A WORKER'S CAR for

identification and protection

PICTURE 12: HIJAB USED BY MUSLIM WOMEN TO COVER THE

HEAD

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Used to fulfill a religious obligation and identification.

PICTURE 13: ABLUTION CAN OR BUTA

This is used for cleansing body parts before Islamic prayer is performed.

Other religious objects from other religions like Traditional religion, Buddhism, Hinduism, etc. were not available physically for pictures. They were secretly and privately used and kept from public views according to informal conversations held with some respondents. It was explained that, such traditional objects are seen with some reservations by non-traditionalists and view them as idol worship which is condemned by monotheistic religions like Christianity and Islam. The users used them but in private from public attention due to its sacredness and potency.

Eliade, (1969), Snyder (1994) and Brockner 91985) are of the view that the use of these symbols by religious adherents reveal that all the important or essential indescribable parts of man that is called or regarded as imagination' dwells in the realms of symbolism (Eliade, 1969, page 19). He explains that those who patronize religious objects imagine the potency of and realize the need to make good use of them to ensure a better life. A life full of good things to make living in this world pleasant and assuring.

To have imagination, according to Eliade, 1969, is to be able to ‗see the world in its entirety or totality, for the power and the mission of the images is to show or exhibit everything that remains refractory to the concept (1969, p.19). He goes on to say that the human being without imagination does not receive favour and failure in life is his or her portion.

In the same vein, to have imagination is to enjoy a richness of interior life, an uninterrupted and spontaneous flow of images which are abodes of the sacred to accompany their users. A man without imagination and does not use the symbols, is again cut off from the deeper reality of life from his own soul (Eliade, 1969, p.20). This belief makes users of religious objects or symbols attach special relevance to the symbols and accompany them wherever and whenever they find themselves including their workplaces. (Snyder, 1994 and Brockner, 1985).

Workers were going there for solutions to their spiritual problems and special directions. Items and directions from these powerful men or women of God will go a long way to solve their teething problems they are encountering in their lives. Another respondent reiterated:

it is God who gave me this work and always provide in multiples the sales after attending the prayer and counselling session.

He expressed further that, if it is not these prayers which are organised for us to attend on Wednesdays and Fridays, my whole life including my family would have been in jeopardy by now. My protection is from such prayers, my progress and good sales come from God. One shop owner admitted by saying that, my husband even received promotion at his workplace when I visited the man of God and he gave me some oils for him to bath with. This promotion

had delayed for years but after the visitations, it came as a surprise.   An electronics repairer said, even, my mother got healed when I interceded for her when I got the message from my sister that she had been rushed to the Holy Family hospital at Berekum. That time I was repairing someone's machine and I stopped and prayed so she regained consciousness instantly at the hospital.

This means that, his strong belief in prayer caused him to stop work and use working hours to pray for his ailing mother even though it was in contrast with the rational and utilitarian theories under the theoretical framework. This is intercessory prayer at work. This same belief was supported by a young woman who told her story that anytime she went to work, she would use some few minutes and intercede for her husband. She said while laughing when my husband took to chasing girls, it was through my intense prayer here (at workplace) that brought him back to his senses and also with the support of the prophet's directions after the counselling.   The prophetess is a very powerful woman whose directions never go wrong a hairdresser added. This answer was made when asked why they stop work and go for such services. She continued by saying:

it is when I gave birth recently that I have not been visiting but I will resume soon. If it was not this woman's directions, the doctors would have cut me through (performed a caesarean operation on me) when I was going to give birth. Even at this place, anytime I perform the directions, customers come more than if I had not attended her camp. The *akwankyere* or directions always work for me and if in this world you don't engage in such programmes, your work can never progress.

This means someone can easily destroy your work or your perceived enemies can cause harm, delays, or destroy everything you depend on for survival. It came to light during my interactions with most of the workers that the type and nature of *akwankyere* or directions given by these prophets/prophetesses and Imams/Mallams as the case may be, were mostly believed to have a special influence in their lives. The anointing oils, holy waters, ointments, incenses, pomades, handkerchiefs, stickers, hand bands, posters, etc., are all meant to perform magico-religious functions.

Other such benefits besides those stated above include keeping themselves busy when less busy i.e. making good use of their leisure time according to them, to commit their works to their maker, not to fall from the grace (of God), to build good relationship with God, allow God/Allah to take absolute control of their work, to make one's vision comes to pass, to make one feel proud as a child of God, to make a role model to other workers, to have a positive effect in terms of morality, to make one feels spiritually protected or covered, to witness to other to convert them, to avoid falling into temptation, for guidance from God, for forgiveness of sins, to seek favour from God Almighty, to ask for peaceful coexistence among workers, to bring stability of the mind, to keep in tune with the spirits, to provide hope for the work, to help resurrect workers energies for good work, to help bring humility to workers, to provide inner joy to the individual, and many more.

When asked what specific things they pray for, some said they want more sales when they go to work. Others also said they needed to have their own places of abodes, cars, favour in the eyes of their customers, security from evil eyes, among others. A closer observation of the various responses

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indicated that most of the prayers are mostly for material gains or well-being and blessings here and now and not after death.

Other major examples added from their responses and which confirm Gyekye's (1996) observation include riches/wealth, good health, social peace and harmony, fertility safe child birth, continuity of life and vitality, protection from evils and wicked eyes, danger, disease or death. Gyekye had further said that ―petition for healing and longevity is one of the most important and common subjects of prayer because of African love for life (Gyekye, 1996, page 16).

He argued again that the aim of prayers among Africans is to utilize the powers of the supernatural beings to ensure that the welfare and happiness of humankind are totally promoted and hence to attain salvation or total life i.e., preventing life negating factors and enhancing life promoting factors.

It also came to light that through personal observations and informal discussions that, most workers do utilize more than one religion to ensure that their welfare and happiness is attained. For instance, some Christians admitted consulting Islamic clerics and traditional spiritualists for help. They only needed solutions to their problems as Africans. It means that, if one religious spiritualist or religion is not able to deliver to their expectations or solve their problems, they resort to the services of those who can help them.

Thus, that person is changes and his or her services are not required again. Looking at these informal admissions by a hairdresser: if I come to you and you are not able to help me, why do I waste my time, I won't come to you again but I will find a more powerful person who can solve my problems for

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me. Then a boutique owner corroborated this admission by saying the same thing differently,

Many more expressed such opinions even though they belonged to different religions. This corroborates what Gyekye (1996) said: as far the followers of the religions are concerned, the deities/spirits exist and are to be called upon to supervise and enhance the well-being of humans. Religious faith is thus perceived as utilitarian and practical … rather than as a means of spiritual upliftment (p.16).

Gyekye further argued that the utilitarian perception or the way religion is perceived as being utilitarian and practical in the life of humankind has strong reverberations among African converts to foreign religions like Christianity and Islam in their attitudes and conducts. This implies that Africans who have joined Christianity or Islam still believe that religion must provide their needs practically and any delays make then resort to their original traditional religion or any other religion which can solve and make life more meaningful and hence make use of every religion for practical reasons.

One thing is basically visibly clear here, that is, the workers' continuous engagement in religious activities is a direct acceptance and recognition of humankind's limitations and inadequacies and the urgent need to fully depend on a power or powers greater than him/her. This awareness of humankind's frailty or weakness and limitations then is also a demonstration or a sign of humility which is also a clear sign of religious value needed by all religious adherents and Gyekye (1996) throws his weight behind this realization in similar utterance.

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In furtherance of these is the observation that hard work is one of the virtues extolled highly among Berekum workers in Ghana/Africa. This simply connotes that no worker is to use working hours to dilly-dally as this attitude will lead to unproductivity and ultimate demise or collapse of the work. Gyekye supports this observation by providing a maxim thus, ―nobody cultivates his farm the same way as he courts a woman (Gyekye, 1996, p.105). This African proverb is interpreted to mean at one point that seriousness and assiduity which applies to cultivate one's farm is not the same as his attempts to court a woman.

Besides, it is worth mentioning that a man who is matured and ready for relationship, needs money to court a woman and money is acquired from the productive activities undertaken in the farms. From another dimension, the proverb also means that one only engages in pleasure after a hard days' work. Therefore, whenever person misuses working hours for religious engagements, that person will be unproductive and lack the needed resources and wherewithal to cater for himself and other dependents (if any), including the woman.

Research Objective four

To proffer lasting solutions to address the phenomena of workers' engagement in religious activities at the workplace

This research objective sought to proffer lasting solutions to address the phenomena of workers' engagement in religious activities at the workplace**.**

It enabled the researcher to identify some of the best practices for handling religion and accommodating religious activities at the workplace.

Respondents suggested diverse ways that employers can use when dealing with religion at the workplace. One of the suggestions made to adopt to regulate religion at the workplace is that adopting alternative work schedules, flexible shifts, and systems of substitutions or shift-swapping should be considered. This means that even when a worker is excused to engage in religious activities another worker will be available to take up his/her duties. In this case, customers will not be left unattended to, and work will not be left undone. All religious activities to should be undertaken at home to avoid the temptation of using some hours of work for religious activities.

Again, it was suggested that employees should make the employer aware and give cogent reasons as to why certain religious activities and expressions should be allowed during break hours so that provisions can be made for those activities.

Another way to regulate religion at the workplace, the findings revealed, is to develop a well-communicated and consistently applied religious expressions policy that covers when, how and what religious expressions or activities can be engaged in. By so doing, it is required that supervisors should be trained on how to recognize, handle and accommodate religious needs. This policy on religious observance during working hours will offer support in the workplace to employees who observe certain religious practices in line with Yasemin's (2000) assertions.

Moreover, it was suggested that avenues must be created at workplace to ensure that workers partake in religious activities without it affecting actual work for which they were employed. For example, workshops should be organised for workers to know the consequences of the use of hours of work

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for religious engagements. This means that religious activities and engagements at workplace should be regulated. This revelation is corroborating Conlin (1999) and Yasemin's (2000) opinions. Every place of work should have closed circuit television cameras to monitor the workers who dilly-dally at the place of work. Strict monitoring and supervision are a sure way of making the best use of work hours when workers do not show commitment to work. It was suggested that workers and owners of work will demonstrate a high sense of self-discipline at workplaces as time lost is never gained.

It is also prudent to set targets for every worker to accomplish within the hours of work. It is believed this will put some sense of urgency in the workers and after achieving their targets those who have extra time or hours left can be engaged with extra target to attract extra incomes. It will motivate them to beat targets to go for extra hours to increase their revenues. The idea is that this will make employees not to allow religious activities to interfere with their work so much.

The results suggested that in order to regulate religious activities at the workplace, employees must inform their managers if their religious needs might conflict with workplace rules during the time of recruitment. Nonetheless, employers should provide enough information that will permit the employees to know what accommodation is needed and how it applies to a religious practice, belief, or observance at the workplace.

The above suggestions imply that employers are required to provide time off for prayer or religious observance, or to alter an employee's working pattern to allow for religious engagements at specific times of the day. Refusal

to accommodate an employee's request for time off or for an alteration to his or her working patterns for religious purposes could amount to indirect religious discrimination if there is no good reason for the refusal contrary to Labour Act of 2003, Act 651, (section 63 d).

It is deduced from the suggestions that employers should adopt certain measures that will ensure a reasonable religious accommodation, that is reasonably accommodating employees' religious expressions at work. This means that employers should not decide if an employee holds a religious belief or engages in religious activities for the proper reasons. The exception, however, is that if the accommodation would become a hindrance to the success of the business, company or organization and impose undue hardship on the employer, then such religious beliefs or practices should not be entertained. Employers will encounter religion at workplaces and dealing with it can be a sensitive issue. Employers should be equipped with the requisite knowledge for the balancing act of better understanding and accommodating the faith and religious lives of their employees, while creating a respectful and inclusive organisation atmosphere.

CHAPTER FIVE

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

Introduction

The study has so far provided enough bases for drawing conclusions in the analysis of engaging in religious activities during working hours in Ghana. The study began with the contention that engaging in religious activities during work hours affect work output and performance. Based on this, this study was undertaken to assess the impact of engaging in religious activities during working hours in Ghana, using Berekum Municipality in the Bono region as a case study. This chapter presents the summary of findings, conclusion and recommendations which are assumed to be useful to regulate religious activities at the workplace.

Summary

Encountering religion at the workplace in some capacity, and dealing with it can be a sensitive issue. Consequently, the expectation that religion will become an ever-increasing work issue in the Berekum Municipality in particular and Ghana at large is reasonable and foreseeable. It is for this reason that a study into the engagement in religious activities and work performance is non-negotiable. Therefore, the purpose of this study was to assess the impact of engaging in religious activities during working hours in Ghana, using Berekum Municipality in the Bono region as a case study. To address this purpose, the study was guided by the research objectives on which study findings were based.

1. To identify the religious activities that workers are usually engaged in at the workplace.

2. To examine the negative impacts of workers' engagement in religious activities at the workplace on their work.

3. To examine the positive impacts of workers' engagement in religious activities at the workplace on their work.

4. To proffer lasting solutions to address the phenomena of workers' engagement in religious activities at the workplace.

The study was a qualitative study. The area of study was Berekum Municipality in Bono region, Ghana. The sample of the study was 50 comprising 37 Christians and 13 Muslims who were selected by using simple random sampling technique. Participants did not indicate affiliation to any other religion. The data was gathered through semi-structured interviews and observation. The observation data were used to validate the data gathered through interviews.

The following were the major findings:

The field findings revealed that respondents engaged in several religious activities during work hours: taking time off for prayer and other religious observances at the work place; Individuals and or groups attending consultations and or counselling sessions organised by religious denominations in and outside the Berekum Municipality; workers visiting popular prayer camps; showcasing religious objects such as stickers, pennants, mufflers, crucifix, rosary, tasbar, literature materials like flyers, the Holy Bible, the Holy Quran, devotional guides, religious magazines, etc.

The findings showed that when employees used working hours to engage in religious activities customers that they should have attended to at the time remained stranded. This usually brought about the undue

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confrontation from the customers. This led to loss of customers which negatively affected performance of the business.

The results indicated that engagement in religious activities during working hours resulted in low productivity. When religious expressions or activities conflicted with work, efficiency was decreased and productivity was affected. This is because workers had divided attention.

Also, work schedules were affected with the interference of religious activities by employees. The findings revealed that some of the workers left work to engage in religious activities, sometimes moving outside of the Berekum vicinity where their work is located, and this brought about conflict of interest and consequently

The findings as well revealed that there was risk when workers allowed their religious activities to interfere so much with their work. A clear example was the case of the nurse respondent who revealed that she sometimes sneaked out of her post during night shift to attend a vigil at a nearby prayer session. During that time, a patient may be in dire need of help and the nurse's absence may leave her unattended to, which the patient may lose her life in the process. This is costly, not in monetary terms, but the loss of life.

Another dimension of the problems associated with religious activities interfering with work was that it was costly in monetary terms. In monetary terms, which is the main driving force of every business, the quantum of hours lost per second per minute per hour day per week per month per year meant a lot to every business enterprise.

In responding to the question why respondents engaged in or the benefits they derived from religious engagements at the workplace, it came out that certain beliefs are associated with the use of religious symbols used at work. They believed religious symbols possessed mysterious powers which could ward off evils or spiritual enemies from attacking them.

Another reason given in connection with the use of such religious paraphernalia was to bring them good luck or good fortunes at their workplaces. It helped them to attract customers and brought about good luck.

It came to light that the type and nature of *akwankyere* or directions given by the prophets/prophetesses and Imams/Mallams as the case may be, were mostly believed to have a special influence in their lives.

The respondents expressed that engagement in religious activities at workplace ensured that their welfare and happiness was attained, and when they were happy, they were poised to work with all their heart and strength.

When respondents were asked to suggest ways to help regulate religious engagements at the workplace, they recommended that one of the ways to adopt to accommodate religion at the workplace was to adopt alternative work schedules, floating holidays, flexible shifts, and systems of substitutions or shift-swapping should be considered.

The results indicated that employers should communicate to employees that they must explain what religious accommodation is needed and why it is necessary given their religious practice. The respondents expressed further that employers should not automatically reject requests for religious accommodation without having a dialogue about an employee's needs and possible accommodations.

Another way to accommodate religion at the workplace, the findings revealed, is to develop a well-communicated and consistently applied religious expressions policy that covers when, how and what religious expressions or activities can be engaged in.

Moreover, it was suggested that avenues must be created at workplace to ensure that workers partake in religious activities without it affecting actual work for which they were employed. The results indicated that in order to regulate and accommodate religious activities at the workplace, employees must inform their managers if their religious needs conflict with workplace rules. Nonetheless, employees should provide enough information that lets the employer know what accommodation is needed and how it applies to a religious practice, belief, or observance.

It was revealed that some workers might want to even display religious icons or messages at their workplace, use a religious expression when greeting colleagues, or engage in prayer or religious study during workday. In some of these instances, it was suggested that employees can request accommodation in advance to engage in these religious expressions.

Conclusions

Given the results, on the first objective of the study which was to identify the religious activities that workers are usually engaged in at the workplace at Berekum Municipality in the Bono Region, The researcher can conclude that there are several kinds of religious activities that workers engage in during work hours to include: taking time off for prayer and other religious observances at the work place; individuals and or groups attending consultations   and   or   counselling   sessions   organised   by   religious

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denominations in and outside the Berekum Municipality; workers visiting popular prayer camps; showcasing religious objects such as stickers, pennants, mufflers, crucifix, rosary, tasbar, literature materials like flyers, the Holy Bible, the Holy Quran, devotional guides religious magazines, etc. The researcher can conclude that these religious activities may be either technologically assisted religious engagements (TARE) or non-technologically assisted religious engagement (N-TARE). They may as well be either individual or group participation activities.

With regard to the second objective of the study which was to examine the extent to which religious activities affect work performance at Berekum Municipality in the Bono Region, the researcher can then conclude that religious activities at workplace negatively impact work input and consequently work output and performance. Some of such effects include: loss of customers which negatively affect performance of the business, decreased in efficiency leading to low productivity, low sustainability, low profitability, delayed or late delivery of services, divided attention, conflict of interest. Religious activities during work hours interfere with work and this is costly in monetary terms. In monetary terms, which is the main driving force of every business, the quantum of hours lost per second per minute per hour day per week per month per year means a lot.

Concerning the third objective of this study which was to assess the benefits of religious activities at the workplace at Berekum Municipality in the Bono Region, the researcher concluded that despite the negative effects that the engagement in religious activities during work hours may pose, it also comes with it some benefits. The researcher can further conclude that

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individuals engage in religious activities at workplace to help ward off evil or spiritual enemies from attacking them, to bring them good luck or good fortunes, to help attract customers, emotional stability, social cohesion, enhanced horizontal and vertical relationships, and to ensure attainment of their welfare and happiness.

On the fourth objective which was to proffer measures to integrate and regularize religious activities at the workplace at Berekum Municipality in the Bono Region, the researcher can conclude that several ways can be adopted to integrate and regularize religious activities at the workplace. These include: adopting alternative work schedules, floating holidays, flexible shifts, and systems of substitutions or shift-swapping; employers should not automatically reject requests for religious accommodation without having a dialogue about an employee's needs and possible accommodations; and developing a well-communicated and consistently applied religious expressions policy that covers when, how and what religious expressions or activities can be engaged in.

Indeed, the researcher has demonstrated that people carry religion to their workplaces. With the influx of religions, the coalescence of New Age traditions, and a heightened desire for adherents to apply their faith at work, all these combine to make the workplace a more crucial context for religious expressions, exploration and potential conflict. In the end, even though ongoing conflicts associated with religion and work may continue, it takes knowledge, emotional maturity, ego-strength, and diplomatic sophistication on both sides of the secular and the sacred divide to think outside of one's own perspective and work towards understanding how others utilize their abilities,

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talents, and religion to make sense of their work. Even though religious engagements at workplace can pose undue hardships on and affect the output and performance of the business, the benefits that workers derive from engaging in such activities cannot be overemphasized. This calls for reasonable accommodation of religious engagements at workplace. Thus, employers should not decide if an employee holds a religious belief or engages in religious activities for the proper reasons. However, if the accommodation would become a hindrance to the success of the business, company or organization and impose undue hardship on the employer, then such religious beliefs or practices should not be entertained. This presupposes that measures should be put in place to effectively regulate religious activities or engagements at the workplace in a thoughtful and sensitive way. Arguably, having the liberty to express one's religion at work is a crucial human right and it would seem that the workplace could become a hospitable place for the expression and inclusion of one's religion but not at the expense of the work. They need to be time conscious and law abiding to enhance peace living and smooth working conditions. Proper use of time and obedience of laws draws one closer to both humans and the object of worship thus, leading to enhancement of both the horizontal and vertical relationships. Therefore, God is Law and Time and Law is God and Time is God.

Recommendations

Based on findings obtained and conclusions reached, the following recommendations are given.

1. Owners of businesses or work must institute special reward systems to encourage maximum utilization of working hours even when the

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workers are less busy as some seem to suggest at the time of the interactions.

2. Strict monitoring and supervision must be instituted to ensure that workers at all times use hours of work efficiently for the benefit of the work. This may include the fixing of closed-circuit television (CCTV) as seen and major Banking and financial institutions, banning mobile phone use during work hours, disabling or controlling Wi-Fi/internet connectivity and Television usage. This is needed because it was observed that, whenever any worker sees that he or she is being watched or monitored; there is little or no room for fidgeting or laxity.

3. It is also recommended that; owners of work must adopt the middle way attitude, if possible, towards workers as some truly need such times to enhance their spiritual status since they may not have the freedom to do anything religious per the circumstances or hostile home environmental factors. It is only at the workplace that they find solace to do such things for themselves.

4. It is further recommended that; attempts must be made to find out the main causes for fixing religious activities at working hours in the working days by the religious denominations instead of doing so at weekends and or in the evenings when majority of people are at home.

5. Technology is good and now part of everything we do including enhancing productivity, religious adherents must be encouraged to use it productively for the profitability, growth, sustainability and ultimate development of every person's business in Ghana instead of getting glued to it to watch videos, chat and engage in religious activities.

6. Time for work and Law/Rules governing work must be properly utilised to bring about the desired transformations in the life of religious adherents in all spheres of life at their work place.

6. Workers must use only break times for religious engagements if possible and adhere strictly to workplace ethics to ensure productivity, sustainability and profitability.

7. Religious engagements must be done in their various homes before coming to work not at workplaces.

Suggestions for further research

1. Further research must be conducted into the impacts of religious activities by religious workers on non-religious or different religious workers at the workplace during working hours.

2. It is again suggested that, intensive work be carried out on the issue of the workers understanding of God as both Time and Law in the Life and Thoughts of the Indigenous African in relation to their attitudes towards work.

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APPENDIX

INTERVIEW GUIDE

INSTRUCTIONS: Please kindly TICK and provide appropriate

RESPONSE(S) where applicable:

Gender ……………   Male [   ]   Female [   ]

Kind of work   ………Government   [ ]   Private   [ ]

Mode of income …..…… Salary earner [   ]   Wage earner [   ] Self

Employed [   ]

Religion: Christianity [ ]   Islam   [ ]   traditional [ ] others (specify)

…………………………………………………………………………...

Reporting time to work ……………………am/pm

Closing time …………………………………am/pm

1.   What kind of religious activities do you engage in when you report to
work.

  (i)   …………………………………………………………………
  (ii)   …………………………………………………………………
  (iii) …………………………………………………………………
  (iv)   …………………………………………………………………

2. What religious items or materials do you use on yourself or in your car (if
any)?

(i)   …..………………………………………………………………

(ii)   …..………………………………………………………………

(iii) …..………………………………………………………………

(iv)   …..………………………………………………………………

(v)   …..………………………………………………………………

(vi)   …..………………………………………………………………

3. What religious materials do you use in your office or at the workplace?

(i)   …..………………………………………………………………………

(ii)   …………………………………………………..……………………

(iii)   …………………………………………………………………………

(iv)   …………………………………………………………………………

(v)   …..………………………………………………………………..……

4.   What time of the day do you perform any religious act at work?

Between …………………..and …………………..am/pm

5.   What are the main reasons for engaging in religious activities during

working hours?

(i)   …..………………………………………………………………………

(ii)   …………………………………………………………………………

(iii)   …..………………………………………………………………………

(iv)   …………………………………………………………………………

(v)   …………………………………………………………………………

6.   How many times do you move out of work to attend to religious

activities in a week?

Once [ ]   twice [ ] thrice [ ] four times [   ]

7.   How much sales or money do you make a day? If private sector

worker?

About …..…………………………………………….GHC

8.   Do you engage in religious activities at night?

Yes   [ ]   No [ ]

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9.   After a night religious activity, how do you feel at work?

…..……………………………………………………………………………………

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…………………………………………….…………………………………………

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………………………………………………………………………………..

10.   What are the benefits of engaging in religious activities during working hours?

(i)   …..………………………………………………………………………….

(ii)   ………………………………………………………………………………

(iii)   ………………………………………………………………………………

(iv)   ………………………………………………………………………………

(v)   ………………………………………………………………………………

11. What are the negative effects of engaging in religious activities during working hours?

(i)   …..………………………………………………………………………….

(ii)   ………………………………………………………………………………

(iii)   …..…………..……………………………………………………………….

(iv)   ……………………………………………………………………………….

(v)   ……………………………………………………………………………

(vi)   ………………………………………………………………………………

12. What do you suggest must be done to streamline or regulate workers‘ religious activities at the workplace during working hours?

(i)   …..………………………………………………………………………

(ii)   …..………………………………………………………………………

(iii)   …………………………………………………………………………

(iv)   …..………………………….……….…………………………………

THANK YOU.