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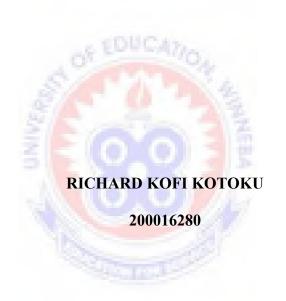
IDENTITY NEGOTIATION OF NEWLY RECRUITED SOLDIERS IN THE GHANA ARMED FORCES

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2021

UNIVERSITY OF EDUCATION, WINNEBA

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200016280

A Thesis in the Department of Communication and Media Studies, Faculty of Foreign Languages Education and Communication, Submitted to the School of Graduate Studies in Partial Fulfilment

of the Requirements for the Award of the Degree of
Master of Philosophy
(Business Communication)
in The University of Education, Winneba

MARCH, 2021

DECLARATION

STUDENT'S DECLARATION

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

SIGNATURE: ……………………………

DATE: …………………………………

SUPERVISOR'S DECLARATION

I hereby declare that the preparation and presentation of this work was supervised in accordance with the guidelines for supervision of thesis as laid down by the University of Education, Winneba.

NAME OF SUPERVISOR: **Michael Yao Wodui Serwornoo (PhD)**

SIGNATURE: …………………………………………………………

DATE: …………………………………………………………………

DEDICATION

I dedicate this to my wife, Rejoice Adzovi Kotoku-Kofi as well as to my research assistants, Klenam Ama Nyegnor Kotoku-Kofi and Kafui Komla Kotoku-Kofi for the sleepless night they had to endure when I moved around the house to organise my thoughts during the conduct of this study. Finally, to my Mum, Stella Offei Kotoku and late Dad, Prosper Yao Kotoku, the flame burns on.

ACKNOWLEDGEMENT

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ABSTRACT

This thesis examined how recruits negotiate their identity in the Ghana Armed Forces and the identities they assumed through the process. The study employed the qualitative approach of enquiry. Purposive sampling technique was used to sample 4 participants for an in-depth interview. Drawing on the Identity Negotiation and Organisational Behaviour theory, the study analysed how recruits negotiate their identity and how the military service facilitates recruit's identity negotiation by administering a policy-based training programme meant for that purpose. The means through which recruits negotiate their identity are through individual Identity Negotiation and Institution induced Identity Negotiation. Additionally, recruit's identity negotiation is influenced by the form of interaction that takes place between them and the instructors as well as their colleagues at training. Exchange Interaction and Cooperation Interaction enhance this influence. These interactions are in the form of assurances given to them on how life in the military is better than that outside it. Two major identities were found to be assumed by recruits through the identity negotiation process, which are Military Identity and Trade Identity. The study recommends that training policies and programmes are well structured in order to produce highly disciplined and purposeful soldiers who would contribute positively to the protection of the territorial integrity of the State.

CHAPTER ONE

INTRODUCTION

1.0 Background

The progress of every organisation depends on the level of cooperation and coordination from both management and employees. The aforementioned, when tied to culture and identity influence the practice of the organisation (Vanagas & Stankevič, 2015). Management, therefore, puts in place a conducive atmosphere to promote teamwork, cohesion and productivity irrespective of the inherent culture of the employee, although the reverse is true. Employees, on the other hand, are expected to acculturate to the organisation's culture and identity and be productive. The acculturation process is aided when employees are exposed to the rudiments of the organisational culture through training. This gives the employees the chance to negotiate their identity with that of the organisation (Vanagas & Stankevič, 2015).

Stryker and Serpe (1982) define identity as a collection of roles. An individual negotiates his or her identity based on the role or roles he wishes to play at any material time, situation or environment, or how he wishes to be known. Individuals craft their identity to suit the popular narrative so they are accepted by people other than themselves. Oyserman, Elmore and Smith (2012) further the argument that identities exhibited by people can be understood from how they present themselves in given situations. This is in line with Rugg's (2018) assertion that identities are not fixed, that a single person is capable of exhibiting several identities at different times, places and situations. Rugg (2018), in her study of an ex-soldier, found that the participant (ex-soldier) presented herself as a different person at different times in her career to suit the situation she was found in. Among civilians, the participant presented herself as a hero ready to sacrifice her life for the people around her. The

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participant mentioned that this was borne out of her belief that people around her saw her as such (Rugg, 2018). Manago, Graham, Grennfiled, and Salimkhan (2008) also found in the study of college students on MySpace (a social media app) found that they used photos, comments and status updates to present aspects of their personal, social as well as gender identities based on the trending issues at the time. This adds to the assertion that people exhibit different identities at different times based on what best suits the situation.

Demers (2011) is of the opinion that there are certain attributes a soldier is provided with at training, and these attributes are essential to the survival of a combat soldier especially in times of war. Thus, an individual always has an inherent identity but is able to negotiate this identity to suit the environment he or she finds themselves in by interacting with other actors. Identity negotiation occurs in a public space and involves more than one actor. Roberts and Donahue (1994) opined that individuals are able to play what they termed as a general role where several specific identities are merged into a single overall identity in order to feel belonged or accepted by the community. This is borne out of one's commitment to a group or a cause and also for self-satisfaction or gain. In the Military where a soldier is expected to be jack of many trades, the concept of merging several roles is quite popular as it makes one versatile and seen to be a good soldier by Military standards.

Recruits, through interaction with instructors at training, learn patterns of behaviour that informs the identity expected of them by the new community (Ghana Armed Forces) and work towards negotiating their identity to fit in. Eliot (2013) posits that individuals practice self-presentation to suit the norm in other to feel belonged. Lately, young people post highly edited pictures of themselves with flower

or dog nose filters, displayed on social media. This is an attempt to communicate that they are part of the popular culture and to be accepted by the virtual world.

Oyserman, et al. (2012) further argued that identities are characteristics and qualities that confirm an individual's membership and belief in the group goals. It shows where an individual is headed and the role he or she can play in the scheme of affairs of the group.

Identity negotiation is a public process that involves what is termed as identity announcement of an individual in order to claim identity placement from the public (Stone, 1981). The individual exhibits his or her identity by behaving in a certain way towards members of the community (normally in accordance with their perceived identity of the community); this is to seek the approval of members. When approved, he or she becomes a member of the community thus reliably placed and accepted. Stone (1981) asserts that the identity negotiation process is complete when there is harmony between identity announcement and identity placement.

1.1 Civilian - Military Transition

Individuals are ushered into a unifying military culture made up of values, traditions, norms, and perceptions that control how military personnel communicate and interact with one another and the rest of the world (Coll, Oh, Joyce & Coll, 2009). Soldiers learn to be loyal, abide by instructions and conform to official attitudes, amongst others, with ease due to the intense socialisation process that strips them off individual identity and instil in them a collective identity, thereby making them a distinguished group (Coll et al., 2009). To Demers (2011), these attributes are essential to the survival of a combat soldier especially in times of war.

It is important to understand the mechanisms such as training policies that are implemented to allow for this identity negotiation and acculturation. Smith and True (2014) assert that transition can become very fierce, even as most people consider the military as a total institution with elevated levels of social integration, regimentation and social control.

1.2 Military (Ghana Armed Forces)

Military, in this study, refers to an Armed Force, in this case, the Ghana Armed Forces (GAF). Prior to the attainment of Independence by Ghana, GAF was known as the Gold Coast Regiment (GCR) and operated as part of the Royal West African Frontier Force (RWAFF). After Ghana's independence, on 6 March 1957, the GCR became known as the Ghana Army. Later in 1959, following the establishment of the Ghana Navy and the Ghana Air Force, it became known as Ghana Armed Forces (Aboagye, 1999). Article 210 (1) of the 1992 Constitution established GAF. It provides that "there shall be the Armed Forces of Ghana which shall consist of the Army, the Navy and the Air Force and such other services for which provision is made by parliament".

Per Article 210 (3) off the 1992 Constitution, the Ghana Armed Forces must be equipped and maintained to perform its role of protecting and safeguarding the territorial integrity of the nation and perform other functions for the development of Ghana, as the president may determine.

GAF embarks on external operations in line with the Government's foreign policy objectives. Internationally, GAF is well known for its participation in peace support operations to maintain world peace and security. GAF has so far undertaken

these duties under the auspices of the United Nations (UN), the African Union (AU) as well as the Economic Community of West African States (ECOWAS) (Ghana Armed Forces, 2019).

GAF also undertakes internal operations. These operations are joint task force operations with sister security services. They include Operation Calm Life which is aimed at clamping down on criminal activities in the country; Operation Vanguard, aimed at combating the operations of illegal miners in Ghana and Operation Sit-Down-Look which is aimed at combating illegal entry and exit of persons and goods through the international borders.

As a public service institution, GAF performs other activities like providing free healthcare screening for some rural communities, road construction, fisheries protection, pylon inspections among others (GAF, 2019). These activities are undertaken by different units deployed across the country to ensure cordial civil-military relations as well as project a good image of institution in the country; most especially, in the communities where these units are located. Additionally, GAF deploys troops in case of national emergencies like floods and other natural disasters. This in itself is an organisational identity the institution loves to keep, therefore the importance of individuals joining and negotiating their identity to fit in (GAF, 2019).

The institution thrives on strength (numbers) in realising its mandate and the aforementioned operations. To that effect, it recruits and enlists civilians from diverse cultural backgrounds (Aboagye, 1999). GAF is able to promote a single military identity, especially among recruits, by deliberately utilising internal communication channels, training packs and customary practices that create a conducive environment for these civilians to conveniently negotiate their identity in the organisation (Aboagye, 1999). It must be established herewith that although the military puts in the

necessary measures to enable civilians negotiate their identity easily, the onus lies on recruits to quickly assimilate military identity to make them belong. After all, it is highly imperative for every member GAF to subscribe to a single identity for the greater goal.

1.3 Statement of the Problem

The military service is a unique form of employment and way of life, engendering a strong culture and camaraderie amongst personnel. This, for many, may have a lasting impact even after they have returned to civilian life (Necku, 2015). A number of young men and women, who are civilians from diverse cultural orientations subscribe to a new way of life by applying to be recruited into the Ghana Armed Forces (GAF) every year. It is necessary for these civilians who would become soldiers to adapt to military life since it is the way to aid their survival in times of peace or war. For this to be possible, recruits are taken through the process of acculturation and assimilation to make them shed off their former culture and adjust to the military (organisational) culture (Jenkins, 2011).

The US Department of Army Field Manual (1999) defines organisational or institutional culture as shared attitudes and values, goals, and practices that characterize the larger institution; and is deeply rooted in long-held beliefs, customs, and practices. Carpenter (2006) comments that Junior Army Officers experience the social process and begin to learn the Army culture during their initial training before becoming Officers, whether it is Officer Candidate School (OCS), Reserve Officer Training Course (ROTC), the United States Military Academy (USMA), or during their Basic Branch Qualification Course. This culture is then embedded and reinforced after they arrive at their first unit and during their tenure in that unit.

Identity negotiation formulation can be traced to the theory of symbolic interactionism (Mead, 1934), particularly the notion that people derive self-knowledge from social interaction. Stryker and Statham (1985), on the other hand, assert that after observing themselves repeatedly, individuals enact particular roles and construct role-specific self-concept. Based on this Goffman (1961) cited in Swann, Johnson and Russel (2009), asserts that establishing a working consensus or agreement on the roles each person assumes in an immediate environment is the first order of business in social interaction.

In shedding off the inherent culture to pick up a new one that affirms one belonging to a group or organisation, there is a conscious effort on the part of the individual to negotiate his/her identity into the new group. This is done through deliberate interaction with influencers who are normally of a higher status. Additionally, external influences play a critical role in the survival of a person's identity, such roles include giving positive feedback to the individual's behaviour (Oglivie, 2018). As Bosson and Swann (2008) stated, people's identities are maintained when they receive regular reinforcement for their behaviour and vice versa. Identity negotiation, according to Bosson and Swann (2008), is the process in which people work to obtain such nourishment. Nourishment is the approval of the identity they choose to take. In this case, individuals work at matching their inherent identity with the dominant identity until there is harmony so that he or she will receive companionship.

For one to become a member of any Armed Forces, it requires that he or she adopts the ways of thinking and behaviour in preparation for the role of fighting and protecting. This resonates with Cooper et al, (2017), that individuals, notwithstanding,

their cultural background and inherent identity, in other to belong a group would adopt the group's culture and work towards helping the group attain its goal.

Some research has been done in the area of identity negotiation. For instance, Janík (2017) studied the negotiation of identities in intercultural communication. The study was qualitative with 263 respondents (students) from 35 countries between 2010 and 2016. The research investigated whether people with diverse identities view themselves and others as members of different cultures or whether they enact identities other than their inherent identity when interacting. The research further examined what situations cause participant to negotiate their cultural identities. The study found that the students negotiated their inherent identities when it is threatened due to identity freezing (lack of reinforcement). The study concluded that when there is no nourishment for their inherent identities they tend to subscribe to the popular identity around them.

Rugg (2018) did a discourse analysis on identity negotiation in Military Service Members with a female participant. The study's approach was qualitative. Two concepts were employed to guide the research design and to frame the analysis of identity; these were indexicality and the positionality principles. The principles were used by the researcher to examine how the participant's identities emerge through her speech, how she positions herself through the interview, and how she indexes herself. It also examined how the participant positions civilians in her discourse. The study aimed at demonstrating the complexity of identities within institutions, and to confirm that individuals could have several identities within a certain period. The study concluded that members of the military negotiate multiple identities, ranging from those belonging to macro-categories, local categories to temporary identities, all depending on time and situation.

Butler (2017) did an arts-based exploration of identity using himself as a participant to study the funds of knowledge that an individual member of a military organisation may internalise in his or her military identity work. He looked at how the knowledge of an event or material influences an individual's identity negotiation. Butler employed an auto-ethnographic approach, an arts-based method and thematic analysis of seven of his military-related drawings and accompanying descriptive texts to the study. He found that these photographs and texts dictated the kind of identity he desired for and the identity he expected the institution he worked for to assume. He argued in line with Alvesson and Wilmott (2002) that when an individual's funds of knowledge do not align with the institution's culture, he or she is forced to rework their self-identity realigning or negotiating their self-identity to the expected identity or the institution's identity.

Ogilvie (2017) investigated how reflexivity coupled with self-narrative influences identity construction of adolescents in vocational training before graduation. Ten (10) students volunteered to follow a process to assist in the study for twelve (12) months. Narrative inquiry methodology and narrative methods were employed in the study. This was in the form of participants writing an autobiography. The research has shown that reflexivity, in the guise of internal conversation, has a presence in the vocational self-narratives of participants which is significant enough to influence transition decision-making. These reflexive conversations are best dialogued for effective identity construction and are most effective with adolescents in their last two years of schooling. The findings revealed that adolescents' reflexive modes can be influenced by trusted "others" such as teachers and career professionals. The study points to the fact that as much as individuals have the power to construct their identities intrinsically by reflecting on their inner selves and what they want,

there are powerful influencers outside their bodies that can redirect the course of their identity negotiation to include their beliefs and aspirations.

Necku (2015) studied the identity negotiation of retired soldiers back into civilian lives and its relationship with their psychological well-being and social adjustment in the Ghanaian context. He purposively sampled one hundred and fifty-five (155) Non-commissioned officers both active and retired and found that most of the military men carried on with the military identity even after retirement. He further found that the Ex-servicemen continued to function within the military lifestyle years after leaving the military; this is due to the difficulty in adjusting to the civilian way of life. Difficulty in the sense that there has not been any program to aid their smooth transition.

Necku recommends that the Armed Forces designs programs to help these Ex-servicemen transition without any difficulty. He suggests that to understand the identity negotiation of soldiers into civilian life one must, first, understand their negotiation into the military.

It is evident from the above that minimal work has been done on identity negotiation in the Armed Forces. The few studies discussed above are mostly in the western context and focused on identity negotiation back into civilian life. However, studies on identity negotiation into the military is non-existent in the Ghanaian context and that is the gap this study seeks to fill.

Consequently, this study examines the identity negotiation of newly recruited soldiers in the Ghana Armed Forces.

1.4 Research Objectives

1. To investigate how individuals negotiate their identity as recruits in the Ghana Armed Forces

2. To examine the interactions that facilitate the identity negotiation process

3. To describe the negotiated identities of the recruits

1.5 Research Questions

The study would seek to answer these questions:

1. How do recruits negotiate their identity in the Ghana Armed Forces?

2. What form of interactions facilitate the recruit identity negotiation process?

3. What kind of identities do recruits assume through their negotiation?

1.6 Significance of the Study

Higate (2001) argued that the career and other activities of the military are shrouded in secrecy so much so that very little is known about them. This is true of our uniformed men within the Ghana Armed Forces (GAF). It so because little or no research has been done to study who they were and where they came from before enlisting into a different environment. There is also no study on how they are indoctrinated or negotiate their identity. These people who were once civilians join a corps that follows a rigorous hierarchical chain of command and authority and are expected to achieve the collective goal. This prevents resistance and conflicts of personality in their line of duty without doubting or questioning their superiors (Waller, 1944).

The findings of this study will also serve as a springboard for the Armed Forces and the State in the planning and implementation of policies for serving and retired soldiers. This will expose previous identities of recruits and how they

negotiated the new identity helping to prevent many of the psychological traumas and social integration challenges encountered by soldiers after service with the military (Necku, 2015).

It will also help formulate policies and guidelines in the processes of recruitment and training to avoid dissension, which is dangerous for any security organisation especially the professional Armed Forces. It will further equip trainers with requisite skills to focus on the right mechanisms to facilitate identity negotiation.

Finally, this research will be relevant to studies, as well as serve as a source of literature for others who wish to study or have an insight into the military specifically the Ghana Armed Forces.

1.7 Scope of the Study

The study focuses on understanding how recruits negotiate their identity in the Ghana Armed Forces and their formed identities. The study particularly considers the experiences of young soldiers of not more than 5 years in the service and an instructor/administrator who has been at the training school for not less than 3 years. It delves into the kind of exchanges or interaction that ensues between the various actors in the identity formation of recruits in addition to the measures put in place by the Ghana Armed Forces to facilitate the negotiation as well as the negotiated identities of the recruits.

1.8 Organisation of the Study

This study is in five chapters. Chapter one introduces the culture and its importance in an organisation. It goes on to explain identity negotiation as an aspect of culture and how it contributes to the success of an organisation. It also introduces the Civilian-Military transition directing attention to the purpose of the research. It

gives a preamble of the Ghana Armed Forces and its activities over the years. This part captures the research objectives upon which the research questions are formulated. It again furnishes the study's statement of the problem and significance as well as the scope of the study.

Chapter two reviews related literature and the theoretical framework that guides the study. It employed theories in relation to how newly recruited soldiers negotiate their identity into the Ghana Armed Forces. The study attempted to explain recruit's identities in line with Identity Negotiation and Organisational Behaviour theories. Chapter three consists of the research method employed in the collection and analysis of data. Chapter four presents and discusses the findings and analysis of data collected. These data were discussed and explained in line with the theories outlined in chapter two. Chapter five presents a summary of the work, conclusion and makes recommendations in line with the findings.

CHAPTER TWO

LITERATURE REVIEW

2.0 Introduction

This chapter reviews literature relevant to the topic under study. The chapter specifically reviews literature that emphasizes military identity, motivations of identity negotiation and negotiated identities. The chapter also discusses theories that underpin the study, which is Identity Negotiation Theory and Organisational Behaviour Theory, as well as the relevance of these theories to the study.

2.1   Military Identity

Tajfel and Turner (1979) theorise that people are grouped into categories and individuals, in turn, adopt the identity of the group they believe themselves to belong to base on their communication goals. Haslam (2004) further argues that in an attempt to belong people internalize values and goals (semiotic, language, etc.) of the chosen organisation. The military identity can thus be assessed based on the internalization of its values and goals by the individual as well as receiving the expected verification and nourishment from the group (Johansen, Laberg & Martinussen, 2014). This is important to this study because it seeks to understand how people internalise a group's identity even though they are not original members of the group.

Akande (2017) studied identity negotiation in Nigerian Army Barracks. The study focused on how soldiers and officers make use of linguistic resources available to them to convey their identity in the barracks. The study notes that a soldier's identity can be first seen by paying attention to their uniforms (patterns are different from country to country), insignias, ranks, logos, the use of certain signals, body language and behavioural patterns. The study further posits that, with language, the

military identity is more pronounced in the verbal interaction of soldiers and the use of certain military registers (terminologies). It explained that given the multilingual and multi-ethnic nature of the Nigerian Army barracks coupled with the nature of the profession they have developed expressions, slang and jargons that are peculiar to the military identifying them as a unique group at all times justifying Kummel's (2018) concept of "we-identity" (p.479). Kummel (2018) asserts that the "we-identity" are practices peculiar to a group and serves as its identity. As such recruits enter a group that has communities of practice set up over time and by joining they are expected to adhere to this practice shat in turn may shape up their identities.

Akande's (2017) study outlined some identities the Nigerian Army developed for itself and the individual soldiers, that included identity by rank. The study explains that in the army, soldiers are known by their ranks rather than their names blurring out the gender identity. It found that gender was not recognised as everyone is referred to by their ranks and as Sir. Akande (2017) also found that respect for authority and hierarchy is paramount in the military identity. The study added that the military had created for it jargons, codes and lexical items deliberately mispronounced, so civilians would not understand, setting it aside as an institution with its dictionary and unique identity. To an extent these jargon, codes and lexical items identify who belongs to the group. This is relevant to the current study since it seeks to find out what identities recruits assume after going through the negotiation process.

Broesder, den Buijs, Vogelaar, and Euwema's (2014) asserts that an individual is made up of a multiplicity of different role identities that are informed by the different roles or responsibilities they play within a certain context. The military and its members are identified as "Masculine Warrior" owing to the long history of male dominance in the cultural symbols and norms. These are characterized by historical

events, battles, campaigns, wars, etc. (Butler, 2017 p.24). The study further argues in line with Badaró (2014) that presently the military has female soldiers yet they have also conformed to the masculine warrior identity. As such the study examines the kind of identities recruits assume and the possibility of them indexing themselves with different identities based on the different roles the might have played in the process.

The military identity is borne of communities of practice nurtured before joining the training, adopted during military training, and enhanced during military service. This Jenkins (2011) terms fictive kinship, these are communities of practice forms emotional bonds at every level of the soldier's career with other members or group within the social, cultural and historical context that tends to serve as the identity of a group and individuals within it (Esteban-Guitart & Mooll, 2014). The relevance of this to the study is that the understanding of the identities of the recruits at various levels of their journey into the military and the practices or training they undergo makes how they negotiate their identity clear. It also clearly defines the negotiated identity as we are able to trace it from the previous identity.

Higate (2012) studied how military contractors (mostly retired soldiers) framed their identities. The study analysed five (5) memoires of British contractors. It found that the participants, long after military service, continued to frame their identities in line with the training they received in the military in addition to roles they played in military operational theatres. In an interview, one of the participants retorted that as a British contractor, he must be identified with loyalty, toughness and humour. Higate (2012) argues that individuals see themselves from the eyes of another, thus people's perception influences the identity an individual enacts for themselves. Therefore the military identity is continuously reinforced by the perception of others even after military service.

Grassiani (2018) in line with Bourdieu (2002) conceptualises military capital to be the experiences, knowledge and status from the military becoming status-enhancing within a specific context or field. Military identity is a capital created through socialisation and training by which individuals earn a living in the military and after military service, especially in the Israeli context, the experience in a combat unit of the military is seen as preparation for life (Grassiani, 2018; Kummel, 2018).

Johansen et al.'s (2014) study aimed at examining the ability of military identity to predict perceived military performance and attitudes beyond the contributions of personality traits and hardiness. It found that military identity is not only guided by categorisation but by practice and experiences gained on operations which are termed operational identity. This operational identity is in two forms due to the dynamic nature of operation in recent times, that is the war-like identity negotiated in times of war operations and another identity negotiated in times of peace (Johansen et al., 2014). The study, by its findings, questioned whether it was appropriate for soldiers to have a single identity considering that soldiers belonged to many sub-groups within the military and may play diverse professional roles that could influence their identity. In relation to the above, the study found that there was a significant negative relationship between an individual's professional identity and organisational commitment. Recently, rights, self-interest and individualism have had a negative toll on the negotiation of a group identity that could be termed as military identity thereby weakening authority and collective values (Johansen et al., 2014). Johansen et al.'s (2014) findings predicts a possibility of this study not finding recruits negotiating their identities after all since the Ghana Armed Forces also has three (3) arms of service and several professional units these recruits graduate into.

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Therefore, the possibility of a diverse identity rather than a unified identity would exist.

Military policies have impacted the identity of the military as well as individual soldiers (Masutier, 2019). Masutier (2019) examined the lived experience of military members on health and wellness. The research aimed at recognising how military service is a transformative process of the mind and body and how identity is shaped and reshaped by the institutions they work for. The study found that organisational policies put into perspective the behaviours, bodily attachments, actions, and adaptations to surroundings or persons, as this influences an individual's behaviour. Military policies shape what behaviour is acceptable and what image the military is to adopt as well as the individual (Masutier, 2019). The United States culture promotes individualism making the idea of a person losing their freedom to a group and adopting a culture that promotes the "we-identity" challenging. It is within this challenge that the military succeeds in creating an atmosphere that depends on the conformity of a body for survival alienating it and individuals within it that have adopted the military identity (Masutier, 2019).

For Prodanciuc (2018), who studied military identity, an individual is driven by the interest to become a member of the military and possess its identity, same way the military is able to target certain identity in people and create a personal development programme corresponding to it for the benefit of the group. The study which explored the process of military identity acquisition found that military identity can be assessed from three perspectives "a) social categories (soldiers, officers, generals and admirals); b) the rules associated with each category and c) the individual gains and losses suffered as a result of decisions and actions" (p.380). That is to say that military identity is about acceptance and adherence to social

categorisation as well as labels, obedience to order and execution of same as if one's life depends on it and valuing symbolic rewards (medals and citations) against material rewards (Prodanciuc, 2018, p.380).

Woodward and Jenkings (2011) studied identity through the accounts of British Soldiers. They used what they termed an "auto-driven photo-elicitation method" to induce serving and non-serving soldiers to discuss their identity in the military. The method demanded that military men lead the discussion based on photos taken of them at different points in their careers and what it meant to them. The research objective was to examine how individual military identities are constructed, articulated, negotiated and expressed. Woodward and Jenkings (2011) presented an argument that for an understanding of individual military identities as constructed through the deeds and activities of soldiering, the research must focus on the individual rather than the group. When serving and former personnel were asked to lead discussions about identity through auto-driven photo-elicitation, other constituents of identity and a very different conceptual emphasis emerged. Woodward and Jenkings (2011) assert that military identity negotiations occur based on the performance, citation and reiteration of specific activities and ideas. The interviews revealed that personnel in negotiating their identity conform to behaviours that would create cohesion between them and their colleagues. The study found that participants viewed their trade or professional identities and its performance (Signal Officer, Auto electrician, Intelligence Officer, Musician, etc.) as markers of military identity. Note that in cases where a participant's profession is similar to that of a civilian, for instance medical doctor, it uses the terrain and conditions in which the soldier needs to perform the task as the difference between the military medical doctor identity and a random medical doctor (Woodward & Jenkings, 2011).

2.2 Motivations of Identity Negotiation

To understand what motivates an individual to negotiate identity, especially in the military, it is imperative to examine the entry identity and what motivated entry as well as identity beyond basic training and what motivated identity negotiation during service (Butler, 2017). This justifies Janik (2017) assertion that identity is dynamically influenced by time and space. Hence the current study seeks to examine the entry identity and recruit's motivation for entry in order to understand how recruits negotiate their identity in the Ghana Armed Forces.

2.2.1 Entry Identity Motivation

Van Maanen and Schein (1977) are of the opinion that the military employs a certain socialisation tactic that requires it to take individuals as raw material to produce a soldier that would conform to the specific military social norms. Butler (2017) furthering the above assertion states that the military's goal is to take and mould members who would see themselves and be seen as having a military identity. Therefore, military recruitment and training are deliberately programmed to serve this purpose.

Although the military programming controls the kind of people it employs, individuals, beyond the military's motives for employment, have their motives, as described by Battistelli (1997). In a study of Italian military volunteers and non-volunteers motivation to join the military, Battistelli (1997) found that there are three types of motivation for joining the military. These are "Paleomodern" (helping other people and honouring the country's image globally), Modern (earning money, building professional capacity) and Post-modern (adventure and having a personal experience) (p.471). Garb (2014) based on Basttiteli's motivational factors studied the

motivation of Slovenian recruits. The study found that recruit's motivation to join the military in order to take part in operations of helping the needy in their area as well as to strengthen the country's image internationally (Paleomodern) was ranked high among the responses. Motivations related to money and career enhancement (modern) was also present but at a low level compared to paleomodern (Garb, 2014).

US Army in its bid to motivate individuals into joining the US military created a market military where recruitment was commoditized (Saucier, 2010). Saucier (2010) asserts that the Army resorted to providing incentives such as better pay, educational opportunities, housing as well as an opportunity for women and racial minorities. It also used corporate style hiring campaigns that is the use of professional advertisers to embark on massive publicity on electronic and other communications channels available to it. The study found that it rather created soldiers that were mot like mercenaries, who fought for the price not for the group's goal.

Bardi, et al. (2014) studied value stability and change during self-chosen life transitions, and found in line with Social Identity theory by Tajfel and Turner (1979), that individuals before joining any group evaluate their personal goals against the group's goals to ascertain the congruence. They further assess whether the organisation is capable of meeting the individual's goals. The decision of some individuals to join the military is guided by their emotional commitment to the service thus making a decision based on value fit (Bardi et al. 2014). According to Bardi et al. (2014) value fit is when an individual assesses an organisation and finds that it is capable of providing what he or she expects to get or a goal he or she expects to reach.

Identity negotiation in the military is not motivated only when an individual joins the service, in many cases, individuals nurse the desire to negotiate their identity

by identifying with military members or soldiers before becoming soldiers themselves thus negotiating their identity into the military (Godlewski & Kline, 2012). Thornborrow and Brown (2009) found that many of their interviewees were attracted to the paratrooper identities, and had nursed a desire to become paratroopers long before they formally enlisted into the Paratrooper Regiment.

In Masutier's (2019) examination of the lived experiences of military members, one of her participants revealed that among her motives of joining the military is where she lived. The participant lived in an impoverished town that hosts a military barracks. At high school, due to convenience and proximity, they got regular visits by the Armed Forces and are forced to take the Armed Services Vocational Aptitude Battery test. The test ascertains what role an individual can play best in the Armed Forces before making the choice to apply for employment (Masutier, 2019). This situation affords the teenagers the opportunity to engage in value fit ahead of joining the military. The study reports that according to the U.S. Department of Defence (2009), the military is mostly filled with recruits from low income families, making it one of the main reasons why people enlist in the military. "More than 98% of enlisted forces have at least a high school diploma and 75% of recent veterans are reported to more likely join the military for education and economic benefits" completing the connections between the economic and structural inequalities that motivate individuals to join the military (Masutier, 2019, p.12).

2.2.2   In-Service Identity Motivation

Vagan (2011) asserts that after the individual has made a decision based on value fit and had joined the military they are required to go through a process (Basic military training) where the military ascertains who is fit for what role. The process

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allows the individual to also confirm if the military is capable of meeting their expectations as envisaged.

Butler (2017) asserts that the basic military training just introduces the recruits to the basic requirements of the Military common to all members. After this, each individual is moved to undertake the specific role training for the role they were employed to play within the various subgroups in the military; here they enact a professional identity. These groups (maybe Armour, Artillery, Signal, Catering, Journalism) also initiate in-group programs to facilitate value transformation and identity negotiation of these individuals into the role-specific corps thus the community of practice would influence the identity of these recruits (Alvesson & Willmott, 2002).

It must be noted that in congruence with social identity theory military identity is a constantly changing phenomenon with different levels of motivation as progress is made. Butler (2017) opines that the military entry programmes or recruits training does not end rather there is a continual reinforcement of the military culture and identity to meet the specific organizational role expected of the individual.

Thornborrow and Brown (2009) analysed how the preferred self-conceptions of men in an elite military unit (the British Parachute Regiment) were disciplined by the organisational based discursive resources on which they drew. The study asserts that, the soldier even in the role-specific group is faced with a crucible military target that serves as a motivational factor as they forge on in the career. The study found that the Paratrooper Corps engages in surveillance and visual monitoring to regulate the individual's in-group identity negotiation as well as offering a bait to lead the soldier on to achieve an elite military aspirational identity which does not actually exist (Thornborrow and Brown, 2009).

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Vest (2013) conducted a study to illuminate how individuals engage in shifting of the levels at which they successfully switched their identities. The study asserts that individuals are able to allow for the mutual existence of structure and individual action. Drawing from qualitative research conducted with 48 National Guard soldiers the study found that combat deployments of US National Guards alter their life so much so that they are never the same again upon their return to civilian life. The study underscores that individuals are motivated by their experiences on such operations leading them to "accept themselves as real soldiers, leading this identity to be internalized to a greater degree and therefore become more integral to their core sense of whom they are as individuals" (p.617). However, the study also found that this is not the case for everyone as one participant indicated that, for him, the experience was rather an aversion to identity negotiation in the military. The relevance of this to the current study is such that the researcher is able to observe if recruits leave a space for the existence of other identities aside the military identity thereby having multiple identities.

Butler (2017) posits that military identity negotiation occurs at several levels and more so when studied from the level of group training. He argues that at every level of group training a goal is formulated and the group works towards it creating a group identity as members are motivated by the incline to achieve the goal.

Higate (2012), drawing on memoirs authored by British private military contractors, examined the politics of identity work in the private security industry. He found, in line with Mead's Symbolic Interactionism, that individuals draw on identities opened to them (normally of people of higher status in the group) to shape their identity based on social interaction. Thus, the superior's identity and achievement become a motivating factor to the soldier's identity negotiation.

Akande (2017) in his study argues that language is a powerful tool in identity negotiation. He asserts that the use of military lexicon for interaction in the military barracks creates a sense of belonging among individuals and promotes camaraderie. He posits that anytime a common language is used individuals tend to organise and re-organise how they want to be seen and interacted with reinforcing their identity. Like language, labels (names, appointments and ranks) also motivate identity negotiation as it generates in individuals a feeling of identity towards a group and upholding the label (Akande, 2017).

In Rugg's (2018) study, she found that military identities portrayed by soldiers are motivated by the expectation and perception of society about the military and the personnel in it. The study also asserts that this is communicated through the civilian interaction and narratives formed about the military such as soldiers being heroes regardless of what the soldier thinks of himself or herself. The study again found that the participant engages in "oppositional identity" (opposing forces), which positions a person in a group perceived to be against another group. In this case the individual works at maintaining the identity of the group in order to be protected from the other group (p.1).

Collective action frames in the military motivate identity negotiation. This is a process where individuals interact, negotiate and make meaning of their environment (Benford & Snow, 2000). By these meanings they form allies, mobilise supporters in the intent to demobilize antagonists. Collective action frames developed through shared meanings are action-oriented sets of frames that inspire, legitimise activities and campaigns thereby promoting the feeling of belonging as well as creating a frontier that separates we from them (Benford & Snow, 2000). Hence this study seeks

to examine how interactions create bonds of belonging among recruits and other soldiers alike aiding their identity negotiation.

Johansen et al.'s (2014) study posits that motivation for identity negotiation in the Norwegian Army was guided by idealism borne out of geopolitical interest in the North Atlantic Treaty Organisation (NATO) prior to and during World War II. This is for territorial defence and protection of national interest. In contrast, the study furthers that the new identity portrayed by Norwegian soldiers is motivated by four factors thus "firstly, the necessity and willingness among the military personnel to participate in international joint operations as these are dramatically increasing in number (expeditionary ethos), secondly, a strong instrumental focus, with emphasis on the conduct of operations, in particular, the development and cultivating of combat skills (operational ethos), thirdly, the recurrence of a warrior culture and virtues (warrior ethos), and lastly, a motivation to serve based on team cohesion and war comrade fellowship rather than on a desire to serve a superior cause (peer ethos)" (Johansen et al., 2014, p.523). Likewise, Jacobsen's (2005) study of service motivation among Norwegian officers found that the officer's motives for identity negotiation included elements of self-fulfilment, arising in a society enjoying generally high standards of living. The study further asserts that these motives and values are individualistic in nature and may negatively affect combat effectiveness during military service.

Wool (2015) explored how American soldiers work at building a life after the Iraq-Afghanistan Wars. The postulated that motivation for identity negotiation is not only external to the individual's body, but training makes it naturally ready and willing to be identified as a weapon before and after military service. The soldier's body goes through rigorous training to prepare it for "bodily discipline and exposure to discomfort and harm; their lives are considered as material collateral damage by the

institution" (Wool, 2015, p.1). Wool (2015) further asserts that the training instils in the soldier habits that help them cope with constant unforeseen changes of military life as they are committed to group ideals. Likewise, Masutier (2019) found that the military controls and moulds the identity and body into an optimal bodily function to primarily save lives. When these are engrained physically, emotionally and mentally into an individual's body they tend to strongly associate with the military life shunning all forms of civilian life.

2.3   Negotiated Identities

Kummel (2018) notes that negotiated identities are informed by roles given and expected by factors that include training, societal expectations, national politics, geopolitical expectations within a specific time frame. By inference, this means that a soldier may exhibit many identities at different locations and in different time scales in line with Tajfel and Turner's (1979) Social Identity theory.

Vest (2013) argues that military training and service require individuals to internalise orders and routines instilling in them a soldier identity in their core. Likewise, Higate (2012) found that British Military Contractors by virtue of their prior military career continue to project themselves as soldiers long after they have left the service. They spoke of themselves as "born soldiers" having embodied a host of military training "in their bones" due to decades of identity negotiation in the military service (p.334). Masutier's (2019) respondent reveals that even though he has not taken part in any war in his military career, training had instilled in him a sense of hyper-vigilance and care. This manifested and guided his behaviour years after military service in that at school, where there were civilians, he mapped out the place, mentally creating retreat plans in case of an attack among other things.

Higate (2012) study further asserts that these soldiers had been trained to combine sensory abilities with bodily skills on-demand at all times, thus they are able to switch their identities on demand portraying a calm assuring soldier when fostering peace and security and "masculinised camaraderie soldierly habitus" in times of war (p.337). The study notes that the sensory and bodily skills taught soldiers cannot be trusted, as one cannot predict when the wrong identity would be enacted, for instance being combative when expected to be civil.

Grassiani (2013) conducted a case study on situations in which soldiers engage the civilian population (during roadblocks and cordon and search). The focus was on soldiers who had served in the West Bank of Israel/Palestine. The study pointed out that when combat soldiers train for war and they are deployed to do policing duties like the aforementioned it normally does not end well. This is because they have been trained to be psychological and physically numb during missions and thus experience moral numbing which makes it difficult for them to restrain themselves in certain situations. According to one participant of the interview, these occurrences are resultants of the fact that a soldier is trained for war yet is used at a checkpoint dealing with unarmed civilians instead of combatants. Soldiers exhibit a morally numb identity, where they do not have sympathy for human lives as long as they are acting on orders (Grassiani, 2013). Military personnel used the negotiated military identity as capital at fairs; flaunted their former military experience as a "unique selling point" (Grassiani, 2018, p.87). The study further found that when retired soldiers go looking for a job, they are quick to mention the kind of mind-sets and attitudes they bring from the military. This suggests that the retiree is an "ideal type of soldier: a patriotic, efficient and disciplined man; a good person with

particular ways of thinking and working, who knows what it means to 'give' for his country" (p.89).

Grassiani (2018) gathers from a participant that in Israel an individual experiences security as a child and grows into becoming a soldier after a college education. This experience, in a country like Israel that has faced a lot of security threats over the years, makes the child disciplined and patriotic. The military identity that connotes discipline, good personality and having a specific mentality is important to the retiree since it relates to "notions of good citizenship gained by serving in the military and showing commitment to the state's endeavours and values" (Grassiani, 2018, p.89).

Hartley (2013) examined the experiences of some residents of a rehabilitation hospital in Lebanon taking care of war-wounded soldiers. The study found that the wounded soldiers (mostly amputees) discussed and refashioned their disability as a mark of heroism, thus heroes whose bodies have been worth sacrificing. Some of the wounded refused to leave the hospital retorting that the hospital and other wounded patients reassured them of their hero identity.

In Woodward and Jenkings (2011) study, soldiers expressed their negotiated identity based on places or wars they have served in as well as situations they have had to endure. A participant describing himself constantly referred to the missions he had served while another recounted an incident he survived whiles serving in the military. The study concludes, in line with the above, that negotiated identities are borne out of performative acts or identities that are influenced by experiences, so the identity is created based on an activity involved in or in a place served at (e.g. Vietnam Veteran) and not just by training or unit.

Kummel (2018) sums up this section suggesting what a soldier today must be identified with. He suggests that today's soldier must be identified with the following: how to fight, protect territory, avoid conflict, respect rules of engagement, mediate, respect international conventions and aid rebuild war-torn areas while being everything else that is expected of a combatant.

2.4   Theoretical Framework

As required by many qualitative inquiries, this study will make use of two related but relevant theories – identity negotiation theory and organisational behaviour theory – to study the identity negotiation of recruits in the Ghana Armed Forces. These choices are informed by the objectives underpinning this study, thus;

Maslow (1943), in his hierarchy of needs, placed security as a basic human need making it necessary to study and understand the Armed Forces and the people in it, into whose hands we have entrusted our lives. In the defence of sovereignty and lives, soldiers are provided training in the quest to facilitate their identity negotiation to make them ready for any task (Demers, 2011). The study sought to understand how recruits negotiate their identity in the Ghana Armed Force, what motivates the identity negotiation as well as the formed identities.

In this regard, Swann's identity negotiation theory will help analyse the first and third research objective that has to do with how soldiers negotiate their identities and the kind of identities recruits assume after the negotiation, respectively. Taylor's organisational behaviour theory will aid in analysing the second research objective and some aspects of the third, which has to do with the role of the institution in the negotiation process coupled with the interaction soldiers engage in that influences identity negotiation.

2.4.1   Identity Negotiation Theory

The concept of identity negotiation was first introduced by Swann in 1987. The theory was to merge two competing forces in social interaction. The first force is a perceiver (individual) who uses his expectations to guide his behaviour towards a target (a group of people) around him thereby expecting the target to affirm his behaviour. The other force posits that a target brings in a perceiver and treats him in a manner that verifies his (perceiver) behaviour. The exchanges that occur between the perceiver and target indicate the presence of Identity Negotiation (Swann & Bosson, 2008). The theory has its roots in Identity theory by Serpe and Stryker (1987), Social Identity Theory by Tajfel and Turner (1979).

Watson (2008) posits that in identity negotiation an individual is influenced by both external and internal forces. The interaction or exchange that facilitates the negotiation is not only outside the individual but rather a mutually constitutive process where the individual shapes the inherent self in order for it to be in tune with the various social identities around it.

Swann and Bosson (2008) assert that the exchanges or mutual "give and take" that occurs between the perceiver and the target reveals that identity negotiation is an interactionist phenomenon. Like other interactionist approaches, identity negotiation merges two competing themes that are Behaviourist theory and Personality theory.

Behaviourist theory as one of the bases of Identity Negotiation emphasises the role of the environment and situation in shaping the behaviour of an individual. The behaviourist perspective in Sociology was discussed by Mead in his Symbolic Interactionism in 1934 and Goffman's Dramaturgical approach in 1955.

Mead's symbolic interactionism theorizes that personality or the self is constructed by the social interactions that go on between an individual and its

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environment (Swann & Bosson, 2008). Thus people internalize the feedback received from relationship partners to form who they are. The theory posits that personality or identity is shaped by the influence of external forces through the feedback given to the action of the individual. As may be seen in the recruit's relationship with the military, they tend to construct their personality based on information they receive from the military as to who they are expected to be. These interactions as posited by Mead begin, in some cases, ahead of any official or physical contact with the Military (Thornborrow, 2005). Some potential recruits build their love for the military and envisage a negotiation when they are children living in communities that host military barracks (Masutier, 2019). It is important to note that training recruits to become soldiers involves a lot of interaction as instructors communicate the purpose of training and what is expected of the recruits both verbally and physically.

When Blumer, a student of Mead, first used the term Symbolic Interactionism in 1969, the explanation given was that humans form meaning in two ways "firstdly, 'meaning' is something attributed to objects, events, phenomenon, etc and secondly, meaning is a 'Physical attachment' imposed on events and objects by humans" (Aksan, Kisac, Aydin & Demirbuken, 2009, p.903). Blumer (1962) explains that meaning is not developed solely by an individual; it rather emerges from the interaction between an individual and another or the environment. The personality of a soldier is not solely the creation of the individual soldier rather it emerges from the interaction they have had with people around them, this allows them to create an idealized world around them (Aksan, Kisac, Aydin & Demirbuken, 2009). The military uses ranks, insignia and medals to identify as well as honour personnel. Personnel also pride themselves of part-taking in certain wars and other events with

which they form their identity. In some cases, personnel index themselves as veterans of the Vietnamese war (Wordward & Jenkings, 2011).

Goffman's (1955) Dramaturgical approach theorises that an individual's behaviour is influenced by the roles other people or the environment expects them to play or they play within a particular time frame or context. People are performers who play out various social roles as if on a stage, they tend to stick to the identities they use in making a positive impression on observers (Swann & Bosson, 2008). The military, as an organisation, is made up of several roles or professions, and people are taken through in-service training, as indicated by Butler (2017), to be equipped with a specific role, which includes Paratrooper, Armour Officer, and Sniper among others. These roles, as expected by the military, tend to form the identity of the soldiers as they attempt to impress the authority of their capabilities (Thornborrow, 2015).

The Dramaturgical theory asserts that individuals, referred to as actors, constantly engage in what is called Impression Management, that is to say, people control the impression that others have of them. Furthermore, people behave according to the goals of the interaction and this goal is normally influenced by the one they wish to impress, therefore forming the basis of their identity (Swann & Bosson, 2008).

Swann (1999) holds the view that individuals are strongly motivated to maintain their self-view when they seek and receive a positive evaluation of the identity they manifest from others or the group. Swann and Bosson (2008) conclude that when people join a group, they may have joined because they believe they would receive nourishment for the self-view they possess thereby negotiating their identity to fit in totally. It is the case that the military, in its training and assigning soldiers,

assesses their potentials and assigns them to units that would nourish such innate self-views, making them fit for the job.

2.4.1.1 Self and Identity Negotiation

According to Owens, Robinson and Smith-Lovin (2010), the self is a creation of the human mind from the individual's interaction with others. It is formed from the ability of an individual to make out one's identity from the perspective of another person (Mead, 1934). They furthered that the self consists of two components, the I and the Me. The "I", is explained as what the individual thinks himself to be while the "Me" is the other attributes an individual gather about himself from the environment.

Based on the Me aspect of the self, which includes the self-concept and the identities that are incorporated into it, Swann (2004) develops "self-verification" which are behavioural and psychological activities people use to confirm their self-views. Self-views are formed by people based on information they gather around them and the conviction they have about their world.

Self-verification occurs in several ways; people surround themselves with others that confirm their self-views as well as put up certain behaviours that would drive people to see them as they see themselves (Swann, 2004). By inference, Self-verification confirms and nourishes one's identity. In a study conducted by Swann, Stein-Seroussi, and Giesler (1992) they found that people preferred to relate to other people or groups that see them as they see themselves. People are drawn to relationship partners and group members who validate their self-views. Due to this, people strive at building relationships or employing people that view the world as they do according to a study by Swann and Predmore (1985). The self-view, as part of

identity negotiation, would confirm the notion that the military as an organisation, through its enlistment process, select people expected to believe in the self-views of the military or the military traditions and practices. Additionally, it would confirm how recruits engage in self-verification by negotiating their identity to conform to the military's values.

Soldiers are concerned with being assured that their superiors, colleagues and the institution think of them just as they think of themselves. They also hope to have a smooth interaction with others in the institution and with the institution as a result of others understanding who they are and accepting them as such.

2.4.1.2 Situations of Identity Negotiation

Swann (1987) discusses two situations in which identity negotiation takes place; these are Routine Situations and Crisis Situations. The study explains that routine situations are when people negotiate their identities within the environments they are already familiar with. It is usually a situation where an individual spends most of his time interacting and had already negotiated an identity. In this case, he is just reaffirming his identity with people he already has relationships with (Cooper & Scandura, 2015).

In routine identity negotiation, there is frequent interaction, almost daily, of which either partner expects a reaffirmation of the identity they have negotiated. This reaffirmation process is usually implicit (Cooper & Scandura, 2015). People rarely exhibit their needs to their interaction partners, all that is needed is everyone stays in their adopted role and their identity would hardly be challenged (Swann, 1987).

The routine situation can be observed in two ways with regards to the military. The first has to do with the children of soldiers living in the barracks or have lived in

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the barrack attempting to join the military. In this case these children, now recruits have already made contact with the military and have some understanding of its values, therefore would negotiate their identity easily. The second instant is in-service identity negotiation where a soldier works at negotiating a specialised identity, for example Paratrooper, Weapon Engineer, Armour Specialist etc. In these two instances, there is usually none or minimal challenge.

With crisis identity negotiation, Shibutani (1961) in his article titled Society and Personality asserts that people make efforts to self-verify or confirm their identity when events or occurrences questions who they are. This normally occurs when one receives feedback from an interaction partner that questions certain behaviour. This is most evident in the first few days of training when recruits or soldiers are first introduced to the customs of the group or institution. They are met with strange daily routines that are incongruent with what they are used to such as late bedtime and early rises coupled with regimented daily activities.

In an investigation by Swann and Hill (1982), it was found that people who receive negative feedback from their interactive partners quickly reassess their self-concepts and question what has gone wrong in a bid to re-establish an acceptable interaction with their partners. Soldiers tend to negotiate their identity when they do not receive positive feedback or nourishment of their initial identity or who they think they are.

The military policy is formulated by an individual or a group (politicians and military high command) outside of the individual soldier, therefore, a soldier is forced to quickly assess the self-concept or inherent identity to find out if it is in congruence with the policy, if not they quickly negotiate their identity to fit in (Kummel, 2018).

2.4.1.3 Principles of Identity Negotiation Process

Swann and Bosson (2008) theorise that identity negotiation like any other social science has a unique set of principles that sets it apart. These four principles (Clarity, Cooperation, Continuity and Compatibility) are adhered to by people mostly unconsciously.

Maximum clarity is only possible when people know what identity they wish to negotiate. Where the environment is new or the individual is unable to express himself with regards to the identity one wishes to negotiate, clarity suffers and this can be solved by looking out for interactional cues from the other person or group (Swann & Bosson, 2008). However, by acting on a cue, people tend to negotiate their identity into that which confirms the partner or other person's expectations (Snyder & Swann, 1978). In the military, there are two ways of achieving clarity regarding the identity an individual wish to negotiate. In the first instance, recruits with prior relations with the military, like soldier's wards or a soldier attempting to negotiate an in-service identity mostly have pre-conceived identity. Whereas a recruit that has no idea of the identity to negotiate would be directed by the system based on the instructor's assessment of their capabilities.

The Principle of Cooperation posits that identity negotiation is possible and sustainable when actors in a relationship constantly nourish the behaviour of the other; this avoids renegotiation by behaving in an identity-consistent manner (Swann & Bosson, 2008). In this regard the military honours soldiers who distinguish themselves in wars and other events nourishing the identity portrayed. In ensuring cooperation one needs to be mindful of the timings of their identity negotiation, especially when responding to feedback on the acceptance of an identity negotiation initiation. Swann and Bosson (2008) assert that flexibility in identity negotiation is

very critical since people may not get the expected response to their goals for identity negotiation. They explain that a partner's willingness to conform to the negotiation goals of the other even when it is not in their interest promotes identity negotiation and harmony. Conversely, there will be no negotiation when both partners are not willing to yield to the others goals. Soldiers are trained to take orders even when it is against their personnel convictions and judgements, making the soldier mostly flexible towards the institution's goals thereby promoting identity negotiation and harmony.

In addition to honouring a partner's identity within a given interaction, continuous projection of the same identity further strengthens the bond (Swann & Bosson, 2008). Continuity in honouring a soldier's performance in the form of an identity displayed is constant in the military. It is seen in the reward of medals and plaques as well as more rewards when the same soldier or other soldiers achieve the same feat.

Compatibility simply refers to individuals enacting identities or roles that are related. Thus in an attempt to negotiate different identities with the same person the two identities must not have traits that are opposing, for instance, a Police at the same time a thief (Swann & Bosson, 2008). In this case, it breaks the existence of predictability and consistency, which is an important ingredient in identity negotiation and nourishment. The military thrives on being able to predict situations and behaviours, therefore the presence of any behaviour that is incongruent with its values is abhorred. Individuals that exhibit identities that are incongruent with its values will not receive nourishment for the identity by so they are treated as outcast or strangers in the group.

2.4.1.4 Ting-Toomey's Mindful "Attunement"

Ting-Toomey (2015) conceptualises mindful "attunement" as "the intentional development of culture-sensitive knowledge and interpersonal responsiveness concerning cultural membership and personal identity issues in self and others, the cultivation of mindfulness, and the behavioural practice of appropriate, effective, and adaptive communication styles" (p.7). The concept simply refers to the creation of group salient virtual rules through targeted communication skills that bind all members. Mindfulness is the ability to reach into the minds of other members in your group, understand their thought processes and their needs and behave in line with it (Ting-Toomey 2015).

In identity negotiation it is important to allow room for benefit of doubts. Mindful "attunement" allows partners in negotiation to assess the other purely from an unbiased point of view, devoid of any preconceived notions and judgments by scanning the communication scene to pick the other person's thoughts and needs (Ting-Toomey, 2015, p.7).

In line with Ting-Toomey's mindful attunement the military provides a platform for people from all ethnic, religious and professional backgrounds to operate. It institutes group training to promote unity among all recruits pushing them to bond notwithstanding their differences. Furthermore, in allocating soldiers to the various units across the country it considers and posts soldiers to barracks that are not in their home regions. This is in an attempt to create an unbiased crop of soldiers that can survive and negotiate their identities in terrains asides their home. Soldiers are also introduced to the military language that becomes a mutual interactive tool for bonding and accepting others of different identities.

A soldier engages in "mindful identity attunement" in an attempt to express the ability to understand and respond to their own self-identity, their colleague's identity and the military values. A recruit or soldier accepts the institution or group identity, even though it is different from their inherent identity, offers it their undivided attention and affirms it as part of the process of promoting identity negotiation (Ting-Toomey, 2015, p.7).

2.4.1.5 Relevance of Identity Negotiation Theory to the Study

The study sought to investigate how recruits negotiate their identity in the Ghana Armed Forces. The study will be framed around the identity negotiation theory in order to assess factors that influence the identity negotiation of individuals. It will also provide good basis for the testing of identity formation in people and what motivates identity formation and change in the works of scholars like Swann (1999), Thornborrow (2005), Ting-Toomey (2015), Akande (2017) and Butler (2019), among others. As a social constructionist theory, the identity negotiation theory explains ways by which people take up an identity that is initially alien to them, what motivates such an action and the impact of that action on the individual and society. This presents us with a framework from which we would test the thought processes of recruits in negotiating their identity. Again identity negotiation theory is applied in this study because it is able to expose the expectations that guide the recruit's identity negotiation and how the GAF nourishes these formed identities to make it stay.

Proponents of the identity negotiation theory assert that interactions, both internally and externally, form the basis for a recruit to negotiate his/her identity, and that a recruit's self is a product of interaction, therefore the theory is relevant in testing the existence of interaction and how it facilitates the identity negotiation of recruits. Furthermore, identity is successfully negotiated depending on what is termed

the situation of identity negotiation. In this case, the theory will test the situations in which recruits best negotiate their identity as well as help find out if the military institution directs its policies to meet it. Additionally, identity negotiation is important in this study because its principles set parameters within which negotiation and nourishment of identity thrives.

2.4.2 Organisational Behaviour theory

The emergence of the organisation behaviour theory can be traced to Frederick Taylor's (1900) Principles of Scientific Management. Taylor's scientific management asserts that when attention is paid to people performing a specific task a more effective method could be created to improve the same task. The theory was furthered by Elton Mayo in 1923. Mayo theorised that management or organisations must place heavy emphasis on employee cooperation and morale to ensure productivity. It is from these scholars that several branches of the organisational behaviour discipline have emerged. The current study draws from all the above and settles on publications of contemporary scholars in organisational behaviour like Blunt (1983) and Schein (2017).

Sofer (1972) simply defines an organisation as associations of persons grouped together around the pursuit of specific goals. In the pursuit of the stated goal, the organisation enacts rules that anticipate behaviour to steer it in the desired direction. These rules that guide the behaviour of members enable them to achieve more, collectively, than it would be possible for them to accomplish individually. Organisations have formal authority structure with distinct communication and responsibility protocols to guide its sustenance (Blunt, 1983).

Organisations also operate within boundaries which set it apart from the environments in which it operates. Clear boundaries also help an organisation to

identify who is and who is not one of its members (Blunt, 1983). Additionally, as formal organisations have life spans that normally exceed the tenure of their members, it, therefore, has arrangements for the periodic replacement of personnel (Sofer, 1972). In line with the above the current study will test the presence of boundaries and periodic recruitment to ascertain if it plays any role in identifying its members as well as influences their identity.

Moldoveanu (2005) defines an organisation as social institutions created by individuals or groups in society to achieve specific goals through the means of forecasting, organizing, coordinating, training and controlling activities. Therefore, an organisation through training acculturates individuals by influencing their identity negotiation towards the achievement of the organisational goal. The military, as institution, institute training programs. This will confirm the result of the training, as to if it leads to identity negotiation and the achievement of the organisational goal.

Prodanciuc (2018) asserts that the military as an organisation looks out to employ individuals who have an interest in it. However, the military is able to target, draw in a certain kind of identity and initiate a personal development training corresponding to it. The military operates more collectively than individually and has an interest in achieving the results corresponding with what it offers as achievement possibilities (Prodanciuc, 2018). Blunt (1983) asserts that for several years' research has been on the behaviour of people in the organisation rather than the behaviour of the organisation itself.

Moorhead (2010) asserts that to understand people's behaviour and why certain things occur within an organisation, there is a need to study both the individual and the organisation as a whole. The study of organisational behaviour can greatly clarify the factors that affect how organisations influence the identity and behaviour

of their staff. This theory will also help understand the role the military institution plays in the identity negotiation of the recruits.

2.4.2.1 Organisational Behaviour - Role Conflict and Ambiguity

Blunt (1983) theorises that every individual in an organisation has a role to play and this role is influenced by the goals of the organisation. This role in actuality determines the identity of the individual in the organisation and thus influences the inherent identity. In the individuals struggle to negotiate this role it encounters role conflict and ambiguity as a result of the organisation's demands.

Role ambiguity in an organisation is when the interaction between the organisation and the individual is not clear on what is expected (Van Sell, Brief and Schuler, 1981). Role ambiguity, according to Van Sell et al. (1981) could take one of these forms " information is unclear regarding which potential role expectation- 'A', 'B' or 'C' should be performed; it is understood that expectation 'A' should be met, but the information is unclear regarding what behaviour will in fact yield 'A'; the consequences of behaviour 'A' are unclear" (p.44). This confusion at other times is as a result of undefined goals and hierarchy of interaction, thus the individual is unable to determine the goals of the group as well as whom they are answerable to (Blunt, 1983). In line with Van Sell et al. (1981) a well-organised set of rules is needed to guide the conduct of every individual and to clearly spell out the roles expected of each entity in the organisation avoiding the confusion of roles. In light of this, the organisational goals must be made clear to all members.

Kahn, Wolfe, Quinn, Snoek, and Rosenthal (1964) posit that an individual's identity and performance in a group is the product of the influence brought to bear on his identity negotiation by the group he belongs to or seeks to belong to. For the individual to successfully negotiate his identity the group needs to constantly regulate

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his behaviour in line with the identity and role expected of him. It brings to bear the question of mechanisms in the military to constantly refresh the minds of soldiers of who they are and their role in the sustenance of the institution.

An individual gets confused about identity and role when the group fails to provide clear and consistent feedback to the behaviour (Blunt, 1983). This causes doubts in the mind of the individual about how evaluation is being done, and if they are doing the right thing or not. This feedback from the group is very important for the accurate anticipation of rewards and punishments, and also effective identity negotiation and performance on the job (Blunt, 1983). As part of the organisational culture, the military needs to make use of their reward system and the forum to judge cases in order to appreciate soldiers' output as well as check behaviours that incongruent with the institutional values.

Role conflict is the direct result of role pressure, which is the receipt of different cues for identity negotiation and the expected role (Blunt, 1983). House and Rizzo (1972) in Blunt (1983) conceptualise role conflict in four forms: (a) Person-role conflict is caused by the clash between inherent identity and the group identity expected of an individual, (b) "Inter-sender conflict" is caused by the receipt of incompatible cues from different members of the same group an individual seeks to identify with, (c) "Intra-sender conflict" is when the group as an entity sends incompatible cues about role and identity to an individual involved in the identity negotiation process, (d) Overload is when the individual receives several cues from the group, these cues, though compatible, gives very little time for the individual to imbibe in the negotiation process (p.81). From the above, it is instructive for the military to help define the role of each soldier, possibly through constant training, as it establishes a structured line of command and control to deal with inter-sender

conflict. In sustaining the organisation, soldiers must be prepared to use their initiative to judge the relevant action to take, while the organisation prepares them to execute all tasks given concurrently.

2.4.2.2 Organisational Behaviour and Integration Issues

An organisation's role in identity formation and the regulation of a person's behaviour cannot be overlooked. An organisation or a group in which an individual negotiates identity has the singular duty to regulate and sustain the behaviour of the individual by nourishing the negotiated identity, which in turn determines the organisation's survival (Schein, 2017).

It is the duty of the military as an organisation to sustain group members' identity for organisational progress. In doing this, Schein (2017) proposes 6 (six) points to note in sustaining members' identity and promoting internal integration; (a) the presence of a common language and conceptual categories among soldiers; language is an essential commodity in identity negotiation and behaviour as well as in regulating the former; it serves as the vehicle for interaction and sharing meaning. (b) A defined group boundary and criteria for inclusion and exclusion; where soldiers are guided by clearly defined group norms. (c) As part of its norm, power and status in the military must be well organised to include its limits and in whose authority it is at all times. These help manage the feeling of anxiety and aggression among members as well as avoid role conflict and ambiguity, (d) The military must have a system that promotes norms of intimacy, friendship, and love. The presence of these promotes the feeling of belonging since it nourishes the behaviour of an individual, (e) Defining and allocating rewards and punishments, in line with point c and d of Schein's proposal, regulate behaviour, helps the individual to know which behaviour or identity is acceptable or not in the military, (f) Explaining the unexplainable—

ideology and religion; it must be ready with explanations for, possibly, all occurrences important to avoid doubt and to manage role ambiguity and conflict (p.112). The study would employ Schein's 6 points in analysing the identity of individuals and to examine whether the military is engaged in any of the above as a way of sustaining the negotiated identity of soldiers and if that influences internal integration in GAF.

Butler (2017) in his study found that the military as an organisation has a deliberate system to take in and mould individuals through training, education and continuous nourishment of the formed identity in order to meet specific roles and organisational sustenance. In this same breath, Schein (2017) explains that culture is socially constructed as founders surround themselves with people who share in their values. Organisations attract and employ individuals perceived to have similar values to those of the organisation and fit into its culture. This fit between an individual's values and the organisational culture is believed to promote performance and long-term sustainability. The study would investigate the presence of such practices by the institution in attracting members that identify with the group's norms.

Galvin (2015) observes that the military organisation in its quest to avoid conflict and sustain organisational history as well as identity enacts a progressive system to ensure individuals experience most of the levels in its hierarchy before growing into leadership positions. This system helps breed experienced individuals to be instructors and leaders who would regulate the identity of individuals in line with group norms, the need for continual training and identity negotiation.

Johansen, Laberg and Martinussen's (2014) study found that when identity is well negotiated it manifests in the form of commitment to the organisational goals, which is a positive impact. From this, the soldier imbibes the norms of the institution once it can identify with such norms, which is as a result of identity negotiation.

2.4.2.3 Relevance of Organisational Behaviour Theory to the Study

The study sought to find out how identity is negotiated in the Ghana Armed Forces, the need to know how an organisation behaves and the role it plays in identity formation. Organisational Behaviour theory, according to Schein (2017) focuses on the influence of the organisation on individuals and the sustenance of their identity within the organisation towards achievement of its goals. Organisational Behaviour theory measures the influence of the organisation on the individual's behaviour, against the most researched influence of individuals on the organisation (Blunt, 1983). In sustaining the military institution, Sofer (1972) and Schein (2017) posit that it is necessary for the institution to design structures with distinct communication and responsibility protocols that anticipate recruit's behaviour and steers it in the preferred direction. This theory will give the researcher insight into the military to find out if such structures exist and if they steer the recruits to the desired directions as stipulated by the theory.

In line with Schein (2017), who proposed 6 points to note in sustaining and nourishing the identity of recruits, this study will test if the military sustains and nourishes negotiated identities and how it has contributed to the maintenance of the assumed identities negotiated by recruits through the process.

2.4.3 Benefits from the Synergy of the Theoretical Framework

The theoretical framework discusses two theories – identity negotiation theory and organisational behaviour theory. In line with Bryman (2008) theory provides the basis for research and it is imperative to understand how the synergy of the two theories contributes to knowing how recruits negotiate their identity in the Ghana Armed Forces.

Identity and behaviour does not occur in a vacuum, rather it happens in an environment. As stipulated by Swann and Bosson (2008) identity and behaviour are guided by an individual's expectation and on the other hand by structures put in place by the institution to guide the negotiation. Therefore, identity negotiation theory in this study deals with the recruit's efforts at negotiating his/her identity as organisational behaviour theory helps in understanding the military's (environment) role in the process.

Another important meeting point of the two theories is in the nourishment of the assumed behaviours. Both theories assert that nourishment of identities play a critical role in the sustenance of the assumed identities of the recruits. Identity theorists assert that negotiating an identity is not the end of the process rather it is the role of the institution to continue by nourishing the identities of the recruits in order to sustain it. In this regard organisational behaviour theorist agree that the military as an organisation has the responsibility to put in place mechanisms that includes Schein's (2017) 6 points of nourishing and sustaining identities and behaviour towards achieving the organisational goal.

In this study, the identity negotiation theory will test the presence of identity change and how the changes occur whiles the organisational behaviour theory tests the role of the organisation in the change, in addition to how the military organisation helps the assumed identities and behaviour to remain by nourishing and sustaining it. It will also help identify the identities assumed by the recruits going through the process.

2.5   Summary

This chapter looked at related literature on the topic of research from the global worldview to the African setting. It has been established through the review of the literature that identity negotiation was essential to the progress of every institution, in this context the Ghana Armed Forces. It further established that individuals have varied reasons for which they negotiated their identities. It was also established that institution played a vital role in the identity negotiation of their members since it seeks to admit people that believe in the institutional goal and would work towards it. Hence the use of the Identity Negotiation theory and the Organisational Behaviour theory.

CHAPTER THREE

METHODOLOGY

3.0 Introduction

This chapter discusses in detail the methodology used in the study to gather, present and analyse data on Identity Negotiation in the Ghana Armed Forces. A description of the research approach, research design, sample and sampling, data collection method used, data collection procedure, data presentation and analysis are contained in this chapter.

3.1   Research Approach

Creswell (2014) describes qualitative research approach as a way of exploring and understanding the meaning individuals or groups give to social occurrences. Therefore, this study seeks to understand how newly recruited soldiers negotiate their identities from being civilians to becoming soldiers with a unified goal.

The two important variables in understanding social problems are assumptions and worldviews. And as it stands, the Ghana Armed Forces has structured training programmes intended to influence the behaviour of recruits facilitating their transition in the Ghana Armed Forces. The choice of a qualitative approach was hugely due to the subjective nature of the topic of study. As Kvale (1996) avers, qualitative research is not "objective data to be quantified, but meaningful relations to be interpreted" (p.11). Since this study explores personal experiences and reflections, a qualitative research approach was adopted to investigate the identity negotiation from the views of participants who are in the military. One needs to understand the inherent cultures of these people as they are ushered into a unifying culture. The research focused on the premise on which these soldiers negotiate their identity. In order to achieve the

goal, interviews were conducted so the participants would discuss freely occurrences or events that influenced their current identity.

Additionally, Creswell (2014) posits that this approach is used when little research has been done on a phenomenon. This informed the study's choice of research approach. Since, minimal work has been done in the area of the military, specifically on identity negotiation of newly recruited soldiers in the Ghanaian context.

3.2 Research Design

3.2.1 Case Study

This study's choice of case study as a research design in examining the identity negotiation of a few selected soldiers in the Ghana Armed Forces was informed by Zainal's (2007) description of case study as a process that allows the researcher to carefully examine data within a specific environment, therefore case study is usually conducted in a small area or with a limited number of participants. As such, this study examines newly recruited soldiers serving in the Ghana Armed Forces and how they negotiate their identities within the context of their service. And it limits its number to four (4) soldiers.

Some advantages of the use case study in this study is that it allowed the researcher to investigate how soldiers negotiate their identity within their natural setting as it unfolds by engaging personnel who are in active service and engaged in the negotiation process. This resonates with Yin's (2009) assertion that a case study is an accurate investigation that probes an on-going phenomenon within a real-life context, especially when the boundaries between phenomenon and context are not

clearly evident. As such this study investigated soldiers currently in the military service engaging in the identity negotiation process.

The objective of the study was to find, among others, the cause of identity negotiation of recruits in the Ghana Armed Forces. Case study, due to the limited number of participants it accepts enabled the researcher to generally observe the existence of a particular cause of the negotiation and the conditions that caused it. In relation to the appropriate number of participants for a case study, scholars such Yin (2009), Starman (2013), Creswell (2014) among other are silent.

A case study is important for developing different views of reality. In this study it aided the researcher to observe the cause and process of identity negotiation from the view point of recruits away from the military's opinion as an institution. Creating the awareness that human behaviour cannot be understood merely as an act that is driven by a rule or a theory (Starman, 2013). Also, case study allowed the researcher to identify themes in the data that speaks to identity negotiation for analyses; findings of these are presented in the final chapter of this study.

Yin (2003) also outlines different types of case studies and provides two ways of categorizing case studies. These are categorisation based on the aim of the study (explanatory, exploratory or descriptive), and based on the number of cases (single or holistic case studies and multiple- case studies). This study adapts the type of case study based on number of cases, that is a Single Case Study.

3.2.2 Single Case Study

Single Case Study, according to Stake (1995) and Siggelkow (2007), provides extremely convincing data to test theories as long as the subject of the study possesses unique features needed to meet the study's aim. As such, this study selected newly

recruited soldiers who have undergone Identity Negotiation. Therefore, can reliably offer data that would answer the research questions.

3.3   Sample and Sampling Technique

For this study, the researcher employed the Purposive sampling technique. According to Cresswell (2014), the idea behind qualitative research is to purposefully select participants or sites (or documents or visual material) that will best help the researcher understand the problem and the research question. The researcher, therefore, purposely allocated slots for participant from each Arm of Service to give the study varied experiences or data on the problem. These Arms of Service form the GAF and each has its unique traditions.

Patton (2002) argues that "the logic and power of purposeful sampling lies in selecting "information-rich" cases to be studied in depth" (p. 230). The researcher, in this study, operationalized information rich cases as soldiers that are less than three (3) years in the military service. The Armed Forces Regulation Volume 1 (Administration), chapter 3 section 1 (3) and Command and Staff Instructions and Procedures part 5 Vol 5.03, Annex A) rank structures places this group at the bottom of the ladder as soldiers who are between 1 day to 4 years in the military service. Inferably can better recollect their training and give relatively undiluted rich information.

Bryman (2012) avers that usually, qualitative sampling is made up of small sampling units studied in-depth. As such the study selected a soldier each from

the 3 Arms of Service (Army, Navy and Airforce) that graduated not more than four (4) years ago and an instructor and administrator not less than five (5) years in the practice, adding up to four (4) participants. The rationale behind this criterion of soldiers is their relative youthfulness in addition to the fact that they have fresh memories of their previous identities and fresh memories of their time at training. For the instructor, it was to select an individual that has trained many recruits of diverse cultures, in addition to having gathered some amount of experience in active military service and commanding troops.

3.4   Data Collection Method – Interviews

This researcher conducted face-to face Interviews to collect data. Cresswell (2014) posits that in qualitative interviews, the researcher conducts face-to-face interviews with participants. The researcher employed this method of data collection to allow the participants to express their views and opinions openly on the subject matter.

In order to collect the research data from participants, the researcher used the face-to-face in-depth interview as a data collection method. The researcher obtained an introductory letter from the Department of Communication and Media Studies, University of Education, Winneba to serve the Ghana Armed Forces' high command. The researcher attached a letter requesting permission to conduct an academic interview using the Ghana Armed Forces as the population, this was approved, on condition that the researcher will collect small size of participants and will not gather participants at the same venue. The researcher was directed to make a verbal request to the Regimental Sergeant Majors of the arms of service and the department of

training for participant. This was adhered to and the researcher specifically requested for two (2) participants each from the aforementioned groups. The researcher settled on seven (7) participant out of the eight (8), this was because the researcher has had a prior relationship with one of the participants. Attached to the request letter were a proposal and an interview guide.

The researcher then sent consent terms to participants to confirm their understanding of what the research is about and their willingness to participate. The document spelt out ethical considerations that include confidentiality. It also included a copy of the interview guide. The consent form was administered within a week and time for the interview was determined by the participants. Three (3) participants could not make time for the interview as they kept rescheduling the interview date and time. So the researcher held interview for four (4) participants.

The researcher's mobile phone was used to record the interview. The interview was Semi- structured and lasted for an average of 20 – 40 minutes affording the researcher time to ask probing questions for participants to appropriately respond since they mostly attempt recollecting facts from the past. The participants were asked questions relating to their time at training school, how they felt on their first day at training among others.

The researcher downloaded the recording onto a laptop to serve as a backup and transcribed the data. The transcription period took averagely two (2) days per interview and covered an average of fourteen (14) pages per interview.

3.5   Data Analysis Method

Thematic data analysis was employed to analyse the data collected from participants of the study. This is in line with Patton's (1990) proposal that identifying

and linking data through patterns and themes is one of the three (3) general ways of data analysis. As such data collected in the form of audio was transcribed after each interview. Braun and Clark (2013) explained thematic analysis as a method for identifying, analysing, and reporting patterns (themes) within data, so all transcripts were reviewed and coded in line with evidence related to the research questions.

The researcher in coding the various interviews conducted with participants noted the issues that run through the and categorized them under various themes and sub-themes within specific research questions in order to make for easy interpretation of the data.

For research question one which sought to investigate how individuals negotiated their identity as recruits in the Ghana Armed Forces, themes emerged from common issues that were realised in the data gathered, these themes were Individual Negotiated identities and the Institution Induced Identity Negotiation. For research question two (2) which sought to examine the interactions that facilitates identity negotiation process themes emerged from the data collected as well. For the third research question that sought to describe the negotiated identities of the recruit's themes emerged from common issues that came out of the interviews as well as relevant literature on the subject matter. All the above was done using colour coding.

3.6   Ethical Consideration

Creswell (2005) asserts that in research, it is unethical to enter into an organisation or social groups to collect data without permission from the gate-keepers of the organization. As such an introductory letter from the Department of Communication Studies was sent to the Ghana Armed Forces, Department of Personnel Administration.

Halai (2006) suggests three critical ethical issues researchers must adhere to in the course of their study. They are informed and voluntary consent, confidentiality of information shared and anonymity of research participants and no harm to participants. The current study made attempts at adhering to these principles in order to ensure high standards.

In the area of informed and voluntary consent, and beyond the introductory letter, the researcher honoured an invitation for meeting with the Deputy Director of the Department of Defence Intelligence. In this meeting he discussed the nature of the study and was given some instructions regarding the data collecting process due to the outbreak of COVID-19 within the period. The participants in the various arms of service were informed the study is purely for academic purposes and that participation was voluntary. Participants were also furnished with both soft and hard copies of the interview guides for their perusal ahead of the scheduled interviews. Participants were also informed that the interviews would be recorded on the mobile phone. The transcribed interview was sent to the participants to confirm the response they gave.

Again, participants were informed about the confidentiality of information provided and their anonymity. Therefore, the study treated the information provided by the participants with utmost privacy, especially during the data analyses stage where there was a need to directly quote them. Specific codes such as P1; Air force (Participant one; Air force), P2; Army (Participant two; Army) and P3; Navy (Participant three; Navy) were used to label participants to protect their identities.

In order to avoid or minimize any harm to participants, the researcher fully informed them of any possible risks that might arise in the course of the study. The

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researcher informed them of possible long periods of interviews and follow up interviews. This was so because the participants had packed schedules and could be deployed at any time due to the outbreak of the pandemic and the limited voters' registration ongoing at the time. This information was to help them to re-adjust their schedules as well as the researcher's work plan in order to ensure that both the interviewer and interviewees availed themselves for the interviews. However, adherence to this principle did not avert clashes in the scheduled interviews as two (2) participants could not avail themselves due to their tight schedules leaving the study with four (4) participants. Harm was however prevented.

Beyond these, all sources used in the study were duly acknowledged. This was done in the form of in-text citations and references. Quotations from relevant sources were given page numbers while the researcher ensured that all rules related to plagiarism were adhered to.

3.7   Trustworthiness of Data

Creswell (2014) asserts trustworthiness is used to determine whether the processes of findings are accurate from the standpoint of the researcher, the participant, or the readers account. These procedures, Creswell (2014) noted, include triangulation, member checking, peer review, prolonged time spent on the field by the researcher, clarification of bias that the researcher may bring on the study and presenting negative discrepant information that runs counter to the themes. He agrees that in qualitative research, at least two of these verification procedures must be used. Therefore, the researcher employed two of these procedures; member checking and peer review in order to make sure all information collected and analysed in this research was accurate.

Member checking was employed by the researcher in validating data from the interview. Thus, the researcher cross-checked the transcribed interview with interviewees to ascertain if what they expressed was captured exactly as intended in writing. Due to the fact that the transcribed interviews were very lengthy, the researcher ascertained the major by interacting with the respondents through face to face interviews. This helped to get the true and exact representation of the opinions of the interviewees devoid of all interjections of any kind from the researcher.

Additionally, the researcher employed peer review The researcher also used peer briefing, particularly towards the end of the study. The Researcher involved the help of colleague graduate students to help in doing away with any subjectivity, favouritism or discrimination that may hinder on the accuracy of data in the process of collecting and analysing of data. Through this, inputs were made, mistakes were corrected and accuracy ensured.

3.8   Summary

The chapter presents the methodology of the study employed. The study employed a qualitative research approach to investigate what necessitates recruits' identity negotiation in the Ghana Armed Forces. The design is case study as it purposively selected some recruits and instructors who are relatively new and have served relatively longer at the training school respectively. The study employed interviews to collect data and analysed it by using thematic analysis. To ensure that the study was ethical, the researcher employed ethical provisions suggested by scholars.

CHAPTER FOUR

FINDINGS AND DISCUSSION

4.0   Introduction

This chapter discusses findings from data gathered from selected soldiers in the Ghana Armed Forces on how they negotiate their identity in the Ghana Armed Forces and what identities they assume going through the process.

As stated in chapter one, the study addressed three (3) research questions: (1) How do recruits negotiate their identity in the Ghana Armed Forces? (2) What form of interactions facilitate the recruit identity negotiation process? (3) What kind of identities do recruits assume through their negotiation?

Having had an interview session with the participants, the researcher generated themes from the data gathered under which the discussion was done. To ensure the anonymity of participants, the researcher used codes to represent them; P1 (Participant One, Airforce), P2 (Participant Two, Army), P3 (Participant Three, Navy), AI (Administrator /Instructor).

4.1   RQ1. How do recruits negotiate their identity in the Ghana Armed Forces?

The first research question intends to explain how recruits negotiated their identity in the Ghana Armed Forces. Two themes emerged from the analysis of the data collected: The Individual Identity Negotiation and the Institution Induced Identity negotiation processes.

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4.1.1 Individual Identity Negotiation

According to the data collected recruits negotiate their identity when they encounter and engage in acts that fit certain values they hold. The participants had certain aspiration they needed to meet and in their assessment of the military, they believed such aspirations would be met when they joined. For this, they made personal choices of engaging in such processes that were available to make them reach the goal and this process is military training. Answering questions on how they negotiated their identity, they said:

> It's the training we went through. The rigorous training. When you wake up at dawn, 2 am, a time you're not used to, to exercise till morning, 5 am, just for physical training, a regimented life from PT (physical training) to eat, to class and afternoon PT after which you have to prepare for work the next day then to Prep…There is never enough rest compared to when you were a civilian, it's all training and it wasn't easy for 6 months…some people are placed ahead of us as senior recruits and they punish us badly, the feeling of your own colleague treating you as a child was bad, as a civilian I won't accept it, but here don't try, it taught us to be disciplined and obey authority and orders no matter who is giving it… I was not a church person but at training this small small boys forced you to go to church…
>
> (P3; Navy)
>
> Yes, the training, it changed everything, there were changes, like almost every aspect of my life, physically I shrank totally, I looked different… I got to training and everything was abnormal for me especially the first 3 days was very abnormal continues, eeerm [sic],

you were punished for every single mistake you made, so I started thinking ahead when I was at the training school. During the training, I started thinking ahead of things, anticipating things, I do not wait for the thing to happen before… physically too, the everyday road running made me strong because I was weak…

(P1; Airforce)

...If you should put ten (10) soldiers here (training school), you wouldn't get them not changing from their civil life. The probability that you'll get someone behaving or acting as the person was when he or she was a civilian, acting the same way after going through training and everything and the person is still the same. I don't think you can get anyone like that. Even if not 100% change at least you can get a 60% change from the person…For instance, the time you eat, sleep, how you talk and the language changes too.

(P2; Army)

Participants, according to the above excerpt, had no choice than to negotiate identity observing that their initial identity would not receive nourishment. This is evident in the first few days of training when recruits or soldiers are first introduced to the customs of the group or institution. They are met with strange daily routines that are incongruent with what they are used to, such routines include early rises and late bedtime coupled with regimented daily activities. In the above excerpts, participants mentioned events that they needed to contend with during the training that affected their identity. These events include enduring punishments from colleagues placed over them as leaders, the compulsory engagement in religious ceremonies and punishment for every mistake that helped in them being able to think ahead at all

times. Frequent road running contributed to strengthening the recruit physically while the dining time and the common language caused some amount of change.

The rigorous regimented life at the training school, physically and mentally tunes the recruit's behaviour from that of a civilian with the luxury of choices of behaviour to a soldier who needs to behave in a way that is acceptable by the new group. Participants revealed that the training influences both their physical and mental abilities. The constant training works the body and mind to go through changes that allow them to endure more and think on their feet against their previous self. Participants concede that they negotiate their identities by going through strange daily routines that are incongruent with what they are used to, these include early rises and late bedtime coupled with regimented daily activities. They explained that the early rises and the late bedtimes were ways to instil in them self-discipline as well as enduring punishments from colleagues was a way to instil discipline and authority among the ranks. Also, enduring constant punishment for every little mistake was a way to keep one alert at all times, frequent physical training was to improve physique while compulsory engagement in religious activities as well as the practice of a common language promoted camaraderie among troops. The latter resonates with Akande's (2017) point about language being more pronounced in the verbal interaction of soldiers and the use of certain military registers (terminologies) to manifest the military identity. These include slangs and jargons common understood among these soldiers leading to a certain group affection Kummel (2018) refers to as "we-identity".

The participants also mentioned other reasons for which they accepted to go through such rigorous training to become soldiers aside the lack of nourishment for

their identity at the training school. This basically captures the reason participants enlisted into the Ghana Armed Forces.

> …in the neighbourhood where I grew up its either you go to school or join the service. And life in Burma camp is like if you don't go to school or join the service you are a nobody because that's where we grew up and stayed all our lives. So we know nothing about the outside world, like without those two you're nobody, like you will die…

> (P3; Navy)

> …I wanted a secure job, I was in the university I tried my hands at the enlistment I weighed my options, finishing school doing top-up searching for a job and this is also there, going for training having a job so I just went for the military knowing that I could continue my education when I come back from training…

> (P1; Airforce)

> …and you're told sometimes you travel overseas so when you travel overseas you get money, so the monetary aspect…

> (P2; Army)

The excerpt speaks to the kind of environment the participant grew, where military was the readily available option for all. Recruits in that environment, due to their proximity with the military, believe the military is the only source of livelihood available else "…you're nobody, like you will die…[sic]". Masutier (2019) asserts proximity to be a high determiner of identity negotiation in people. This is proximity to a military barracks whether physically or by having a relative in the military service. Participants indicated that in the communities they came from you either

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became a soldier or die, which according to Masutier (2019) is a usual situation in communities that have barracks in it or close to it. Recruits build their love for the military and envisage a negotiation when they are children living in such communities (Masutier, 2019, p. 43).

The availability of job and the need to make ends meet were other the outstanding reasons recruits gave themselves up for the training. There was also the promise of an opportunity to further their education. And for P2 the potential monetary gains and travel opportunity the military promises caused him to train. This resonates with Bardi et al.'s (2014) assertion that value fit is an internal process ahead of joining any institution; where recruits assess their needs (values) against what the group can offer and if these two are congruent they then make a move to be part of the group. Recruits engage in value fit, where they look to find things in the institution that fits the values they hold. When they are assured to receive these values they seek, they submit to whatever process that has been instituted, in this case the training, so as to survive and be accepted as part of the institution.

4.1.2 Institution Induced Identity Negotiation

The other process by which recruits negotiate their identity as found in the data is where the institution deliberately designed training programmes that induced the recruit's negotiation, mostly unconsciously. This is captured in the response of the participant who was an instructor at the training school and an administrator. The participant was in charge of planning and executing the recruits training programmes. When asked how recruits negotiate their identity, he answered;

> …the training, that involves what I will say, like three main changes on three main pillars; Physical, Psychological and Academic…all these three things have to work hand in hand, and you can only achieve

> people having that kind of switch [negotiation] or developing those qualities or developing those [military) instinct within them when you have a well-organized and coordinated training program…
>
> (AI; Admin/Inst)

The participant is of the opinion that for recruits to negotiate their identity the military designs and administers training programmes purposely to help the negotiation process. This indicates that factors beyond the recruit, such as planned training programmes, contribute to how they negotiate their identity. The participant further states that;

> The person has a different perspective of how he looks at the world. The military's perspective is also quite different. (At training) You are telling somebody to have something like high patriotism, high discipline and focus on a national goal, which is the defence of the nation, and in doing so the person needs to be tough…This is not a civil something. I'm not going to sit in a bank where there is an air-condition. Soldier is all about being on the field … Which means they have to be mentally very tough and the mental toughness is through the physical training that makes them very mentally tough.
>
> (AI; Admin/Inst)

The participant also establishes that the recruits before entering the training school hold a certain perception about themselves and the world. This perception, more often than not, is not in line with the norms of the military – an institution that believes in sacrificing one's life for the good of all. It then behoves on the military to influence that perception through training.

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The military institution has goals for which it enlisted these recruits, to achieve these goals it needs to indoctrinate the recruits into its culture. This is done by instituting training programmes that would eliminate the perceived civilian lifestyle from these recruits which is incongruent with the military norms to introduce a military lifestyle. Watson (2008) asserts that the process of identity negotiation occurs in the context where people, institutions or social organisations try to tell others who they are or what they are supposed to be within the present context. This confirms the environment's role (military organisation) in the identity negotiation of recruits. The military designs and administers training programmes purposely to help the negotiation process of the recruits.

The military training programme is also backed by a policy meant to guide the process and the behaviour of members. These rules that guide the behaviour of members enable them to achieve more, collectively, than it would be possible for them to accomplish individually. Additionally, organisational behaviour theorist asserts that these rules or policy documents are meant to anticipate recruit's behaviour to steer it in the desired direction (Sofer, 1972).

AI hinted that the institution induced identity negotiation continues after these recruits have graduated into soldiers. He explained that soldiers are trained in their units constantly to instil and nourish the specific unit's identity in them. He said:

> … [recruits] go true basic military training… after that [they] branch to [their] various fields of endeavours where [they] are developed very well...these include the proper regimentation, where you are taught the rules of the unit, response to unit salutes, unit traditions expected to shape your behaviour, and even other units [who] your unit rivals with… (AI; Admin/Inst)

The above excerpt is confirmed by this participant:

> You join the military opting for wings slot (a group) … this helps you, they build on you… for you to understand what is going on in that office…so when you join you got through the course and become a tradesman on the course you are taught office management and ethics, how to behave appropriately as an Air Lady, what uniforms to wear for what occasion and even how to speak, the choices of words…either than that you are just an ordinary soldier…

(P1; Airforce)

In essence, this continual training further influences the identity of the recruit, since they attempt to adapt to the changing environments to fit in. In this regard, the unit teaches these recruits its traditions and values expected to make the recruits belong to it. The unit further assigns them a role and teaches them to act within the confines of the role, which includes the appropriate dress-code and language for what event.

In nourishing and sustaining recruit's identity, the institution implements policies that ensure sustenance of the identity and the opportunity for soldiers to negotiate additional identities like trade or professional identities. This resonates with Butler (2017) assertion that the military entry programmes or recruits training does not end rather there is a continual reinforcement of the military culture and identity to meet the specific organisational role expected of the individual. The institution engages in surveillance and visual monitoring to regulate the individual's in-group identity negotiation as well as offering a bait to lead the soldier on to achieve an elite military aspirational identity which does not exist Thornborrow (2005). This is evident in the regimentation the recruits go through when posted to their units as stated by AI. The units, in line with Thornborrow (2005), monitor these soldiers

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closely and regulate their behaviour to instil in them the traditions and values of the unit, these include appropriate dress codes, slogan and salutes, common language and to some extent they are introduced to the unit's rivals and how to act in the presence of such adversaries. P1 affirms the assertion of AI that beyond training, at the unit, they are taught office management and ethics, how to behave appropriately as an Air Lady, how to speak and the choice of words appropriate for an Air Lady, which impacts their behaviour even outside of the office.

4.2   RQ2. What form of interactions facilitate recruit identity negotiation process?

The second research question was to find the forms of interaction that facilitates the negotiation process. The data collected revealed that identity negotiation did not occur in a vacuum, rather there was some form of communication that formed the basis of the negotiation process. The data revealed some form of interactions that were captured under two themes, these are exchange interaction and cooperation interaction.

4.2.1   Exchange Interaction

Analysis of the data from the interview indicates that recruit identity negotiation was greatly facilitated by comments from instructors that assured recruits of a reward, especially one that fits the values they hold. As part of the training the instructors and other recruits engage in conversations with these recruits, through this the recruits are told of good things that the future in the service holds for them. They are constantly reminded of their past and encouraged never to give up when it gets

tough. Participants had these to say in response to what form of interaction facilitates their identity negotiation;

> We were told that if you were a civilian you wouldn't get the chance to travel abroad, not even Togo. Here your salary would be in your account waiting while you are paid outside, so forget about toughness of the training and comparing yourself with when you were a civilian, you can't complain here, Soldier! so we killed ourselves…
>
> (P3; Navy)

> Sometimes I see some senior ones, the way they carry themselves and like the car the man dey use [sic]… meaning there will be a time I will also own those things, meaning I have also progressed (translated from twi) [sic]. They sometimes advise you that you will get there soon just preserver and execute all your task right, your opportunity will come; mostly peacekeeping operation.
>
> (P2; Army)

The reminders of a good future by people who are living that future, according to the participants, serve as a big boost to their efforts, especially when it fits the values they hold. To these recruits, they are in here for some gain, every human wish for good things and would go every length to have it. They willingly submit to the training and negotiation by literally killing themselves to gain what is ahead for them, which are exchanging their well-being for goodies promised.

Participants indicated that instructors through their communication compared what the recruits had, in the form of property, as civilians and what is ahead for them in the service. Through these conversation instructors painted rosy pictures of the military service to these recruits and convinced them as to why they should

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submit to the training. The recruits are told that they could never have a better life outside the military, and the fact that they could make extra money when they travelled on peace support operations. These comments registered deep in the minds of recruits. Recruits are further admonished to give up all civilian behaviour and physical limitations to be part of an elitist group. Ting-Toomey (2015) asserts that a negotiation that leads to identity change is in the form of an "exchange of verbal and nonverbal messages between the two or more communicators in maintaining, threatening, or uplifting the various socio-cultural group-based or unique personal-based identity images of the other in situ". So, instructors deliberately flaunt their possessions, such as vehicles and electronic gadgets, that fit the value of most young people. Based on these instructors assure the recruits that the only way to get there is by dropping all civilian behaviours.

4.2.2   Cooperation Interaction

Another form of interaction established by participants as a facilitator of their identity negotiation, is cooperation interaction. The new group needs the recruits to accept the group's goals as theirs and work towards it. So, they communicate the norms of the group to these soldiers and point out things that would help their survival thereby getting them to buy into the group's identity. In response to what facilitated their identity negotiation, some participants have these to say;

> One senior officer met us, he told us… we were going to[gain] expose[exposure] ourselves and going to work with bigmen [sic]… so we need to learn, focus and achieve the aim… "always be neat in executing your duty to the best of your ability. Don't do any half-

baked job knowing whether good or bad you'd be paid, just do it and do it right." This really helped moving on…

(P3; Navy)

When we got to Base, almost every person in the office you meet try to guide you, which was very assuring. They tell you to study the grounds, how the place is, who you should be careful of, some try to advise you, direct you. And tell you things that will help your career in the Airforce…

(P1; Airforce)

Recruits are directed by soldiers they meet at their units and told what they need to know. Information about their new environment is communicated to them and from this they gather what is expected of them and how it will help them achieve their values.

The conversations are meant to give them a warm reception and have them accept the goals of the new environment as theirs. The cooperation interaction is assuring the new member of affection and support. Schein (2017) discusses 6 points to note in sustaining member's identity as part of organisational behaviour. He argues that having a system that promotes norms of intimacy, friendship, and love; promotes the feeling of belonging since it nourishes the behaviour of an individual.

Senior colleagues in the units introduced the new soldiers to the culture of the unit and advise them on how to survive in the system. These conversations bother around the new career they are about to take up and how they can succeed in it, by so doing they get roped into the group's goal. Participants indicated how beneficial those words were to them and that alone sets the stage for identity negotiation.

4.3   RQ3. What kind of identities do recruits assume through their negotiation?

Recruits at training are introduced to the military identity only, which is the basic identity the training instilled in them. Subsequently, they tend to negotiate additional identities mostly in the service. These additional identities are influenced by in-service training and the socialisation process they go through in the various units they are posted to after graduation. The data analysis presented the researcher with the identities of the recruits before the negotiation process as well as two forms of identity recruits assume through the negotiation; these include Military Identity and Trade Identity also known as professional identity.

However, to understand the upcoming findings and discussion, it is important to know the identity of the soldiers before enlisting in the Ghana Armed Forces. It will help appreciate the new identities that recruits assumed through the negotiation process. Therefore, this section will discuss the identity of participants before enlisting into the Ghana Armed Forces then continue with the discussion on the findings regarding the identities they assumed through the negotiation process, which is RQ3.

Participants, when asked about their identity before joining the military described an identity that was significantly different from identities they profess presently, P1 said:

> Before military I would say I was very naive, I was very childish, I was …how would I put it … I was carefree.
>
> (P1; Airforce)

Also, P2 spoke about his prior identity concerning the role he played in his family;

I'm the last child of my parents and I think, when I was a civilian, sometimes, if they are having some discussion in the household and I make suggestions or something else, even though they would listen to it, but it will not be considered as matured, I saw myself as the baby of the house…

(P2; Army)

…when I was a civilian I use to roam a lot, going to party, like visiting friends and things but to my father, I was the cool son always home when he was around but truly I was the party kind[sic]...and I was very weak too so my father was not sure I can go to the training

(P3; Navy)

Participants expressed various forms of identity before enlisting in the Ghana Armed Forces, which generally describes their thought processes, their status in their families and behaviours. It revealed that P3 enacted multiple identities and also spoke to the physical fitness of participants ahead of training.

Participants revealed identities were quite different and incongruent with the Ghana Armed Forces. They spoke of the fact that they were naïve and did not care much about a lot of things, also their words did not carry any weight in family discussions as the role assigned them in their family did not give them such luxuries. This is in line with Goffman's (1955) dramaturgical approach, which asserts that people's behaviour and identity are influenced by roles other people or the environment expects of them in a particular time. This clearly defined the identity of P2 ahead of enlisting into the Ghana Armed Forces. Goffman (1955) dramaturgical approach further asserts that individuals as actors engage in impression management to maintain their positions in the environment thereby defining their identity. This

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also resonates with the principle of cooperation in identity negotiation, where it posits that identity is sustained when the environment or people nourish the individual's behaviour (Swann & Bosson, 2008). It is evident from the excerpt that the parents of the participant nourished the *baby of the house* identity that made the participant comfortable to behave in that manner prior to enlisting into the Ghana Armed Forces.

A participant in his description of his identity before enlisting into the Armed Forces exhibited multiple identities making it curious to note if the participant continued to keep such identities in addition to the military identity they had taken up. However, the study found that indeed people possessed and exhibited multiple identities, evidence of this is found the discussions of the findings on RQ.3. This resonates with the argument of Multiple Identity theorists, Turner (1978) who posits that individuals for a very long time have had multiple identities and conceptualise such identities in line with the roles they play. Furthermore, Self-Theorist argues that the self is made up of several identities ordered into a hierarchy of salience at any given time (Stryker, Serpe & Hunt, 2005). P3 before joining the military had more than one identity, he enacts the salient one depending on the situation and environment, he is a party person but with his father, he switches to a "cool" son. However, the symbolic theorist, Mead (1934) is of the view that people derive self-knowledge from social interaction. Stryker and Statham (1985) on the other hand, assert that after observing themselves repeatedly, individuals enact particular roles and construct role-specific self-concept. That is to say before any person attempts negotiating their identity they first assess themselves in line with what roles are available to them and what benefits they tend to gain. This study's interest in this matter was to know if the recruits add the military identity to the previous identities or suppresses the previous identities.

Furthermore, participants spoke about their motivation to join the military, which Masutier (2019) asserts to be a high determiner of identity negotiation in people. Participants indicated that in the communities they came from you either became a soldier or die, which according to Masutier (2019) is a usual situation in communities that have barracks in it or close to it. Recruits build their love for the military and envisage a negotiation when they are children living in such communities (Masutier, 2019, p.43). This participant, based on the immediate environment, has been socialised such that the military is the only profession available asides going to school. This is the result of self-knowledge and the construction of role-specific self-concept that drives one's choice of behaviour (Stryker & Statham, 1985). Other participants pointed to monetary gains as their motivation to join the military. Growing up they wished for good jobs and a better life, which they believe the Armed Forces can provide. This is in line with Battistelli's (1997) assertion that most millennial are driven to join the Armed Forces by the monetary gains they are likely to make in it. This is as a result of the commoditisation of the military through its advertising process, where enlisting into the military comes with promises of potential soldiers earning a good living (Saucier, 2010). With the above, we would clearly see the identities assumed by the recruits through the negotiation process as discussed in the subsequent section.

4.3.1   Military Identity

The recruits at training were basically trained to become soldiers or military personnel. Most of them only knew and worked towards that identity. When participants were asked to describe who they were now, they responded;

I'm a proud Air lady, a very proud Air lady…I trained as an Air lady, I work with Air men and women, I live and work with Airforce. I don't know what else to say.

(P1; Airforce)

I am a soldier

(P2; Army)

I will say like I am a different person from who I was when I was a civilian, there are many things I do now that I wouldn't attempt doing as a civilian. I am a Naval Rating…

(P3; Navy)

The above participants describe a basic identity they negotiated after training based on the arm of service they joined and trained with. The basic training also deals with the civilian identity that the recruit might have lived with and received nourishment for. It is in this light that P2 remarks that he has become a different person and that there are certain behaviours he engages in now that he would not engage in if he was a civilian.

Participants indicated that they joined the service in the quest to be soldiers and they describe themselves as soldiers relative to their arm of service. This is as a result of the training they receive and on the job socialisation as well as the practice they have had. Jenkins (2011) avers that the military identity is borne of communities of practice nurtured before joining the training, adopted during military training, and enhanced during military service known as fictive kinship. These soldiers describe themselves with what they have gone through and what they do presently. The military is such that it makes soldiers see the difference between whom they used to be and who they have become.

The participants were further asked to describe the specific changes that contributed to their current identity; they had these to say:

…I am a respected soldier when I go to the barracks where I grew up…I got use to waking up early…a soldier can never oversleep, at training school they wake us up because of that I never get late to any where I plan to go and I hate lateness too…like I said at the beginning you needed to obey instructions from people younger than you whether you like it or not, it made me obedient, soldier is about discipline…and the church issue, I have become a church person now even though I still party, I don't play with Sunday Mass… I can say I am fit now more than I was as a civilian- soldier standard paaa [sic], I may say these are some of the changes.

(P3; Navy)

I can say I have a job like I wished for and an opportunity to further my education…my (body) stature changed, soldier changed my stature, my way of thinking changed also. The constant punishment for every small offence at training woke me up – it made me sharp…

(P; Airforce)

…my eating habit has changed, now I can eat anytime, at training we ate at strange times, as a civilian I didn't do this I select what I eat but now I can eat three (3) times a day and at any time, it is only soldier training that can do this, you have to follow the tradition… one thing to is the military (pidgin) 'brofo' as soon you hear someone speak you can know he is your brother… when you go bank too inside uniform

everyone will give you chance to finish, e make the job dey jooom [sic]…

(P2; Army)

So, in describing their identities the soldiers built a contrast between their identities before enlisting into the Armed Forces and their present identity. A participant spoke about the respect they command in their communities as against when they did not have a say in family discussions. They also alluded to their disdain for lateness as a result of the early rises and late bedtime endured at training as well as a show of high sense of discipline borne out of taking orders from colleagues that were younger than themselves. They also pointed to changes such as being religious even though they have not dropped the partying aspect of their life – indicating that, as stated earlier, some recruits are able to maintain previous identities in addition to new ones.

Other recruits alluded to changes in their physical fitness and body stature due to the constant training endured. P1 speaks of the job gained, the opportunity to further her education as well as changes in her thought processes, stating that the training has made her more alert compared to when she was a civilian. As Jenkins (2011) posits these changes in eating habits, identifying with a common language, privileges gained as a result of the uniform are all borne out of constant practice both at training and after training.

4.3.2   Trade Identity

Recruits graduate and are posted to units in the Armed Forces where they put into practice the basic training they have been given. The recruits, now soldiers, on arrival at their units are further socialised to assume the unit's identity, mostly

professional identities known as the Trade Identity, which is based on the unit's specialisation. The Trade Identity is negotiated and assumed in the service. In further description of the identities they have assumed, participants have these to say;

> Yes, I am an Airforce Air hostess; well this was after my civil course in Air hostess and Hospitality course in a civil (public) school… the civil course was after I joined the service…with the knowledge I now have about my unit and the job makes me very professional, I know where to be at what time, what to wear on what occasion… I am also able to manage my office and help my air crew to give our passengers a memorable flight – all these I learnt in the military and on the job, I am grateful to the military

> (P1; Airforce)

> I will say I am personnel of the Directorate of public relation, a potential clerk at the Directorate.

> (P2; Army)

> …I am a Naval Rating then Directorate of public relation (DPR) made me a professional photographer. So I am a professional DPR trained photography, it is what I am known for…

> (P3; Navy)

Recruits describe various identities they have assumed by virtue of their unit's specialisation. A participant describes herself as an airhostess because she has trained and practised as such, same way another describes himself with the unit he belongs (Directorate of Public Relations) in addition to the role (clerk) he plays there. These descriptions are borne out of knowledge gathered about their units and the job which makes them professionals. This includes knowing where to be at what time, what to

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wear on what occasion in line with the unit's traditions. The trade identity manifests in the form of the soldier's ability to manage their offices and help the aircrew to give passengers a memorable flight, all these, P1 asserts, were learnt in the military and on the job. It goes to affirm Broesder, den Buijs, Vogelaar, and Euwema (2014) assertion that an individual is made up of a multiplicity of different role identities that are informed by the different roles or responsibilities they play within a certain context. Finally, a participant in describing his identity indexes the various stages alongside the roles he has played in his career this far.

4.9   Summary

The study based on two theories, the Identity Negotiation Theory and the Organisational Behaviour Theory to analyse data collected from the interview. It was to find out how recruits negotiated their identity in the Ghana Armed Force, the forms of interaction that facilitated the negotiation and the identities they assumed through the negotiation. Data gathered pointed to individual identity negotiation through training and an institution induced negotiation, which is also by the deliberate programming of training to aid the transitioning of the recruits' identity to military identity. Participants spoke of the need to achieve certain values they believe the military could offer, this they said made them accept to go through the rigorous regimented training. Instructors and administrators also had a training programme backed by a policy to wean these recruits off their civilian behaviour into a more elitist military identity.

The data also revealed that interaction played a key role in the identity negotiation of the recruits. Participants alluded to two forms of interaction that is an Exchange Interaction, which were assurances they received through conversations with instructors and other soldiers. This was to cause them to give up their previously

held identities and behaviours and accept the military identity in other to belong in addition to achieving their goals of joining the service. The Cooperation Interaction on the other hand also created for participants an avenue to belong. They were told what the institution expects of them and the reward they stood to gain if they lived and worked by those tenets as well as the group's goals. It also offered them love and affection causing participants to feel belonged leading to an easy identity negotiation.

Finally, the third objective, which has to do with the identities they assume going through the negotiation process pointed at two outstanding identities, the Military Identity and Trade Identity. From the data, it was clear that the military identity is a general identity all participants assume after basic training. It was the identity the participants knew they would assume ahead of joining the service. Additionally, the military identity formed the basis for the training policy and programmes administered at the training school. The specific arm of service that administered the training also influenced the identity participants assumed. However, graduating into the service, participants were posted to units for easy administration. At these units, the data revealed that participants were taken through another form of training and socialisation that helped them assume an additional identity known as the Trade or Professional Identity. This trade identity is peculiar to the unit, and every soldier there can only be a member if they accepted the identity that comes with it. Participants indexed themselves with these trades and roles they played in their units indicating the presence of multiple identities even though the military identity forms the basis of all other identities.

It is important to note that throughout the data collected and analysed, training stood out as the key process by which recruits negotiated their identity in the Ghana Armed Forces. The researcher made sure to observe ethical standards by protecting

the identity of participants. The next chapter presents the summary of the findings, conclusions and recommendations of the study.

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CHAPTER FIVE

SUMMARY, CONCLUSION AND RECOMMENDATION

5.0   Introduction

This chapter covers the summary of the findings, draws conclusion based on the findings and outlines recommendations to serve as a guide for policy formulation as well as academic studies. It also includes the limitation of the study.

5.1   Summary of the Findings

On the question of how recruits negotiated their identity in the Ghana Armed Forces, two (2) issues emerged leading to the development of two (2) themes. The first theme is the individual identity negotiation where recruits based on their value fit submitted to the rigorous training routine. This was characterised by early rises and late bedtime coupled with regimented daily activities. The study found the aforementioned activities to be how recruits negotiated their identities, and this is how it affected their behaviour: the constant early rises and late bedtimes instilled in recruits self-discipline while enduring punishments from colleagues also instilled discipline and authority among the ranks. Additionally, enduring constant punishment for every little mistake was a way of keeping one alert at all times, frequent physical training to improve physique, compulsory engagement in religious activities as well as the practice of a common language uplifted their spirits and promoted camaraderie among troops, respectively. The training routines conditioned the recruits' minds and bodies towards an identity change.

The second theme the study established from the findings is the institution induced negotiation. In this case, the institution ensured certain conditions endeared that shaped the physical and mental acumen of recruits. The findings are that recruits

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go through training routines that disabuse their minds from a world of comfort; these include rigorous physical training at odd hours of the day. In the units after training, these soldiers continue in-service training to negotiate their identity into their units in the Armed Forces. The researcher found that this is characterised by recruits being introduced to the unit tradition and values as well as rules that govern whatever office they are deployed in, these practices include learning unit slogans and salutes, common language as well as dress codes. These activities were monitored and supervised by commanders at the unit to ensure it effectively led to an identity change.

Again, the researcher found that certain interactions influence the identity negotiation process, such interactions were grouped under two themes: Exchange interaction and Cooperation interaction. Under the exchange interaction, the study found that recruits were encouraged to abandon their identities for the military identity. This is done through assurances from instructors and colleagues of a better standard of life in the future. Such interactions include instructors flaunting their possessions like vehicles and other things that fit the values of these recruits, all in the quest to facilitate their identity negotiation process. The cooperation interaction manifested mostly in the units the soldiers were posted to. In the units, senior colleagues through words of encouragement assured these recruits of a place in the unit. They are made to feel comfortable and protected by telling them about the possible challenges they stand to face and the good things available if they lived by the norms of the unit.

The study continued to find out the identities these recruits assume through the negotiation process. For the study to be able to ascertain a real change of identity it asked questions on the previous identity and motivation of the soldiers to join the

military. The study revealed that these recruits were naïve, weak, and would not accept any kind of punishment from any colleague of theirs or anyone younger they are. It also found that these recruits joined the service to earn a living, enhance their status in their community as well as gain some material possessions.

The researcher, based on the thematic analysis of the data established two identities recruits assume going through the negotiation process, these are Military Identity and Trade Identity. The military identity students assumed manifested in the respect they command in their communities as soldiers against when they did not have a say in family discussions. They also referred to their disdain for lateness as a result of the early rises and late bedtime endured at training as well as a show of high sense of discipline borne out of taking orders from colleagues that were younger than themselves.

The trade identity recruits assumed are the specialist skills their units imparted in them. These were seen in recruits indexing themselves as Airhostess in the Airforce, Clerks and photographers with the Directorate of public relations. These indexes are answers to the question of who they are. The reasons they gave for these indexes were that it represented the daily activities they engaged in their various units and it is what people know them for.

5.2 Conclusion

The findings of the study suggest that recruits before enlisting into the Ghana Armed Forces had a reason and motivation for which they joined, and these reasons guide their identity negotiation into the military. The recruits negotiate their identity by submitting to the rigorous training at the school. They accept rules and go through daily routines that are new to them, which alter the way they think and behave. Additionally, the military also administers certain training regimes deliberately to condition the recruits for the challenges ahead in the military thereby further reshaping their mental and physical stature to suit the military identity.

Recruits at their various units are deliberately acculturated into the unit traditions and values so they would be a part of the new environment. This acculturation that is in the form of interaction further facilitates the identity negotiation of recruits from civilians through being recruits to soldiers; this is to make them fit for the unit they belong to. Here, they learn the unit's slogans, salutes and other things that will identify them as soldiers of that unit.

The study is able to firmly conclude that recruits negotiate their identities through various forms of training and interaction at different levels and times as outlined above. In describing the identities assumed by recruits, the study stated the identity of recruits before enlistment as well as after training and concludes that soldiers who were naïve, weak and indiscipline had gained some knowledge, endurance, and have become disciplined. These soldiers now index themselves in line with experiences gathered through the identity negotiation process. Recruits have successfully negotiated their identities from being civilians to soldiers manifesting in the description they gave of who they are and the specific activities that characterise that identity.

5.3   Limitations of the Study

The study employed face-to-face interviews as a data collection tool in establishing how recruits negotiated their identity, the forms of interaction that facilitated the negotiation as well as the identities that were assumed through this process. This process faced a near-fatal challenge as the Ghana Armed Forces had in place stringent measures regarding the gathering of people due to the outbreak of the COVID- 19 virus. As it were, the data collection tool employed meant there was a need for movement from place to place and verbal exchanges that seemed to be a way of spreading the virus if any of the participants or the researcher had it. This delayed the approval sought from the Ghana Armed Forces' high command. However, approval was given amidst strict instructions on the number of meetings for interview and movement.

The interview time also dragged, as the researcher needed to make sure participants understood the concept of identity and what the research was about before the interview started. Finally, the duty schedules of the researcher and participant affected the days agreed on for the interview, this further delayed the data collection process. The researcher also had to interview four (4) participants instead of seven (7) for the study due to the unavailability of three (3) participants.

5.4   Suggested Future Research

Research is recommended in what motivates people to join the Armed Forces. Also, further research is recommended into the identity negotiation of soldiers into civilian life to know how best they could be prepared ahead retirement. It is also suggested that research of this nature is done in other sister security services to help their identity negotiation. Finally, it is recommended that similar research is

conducted in a setting where there is marginalisation, for instance among people leaving with albinism and other disabilities.

5.5 Recommendation

It is evident from the findings of this study that training is the major way of acculturating recruits and soldiers in the Ghana Armed Forces, the need for the Armed Forces command to take interest in the training of its men. The Military has a popular mantra that goes like, *the way you train is the way you fight* - this means training is very essential to the success of the military as it determines the type of soldiers it churns out as well as their capability to win wars and enforce peace. Hence, it is recommended that training policies and programmes are well structured, thought through and administered in order to produce highly disciplined and purposeful soldiers who would contribute positively to the protection of the territorial integrity of the State.

It is further recommended that the aspect of facilitating the identity negotiation that entails assurances of a better future in the service must not be monetised or involve material possessions. Else, this may produce soldiers that are materialistic by nature and may go rogue when these material possessions are not attained as expected.

As part of the facilitation of recruits and soldiers' identity negotiation, this study recommends that the training policy includes the creation of awareness on issues relating to retirement and transitioning back into civilian life. This, when done, even in-service prepares the minds of soldiers ahead of retirement avoiding shocks of sudden identity change that occurs in these circumstances. This study sides with Thornborrow (2005) and Butler (2017) in recommending that soldiers must be

engaged in constant in-service training in order to continue nourishing whatever identity and role the military needs them to play as it is the surest way of getting the best out of soldiers.

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APPENDIX A

INTERVIEW GUIDE FOR RECRUITS

(This is to guide the conduct of interview with Recruits)

1. How would you describe yourself before enlisting into Ghana Armed Forces?

2. What made you a soldier?

3. Describe the form of interaction that took place among you and your colleagues as well as instructors at training and colleagues at work that helped you to become a soldier?

4. Who would say you are now?

5. Describe the changes that characterise your present identity.

6. (Ask follow-up questions as required).

APPENDIX B

INTERVIEW GUIDE FOR INSTRUCTOR AND ADMINISTRATOR

(This is to guide the conduct of interview with the Instructor)

1. Kindly confirm your name and your number of years in the military service?

2. Confirm your number of years as an instructor, and an administrator?

3. How do recruits negotiate their identity from civilians to soldiers?

4. How does the military sustain the recruit's identity?

5. What kind of interaction promotes identity negotiation?

6. Describe the identities the military expects the recruits to assume after the training?

7. What kind of identities do recruits assume after the training?

(Ask follow-up questions as required).