

## **CHAPTER ONE**

### **INTRODUCTION**

#### **Background to the Study**

Chaplaincy activities constitute a significant part of the life of many governmental and non-governmental organisations. This is because it revolves around religions and human beings. When the Nigerian Police was established the Chaplaincy Department was not created. As at the time that Nigeria gained political independence in 1960 from Britain, there was no Chaplaincy Department within the Nigerian police, though prayers were usually offered during major occasions or before normal police lectures and trainings. In the Southeast Zone of Nigeria, the Christian Police Fellowship and All Denominational Churches were in existence in many police formations.<sup>1</sup> Prayers and the preaching of the word of God were not allowed in some police Divisions and Commands. Religious activities were not recognised officially until Chaplaincy Department was created, although there were Mosques and Churches in some Police barracks, where Police officers usually went to worship.

In the case of Imo State, before the advent of the Nigerian Police Chaplaincy in the state, religious activities took place at the Irete Mobile Police Station, Police Barracks at Shell Camp Owerri, the Imo State Police Command and Nekede Police Training School. Police officers and their families worshipped God in some of these chapels in the above mentioned locations.<sup>2</sup> The Christian activities were piloted by Protestant denominations, the Roman Catholics and Muslims had places of worship close to the police formation particularly at the Imo State Police Command Headquarters. It was when Police Chaplaincy was established that Roman Catholics and Muslims built chapels for police officers and their families. On the other hand, because Enugu was the former capital of the Eastern Region of Nigeria,<sup>3</sup> before

the advent of the Nigerian Police Chaplaincy, police officers worshipped God in some of the chapels built in Mobile police barracks in Enugu town, Police College Orji River and Enugu State Police Command headquarters.<sup>4</sup>

Following from the above, Anambra State also witnessed religious activities in the Nigerian Police formation before the establishment of the Nigerian Police Chaplaincy, particularly in Amawbia and Awka, where State Police Command Headquarters and the Police Mobile Force were located. Police officers prayed during Police lectures and briefings in these chapels. Sunday services started holding in the chapel when religious activities became official in the Nigeria Police.<sup>5</sup> Abia State was not left out in such religious activities in police formations. The Evangelical Church of West Africa (ECWA), a Protestant Denomination was in charge of religious activities in major police formations in the state. At the State Police Headquarters, Umuahia, ECWA established a Church for police officers and their families but the Church was later inherited by the Protestant Police Chaplaincy in Umuahia. Mobile Base 55 in Aba and other police formations in the state had chapels of worships where Christians prayed on weekly basis.<sup>6</sup> Furthermore, in Ebonyi state, religious activities also took place, but the activities were limited to the Ebonyi State Police Command. At first, the trend was for Police officers to meet as a fellowship called Christian Police Fellowship. However, when the police Protestant Chaplaincy started its activities in 2009, the fellowship metamorphosed into the All Saints Protestant Church of the Nigerian Police Chaplaincy under the control of a protestant police chaplain.

During the period when religious activities in the Nigerian Police had not been officially formalized, many police officers found it difficult to partake in religious activities. According to Oyeka Joseph, during the time in question any police officer that desired to pray during

working hours usually sneaked out for fear of being disciplined and punished.<sup>7</sup> Unfortunately, even after the establishment of the Police Chaplaincy Department in some zones and Commands, the Department is yet to start religious activities. This is because some still adhere to African Traditional Religion. Adherents of African Traditional Religion in the rank and file of the Nigerian Police find it difficult to associate with other faiths.<sup>8</sup>

Police Chaplaincy Department is an answer to the religious needs of many Christians who are working with the Nigerian police. This is because there was serious persecution from Police Authority for those who usually sneaked out for religious activities during working hours. For example, when one Philemon Sidi joined the Nigerian Police, there was nothing like Christian Police Fellowship or Police Chaplaincy Department. As he vividly recalls,

Religious activities were not official in the Nigerian Police even when Nigeria became a sovereign nation. In police barracks we used to move from house to house praying for police officers and their families. Nobody was allowed officially to go for prayer during working hours unlike what we used to do today. The Christians in the Nigerian Police are reaping the prayers we prayed many years ago, that religious activities should be recognized in the Nigerian Police Force. There was no place of worship during our time. Police officers went outside the Police barrack to worship on Sunday and other days.<sup>9</sup>

During the time in question, police officers prayed in their individual offices. Even when the chaplaincy was established, there were many senior police officers that made use of their office for prayers. Sometimes many police officers used to invite clergy men to pray for them in their offices. In some places, police officers are still inviting pastors to pray for them in their offices.

Moses Abarere reported that,

When I joined the Nigerian police in 1980 ... religious activities were unofficial. We usually pray collectively in the class before lecture begins in Police Training College. Some of the people that used to pray for students in the class were Police College staff. There was no recognized chaplain or clergy that were in the pay roll of Police Authority.<sup>10</sup>

During this period in Police Training Colleges, trainees were free to pray in the lecture hall before or after lecture. Some usually went outside the college to worship God. Police Authority allowed them despite the fact that religious activities in the force was still unofficial. Judah Jenpeter noted that,

When I joined the Nigerian Police Force in 1982 ...there was nothing like Chaplaincy Department. He vividly noted that there was no recognized Police chaplain. Prayers were offered during lecture in the class by one of the students. He further stated that a Muslim could be called upon to lead prayers in the class either before lecture or after Police lecture. He commented that on Sunday, people used to go outside Police Training School to worship in the churches of their choices. However, Mosque, All Denominational Church and Roman Catholic church were built by civilian clerics with the aim of meeting the spiritual needs of the trainees in Police Colleges.<sup>11</sup>

During the time in question prayers were said during police briefing and lecture. At present chaplains pray with police officers during important occasion. Chaplaincy Department in the Nigerian Police was finally established in 2006.<sup>12</sup> Over the years the Department had made a lot of impact on the lives of officers of the Nigerian police. The Police Chaplaincy started during the administration of IGP Sunday Ehindero Rtd (2005-2007) in 2006, with the aim of imbuing the fear of God in police officers.<sup>13</sup> Sunday Ehindero believed that the job cannot be successfully done without God. In 2009 chaplains were sent to various police formations for religious activities.<sup>14</sup> Protestant police chaplains in the Nigerian police serve in a variety of ways. They may be called upon to assist in death notifications, assist and support victims in times of crisis, respond to suicide incidents and serve as part of a crisis response team, visiting the sick or injured police officers, etc. They serve as counselors to Police officers and their family members. The position of police chaplain is special and unique. This understanding enables them to be effective in the areas of their operations and activities. The role of police Protestant chaplain in the Southeast zone of Nigeria could be a very demanding one as their services could be requested at any time and under all kinds of conditions. They are bound by the same ethics as law enforcement officers, especially when it comes to confidentiality, as well as by departmental policies and procedures.

Applicants for the position of Police Protestant Chaplaincy are carefully screened and interviewed just to ensure that wrong people are not employed. The position requires an ordained minister who is academically and emotionally sound. Accordingly, the selected individual must be someone who will meet the needs, culture, rules and regulations and image of the department. The Police chaplain serves as a visible embodiment of the departmental ethics, and may serve as a representative of the department at public functions and ceremonies.

The Nigeria Police Protestant Chaplaincy is one of the Departments among the three recognized chaplaincy in the Nigerian Police in the Southeast zone of Nigeria. It is made up of all the frontline churches and Pentecostal denominations.<sup>15</sup> The doctrine and dogma were copied from various denominations, that include Assemblies of God Church, Redeem Christian Church of God and most of the front line Churches.<sup>16</sup> The Nigerian Police Authority has a particular standard of employment of chaplains into the Department. The recruitment of Police Protestant Chaplains comes from the main stream orthodox denominations and selected Pentecostal churches. Personnel of the chaplaincy can also be taken from serving members of the force...<sup>17</sup> Unqualified clergies from different recognized denominations according to the “Policy Document of the Nigerian Police Chaplaincy” will not be employ by the Police Authority.<sup>18</sup> This is because Police Chaplaincy Department is meant for trained chaplain. However, the essence of the establishment of the department is to meet the needs of police officers. This development which was mentioned earlier led to the creation of the department in the Nigerian Police.<sup>19</sup> Protestant chaplains in the region are saddle with the primary assignment of preaching, praying and counselling of police officers and their families.

## **Statement of Problem**

Religious activities in the Nigerian Police Force were not formalized until 2006. The Nigerian Police Chaplaincy Department was established primarily to checkmate the anti-social behaviour and illegal activities that were inimical to the progress of the formation. Christian Police Fellowship of Nigeria (the only unrecognized religious organisation in the Protestant cadre) which started in the early 1980s shouldered the burden of carrying out unofficial religious activities in many police formations in the country. The fellowship was however limited in many areas because of its unrecognised nature. This led to the establishment of the Protestant Chaplaincy Department in the Nigerian Police.

Protestant Police Chaplains in the Southeast zone of Nigeria primarily perform psychological, social, spiritual and educational roles in various Police formations in the Police Zones, Police Commands, Police Area Commands, Police Divisions and Mobile Police Force. Papers have been presented and journal articles written on the Nigerian Police, duties of a chaplain vis-a-vis policing with the fear of God. However nothing has been done on the Protestant Chaplaincy of the Nigerian Police in the Southeast zone of Nigeria, in a single compendium especially in terms of its origin, establishment, psychological, social, spiritual activities and its impact on the Nigerian Police in the zone.

This lacuna constitutes the reason the researcher is embarking on the current research. The current research is expected to solve the problems identified above.

### **Purpose of the Study**

The current study focus attention on the Nigerian Police Protestant Chaplaincy in the Southeast zone from 2006-2016. Over the years that Christian Police Fellowship existed many Police officers felt the impact in many dimensions.

In a broader terms, the research intends carrying out a deeper study on how the Protestant Chaplaincy Department in the Southeast zone has impacted on police officers and their families socially, spiritually and structurally. Besides the study x-rayed the extent to which the department has influenced police communities and environs in the region of study.

In addition, the study attempts to discover the extent to which the religious activities of Police Protestant Chaplain reflects on the social and spiritual life of police officers and their families during the period of review.

Finally, the work analyses the visible financial, material, spiritual and structural challenges that confronted the department during the time of review and the way forward that will enhance the performance and the activities of the department.

### **Significance of Study**

Since its inception, the Nigerian Police Protestant Chaplaincy has transformed officers of the Nigerian Police. The Christian Police Fellowship has contributed to the establishment of the Chaplaincy Department in the Nigerian Police. The present study will add to the existing literature anchored on the activities of chaplaincies among the Nigerian Police and beyond. It is also hoped that the current study will be helpful to researchers who would want to investigate aspects of the social and psychological activities of the chaplaincy particularly in paramilitary and military organisations.

In addition, it will also be a source material to the Chaplaincy Department of the Nigerian Police, particularly police chaplains who may want to give talks/lectures to police officers on religious affairs.

More so the study will positively impact on police officers who are deeply involve in anti-social behaviours when they embrace, practice and believe the teachings of the Protestant Chaplaincy.

In addition, the study will enlighten and educate Police Protestant Chaplains and other chaplains on the modus operandi and practice of chaplaincy in the Protestant cadre.

Finally, the study will be helpful in various types of chaplaincies like those of the Senate, agricultural, cruise, market, industrial, Senate, congress and sports chaplaincy.

### **Scope of Study**

The scope of the study is geo-spatial region referred to Southeast zone of Nigeria. It is the official geographical terminology for the region of the country inhabited almost exclusively by the Igbo.

The study will restrict itself to the Protestant Chaplaincy of the Nigerian Police in the Southeast Zone of Nigeria from 2006-2016. Protestants are the denominations that strongly affirm the Reformation principles of justification of faith, the priesthood of all believers and the primacy of the Bible as the only source of the revealed truth.

In the five states (Abia, Imo, Enugu, Anambra and Ebonyi ) that made up of the region, the various Protestant chaplaincies can be found viz; Mobile Police Force Number 55 Chaplaincy Aba, in Abia State; Central Police Station Chaplaincy Aba, in Abia State; Ngor-Okpala Police Counter Terrorist Unit Chaplaincy, in Imo State, Shell Camp Police Barrack



Chaplaincy Owerri in Imo State; Police Command Chaplaincy Umuahia in Abia State, Police Mobile Force Chaplaincy Awka in Anambra State; Police Mobile Force Chaplaincy Agbani in Enugu State; Police Command Chaplaincy Abakaliki in Ebonyi State; Police Mobile Force Chaplaincy Irete in Imo State and Police Training School Chaplaincy Nekede in Imo State.

The choice of 2006 as the take-off of the study captures the genesis and the establishment of the Department in the Nigerian Police. On the other hand, the choice of 2016 as the termination date is chosen to capture the significant and maiden meeting of Force Chaplain, Zonal Chaplains, Command Chaplains and Police Assembly Chaplains in Abuja with their wives for an annual conference. It was during the conference that the new and revised working policy of the Protestant Police Chaplaincy was presented to chaplains. In addition 2016 remains the year the Police customized Good News Bible was published and printed by Bible Society of Nigeria.

### **Methodology and Sources**

A study of this nature requires certain methods of presentation and highlighting of information of data.

Interdisciplinary approach in the collection of data was employed by the research. The analytical method would be utilized in explaining of collected information, while chronological method would be used in the presentation and analyses of collected information.

The data for this study was largely obtained from primary sources, derived from oral interviews conducted in Southeast zone of Nigeria in Anambra, Abia, Imo, Enugu and

Ebonyi States, particularly from police officers, police chaplains and lecturers whose areas of specialization is on police study.

In addition , the researcher gathered information from Police Protestant Chaplaincy Headquarters, FCT Abuja, Protestant Police Chaplaincy Zonal Headquarters in Umuahia, Imo State Police Command Headquarters, Ebonyi State Police Command Headquarters, Enugu State Police Command Headquarters, Abia State Police Command Headquarters and Anambra State Police Command Headquarters.

Other primary sources used in this research include public reports and Protestant Police Chaplaincy progress reports, obtained from Mobile Police Force Number 55 Chaplaincy Aba, in Abia State; Central Police Station Chaplaincy Aba, in Abia State; Police Counter Terrorist Unit Chaplaincy Ngor-Okpala in Imo State, Shell Camp Police Barrack Chaplaincy Owerri in Imo State; Police Command Chaplaincy Umuahia in Abia State, Police Mobile Force Chaplaincy Awka in Anambra State; Police Mobile Force Chaplaincy Agbani in Enugu State; Police Command Chaplaincy Abakaliki in Ebonyi State; Police Mobile Force Chaplaincy Irete in Imo State and Police Training School Chaplaincy Nekede in Imo State.

Finally, secondary sources were also employed by the researcher which included books, magazines, academic journals and internet sources.

### **Conceptual Clarifications**

This section will acquaint the reader with some of the concepts associated with the research topic which will be used in some of the chapters.

**The Concept of Chaplain:** The term chaplain represents both man and woman, ordained and non-ordained of any faith, working in a military, paramilitary, and non-paramilitary

organization.<sup>20</sup> The Chaplaincy Department of the Nigerian Police Force is manned by chaplains. Each chaplain has unique activities and functions in the force because of different religious backgrounds.

The chaplain is a cleric (such as a minister, priest, pastor, rabbi, or imam), or a lay representative of a religious tradition, attached to a secular institution such as a hospital, prison, military unit, school, police department, fire department, university and private chapel.<sup>21</sup> Originally the word "chaplain" referred to representatives of the Christian faith.<sup>22</sup> Today, it is applied to people of other religions or philosophical traditions such as the case of chaplains like rabbis and imams serving with military forces and an increasing number of chaplaincies at American universities. There are many lay people who have received professional training that are serving as chaplains in schools, hospitals, companies, universities, prisons and other places.<sup>23</sup> Hospitals and military outposts represent the two most common areas of ministry of chaplains. Chaplains minister to people who are unable to worship in their various churches or congregation, temple for various reasons, such as health, confinement, or civil duties.<sup>24</sup> The Protestant Police chaplain listens is required to care and respond appropriately to the spiritual needs of police officers and their families. Special duties of chaplain , may include performing of liturgies, conducting of funeral services, counseling and general ministry.<sup>25</sup>

In addition, the chaplain gives moral and religious education, pastoral counseling, advocacy, family support services, crisis intervention, community services, cultural activities and humanitarian programmes. Perhaps the most important act a Protestant police chaplain performs is to empower police officers or family members to access his or her own spiritual and religious strategies. Chaplaincy however is an institutional ministry on behalf of a faith

tradition or congregation, but outside a traditional religious setting in places like hospitals, prisons, and the military. It is the department where chaplain does his work, while chaplain is a Christian official who is responsible for the religious need of an organisation.<sup>26</sup>

Chaplains are expected to maintain a high moral standard and lead by example particularly those working in the Nigeria police.<sup>27</sup> It is expected of a Protestant Police chaplain to portray a right image that will influence other officers positively. The nexus between chaplain and chaplaincy led to the choice of the word.

**Christian Police Fellowship:** This is one of the religious bodies in the Nigerian Police. The Christian Police Fellowship has been in existence before the establishment of the Police Chaplaincy.<sup>28</sup> The body has branches in almost all the Police Commands in the country. They have weekly prayers and sometimes yearly conference. It is the body that brought the idea of having a Chaplaincy Section in the Nigerian police.

The aims and objectives of the Christian Police Fellowship are as follows; to obey the Lord's command and to make disciples of all nations, to provide a place of worship and teaching of God's word to Christian fold living within and outside police formations; to instill discipline and to raise the moral standard of police officers and men; to unify all Christian Police for Christ and to encourage the love of God through Jesus Christ.<sup>29</sup> The Christian Police Fellowship is a fellowship of dedicated police officers committed to the total evangelization and betterment of the Nigerian police and para-military. It aimed at reaching out the entire police community with the gospel of Jesus Christ and to encourage members to become prayer warriors.<sup>30</sup> The aims and objectives of the Police Protestant Chaplaincy are not far from Christian Police Fellowship aims and objectives. This body in the Nigeria Police has impacted on police officers spiritually through their monthly and weekly programmes.

**The Concept of Christianity:** Christianity is a religion that is based on the teachings, beliefs and the practice of Jesus Christ. Christianity was founded in the 1<sup>st</sup> century AD by Jesus Christ of Nazareth.<sup>31</sup> The word is used as a label to identify people who associate with the cultural aspects of Christianity irrespective of the person's religious beliefs or practice. Christians believe that Jesus is the Son of God, fully divine and fully human, and the Saviour of humanity whose coming was prophesied in the Old Testament. Consequently, Christians refer to Jesus as Christ or the Messiah. The foundations of Christian theology are expressed in ecumenical creeds. These professions of faith state that Jesus suffered, died, was buried, and was resurrected from the dead in order to grant eternal life to those who believe in him and trust in him for the remission of their sins. The creeds further maintain that Jesus bodily ascended into heaven, where he reigns with God the Father. Christian denominations teach that Jesus will return to judge everybody, living and the dead, and to grant eternal life to his followers. Christianity began as a Second Temple Judaic sect in the mid-1st century that quickly spread to Europe, Syria, Mesopotamia, Asia Minor, and Egypt.<sup>32</sup>

The three largest groups of Christianity are the Catholic Church, the Eastern Orthodox Church, and the various denominations of Protestantism. The Roman Catholic and Eastern Orthodox patriarchates split from one another in the schism of the 11th century and Protestantism came into existence during the Reformation of the 16th century, splitting from the Roman Catholic Church.<sup>33</sup>

Christianity, like other religions, has adherents whose beliefs and biblical interpretations vary. Christianity regards the biblical canon, the Old Testament and the New Testament, as the inspired word of God. The traditional view of inspiration is that God worked through human authors. This was the reasons why the word of God was written through human

authors, through the inspiration of God. The Greek word referring to inspiration in 2Timothy 3:16 is *Theopneustos*, which literally means "God-breathed."<sup>34</sup>

**The Concept of Islam:** The Nigerian Police Chaplaincy Department is made up of three sections. Islamic Police Chaplaincy is one of the sections. It will be difficult to explore this research work without making reference to this department. Therefore this concept will help the reader know little about Islamic Police Chaplaincy doctrines and dogma which were derived from Islamic faith.

Islam is a religion articulated by the Quran, a text considered by its adherents to be the verbatim word of God. It is the religion of those who follow the teachings of Muhammed.<sup>35</sup> It remains the world's second-largest religion and the fastest-growing major religion in the world, with over 1.7 billion followers or 23% of the global population, known as Muslims.<sup>36</sup> Islam is an Abrahamic monotheistic religion that upholds that God is one and incomparable and that the purpose of existence is to worship God.<sup>37</sup> Muslims consider Muhammad to be the last prophet of God.<sup>38</sup>

Muslims also believe that Islam is the original, complete and universal version of a primordial faith that was revealed many times before through prophets including Adam, Noah, Abraham, Moses, and Jesus.<sup>39</sup> As for the Quran, Muslims consider it to be both the unaltered and the final revelation of God. Religious concepts and practices include the five pillars of Islam, which are obligatory acts of worship, and following Islamic law, which touches on virtually every aspect of life and society, from banking and welfare to the status of women and the environment. Islam is used in this work because it is one of the major religions and a section in the Nigeria Police Chaplaincy.

**The Concept of Tolerance:** The Nigerian Police Chaplaincy as noted previously is made up of 3 sections which include the Protestant, the Roman Catholic and Muslim Chaplaincy. Without the spirit of tolerance between the chaplains of different faiths they might be religious fracas among them. That is why it is important for the reader to have an idea on the brief meaning of tolerance. It is the willingness to accept feelings, habit, or belief that are different from your own.<sup>40</sup> The term “toleration” is from the Latin *tolerare*: to put up with. It generally refers to the conditional acceptance of non-interference with beliefs, actions or practices that one considers to be wrong but still “tolerable,” such that they should not be prohibited or constrained. There are many contexts in which we speak of a person or an institution as being tolerant. For instance, parents tolerate certain behaviour of their children, a friend tolerates the weaknesses of another, a monarch tolerates dissent, a state tolerates a minority religion, and society tolerates deviant behaviour. Since the chaplaincy is made up of three sections, Catholic, Muslim and Protestant, the spirit of tolerance becomes very important because, absence of it might ignite religious conflict among the chaplains from different faiths or background.

### **Theoretical Framework**

The theoretical framework of this study falls within the role theory. It is a perspective in sociology and in social psychology that considers most of everyday activity to be the acting out of socially defined categories (examples include: the manager, the chaplain, teacher, and business class). Each role is a set of rights, duties, expectations, norms and behaviours that a person has to face and fulfill. The model is based on the observation that people behave in a predictable way, and that an individual’s behaviour is context specific, based on social

position and other factors. The word role has existed in European languages for centuries, as a sociological concept.<sup>41</sup> It became more prominent in sociological discourse through the theoretical works of George Herbert Mead, Jacob L. Moreno, Talcott Parsons, and Ralph Linton.<sup>42</sup> Depending on the general perspective, the theory posits the following propositions about social behaviour: The division of labor in society takes the form of the interaction among heterogeneous specialized positions that we call roles; social roles included "appropriate" and "permitted" forms of behaviour, guided by social norms, which are commonly known and hence determine expectations; Roles are occupied by individuals, who are called "actors"; when individuals approve of a social role (i.e., they consider the role "legitimate" and "constructive"), they will incur costs to conform to role norms, and will also incur costs to punish those who violate role norms.

However, changed conditions can render a social role outdated or illegitimate, in which social pressures are likely to lead to role change. The anticipation of rewards and punishments, as well as the satisfaction of behaving in a prosocial way, account for why agents conform to role requirements.

In terms of differences among role theory, on one side there is a more functional perspective, which can be contrasted with the more micro level approach of the symbolic interactionist tradition. It dictates how closely related individuals' actions are to the society, as well as how empirically testable a particular role theory perspective may be. Substantial debate exists in the field over the meaning of the role theory. A role can be defined as a social position, behaviour associated with a social position, or a typical behaviour. Some theorists have put forward the idea that roles are essentially expectations about how an individual ought to behave in a given situation, while others consider it as a means on how individuals



actually behave in a given social position. Others have suggested that a role is a characteristic behaviour or expected behaviour, a part to be played, or a script for social conduct. In sociology there are different categories of social roles: which include cultural roles: roles given by culture; social differentiation: e.g. teacher, business class and taxi driver; specific roles: e.g. eye witness; bio-sociological roles: e.g. as human in a natural system and gender roles: as a man, woman, mother and father, etc.

In life people play different social roles; sometimes these roles are played at the same time in different social situations.

These three aspects are used to evaluate one's own behaviour as well as the behaviour of other people.<sup>43</sup> The chaplaincy in the Nigeria Police has numerous roles to play in order to ensure that the essence of establishing the department in the police is achieved. Without an iota of doubt, most of the activities of chaplains are basically societal in nature. Moreover, the role theory is adopted in this research because the mainstream of the work is basically on the activities of Police Protestant chaplains of the Nigerian Police in Southeast of Nigeria.

### **Literature Review**

A substantial amount of literature are available on, chaplain, Protestantism and the Nigerian Police. But with respect to this study, journal articles, dissertations, published books are yet to be seen that relate to the research topic. However, in this section available materials on chaplain and related activities of a chaplain that are necessary are reviewed.

Andrew Lake, in his work *The First Protestants in the Arab World*, notes that the outstanding and intriguing fact is that the Aleppo chaplains were the first Protestants to live and work in the Levant. Inevitably, any history of Christian mission in the Arab

world will be appreciably enriched and better balanced for a serious attempt at describing and assessing their work.<sup>44</sup> He also highlighted the dissimilarities of various chaplaincies that visited Asia countries and their various contributions.<sup>45</sup> He explained in detail the activities of other missionaries, but the work did not mention the activities of the Nigeria Police Protestant chaplaincy, despite the fact that the work mentioned chaplains and their roles.

Philip Hughes in his work *The Effectiveness of Chaplaincy* complement existing services in schools provided by counsellors, youth workers and psychologists. They give advice and support in relation to ethical and value issues and personal relationships. In particular, they provide spiritual and religious advice and support. Chaplains were expected to respect the range of religious views and affiliations and cultural traditions in the school and the community, and be approachable by all students irrespective of their belief systems.<sup>46</sup> He did an extensive work on the educational roles of chaplains. He highlighted the need and the reason why chaplains should be involved in educational ministry.

Mark Francis O'Malley in his work *Providing Shepherds for Soldiers: A History of Catholic Military Chaplaincy in the U.S* notes that the history of Catholic military chaplaincy reaches back to the Roman armies of Constantine, when priests were attached to military troops in order to provide spiritual support to soldiers during battle. From the battles of the Roman Christians through the Crusades of the Middle Ages and the post-Reformation wars of fragmented Christendom, till the present, Catholic military chaplaincy has existed in some distinct manner.<sup>47</sup> The work explained the activities of Roman Catholic military chaplaincy and their roles.

Chaplaincy is associated with the military and moreover it has a long and honorable history in respect of this Steve Newman in his work *Chaplain Course* posits that chaplaincy is as old as the story of military operations. The term goes back to a legend of the fourth century about Martin of Tours. It is said that on his way home from battle he met a shivering beggar. He cut his cloak in two parts and gave one to the beggar. That night he had a vision of Christ wearing the part given to the one in need. His part known as a "cappa" was kept in a shrine called "cappella", becoming an object of veneration. French kings applied the term "chappelains," which meant "keepers of the cloak" to those clergy who ministered to them.<sup>48</sup>

On his own part, George J. Waring notes that the chaplain ought to visit his troop, particularly those in foreign missions.<sup>49</sup> It is the duty of a chaplain to visit personnel particularly when they are about to proceed to foreign mission. His work was mainly focused on chaplain's visitation.

Robert M McIntire, in *Chaplain's Prayer Handbook*, wrote about the prayer of a chaplain, pointing out how he should pray:

Gracious Lord, we ask your blessing upon this gathering. We join together as people of many faiths. We join together as people of different experiences and backgrounds. Yet, we have all come to this sanctuary to share in this time of worship. Catholics, Jews and Protestants. We come together in the house of the Lord to worship, to praise your name, to thank you for your constant presence in our lives. And, we come together to honour four men – men who had gone to war as chaplains – to be the human touch of your love and caring among troops called upon to risk their lives for their country. We honour four chaplains who know how to love their neighbours as themselves. We are thankful for the lesson they gave to the generations – a lesson of self-sacrifice; a lesson of true brotherhood. With thankfulness, we ask your blessing upon the souls ... We pray also for the souls of the men who joined these chaplains in death that February day many years ago. More than 600 men saw the end of their hopes and dreams that icy morning in the effort to sustain the hopes and dreams of their families at home. May our hearts feel a special kinship today with those who were aboard the *Dorchester* when it was hit by a torpedo... and yet who live and remember the experience, and the loss...<sup>50</sup>

Praying for officers and men of the Nigerian police force is one of the primary assignments of a Protestant Police Chaplain. The aforementioned work explicitly emphasized the importance of prayer as a chaplain.

Diane Pickford, in his work *The Role and Relevancy of a School Chaplain in Kwa-Zulu Natal*, posits that it is chaplain's duty to encourage personnel to live and maintain a high moral standard life style, as a foundation on which to build their lives.<sup>51</sup> The chaplaincy in the Nigeria Police Force was established with the aim of boosting the moral standard of the officers.

Larry Hayden in *A Brief History of American Military Chaplains and their Connection with Methodism in the Anchorage Alaska Community*, notes that military chaplains offer a broad based ministry aimed at meeting the diverse pastoral needs of the pluralistic military community.<sup>52</sup> He further explained that all chaplains are responsible for supporting both directly and indirectly the constitutionally mandated free exercise of religion for all members of the Military Services, their family members, and other authorized persons. Every Active Duty, Guard, Reserve and Civil Air Patrol. Chaplain is required to receive an ecclesiastical endorsement from his or her own religious organization, no matter which branch of military service is desired. Each chaplain is expected to remain faithful to the tenets of the religious group granting one's ecclesiastical endorsement. The work emphasized on the general duties of a military chaplain.

According to Maria Colfer, in *Maintaining a Biblical Perspective on the Role of Chaplains in the Effective Care and Healing of Hospital Patients*, hospital chaplain's roles vary from facility to facility. Those that offer Clinical Pastoral Education programmes tend to have more demands and offer more variety to their work because of the size and location of

these facilities.<sup>53</sup> She focused her work on professional standards in ministry and the integration of the chaplain into the workplace in a specific area of hospital chaplaincy.

N. A. Kirkwood, in his work *A Hospital Handbook on Multiculturalism and Religion*, suggests that chaplains are often seen as professionals that work alongside other health care professionals as “the expectation of a hospital chaplain by hospital administration”.<sup>54</sup> Generally they offer pastoral care beyond their own denomination community. Chaplains exercise pastoral care on inmates and military and paramilitary personnel. The work is limited to the activities of chaplains among the inmates.

Furthermore, Gerard Lemos, in *Belief & Belonging: the Spiritual and Pastoral Role of Catholic Chaplains for Catholic Prisoners*, notes that the first and most important duty of the chaplain is to support prisoners in the practice of their faith.<sup>55</sup> Over and above that, “the special role of the chaplain ...with chaplains can range far wider than just matters of religious belief and practice”.<sup>56</sup> Many prisoners made it clear that chaplains played an important role especially in helping them to cope with the particular strangeness and some of the difficulties of prison life. Many, when they come into prison for the first time they feel confused and frightened, and sometimes despairing.<sup>57</sup> Some become depressed, or even self-harming or suicidal.<sup>58</sup> While the prison authorities are primarily responsible for responding effectively to these concerns and challenges, the chaplain can, through their pastoral role, assist with helping new prisoners to overcome their initial concerns and the anxieties and depression that sometimes follow. Chaplains also assist prisoners who are troubled by what might be going on in the prison, such as problems with their relationships with other inmates or staffs. Prisoners also seek out the opportunity to talk to the chaplain about events outside the prison,

for example with their family, which may be troubling them but which they may not feel they can influence. The work mainly dealt with the work of a prison chaplain.

Naomi K. Paget and Janet R. McCormack in *The Work of the Chaplain*, posit that the development of chaplain ministry has its roots in ancient history.<sup>59</sup> Religious men and women often accompanied armies into battle as priests. Chaplains sailed with Sir Francis Drake in the sixteenth century and fought with George Washington during the Revolutionary War.<sup>60</sup> They have counselled and consulted kings, parliaments, and governments for the incarcerated, the sick, and the disenfranchised. Today chaplains are found in many settings. Chaplains come from a variety of faiths, professions, and ministries. They may be lay men and women who respond to God's call with the aim of providing care and compassion in the communities or organisations.<sup>61</sup> They may be ordained clergy, counsellors, teachers, social workers, or psychologists. Chaplains may also be full-time vocational ministers, committed to spiritual care through an institution. The work explained the day today activities of a chaplain.

According to U.S. Army in *The Chaplain*, a unit chaplain, whether or not in a combat unit, served as an immediate and confidential "member of the staff of his commanding officer... his logical consultant in matters involving public religious observances, morality, and character building".<sup>62</sup> The work emphasized on the duty of a unit chaplain in United States Army.

In addition, the U.S. Army Chaplain School in *Library and Museum*, notes that the ministerial functions of a chaplain, in large measure, centred around the usual and special services of worship of his faith, providing or arranging for services for persons of other faiths, services for restricted groups prisoners, hospitalized, in outposts and on the front lines- confessions, communion and sacraments.<sup>63</sup> The work examined the duties of a chaplain in all

ramifications. Many proper services performed by the chaplains are indirect injury to the enemy. If he raises the morale of the men, he makes them better fighters. If he bandages a wound, he may save the life of a soldier who will fight again at a later time. If he distributes chocolate bars in fox holes, he may make the soldiers more energetic physically and more resolute of mind. These, however, are proper functions, and he would do the same for enemy or prisoners. If he were to observe the enemy position and tell the artillery where to fire, or were to carry ammunition to the firing line, or convey information or orders about combat operations, it would be direct participation in hostilities.<sup>64</sup> The work focused ideally on the activities of a military chaplain. However the activities of a chaplain in the Nigeria police force Protestant chaplaincy are outside the scope of this work.

Graves Curtis Joel, in *Leadership Paradigm in Chaplaincy*, notes that chaplains are leaders, and they must be in the forefront of ministering to people on the fringes of our churches and society.<sup>65</sup> He further laments that without chaplains meeting the growing needs of these people, the mandate of taking the gospel to the whole world, addressing the justice needs of people or helping alleviate suffering will be difficult. However, the work does not cover the social and educational roles of the Nigeria Police Protestant Chaplaincy.

Finally, according to Karah Nathan in *Barrack Evangelism*,

The pioneer of this great move of establishing the Police Chaplaincy Department suffered persecution, but they kept working, when the persecution continued the national leaders under the leadership of the then president of Christian Police Fellowship, Evangelist Daniel Kawai wrote letters for the establishment of Chaplaincy Department, the effort of this visionary leaders led to the establishment of the Department.<sup>66</sup>

The work directly focused on the establishment of the Nigeria police chaplaincy, yet the activities and the impact of the Protestant Chaplaincy of the Nigeria Police were not defined.

All the studies and work discussed above were all geared towards the origin,

development, roles and the activities of the chaplaincy and chaplain. They also discussed the importance of chaplaincy and the impact it has made in various capacities. It is very clear that the above studies did not cover the subject of this dissertation. Thus there are a lot of gaps (spiritually, socially, educationally, and psychologically), with respect to the Nigerian Police Protestant Chaplaincy in Southeast zone of Nigeria. Much of lacunae left by such works are filled in the course of this study.

### **Organisation of Study**

The work is divided into six chapters. Chapter One provides the general introduction. It encapsulates the background to the study, statement of problems, purpose of the study, significance of study, scope of study, methodology and sources of data, conceptual clarification, theoretical framework and literature review. This chapter laid the foundation of the research.

In Chapter Two, an attempt is made to provide a clear picture of the origin of Protestantism. Additionally, the chapter give an overview of Nigerian Police. The highlight of the overview includes the historical development of the Nigerian Police in the colonial era, the Police in post-colonial Nigeria since 1960, training in the Nigerian Police, Mobile Police, the Police Service Commission (PSC), departments in the Nigerian Police, ranks in the Nigeria Police, factors affecting Police performance in Nigeria. Finally, a brief history of Southeast zone of Nigeria is given.

Chapter Three emphasized on the Nigerian Police Protestant Chaplaincy in Southeast zone of Nigeria from 2006 to 2016. The chapter is made up of the following components: the origin of Protestant Chaplaincy in the Nigerian Police, the establishment of Protestant Chaplaincy



in the Nigerian Police in the Southeast Zone of Nigeria, 2006 to 2016, and the Roman Catholic and Muslim Police Chaplaincy in the Southeast Zone of Nigeria.

Chapter Four x-ray in detail the social, spiritual and psychological activities of Police Protestant Chaplaincy in all the towns where Protestant Chaplaincy in Southeast Zone of the country are located. The topics include: All Saints Protestant Church, Nigeria Police Chaplaincy, Osisioma in Abia State; All Saints Protestant Church, Nigeria Police Chaplaincy; Central Police Station Aba, in Abia State; All Saints Protestant Church, Nigeria Police Chaplaincy Ngor-Okpala, Imo State; All Saints Protestant Church, and Nigeria Police Chaplaincy Umuahia in Abia State. Other places that Protestant Chaplaincy are located are All Saints Protestant Church, Nigeria Police Chaplaincy Awka in Anambra State; All Saints Protestant Church, Nigeria Police Chaplaincy, Mobile Police Agbani in Enugu State; All Saints Protestant Church, Nigeria Police Chaplaincy Abakaliki in Ebonyi State; All Saints Protestant Church, Nigeria Police Chaplaincy, Mobile Police Force Irete in Owerri, Imo State; All Saints Protestant Church, Nigeria Police Chaplaincy, in Nekede Imo State and All Saints Protestant Church, Nigeria Police Chaplaincy, Shell Camp Owerri, Imo State.

Chapter Five elaborates on the impact and challenges of Police Protestant Chaplaincy in Southeast zone of Nigeria in 2006-2016. The components of the chapter are as follows: economic impact of Police Protestant Chaplaincy in the Southeast zone of Nigeria 2006-2016, social impact of Police Protestant Chaplaincy in the Southeast zone of Nigeria 2006-2016 and spiritual impact of Police Protestant Chaplaincy in the Southeast zone of Nigeria 2006-2016 and the challenges of Police Protestant Chaplaincy in the Southeast zone of Nigeria and possible solution on how the Protestant Chaplaincy can improve.

Finally, Chapter Six concludes the research work. The component includes summary, conclusion and recommendation.

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## CHAPTER TWO

### PROTESTANTISM , THE NIGERIA POLICE FORCE AND BRIEF HISTORY OF SOUTHEAST ZONE OF NIGERIA

#### Origin of Protestantism

The Nigerian Police Chaplaincy comprises of three sections which include, Protestant, Roman Catholic and Islamic Police Chaplaincy. Since the research scope is centered on Protestant Chaplaincy, it becomes important to trace how Protestantism started.

The Protestant Reformation, refers to a schism in the Roman Catholic Church initiated by Martin Luther and other early Protestant Reformers in 16th century Europe.<sup>1</sup> There had been significant attempts made earlier on to reform the Roman Catholic Church before Luther such as those of Jan Hus, Peter Waldo, and John Wycliffe. Martin Luther is widely acknowledged to have started the Reformation through his work, *The Ninety-Five Theses*. Luther began by criticizing the selling of indulgences, insisting that the Pope had no authority over purgatory and that the Catholic doctrine of the merits of the saints had no foundation in the gospel. The core motivation behind this change was theological and other factors including the rise of nationalism, the Western Schism that eroded faith in the Papacy, the corruption of the Roman Curia, the impact of humanism, and the new learning of the Renaissance that questioned much traditional thought.<sup>2</sup>

The spread of Gutenberg's printing press provided the means for the rapid dissemination of religious materials in the vernacular. The largest groups were the Lutherans and Calvinists. Lutheran churches were founded mostly in Germany, the Baltics and Scandinavia, while the Reformed ones were founded in Switzerland, Hungary, France, the Netherlands and Scotland. The new movement influenced the Church of England decisively after 1547 under Edward VI



and Elizabeth I, although the Church of England had been made independent under Henry VIII in the early 1530s for political rather than religious reasons.<sup>3</sup>

The later Protestant churches generally date their doctrinal separation from the Roman Catholic Church to the 16th century. The Reformation began as an attempt to reform the Roman Catholic Church, by priests who opposed what they perceived as false doctrines and ecclesiastic malpractice.<sup>4</sup> They objected to the teaching and the sale of indulgences and the abuses thereof. The reformers saw these practices as evidence of the systemic corruption of the Church's hierarchy, which included the Pope. The following factors have been identified as causes of the Protestant Reformation<sup>5</sup>; which include the presence of printing press in the city.<sup>6</sup> The conflicts between Protestants and Catholics and cities that had higher numbers of students enrolled in heterodox universities contributed to the Protestant movement.<sup>7</sup> Besides cities with strong cults of saints were less likely to adopt Protestantism.<sup>8</sup> Regions that were poor but had great economic potential and bad political institutions and the presence of bishops made the adoption of Protestantism less likely.<sup>9</sup>

The Reformation led to a series of religious wars that culminated in the Thirty Years' War (1618–1648), which devastated much of Germany, killing between 25 and 40% of its population.<sup>10</sup> From 1618 to 1648 the Roman Catholic House of Habsburg and its allies fought against the Protestant princes of Germany, supported at by Denmark, Sweden and France. The Habsburgs, who ruled Spain, Austria, the Crown of Bohemia, Hungary, Slovenia Lands, the Spanish, Netherlands, Germany and Italy, were staunch defenders of the Roman Catholic Church. Some historians believe that the era of the Reformation came to a close when Roman Catholic in France allied itself, first in secret and later on the battlefields, with Protestant

states against the Habsburg dynasty. For the first time since the days of Luther, political and national convictions again outweighed religious convictions in Europe.

The main tenets of the Peace of Westphalia, which ended the Thirty Years' War, were:<sup>11</sup> all parties would recognize the Peace of Augsburg of 1555, by which each prince would have the right to determine the religion of his own state, the options being Roman Catholicism, Lutheranism, and Calvinism. Christians living in principalities were given the right to practice their faith in public during allotted hours and in private at their will.

The treaty also effectively ended the papacy's pan-European political power. Pope Innocent X declared the treaty "null, void, invalid, iniquitous, unjust, damnable, reprobate, inane, empty of meaning and effect for all times".<sup>12</sup>

In Nigeria, Protestantism origin could be dated to sixteenth century, when the trade gear changed from sylvan products such as wood and associated products to slavery, which went on for more than 300 years.<sup>13</sup> During this period, the Efik people of Old Calabar embraced the culture of the Europeans so much that they were bearing Anglicanized names and learning the English social manners.<sup>14</sup> The people maintained their territories against Christianity though the fascinating cultures and the lucrative trade opportunities of the foreigners were welcomed. The place became so much impregnable that the Europeans concluded that the people were uncivilized.

The Warri axis of the Niger-Delta did not also prove promising though in 1570, the Olu of Warri was excited about the Christian faith by allowing one of his sons named Domingos sent to Portugal to be educated. The only benefit from this association was that the Warri rulers from 1570-1733 became professing Christians. So Christianity was curtailed to the

palace. People were afraid to take their children out for baptism, as they believed that a baptized child would die prematurely.<sup>15</sup>

The Church of England came to Nigeria under the auspices of Church Missionary Society. Thus, Rev. Henry Townsend, the CMS missionary arrived Badagry in December 1842 and came to Abeokuta (January 1843), where he established what was known as the Yoruba Mission.<sup>16</sup> The Yoruba Mission was established in response to a call for missionaries by the Yoruba freed slaves who had newly returned from Sierra Leone. The Niger Mission was founded by the Niger Expedition of 1857 led by Rev. Samuel Ajayi Crowther (a freed Yoruba slave from Osogun in Oyo State). The Niger Mission was undertaken to open up the Eastern part of Nigeria for the gospel. The 1857 Niger Mission was a follow up to the 1841 Niger Mission. Even though that mission was generally adjudged to be a failure, it made clear beyond any reasonable doubt the fact that only Africans are in a better position to educate or evangelize Africans. The Niger Mission was sponsored directly from London whereas the Yoruba Mission was said to be sponsored from within. The Niger Mission became the Diocese on the Niger under Bishop Ajayi Crowther. According to Adiele,

after the death of Bishop Crowther in 1891 the two Missions, the Yoruba and Niger were merged into what was known as the Diocese of Western Equatorial Africa under the leadership of Bishop J.S. Hill and Bishop H. Tugwell. Later the Yoruba Mission and the Niger Mission merged to become the Province of Nigeria otherwise known as Church of Nigeria (Anglican Communion) on February 24, 1979. Consequently, the Bishop of Ibadan, the Rt. Rev. Timothy Olufosoye became the first Archbishop of the Church of Nigeria. Archbishop Olufosoye after retiring in 1988 was succeeded by Bishop Joseph Abiodun Adetiloye, Bishop of Lagos.<sup>17</sup>

The Church of Nigeria (Anglican Communion) has experienced serious revival since 1980, through the ministry and activities of Evangelical Fellowship in Anglican

Communion. Evangelical Fellowship in Anglican Communion is described as modern Pentecostalism in the Anglican Church because its members exhibit and promote Pentecostal tendencies.

Furthermore, Methodist Church entered Nigeria through Badagry on 24th September 1842, whereas the Primitive Methodist entered Nigeria through Fernando Po and Calabar.<sup>18</sup> The Scottish Presbyterian Church first started in Calabar on 10th April 1846 through the ministry of Rev. and Mrs. Hope Waddell and Mary Slessor. Mary Slessor worked to spread Christianity and to stop ritual killing of twins in Calabar. She also established schools and promoted women's right. The doctrine of the Presbyterian Church is based on the Apostles' Creed.<sup>19</sup> Finally, the Baptist mission work in Nigeria began in 1850. The first American Baptist missionary from the Southern Baptist Convention, USA, Thomas Jefferson Bowen arrived at Badagry on August 5, 1850. From Badagry, he came to Abeokuta, Ijaye and Ogbomoso, though he wanted to go to Igboho, former capital of the Old Oyo Empire.

Subsequently, Aladura movement started in the 1920s.<sup>20</sup> Later many other Protestant churches started in Nigeria. This was a period of the Christian faith practiced in Nigeria by Nigerians. Hitherto the rival movement in Nigeria continues to advance in many dimensions.

The Protestant Chaplaincy Department is saddled with the responsibility of meeting the spiritual needs of police officers and their families who are neither of Muslim or Roman Catholic faiths background.

## **An Overview of the Nigerian Police**

The term 'Police' was used then in a much broader sense to connote the whole craft of governing a social order by economic, social and cultural policy.<sup>21</sup> The police in our contemporary sense was seen as merely a small part of a whole business of domestic government and regulation, all of which were relevant for the understanding and control of crime and disorder.

The Nigerian Police was established for the maintenance of law and order. It is a branch or department of government which is charged with preservation of public order and tranquility, enforcement of laws, the promotion of public health, safety and morals; the prevention, detection and prosecution of offenders.<sup>22</sup> The origin of the Nigerian Police Force cannot be meaningfully discussed without reference to the British Police. This is not only because of British's colonial role in Nigeria's historical and social processes but because London Police is the precursors of the modern police in Nigeria and all over the world.<sup>23</sup> The Nigerian Police is a large organisation consisting of 36 commands, grouped into 12 zones and 7 administrative organs.<sup>24</sup> The Nigerian Police Force is currently headed by Inspector General Police Ibrahim Kpotun Idris.<sup>25</sup> The force is designated by Section 194 of the 1979 constitution as the National Police with exclusive jurisdiction throughout the country.<sup>26</sup> Constitutional provision also exists for the establishment of separate NPF branches forming part of the armed forces of the Federation or for the protection of harbours, waterways, railways and airfields.<sup>27</sup>

**Historical Development of Nigerian Police in Colonial Era:** Nigerian Police began with a thirty-member consular guard formed in Lagos Colony in 1861.<sup>28</sup> In the Northern parts of the Country, the Royal Niger Company which was granted a Royal Charter in 1886 by the

British government set up the Royal Niger Constabulary in 1888 with Headquarters at Lokoja to protect its installations along the banks of the River Niger.<sup>29</sup> In 1896 the Lagos police was established. A similar force, the Niger Coast Constabulary, was formed in Calabar in 1894 under the newly proclaimed Niger Coast Protectorate.<sup>30</sup> Likewise, in the north, the Royal Niger Company set up the Royal Niger Company Constabulary in 1888 with headquarters at Lokoja.<sup>31</sup> When the protectorates of Northern and Southern Nigeria were proclaimed in the early 1900s, part of the Royal Niger Company Constabulary became the Northern Nigerian Police, and part of the Niger Coast Constabulary became the Southern Nigerian Police. Northern and Southern Nigeria were amalgamated in 1914, but their police forces were not merged until 1930, forming the NPF, headquartered in Lagos.<sup>32</sup>

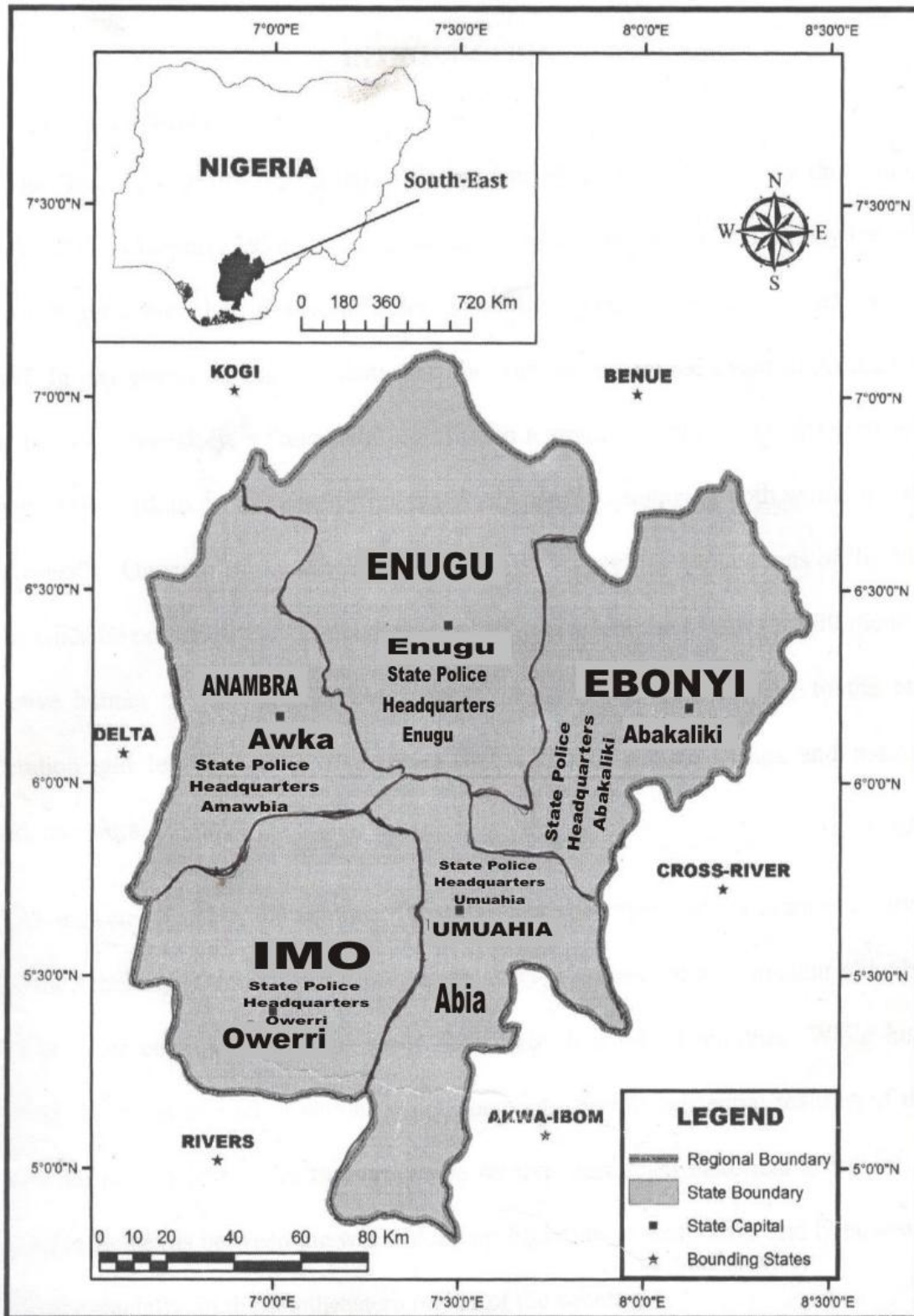
The British colonization of the different societies that presently constitute Nigeria began in 1861 from the territory of Lagos.<sup>33</sup> By 1903, the British colonialists had succeeded in colonizing the area. The colonialists executed the colonial project employing violence and fraud or deceit. The history of the Nigeria Police began with colonialism in 1861.<sup>34</sup> The establishment of Police force in colonial Nigeria reflected administrative policy and concerns. The indirect rule system was adopted as a means of reducing the cost of running the colonial bureaucracy. The Police Force was therefore established along the lines dictated by the indirect rule policy. According to Tamuno;

The Native Authority Ordinance (No. 4 of 1916) conferred on the Native Authorities the responsibility for maintaining order in their respective areas. Under it, they were allowed to prevent crime and arrest offenders by employing 'any person' to assist them in carrying out their Police duties. Their police powers were increased under the Protectorate Laws (Enforcement) Ordinance (no. 15 of 1924).<sup>35</sup>

There is need to recognize and comprehend three important historical factors that have shaped the development and character of Police force and Police – public relations in Nigeria.

First, colonial conquest of Nigerian nationalities took place piecemeal over a long period (1861-1903). Nigeria's constituent nationalities were conquered at different periods. As a nationality is conquered a British colonial presence is established by creating a police force for the territory. Violence and fraud were employed in the conquest of the nationalities and Police forces under various names were established and employed as instrument of violence and oppression against the indigenous population. Third, given the character of colonial rule, police force was the instrument used to sustain the alien domination.

**Map Showing Major Police Formations in Southeast Zone of Nigeria**



Source: Geography Department, Imo State University, Owerri



The significance of these three factors is that during the colonial era, their excesses against the community were not controlled. As a result, the colonial Police force behaved as ‘army of occupation’, killing, maiming, and looting. These three features of colonialism led the public to regard the colonial police force as their enemy, and as instrument of violence and subjugation; as extortionists and harbingers of bad news and trouble. The perceptions of police by the people were grounded in their experience of the use of the military and constabulary force during the earlier phase of colonial campaign in various areas of the country such as Opobo, Benin and the Niger confluence.<sup>36</sup> Thus as noted by F.Onoge,

The burden of colonial policing was the subordination of the national interests of the people to the political and economic interest of the state. Through armed patrols, raids, arrests and detention, the colonial police protected the colonial economy by policing labour. Through the enforcement of unpopular direct taxation, the raiding of labour camps, and the violent suppression of strikes, the police ensured the creation, supply and discipline of the proletarian labour force required by colonial capitalism ... The police, the most visible enforcer of colonial diktat remained immensely unpopular. The police, in the consciousness of the people, became the symbol of the dictatorial establishment rather than the protector of the people’s rights. As the people had no checks over the arbitrariness of the police, they either avoided “police trouble” or mediated inevitable contacts with bribe offerings.<sup>37</sup>

During colonial rule in Nigeria, members of various colonial police forces were accused of ‘looting, stealing and generally taking advantage of their positions.’<sup>38</sup> These impaired their ability to maintain peace and tranquility.<sup>39</sup>

**Police in Post-Colonial Nigeria Since 1960:** The Nigerian police performed conventional police functions and responsible for internal security generally; for supporting the prison, immigration, customs services; and performing military duties within or outside Nigeria as directed.<sup>40</sup>

**Plate 1: The Nigerian Police Logo**



**Source: Logistic Department of Nigerian Police**

Between 1930 and 1966 the Nigerian Police Force, coexisted with local administration police forces in the local government areas in Western Nigeria and the Native Authorities in Northern Nigeria. These local forces were disbanded because they were poorly trained, corrupt and used for partisan political purposes, including brutalization of opponents, by traditional rulers and politicians in Northern Nigeria as well as by political parties and governments in power in the Northern and Western Regions.<sup>41</sup> The dual system of police involving multiplicity of local forces and national police force continued until 1966. But it became one of the earliest victims of military rule in the country. The first military coup occurred 15th January 1966. Major-General J. T. U. Aguyi-Ironsi emerged as the Head of the Military Government. In March 1966, Major-General Aguyi-Ironsi summoned a Working Party on Nigerian Police, Local Government and Native Authority, Police and Prisons, to

examine among other issues, “the feasibility of the unification of the Nigerian Police and Local Government Police”.<sup>42</sup>

In mid-1980 the Nigerian Police expanded. By 1983, according to the federal budget, the strength of the NPF increased to a great extent. It was estimated to be between 152,000 and 200,000.<sup>43</sup> Reportedly, there were more than 1,300 Police stations nationwide.<sup>44</sup> Police officers were not usually armed but were issued weapons when required for specific missions or circumstances. They were often deployed throughout the country, but in 1989 Babangida announced that a larger number of officers would be sent to their native areas to facilitate police-community relations.

The Nigerian Police Force is under the general operational and administrative control of an Inspector General (IGP) appointed by the president and responsible for the maintenance of law and order. He was supported at headquarters in Lagos by a Deputy Inspector General (DIG) and in each state by Police Commissioners. The 1979 constitution provided for a Police Service Commission that was responsible for NPF policy, organisation, administration, and finance. In February 1989, Babangida abolished the Police Service Commission and established the Nigerian Police Council in its stead, under direct presidential control. The new council was chaired by the president; with the Chief of General Staff, the minister of internal affairs, and Inspector General Police as members. As part of the government reorganization in September 1990, Alhajji Sumaila Gwarzo, formerly State Security Service (SSS) Director was named to the new post of minister of police affairs. In late 1986, the NPF was reorganized nationwide into seven Area Commands, which superseded a command structure corresponding to each of the states of Nigeria. Each command was under a commissioner of police and was further divided into police provinces and divisions under local officers. NPF

headquarters, which was also an Area Command, supervised and coordinated the other area commands. Later these Area Commands were grouped under zones.

The 1986 Nigerian Police reorganisation was occasioned by a public eruption of tensions between the police and the army. The Chief of Armed Forces announced a thorough reorganisation of the NPF into the seven new Area Commands and five directorates (criminal investigations, logistics, supplies, training, and operations) under Deputy Inspectors General. About 2,000 constables and 400 senior police officers were dismissed by mid-1987, leaving senior police officers disgruntled.<sup>45</sup>

In mid-1989 another Nigerian Police reorganization was announced after the AFRC's acceptance of a report by Rear Admiral Murtala Nyako. In 1989 the NPF created a Quick Intervention Force in each state, separate from the Mobile Police Units, specifically to monitor political events and to quell unrest during the transition to civil rule. Each state unit police was commanded by an assistant superintendent and equipped with vehicles, communications gear, weapons, and crowd control equipment, including batons, and tear gas.

The Federal Investigation and Intelligence Bureau (FIIB) was set up as the successor to the Directorate of Intelligence and Investigation; three directorates were established for operations, administration, and logistics, each headed by a Deputy Inspector General. The Directorate of Operations was subdivided into four units under a deputy director of operations, training, communications, and the Mobile Police. The Directorate of Administration was composed of an administration unit headed by an Assistant Inspector General (AIG), and of budget and personnel units under commissioners.

On the issue of training in the Nigerian Police, it happens continuously. Many serving police officers and men usually embark on training as the occasion demand with the aim of

enhancing their performance.<sup>46</sup> Alexis Udoh posited that the reason for training in the Nigerian Police is for efficiency of police officers.<sup>47</sup> Police training was directed from Police Force headquarters.

Training department in Nigerian Police is headed by Deputy Inspector-General of Police. It plans and coordinates all activities geared towards the training needs of the force. The department coordinates the recruitment process of the force, staff and manpower development, training and re-training of officers and men of the force. It is saddled with the task of formulating and implementing policies on training and manpower development to align the force with dynamic pattern of the society. The department works assiduously to ensure that the force executes its cardinal responsibilities of protection of lives and property as well as the preservation of peace and order in the society.

The department carries out its training functions through the following institutions, Police Staff College, Jos, Police Academy, Kano, Police College, Ikeja, Police College, Kaduna, Police College, Maiduguri, Police College, Oji River, Police Detective College, Enugu. Police College of Information Technology, Abeokuta, Police Mobile Training School, Gwoza, Police Mobile Training School, Ila-Orangun, Mounted/Dog Training School, Jos, Traffic Training School, Ikeja, Police School of Music, Ikeja, Police School of Anti-Terrorism, Nonwa-Tai, Police Training School, Sokoto, Police Training School, Bauchi, Police Training School, Minna, Police Training School, Jos and Police Training School, Nonwa-Tai. These schools train recruits and also offer training to other security personnel, such as armed immigration officers. In addition, Police training schools also train cadet assistant superintendents and cadet inspectors of police and serving police officers and men.

In August 1989, Babangida laid the foundation stone for Nigerian Police Academy (NPA) in Kano State. The NPA was to be affiliated with Bayero University until adequate infrastructure was available for independent operation. Admission was to be regulated by merit, by the quota system, and by the federal character principle. The commandant was to be at least an AIG and assisted by a provost who would oversee the academic programme. Modeled after the Nigerian Defence Academy in Kaduna, the NPA would offer a five-year academic and professional degree programme for new cadets and an eighteen-month intensive course for college graduates aspiring to a police career. Babangida also disclosed plans to obtain technical assistance from Britain to establish a central planning and training programme to modernize and upgrade police training.

One of the striking arms of the force is the Police Mobile Force, that is saddled with maintenance of peace and tranquility particularly places where there are riots.<sup>48</sup> It was established as a strike or Anti-riot unit under the control of the Inspector-General of Police to counter incidents of civil disturbance.<sup>49</sup> It is designated to take over operations of major crisis where conventional police units cannot cope.<sup>50</sup> There are presently 12 MOPOL Commands, MOPOLs 1 through 12, controlling 52 Police Mobile Squadrons which are spread amongst the 36 State Commands and Federal Capital Territory.<sup>51</sup> The Nigerian Mobile Police (MOPOL) force is the paramilitary arm of the Nigerian Police Force and operates under orders from the Federal government. It is designated to take over operations of major crisis where conventional police units cannot cope. The 40,000 strong PMF is deployed in 52 Police Mobile Squadrons, each of approximately 700 men, spread amongst the 36 State Commands and the Federal Capital Territory. The Mobile Police had developed into a full-fledged security and anti-crime force to combat armed banditry, violent militant groups, religious

insurrection, and other serious threats to public safety. The Police mobile force also provides guards at the residences of senior Police officers, both serving and retired, the diplomatic community, their offices and senior government officials. The PMF has also been charged with the protection of strategic economic sites such as oil installations, on and off shore flow station, pipeline protection, and other oil related servicing companies.

The Police Mobile conducts nationwide anti-crime patrols to combat organized crime. They have equally been involved in patrolling and maintenance of law and order in volatile states of the country such as Lagos, Rivers, Bayelsa, Delta, Kano, and Bauchi. The typical attire of the MOPOL consists of a black shirt/vest with olive drab or khaki trousers, also khaki green shirt, military camouflage and canvas boots, accompanied by a black cap or beret (black/green/blue) and automatic rifle. As guardians of oil operations, MOPOL may carry the designation of the company name on their equipment. The constraints besetting the Mobile Police are enormous and varied. They are range from lack of adequate office and barracks accommodation to a shortage of arms and ammunition and operational vehicles. The Mobile Police have been widely reported as brutal violators of human rights, particularly during the 1990s, which has earned them the nickname "Kill-and-Go" amongst the Nigerian population. The MOPOL constitutes one of the primary means of political repression employed by the Nigerian state for maintaining control over the population. They were involved in such cases as the oppression and occupation of Ogoniland in the mid-1990s, as well as the Ijaw and Itsekiri conflicts in the latter portion of the decade.<sup>52</sup>

Mobile Police however also intimately connected to the security apparatus of the oil corporations operating in Nigeria, particularly the Niger Delta, as the companies were required to pay the requisite salaries and expenses of Mobile Police force engaged in the

protection of oil operations. Mobile Police are designated to the protection of company assets and, although the MOPOL are under state control, companies such as Shell have admitted to supplying arms and ammunition. This has earned the MOPOL forces charged with guarding oil facilities titles of "Shell Police", "Mobil Police", and others.<sup>53</sup>

The Police Service Commission is the civilian oversight body in the police. It is responsible for appointment, promotion, and discipline of all police officers except the Inspector General of Police.<sup>54</sup> It collaborates, cooperates and works with all the stake holders, namely the Police Council with the President of Nigeria as Chairman, all the governors of the Federating states of Nigeria, the Minister of Interior, the Chairman, Police Service Commission and the Inspector-General of Police as members. The Commission is one of the departments in the Nigerian Police because the body is responsible for recruitment and promotion of police officers and men.<sup>55</sup>

### **Departments in the Nigerian Police**

The Nigerian police has numerous departments. Each departments has its own assignments, functions and responsibilities. Departments in the Nigerian Police are very important because they make every section effective and responsible.<sup>56</sup>

The Finance and administration department is the highest administrative department of the Nigerian police. It is responsible for the finance and administration of the police force. The Department is headed by a Deputy Inspector- General of Police. The primary functions of the department are as follows.<sup>57</sup> General Administration of the Nigerian Police force; Administration of policies and procedures relating to Nigerian Police finance; policy formation and implementation; covering Nigerian Police force Tenders Board; Police



insurance Welfare scheme; periodic review of all Nigerian Police force standing orders; Overseeing the Police National Housing scheme, as it relates to the Nigerian Police Force; Enforcement of discipline among members of the Nigerian Police Force and designing and implementing Nigerian police force policy programmes on welfare. Nigerian Police Medical Services is one of the departments responsible for rendering health care services to serving members of the force, their immediate families, detainees in police cells and civilians working in the establishment.<sup>58</sup> The police medical service also renders health care service to the general public in case of emergency such as road traffic accidents, robbery incidents and flood and fire disasters.<sup>59</sup>

The Operation Department is central to all police operational activities in Nigeria especially in the areas of crime prevention and maintenance of law and order. The Department is headed by the Deputy Inspector-General of Police 'B' Department (Operations) and comprises different sections with specific responsibilities. Each section is headed by an Assistant Inspector-General of Police (AIG), Commissioner of Police (CP), Deputy Commissioner of Police (DCP) and Assistant Commissioner of Police (ACP). Some of the units in the department include air wing, border patrol, force animal, force armament and federal operation. The Operation Department is a creation of the 1986 Force reorganization, which departmentalized the Force Headquarters Command into Directorates, among other things. The responsibilities of 'B' Department (Operations) include.<sup>60</sup> Formulation of Force Policy on the overall operations of the Nigerian Police; Planning, organizing and monitoring the effective execution of internal security measures in times of emergency; Direction and coordination of Nigerian Police Force policies on crime prevention; formulation of Nigerian Police Force policies on Traffic Control Management (TCM); reviewing and formulating

policies on tactical operation schemes of crime control and prevention; planning and coordinating joint operations with the military, Immigration and Customs; formulating policies for the control and management of incidents such as civil disturbances, riots, disasters, elections, suppression of insurrection and trade union dispute and collaboration with other sister agencies. The body is charged with the responsibility of combating trans-border crimes such as armed robberies, arms trafficking and human trafficking, etc.

Peacekeeping Department serves as the focal point in the force on all issues relating to pre-development training, testing, welfare, discipline and rotations of Nigerian Police personnel engaged in peacekeeping operations outside the shores of Nigeria. The command also provides security at the airport. It is also the executive arm of the airport responsible for the development and maintenance of the National Civil Aviation Security Programme. It also protects the security, regularity and efficiency of international civil aviation in the airport and safeguard against acts of unlawful interference aimed at passengers, personnel, aircraft navigation installations and equipment.

Logistics and supply department is a mixed technical business and administrative concern of the Nigerian Police Force. The Department is headed by the Deputy Inspector-General of Police 'C' Department (DIG "C"). The functions of this department include the following: purchase and storage of police accouterments which include clothes, shoes, belts, beret caps and whistle; planning of building programmes; construction and maintenance of police buildings and quarters; arrangement of board of survey and disposal of unserviceable / board vehicles and equipment; determination of costs of all equipment, e.g. vehicles, planes, helicopters, wireless equipment, bomb disposal equipment, force animals, arms and ammunition and other riot equipment, boats, medical equipment, spare parts, and printing

equipment; responsible for procurement of all technical equipment, aircraft, wireless, medical, armaments, transport, clothing and accouterments, stationery and office equipment; organising and directing board of survey; responsible for the planning and execution of building projects and accommodation; supervision of erecting and maintenance of barracks, quarters, office buildings and equipment; preparation of annual budget for the directorates; liaison, coordination and interaction with other directorates of the Nigerian Police Force. The department comprises of other sections which include, Force Quarter Master, Administration, Cooperative, Procurement, Works, Housing and Board of Survey and Enquiry.

Criminal investigation department is the highest investigative arm of the Nigerian Police. It is headed by Deputy Inspector-General of Police (DIG).<sup>61</sup> The department coordinates crime, investigates and prosecutes various criminality in the force.

Research and Planning department was specifically set up to provide research and analytical services such as monitoring and evaluation function to support modern police operations and public safety practices. It is also responsible for identifying law enforcement issues, conducting timely policy research, evaluation, follow-up training and technical assistance on those issues that will provide information and direction to police personnel, police leaders and the community. With the 1986 Police re-organization, the department was re-named “Management Service Department” (MSD) under the Directorate of Finance and Administration.

In 1996, another re-organization of the police witnessed the return of the “F” Department charged with the same responsibility as its predecessors. The Presidential Committee on reform of the Nigerian Police Force in 2008 did not recommend any change in name or

nomenclature of the departments. Rather it affirmed that all the headquarters departments should remain but focus should be on driving the police reform process forward.

Community Policing and Strategy Department was introduced in March, 2002, in the Nigerian Police. The department has the responsibility for the following; Creating of awareness and educating the public and the police about the principle and values of community policing. However, the department also monitor and evaluate the implementation and development of community policing and encourage the development of partnership between the police and the community.

### **Ranks in the Nigerian Police.**

Ranks In Nigeria Police Force are divided across three structures; Administrative, Authority and Organizational structure. The authority ranks in Nigeria police force (NPF), from top to bottom is the Inspector General of police down to the constable.<sup>62</sup> The office of the Inspector General of Police is the highest rank in the Nigeria Police force. He is the most senior police officer in the Nigerian Police.<sup>63</sup> The Nigerian Police is under the command of the Inspector General of Police.<sup>64</sup> The rank refers to the head of a large regional command within a police service, and in many countries referred to as the most senior officer of the entire national police.

The IGP is charged with the overall administrative management of the police force. He exercises independent command over the National Police Service and performs any other functions prescribed by the legislature in Nigeria. Consequently, he reports directly to the President and is also a member of the National Security Council, chaired by the President. Under the IGP are six Deputy Inspector-Generals who command the Nigerian Police Service

and the Administration of Police Service respectively. The Inspector-General is appointed by the President. He may be removed from office by the President only on the grounds of serious violation of the Constitution of Nigeria or any other law; gross misconduct whether in the performance of his duties in the office or otherwise; physical or mental incapacity; incompetence and bankruptcy.

Other ranks in the Nigerian Police are as follows in descending order: the Deputy Inspector-General of Police, the Assistant Inspector-General of Police, the Commissioner of Police, the Deputy Commissioner of Police, the Assistant Commissioner of Police, the Chief Superintendent of Police, the Superintendent of Police, the Deputy Superintendent of Police, the Assistant Superintendent of Police, the Inspector of Police, Sergeant Major, Sergeant, Corporal, and Constable.<sup>65</sup>

### **Factors Affecting Nigerian Police Performance**

There are issues bedeviling the activities of Nigerian Police. These issues range from corruption, lack of good welfare package of officers, to dilapidated and eyesore police barracks across the federation.<sup>66</sup> Although it is generally considered an attractive career, the Nigerian Police Force (NPF) has experienced endemic problems with recruiting, training, inefficiency, and indiscipline. It lacked expertise in specialized fields. Corruption and dishonesty were widespread, engendering a low level of public confidence, failure to report crimes, and tendencies to resort to self-help.<sup>67</sup>

Lobbying among senior officers for promotion and posting has impeded effective relationship amongst senior police officers.<sup>68</sup> Efforts are being made by the present Police Management Administration and Police Service Commission to correct this by ensuring that

fairness, seniority, federal character principle, good performance and above all, merit are observed in promotions, posting, appointment and discipline by the Police Service Commission.

Unlawful exercise of authority is another factor which has seriously impacted negatively on the performance of the Nigerian Police.<sup>69</sup> This is one of the aspects of policing which has attracted public condemnation. In some cases, needless litigations by aggrieved members of the public have resulted in huge claims against the Nigerian Police Force and the Police Service Commission. When such claims are to be paid, the Police account is garnished. Officers must, therefore familiarize themselves with extant rules and regulations which they must use as a guide in the performance of their day to day duties. They include the Constitution of the Federal Republic of Nigeria, 1999, Force Orders and Regulations, the Police Service Commission (Establishment) Act 2001, Public Service Rules, Financial Regulations, New Police Code of Conduct, etc. This is because officers involved in unlawful exercise of authority resulting in litigation, and award of damages will be personally held liable.

Some of such cases which the Police Force and the Police Service Commission have been frequently taken to court include dismissal from the force without due process; use of Police officers to unlawfully eject tenants; performance of illegal duties such as conducting illegal search on a person and houses; indiscriminate arrest and detention; extra-Judicial killing; escort of (contra-band) and stolen goods by policemen; and unlawful use of policemen in disputed land matters which are purely civil in nature.

Non-compliance with some laid down regulations and procedure is also contributing negatively to the Nigerian Police. At times, one gets impression that the problem may be due

to lack of knowledge of such regulations, procedures or unwillingness to take advantage of such procedures by officers in order to enhance their work output and career prospects in the force. Officers are encouraged to use the law as a guide in the performance of their duties. To enhance their effectiveness officers are therefore expected to familiarize themselves with police manuals, force orders and regulations, procedures and traditions as ignorance of procedures and regulations will impede their performance and their progress in the force.

Indiscipline has continued to affect the performance of the Nigerian police. Many factors may have been responsible for this. These include low morale and low remuneration, delayed consideration of disciplinary cases and absence of a level playing ground. Other causes include lack of an effective system of reward and punishment.<sup>70</sup> The Federal government has started to address some of these problems. For instance, the issue of low remuneration is being addressed through increased salary. A lot still needs to be done by way of improved welfare for the officers and men of the Police Force.

Inadequate basic and continuous training of police personnel are other factors bedeviling the activities of Nigerian police. The decline in the fortune of the Nigerian Police Force started when training courses for officers and suspension of recruitment stopped. For some time, training has not quite been given the attention it deserves.

Considering the challenges of crime prevention and detection, the Nigerian Police cannot afford to lag behind in the training of its personnel. Overtime, some lapses have also been observed in the challenges mentioned above since sustained training of police officers has not been followed up.

Poor funding and mismanagement of available funds have greatly inhibited the effective performance of the Nigerian police.<sup>71</sup> No organization can achieve its objectives without the

provision of adequate funds to meet its requirements. A cursory look at the various reports of reforms of the Nigerian Police Force reveal that police low performance has been blamed on lack of funds for training of personnel, and the provision of the required logistic for virtually all aspects of policing functions which include investigations, arms and ammunition, office and residential accommodation, communication, as well as transportation, etc.

Under budgeting and non release of budgeted funds constitute another factor affecting the performance of the Nigerian police. The method of budgeting in the country does not take adequate care of the requirement of priorities of the police. Coupled with this is the non release of some of the funds in the annual budgets. A close look at the funding of the Nigerian Police Force shows that from 1984 to 2007 the highest the police had was 7.7% of the total federal budget.<sup>72</sup> An analysis of the budget figures also reveals that the allocations attained the highest peaks of 7.6% and 7.7% of the total budget in 1999 and 2007 respectively during which period the government expected much from the police by way of maintenance of law and order in a democratic society as ours.<sup>73</sup> It is necessary to observe that over 60% of the total police budget is devoted to the payment of the emoluments of police personnel, leaving less than a meager 40% for overhead cost and capital expenditure.<sup>74</sup> The implication is that this has been a serious hindrance to effective policing.

Furthermore, corruption is another major factor affecting police performance in Nigeria. Corruption and extortion are widespread among the members of the Nigerian Police Force and have soiled their image. A common punishment for an individual who failed to cooperate with the police is demand for gratification from the individual.<sup>75</sup> While corruption is endemic in all segments of the Nigerian society, it is particularly objectionable in the police because it



is their occupational responsibility to check corruption and see how it can be eradicated in the society.

Closely related to the problem of corruption and extortion is the incidence of collusion of some police officers with criminals, resulting in increased insecurity and police inefficiency in tackling crime. The twin phenomenon of police brutality and corruption constitute the main barrier between the police and the general public in Nigeria. In addition inadequate resource keeps contributing to poor performance of the Nigerian Police Force.<sup>76</sup> .

### **Brief History of Southeast Zone of Nigeria 1995-2016**

The Igbos are the dominant people of the Southeast zone of Nigeria. It was late Alex Ekwueme who advised that the structure of the nation be reviewed that led to the restructuring of the country into six geopolitical zones<sup>77</sup> in 1995 during the regime of President Sani Abacha.<sup>78</sup> The six zones were not entirely carved out based on geopolitical location, but rather states with similar cultures, ethnic groups, and common history

States that make up the Southeast zone are Anambra, Enugu, Ebonyi, Imo and Abia states. Enugu State (7,161 km<sup>2</sup>) is the largest in the Southeast while Anambra (4,844 km<sup>2</sup>) remains the smallest.<sup>79</sup> It is the zone with the least landmass.<sup>80</sup> The region accounts for 3.2 per cent of Nigeria's land mass. The geopolitical zone has 95% homogeneous population of Igbo speaking ethnic group.<sup>81</sup> Also it is one of the densely populated zones among the six geopolitical zones in Nigeria in terms of persons per square kilometer.<sup>82</sup> Economically, the region despite being one of the most attractive in agricultural potentials with rich soil for cash and food crops, as well as year-round cultivation activities, contends with

unemployment rate of almost 20%, which far exceeds the national average of 13% (NBS, 2016).<sup>83</sup> The zone has witnessed several political changes in the history of Nigeria.

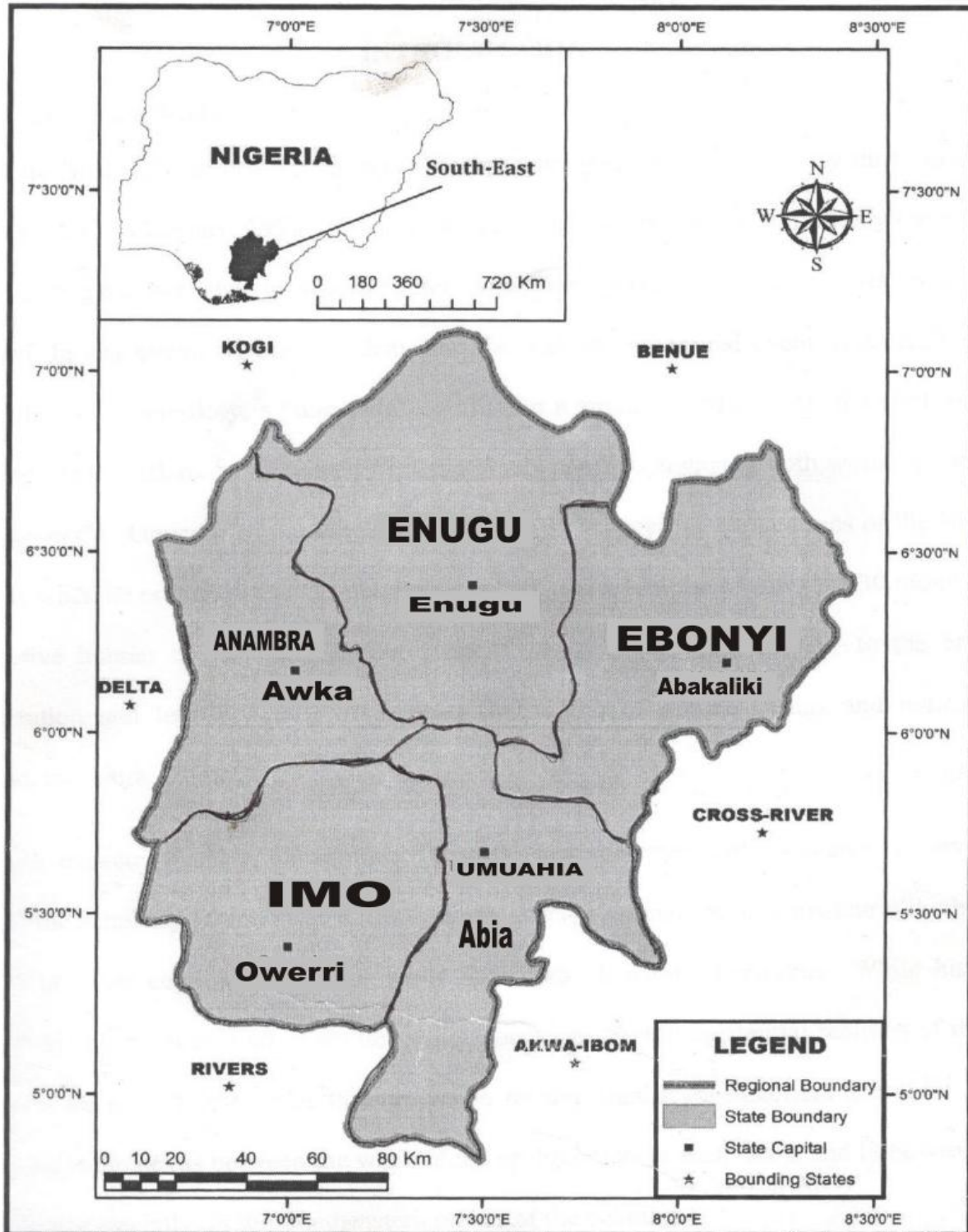
The zone has three types of vegetation. Further north of the swamps is the tropical rainforest. In the past five decades, many of the leafy trees of the forest were cleared for planting palm trees. In the northernmost parts of the region is the guinea savannah.

Trade in palm produce is the dominant feature in the economy of South East zone of Nigeria. The palm tree provided fronds for roofing of houses in the villages, palm wine for drinking and palm kernels as source of foreign exchange income.<sup>84</sup> In industry, the coal mines of Enugu managed by the Nigerian Coal Corporation and Nigersteel's rolling mill which used steel scraps to produce mild steel bars were one of the few coal mines and steel plants in operation in West Africa as of 1963.<sup>85</sup> The zone has plethora of rivers which include Niger, Omambala, Imo, Ebonyi, Adada and Njaba.<sup>86</sup>

Abia State, has Umuahia as its administrative capital, and is nicknamed "God's Own State". It has a population density of 580.7 persons per square kilometres with an estimated population of 4.22 million (as at 2016 by the State Government) and a landmass of 4,900 square kilometers making it the 15th most populous state in the Federal Republic of Nigeria. It is one of the oil producing states in the country. There is intense agricultural cultivation in Abia State. According to Abia state Oil Producing Areas Development Commission, the state has over 100 oil wells, three installed flow stations, and an associated natural gas gathering facility jointly owned by the NNPC. The State, with 17 local government areas, has two power plants - Alaoji and Geometric. Abia State has an unemployment ratio of 11.2 percent.

Ebonyi State which was created in 1996 remains the youngest state in the zone. The state was created out of Enugu and Abia states. It is dubbed “Salt of the Nation”, apparently in strong recognition of the huge salt deposits located at Lake Okposi and Lake Uburu. The economy of Ebonyi State is driven largely by its rich agricultural activities, especially its high – yielding rice production in and around Edda and Abakaliki. The latter was also the administrative capital of the State. Ebonyi State is primarily an agricultural region. It is a leading producer of rice, yam, potatoes, maize, beans, and cassava in Nigeria.<sup>87</sup> Rice and yams are predominantly cultivated in Edda, a region within the state. Ebonyi has several solid mineral resources, including lead, crude oil, and natural gas, but few large-scale commercial mining of solid mineral deposits.<sup>88</sup> The state government has given several incentives to investors in the agro-allied sector to encourage production.

### Map of Southeast Zone of Nigeria



Source: Geography Department, University of Nigeria Nsukka

Anambra State is one of the oldest states in the zone. It was created in 1976 as one of the two states carved out of the defunct East Central State. However, in August 1991, Enugu state was carved out of the old Anambra State. The new Anambra state, which dubs itself “Light of the Nation”, is one of the densely populated state in the federation. It is also the most populated state in the region with 4.17 million (2006 Census) and projected level of 7.82million as at 2015, despite having the least landmass in the South East region of 4,865 square kilometres.<sup>89</sup> The state which derived its name from the Omambala (Anambra) River, a tributary of the popular River Niger, houses the largest market in the West African sub-region in Onitsha (the major gateway to the region), and the manufacturing hub of the geopolitical zone in Nnewi, while the state’s administrative headquarters is located at Awka. The state economy thrives on the high network of commercial and manufacturing activities, and high tonnage of agricultural production due to its rich soil. Anambra state houses the first indigenous vehicle manufacturing company, Innoson Motors Limited, and also the first Nigerian private refinery, Orient Petroleum. The region is highly urbanized, and characterized by serious emigration from the rural to urban settlements, with a non-functional inland port. The state, is divided administratively into 21 Local Government Areas. The state is rich in natural gas, crude oil, bauxite, and ceramics. It has an almost 100 percent arable soil. It has many other resources in terms of agro-based activities such as fisheries and farming, as well as land cultivated for pasturing and animal husbandry. In 2006, a foundation-laying ceremony for the first Nigerian private refinery, Orient Petroleum Refinery was made at Aguleri area.<sup>90</sup> In 2012, following the efforts of the then Governor Peter Obi and other stakeholders of Orient

Petroleum, Anambra State became an oil-producing state.<sup>91</sup> The indigenous company struck oil in the Anambra River basin.

Imo State came into existence in 1976, after being carved out from the defunct East Central State, and as its name indicates, is located in the “Eastern Heartland”, and named after the Imo River which flows from the northern parts of Okigwe in the state to the south into the Atlantic Ocean. Imo State, with 27 Local Government Areas, has the second highest population density in the Southeast zone with 742.7 persons per square kilometres with a population size of 3.92 million (2006 Census) in a landmass of 5,288 square kilometres.<sup>92</sup> The state is oil producing with over 150 oil wells and hosts such energy firms like Shell Petroleum Development Company, Chevron, Addax Petroleum, and Agip. The economy of the state is driven by low agricultural production and commercial activities dominated by the informal sector. The state has the highest unemployment figure of 26.1 per cent in the Southeast zone and huge tourism potentials with the Oguta man made lake and other locations, a new cargo airport, and two universities, amongst other tertiary institutions.<sup>93</sup>

Enugu State, derived its popularity from the city of Enugu, the oldest administrative and urban location in the Southeast zone. The city of Enugu has metamorphosed from being the administrative capital of the defunct Eastern region at independence and the East Central State after the civil war, the old Anambra state, to the present Enugu State. Thus, Enugu state, with 17 Local Government Area, has the most definitive landmark of a Government Reserved Area (GRA) arising from many decades of administrative evolution. It is the largest in terms of landmass in the Southeast geopolitical zone with 7,534 square kilometres and population size of 3.26 million (2006

Census) and density of 433 per square kilometres.<sup>94</sup> The economy of Enugu, popularized by the coal mining activities, is struggling with the nose-dived coal industry as well as the epileptic power station at Oji River, with the state now having the second highest unemployment figure of 25.2 percent in the region (2016).<sup>95</sup> The topography has a slow ascent from the east, south and west to the high area of the Nsukka-Okigwe.<sup>96</sup>

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## **CHAPTER THREE**

### **THE PROTESTANT CHAPLAINCY IN THE NIGERIAN POLICE, IN THE SOUTHEAST ZONE OF NIGERIA, 2006-2016**

#### **The Origin of Protestant Chaplaincy in the Nigerian Police**

Generally, Chaplaincy Department in the Nigerian Police started in 2006.<sup>1</sup> It was during the administration of IGP Sunday Ehindero Rtd, 2005-2007.<sup>2</sup> The Department is made up of the Muslim, Roman Catholic and Protestant Chaplaincy.<sup>3</sup> IGP Sunday Ehindero Rtd, saw the need of recognising the place of God in policing. He was of the view that effective policing can only result when police officers have the fear of God.

The Protestant Chaplaincy was solely responsible for most of the religious activities in many police formations, particularly in the Christian Police Fellowship cadre before the establishment of the department.<sup>4</sup> The Police Authority was of the view that Personnel of the chaplaincy would be taken from serving members and non-serving members that were qualified to work in the Department.<sup>5</sup> However the police authority decided that any clergy desiring to work as a police chaplain should have a B.A in religious studies or theology from a recognised Seminary or University. A Committee for the establishment of Chaplaincy was set up in Force Headquarters with that regards. It was recommended that adequate provision of structures, manpower and equipment should be made equally for the three structures. In arriving at the above position, the Committee took a cursory look at the practice in the Christian religion and came to the conclusion to build a single structure for Catholic, Protestant and Muslim.<sup>6</sup> Samuel Nwonuvu on posits that the Nigerian Police Chaplaincy comprises three sections.<sup>7</sup>

The Protestant Chaplaincy Section according to the Committee on the establishment of the Chaplaincy will incorporate all the Protestant Churches that include all the Pentecostal and the Main Line Churches.<sup>8</sup>

According to Karah Nathan

The pioneer of this great move for the establishment of Chaplaincy Department in the Nigerian Police suffered persecution, but at the end the section was established as a Department in the force. Since the inception many police officers lives had been affected positively.<sup>9</sup>

In addition, the Police Christian Fellowship of Nigeria leaders like AIG Michael Okiro who was the founder while in Enugu as Area Commander in 1989 then an Assistant Commissioner of Police and other leaders wrote letters seeking for the establishment of the Chaplaincy Department in the Nigerian Police. The All Denominational Church Executives planed a courtesy visit to the then Inspector General of Police Mr.Tafa Balogun, but no audience was granted to them. To this, they decided to write another application seeking for the approval of a Chaplaincy Department in the Nigerian Police. It was later explained to them that chaplaincy will not be approved for Christians only. Rather the Muslim counterpart should be included.

In 2004 another meeting was held in Police Cantonment Barracks Garki, Abuja between civilian pastors and civilian Imams. The meeting was attended by 10 religious clerics that are listed below.

Rev.Philemon B.Sidi

Rev. Theophilus Mutum

Rev.Luka Marren

Rev. Nathan Karah



Elder Alex Lokotmak

The Muslims were as follow;

Mallam Mu'azu

Mallam Musa Abubakar

Mallam Musa Muri

Mallam Musa Bayajida

Mallam Yakubu Umar

The meeting resulted in writing a letter after unanimous agreement with the IGP office during the era of Sunday Ehindero. Finally the Chaplaincy Department was approved: Four chaplains were recruited by the Police Force Headquarters as pioneer chaplains. Their names are as follows;

1 Joshua B.Omoyele (Head of Protestant Chaplaincy)

2 Raphael Fagbohun ( Head of Catholic Chaplaincy)

3 Yusuf J.Yayaya ( Head of Islamic Chaplaincy)

4 Isa Oyarekhua ( Deputy Chief Imam of Islamic Chaplaincy)

The four men listed above were trained in Police Staff College Jos. After an exhaustive discussion on the issue, the Committee agreed that the choice of regalia be left to the clergy to decide; that Police uniform would still be part of their uniform minding their priesthood regalia; and that Roman Catholic priests should have their own regalia. The Protestant priests would decide on their own regalia which would be adopted by the Nigerian Police.

Three years after the establishment, the Department wrote to request for the recruitment of zonal chaplains, which was later approved by Police Authority. They recruited 50 Imams, 25 Protestant Chaplains and 25 Roman Catholic Chaplains. They received 3 months training at

Police College, Wudi in Kano before they were sent to various police formations.<sup>10</sup> The Federal Government of Nigeria under the leadership of President Olusegun Obasanjo and the then Inspector General of Police, Sunday Ehindero on the 1<sup>st</sup> of April 2006 inaugurated the Nigeria Police Force Chaplaincy.<sup>11</sup>

### **The Establishment of Protestant Chaplaincy in the Nigerian Police in the Southeast Zone of Nigeria, 2006-2016**

At Police Force Headquarters official religious activities started in that the same 2006 that Chaplaincy Department was established with the national directors of Police Chaplaincy.<sup>12</sup> Chaplaincy in the Southeast zone started religious activities in 2009 when chaplains were sent to the region to carry out their primary assignment in police formations.<sup>13</sup>

In Anambra state there was a church in Mobile Police Force base in Awka, where police officers and families met for different services. Note that chaplains went to other Police Divisions for monthly and weekly prayers with police officers while major activities took place at Mobile Police Force Headquarters. The preacher Envongwa noted that other Police formations in the state were yet to witness the presence and the impact of the Protestant Chaplaincy Department. This was due to lack of man power in the department, not only in Anambra state but also in the entire federation.<sup>14</sup> In Mobile Police Force Headquarters situated in Awka, police officers and their children met on Sunday and other days for worship.

In Enugu state, there was a chapel in Police Training College in Oji River, State Police Headquarters, and Police mobile Base in Enugu. Apart from these places, chaplains visited some police formations in the state during police lecture with the aim of praying for them.<sup>15</sup>

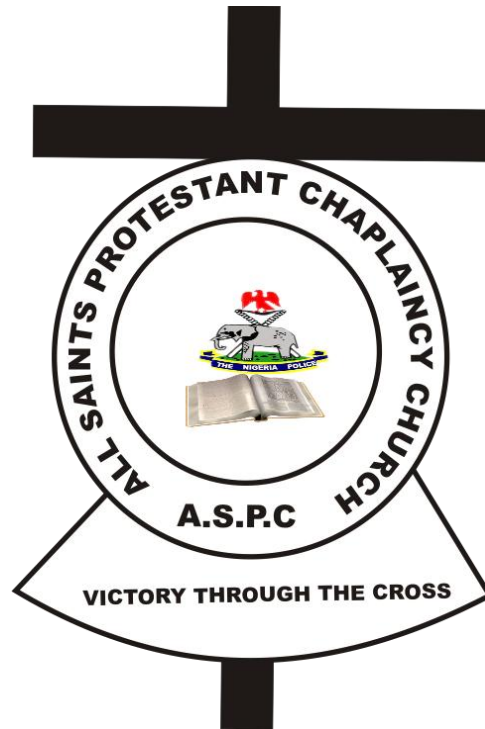
The Police Detective College in Enugu, was also involved in chaplaincy activities. Police officers usually met for prayer in the course of police lectures. The chaplain in Mobile Base Enugu preached on Sunday at the Police Church to Police officers. According to Philemon Sidi, preaching the word of God to Police officers is one of the primary assignments of the police chaplain in Enugu Mobile Police base.<sup>16</sup> Relatedly, in the State Police Headquarters, Police officers gathered on Tuesday and Wednesday for prayers. The chaplain in charge of state Police Headquarters, prayed and preached the word of God to Police officers.

In Abia state there were churches in Mobile Base Number 55 Aba, State Police Headquarters in Umuahia and Central Police Station Aba. Apart from these formations the chaplains visited other Police Stations once in a month with the aim of preaching the word of God to Police officers. The churches in Abia State met on Sunday and other days, where Police officers and their families went to worship and praise God. This was because the churches were built primarily for police officers and families. Notwithstanding those who were not police officers equally worshipped in these churches.

In Ebonyi State, there was a church at State Police Headquarters where police officers and their families worshipped on Sunday and other days.<sup>17</sup> There were other police divisions that the chaplain went for religious activities.

In the Imo State chaplaincy there were churches in Police Training School, Nekede, Shell Camp Police barracks and Mobile Police Base number 18 barracks Irete in Owerri. Besides, the state Police headquarters and New Owerri Police Station each had a chapel where Police officers met on Tuesday and other days for prayers. The members of these churches met on Sunday for worship and other days within the week.

Plate 2: The Nigerian Police Protestant Chaplaincy Logo



Source: Nigerian Police Protestant Chaplaincy Department

The dogma and doctrines of the churches were unique, because they were copied from different denominations. Almost all the churches have a common goal and objective. The chaplain's primary assignments in this region were prayer, preaching and counselling of Police officers and families. The churches met quarterly for religious programmes. Programmes like youth seminar, revival and crusade were organized yearly with the aim of solidifying the faith of the communicants of police Protestant chaplaincy churches.

Other denominations apart from Roman Catholic and Muslim Chaplaincy fell under the Protestant Chaplaincy. The essence of the Department in the Nigerian Police was to meet the spiritual needs of every Police officer and civilian that were worshipping in Police Protestant Chaplaincy churches. This is because most of them belong to other denominations. The

Nigerian Police Chaplaincy copied the pattern that the Nigerian military is practicing. Worshippers from mainline churches like Anglican Church, Baptist, and Evangelical Church of the West Africa (ECWA) and Pentecostal churches worshipped God in Protestant police churches.<sup>18</sup> Some police officers worshipped in conventional churches outside police barracks.

Protestant Chaplaincy had churches in almost all the states in the Southeast Zone of Nigeria. All Saint Protestant Church, Nigeria Police Protestant Chaplaincy was the name of the Church that fell under the Department. Communicants worshipped on Sunday and other days. The Protestant chaplain preached sermon on Sunday to worshippers. Despite the fact that the Church was meant for Police officers and families, some civilians staying outside police barracks worshipped with police officers and families during service days.

The Protestant Chaplaincy in Southeast had four categories of chaplains namely; The Nigerian Police Protestant Force chaplain; the Nigerian Police Protestant Zonal chaplain; the Nigerian Police Protestant Command Chaplain and the Nigerian Police Protestant Assembly Chaplain.

**The Nigerian Police Protestant Force Chaplain:** As earlier on noted in this work, there were three types of Nigerian Police Chaplaincy. They included Protestant, Roman Catholic and Muslim Chaplaincy. There were directors for each of the recognized chaplaincies in the force. The three recognised chaplains had offices in Police National Headquarters in FCT Abuja. They oversaw all Police Zones and Commands.

In the Protestant cadre the Force Protestant Chaplain supervised the chaplaincy activities in the Southeast zone through the zonal Protestant police chaplain. He organised national programmes and equally gave directives to his subordinates from his office.<sup>19</sup> The Force

Chaplain negotiated with the Inspector General of Police on issues that concerned the growth of the chaplaincy. For instance, if the chaplaincy needed gospel van or patrol vehicles, it was the duty of the Force Chaplain to present the request before the Inspector General of Police for consideration. More so, it was the duty of the Force Chaplain to present revival or prayer programmes to the Inspector General of Police for approval. This is because there was no national programme that takes place in police formations without the approval of the IGP.

In addition it was the duty of the Force chaplain to discuss the issue of the employment of more chaplains with the Police Service Commission if probably there was lack of manpower in the Protestant Chaplaincy. It was the body in the Nigerian Police that was in charge of recruitment of more staff and personnel. When the matter is presented it would be considered for approval. Once it is approved more police chaplains would be recruited in conjunction with the Police Service Commission.

**The Nigerian Police Protestant Zonal Chaplain:** The Zonal Police Protestant Chaplain was in charge of all the Police Commands in the zone. He controlled Protestant chaplaincy fellowships and churches through the Assembly chaplains. Indirectly he controls various churches and fellowships that were under his jurisdiction. Sometimes he organised zonal programmes that involved the chaplains in the zone and various group leaders.<sup>20</sup> Zonal chaplain also swore in Church Elders that were elected after election.

Protestant Zonal Chaplain supervised religious activities in the entire zone. This is because he monitored and supervised programmes that concerned the entire zone. He had the power to suspend Command Chaplains and Police Assembly Chaplain in the case of misconduct. Also, if the Command and Assembly Police Chaplain wanted to invite a guest minister to police churches in the zone they usually wrote to the office of the Zonal chaplain

for approval. In addition he officially visited churches and fellowships in the zone as the occasion demanded.<sup>21</sup> More so, if there was any lacuna in the chaplaincy that needed the attention of the Assistant Inspector General of Police (AIG). The Protestant Zonal Chaplain negotiated with him on how to solve the problem. If there was any zonal programme it was subject to the approval of the Assistant Inspector General of Police.

**The Nigerian Police Protestant Command Chaplains:** These categories of Protestant chaplains resided in the State Police Headquarters. They controlled and directed the affairs of the churches and fellowships that were under their domain. They were directly involved in the administration of Police Area Commands of the state. They discussed with the Commissioner of Police who resided in the State Police Headquarters on the affairs of the Protestant Chaplaincy. For instance if the chaplaincy needed land for church building or vicarage, the Command Chaplain would discuss it before the Commissioner of Police for consideration. More so, it was the Command Chaplain that usually presented revival or prayer programmes to the Commissioner of Police for approval. This is because there was no major state programme that took place in the formations without the approval of the Commissioner of Police.

The Command Chaplain also discussed the issue of employment of more volunteer chaplains if there was lack of manpower.<sup>22</sup> This is because if volunteer chaplains would be employed as auxiliary staff, it was the Commissioner of Police that would endorse the Identification Card. However, in other police formations, the pattern was not obtainable.

**The Nigerian Police Protestant Assembly Chaplains:** The primary assignment of these categories of chaplains was to pastor Police churches across the federation.<sup>23</sup> They resided in Commands and Mobile Police Force Headquarters in the Southeast zone. But in other states

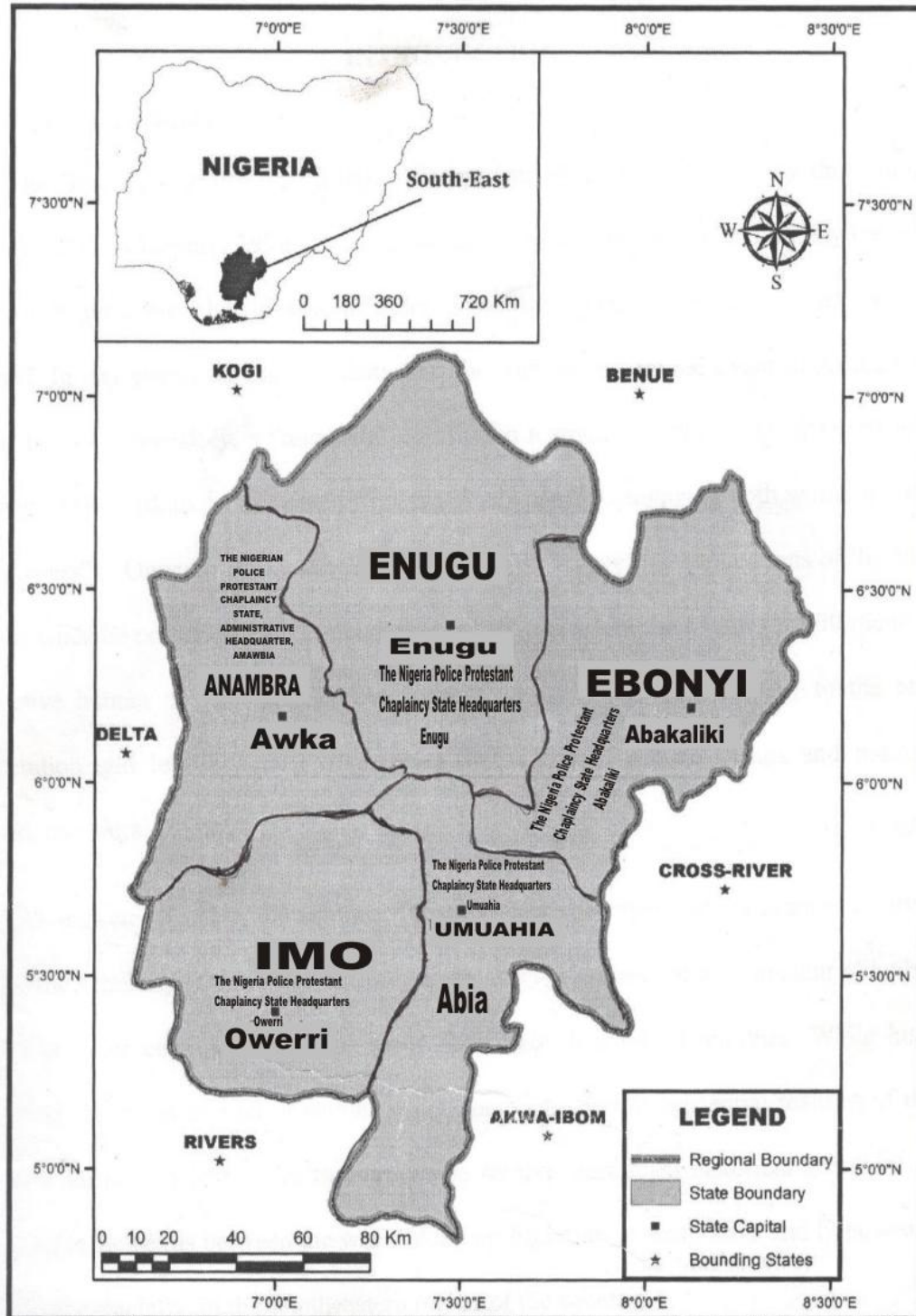
outside the Southeast zone, they resided in Police Zonal headquarters, Police Academy, Police Training Colleges and other Police formations. This is because Police churches were many. Some were located in the Police zones or commands. The work of Police Assembly chaplains was enormous. This is because they were manning Police churches. They related directly to communicant and non-communicant members of police churches. Most times during the service of the Holy Communion, marriage solemnization and burial of Police officers they were always in charge of the services.<sup>24</sup>

These chaplains most times were responsible to Zonal or Command Chaplain or the police boss that was operating in that area. They usually presented the needs of the church to the Zonal or Command Chaplains. For instance if the church needed land for building, it was the duty of the Police Assembly Chaplain to present the request before the Zonal or Command Chaplain.<sup>25</sup> More so, it was the Assembly Chaplain that presented revival or prayer programmes to the Command Chaplain for approval. The supervising chaplains would acquaint him with any development in the region.

The Police Assembly Chaplains would discuss the issue of the election of new church elders and other issues that concerned the church. The minimum stay of a Police Assembly Chaplain in a place was four years. Sometimes he might be allowed to work in a place for five or six years depending on his performance.<sup>26</sup>



**Map Showing the Nigerian Police Protestant Chaplaincy Administrative Headquarters in Southeast Zone of Nigeria**



**Source: Geography Department, Imo State University, Owerri**

## **The Qualifications of Police Protestant Chaplains in Southeast Zone of Nigeria**

Generally in every organisation, there is a minimum qualification spelt out for employment. The chaplaincy in this respect would not employ chaplains that were not trained theologically. The Zonal chaplain could recommend a conventional pastor for employment. It was the Police Service Commission that would employ chaplains. The Police Protestant Chaplaincy was not just a religious organisation for conventional clergy or laity. Religious activities in the Nigerian Police Chaplaincy particularly in Southeast zone of Nigeria were for trained chaplains. The training was not limited to the chaplains in the zone but all the Protestant chaplains in the federation. The qualifications ranged from spiritual, psychological, social and educational which as explained below.

Police Protestant chaplains needed to be spiritually inclined in the things of God. It was expected of him to be spiritual. A spiritually mature Christian is one who is controlled by the Holy Spirit and manifests the nine fruits of the Spirit.<sup>27</sup> The work of a chaplain warranted that one should have a deep love in the things of God. They were expected to live a holy life before God and police officers.<sup>28</sup>

Ordination was a prerequisite in the Protestant Chaplaincy of the Nigerian police. It was a vital criteria a chaplain must have before he could be allowed to work in the department. Ordination is setting apart some members by a church for ministerial or priestly leadership, usually by laying of hands and invocation of the Holy Spirit.<sup>29</sup> Ordination required a spiritual call from God and an ecclesiastical call, including the fulfillment of standards of training, doctrinal conformity and other institutional requirements. In the Protestant Chaplaincy ordination is very important, because it remained one of the conditions for recruitment of chaplains.<sup>30</sup> Most churches required those who administer the sacraments to be ordained.<sup>31</sup>

Requirements for ordination vary greatly, but in general theological education, mentoring, and evaluation for readiness were necessary. Most denominations had ordination processes based on their own qualifications and procedures. Before allowing somebody to be ordained, he would be verified in order to find out whether he had ecclesiastical training, qualifications, and deserving qualities to enable him minister competently and to represent the teachings.<sup>32</sup> In Christianity generally, it is very important for a pastor to be ordained.

Chaplaincy needed conventional clergies who were committed to their faith. As priests progress through seminary and other trainings, they were expected to be stronger in the demonstration of their faith having known the routines and prayers that were common to their faith. Without strong conviction in their faith they cannot make any impact on the lives of officers. A chaplain should defend the faith he believes in. He preaches the same faith to police officers and their children.<sup>33</sup> Chaplains should be able to provide spiritual advice and guidance to Police officers and families.<sup>34</sup> To do so, it is important that they demonstrate comprehensive knowledge, and be good representatives of their faith. Requirements for faith include being a committed member of a church; attainment of relevant educational background or relevant experience that were recognised by a theological institution which his denomination recognized; formal endorsement from the leaders of his denomination, and understanding of different dogma and doctrines of his denomination.

The work of a chaplain is different from secular work. In some governmental establishments, oath of office was usually taken during swearing in ceremony. Chaplaincy work needed the clergy to take an oath particularly during ordination. He would take an oath to keep committed to the things and works of God, particularly before passing out from Police Academy.<sup>35</sup>

Willingness and interest in the chaplaincy job must come from the intending chaplains desiring to work in Police Protestant Chaplaincy. Service is required of anyone who chooses to work and follow God. The chaplain must see the priesthood in the context of being a “minister” to Police officers of the Nigerian police. Chaplaincy work is all about service to God and to the officers and families of the Nigerian Police.<sup>36</sup> He was expected to help people grow in God’s pattern of life and lead them to serve one another following the commands of the Lord.

Conversion of chaplains is very significant with respect to the work of chaplaincy. It is a glorious thing to receive a call to the ministry and to work as a police chaplain. One cannot give out what one does not have. If a chaplain had not repented he could not preach repentance message to police officers. While in his inner life he would have peace and confidence that came from God that he had repented from his sins.<sup>38</sup> Since the Nigerian police had bad image before the general public, it was expected of a chaplain to be sure that he had repented.<sup>39</sup> This is the only way he could make impact positively on their lives. The job needed chaplains who had repented from anti-social behaviour which was common among many police officers.

Disciplined chaplains were needed in the Department. Okon Effiong noted that Protestant chaplains were expected to live a self-disciplined life in every areas.<sup>40</sup> Spiritual expectation from chaplains is very high that is why they have to be discipline. A self-discipline person is somebody who is expected to wisely manage every opportunity he has, particularly in the area of his primary assignment.<sup>41</sup>

Theological academic qualification was paramount in the recruitment of chaplain. In the Police Protestant Chaplaincy one of the basic requirements was that the person must be a

graduate from a recognized seminary or university.<sup>42</sup> It was not just becoming a graduate but he must have a B.A in Theology, Divinity or Christian Theology from a recognized institution.<sup>43</sup> Education is not just a matter of training the mind. Training makes for efficiency, but it does not bring about completeness. By means of education one's potential could be used to a maximum extent. Education helps man to think, work properly and make decisions. It is the most important thing in life like our basic needs, food, clothes and shelter. Education is the window to knowledge and progress in the modern society. In the seminary, priests take courses in biblical theology, philosophy, liturgy, prayer and counseling. Before becoming fully ordained into the priesthood, prospective priests would be taught how to officiate during Holy Communion service.

The Police Authority would not employ those who had their bachelor degree from a seminary that was not recognized. Two certificates which included certificate of ordination and either B.A or Master degree from either Christian Theology or Divinity and other relevant credentials were required by the Police Authority during screening.

Psychologically Police Protestant Chaplains in Southeast zone needed to be balanced mentally. High moral standards with the aim of influencing others mentally and morally were needed in the life of a chaplain. A Chaplain needed to be morally and mentally sound, because he was respected by Police authority. As a result he was expected to behave rightly before police officers and families. Morality from the Latin *moralis* means "manner, character, proper behaviour" decisions, and actions between those that were distinguished as proper and those that were improper.<sup>44</sup> Morality could be a body of standards or principles derived from a code of conduct from a particular philosophy, religion, or culture, or it could be derived from a standard that a person believes should be universal.<sup>45</sup>

A Mentally deranged person cannot be employ as a chaplain. It is the diagnosis by a mental health professional concerning a behavioural or mental pattern that may cause suffering or a poor ability to function in life.<sup>46</sup> Such features may be persistent, relapsing and remitting, or occur as a single episode. Many disorders had been described, with signs and symptoms that vary widely between specific disorders.<sup>47</sup> Theories may incorporate findings from a range of fields. Mental disorders are usually defined by a combination of how a person behaves, feels, perceives, or thinks. This may be associated with particular regions or functions of the brain, often in a social context. A mental disorder is one aspect of mental health. Cultural and religious beliefs, as well as social norms, should be taken into account when making a diagnosis.<sup>48</sup>

When a chaplain is mentally deranged he would not be able to do his work judiciously. Police Authority would not recruit such person as a chaplain.<sup>49</sup> In the same vein Bulus Akula noted that a mentally deranged person could not be considered for recruitment into the chaplaincy let alone allowing such person to work in the Protestant Chaplaincy Department.<sup>50</sup>

Biologically, Police Protestant chaplains needed to be qualified in this area. Since the preparation for the work and the lifestyle of a priest were very rigorous and demanding, it was essential for him to be good and sound in health: body, mind, and spirit. Those who were physically challenged could work for God in their own capacity, but they could not be employed by any organization to work as chaplains.<sup>51</sup> Emotional stability is also essential for the priesthood and ministry. Before recruitment would take place the intending chaplains would undergo medical test. Those that failed would be disqualified. However, health status

was very important with respect to recruitment.<sup>52</sup> For instance if the person was diagnosed of Human Immunodeficiency Virus (HIV) he would be disqualified as a chaplain.

In addition, age was a very important aspect of recruitment. Teenagers or persons below 25 years were not considered for recruitment. Frances Obasi noted that consideration of age in recruitment of chaplains was very vital, because the work was meant for those who were matured in the body.<sup>53</sup>

### **THE ROMAN CATHOLIC AND MUSLIM POLICE CHAPLAINCY IN SOUTHEAST ZONE OF NIGERIA**

The Nigerian Police Chaplaincy in Southeast Zone of Nigeria as stated previously started in 2009, when the second batch of Nigerian Police Chaplains concluded their training at Police Academy Kano.<sup>54</sup> It was the year chaplains from Police Force Headquarters were sent to the zone to inaugurate religious activities in police formations across the nation. Chaplains were later sent to the states to imbue the fear of God in police officers and their families. In this region the Chaplaincy Department comprises three sections as also noted in the work.

The Roman Catholic Police Chaplaincy has impacted on many police officers and families through the teachings of Roman Catholic police chaplains. They adhered to the teachings and doctrines of Roman Catholic Church. Their activities included spiritual, social and psychological in the lives of police officers and families. Their primary assignment was to imbue morality and fear of God in Police officers and their families. However, their major assignments in the police formations included celebration of Mass, conducting of prayer service for members of the force and their families; leading of prayers in all official gatherings of the officers and men of the force, especially parades, ceremonies, lectures or any

other activities of the force; attending to the needs of the sick through counselling and prayer. The Roman Catholic Police Chaplain also attend to the pastoral needs of bereaved members through the organisation and celebration of funeral Mass or burial rites for fallen members of the force; organisation of pre-marriage courses for intending couples as well as post-marriage retreats and seminars for police officers; being the instrument of peace through reconciliation and conflict resolution among members of the force and bridging the gap between persons of different faith backgrounds and encouraging good relationship with other religions.<sup>55</sup> Ogbuefi Emmanuel noted that Roman Catholic Police Chaplains were sent to preach the word of God to police officers and their families.<sup>56</sup> The task of preaching and teaching were essential duties of a priest. The Priest was expected to prepare adequately for these both by prayer and study. The Priest served as an advocate and counsellor to police officers. Dominic Ugwu the Roman Catholic Police chaplain in Ebony state Police Command noted that Police Chaplaincy activities included counseling of police officers that were passing through challenges that might lead to depression.<sup>57</sup>

There are three recognized organisations in the Roman Catholic Police Chaplaincy in this zone. Such organisations were the Catholic Men Organisation (CMO), Catholic Women Organisation and Catholic Youth Organisation of Nigeria. It was approved by the Catholic Bishops Conference of Nigeria, which was expected that they would be formed in all Churches and Chapels in the Catholic Chaplaincy of the Nigerian Police Force.<sup>68</sup> The aim of these organisations were to promote the presence, participation and co-responsibility of the laity in the Catholic Police Chaplaincy in order to enable them fulfill their mission of evangelization and to work for human development.<sup>69</sup>



The Police Catholic Men Organisation was an umbrella body of all men who were members of the Catholic Police Chaplaincy. The body was a religious body and a non-government, non-political and non-tribal body whose mission was to bring all men to Christ. The aims and the objectives included to be loyal to the Apostolic; see the leaders and the clergy on all matters pertaining to Catholic faith; foster catholic ideals and principles through healthy spiritual development of members and promote the spiritual, moral, intellectual and material welfare of its members and of the catholic community.<sup>60</sup>

Police Catholic Women Organization is a religious organization and an umbrella body of all women in the Catholic Police Chaplaincy. Membership is open to Catholic women or in extreme cases, non-practicing Catholic women who are members of the Catholic Police Chaplaincy. The objectives are to promote the sanctity and maintenance of the modesty of a Catholic mother; to foster Catholic principles of education in the family and strengthen the family through sound moral upbringing of children; and to foster good relationship between members of the Police Catholic Women Organization and the parish or diocesan Catholic Women Organization (CWO) as well as other sister organization.

The Police Catholic Youth Organization of Nigeria was an organisation for young Catholics. The Youth Apostolate had been the major concern of the Catholic Church. Youths were instrumental in the building of the church. They were the future of the Church. The need to guard their future led to the emergence of Catholic Youth Organization of Nigeria in that year. In the Catholic Chaplaincy of the Nigerian Police Force, the organization was aimed at guiding the young Catholic to live good Christian lives from young age, developing trust amongst peers and living a happy life in a positive manner.<sup>61</sup>

Roman Catholic Police chaplains were expected to adhere to the doctrines and dogma of Roman Catholic Church. According to the teachings of Roman Catholic Church, communicants could become bishops, priests or deacons through the sacrament of Holy Orders. Candidates to the priesthood were expected to possess a minimum of college degree in addition to another four years of theological training, including pastoral theology. The Catholic Church, following the Apostolic tradition, ordains only males.<sup>62</sup> The Church teaches that, apart from ministry reserved for priests, women should participate in all aspects in the church's life and leadership.<sup>63</sup> The Roman Catholic Chaplains believed in the leadership of the Pope. The Pope is the spiritual head and leader of the Roman Catholic Church who made use of the Roman Curia to assist him in governing. He was elected by the College of Cardinals who might choose from any male member of the church but who must be ordained a bishop before taking office. Since the 15th century, cardinals had always been elected.<sup>64</sup>

The Muslim Police Chaplaincy in Southeast zone of Nigeria was spiritually different from other chaplaincies in the Nigerian Police because of the teachings and doctrines of Islam. Muslim Police Chaplaincy activities included prayers and counselling of police officers. During police parade and lecture, Muslim Police chaplains prayed for Police officers and men. In each of the states in the Southeast zone of the country, Muslim Police Chaplaincy had Mosque in police headquarters and Mobile Police Station. It was in these Mosques that Police officers and their families converged on Friday for their prayers. As noted earlier the activities of Islamic Police Chaplaincy were also psychological in nature because they were coupled with counseling of Muslim Police officers as well as mediating on their behalf in the times of problem. Muslim Police officers were expected to seek the counsel of Police Imam particularly during oppression by senior police officers.

Muslim Police Chaplaincy had three recognised organisations in the zone. These organizations included Muslim Men Organisation, Muslim Women Organisation and Muslim Youth organization of Nigeria.

The Police Muslim Men Organisation comprises of all men who were members of the Muslim Police Chaplaincy. It was a religious body that was non-governmental, non-political and non-tribal body which mission was to bring all police officers and non-police to Islamic faith and teachings. The aims and the objectives included: to be loyal to the Islamic doctrines; fostering of Muslim ideals and principles through healthy spiritual development of members; to promote the spiritual, moral, intellectual and material welfare of its members.

The Police Muslim Women Organisation comprises of all women in the Muslim Police Chaplaincy.<sup>65</sup> Some of the members were police officers wives particularly those that were Muslim. It was aimed at promoting the sanctity and maintenance of the modesty of a Muslim mother; to foster Muslim principles of education in the family and strengthen the family through sound moral upbringing of children in Islamic ways. Others included fostering of good relationship between members of the Police Muslim Women Organization. According to Akeem A.Akanni;

The idea was conceived in 1980, a national Islamic organisation purposely for bringing Nigeria Muslim Women, some of which belonged to one organisation or the other together into a forum, materialised in the establishment of the Federation of Muslim Women's Association in Nigeria (FOMWAN) in October, 1995. The Association is basically an amalgamation of Muslim Women Associations in the country, but it gives consideration for an individual to become a member. It has, in addition to the aims of other Muslim organisations, developing proper child-upbringing of Muslim children and provision of a forum for Nigerian Muslim Women's view to be expressed at state, national and international levels as some of its aims and objectives.<sup>66</sup>

The Muslim women in Police Chaplaincy in the Southeast geopolitical zone of Nigeria propagated Islamic faith to non-Muslim women and some Muslim women who were not strong in Islamic faith. Their primary assignment was to reach out to police officers wives within police barracks and outside police barracks.

The Police Muslim Youth Organisation of Nigeria was one of the important Muslim Chaplaincy Organisations because of its roles in the formation. The organisation was aimed at guiding the young Muslim to live a life which was in line with the Islamic faith. One of the objectives of the Association was the moral and spiritual training of boys. It was dedicated to ensure that its members develop and excel in qualities such as, honesty and fair dealing. Morally they trained youths to be good citizens and contribute positively to the communities in which they live. It believes that tolerance, engagement, interaction and scholarly debates are vital in understanding the true teachings of Islam.

The Muslim chaplains adhered to the principles and teachings of Islam. The religion of Islam was a faith that adheres to the principals of the Qur'an. It is a monotheistic religion, and the follower of the Islam faith is called a Muslim.

The Qur'an is the guiding text for the chaplains in the region. Its text consists of the words of the prophet Muhammad as dictated to him by the archangel Gabriel who spoke the direct words of God or *Allah*. These words were spoken to Muhammad over a twenty-three year period until Muhammad's death in the year 632.<sup>69</sup>

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**CHAPTER FOUR**  
**THE ACTIVITIES OF POLICE PROTESTANT CHAPLAINCY IN THE**  
**SOUTHEAST ZONE OF NIGERIA 2006-2016**

The Nigerian Police Protestant Chaplaincy was engaged in many activities during the period in review. Its activities could be grouped into social, psychological, and spiritual,<sup>1</sup> which were geared toward meeting the needs of police officers and families.<sup>2</sup> These activities had brought people in the police community closer to God. In the views of one of the communicants of All Saints Protestant Church, Nigeria Police Chaplaincy, Umuahia branch, “a lot of police officers had been drawn closer to God, due to the religious activities of chaplains”.<sup>3</sup> The chaplain performed spiritual activities like preaching of God’s word to police officers, engaging in evangelism exercise with police officers and families in the barracks and organising of intensive and effective prayers with police officers and families.<sup>4</sup>

This section will examine the various activities of Protestant Chaplaincy in All Saints Protestant Church, Nigeria Police Chaplaincy, Mobile Police Force Number 55 Aba in Abia State; All Saints Protestant Church, Nigeria Police Chaplaincy, in Central Police Station in Aba, Abia State; All Saints Protestant Church, Nigeria Police Chaplaincy in Ngor-Okpala in, Imo State; All Saints Protestant Church, Nigeria Police Chaplaincy Umuahia in Abia State; All Saints Protestant Church, Nigeria Police Chaplaincy Awka in Anambra State; All Saints Protestant Church, Nigeria Police Chaplaincy in Agbani in Enugu State; All Saints Protestant Church, Nigeria Police Chaplaincy Abakaliki in Ebonyi State; All Saints Protestant Church, Nigeria Police Chaplaincy Mobile Police Force Irete in Owerri in Imo State; All Saints Protestant Church, Nigeria Police Chaplaincy in Nekede Imo State and All Saints Protestant

Church, Nigeria Police Chaplaincy in Shell Camp Owerri, Imo State. These were the major locations in the Southeast zone that witnessed Protestant Chaplaincy activities during the time in review. The Protestant Chaplaincy in Anambra, Ebonyi and Enugu state did not have a permanent police chaplain. This was due to lack of manpower. The development affected the growth of Protestant Chaplaincy in these states.

**Plate 3: Protestant Police Chaplaincy Administrative Headquarters in Zone 9 Umuahia in Abia State**



**Source: Researchers Snapshot and Debbichuks Graphic**

**Table 1: List of Nigerian Police Protestant Chaplaincy Churches, their Locations and the Established Year in the Southeast Zone of Nigeria**

<b>CHURCHES</b>	<b>LOCATIONS</b>	<b>YEAR</b>
All Saints Protestant Church, Nigeria Police Chaplaincy, Imo State	Nekede	2012
All Saints Protestant Church, Nigeria Police Chaplaincy, Imo State	Shell Camp Owerri	2009
All Saints Protestant Church, Nigeria Police Chaplaincy, Imo State	Irete	2009
All Saints Protestant Church, Nigeria Police Chaplaincy, Abia State	Umuahia	2011
All Saints Protestant Church, Nigeria Police Chaplaincy, Abia State	Osioma in Aba	2011
All Saints Protestant Church, Nigeria Police Chaplaincy, Imo State	Ngor-Okpala in Imo State	2009
All Saints Protestant Church, Nigeria Police Chaplaincy, Abia State	Aba	2013
All Saints Protestant Church, Nigeria Police Chaplaincy, Enugu State	Agbani	2010
All Saints Protestant Church, Nigeria Police Chaplaincy, Ebonyi State	Abakaliki	2011
All Saints Protestant Church, Nigeria Police Chaplaincy, Anambra State	Awka	2010

**Source: Police Protestant Chaplaincy Zonal Secretary Note, Umuahia and All Saints Protestant Chaplaincy Progress Report**

**Table 2: All Police Protestant Chaplains in the Southeast Zone of Nigeria and the Place of their Primary Assignment**

NAMES	PLACE OF THEIR PRIMARY ASSIGNMENT
Venerable DSP Elijah Olawuyi	Zonal Chaplain Umuahia in Abia State
Pastor Francis Igboodu	Ebonyi State Police Command, Abakaliki
Rev. Thepreacher Envongwa	Anambra State Police Command, Awka in Anambra State
Rev. Philemon Sidi	Mobile Police Force, Number 3 Enugu
Rev. G.S. Chukwuemeka	Mobile Police Force, Number 18 Irete in Owerri, Imo State
Rev. Ubi Basil	Mobile Police Force, Number 55, Aba in Abia State
Rev. Bunu Dangida	Shell Camp Police Barracks Owerri, in Imo State
Rev. Paul Danjuma	Police Training School, Nekede
Pastor Ajake James	Central Police Station Aba, in Abia State
Pastor Chris Sunday	Police Counter Terrorism, Ngor-Okpala in, Imo State.

**Source: Police Protestant Chaplaincy Zonal Secretary Note, Umuahia**

**All Saints Protestant Church, Nigeria Police Chaplaincy, Osisioma in Abia State**

The All Saints Protestant Church, the Nigeria Police Force Chaplaincy in Osisioma, in Aba Mobile Police number 55, is one of the branches of Protestant Chaplaincy in Abia State. It was started by Reverend Ubi Okon on the 15<sup>th</sup> of May 2011 to meet the spiritual needs of Mobile Police officers and their families in that area.<sup>5</sup> The membership of the church was as follows: men between 52 to 60, women between 70 to 80, while children were between 100 to

150.<sup>6</sup> The church was made up of the following groups; Women Fellowship, Youth Fellowship, Choir Ministry, New Life for All Group, Children Ministry and Boys/Girls Brigade.

The strength of the registered women was between 27 to 32.<sup>7</sup> They participated in the celebration of the National Mothers Day and other activities in the church from 2012 to 2016.<sup>8</sup> The programme increased the spiritual development of the fellowship. It was a moment of spiritual vitality as teaching and drama were explored to communicate the value of a mother at home, community, church and the nation. The women also participated at National Women Convention held in Ibadan in Oyo State between 17<sup>th</sup> -20<sup>th</sup> March 2016.<sup>9</sup>

The Youth Fellowship numerical strength ranged between 18 to 23 members.<sup>10</sup> The fellowship hosted Southeast Zonal Youth Convention that was held between 16<sup>th</sup> and 19<sup>th</sup> June, 2016.<sup>11</sup> The programme was characterized by spiritual and physical nourishment for all the participants. The following persons ministered during the programme, Rev. Can Elijah Olawuyi, Rev. Bunu Dangida, Pastor James Ajake, Elder Dan Mamyra and host of others.<sup>12</sup>

The choir ministry of the church had a numerical strength of 20 choristers.<sup>13</sup> They observed all the annual choir day of the church from 2012-2106.<sup>14</sup> They also participated in all the National Choir programmes that involved all the Protestant Chaplaincy in the Southeast Zone.

The New Life for All group of the church comprised of lively young boys and girls with a numerical strength of 18 members.<sup>15</sup> They actively participated during National programme and other programmes held from 2013 to 2016.<sup>16</sup> Some of these programmes were state and national programmes.

The Children ministry of the church was established to raise Godly children that would affect the nation. The numerical strength of children of the church as noted above was 100-150 children with six teachers.<sup>17</sup> The church organised several children anointing services which attracted other children from the vicinity. This programme has become part of the activities of the church.<sup>18</sup> The programme was geared towards praying against sickness and diseases in the life of children.

The boys and girls brigade of the church acted as the security arm of the church. The numerical strength of the groups was between 20 to 25 members.<sup>19</sup> They joined to celebrate the national boys and girls brigade week of prayers from 2013 to 2106.<sup>20</sup> The activities of this chaplaincy ranged from social and spiritual to educational.

Socially, Reverend Ubi Okon the chaplain dedicated children of police officers and families to God in the church where police officers and their families met.<sup>21</sup> New born babies were dedicated to God when they reached two weeks to three months.<sup>22</sup> There was no condition attached to dedication in the Protestant Chaplaincy in Osisioma in Aba. The chaplain reported that when he started his work as a Police Assembly Chaplain in Mobile Police Force number 55 Aba in 2011, he dedicated more than 30 children in his church to God.<sup>23</sup> To him dedication service took place on Sundays in All Saints Protestant Church, Nigerian Police Chaplaincy ( Police Church). He noted that dedication in his jurisdiction was not limited to new born babies, that cars, buildings and electronics belonging to police officers and families could be dedicated to God.

Marriage solemnization remained one of the activities that the chaplain performed in this region. He solemnized the marriage of police officers particularly those who were due for marriage. He reported that he wedded more than 6 couples from 2011 to 2016. Of this number

some were police officers while some were civilians.<sup>24</sup> Also intending couples were asked to undergo pregnancy, genotype and HIV tests before being counseled.<sup>25</sup>

Baptism was another important duty of a chaplain. In this region police officers who had attended the class, which lasted for three months were baptized. From 2011 to 2016 more than 150 persons were baptized by the chaplain.<sup>26</sup>

Celebration of Eucharist was one of the sacraments that Jesus Christ instituted. Communion service started holding in 2012.<sup>27</sup> Qualified communicants partook in the service. The chaplain gave Holy Communion to police officers and their children.<sup>28</sup> Police officers who were qualified participated in the service. As noted earlier on, it was only those who had been baptized that were allowed to be in the service. There was a notebook where the names of all the communicants were recorded. After the service registered names would be called, while people would answer their names. Service of Holy Communion took place on Sunday.

Visiting of police officers and families was an important part of police chaplain's responsibilities. Visitation was one of the ministries of a pastor. He visited the families of police officers, during good and bad situations.<sup>29</sup> He also comforted police officers and families in the way of the Lord so that they could be closer to God.

Psychologically, the counseled police officers that faced serious crises in their jobs. Counselling was paramount to their moral and spiritual growth. Many personnel in the job joined the force with bad orientation while others were bad eggs before joining the job. It therefore became important for the chaplain to embark on serious counselling, with the aim of changing and affecting their image positively.

Counseling in Protestant Police Chaplaincy was distinctive because God's consciousness was the basis for discussion and intervention even when religious language was not used. The



reality of God within the relationship of a counsellor and a counselee encouraged reflections about faith, morality, sin, justice, mercy, and grace. Those that the chaplain wedded passed through marriage counseling before the marriage solemnization. In most cases there were a lot of police officers that were frustrated as a result of ill maltreatment either from senior police officer or the nature of their primary assignment.<sup>30</sup> The chaplain advised many of these victims. Other youths in the church were also counselled by the chaplain on issues relating to peer pressure, sex education and career.

Spiritual activities like holding of revival, evangelism, prayers in the police formations and Sunday services took place in this chaplaincy.

Revival in this region had no fixed date or time. It was done as the chaplain was directed. The essence of the revival was to awaken the spirit of worshipers of Protestant Chaplaincy. According to Ubi Okon, since the inception of this chaplaincy, more than 20 revivals were organised. During the revival according to him many persons were healed of their sicknesses and diseases by God.<sup>31</sup>

Evangelism was also carried out during the period in question by the chaplain and some of his elders. They preached the word of God to police officers in the barrack and outside the barrack in Osioma in Aba, Abia State. They moved from house to house for soul winning. According to the chaplain salvation messages were preached to many police officers and their families which resulted in the conversion of more than 60 police officers and their families.<sup>32</sup>

The Chaplain also preached to police officers during Sunday service. It was observed with the aim of meeting the spiritual needs of the congregation and bringing them closer to God.<sup>33</sup> The essence of Sunday's service was to praise God for what He had done and also to observe the commandment of keeping the day of worship holy.<sup>34</sup> Sunday services in this

chaplains were held between 9am to 12 noon.<sup>35</sup> Moreover, other groups like the choir, Women Fellowship and New Life for All of the church sang in the course of the services. The chaplain gave the sermon and closed the service.

Educational activities were carried out by the chaplain in this region because of the presence of police children school. Protestant chaplain's activities were not limited to preaching and prayer. He equally organised religious educational programmes. The activities were carried out in police children school which was situated close to the chaplaincy church in Aba. He provided religious instructions to the pupils who were mainly the families of police officers and others. They also trained lay leaders that conducted religious educational programmes among police officers. He provided necessary information on how to accomplish the educational task within his jurisdiction in the Police Community. Many people felt stronger and were able to cope with the circumstances of life when they had the information they needed to deal with the situation. He therefore empowered police officers to live healthier life by providing necessary information. He taught and informed them about practical topics relating to emotional and spiritual health. Some of these topics included stress management, conflict resolution, money management, premarital counseling, divorce recovery, cultural diversity, grief and mourning. He taught police officers who devoted interest in God's work on how to do the work of God and how to work in the Chaplaincy Department.

**All Saints Protestant Church, Nigeria Police Chaplaincy, Central Police Station Aba, in  
Abia State**

Religious activities in this Protestant Chaplaincy started on the 15th of May, 2013.<sup>36</sup> The first Chaplain was Pastor James Ajake. He is also the current chaplain. The essence of starting the chaplaincy activities in this area was to meet the spiritual needs of police officers living within the barracks. Note that civilians who lived outside the barracks also worshiped in the church. The membership of the church was approximately 29 women, 16 men, 15 youth and 20 children.<sup>37</sup>

Spiritual activities in this location included praying for police officers and families, holding of evangelism programmes, organizing of crusades and revival programmes, while the social activities included baptizing of police officers and marriage solemnization.

Evangelism is one of the vital religious activities of every religious body. The chaplain during the time in review preached the word of God with his members to police officers in the barrack situated inside the station. He assumed the role of a religious witness to their own faith and beliefs. As a religious leader in the police community he lived by example, which was the best way to preach the gospel.<sup>38</sup> The command to preach the gospel applied to every member and the worshippers of All Saints Protestant Church, Nigeria Police Chaplaincy in Aba. In Central Police Station chaplaincy many Police officers became a member of the Protestant chaplaincy church as a result of the preaching of the gospel by the chaplain.<sup>39</sup> The chaplaincy in this region had the opportunity of preaching in various places like outside the barrack and inside the barrack. Most times they usually distribute tracts to various people as a way of preaching to them God's word.<sup>40</sup>

Holding of crusade was another advanced method of evangelism in the barracks.<sup>41</sup> The chaplain preached his faith to others who were not members of his faith or denomination in open field or in a big hall in police barrack.<sup>42</sup> During the programme those who were having one or two problems would be prayed for by the chaplain.

In CPS Aba prayers were observed every Tuesday for Police officers by the resident chaplain. He acted as intermediaries between God and the people who felt they cannot or must not approach God personally.<sup>43</sup> He prayed for police officers in the chapels, offices and homes.<sup>44</sup> This aspect of prayer was done in the church and Police Station. He also interceded for many of the communicants and other police officers especially in unusual or unexpected circumstances. The chaplaincy church in this area had a yearly programme called “Mountain Race” that was held from 1<sup>st</sup> -31<sup>st</sup> of January.<sup>45</sup> The programme was held with fasting and prayers for all the members of the church. In the month of February every year election of church Elders was conducted.

Christian chaplains in many establishments placed high a premium on the preaching of God’s word. He fed the flock of God with His word, not what he likes or wishes but what God want him to teach and preach to his flock ( police officers and others ).<sup>46</sup> He studied and applied the sermon to himself before preaching it to police officers. He took care of the flock with love, care and tenderness. Message of hope, encouragement, holiness and faith were preached to officers and families particularly during Sunday service. Sunday services were held between 10am-12pm, various groups like choir and youth band sang during the service.<sup>47</sup> Protestant Chaplaincy was so unique that church service took place even in the office or outside the office as the occasion demanded.

Marriage solemnization remained one of the activities of the chaplaincy in this region. According Pastor James Ajake, he wedded 4 couples from 2013- 2016.<sup>48</sup> These wedded couples attended marriage class where marital ethics were taught by him before the solemnization took place.<sup>49</sup> During the class the intending couples were also taught Godly marital relationship. Marriage class in Protestant Police Chaplaincy which lasted for three month.<sup>50</sup> Sometimes couples that were not staying within the state or the environment were given consideration as regards the duration of marriage class.

The Protestant chaplain prepared police officers for baptism. Baptism is very important for every child of God who wants to follow the life style of Jesus Christ. The chaplain baptised police officers and their families particularly those who had surrendered their lives to God.<sup>51</sup> It was one of the requirements needed for a nominal church member to be regarded as a communicant. Infant and adult baptism were accepted in the police Protestant Chaplaincy.

Psychologically, the chaplain performed an onerous task in the lives of police officers and their families. The psychological roles of chaplains in the Protestant denomination cadre ranged from counselling, impacting of morality, giving a listening ear to Police officers and their families. Counselling police officers and families by police Protestant chaplain was paramount to their moral and spiritual growth.

The church celebrated her Communion service with the 25 communicants members from 2013-2016.<sup>52</sup> Since the inception the church baptismal programme was carried out in many instances. More than 10 children were also dedicated to the Lord in the church.<sup>53</sup>

**All Saints Protestant Church, Nigeria Police Chaplaincy, Ngor-Okpala in Imo State**

Religious activities in Ngor-Okpala started in 2009 by Pastor Sunday Chris.<sup>54</sup> It started as a prayer fellowship which finally metamorphosed into All Saints Protestant Church, Nigeria Police Force Chaplaincy. Numerically, the Church membership included 7 men, 13 women, 7 youth, and 13 children, bringing the total to 40 members.<sup>55</sup> It was only 10 members out of the 40 were communicants, while others were yet to be communicants.<sup>56</sup>

The Protestant activities in this area were made up of evangelism within police barracks in that location, visitation and holding of Sunday services. Evangelism activity was carried out by the chaplain and some of his members of All Saints Protestant Church, Nigeria Police Chaplaincy. They preached their faith and message of salvation to Police officers and their families. They moved from house to house within the formation in this region for the preaching of the gospel. Pastor Chris Sunday, the pioneer police chaplain, noted that salvation messages were preached to many police officers and their families. The outcome of evangelism was in the conversion of more than 20 police officers and their families from 2011-2014.<sup>57</sup>

Sunday services did not start on time because of the nature of the chaplaincy. Many Police officers were not on ground because of their primary assignment in the Nigeria Police.<sup>58</sup> The essence of Sunday's service was to praise God for what He had done and also to observe the commandment of keeping the day of worship holy. Sunday services in this chaplaincy were held between 8:30am-12noon, the service leader was the chaplain.<sup>59</sup>

Psychologically, he counseled police officers who were facing serious challenges in the area of their primary assignment. Counselling was done immediately after Sunday service. That was the only time some of the worshippers met within the week.<sup>60</sup>

The Church had not baptized any person since inception.<sup>61</sup> This was because most of the people who worshipped in the chapel had been baptized already in their various churches. Activities like celebration of Eucharist, marriage solemnization and educational activities were yet to start. Structurally, the Police Chaplaincy Church in this area had no building, but there was a temporary structure, built by the community.

#### **All Saints Protestant Church, Nigeria Police Chaplaincy Umuahia in Abia State**

The Protestant Chaplaincy in this region started in 2011, during the era of Reverend Envongwa Thepreacher.<sup>62</sup> Though Evangelical Church of West Africa was in charge of religious activities before Police Chaplaincy took over. The chaplains that served in this region included Reverend Envongwa The Preacher, the pioneer Police Chaplain, Reverend Paul Danjuma (2011-2014), Reverend Charles Moroko (2014-2015) and Venerable Olawuyi Elijah (2015 ) who is the current chaplain.<sup>63</sup> The Chaplaincy Church in this area had the following groups: Women Fellowship, Youth Fellowship, Choir, New Life for All, Children Sunday School Department and Boys Brigade. The membership of the church included 90 women, 80 men, 26 youth and 140 children.<sup>64</sup> Religious activities in this region ranged from social and spiritual to psychological.

The social activities included marriage solemnization, which remained one of the primary assignments of the chaplains. They solemnized the marriage of police officers particularly those who were due for marriage.<sup>65</sup> The period in question witnessed weddings of police

officers and non-police officers.<sup>66</sup> The intending couple attended marriage classes, where chaplains taught marital ethics and godly marital relationship. Marriage class lasted three months or less than that. Intending couple was expected to be members of the church for not less than six months. Undergoing of pregnancy, genotype and HIV test were mandatory. Generally in Southeast zone wedding notification lasted for 21 days.<sup>67</sup> During the period in question four persons were joined in holy matrimony by the chaplains.<sup>68</sup>

Baptism was another important activity of Protestant Chaplaincy in this location. It is very important for every child of God to be baptised. Many Police officers and their families particularly those who surrendered their lives to God were baptized by the chaplain.<sup>69</sup> Infant and adult baptism were accepted in the Police Protestant Chaplaincy.<sup>70</sup> It was reported that from 2012-2016, 150 persons were baptized by Reverend Charles Moroko, Reverend Paul Danjuma and Venerable Elijah Olawuyi.<sup>71</sup> Some of these people were police officers and their families.

The chaplain officiated during the service of Holy Communion in police churches inside the police barracks during the period in review. It was the communicants that partook in the service. The chaplain gave Holy Communion to police officers and their children who were communicant members.<sup>72</sup> In this chaplaincy region, communion services were held on the last Sunday of every month.<sup>73</sup> There was a notebook where all the names of the communicants were recorded. After the service their names would be called, while people would answered their names.

Visiting of police officers and families were important parts of Police chaplain's responsibilities. Visitation is one of the ministries of a pastor. The chaplain visited Police



officers and families of the Nigerian police, during good and bad situation.<sup>74</sup> He also comforted police officers and families in the way of the Lord.

Psychologically, the chaplain was expected to play a vital role in this area. His work was not limited to social activities. His roles in this case ranged from counseling, impacting of morality to giving a listening ear to police officers and their families. Many personnel in the job joined the force with bad orientation. It became vital for chaplains to embark on serious counselling, with the aim of changing and affecting their image positively. He advised police officers to avoid activities and habits that were inimical to the job.<sup>75</sup> The chaplain counseled police officers and their children in this police community.<sup>76</sup> According to the chaplains that worked in this region, counselling took place from Monday to Friday at the church office.<sup>77</sup> They also counseled senior police officers on religious and moral matters, planning of programmes that relate to the moral quality of leadership and religious education.<sup>78</sup>

Spiritually, activities like evangelism, prayers in the police formations and Sunday services took place in Umuahia Police Headquarters Chaplaincy.

Evangelism was carried out during the period in review by the chaplains and some of his members. They preached the word of God to police officers in the barrack and outside the barrack in Umuahia. They moved from house to house for soul winning. According to one of the chaplains Reverend Charles Moroko that served in Umuahia, “salvation messages were preached to many police officers and their families, which resulted in the conversion of more than 20 police officers and their families”.<sup>79</sup>

The chaplain also preached to police officers during Sunday service. It was observed between 8am-12noon and aimed at meeting the spiritual needs of the congregation and bringing them closer to God.<sup>80</sup> Sunday services were meant to praise and worship God.<sup>81</sup>

Other groups like choir, Women Fellowship and Youth Band participated in the programme and the activities of the church.<sup>82</sup> Danjuma Grace one of the communicant posited that various sermons preached during Sunday services affected her life positively in many dimension.<sup>83</sup>

### **All Saints Protestant Church, Nigeria Police Chaplaincy, Awka in Anambra State**

The Protestant Chaplaincy activities was started in this area in 2010 by late Reverend Michael Bamayi at Mobile Police Base located in Awka.<sup>84</sup> Other chaplains that served in this chaplaincy were Nimfort Tinhin and Reverend Evongwa Thepreacher. Reverend Evongwa Thepreacher is the current chaplain.<sup>85</sup> The minimum membership strength of the church was as follows: 50 men, 60 women, 30 youth and 70 children.<sup>86</sup> The activities in this region of Protestant Chaplaincy were grouped into spiritual and social.

Baptism remained one of the activities of Protestant Chaplaincy in this region.<sup>87</sup> The chaplains that served in this chaplaincy baptized police officers and their families who were qualified. More than 20 persons were baptized by various chaplains, of which many were police officers.<sup>88</sup>

The chaplains gave Holy Communion to the police officers and families who were qualified. In All Saints Protestant Church, Nigeria Police Chaplaincy, Awka during the service the chaplain gave brief sermon to the communicants.

The chaplains in this region participated in Evangelism and visitation exercises during the time in review. In Awka both activities were combined. During the evangelism and visitation police officers and families were comforted in the way of the Lord. Thomas Ogwuchi noted

that through the advice given to him by the chaplain when he visited him that the bad habit he was portraying had stopped.<sup>89</sup> He advised police officers to avoid bad habits.

Spiritually, the Protestant Chaplaincy held Sunday services at the church in police barracks in Awka, with police officers and their families. The Sunday services were held between 8am-12 noon.<sup>90</sup> It was the chaplains that declared the services open after brief prayers. The church choir gave special numbers before the sermon. The chaplains preached to worshippers the message of hope and faith. The essence of Sunday's service was to praise God for what He had done and also to observe the commandment of keeping the day of worship holy.<sup>91</sup> It was the chaplains that declared the service closed. Other activities that chaplains performed in this region included burying of deceased police officers and their children, and counselling of police officers and families.

### **All Saints Protestant Church, Nigeria Police Chaplaincy, Mobile Police Agbani in Enugu State**

In Enugu State police formation, religious activities were held but not officially recognized by Police Authority until the Chaplaincy Department was established.<sup>92</sup> There were many police formations in Enugu state, but the major place chaplaincy activities took place was Police Mobile Force number 3, Agbani in Enugu state.<sup>93</sup> There was a church inside the police barracks where police officers, families and others gathered to worship God on a weekly basis. Chaplains that served in this region included Reverend Charles Moroko; Reverend Bunu Dangida and Reverend Sidi Philemon. Reverend Sidi Philemon is the current chaplain.<sup>94</sup> The activities in the chaplaincy church were grouped into social, spiritual and psychological. The chaplaincy church in this area had the following groups: Women

Fellowship, Youth Fellowship, Choir, New Life for All, Children Sunday Department and Children Ministry. The numerical strength of the Police Chaplaincy church are as follows: 80 men, 96 women, 30 youth and 160 children.<sup>95</sup>

Socially, the chaplain in this region held dedication services for police officers and families. The dedication of new born children was done in the course of the Sunday service. Other things that he dedicated included cars, motorcycle and land.<sup>96</sup> Bunu Dangida one of the Police Assembly Chaplains in Shell Camp Police barracks Owerri and the former Police Assembly in Mobile Police Enugu, noted that dedication in the Nigerian Police formation was done both outside the church and inside the church.<sup>97</sup> He further noted that he dedicated more than 50 children to God during his era as a Police chaplain in Enugu from 2012-2016.<sup>98</sup> Many police officers that were not communicants dedicated their children to God. Moroko Charles, one of the chaplains that served in this region, noted also that he dedicated more than 30 children to God from 2010-2012.<sup>99</sup>

Marriage solemnization was another Protestant Chaplaincy activity in this area. The chaplains solemnized the marriage of police officers particularly those who were due for marriage.<sup>100</sup> The period in question witnessed weddings of police officers and non-police officers conducted by police chaplains in the Protestant cadre. Bunu Dangida noted that he wedded more than six couples during his era as a chaplain in Enugu Mobile Police Force base.<sup>101</sup> According to the marital doctrine of the Protestant Chaplaincy, blessing or dedication of marriage was allowed.<sup>102</sup> It was a situation where a couple had probably done traditional marriage and decided to hand over the marriage to God.

The chaplain also prepared and baptized police officers particularly those who had surrendered their lives to God.<sup>103</sup> It was one of the requirements needed for a nominal church

member to be regarded as a communicant.<sup>104</sup> Infant and adult baptism were accepted in the police Protestant Chaplaincy. It was only an ordained police chaplain that had the right to baptize those who were qualified. Bunu Dangida baptized more than 100 persons during his era in this region. Some were police officers while others were police officers children.<sup>105</sup>

Celebration of Eucharist was one of the sacraments that Jesus Christ started. In Enugu State Chaplaincy in Agbani, only baptized members partook in the service. Communion service was done once in a month.<sup>106</sup> There was a notebook where all the communicants names were written. After the service registered names of members would be called, while people would answer their names.

In Enugu State Protestant Chaplaincy, the spiritual activities were made up of evangelism, preaching of God's word and holding of weekly prayers inside the Police Station.

Evangelism in this area was done on a weekly basis within Police barracks to police officers and their families. The chaplains preached the word of God to police officers residing in the barracks and other civilians.<sup>107</sup> Chaplain and other dedicated worshippers moved from house to house for soul winning. They preached their faith and doctrines to them. Evangelism also took the form of visitation, prayer and sharing of tracts. During evangelism salvation message was emphasized. Preaching against other religions was contrary to the chaplaincy's ethics.

Another aspect of spiritual activity was weekly prayer. During the prayer programme, after words of exaltation, the prayer would commence. Different prayer points were raised, ranging from protection to blessings of all kinds. They interceded in many capacities for individual and for the communicant on their behalf. They offered appropriate prayers at the

passing out of Police officers; the dedication of buildings or during memorial services for deceased Police officer.<sup>108</sup>

The chaplains fed the flocks who were mainly Police officers with God's word. Messages of hope, encouragement, holiness and faith were preached to them. They planted the seed of righteousness and love in their lives.

In Enugu State, Sunday services were held between 9am and 12 noon.<sup>109</sup> Different fellowships groups like New Life for All, Men Fellowship, Women Fellowship, Church Choir and Youth Band sang while the service progressed. In the course of the service, general announcements were made by the church secretary. The high point of the service was the preaching of God's word by the chaplain.

Psychologically, chaplain was engaged in counseling services to police officers and families. It was important for a chaplain to embark on serious counselling, with the aim of changing and affecting their image positively. Counseling was distinctive because God's consciousness was the basis for discussion and intervention even when religious language was not used. The reality of God within the relationship of counsellor and counselee encouraged reflections about faith, morality, sin, justice, mercy, and grace. Senior police officers were counselled on religious and moral matters, planning of programmes that relate to the moral quality of leadership and religious education.

#### **All Saints Protestant Church, Nigeria Police Chaplaincy, Abakaliki in Ebonyi State**

The Protestant Chaplaincy in Ebonyi State started in 2011 as a fellowship which finally metamorphosed into All Saints Protestant Church, Nigeria Police Chaplaincy.<sup>110</sup> The first chaplain of the church was Pastor Joshua Suleman, who later handed over the leadership

of the church to Pastor Victor in 2012.<sup>111</sup> Pastor Victor in turn handed over the leadership of the church in 2015 to Francis Igbo. <sup>112</sup> Chaplaincy activities in this area were similar compared to other states in the zone. Protestant Chaplaincy activities in this region included holding of Bible study, weekly prayers and Sunday service.

Bible study is very vital to the spiritual growth of every believer. The essence of it was to prepare police officers for the service of the Lord. The Bible study was held on Wednesday at the police chapel in Abakaliki situated inside Police Headquarters in Ebonyi state.<sup>113</sup> Police officers, particularly those who were of Protestant background, met every Wednesday to study God's word. It was the chaplain that delivered the sermon. After it the worshippers asked question in respect of the topic taught by the chaplain.

Prayer is very important to every Christian particularly police officers. Chaplains interceded for police officers and their families. Every Thursday police officers and their families converged at the chapel for collective prayers. In the course of the prayer chaplains prayed for the safety of their families. Most times fasting and prayer programme were organised for all worshippers in the formations.

Evangelism was another spiritual activity that took place every last Saturday of the month by the chaplain and other worshippers.<sup>114</sup>

In Ebonyi Protestant Chaplaincy, Sunday service was observed. The duration of the service was between 8:30am and 11:30am.<sup>115</sup> The adult choir sang in the course of the service. The worshippers were gathered to pray, sing and hear the word of God from the chaplain. The chaplain studied and applied the sermon to himself before preaching it to them. He took care of the flock with love, care and tenderness. Messages of love, faith and holiness were preached to the congregation. Some worshippers were civilians from outside police

barracks. The essence of Sunday's service was to praise God for what He had done and to observe the commandment of keeping the day holy.<sup>116</sup>

Numerically, the membership of the church included 10 adults made up of men and women and 20 children.<sup>117</sup> Since the inception of the chaplaincy in the region no police officer has been baptized or taken Communion.<sup>118</sup> As of 2016, Holy Communion service and baptismal class were yet to start. Church services were held in the church building.<sup>119</sup>

### **All Saints Protestant Church, Nigeria Police Chaplaincy, Mobile Police Force Irete in Owerri, Imo State**

It was started as a fellowship on the 16<sup>th</sup> of July 1999 by Evangelist Simon Anasuwa.<sup>120</sup> In the month of January 2009, Reverend Bunu Dangida took over the leadership of the church.<sup>121</sup> He served between 2009 and 2012, while Reverend Gutap Obadiah took over from him on the 15<sup>th</sup> July 2012. Finally, the Late Michael Bamayi took over from Gutap Obadiah in December 2014.<sup>122</sup> On the 2<sup>nd</sup> October, 2016 Reverend Gold Sunday Chukwuemeka took over the leadership of the chaplaincy activities.<sup>123</sup> The church had a Board of Elders that included Dickson Rauni, Emmanuel Enicha, Bulus Akula, Bala Nanpon, Regina Tikka, Augustine Akpus, Mary Haruna, Mary Silas and Katuka Dominic. The various positions occupied were Secretary, Assistant Secretary, Financial Secretary, Treasurer, Works Officer, Group Coordinator and Sunday School Superintendent. Fellowship groups of the church included Choir, Youth Fellowship, Men Fellowship and New Life for All. The Sunday School Teachers included Dorcas Nanpan, Felicia Sunday Idoko, Blessing Joshua, Promise Kebe, Lilian Patrick and Emmanuel Enicha.<sup>124</sup> They taught during Sunday services to worshippers of the church. The membership of the church was not certain because



most of the worshippers were involved in special duties in other States. It was not possible to get all the members in a single service. The membership of the church could be 300 to 350 members, while 49 out of this number were communicant members.<sup>125</sup> The primary reason for starting the church was to meet the spiritual and social needs of police officers and families.

Dedication service was one of the activities of Protestant chaplaincy in this region. The chaplain in this region did a lot of dedication in many locations apart from the church. He dedicated a house, cars, and motorcycles that belonged to police officers and civilians.<sup>126</sup> New born children dedication were very common in this area. It was a parent commitment service, where they promised to offer their children to the Lord and to train the children to the glory of God. Families and friends attended the service to cheer the concerned celebrants. The children were presented to the congregation by the police chaplain, and vows were made to raise them up in the Christian way of life. The service provided the parents an opportunity to express their desire to lead and spiritually nurture the child in cooperation with the Holy Spirit.<sup>127</sup> Because parents were the key role models for their children, they played a key role in the dedication service. The chaplains preached the sermon and charged the parents on the need to bring up the child in the fear of God. Before dedication would take place, the person in question would acquaint the church secretary with respect to dedication.

Marriage solemnization remained one of the activities of Protestant Chaplaincy in Irete, Owerri in Imo state. Marriage solemnization of Police personnel was done on Saturday in this region. The chaplains prepared the concerned couples through counseling and prayer before the solemnization.<sup>128</sup>

The Police Protestant chaplains prepared police officers for baptism. They baptized police officers and their families particularly those who had surrendered their lives to God. Those

who were willing were baptized by the chaplains. Nobody was forced to be baptized. The desire came from the persons who were members of the Police church. Baptism remained one of the prerequisites and conditions to be elected as an elder in All Saints Protestant, Nigerian Police Chaplaincy. More so without baptism one cannot be joined in Holy Matrimony. This was the reason chaplains emphasized the need and importance of baptism. Many Police officers and their children had been baptized over the years since the inception of the Police Chaplaincy in this area. During the period in question more than 100 persons were baptized by various chaplains that served in this region.<sup>129</sup>

Celebration of Eucharist was one of the assignments and activities of chaplains in this region. They officiated during the service in police churches. It was only the communicants that partook in the service. Every communicant had a Communion card that a chaplain would sign after the Communion. The Service of Holy Communion took place on Sunday. Wine and leavened bread were used for Communion. Police officers that participated in the Communion were full members of the church who were baptized either by the police chaplain or conventional clergy.<sup>130</sup> Chaplains accorded the Eucharist special respect. It was celebrated with solemnity, dignity and decorum. Silence was observed to avoid distraction during the celebration.<sup>131</sup>

Burying deceased police officers or children was one of the primary assignments of Police Protestant Chaplains. According to Moses Igho "Police chaplain did not only pray and counsel police officers but also officiated in the burial ceremony of police officers and children.<sup>132</sup> If peradventure a police officer or any member of his family dies, the police chaplain in that vicinity would conduct the burial. Funeral rites were conducted for members who were fully committed, mostly the communicants. Wake keep service was held at the

compound of the bereaved. Prayers were offered at the grave side for the family of the bereaved. The chaplaincy accepted the fact that it was appointed onto man to die. Funeral services were seen as an avenue to remind people of eternity in heaven and eternity in hell.<sup>133</sup> The church handled about 90 percent expenses of the chaplains upon their death, while casket and order of burial service programmes were done for communicant members.<sup>134</sup> It was not only the communicant members that chaplains buried those who were nominal members and those who were not members of police church could be buried by chaplains as the occasion demanded. There were many police officers that did not belong to any denomination or any faith. When such a person dies the police boss or the family would notify the police clergy on the need to bury the deceased person. The following persons lost their lives in the chaplaincy: Thomas Ibrahim, Justina Barnabas and Silas Nyam. The chaplain conducted the burial of these deceased persons.<sup>135</sup>

Visiting of police officers and families was an important part of Police chaplain's responsibility. Visitation was one of the ministries of a pastor. He was expected to visit the families of police officers during good and bad situations.<sup>136</sup> They comforted police officers and members of their families in the way of the Lord. There were many officers that needed the visitation of a chaplain. It was only when some personnel see chaplain that they could confide in him on some issues. The chaplain who would minister effectively to his parishioners and his community would spend time in their homes.<sup>137</sup> Police officers would confide in the chaplains when they were closer to them. Otio Basil narrated how the visit of a chaplain encouraged him when he lost his father. He testified that the visit revived and activated his spiritual life.<sup>138</sup> The chaplain could visit them in their offices during working hours particularly for those who found it difficult to go to the Police Chapel to worship God.

### **All Saints Protestant Church, Nigeria Police Chaplaincy, in Nekede Imo State**

Reverend Bunu Dangida, the then chaplain of the Protestant Chaplaincy Mobile Police Force Number 18 started the church in Police Training School Nekede in Imo State in 2012 .<sup>139</sup> The church was established to meet the spiritual needs of the students of Police Training College, Nekede. The various pastors that served in this church were Reverend Bunu Dangida, Reverend Gutap Obadiah and Reverend Paul Danjuma . Reverend Paul Danjuma is the current chaplain.<sup>140</sup> The church was made up of different units that included Women Fellowship, Youth Fellowship, Choir and Children Sunday Department. The activities of this chaplaincy section were grouped into social and spiritual.

Socially, the chaplain dedicated the children of police officers and other things to God at the police church. It remained one of the activities of the Protestant Chaplaincy in this location. Paul Danjuma dedicated more than 25 new born babies during the period in view.<sup>141</sup> Dedication was a parent commitment service where parents promised to offer the child to the Lord and to train the child to the glory of God. The service provided the parents an opportunity to express their desire to lead and spiritually nurture the child in cooperation with the Holy Spirit.<sup>142</sup> Children of those who were not communicant members were dedicated also. New born babies were allowed to be dedicated from two week old. Women that gave birth were not allowed to stay at home for so long.

Organising of baptismal class for police officers and families was another aspect of the activities in Nekede Protestant Chaplaincy. The chaplain baptized police officers and their families particularly those who had surrendered their lives to God.<sup>143</sup> It was one of the requirements needed for a nominal church member to be regarded as a communicant.<sup>144</sup> Many police officers and others had been baptized by the police chaplain in this region. Paul

Danjuma reported that more than 30 persons were baptized by him. While some were police officers, others were civilians worshipping in the church.<sup>145</sup> Baptism was meant for those who were willing to be baptized. It remained one of the prerequisites and conditions to be elected as an elder in All Saints Protestant, Nigerian Police Chaplaincy.

Communion service is very important in every Church. It is one of the sacraments that Jesus Christ instituted as noted earlier on. The chaplain officiated during the service in the church. It was only the communicants that partook in the service. Wine and unleavened bread were used in the Protestant Chaplaincy. Police officers that participated in the Communion were members of the church who had been baptized either by the Police chaplain or a conventional clergy.<sup>146</sup> It was celebrated with solemnity, dignity and decorum.<sup>147</sup> During the service members were told to come on time.

Visiting of police officers and families by the chaplain in times of joy and sorrow remained another activity and responsibility of Protestant chaplain in this region. Chaplain visited Police officers and their families during good and bad situations.<sup>148</sup>

The spiritual activities of chaplain in this jurisdiction included evangelism, holding of weekly prayer and Sunday services. The chaplains and members of the church partook in evangelism. They moved from house to house and the Police Station within the barracks to preached to police officers and others. Most occasions the chaplain preached the word of God to police officers and their children. Sometimes evangelism took the form of visitation and prayer in people's houses.

Chaplains acted as intermediaries between God and police officers.<sup>149</sup> Officers and their families were prayed for either in their offices and at their homes. They served as intercessors in many situations for police officers and their families. Appropriate prayers were offered at

the passing out of police officers; the dedication of building or during memorial services for a Police officer.<sup>150</sup> The belief in the efficacy of prayer in the Nigerian Police Protestant Chaplaincy cannot be overemphasized. This was one of the reasons the activities of chaplains in the Nigerian police were very important.

Sunday service in Protestant Chaplaincy in Nekede was held between 9am and 12 noon.<sup>151</sup> The chaplains declared the service open after brief prayers, while they also declared it closed after sermon. Various groups in the church such as the choir and women fellowship gave special numbers as the service progressed. The chaplains preached to worshippers the message of hope and encouragement. The essence of Sunday's service was to praise God for what He had done, and to observe the commandment of keeping the day of worship holy. Numerically, in 2016 the membership of the church were 78 worshippers, 30 out of the number were communicants.<sup>152</sup>

**All Saints Protestant Church, Nigeria Police Chaplaincy, Shell Camp Owerri, Imo State.**

The Protestant Chaplaincy in Shell Camp in Owerri started officially in 2009.<sup>153</sup> The chaplains that served during the period of study included Reverend Evongwa Theprecher who was the pioneer Zonal Chaplain, Reverend Monde Ayuba and Reverend Bunu Dangida who is the current chaplain.<sup>154</sup> The purpose of establishing this chaplaincy was to evangelize the police communities in that vicinity which included Imo State Police Headquarters and Divisional Police Headquarters.<sup>155</sup> The church was located at Shell Camp Police Barrack. The membership of the church in 2015 included 102 women, 90 men, 50 youth and 150 children.<sup>156</sup> The activities could be grouped into social, psychological and spiritual.

The chaplains held dedication services for police officers and families, particularly those that gave birth to new born babies, and those that bought things that needed dedication. Dedication ceremonies took place in the church apart from house and land dedication, etc. The service of children dedication provided the parents the opportunity to express their desire to lead and spiritually nurture the children in cooperation with the Holy Spirit. Reverend Monday Ayuba dedicated 19 new born babies during his era as a chaplain.<sup>157</sup>

Marriage solemnization remained one of the activities of Protestant Chaplaincy in this region. They solemnized the marriage of police officers particularly those who were due for marriage.<sup>158</sup> According to the marital doctrine of the Police Protestant Chaplaincy, blessing or dedication of marriages was allowed.<sup>159</sup> It was a situation where a couple had done traditional marriage and decided to hand over their marriage to God. The intending couples were expected to attend marriage class, where marital ethics were taught by the chaplain.

Furthermore, the chaplains prepared police officers for baptism. It was one of the requirements for nominal church members to be regarded as communicants.<sup>160</sup> Infant and adult baptism were accepted in the Police Protestant Chaplaincy.

The chaplains gave Holy Communion to police officers and their children who were communicants.<sup>161</sup> In this chaplaincy Communion service took place once in a month. It was not everybody that took Communion. It was only those that were found eligible that partook in the service. After the service names of the participants were called by the church secretary, while the communicants answered their names. Holy Communion service was held on Sunday. Wine and unleavened bread were used in the Protestant Police Chaplaincy church.

Burying deceased police officers or children was one of the primary assignments of Police Protestant chaplains. Police chaplains were expected not only to pray and counsel

police officers but also officiate at burial ceremonies of police officers and their children. Wake keep service was held at the compound of the bereaved while prayers were offered at the grave for the family of the bereaved. Funeral service was seen as an avenue to remind people of eternity in heaven or eternity in hell.<sup>162</sup> The church handled about 90 percent of the expenses of a chaplain at his death, while the chaplaincy took the responsibilities of buying of the casket and printing of order of burial service programmes for the communicants.<sup>163</sup> It was not only the communicant members that chaplains buried, nominal members and those who were not members of police church could be buried by chaplains as the occasion demanded.

Psychologically, the chaplain performed numerous tasks in the lives of police officers and their families. The chaplain advised police officers to avoid activities and habits that were inimical to the job.

The Police Protestant chaplains encouraged police officers that were discouraged and frustrated particularly those who were facing serious trial in the offices and marriages.<sup>164</sup> This role provided the chaplains the opportunity to share in the patients self-worth through Christ's love, desire and plan for their lives by assisting them to understand the things that were worth living for.<sup>132</sup> Encouragement to Police officers by chaplains served as an avenue that drew them closer to God.<sup>165</sup>

Spiritually, the chaplaincy in Shell Camp carried out evangelism exercises, prayer meetings and holding of Sunday's services. Members and chaplains partook in the exercise within police formations in the area that included State Police Headquarters and Divisional Police Headquarters. During the exercise the word of God was preached to police officers and families and any other person in the vicinity. Winning of souls was also done at home.



The chaplain and other worshippers moved from house to house for soul winning in police barracks. He preached his faith and doctrines to police officers and their families.

Sunday services were also observed during the time in review. The services were held between 8am and 12 noon.<sup>166</sup> It started first with opening prayers led by the chaplain. Numerous groups such as Women Fellowship, Men Fellowship, New Life for All, Choir, and Youth Band gave special numbers. Intercessory prayers were said by the chaplain and some elders of the church. It was observed with the aim of meeting the spiritual needs of the congregation and bringing them close to God.<sup>167</sup>

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## **CHAPTER FIVE**

### **THE IMPACT AND CHALLENGES OF POLICE PROTESTANT CHAPLAINCY**

#### **IN THE SOUTHEAST ZONE OF NIGERIA 2006 -2016**

Since the inception of this department in the Nigerian Police, impacts have been recorded that cut across religious lines. In every organisation particularly non-governmental organisations, the target is to impact on lives of human beings and communities positively. Thus, as noted in one of the previous chapters of this research, one of the reasons for the establishment of the Chaplaincy Department in the Nigerian Police was to make positive change in the lives of police officers and their families through the service of chaplains. Economically, spiritually, materially, numerically and humanitarily the department has contributed immensely to the lives of police officers and their families.

This section examines the impact of Protestant Police Chaplaincy in the Southeast zone of Nigeria. As noted earlier on in Chapter Two, states in Southeast zone of Nigeria are Imo, Abia, Enugu, Anambra and Ebonyi. In each of these states particularly in the State Police Headquarters, Mobile Police Bases, and Police Training Colleges, remarkable impacts have been recorded.

#### **Economic Impacts of Police Protestant Chaplaincy in Southeast Zone of Nigeria**

##### **2006-2016**

The establishment of Chaplaincy Department in the Nigerian Police led to the employment of many clergies from different states of the federation. Before the establishment of Chaplaincy Department, police chaplains were not on the pay roll of the Nigerian Police. But

after the establishment, 26 ordained Protestant clergies were employed to serve as Zonal Police Chaplains.<sup>1</sup>

In Abia state, the chaplaincy recorded numerous achievements. Elijah Olawuyi, the Zonal Police Chaplain, Umuahia, noted that as a result of his employment by the Police authority he built a house and also bought a car.<sup>2</sup> He vividly testified that his financial status had changed. Moreover, he also noted that his wife would not have been employed by the Nigerian police as a school teacher if he had not come in contact with the formation.<sup>3</sup>

Jobs were created by the Department through the establishment of schools. According to Ubi Basil, his church, All Saints Protestant, established Nursery and Primary Schools of which more than 10 teachers were employed.<sup>4</sup> Similarly, Bunu Dangida asserted that his church, All Saints Protestant, Nigeria Police Chaplaincy in Enugu, made impacts economically by employing more than 8 teachers who were working in the nursery and primary schools.<sup>5</sup> Most of the pupils in the schools were Police officers children. Thus, these schools helped to reduce unemployment particularly in Police communities in that area.

Poverty alleviation was not only limited to governmental and non-governmental organisations. Many widows were empowered by the Protestant Police Chaplaincy in Umuahia. According to Olawuyi Elijah, the Protestant Police Chaplain in Umuahia, All Saints Protestant Church, Umuahia branch gave one bag of rice each to more than 10 widows in 2014.<sup>6</sup> Without an iota of doubt these widows would continue to remember the Police Protestant Chaplaincy for the kind gesture demonstrated to them. Relatedly, in Imo State particularly the Police Protestant church located at Shell Camp Police Barracks Owerri, Police Mobile Barracks in Irete in Owerri and Police Training School Nekede, widows were also

empowered to start small scale businesses.<sup>7</sup> Some of these widows were formally married to police officers before the demise of their husbands.

The Department has continued to create employment opportunities for many priests. During the period under study, the following Assembly Chaplains were employed: Reverend Gutap Obadiah, Reverend Bunu Dangida, Reverend Monde Ayuba. Reverend Charles Moroko, Reverend Gold Sunday Chukwuemeka, Reverend Ubi Okon, Pastor Sunday Chris, Pastor James Ajake, Reverend Paul Danjuma, and Pastor Francis Igbofu.<sup>8</sup> These chaplains sustained themselves and their families financially from their allowances and salaries from the department.<sup>9</sup> Humanitarian wise, the Protestant chaplains did not only preach and pray for Police officers alone they impacted on many less privileged both outside and inside the Police formation. In 2016, ASPC Shell Camp Owerri gave widows gift items like soup, tomatoes, rice, beans and more than sixty thousand naira.<sup>10</sup> In 2015 many widows were given 7 sewing machines and 1 bag of rice each in Abia state.<sup>11</sup> There were many people that the Protestant Police Chaplaincy has empowered with cash gift to start small scale business. In November 2016, the Mobile Police Chaplaincy located in Irete in Imo State paid the one year house rent of Mrs. Adejor Maria. She was also empowered with more than two hundred thousand naira to start a small scale business in Owerri in Imo state.<sup>12</sup> Winning people of other faiths was done through humanitarian services like giving of material and cash donations. There were many persons that testified how they joined other faiths through humanitarian services rendered to them by some church denominations.<sup>13</sup>

## **Social Impact of Police Protestant Chaplaincy in Southeast Zone of Nigeria**

**2006-2016**

In Imo state various chaplains that served in this area noted how the job moved them from one place to the other. The nature of Police Chaplaincy activities demanded that chaplains move from one Police Station to another in the course of their religious activities. Bunu Dangida narrated how chaplaincy work made him serve in many places. He posited that he served as a religious cleric in Imo State in 2010 in Owerri, and that afterwards the job took him to Enugu State in 2012, where he gathered a lot of experience socially.<sup>14</sup> Reverend Paul Danjuma who was formerly in Umuahia was transferred to Police Training College in 2014, where he also gathered experiences in many dimensions.<sup>15</sup> The following chaplains that served in Imo State also experienced movement from one place to another. They included Reverend Gutap Obadiah, Reverend Evongwa the preacher, and Reverend Gold Sunday Chukwuemeka.<sup>16</sup>

A lot of chaplains were influenced in the area of dressing. Reverend Monde Ayuba narrated how he changed the pattern of his dressing when he was transferred from Gombe to Owerri.<sup>17</sup> He noted that the only way to reach out to people in the place of his new assignment was to look like them particularly in the area of dressing. However, that does not mean that if the people had dressed shabbily that the chaplain would follow suit. Most of these chaplains gathered experience from the various places they served.

In Abia State some chaplains were also transferred from one location to another location. Venerable Elijah Olawuyi who came to Umuahia in 2014 on transfer noted, that since majority of his church members were Hausas, he had learnt to communicate to them in their own language and also to eat their traditional food.<sup>18</sup> Reverend Ubi Okon the chaplain of All

Saints Protestant Church, Nigeria Police Chaplaincy noted that in his church, most of the members were Hausas and as a result, Hausa songs were sung during services in addition to other languages.<sup>19</sup> The development led many Igbos and other tribes sang Hausa songs with them.

Medically, the chaplaincy contributed immensely to police officers, families and others with respect to their health. In December 2016, the All Saints Protestant Church, the Nigerian Police Chaplaincy, Irete in Owerri organised a free medical exercise where free drugs and mosquitoes net were distributed to police officers and others.<sup>20</sup> Many apart from police officers and their families benefited from the free medical outreach.

Furthermore, many members of All Saints Protestant Church, came to know each other through Southeast Zonal meetings like Zonal Women Convention, Zonal Youth Convention, Zonal Ministers and Wives Conference, Zonal Choir Convention and Zonal New Life for All Convention. For instance, as one of the Protestant Chaplains of the Nigerian Police, I acquainted myself with many people from different states of the federation through some of these conventions. This development has made me learn some Hausa terms because most of the people I had come in contact with were Hausa. Rehab Philip stated that she gathered a lot of experience by travelling to other states across the federation to attend the Women National Convention. For instance she narrated that when she went to Enugu and Aba for the Zonal Women Convention in 2013 and 2014, she saw people from different cultural backgrounds.<sup>21</sup> When people from other cultural background meet, there is cultural exchange, which facilitates social, economic and political development.

In terms of physical structure, in Imo state numerous material achievements were recorded. Many vicarages and churches were built and dedicated in many Police formations.

In 2014, a vicarage belonging to All Saints Protestant Church, Nigeria Police Chaplaincy Shell Camp Owerri in Imo was dedicated by Venerable SP Joshua Omoyele, during the era of Reverend Monde Ayuba.<sup>22</sup> The chaplaincy in Mobile Police Force Barracks number 18 Owerri witnessed tremendous structural achievements in the area of Church building and a vicarage. The building and vicarage were dedicated by Venerable SP Joshua Omoyele on the 6<sup>th</sup> May 2012.<sup>23</sup> Many Police officers and others are worshipping in this church presently. In the Police Training College, Nekede, a church building project was also completed by Reverend Paul Danjuma in 2015.<sup>24</sup>

In 2014 the Protestant Chaplaincy Department sank a bore hole for church members, police officers and families who were residing in Irete Police Barracks.<sup>25</sup> The project alleviated the burden of fetching water from outside the Police barracks. Similarly, in Shell Camp Owerri, a borehole was sunk for police officers and others that were staying within and outside the barracks.

The Abia State chaplaincy also witnessed numerous achievements in this cadre. Venerable Elijah Olawuyi reported that a lot of church buildings and vicarages were dedicated. Church buildings were dedicated in Mobile Police Force number 55 in Osisioma Aba, Umuahia State Police Command and Central Police Station Aba.<sup>26</sup> In Ngor-Okpala in Imo State, at the Counter Terrorist Unit of Police Division, the Protestant Chaplaincy erected a temporary church building in 2015.<sup>27</sup> A lot of police officers and their families were worshipping and praying to God in this church building. In addition, for proper evangelization of all nooks and cranny of Abia State Police Commands, the Police Protestant Chaplaincy Department purchased a gospel van in 2013.<sup>28</sup> The van helped communicants and non-communicants, particularly when there was Zonal Convention and other programmes. The van conveyed



members of the church to various destinations where chaplaincy churches were located within the state during a programme.

Ebonyi State Protestant Chaplaincy also witnessed structural growth. The All Saint Protestant Church, Nigeria Police Chaplaincy, Abakaliki built a church which had been roofed, but yet to be dedicated.<sup>29</sup> Police officers and their families worshipped in this church, though the building project is yet to be completed.

In Awka in Anambra State, a church building project is also in progress. The project was started by late Reverend Michael Bamayi who started Protestant Chaplaincy Church in the barrack.<sup>30</sup> However, the church held their meetings in a temporary structure in the barrack during the period under study.

The Enugu State Protestant Chaplaincy built a gigantic church and vicarage at Mobile Police Force Barracks.<sup>31</sup> The members of the church worshipped God in this building, while various chaplains that served in this region stayed in this vicarage.

Numerically, many police officers have been added to Police Protestant Chaplaincy Church since the inception. Before the establishment of Chaplaincy Department police officers found it difficult to go to church on Sunday. Some went to church without the notification of some of the police bosses. This was because they believed that Police work was a 24 hour assignment.<sup>32</sup> Harrison Elijah noted that before the chaplaincy was established, that police officers were not permitted to pray in the chapel or church particularly during working hours. But now many Police officers who persecuted fellow officers joined the Protestant Chaplaincy Church and fellowship. Many became communicants of All Saints Protestant Church. Venerable Elijah Olawuyi, the Zonal Police Chaplain Umuahia, noted that since the inception of the chaplaincy that he personally established 3 churches in Southeast

Zone of Nigerian Police. These churches included All Saints Protestant Church, Nigeria Police Chaplaincy, Police Area Command Umuahia, All Saints Protestant Church, Nigeria Police Chaplaincy, CTU Imo and All Saints Protestant Church, Nigeria Police Chaplaincy, Detective College Enugu.<sup>33</sup> Many people had joined these churches particularly police officers and their children.

### **Spiritual Impact of Police Protestant Chaplaincy in the Southeast Zone of Nigeria**

**2006-2016**

Numerous Police officers have repented from their anti-social behaviour and corruption as a result of the activities of the Police Protestant Chaplaincy.

In Imo State Thomas Ishaku testified how the sermon of Police Assembly Chaplains led him to repentance from his negative attitude. He stated that:

Since I surrendered my life to God in 2014 at All Saints Protestant Church, Nigerian Police Protestant Chaplaincy in Owerri through the sermon of one of the chaplains, I have stopped collecting money unjustly on the highway from taxi drivers and others. My spiritual life changed and kept on changing. Formerly, I used to absent myself from church activities, but after I encountered God, my relationship with him became activated.<sup>34</sup>

The Protestant Chaplaincy of the Nigerian Police has influenced many police officers particularly their in behaviour and in decision taking. Some police officers had joined the Chaplaincy Department serving as Assembly Chaplain and office personnel. Many police officers were brought closer to God, which culminated in making many officers to join the Chaplaincy Department Section as members of staff. They were of the view that they were more comfortable because the activities were merely religious and that they had more time to serve God as police officers. Harrison Elijah was one of the police officers that joined the Department with the aim of given God quality time. Most times a conventional police officer,

would find it difficult to go to church on Sunday to worship God, but since he was one of the staff, it had become easier for him to go to church.<sup>35</sup> The nature of the work in many department hardly gave them the opportunity to go to church, due to the fact that some of them were on duty for 24 hours.<sup>36</sup> Some police officers went to church by chance. There were others who wanted to go to church to pray but lacked the opportunity. In the Protestant Chaplaincy many police officers that used to portray a bad image to the public have turned to new leaves as a result of the preaching of the chaplains in Protestant Chaplaincy.<sup>37</sup>

In Imo State, many police officers have repented from their sins through the sermon of police chaplains. Chris Sunday asserted that one of the primary assignments of police Protestant chaplain was to teach police officers God's word.<sup>38</sup> He commented how his preaching in Imo as one of the Assembly Chaplains changed the life of many police officers. It was the teachings of the word of God that would bring about the repentance of many bad eggs in the Nigerian Police particularly those who were into corrupt practices. In the view of Osita Ndubisi, if not the Police Chaplaincy, police officers would have been finding it difficult to hear the word of God.<sup>39</sup> It was the establishment of the chaplaincy that created an avenue whereby police officers could easily hear the word of God through the preaching of the Police Protestant Chaplain either during police lecture, Sunday service or mid-week service. Conventional pastors found it difficult to preach to police officers because most of them were not licensed to preach in regimented organisations like police formations. But the coming of police chaplains removed the embargo. Presently, they can easily go to share the word of God to them. Similarly, Bethel Asoegwu posited that the primary assignment of police Protestant chaplain was to teach and preach the word of God to police officers. She observed that many Police officers that were working in Ogbaku Police station had changed

to a great extent. This was because many police officers that used to oppress civilians because of money had turned to new leaves as a result of the preaching of police Protestant chaplains.<sup>40</sup> Indeed, the Police Protestant church, through the sermons of Police chaplains have changed the life of many police officers and families in many dimensions.<sup>41</sup>

In addition, the fear of praying during working hours by some Christian police officers was removed, due to the fact that the Chaplaincy Department had been legally established. Police officers could be assigned to go for prayer programme even during working hours.<sup>42</sup> The prayers of chaplains has made a spiritual impact in the lives of many police officers. Martin Panas noted that the prayers of police Protestant chaplain had led to the healing of many police officers.<sup>43</sup> Orji Uchena also noted that the prayers of Police chaplains had reduced untimely death among police officers and families.<sup>44</sup> The efficacy of prayer in the Nigerian Police Protestant Chaplaincy cannot be overemphasize. Many accidents and untimely death have been canceled as a result of intensive prayer of police Protestant chaplains.<sup>45</sup> They did not only preach God's word to Police officers and families but also prayed for their healing. He assured police officers through the word of God that it was the will of God for them to live longer.

Furthermore, many police officers repented from their sins as a result of the sermons preached during Sunday service, fellowship and during police lecture. Stephen Nwogu in his observation on Protestant Chaplaincy activities reported that the sermons of Police Protestant chaplains have made many police officers change from their evil ways.<sup>46</sup> He noted that he had personally benefitted from the religious activities of the chaplaincy. In a related development Emmanuel Aba also reported that the sermons of police Protestant chaplains had brought peace and righteousness among police officers and families.<sup>47</sup> Mary Silas also testified that

the sermon of police Protestant chaplain during Sunday service changed her spiritual life.<sup>48</sup> Happiness Oyakire also testified that she had been sinning against God by not paying her tithe, but after the preaching of the police Protestant chaplain that she repented from it, and since then, she had experienced financial improvement in her life.<sup>49</sup>

In Ebonyi state Nnachi Ezeni testified that he had repented from bad habits and anti-social behaviour he used to practise in the course of his job as a police officer.<sup>50</sup> Chaplains focused on the spiritual life of the personnel on how their life would be refined through the preaching of God's word.

In Abia State, many police officers returned to God particularly those who previously turned their back to God. Grace Danjuma, one of the communicants at All Saints Protestant, Nigerian Police Chaplaincy, Police Headquarters Umuahia, testified that the sermon she heard from Protestant chaplains on Sunday and other days strengthened her faith in God.<sup>51</sup> More so, Raymond Oboh narrated on the efficacy of God's word he heard from Police chaplains in one of the Police Churches, that transformed his life. He noted that he repented from corruption and extortion of taxi drivers.<sup>52</sup> According to Donatus Ekeku there was a time he could not go to church but the sermon he heard during one of the services made him return to God.<sup>53</sup>

In Ebonyi State, the prayers of chaplains repeatedly led to the promotion of many Police officers and men. Joseph Itodo noted that his promotion was seriously delayed by Police Authority, but after the prayer of his chaplain he was promoted from Inspector to Assistant Superintendent of Police.<sup>54</sup> It was not only himself many in the Southeast zone had been promoted from one rank to another. There were many police officers and families that benefitted from the prayers of chaplains.

Arguably, the prayers of many Police chaplains have healed many Police officers. According to Ada Sunday the prayers of chaplains healed her from sickness and disease.<sup>55</sup> It was not only her that received healing, many that were worshipping in Police Protestant churches have received various healings and deliverances.

There were many police officers that were encouraged by chaplains in their jurisdiction. Pango Raphael, narrated how the advice given to him by a chaplain helped him. He further said that he would never forget the encouragement given to him by a chaplain when he was in a critical condition.<sup>56</sup> Chaplains advised and encouraged police officers particularly those that faced different kinds of trials that led to dismissal and demotion. He further testified how a police chaplain in his church impacted his life spiritually. He noted that Sunday service sermon changed his spiritual life.<sup>57</sup> He said that All Saints Protestant Church, Nigerian Police Chaplaincy has been a blessing to many police officers and families.

In Anambra, Enugu and Ebonyi states more than 100 police officers and their families surrendered their lives to God as a result of the activities of Protestant Chaplaincy through the teachings and preaching of chaplains.<sup>58</sup> One of the activities of chaplains, as noted earlier, particularly the protestant cadre was to lead police officers and families to God.

One of the reasons for the establishment of Chaplaincy Department was to educate police officers and their families on various issues that would be helpful to them particularly on religious matters. However, educationally, the Protestant chaplains organised educative programmes. Police officers and their children were taught on the topics like marriage, effective youth and wealth creation. These programmes were held in the police formations in Enugu, Aba, Owerri, Awka and Abakaliki.<sup>59</sup> The essence of the seminars was to acquaint and update them with current developments in that area. According to Rehab Philip, one of the

participants in a seminar organised at All Saints Protestant, Nigerian Police Chaplain, Owerri, noted that the seminar ignited the spirit of love in the life of many women.<sup>60</sup> Ubi Basil also noted that the seminar he organized for married couples in his church, in 2014 led to the healing of many marriages from the spirit of divorce.<sup>61</sup>

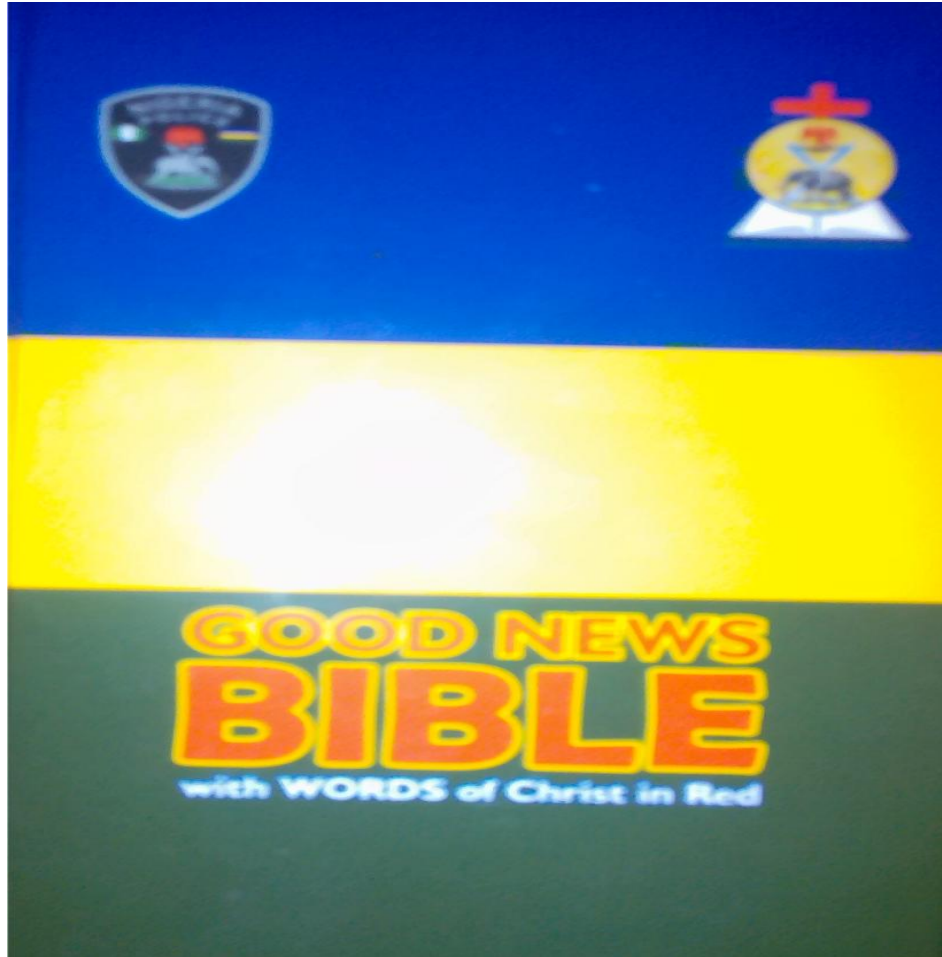
Since marriage is a statutory union between a man and a woman that is regulated by laws, rules, customs, beliefs, and attitudes that prescribed the rights and duties of the partners, it becomes important for such seminars to be organized by chaplains with the aim of teaching them the ethics of marriage.<sup>62</sup> The seminars organised in All Saints Protestant Church, Nigeria Police Chaplaincy in Umuahia in 2014 transformed the lives of many women.<sup>63</sup> After the conclusion of the marriage seminar, many women testified how the conference brought many couples together. Topics like tolerance, forgiveness and love between husband and wife were discussed during the seminar and conference.<sup>64</sup> The Nigerian Police Protestant Chaplaincy in the Southeast zone of Nigeria jointly held programme with other zones in the Nigerian Police formation. For instance, in August 2016, the women in the Southeast had a convention that brought the women organisations of All Saint Protestant Church, Nigeria Police Chaplaincy together.<sup>65</sup>

Furthermore, in 2014 a seminar was organised in Enugu Mobile Police Base. One of the topics discussed was forgiveness in marriage.<sup>66</sup> The spirit of forgiveness is needed in every marriage. Forgiveness is different from condoning, excusing, forgetting, pardoning and reconciliation. Forgiveness in marriage is an important aspect. When two individuals forgive each other it results in a happy marriage. Forgiveness could help prevent problems from accruing in the married couple's future.<sup>67</sup>

These seminars and conferences in police formations particularly the Protestant Chaplaincy Department has led to the repentance of many police officers. More so many marriages that would have scattered were restored. Many students that belonged to Youth Organisation of the Police Protestant Chaplaincy have benefited from moral lessons from police chaplains. More than 8 youth seminars were organized from 2006 to 2016.<sup>68</sup> Topics that were discussed included the danger of illicit sex, negative peer pressure and effective youth.<sup>69</sup> These seminars brought many police officers children and some other youth close to God. Numerous educative programmes that were organized during the time in view changed many families particularly police officers and their families. Some of these programmes were organized in Enugu, Owerri in Imo State and Umuahia in Abia State.



**Plate 4: The Nigerian Police Protestant Chaplaincy Customized Good News Bible**



**Source: Researcher's Snapshot**

The Nigerian Police Protestant Chaplaincy has made a remarkable achievement in the area of printing and publishing the customized Police Good News Bible. Copies of the Bible were distributed to many Police officers in Southeast Zone of Nigeria. Paul Danjuma noted that the Bible encouraged many police officers to study the word of God.<sup>70</sup> The Bible was subsidized by Bible Society of Nigeria, to enable the police officers and their families purchase it.

## **Challenges of Police Protestant Chaplaincy in the Southeast Zone of Nigeria**

In every organisation challenges are inevitable. Right from the inception of the chaplaincy there have been challenges ranging from financial, spiritual to administrative in each of the states in the zone.

Generally in every organisation insufficient fund usually poses a big obstacle. There is inadequate and insufficient finance to carry out Protestant Chaplaincy programmes in the five states of Anambra, Abia, Enugu, Imo and Ebonyi that make up the Southeast Zone of Nigeria. The major sources of income in the Protestant Chaplaincy were offerings, tithes and donations from chaplaincy financial partners. According to Philemon Sidi:

Right from the inception of the Department in 2006, the federal government has not disbursed enough funds to run her programmes and carry out projects. The government is in the position of sponsoring the projects of the Police Protestant Chaplaincy. The tithes and offerings were not sufficient for the execution of projects. Donation from members was not enough to pilot the financial affairs of the chaplaincy.<sup>71</sup>

The Protestant Police Chaplaincy had a lot of projects that needed money. Some of these projects included church building, buying of musical equipment and buying of gospel van to effectively carry out the preaching of the gospel in all the states in the zone. There were many churches and chapels that needed renovation. Elijah Olawuyi, the Zonal Chaplain in charge of religious activities in Southeast zone, noted,

that the following police Protestant churches needed renovation; All Saints Protestant Church, Nigerian Police Chaplaincy, Shell Camp Owerri in Imo State; All Saints Protestant Church, Nigerian Police Chaplaincy, Umuahia, in Abia State; and All Saints Protestant Church, Nigerian Police Chaplaincy, Enugu in Enugu State and All Saints Protestant Chaplaincy Central Police Station Aba, while the following chaplaincy church buildings needed the completion of the projects, they included All Saints Protestant Church, Nigeria Police Chaplaincy, Abakaliki and All Saints Protestant Church, Nigeria Police Chaplaincy, Awka.<sup>72</sup>

The renovation of these churches will cost millions of naira. These projects need a lot of money to ensure that the work continues. If the Nigerian Police Authority would allocate money to the Department it would facilitate the renovation of these buildings. According to Bunu Dangida, one of the Protestant police chaplains in Owerri, he notes that “inadequate finance had crippled his church building renovation projects”.<sup>73</sup> He recommended that Nigerian Police should start sponsoring some of these projects. This would enable the Department to be effective. The Protestant Chaplaincy unlike some denominations, is a non-profit making organisation. Many church buildings and other projects that concerned Protestant Chaplaincy were abandoned due to lack of finance. It was not only in his jurisdiction that the Police Protestant Chaplaincy faced financial challenges. In All Saints Protestant Church, Mobile Police Force Number 18 Owerri, the church is yet to buy a gospel van for effective evangelization of Police formations in the region. The gospel van project will cost about 5 million naira.<sup>74</sup> If the Police Authority would come to the aid of the department it would go a long way to alleviate the financial challenge.

The chaplaincy like other organisations had a lot of projects that needed government attention. Jerry Goshwe one of the communicants of Police Chaplaincy Church, identified financial challenge as one of the major problems confronting the Police Protestant Chaplaincy.<sup>75</sup> The communicants were also contributing in some areas due to the fact that many were not faithful to their financial commitment to the church. Rejoice Ezra observed that the reason the Protestant Chaplaincy churches were facing financial challenge was as a result of unfaithfulness of some of the members in giving as they were supposed to do.<sup>76</sup> Many communicant and non-communicant members were yet to be faithful in the area of

their financial commitment. Also, most persons that usually donated to chaplaincy churches were not regular in their donations.

The economic recession of 2016 which the country witnessed, without an iota of doubt affected the income of the church. According to Jerry Goshe, the reason things were difficult for them in their church was because of the economic recession that started in 2016 in the country.<sup>77</sup> Many of our members that used to sponsor church programmes could not continue because of hardship. Also some members had stopped paying their tithes because they could not cater for their family financially.

Spiritually, the Protestant Police Chaplaincy was facing a lot of setback. The nature of police officers work did not allow many of them to go to church both on Sunday services and weekly activities. Some of the communicants attended church once in a long while. This development continued to affect the numerical strength of the police Protestant churches in the Southeast zone of Nigeria.<sup>78</sup> The Police Chaplaincy churches in most police barracks were scanty because, outsiders found it difficult to worship in police churches because of anti-social behaviour of many police officers.<sup>79</sup> Though All Saints Protestant, Nigerian Police Chaplaincy church was primarily meant for police officers and families, outsiders were not prevented from worshipping with them.

In addition many police officers found it difficult to attend Sunday and mid-week services. Due to the nature of their work, most police officers did not have time to come to church service let alone reading their Bibles at home. According to Izuchukwu Innocent most times during Communion Service the turnout of people were poor.<sup>80</sup> This was because some of them solely depended on charms and talisman for protection. Those that depended on charms did not belong to Muslim Police Chaplaincy or Christian Police Chaplaincy. This was

because some of them belong to African Traditional Religion and probably other faith that were not recognized by Police Authority. However, many of such people had totally repented from acts of diabolism and turned to God. Bulus Akula also noted that the Protestant Police Chaplaincy church was finding it difficult to have steady communicant members because of inter-state and intra-state transfer of police officers.<sup>81</sup> This remained one of the reasons the All Saints Protestant Church, Nigerian Police Chaplaincy Nekede in Imo State in 2014 reduced numerically.<sup>82</sup> When police officers were transferred out, others that were newly transferred in to the same area were expected to replace them in the church. But since Police Authority did not mandate or force any body to worship in police churches, they were free to worship in the churches of their choice.

Furthermore, many Police officers were so corrupt that they found it difficult to practice the sermon of chaplains. This development continued to affect the social and spiritual lives of police officers. It resulted in the spiritual decay of some police officers. This phenomenon made the public see the work as a corrupt job. It is necessary to add that, though not all police officers were corrupt. There were some good people among them. However, many have questionable character. Yet, they were supposed to arrest robbers and interrogate them. For instance evidence indicated an incident that happened in Nasarawa in 2014;

A police officer in Nasarawa State was nabbed alongside his accomplices carting away electricity equipment. A case of the law going against its code of engagement played out in Nasarawa State when a 40-year-old Assistant Superintended of Police (ASP) Garba Audu and four accomplices were arrested for allegedly carting away a transformer belonging to Abuja Electricity Distribution Company (AEDC) in Mararaba/Obi Junction. Audu, who was serving with the state police command connived with four other electricity experts using police patrol van to vandalize the transformer and loaded firewood on top of the transformer as a cover to escape with it. The burble bust when the police officer and his cohorts were moving the transformer when a member of a vigilante group sighted them and alerted the police. They were chased and intercepted by the Special Anti-Robbery Squad

(SARS) operating in the area. It was gathered that the police officer and his team allegedly took advantage of the power interruption. Nasarawa Regional Manager of the AEDC, Ameen Shakur, said that no fewer than 40 transformers had been vandalized in Lafia alone since January this year. He decried the high rate of vandalism of electricity installations pointing out that the menace was impeding their services. Shakur added that a 500 KVA transformers cost N4.5 million aside cables and other accessories, explaining that the cost of replacing the vandalized substations was huge. However, the police spokesman said the current case might not be peculiar in terms of vandalism of electricity installation in the state.<sup>83</sup>

The above issue was common in the life of many police officers. This is one of the reasons chaplains were needed in the job. Many Police officers find it difficult to attend weekly prayer and Bible study class, because of the nature of their work. Some the reason why they don't belong to any faith is because of their belief and demonic influence over their life.<sup>84</sup>

Administratively, there were visible lacuna that had retarded the growth of Protestant Police Chaplaincy in the Southeast zone of Nigeria. Generally, administration in any establishment was expected to be effective. It should be placed in high premium. The weakness in administration would affect every other area. In the Protestant Police Chaplaincy in the Southeast zone there were some commands that had bad administration. According to Philip James one of the communicant members of All Saints Protestant Church, Nigerian Police Chaplaincy, because of bad administration the growth of Protestant Police Chaplaincy in Southeast zone of Nigeria had been incapacitated.<sup>85</sup> He lamented that the fault was from the headquarters, because the Southeast zone of Nigerian Police Protestant Chaplaincy took directives from them. This could be seen in incessant and unexpected transfer of chaplains. Bulus Akula observed that the Nigerian Police Chaplaincy is currently facing administrative challenges in the area of transfer and leadership.<sup>86</sup> He noted that most of the chaplains did not spend long years before there were transferred to other locations. He

added that this has adversely affected the growth of the Protestant Police Chaplaincy in many areas. The normal duration a chaplain could stay in a place is four years but sometimes some chaplains spent three months in a place.<sup>87</sup>

Another problem facing the chaplaincy was lack of uniformity in administration. The Protestant Chaplaincy in this region was not centralized in administration.<sup>88</sup> There ought to be a pattern of leadership that every other police formation would be using as administrative benchmark. Relatedly, many police formations in the country had no chapel of worship. This was as a result of lack of manpower. If those in authority would begin to do things properly some of these places would have a place of worship. More so, in some police formations officers were not aware that there was Chaplaincy Department in the Nigerian police. When it comes to the issue of chaplaincy in such places they would pay deaf ear. Also some of our commands within the Southeast zone of Nigeria were still finding it difficult to secure land for church buildings.

Furthermore, another challenge bedeviling the chaplaincy was the issue of time. Some chaplains ministering in the police formations particularly during lecture in Police Station had a limited time to share the word of God, even to pray with police officers. This phenomena had subsisted probably because of the police boss in that area. The things of God are not done in a hurry. Proper time should be given to such police chaplains to enable them do their work.

Corruption was another vice that had crept into the Protestant Chaplaincy. In some commands and other police formations many chaplains were not faithful in the areas of disbursement of church fund. Most times money would be raised without proper accountability on how the money was spent. Philip James affirmed that the Chaplaincy

Department of the Nigerian police was becoming corrupt, due to the financial policy in the department that was against the rules and regulations of the Protestant Chaplaincy in the Southeast zone of Nigeria.<sup>89</sup> The essence of employing chaplains was to impart morality and fear of God in the lives of police officers. But it is regrettable to mention that some of the chaplains were living contrary to the sermons they received.



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## **CHAPTER SIX**

### **SUMMARY, CONCLUSION AND RECOMMENDATIONS**

#### **Summary**

This work examined the activities of the Nigerian Police Protestant Chaplaincy in the Southeast zone of the country, from 2006 to 2016. Key issues discussed were the origin, nature, activities, and impact of the Nigerian Police Protestant Chaplaincy in the zone, as well as the challenges it faced.

The study was organized under six chapters. Chapter One presented the introduction and background of the work. Other aspects of Chapter One included: the statement of problem, purpose of the study, significance of the study, scope of study, methodology and sources of data, conceptual clarifications, theoretical framework and literature review. The essence of the chapter was to establish the foundation of the study.

In Chapter Two, the reader was given a clear picture of the origin of Protestantism. In addition the chapter attempted an overview of the Nigerian Police, bringing to limelight its historical development from the colonial to the post-colonial period. Attention was also focused on training in the Police force, the various departments of the force, and factors affecting police performance in Nigeria and brief History of Southeast Zone of Nigeria, 1995-2016.

Chapter Three evaluated the activities of the Nigerian Police Protestant Chaplaincy in the Southeast zone of Nigeria, in 2006-2016 and how it originated in the force. The chapter was concerned with the genesis, establishment, nature and structure of the chaplaincy in the Nigerian Police in the zone. Finally, the chapter examined the activities of the Roman Catholic and Muslim Chaplaincy in the Southeast zone of Nigeria.

Chapter Four discussed the activities of Police Protestant Chaplaincy in all the towns where there were Protestant Chaplaincy in Southeast Zone of the country. The topics that were studied included the activities of All Saints Protestant Church, Nigeria Police Chaplaincy, Osioma in Abia State; All Saints Protestant Church, Nigeria Police Chaplaincy; Central Police Station Aba, in Abia State; All Saints Protestant Church, Nigeria Police Chaplaincy Ngor-Okpala in Imo State; All Saints Protestant Church, Nigeria Police Chaplaincy Umuahia in Abia State; All Saints Protestant Church, Nigeria Police Chaplaincy Awka in Anambra State; All Saints Protestant Church, Nigeria Police Chaplaincy, Mobile Police Agbani in Enugu State; All Saints Protestant Church, Nigeria Police Chaplaincy Abakaliki in Ebonyi State; All Saints Protestant Church, Nigeria Police Chaplaincy, Mobile Police Force Irete in Owerri, Imo State; All Saints Protestant Church, Nigeria Police Chaplaincy, in Nekede Imo State and All Saints Protestant Church, Nigeria Police Chaplaincy, Shell Camp Owerri, Imo State.

Chapter Five presented the impacts and challenges of Police Protestant Chaplaincy in the Southeast zone of Nigeria (2006-2016). The chapter examined the following issues: economic, social, spiritual impact and the challenges of Police Protestant Chaplaincy in Southeast zone of Nigeria and possible solutions on how the Protestant Chaplaincy can improve. The chapter shows that the Protestant Chaplaincy of the Nigerian police in the Southeast zone was still in the process of spiritual, social and economic development.

Chapter Six rounded off the study. Findings arising from the study indicated that the Protestant Chaplaincy of the Nigerian police in the Southeast zone of the country had positively contributed to the lives of police officers and their families. The point to be emphasized here was that concerted efforts were needed to ensure that the Christian and

moral revival that started years back with the establishment of the chaplaincy does not come to naught. Further presented in this chapter are the conclusion and recommendations.

### **Conclusion**

Since the Protestant Chaplaincy of the Nigerian Police has been in existence over the years, the various chaplains that make up the Chaplaincy Department in the Nigerian Police within the Southeast zone should be meticulous in handling spiritual matters in order to avoid religious fracas and riot in the force. This is because the force is made up of officers who belong to different faiths. If wisdom is not applied, the actions of the chaplains might discourage police officers from coming closer to God. Lack of understanding among chaplains from different faiths within the police formation is inimical to the spiritual and moral health of the police force. It is unarguable that Police Protestant chaplains in this region under study are often called upon to pray and preach God's word to police officers. It therefore becomes pertinent for police Protestant chaplains to be meticulous in their activities. It is only by being meticulous that issues of corruption, injustice and other anti-social behaviour visible in the lives of some police officers (which the chaplains are supposed to preach against) would be properly addressed.

The study is of the view that the work of a police Protestant chaplain is special and divine in nature. The work requires the chaplain to be very close to God. This is because God's work is done in God's way. With this kind of consciousness, the calling and work involved can easily be carried out. Moreover, such a consciousness, will bring about rapid spiritual growth in the lives of police officers and their families in the zone under study. In spite of the fact that many persons have so far been affected positively by the activities of the Protestant chaplains, there is still much to be done as much anti-social behaviour in the lives of many



Police officers still abound. And, such anti-social behaviour, to say the least, is very inimical to the health and progress of the larger society.

On the whole, from the role theory employed in this study, without an iota of doubt, one can conclude that Police Protestant Chaplaincy in the Southeast zone of Nigeria has from the available evidence, made a significant impact in the lives of police officers and their families. It therefore becomes pertinent that it has been taken seriously as an agency for shaping the morals and building the character of officers and men of the police force in every police zone in the country.

### **Recommendations**

In the light of the findings the following recommendations are made, first the constitution of the Protestant Chaplaincy should be geared towards meeting and addressing the challenges that have been staring it in the face, especially the problem of religious intolerance and occasional rioting. The question of religious tolerance is very important because the Nigerian Police Chaplaincy is made up of three recognised chaplaincies (Catholic, Muslim and Protestant) that have different faiths background.

In stemming the ugly tide of bad leadership and religious crisis, the spirit of love, unity, tolerance and all principles of good spiritual leadership, selflessness, fear of God, lack of discrimination should be seen in the life of chaplains. Also the problems of imbalance in recruitment that may surface directly or indirectly should be tackled. This is because the work of chaplain is God's work. Therefore what is practicable in the secular world is not expected to be seen in the Protestant Chaplaincy Department in the Southeast zone of Nigeria.

The Protestant Police Chaplaincy of the Nigerian police should partner with religious

bodies like Pentecostal Fellowship of Nigeria (PFN), Christian Association of Nigeria (CAN) and Christian Council of Nigeria in the Southeast zone of Nigeria. This will go a long way to improve the performance of the department.

High premium should be placed on the message against bribery, corruption, extortion and ill-treatment of civilians by some police officers. This will checkmate some of the police officers practicing such anti-social behaviour.

In addition, recruitment of police Protestant chaplains should reflect the federal character principle of the nation. This to some extent will solve the problem of marginalization and nepotism, common in many government establishments.

Besides, the Federal government should see how to provide all that are needed materially and financially to Police Protestant Chaplaincy in the Southeast zone of Nigeria to ensure that the department flourishes in every area. More so the Police Authority should ensure that money allocated to the Chaplaincy Department should be given to them.

It was shown in the work that the core value of Protestant Police Chaplaincy lies in the provision of a distinctive humanitarian pastoral care especially to police officers, families and staff, which stem from the faith understandings of chaplains rooted in the great spiritual traditions. In this respect Protestant chaplains in the Southeast zone of Nigeria should work assiduously to ensure that the spiritual needs of police officers are well taken care of.

The Police Protestant Chaplaincy has a lot of police divisions and commands where there are no resident chaplains. As a result the Police Authority should recruit more Protestant chaplains to enable them cover some of these areas where there are vacuums. This will enable the chaplains to concentrate and work effectively.

Protestant Chaplaincy Department in the Nigerian Police is a special section for professionals. As a result the Federal government should see how to come to the financial assistance of the Department and moreover, allowance of the chaplains should be increased. This will avert negative issues among chaplains that are related to money.

In addition, Police Authority should be meticulous in the screening of potential police chaplain to be, in order to avoid employing bad eggs among the chaplains. The department calls for high moral and God fearing chaplains. This will enable them impact on the police officers and families positively.

Time is very important in every organisation particularly for the Protestant Chaplains in the Nigerian Police. More time should be given to the chaplains that minister during or before police lecture. This is because the things of God are not done in a hurry. When this is done many police officers will be impacted positively and spiritually.

In every governmental and non-governmental organization concentration on one's area is very important. As a result the chaplains in various police formations should not try to intrude into the area that is outside their jurisdiction. If such happens it might cause crisis among the chaplains in the police formation.

Various police bosses in the federation should try to give their maximum support to the police Protestant Chaplaincy Department in the Southeast zone of Nigeria. This will enable the various chaplains to concentrate and be effective in their jobs.

If the following recommendations are strictly adhered to, the Nigerian Police Protestant Chaplaincy in the Southeast zone of Nigeria will experience rapid growth and serve as a pacesetter to other chaplaincies in the country.

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S/N	NAMES	AGE	OCCUPATION	PLACE OF INTERVIEWS	DATE
1	Aba, Emmanuel	c53 Years	Police Officer	Interviewed at Ogbaku	22 <sup>nd</sup> February, 2017.
2	Abarere, Moses,	c58 Years	Retiree	Interviewed at Ughelli	22 <sup>nd</sup> December 2017
3	Achanya, Emmanuel	c39 Years	Police Officer	Interviewed at Owerri	4 <sup>th</sup> May, 2017
4	Adekola, Moses	c42 Years	Police Chaplain	Interviewed at Owerri	22 <sup>nd</sup> June, 2017
5	Ajake, James	c41 Years	Police Chaplain	Interviewed at Aba	20 <sup>th</sup> May, 2018
6	Akong, Livinus	c34 Years	Police Officer	Interviewed at Owerri	24 <sup>th</sup> June 2017
7	Ali, Ansalem	c38 Years	Police Officer	Interviewed at Owerri	22 <sup>th</sup> June, 2017
8	Anichebe, Ikechukwu	c49 Years	Police Chaplain	Interviewed at Enugu	31 <sup>st</sup> January, 2017
9	Anozie, Henry	c40 Years	Police Officer	Interviewed at Owerri	4 <sup>th</sup> May, 2017
10	Anthony, Kiki	c38 Years	Police Officer	Interviewed at Owerri	25 <sup>th</sup> July, 2017
11	Asoegwu, Bethel	c49	Police Officer	Interviewed at Ogbaku	4 <sup>th</sup> July, 2017

		Years			
12	Ayakpo, Abraye,	c38 Years	Police Officer	Interviewed at Asaba	3 <sup>rd</sup> July, 2017
13	Ayokami, Joseph	c45 Years	Police Officer	Interviewed at Owerri	3 <sup>rd</sup> July 2017
14	Ayuba, Monde	c31 Years	Police Chaplain	Interviewed at Owerri	20 <sup>th</sup> August, 2017
15	Bala, Manasseh,	c34 Years	Police Officer	Interviewed at Owerri	24 <sup>th</sup> June, 2017
16	Bulus Akula	c49 Years	Police Officer	Interviewed at Owerri	4 <sup>th</sup> July, 2017
17	Chris, Sunday	c41 Years	Police Chaplain	Interviewed at Aba	2 <sup>nd</sup> , February 2017
18	Christopher, Lovina	c38 Years	Business Woman	Interviewed at Owerri	24 <sup>th</sup> June, 2017
19	Chukwuemeka, Deborah	c28 Years	School Teacher	Interviewed at Owerri	4 <sup>th</sup> July, 2017
20	Dalap, Albert	c43 Years	Police Chaplain	Interviewed at Umuahia	3 <sup>rd</sup> March, 2017
21	Dangida, Bunu,	c37 Years	Police Chaplain	Interviewed at Owerri	26 <sup>th</sup> January, 2017
22	Daniel, Rebecca	c35 Years	Police Officer	Interviewed at Owerri	24 <sup>th</sup> June, 2017
23	Danjuma, Grace	c32 Years	Business Woman	Interviewed at Umuahia	29 <sup>th</sup> June, 2017
24	Danjuma, Paul	c37 Years	Police Chaplain	Interviewed at Owerri	23 <sup>rd</sup> , May 2017
25	Dickson Dennis,	c21	Security Man	Interviewed at	4 <sup>th</sup> July,

		Years		Owerri	2017
26	Duru, Jude	c34 Years	Police Officer	Interviewed at Owerri	27 <sup>th</sup> June, 2017
27	Ebede, Tobeckukwu	c42 Years	Police Chaplain	Interviewed at Owerri	4 <sup>th</sup> July, 2017
28	Egbe, Albert	c44 Years	Police Chaplain	Interviewed at Nyanya	6 <sup>th</sup> May, 2017
29	Ejike, Daniel	c40 Years	Police Chaplain	Interviewed at Owerri	7 <sup>th</sup> May, 2017
30	Ekpang, Ewah,	c44 Years	Police Officer	Interviewed at Owerri	24 <sup>th</sup> June, 2017
31	Elijah, Harrison	c31 Years	Police Officer	Interviewed at Owerri	22 <sup>nd</sup> February, 2017
32	Ene, Blessing	c35 Years	Police Officer	Interviewed at Owerri	24 <sup>th</sup> June, 2017
33	Envongwa, Thepreacher	c42 Years	Police Chaplain	Interviewed at Awka	2 <sup>nd</sup> February, 2017
34	Etannibi, Alemika	c64 Years	University Lecturer	Interviewed at Owerri	24 <sup>th</sup> February, 2018
35	Ezeku, Donatus	c38 Years	Police Officer	Interviewed at Ishielu	24 <sup>th</sup> January, 2018
36	Ezra, Rejoice	c34 Years	Business Woman	Interviewed at Owerri	24 <sup>th</sup> June, 2017
37	Gawirnan, Elda	c40 Years	Police Officer	Interviewed at Owerri	24 <sup>th</sup> June, 2017
38	Goshwe, Jerry	c49	Police Officer	Interviewed at Aba	24 <sup>th</sup> March,

		Years			2017
39	Happiness, Mary	c39 Years	Business Woman	Interviewed at Owerri	24 <sup>th</sup> June, 2017
40	Harrison, Elijah	c31 Years	Police Officer	Interviewed at Owerri	2 <sup>nd</sup> February, 2017
41	Hassan, Benjamin	c36 Years	Police Officer	Interviewed at Owerri	3 <sup>rd</sup> July, 2017
42	Ibrahim, Michael	c46 Years	Police Chaplain	Interviewed at Owerri	2 <sup>nd</sup> February, 2017
43	Igbo, Uba	c41 Years	Police Officer	Interviewed at Owerri	24 <sup>th</sup> June, 2017
44	Igbobu, Frances	c42 Years	Police Chaplain	Interviewed at Abakaliki	24 <sup>th</sup> February, 2018
45	Igho, Moses	c35 Years	Police Chaplain	Interviewed at Nyanya	9 <sup>th</sup> February, 2017
46	Ishaku, Thomas	c42 Years	Police Officer	Interviewed at Owerri	3 <sup>rd</sup> July, 2017
47	Ishenis, Mark	c42 Years	Police Chaplain	Interviewed at Owerri	28 <sup>th</sup> December, 2017
48	Isiwu, Gabriel	c50 Years	Police Officer	Interviewed at Owerri	4 <sup>th</sup> May, 2017
49	Itodo, Joseph	c63 Years	Police Officer	Interviewed at Ishielu	31 <sup>st</sup> January, 2017
50	Izuchukwu, Innocent	c45 Years	Police Officer	Interviewed at Owerri	20 <sup>th</sup> April, 2017
51	James, Philip	c49	Police Officer	Interviewed at	3 <sup>rd</sup> July,

		Years		Owerri	2017
52	Jenpeter, Judah	c57 Years	Retiree	Interviewed at Owerri	22 <sup>nd</sup> December, 2017
53	Jeshiophat, Elijah	c42 Years	Police Chaplain	Interviewed at Nyanya	9 <sup>th</sup> February, 2017
54	Jimoh, Richard	c39 Years	Police Officer	Interviewed at Owerri	24 <sup>th</sup> June, 2017
55	Joshua, Sylvia	c31 Years	School Teacher	Interviewed at Owerri	7 <sup>th</sup> July, 2017
56	Joshua, Emmanuel	c41 Years	Police Officer	Interviewed at Azumini	7 <sup>th</sup> July 2017
57	Machide, Nanlop	c31 Years	Nurse	Interviewed at Owerri	24 <sup>th</sup> June, 2017
58	Martins, Joy	c35 Years	Business Woman	Interviewed at Owerri	24 <sup>th</sup> June, 2017
59	Minocor, Joseph	c53 Years	Police Chaplain	Interviewed at Owerri	22 <sup>nd</sup> June, 2017
60	Moroko, Charles	c41` Years	Police Chaplain	Interviewed at Azumini	19 <sup>th</sup> May, 2018
61	Musa, Denis	Adult	Police Officer	Interviewed at Umuahia	29 <sup>th</sup> June, 2017
62	Daniel, Solomon	c36 Years	Police Officer	Interviewed at Umuahia	29 <sup>th</sup> June, 2017
63	Mutum, Theophilus,	c45 Years	Police Chaplain	Interviewed at Nyanya	9 <sup>th</sup> February 2017
64	Nahum Irimiya	c36	Police Officer	Interviewed at	29 <sup>th</sup> June,



		Years		Umuahia	2017
65	Nicholas, Ese, Favour	c41 Years	Police Officer	Interviewed at Owerri	7 <sup>th</sup> July, 2017
66	Njoku, Chioma,.	c33 Years	Police Officer	Interviewed at Owerri	24 <sup>th</sup> June, 2017
67	Nnachi Ezeni	c24 Years	Police Officer	Interviewed at Ishielu	31 <sup>st</sup> January 2017
68	Nwafor, Kinsley	c32 Years	Police Officer	Interviewed at Umuahia	24 <sup>th</sup> April 2017
69	Nwogu, Stephen	c56 Years	Police Officer	Interviewed at Owerri	22 <sup>nd</sup> February, 2017
70	Nwonuvm, Samuel	c32 Years	Police Officer	Interviewed at Owerri	27 <sup>th</sup> April, 2017
71	Obasi, Frances	c40 Years	Police Chaplain	Interviewed at Owerri	24 <sup>th</sup> June, 2017
72	Oboh, Raymond	c41 Years	Police Officer	Interviewed at Owerri	10 <sup>th</sup> May, 2017
73	Ofoegbu, Frances	c41 Years	Police Officer	Interviewed at Owerri	24 <sup>th</sup> February, 2018
74	Ogbwefi Emmanuel,	c50 Years	Police Chaplain	Interviewed at Owerri	24 <sup>th</sup> February 2018
75	Ogwuchi, Thomas,	c28 Years	Police Officer	Interviewed at Amobia	31 <sup>st</sup> January 2017
76	Ogwunike, O Michael	c62 Years	Retiree	Interviewed at Orogwe	21 <sup>st</sup> February, 2017
77	Ohamaka, Emeka	c37	Police Officer	Interviewed at Owerri	24 <sup>th</sup> June, 2017

		Years			
78	Okaifo, Harrison	c42 Years	Police Chaplain	Interviewed at Owerri	24 <sup>th</sup> June, 2017
79	Okeveri,Sunday	c40 Years	Police Officer	Interviewed at Owerri	24 <sup>th</sup> June, 2017
80	Okoliko, Stephen,	c37 Years	Police Chaplain	Interviewed at Owerri	24 <sup>th</sup> June, 2017
81	Okon, Edet	c41 Years	Police Officer	Interviewed at Owerri	24 <sup>th</sup> June, 2017
82	Okon, Effiong	c52 Years	Police Officer	Interviewed at Owerri	24 <sup>th</sup> June, 2017
83	Olawuyi, Elijah,	c41 Years	Police Chaplain	Interviewed at Umuahia	2 <sup>nd</sup> February 2017
84	Olawuyi, Rachel	c40 Years	School Teacher	Interviewed at Umuahia	24 <sup>th</sup> April, 2017
85	Omolaja, Abiodun,	c41 Years	Police Chaplain	Interviewed at Owerri	24 <sup>th</sup> July, 2017
86	Omoyele, Joshua	c47 Years	Police Chaplain	Interviewed at Nyanya	24 <sup>th</sup> June, 2017
87	Onuminya, James	c39 Years	Police Officer	Interviewed at Owerri	23 <sup>rd</sup> March, 2017
88	Onuoah, Timothy	c40 Years	Police Officer	Interviewed at Owerri	24 <sup>th</sup> June, 2017
89	Onyema, Anara	c37 Years	Police Officer	Interviewed at Owerri	24 <sup>th</sup> June, 2017
90	Orgi, Uchena	c45 Years	Police Officer	Interviewed at Owerri	22 <sup>nd</sup> June, 2017

91	Osita, Ndubisi	c59 Years	Police Officer	Interviewed at Ogbaku	24 <sup>th</sup> February, 2017
92	Ossai, Lazarus	c47 Years	Police Officer	Interviewed at Owerri	23 <sup>th</sup> July, 2017
93	Otio, Basil	c37 Years	Police Officer	Interviewed at Owerri	24 <sup>th</sup> June, 2017
94	Otoide, Raphael	c38 Years	Police Officer	Interviewed at Owerri	7 <sup>th</sup> February, 2017
95	Oyeka, Joseph	c56 Years	Police Officer	Interviewed at Owerri	4 <sup>th</sup> February, 2017
96	Panas, Martins	c53 Years	Police Officer	Interviewed at Ogbaku	24 <sup>th</sup> February, 2017
97	Pango, Raphael	c41 Years	Police Officer	Interviewed at Owerri	10 <sup>th</sup> May, 2017
98	Philip, Rehab,	c42 Years	Business Woman	Interviewed at Owerri	23 <sup>rd</sup> June, 2017
99	Rafan, James	c38 Years	Engineer	Interviewed at Owerri	24 <sup>th</sup> June, 2017
100	Jeshiophat, Elijah	c42 Years	Police Officer	Interviewed at Nyanya	9 <sup>th</sup> February, 2017
101	Sidi, Philemon,	c51 Years	Police Chaplain	Interviewed at Enugu	24 <sup>th</sup> June, 2017
102	Silas, Amos	c41 Years	Police Chaplain	Interviewed at Owerri	4 <sup>th</sup> July, 2017
103	Silas, Mary	c47 Years	Business Woman	Interviewed at Owerri	24 <sup>th</sup> June, 2017
104	Suleiman, Joshua	c45	Police Chaplain	Interviewed at Owerri	7 <sup>th</sup> May, 2017

		Years			
105	Sunday, Ada	c32 Years	Police Officer	Interviewed at Owerri	10 <sup>th</sup> May, 2017
106	Ubi, Basil	c40 Years	Police Chaplain	Interviewed at Aba	6 <sup>th</sup> June, 2017
107	Udoh, Alexis	c53 Years	Police Officer	Interviewed at Owerri	4 <sup>th</sup> May, 2017
108	Ugwu, Dominic	c43 Years	Police Chaplain	Interviewed at Ebonyi	26 <sup>th</sup> February, 2017
109	Wuvanji, Benjamin	c32 Years	Police Officer	Interviewed at Owerri	24 <sup>th</sup> June, 2017
110	Yakubu, John	c39 Years	Police Officer	Interviewed at Umuahia	29 <sup>th</sup> June, 2017.
111	Yunuius, Halen,	c38 Years	Police Officer	Interviewed at Umuahai	29 <sup>th</sup> June, 2017.
112	Yusuf, Danjuma	c27 Years	Police Officer	Interviewed at Owerri	24 <sup>th</sup> June, 2017

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