

**CHAPLAINCY AND REHABILITATING PRISONERS: A CASE STUDY  
OF EMBU AND KAMITI PRISONS IN KENYA**

**By**

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**DECLARATION**

I, the undersigned, declare that this is my original work and has not been presented for a degree or any other academic award in any other university.

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## **DEDICATION**

I dedicate this work with deep thanksgiving to chaplains in Kenya Prisons Service (KPS) for their enthusiasm in offering spiritual and psychological counseling services to prisoners, prison officers and their families.

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## **OPERATIONAL DEFINITION OF KEY CONCEPTS AND TERMS**

**Chaplain:** A prison staff deployed to offer spiritual and psychological services in prisons regardless of the rank.

**Chaplaincy:** A religious or spiritual-based institution within prison mandated with the role of rehabilitating prisoners.

**Criminal behaviour:** An illegal act performed by an individual that causes harm to oneself, humanity and God.

**Incarceration:** Is a synonymous name for imprisonment, meaning a term in prison serving a sentence.

**Kenya Prisons Standing Order Cap 90 Section 73:** A penal establishment that provides for chaplaincy services in Kenyan prisons.

**Ministers:** A title given to Protestant church leaders of varied denominations.

**Officer:** A trained uniformed staff deployed in prison department regardless of the rank.

**Priest:** A name used for only Catholic fathers.

**Prisonization:** A prison culture that influence prisoners and prison staff to behave in a common way.

**Recidivism:** A rate of come-back of ex-convicts into prison per year for another term of incarceration.

**Reintegration:** A process that enhances acceptance of a prisoner into society after release through chaplaincy. It calls for restitution with the victim.

## **LIST OF ABBREVIATIONS AND ACRONYMS**

EWP	Embu Women Prison
FBOs	Faith Based Organizations
FGDs	Focus Group Discussions
GoK	Government of Kenya
KMP	Kamiti Maximum Prison
KPC	Kenya Prisons Chaplaincy
KPS	Kenya Prisons Service
KPSOs	Kenya Prisons Standing Orders
NGOs	Non-Governmental Organizations
NT	New Testament
OI	Oral Interview
OT	Old Testament
SPSS	Statistical Package for Social Sciences
UK	United Kingdom
USA	United States of America

## **ABSTRACT**

The problem of crime has always been a challenge in all societies. Many people find themselves prisoners due to unacceptable behaviour aimed at their survival. To those imprisoned, chaplaincy is seen as a key player in rehabilitating prisoners. However, its impact on reconstructing prisoners' lives holistically has been limited. Recidivism and prisoners' population have continued to escalate unabatedly. As a result, there is weakening of the moral, economic and socio-political fabric of society, hence, adversely affecting the development of a nation. This study was guided by four objectives: First, to examine Biblical teachings regarding rehabilitation of prisoners; Second, to evaluate existing prisoners' rehabilitation interventions employed by chaplaincy in EWP in Embu County and KMP in Nairobi County; Third, it seeks to identify the main challenges faced by chaplaincy in rehabilitating prisoners and fourth, to establish appropriate training for chaplains and prison officers. Data was drawn from both primary and secondary sources. The study was informed by Mugambi Reconstruction Theology and Freud's Psychoanalytic Theory. Purposive, random, stratified random and snowball samplings were used to select 290 respondents. The data was synthesized thematically and analyzed using qualitative and quantitative methods. The data was then coded and processed using Statistical Package for Social Sciences (SPSS). The report generated was presented in frequency tables, pie charts and graphs. The study findings indicated that there were limited relevant Biblical teachings on rehabilitating prisoners due to hermeneutical problems. There were various interventions employed by chaplaincy in rehabilitating prisoners but not holistic and sustainable. The main challenges facing chaplaincy in rehabilitating prisoners were spiritual, political and human. The chaplains and prison officers need for relevant training skills, appropriate personal integrity and professionalism. The study recommended the need for recognizing the unique and necessary contributions of stakeholders, an integrated Biblical model that is reconstructive to prisoners as well as comparative Religious-based studies on chaplaincy within and post prison system. The overall purpose for the chaplaincy in rehabilitating prisoners is to see them reintegrate back into society as fully contributing individuals.

# **CHAPTER ONE**

## **INTRODUCTION**

### **1.0 Introduction**

This chapter deals with the background of the entire study. It consists of the statement of the research problem, research objectives, questions and premises, justification and significance, scope and limitations of the study. Further, the chapter reviews literature related to objectives of the study. The chapter finalizes with the theoretical framework, research methodology and ethical considerations.

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

The reality of crime in all human existence has been a challenge. Mushanga (1974) and Muturi (2001) intimate that the world is in the grip of an unprecedented crime crisis. Not even the poor, wealthy, illiterate, educated, male, female, young or old are spared. In their attempts to succeed in life, many people find themselves on the wrong side of the law due to unacceptable behavior linked to them. This predicament of criminality culminates into the arrest and incarceration.

Imprisonment, correctional as is most expected of it, however, constitutes a major challenge to the institution of chaplaincy. Throughout the history of penology, prisoners have been perceived as dangerous criminals; sinful or problematic

persons to deal. They should be left to suffer, die and rot in prison. Prison is thus perceived as a receptacle of society's worst and wayward members. Furthermore, prisoners are regarded as a liability and indicators of the weakening moral, economic and socio-political development of a society. In addition, since incarceration by its nature denies prisoners involvement in the larger community, it is seen as an end to their active participation in the life stream of society. That is why in dealing with prisoners, punishment and deterrence have been preferred as means of behaviour change to rehabilitation.

The aforesaid supposition indicates a failure to recognize prisoners as human beings made in the image of God (Genesis 1:27). It is from such negative labeling of prisoners that there has been a felt need for developing more than ever before, an institution of chaplaincy with a capacity to effectively help in reconstructing prisoners' lives to be meaning and beneficial. Maruna (2002) asserts that prisoners need a rehabilitative institution that considers the positive contribution they can make and how their lives can become useful and purposeful.

Atherton (1987) traces the *genesis* of chaplaincy work in prisons as far back as 14<sup>th</sup> Century. During this era, *The Religious Order of Misericordia* was founded to provide consolation to condemned prisoners. The word *penitentiary* was used on the basis that incarceration was to transform prisoners' spirit and habits of living.

As a religious ideology, it allowed prisoners to obtain penance for their crimes, make amends, repent, convert and be set free.

In 1733, the British Parliament formalized chaplaincy to all prisons. The British Act of 1887 enshrined chaplaincy in the legislation. At the same time prison reforms were taking place in England. Carter (1977: XI) notes that John Howard and Elizabeth Fry decried the deplorability of prison conditions and recommended a chapel, chaplains, liturgies and Bibles in every prison. However, while many see the benefits of using the Bible not all agree. Atherton (1987:28) observed that the experience of prisoners reading the Bible as a cure for idleness became an indoctrination which left many as lunatics. There is need, therefore, for chaplaincy interventions that could see prisoners effectively rehabilitated to beneficial lives.

The escalating recidivism rate has been a worrying reality. This is despite implementation of chaplaincy services all over the world. Internationally, *The African Journal of Criminology and Justice* (3<sup>rd</sup> February, 2014) shows United States of America (USA) as the country with the worst crime in the world with a recidivism rate of 90 percent, while, Germany and Asia at 74 percent. On the contrary, Netherlands tops the world as the place with least criminals and plans to close its prisons. And, one wonders what could be the place of chaplaincy in Netherlands for such effective prison reforms.

In Africa, the report indicates that South Africa has a 74 percent recidivism rate. Kenya recidivism rate is at 47 percent, Rwanda and Tanzania 36 percent and Zambia 33 percent. Uganda stands out among African countries ranking fourth lowest globally for recidivism at 32 percent. This means that Uganda has one of the best prisoners' rehabilitation measures in East and Central Africa.

The criminality trend experienced in Kenya prisons is appalling. *Hand Book on Human Rights in Kenya Prisons* (2006:71) reports that a survey carried out in Kenya Prisons in 2005 indicates a 29 and 24 percent for male and female recidivism rates respectively in 2004, a 1 percent increase from 2003. The escalating prisoners' population as depicted by the *Prisons Statistics* (2014) is an indication of a concrete challenge: 2003 (39,582), 2004(42,278), 2005 (44,757), 2008 (45,000), 2009 (48,000), 2012 (49,947), 2013 (49,979) and March, 2014 (52,105). This aforementioned apparently escalating tendency, despite, chaplaincy being seen as a key player in rehabilitating prisoners, is an indication that it falls short, in providing a rehabilitative model to prisoners caught in criminality grip.

In Kenya, the KPS deems chaplaincy a major player in rehabilitating prisoners. The *Kenya Prisons Service Manual* (2006:69) reports that chaplaincy in Kenya was established in 1957. The official deployment of chaplains to the civil service began in 1963 after Kenya's independence. *Chaplaincy Statistics* (2013) shows

that out of the 108 prisons, only 90 have at least a chaplain. The chaplaincy functions as provided in *Kenya Prisons Standing Orders* (KPSOs) include Bible studies, concerts, drama, hymns and preaching, among others. Besides, chaplaincy operates within religious frameworks that recognize the Bible and its theology as spiritual principles informing the rehabilitation of prisoners. An example of this is Jesus' own words in part: I was in prison and you visited me (Matthew 25:36).

In terms of training, majority of chaplains and prison officers lack professional competency to handle prisoners' specific needs. *The Handbook on Human Rights in Kenya Prisons* (2006:68) queries training of chaplains and prison officers, considering the changing trends in society. One wonders why despite chaplaincy being a vital aspect in rehabilitating and shaping prisoners' character, the situation of prisoners is wanting with their behaviour persistently remaining unchanging.

The challenges facing chaplaincy in rehabilitating prisoners need a holistic approach in nursing feelings of isolation, shame, rejection and regrets that threatens to shatter their inspirations for the future. Muntingh (2000) asserts that the central question of what chaplaincy is for and how prisoners could be rehabilitated remains unresolved. There are limited studies carried on chaplaincy and rehabilitation, thus, this research work is a contribution towards this direction.

### **1.3 Statement of the Problem**

The problem being investigated is that despite attempts by chaplaincy in rehabilitating prisoners, there still exists escalating prisoners' population and recidivism coupled with moral decadence. Even after release, ex-convicts have continued living a life of criminality hence some are re-imprisoned. As a result, prisoners' families, dependents and victims grossly suffer due to incarceration of their loved ones. Time that prisoners could have spent constructively in developing themselves, families, societies and the nation in general is wasted in prison. Such trend portends adverse political, moral, cultural, environmental, religious and socio-economic impacts associated with chaplaincy in rehabilitating prisoners.

There is also a clear demonstration that despite the notable efforts of chaplains in rehabilitating prisoners, the present chaplaincy system is impervious to all interventions. It is against this background that need for investigating chaplaincy in the light of Biblical teachings, interventions, challenges and training of chaplains and prison officers is necessary. This is with a view to contributing knowledge to the existing literature in order to address, reconstruct, benefit, correct and shape the character of prisoners. The aforesaid issues are a test of chaplaincy and form the basis that justify the need and the gap this research work seeks to fill.

#### **1.4 Objectives of the Study**

1. To examine the Biblical teachings regarding rehabilitation of prisoners.
2. To evaluate the existing interventions employed by chaplaincy in EWP and KMP in rehabilitating prisoners.
3. To identify the main challenges faced by chaplaincy in rehabilitating prisoners.
4. To establish appropriate training that would help chaplains and prison officers become more suitable agents in rehabilitating prisoners.

#### **1.5 Research Questions**

1. What are the Biblical teachings that inform rehabilitation of prisoners?
2. Which interventions could help chaplaincy to appraise rehabilitation of prisoners?
3. What are the major challenges that chaplaincy faces in rehabilitating prisoners in EWP and KMP?
4. What kind of training is appropriate for chaplains and prison officers to effectively rehabilitate prisoners?

## **1.6 Research Premises**

1. There is not an adequate and comprehensive Biblical framework that guides the rehabilitation of prisoners.
2. Chaplaincy interventions employed in rehabilitating prisoners in EWP and KMP are limited.
3. Challenges that chaplaincy faces in rehabilitating prisoners call for practical focus on their behaviour.
4. Applicability of training models for chaplains and prison officers for solving criminal behaviour is ineffective.

## **1.7 Justification and Significance of the Study**

Prisoners experience a range of political, socio-economic and personal challenges as other societal members. However, prisoners tend to live forlorn, hopeless, guilty, deprived, despairing and pervasive situations. This is unlike their counterparts well perceived as innocent, hopeful, jolly, free and actively involved in community affairs. A research dealing with prisoners who have been found quilt by a competent court of law and are in a controlled prison environment is easier. It is also possible to know the cause of their offence and perception of their imprisonment. A research dealing with criminal members of the society is logically unsubstantial because they are hardly known. It is against such a background that this study, involving chaplaincy and rehabilitating prisoners,

stands distinctively of value in addressing issues of criminal behaviour that adversely affects the society. This is with a view to seeing prisoners effectively rehabilitated through chaplaincy and also reintegrated into society as fully contributing individuals.

There is scarcity of literature on chaplaincy and rehabilitating prisoners in KPS. This study is, therefore, a contribution towards such a need. The study adds knowledge to the existing literature on chaplaincy and rehabilitating prisoners. It is also a major benefit to the Department of Philosophy and Religious Studies of Kenyatta University as it contributes to the corpus of knowledge and literature that provide a theology that is relevant to the changing circumstances in society, in crime trends and other aspects relevant to prison chaplaincy.

The findings generate information, knowledge and skills necessary to prisoners, chaplains, officers, churches, faith based organizations (FBOs) and other stakeholders involved in prisons work. Policy makers may draw on recommendations from the study to improve rehabilitative measures to prisoners through chaplaincy-related interventions. The findings offer significant recommendations for improving chaplaincy services within a prison context. This is with a view of stamping out criminality and seeing prisoners are effectively rehabilitated so as to bring forth desired change of behaviour among them.

The study findings are in line with the *Vision 2030 of the Government of Kenya* (GoK) on provision of security and a working environment free from danger and fear. A nation that does not enjoy peace and tranquility can hardly promote moral values nor provide safe opportunities of working. Furthermore, there is no development without peace and no peace without sustainable development. Chaplaincy in such situations has a holistic role of ensuring that the economic, social and political pillars strive to provide prosperity to all Kenyans. This culminates to an individual wellbeing, community participation and nation building for a better and conducive investment; flourishing environment and stable society. As a result, there will be necessary spending, effective prisoners' rehabilitation and resettlement programs.

### **1.8 Scope and Limitations of the Study**

The study was conducted at EWP and KMP. Data collection took 3 months and purposively focused on the 2 of the 108 prisons in Kenya (Prisons Statistics 2013). During the research period, chaplains, prisoners, prison officers and recidivists of the 2 selected prisons responded constructively in shaping and development of this study. Other interviewees including priests from Catholic and Protestant churches and directors of religious organizations participated, totaling to 290 respondents.

Gender was an important variable in the researcher's sampling strategy at EWP and KMP. This was largely because men and women prisoners' perceived issues distinctively. Chaplains and prison officers also experienced prison work differently. Women are generally known to be influenced by psycho-social, biological and harmonic factors unlike their male counterparts. The study was also carried to prisoners of varied sentences, gender, broad age range, offence type, localities and criminal history. This kind of composition was advantageous as it provided a guaranteed wide range of sampling.

The study was effectively concluded despite various limitations. First, there was limited literature on chaplaincy, a fact that posited need for thorough search for primary and secondary data. These included review of related literature to this study, reports, journals, theses and internet on criminology and chaplaincy related works, oral interviews, focus group discussions (FGDs) and questionnaires. In addition, the researcher was unable to continuously access library resource at the University of Nairobi. This attitude persisted in spite of assurances and an introductory letter from Kenyatta University.

Second, there were restraints about prisoners' openness and forthrightness with responses due to speculative fear of definitive goal of the research. This was probably as a result of a broken rapport between the previous researchers who had

conducted related studies with the prisoners. Recidivists at KMP were uncomfortable with the researchers' anticipated FGDs that comprised 6-8. Instead, they preferred a one to one interview to keep their criminal sentence history confidential. On the contrast, there was a positive acceptance by the respondents at EWP, whereby sample frames even exceeding target population.

Third, the study was conducted in only 2 prisons out of the current 108 in Kenya. The study is therefore, limited in generalizing the finding to all other prisons. Large samples would have been indeed necessary.

Finally, one major limitation in conducting the FGDs at EWP was relative lack of control due to language barrier. Majority of the respondents were semi-illiterate. The primary data collected was therefore collected in Kiswahili and vernacular, transcribed and translated into English and then collated for analysis. Then, each of the 4 FGDs was conducted using the same questions as guidelines for the interviews, but, the questions were not necessarily asked in exactly the same way. Nevertheless, the researcher made certain that the main themes regarding this study were captured and discussed with the relevant respondents. Further, moderation to responses given across the groups was ensured. Opportunely, none of the aforesaid limitations of this study jeopardized the objectivity of this research work.

## **CHAPTER TWO**

### **LITERATURE REVIEW AND THEORETICAL FRAMEWORK**

#### **2.0 Introduction**

This chapter presents review of related literature and the theoretical framework that will guide the study. This study focused on chaplaincy and rehabilitating prisoners. Freudian Psychoanalytic Theory and Mugambi's Reconstruction Theology were defined and discussions on how they apply given to the focus of this study.

#### **2.1 Review of Related Literature**

##### **2.1.0 Introduction**

Literature related to the study has been reviewed under four broad themes in tandem with the research objectives. First, Biblical teachings regarding rehabilitation of prisoners; second, existing interventions employed by chaplaincy in EWP and KMP to rehabilitate prisoners; third, main challenges faced by chaplaincy in rehabilitating prisoners and fourth, appropriate training that would help chaplains and prison officers become more suitable agents in rehabilitating prisoners with special reference to EWP and KMP. Before reviewing literature specific on these core themes, this study examines literature on evolvement of chaplaincy work.

The subject of chaplaincy and rehabilitating prisoners has received little attention from criminological research. O'Connor (1995) argues that religion has been a neglected variable in criminal research. He was pessimistic of Martison's review of 231 rehabilitation studies which hardly mentioned religion as an intervention.

Study by Sarkar (1987) focuses on yoga and transcendental religious meditation. However, it only deals with theories that are capable of curbing factors known to cause criminality. That means it is more of a prevention measure to crime than curative hence, ineffective in dealing with prisoners' criminal behaviour.

Studies by Gendreau (1979), Wormith (1984) and Zamble (1992) do exist which have correlated the socio-psychological changes prisoners undergo in prisons. Nevertheless, the scholars' views are inconsistent with the role played by chaplaincy in rehabilitation process. This is because their perception of human behaviour is largely associated with schools of crime theories that are not predictive of spiritual dimensions in rehabilitating prisoners.

However, Guzie (1981) Hadly (1987), Singer (1993) Gluckman (2001) and Gaines (2004), were of the view that Biblical dimensions when rightly employed could provide an understanding for criminals inward conviction through change of attitude and behaviour hence, bringing about profound change of the whole person.

However, the scholars do not mention what these Biblical dimensions are and how they can be employed in ensuring that prisoners are effectively rehabilitated.

### **2.1.1 Evolvement of Chaplaincy Work**

Garland (1990) and Maruna (2002) were of the view that chaplaincy as an institution driven by spiritual principles was best suited in helping reconstruct prisoners' lives to be meaningful and beneficial. However, any literature suggesting purely spiritual measures towards behaviour change is subject to fail. The aforementioned authors, however, do not consider the positive contributions of other secular interventions in addressing prisoners' physical and emotional needs. Prisoners in their incarceration portend adverse political, moral, cultural, environmental and socio-economic challenges. Carter (1977: XI) and Atherton (1987:28) were concerned with the plight of prisoners and their diverse needs.

Other proponents of prisons reforms such as John Howard and Elizabeth Fry decried the deplorability of the prison conditions and recommended, among others things, a Bibles to every prisoner. However, the experience of prisoners reading the Bible as a cure for idleness became an indoctrination which left many as lunatics. Such a situation demanded for effective strategies that could employ internal and external factors such as cognitive skills, knowledge, situations or environment in determining change of criminal behaviour.

Morris (1980) and Bottoms (1995) share similar views that prison as a reform agent has gone through historical developments. The main objectives of prison systems fall into four main categories. Each development is critical in recognizing the place of chaplaincy in rehabilitating prisoners. However, chaplaincy may employ one or more of these categories in rehabilitating prisoners.

First category is incapacitation, which restricts prisoners' freedom by inhibiting the repetition of wrongdoing by disabling the offender. The offender is removed from the circumstances in which he/she committed the offence by imprisoning.

Second, is retribution which leaves prisoners feeling cheated. In this way, justice is often delayed or not attained. The idea is driven by the notion of an eye for an eye and a tooth for a tooth. This theory illustrates that those who offend have wronged the society and have to suffer or pay the price for their outlawed conduct.

Third, is deterrence, which is aimed at discouraging criminals from committing similar offences in the future. It presumes prisoners cannot commit further crimes while incarcerated, though this seems a mistaken assumption as some prisoners still commit crimes while still imprisoned. Besides, other prisoners still ensure that their cartels outside the prisons survive. This means that there are many potential prisoners in the society to replace those who may find themselves imprisoned.

Fourth, is rehabilitation, which is a recent thinking that has led to the growing belief that sentences should focus on a humane method. This is with a view to reaching out to prisoners with an aim of reforming, reintegrating and safe resettlement. It is against this rehabilitation category that chaplaincy as an institution and a major player in rehabilitating prisoners as informed by theological and Biblical bases is reflected.

Rehabilitation through chaplaincy is a process that begins from prisoners' heart and mind and subsequently proceeds to shaping their moral behaviour. However, the escalating rate of prisoners and recidivism situation in Kenya's prisons is an appalling reality. This is despite chaplaincy being seen as a major player in rehabilitating prisoners. The purposes of imprisonment have also been laid down in Kenya law and enforced yet rehabilitation has not been effectively achieved. The challenges of prisoners continue to decimate socio-political, moral and economic challenges which greatly hinder service delivery in prisons rehabilitation work.

This study seeks to establish effectual ways through which chaplaincy could comprehensively address issues of criminality, penal practices and procedures. Having examined literature on evolvement of chaplaincy work, let us now turn to our review of literature revolving around our four research objectives.

## **2.1.2 Biblical Teachings Regarding Rehabilitation of Prisoners**

### **2.1.2.0 Introduction**

Throughout the Bible are examples, descriptions and commandments about prisons and prisoners. However, the descriptions of prisoners do not make the Biblical worldview an instrument of care and hope to prisoners. The understanding of the Bible and its efficacy depend on how authentic its message could be delivered by chaplains to prisoners. Criminality, imprisonment, recidivism and moral decadence being worrying reality in Kenya creates a gap to which chaplaincy mission can be directed. Muturi (2008) argues that criminals are made not born hence, can be rehabilitated. This study is an exploration through which chaplaincy could form bases for promoting justice and rehabilitating prisoners.

### **2.1.2.1 The Biblical Accounts of Prisoners**

The Bible consists of accounts of prisoners and strategies that could be employed by chaplaincy to rehabilitate prisoners to normalcy and subsequently, their active participation in the community. For instance, the Old Testament (OT) has the account of Joseph who spent years in prison for a false accusation of sexual abuse (Genesis 39:20). Samson was imprisoned by the Philistines (Judge 16) while Jeremiah was put into King Zedekiah's dungeon for unpopular preaching and treason accusations (Jeremiah 32:37). Ezekiel describing mission and visit to prisoners in Babylon concluded that God did not take pleasure in the death of

sinner. Instead he was keen on turning them away from their sins and obtaining pardon. We read in part:

The Spirit then lifted me up and took me away, and I went...with the strong hand of the Lord upon me. I came to them of captivity where they were living and sat where they sat for seven days (Ezekiel 3:14-15).

In the New Testament (NT), cases of criminals in point include Barabbas, referred to as a criminal (Matthew 27:26). Saul, later renamed Paul, shut up Christians in prison to die (Acts 26:10). He also had lengthy prison records and served many terms of sentences (recidivist) in Jerusalem (Acts 23), Caesarea (Acts 23), Philippi (Acts 16) and in Rome. The epistle of Paul to Philemon also records prisoners such as Epaphras, Mark, Aristarchus, Demas and Luke (Philemon 1:23). There are also women criminals mentioned in the Bible, including; Athalia (2 Chronicles 23:16-17) and Junia reported to have been imprisoned together with her husband Andronicus (Romans 16:7), among others.

From the aforementioned list of prisoners, it is indicative that anyone is a potential prisoner out of a criminal activity or wrong judgment. Jesus commented that, being a faithful Christian could lead to persecution, imprisonment and death (Matthew 10:19). Conversely, being a prisoner could be an opportunity of developing one's faith in order to face life in its totality. A case in point is the robber on the death row on Calvary alongside Jesus (Luke 23:40-42). He acknowledged that Jesus was falsely accused unlike them, robbers, who deserved

punishment. His contrite and remorseful heart earned him fellowship with Jesus the same day in paradise where morally decent hearts are believed to rest.

Galtung (2001) and Gerhard (2004) shares a similar view that Biblical principles such as confession, penitence and absolution are significant in helping prisoners realize God's salvation and power over their criminal behaviour. For example, David believed that the Lord hears the needy and does not despise his imprisoned people (Psalm 69:33). Similar sentiments were expressed by Isaiah and reinforced by Jesus saying:

The Spirit of the Lord is on me, because he has anointed me to preach good news to the poor, he has sent me to proclaim freedom for the prisoners... (Isaiah 61:1// Luke 4:18).

From the above suppositions, the researcher will explore an in-depth study on the impact of Biblical principles on a prisoner behaviour change. This is due to the fact that each prisoner is unique and requires specific attention and approach. For instance, some framed prisoners may often ask what I am told to reform from.

#### **2.1.2.2 Biblical Restoration**

Imprisonment in the OT Biblical laws was an instrument of oppression, punishment and retribution for wrongs committed than justice and restitution. Moses stipulated penalties for various offences (Exodus 21, 22:1-15). Literature focusing on the Bible shows that the kind of rehabilitation offered to prisoners was

inter-disciplinary. Hoyles (1972), Hadly (1987) and Gaines (2004) contend that Biblical teachings provide means through which humanity could be led into repentance and reconciliation with God. However, their views are limited because the message of liberating prisoners cannot be a mere assumption of justice; criminals are expected to retribute. Repentance to God without involving the victims offended is not complete.

Chaplaincy in its mandate promotes the Biblical model which underlines rehabilitation rather than punishment and revenge. It is argued that punishment does not lead to individual and societal transformation. However, this leads us to another question, if the NT discards punishment without providing for a solution, how is rehabilitation going to be achieved? King Solomon, writing presumably reflecting his parenting beliefs with respect to his own son said: “he that spares the rod hate his own son” (Proverbs 13:24.). Proper rehabilitation does not guarantee a punishment free-life. But, when it is done for whatever reason, it must be given within parameters of correcting and not creating enmity or hardening prisoners.

Colson (2001) contends that the standards and behaviours of prisoners are formed and established within a Biblical framework. The Bible serves as an instrument of passing information to prisoners in their widespread despair, bitterness and stigmatization. The scholar’s focus is on the spiritual care that contributes to

prisoners' well-being. However, prisoners' behaviour is partially determined by spiritual dimensions hence, the need for inclusive Biblical interventions that could address prisoners' holistic aspects in order to improve their lives. Colson also believes that only the Biblical model is effective in transforming and reconciling human beings. However, he does not recognize that besides reconciling prisoners with God, the same must be extended to their victims. Notably, prisoners' hearts have to be transformed extensively for the root of crime to be identified and dealt with. This is through God's power that provides motivation for restoring broken lives, communities and relationships which have been ravaged by crime. Crime is a phenomenon that affects not only God but also the victim who should also be compensated, hence need for this study to deal with some forms of restoration.

### **2.1.2.3 Forgiveness as a Biblical Concept**

Guzie (1981) asserts that Biblical teachings on forgiveness provide means through which criminals' inward conviction can have a profound change. Unrepentant heart amounts to crises, conflict, guilt within the life of prisoners, especially when they realize their wrong-doings to their victims. The problem with this thought is the fact that many prisoners cannot even afford to forgive themselves or others. Neither are they able to seek forgiveness from God nor forgive others. They see their incarceration as caused hence blaming someone else or others as being responsible for their imprisonment.

The use of Biblical dimensions in rehabilitation is crucial. But being with the prisoners and treating them kindly supersedes any other means of reform. Gluckman (2001:50) asserts that the best way to rehabilitate prisoners is to treat them humanely as people identified with Jesus. Bonheoffer (1937) believes that God became human to be with and for people. Chaplains in imitating Jesus Christ should show love and acts of kindness to prisoners with a view of seeing them transformed. For instance, Jesus visited Zacchaeus, the chief tax collector (Matthew 19:1) who on the reciprocal, committed himself to giving half of his possession to the poor and repaying four times what he had obtained by fraud (Luke 19:8). Jesus also intermingled with Matthew the tax collector (Matthew 9:9) and Mary an alleged prostitute (Luke 7:38). This implies that besides, Biblical propagation to prisoners, they should be compassionately listened and helped to begin considering, judging and arranging their lives.

The concept of restoring God and humanity is the basic foundations in helping prisoners' develop an identity with God, seek forgiveness and believe in a greater power as prerequisites for reconstructing criminal behaviour. *The Handbook on Human Rights in Kenyan Prisons* (2006) reiterates that prisoners do not cease to be human beings no matter what they have done. God's love to prisoners is explicit despite their sinful nature (Romans 3:23). Such an understanding forms a strong defense of the place of chaplaincy in rehabilitating prisoners.

The foregoing scholarly works indicate that there are Biblical insights, constituting ways through which prisoners could be rehabilitated. However, Biblical teachings on forgiveness and restoration as means of informing rehabilitation are limited and their interpretations difficult and varied. Authors, preachers and chaplains expository autonomy creates gaps which this study seeks to address in order to contribute knowledge on the existing literature on how the Bible can properly understood in order to offer a comprehensive model of rehabilitating prisoners.

#### **2.1.2.4 The Hermeneutical Debate**

While the Bible is vital to chaplains in rehabilitating prisoners, the diverse interpretations, forms of exegetical work and context analysis remain an inherent challenge. For instance, when Jesus remarked; “I was in prison and you came to visit me” (Matthew 25:36) what does it mean? Is it visiting Jesus in prison as a prisoner or refers to anyone incarcerated therein? Or how can the admonition to remember prisoners in (Hebrews 13:3) be made pragmatic; could it be the literal remember, a sort of memorial observation, visiting prisoners, a gesture, hospitality or some forms of prayers.

Another example, is when Matthew speaks of a man who was thrown into a prison until he could pay back his incurred debts (Matthew 18:21-35)! One wonders how in a prison debtors went to pay their debts. Were they going to be employed there

to earn and pay? Is such a situation relevant to a Kenyan prison system that hardly supports prisoners' economically? The arising issues need critical evaluation from chaplains in order to impact prisoners with rightful knowledge. Presenting the Biblical message regarding rehabilitation correctly has been a confronting attempt by chaplaincy. Singer (1993) see the Bible and its interpretational focus on God as an intensifying tool that enhances prisoners' understanding of God and ability to distinguish between what is right and wrong. However, chaplains and prisoners read the Bible literally and selectively hence have been accused of extremism in their faith and praxis.

David (2002) assets that effective hermeneutics of the Bible is an important characteristic of communicating God's message to humanity. Proper Biblical exposition would be useful in standardizing measures and applications would help set out norms that sufficiently establish a transcendental authority. As a result, prisoners would be helped not only live under a rule of law but also recognize the reality of sin and how to restrain it from themselves.

It is in this regard that Paul in (Romans 2:4) was optimistic that though human beings might not recognize the common law, they still had no excuse not behaving as the law commands. This is because by their very instinct nature human beings are law themselves; their conscience is trainable. This provides theological bases

that without God there can be no morality and Christian faith (Hebrew 12:2) is misleading.

The applicability of the Bible is considered the best tool in rehabilitating prisoners. The only problem would be that prisoners without the Bibles could hardly read or engage in its applicability. Moreover, without chaplains, the word of which is core in building faith would lack critical help to the life of prisoners. Indeed faith comes from hearing God's message and in prison contexts, this role falls on the chaplains (Romans 10:14-15). However, it is noteworthy that whether the Bible is applied or not, God still speak to his people through direct revelations or by use of human beings in correcting others.

But how well chaplains are prepared in terms of expertise in propagating Biblical teachings and constructive interventions to prisoners is questionable. There are inadequate professionally trained chaplains in Biblical theology and counseling to offer constructive insights to hermeneutical problems. This results to instances of cultism, heresies, radicalization and fallacies which need addressed and eliminated for they are against the spirit of chaplaincy in rehabilitating prisoners.

Furthermore, ascertaining preaching as the only way to bring prisoners to Christ by the chaplaincy is insufficient. Stott (1993) criticized the church for preaching

too much and teaching too less. This is seen as the cause of half baked type of Christians who are not authentic and equal to essence of their faith. Jesus exemplified his roles as: preaching, teaching, proclaiming, healing and releasing of the oppressed (Luke 4:18). The great commission by Jesus also demanded that his disciples devote in preaching, teaching and instructing (Matthew 28:16-18). Such examples show that Jesus' ministry was holistic, balanced and embraced aspects of life including, moral, socio-economic and political. In imitating Jesus, chaplains and stakeholders involved in prison work should be enabled to offer a holistic and effective rehabilitation that guarantee change of prisoners' behaviour. This research examined some Biblical teachings regarding rehabilitating in the light of pragmatic Biblical approaches with a view to provide impetus helpful in rehabilitation prisoners.

#### **2.1.2.5 Freedom of Worship Defined**

Freedom of worship is enshrined in law. Smarto (1987) believes that prisoners who undertake spiritual programs in prison are able to deal with criminality by seeking reconciliation with God. However, this free choice to religion by prisoners as provided for in the constitution creates an ethical gap as majority of prisoners lack guidelines to life, hence, becoming irresponsible. Coyle (2005) does not concur with Smarto, because some confessing prisoners receive privileges due to their affiliation, beliefs or practice. Similarly, there are prisoners who do not

adhere to any religious or chaplaincy belief, a gap enlarged by the fact that chaplains are prohibited by law from indoctrinating.

Moreover, prisons have become avenue where some prisoners practice no religion (atheistic). Although, there is no clear-cut definition of determining prisoners' spirituality and true testimonials from the false, such gaps need a more elaborate enquiry in this matter. Furthermore, there has been no global consensus in favour of rehabilitating prisoners by chaplains. Chaplaincy has been considered a question of abstract theory; rather than an effective institution with practical applications in the lives of prisoners. A research addressing the complexity of spiritual elements will be of necessity.

#### **2.1.2.6 Bible and Morality**

Singer (1993) sees the Bible and its focus on morality as an intensifying tool that enhance prisoners' understanding of God and also their ability to distinguish between what is right and wrong in their lives. Koenig (1998) and Kimani (2012) believe that Biblical faith provides a moral compass of change within prisoners' lives. Those going through Biblically-based programs become more committed and responsible both within and out of prison.

The Biblical account of Joseph is a manifestation of this; despite him being imprisoned, he became an active participant and productive to his society and nation (Genesis 50:20). The Bible records in part:

But while Joseph was in the prison, the Lord was with him showing kindness and granted him favour in the eyes of the prison wardens. Joseph was made responsible of all those held there and whatever he did in prison succeeded (Genesis 39:20 b).

Joseph's impeccable conduct and refusal to conform to negative prison culture were crucial to his elevation in Israel administration. It is in this regard that, chaplaincy ought to offer constructive interventions that results in a flourishing and free life (John 10:10). This is besides, helping prisoners reclaim their self-esteem, seek forgiveness and healing from their victims and finding a place in the community. However, prisoners in their struggle for survival during their period of incarceration enforce their own code of prison hence, becoming involved in cheating, lying, profanity and con-games as a way of life in prison. Although such conducts are neither acceptable in society nor in conformity with the Biblical teachings, prisoners find themselves caught up in grip of criminal behaviour.

It is against such a background that chaplaincy is crucial in offering Biblical dimensions that could lead to reduced re-offending rates and improved moral decency. An in-depth research to interrogate such views from a contextual reality

in order to task chaplaincy with a responsibility of building in prisoners, a more Biblically-moral foundation is called for.

#### **2.1.2.7 Bible a Provider of New Life to Prisoners**

The Bible is apparent that God esteems prisoners and graciously provides for them. Prisoners as people created in the image and likeness of God deserve to be treated with utmost respect and dignity (Genesis 1:27). Mugambi (1995) Reconstruction Theology appropriating to the context of prisoners, argues that their future should be delinked from biased judgment and suspicion emanating from their past failures. Rather, prisoners should be offered new values for a fresh living. This kind of understanding is in line with Paul's remarks to the Corinthians: Therefore if anyone is in Christ, he is a new creature; the old things have passed away; behold new things have come (2 Corinthians 5:17).

It is in rehabilitating prisoners that the Biblical view gives the rational explanation of sin, alienation, reconciliation and restoration of God ordained order. Freud (in Colson 2001) contends that the good can be found within oneself, if one throws guilt, neurosis and cultural repression. On a prisons context, prisoners show virtuous attitude and conduct, will and good behaviour through faith and practicing it. Elsewhere, Paul in the epistle to the Galatians reckons:

You are all sons of God through faith in Christ Jesus, for all of you who were baptized into Christ have clothed yourselves with Christ...as new creatures (Galatians 3:26).

From the above suppositions, the Bible presents the gospel of Jesus Christ in such a way that prisoners embrace this life-changing power of God. Similar to Freudian theory, prisoners are freed from guilt, shame, negative emotions and addictions which adversely affect their lives as persons of humility, strength and maturity. However, the Biblical messages to prisoners in a deplorable condition in prisons adversely affect their faith, praxis and morality. This is consistent to Ngare (*East Africa Standard* 20, 2000:10) who contends that harsh conditions end up hardening prisoners as they feel distanced from and despised of God. In an effort to help resolve this matter, the researcher examined in the current study the multidimensional relations among chaplains, officers and other stakeholders in order to intensify prisoners' moral development.

#### **2.1.2.8 Bible as a Source of Theology**

The interventions of chaplaincy as provided in Kenya Prisons Standing Orders (KPSOs) namely: Preaching, drama, concert, hymn, prayers, visiting the sick and offering religious instructions and rites, among others, however, intentioned may not apparently lead to positive impacts on prisoners. The present study addresses these gaps within the chaplaincy establishment and also scrutinizes many of its planned interventions specifically designed to change the factors known to cause

criminality. Many prisoners after going through chaplaincy rehabilitation programs do easily accept to live a moral life. But, that does not necessarily measure-up their spirituality or love for God. Gluckman (2001) notes that many prisoners tend to live a right life for the purpose of concealing what actually transpires in them internally. Hence, they take advantage of chaplaincy for correctional benefits such as acceptance, identity, protection, quest for meaning, respect and position, among others. This study seeks to contribute a corpus of knowledge on the best practices that could see prisoners rehabilitated completely.

#### **2.1.2.9 Bible and Relationship**

Throughout the Biblical literature, there is a cordial relationship between God, the world and human beings. Human beings are empowered with ability to free will to either choose right or wrong. However, where this free-will is exercised irresponsibility, the consequences are usually separation with God.

Stinton (2010) see restoration is a key component in amending broken relationships between God and humanity. Biblical literature shows that God reproved sin and also prospered his repentant people. Adam and Eve despite sinning, God clothed them (Genesis 3:21). When Cain killed his brother Abel, God still offered him a protection mark (Genesis 4:16). Samson's sexual promiscuity with Delilah resulted in a dreadful imprisonment and hard labour, yet God still

granted him pardon when he sought forgiveness (Judges 16:28). The 70 years in captivity constituted a way through which God unveiled his intent of judgment and salvation (Isaiah 41:14-16). However, none of the deviants went scotch free. God reproved them in love with the intention of correcting their behaviour. The fact that punishment in the new covenant was no more allowed calls for alternative approaches which could be implemented so as to reduce prisoners' criminal behaviour. Such issues were a reflection of prisoners' environment, family background and spiritual growth, among other life components.

The Biblical teachings are influential in rehabilitating prisoners and providing the way out of their criminal dilemma. The teachings provide a motivation for restructuring prisoners with God and community creating a relationship which has been ravaged by crime. It is indicative that factors leading prisoners back to prison are contributed by failure to take into account Biblical foundations and eternal consequences of their evil engagements. Such a situation could be controlled by convincing prisoners that criminal behaviour is a poor-choice that brings pain and hardship.

Further, much of the studies done on prisons are general and do not reflect the situation on the ground. A study on prisons should provide spiritual guidance and formation of moral and ethical prerequisites that necessitate change of behaviour.

### **2.1.3 Chaplaincy Interventions in Rehabilitating Prisoners**

#### **2.1.3.0 Introduction**

This study was conducted to highlight the contributions of chaplaincy in prisoners' lives. Chaplaincy plays a key role in helping prisoners discover their positive life and healing of their pain. This is with the intention of seeing them constructively engaged in meaningful and beneficial lives during their incarceration and upon release. This objective seeks to find out the place of chaplaincy in rehabilitating prisoners, understanding its paradigm shift, religious dimensions, impact of open door policy and the contributions of scholars in rehabilitation work.

#### **2.1.3.1 Paradigm Shift in Rehabilitation Work**

Throughout the development of prisons work, there have been scholars disapproving rehabilitation through chaplaincy or any religious means. Matson and Wilks (1975) contend that punishing prisoners is the most effective way of suppressing behaviour. Blackman (1995) and Gluckman (2001) challenge the arguments pointing out that, the most effective way to produce behavioural change is not suppressing or punishing bad behaviour, but shaping good behaviour. The latter scholars' arguments seem to imply that the best way to rehabilitate prisoners is to treat them humanely as people identified with Jesus. Humanely treated prisoners are likely to change their behaviour and contribute positively to the development of their families, churches, society and nation at large.

Okullu (1974) owes a lot of human respect and dignity to prisoners. He believes that prisoners should be regarded as persons in need of treatment rather than punishment. He advises that prisoners should be supported and their human rights and dignity respected. Unfortunately in Kenya, the pastoral engagement by churches is mostly absent in most Kenyan prisons. Churches, priests and ministers and FBOs are yet to venture into the pastoral ministries with prisoners.

Regarding rehabilitating prisoners, however, the KPS believes that much should still be done by chaplaincy in collaboration with stakeholders. However, it is indicative that despite the adoption of open door policy (ODP) by the GOK in 2001, there is little impact felt on the ground. The policy advocated reforming prisoners humanely and with respect and dignity. The chaplaincy was predominantly opened to the outside community and nations. Its core value being to work with the GoK, community, prison administration, churches and stakeholders from varied disciplines of expertise in order to meet built strong players that could change the prison environment and meet the departmental rehabilitation objectives and so benefiting the KPS and strengthening chaplaincy.

In a similar direction taken by chaplaincy, *The Handbook on Human Rights in Kenya Prisons* (2006:146) discards draconian corrective methods in prisons in favour of rehabilitation. This led to banning corporal punishment in Kenya prisons

in 1987. Reservations are also traceable from all past and present Kenyan presidents on death penalty. The New Constitution of Kenya (2010) states that no person incarcerated shall be subjected to torture, inhuman, degrading treatment or punishment. This was ratification by *the Second Optional Protocol to the International Covenant on Civil and Political Rights* (1989) which abolished corporal and death penalties. Such penalties were a violation of the right to life, inhuman and degrading.

It is against the aforesaid issues that chaplains ensure respect for prisoners' rights and dignity as entrenched in the Kenyan law and the Bible. Prisoners do not lose their humanity upon conviction, they retain all rights. However, the major gap was that despite the ban of corporal punishment, the GoK did not come up with a blueprint on approaches to rehabilitate prisoners. As a result, the KPS and chaplaincy continue to live in quagmire due to lack of a clear cut policy from the GoK on strategies of instilling discipline and moral decency. To seal these loopholes the researcher evaluated the approaches currently employed and their effectiveness.

#### **2.1.3.2 Religious Dimensions in Rehabilitating Prisoners**

KPSOs (1979) provide chaplaincy as key player in rehabilitating prisoners. Matson and Wilks (1975) resist any religious dimension in rehabilitating prisoners. The scholars contend that punishing prisoners is the most effective way of

suppressing and deterring criminal behaviour. Their arguments are more relational to genomics theories which search for crime roots in peoples' Dioxy-Ribo Nucleic Acid. Such theories fail to deal with issues of criminality as moral problem in need of spiritual solutions. This could lead to anarchy and deadening of peoples' consciences. Jeremiah sheds light on this psych-soul perspective by remarking in part that; "The heart is deceitful above all things and desperately wicked: who can know of it?"(Jeremiah 17:9). Only the power of God which is beyond human can perceive and know what is in the human heart rewarding accordingly.

The starting point towards rehabilitating prisoners is recognizing the position of chaplaincy and its functions. Then understand the place of the *New Constitution of Kenya (2010) Section 32* providing for the right to freedom of religion. Coyle (2002:47) asserts that the right to freedom of religious belief is universal human rights that equally apply to prisoners. However, for such to be implemented, the necessary chaplaincy facilities should be provided to all prisoners who wish to observe their religious duties, manifested through worship, practice, teaching, observance of a day of worship and opportunity to pray and to read religious texts.

It is against the aforesaid constitutional provisions that chaplains shoulder the primary responsibility of identifying and serving the various socio-religious needs of prisoners. Chaplains care for prisoners, assisting them in practicing and

expressing their faith. *Prisons statistics* (2013) recorded that 90 out of 108 prisons in Kenya had at least one full-time chaplain with many prisoners participating in chaplaincy programs. Koenig (2002) claims that religious beliefs propagated by chaplains have strong effects on prisoners' behaviour change. The authors' view form a strong case for chaplaincy in affecting prisoners' behavioural change.

Glaser (1991) and Todd (2011) identify the primary role of chaplains to prisoners as pastoral care and guidance. Besides, their availability in providing an environment that is Godly and safer for prisoners. However, it appears that with time the pastoral role of chaplains has changed from the sole purpose of converting prisoners to providing a service more focused on their physical and material needs. This is in contrast to the different functions of the prison officers. This research will consider a vocal point where chaplains and officers could each supplement the work of each other to ensure the normalcy of prisoners.

Chaplains by their specialized ministry are better positioned in understanding prisoners' spiritual predicaments and relevant rehabilitation. This is consistent with the views of Remcharan (1993:21) that society's social health and conscience is reflected in the kind of treatment accorded to prisoners. The late Mandela, a former prisoner and Ex-President of South Africa, is reported in Coyle (2005:15) remarking, that no-one truly knew a nation until one had been inside the prison. A

nation should not be judged by how it treats its highest citizens but it's lowest ones, in reference to prisoners. Jesus also remarked:

And the king will say, I tell you the truth,  
when you did it to one of the least of these  
my brothers and sisters, you were doing it to me (Matthew 25:40).

This means it is the responsibility of every person to be involved in the plight of prisoners. This research is equal to the task of seeing families and communities being engaged in the plight of prisoners. By so doing, human beings touch the heart of God and a call for abundant blessings and prepared eternity.

The chaplaincy in its endeavor to uphold the KPS Motto: *Promotion of Justice and Rehabilitation* has put every effort to correct the problem of escalating prisoners' population and moral decadence. This is through meeting prisoners who are challenged socially, morally, religiously and economically with a view of helping them be rehabilitated to meaningful and beneficial lives.

Chaplaincy carries out prisoners' rehabilitation process within an ethical framework. Without such a consideration any method of rehabilitating prisoners is subject to ultimately fail. Bartollas (2002) argues that prisoners' religion is one value which remains constant in their life. It is thus, critical for chaplains to ensure that spiritual care is provided to prisoners in all stages of their moral development. Ottobon (2007) asserts that all human beings require an experience of God in order

to love and be loved, an endeavour that chaplaincy stands as potentially reliable. Unfortunately, this has not been the case, as majority of chaplains have not taken proper theological training, thus their engagement with prisoners leaves so many questions unanswered. This research sought to fill that gap.

Chaplaincy is crucial in approaching issues of criminality among prisoners. When prisoners are locked up and isolated, it becomes a natural inclination for them to look for God. Saint Augustine's Confession (in Ferguson 1988) notes that, the hearts of human beings are restless until they find rest in God. Same sentiments are made by a prisoner as quoted in Gerland (1990:24):

That, when you are stripped of your freedom, your job, your family, you begin to seek your purpose in life, and through that you find someone greater than yourself-God.

Koenig (2002) asserts that clinging to God is a tendency known to ease pains of imprisonment. Committed prisoners find chaplaincy services as providing time and opportunities that serve as useful tools for navigating prison life. This is especially, with regard to sacramental life, matters of faith and proper utilization of gifts and talents. According to *Catholic Bishops Statement* (2006:4), the sacrament of penance and the Eucharist are real encounters with God. Unfortunately, not all prisoners belong to catholic orientation. Such an argument therefore, fails to address the predicament of prisoners from a common religious or faith perspective.

Prisoners are encouraged to take responsibility and amend their sins through administration of spiritual elements such as contrition, which helps prisoners regret and grieve over their sins, resolving to never again repeat their wrongs. Confession is a clear acknowledgment of prisoners' true acceptance of responsibility for their hurtful behaviour. Satisfaction is an external sign of desire to amend their life or a kind of compassion for their wrongs. Absolution is offered to prisoners as a final stage of seeking forgiveness and welcoming them into communion offered by Jesus through the ministry of chaplains.

Further, the *Catholic Bishops Statement* misses an important aspect of mediation after an individual absolution. This is well constructed by Graffith (1993) who see Biblical mediation and relationship as a valuable tool that helps in bringing prisoners to an acceptance level ground. However, such programs seem too traditional, denominational and spiritual based that prisoners undergoing bitter confrontations, physical and emotional needs would obviously disregard their significant.

Orr (2013) believes that chaplaincy should be designed to offer the spiritual, social welfare and life-changing skill needs to prisoners. Effective rehabilitation of prisoners calls for a holistic perspective on interventions of chaplaincy. However, chaplaincy as currently instituted fails to address all-round causal factors for

criminality such as poverty, heredity, attitude, emotional and negative peer influence, among others. Hoyles(1952) Alstat in Glacer (1972), Hadly (1987) and Schmallegger (2006:64) saw chaplaincy as only responsible in offering spiritual care that operate within the heart and mind of prisoners.

Lack of holistic awareness by chaplaincy would be detrimental in helping prisoners perform tasks and make invaluable contributions to what criminologists describe as strength-based paradigm to corrections. Rehabilitation process begin with involvement of chaplains in prisons admission boards, journeying with prisoners during their period of sentence, planning in advance for their pre-release, release, reintegration and follow-up programs. These systematic processes of rehabilitating prisoners seem lacking in the current chaplaincy establishment an area that study will seek to streamline.

Glacer (1972) is of the view that the religious role of chaplaincy in advocating criminal behaviour change works. *BBC Radio Report* (2<sup>nd</sup> September, 2005) revealed that recidivism in USA is 60 percent compared with 50 percent in United Kingdom (UK). Lower recidivism was attributed to a focus on spiritual rehabilitation compared to deterrence. It is thus suggestive that prisoners undertaking chaplaincy programs could deal with criminal behaviour better than those not. Differences are also notable between *born again* prisoners who realize

that they have been forgiven sins and those who are not. The *born again* prisoners stop blaming others, start taking responsibility for their own actions, becoming more obligated to reconciliation, self-discipline, growing concern for others and desiring for peace rather than argumentations. Nevertheless, to measure whether or not a prisoner has modified behaviour or not remains unveiled dichotomy.

### **2.1.3.3 Open Door Policy**

Kenya has in the past made strides in harnessing rehabilitation strategies to prisoners. Chaplaincy received a major boost in the year 2001 when an open door policy was adopted by KPS. As a result, many FBOs, NGOs and stakeholders from various disciplines such as counseling, educators, volunteer preachers and press became involved in chaplaincy work. This was meant to reform prisoners humanely and with respect and dignity.

A study carried out by Kairos (1997) confirms that opening doors to public participation strengthened prison environment and so benefitting chaplaincy in its reform agenda. However, for this policy to make a profound shift in Kenyan prisons, appropriate mechanism should be put in place.

Madoka Commission (2008) noted that there was a lack of policy framework and implementation checks governing the ODP. The report recommended that ODP be

legally entrenched into the law. However, this development has not been implemented, a gap that this study sought to address

Smarto (1987) believes that prisoners who undertake spiritual programs becomes more responsible and well sensitized for release. Those on death row are also assertively prepared to face the death penalty or their plea out of condemned situation to life sentences be heard. It is the chaplaincy in partnership with others stakeholders that prisoners are made responsible. Prisoners are empowerment through capacity building, Biblical and theological courses, seminars and workshops as well as training on welfare and life skills, among others.

The aforesaid programs would provide prisoners with relevant knowledge, skills and attitudes appropriate for their effective rehabilitation hence, enabling them to perform tasks. On contrast, the contributions of chaplains in these key areas still remain an issue for further development in research work.

The reviewed literature justifies the place of chaplaincy and its interventions in rehabilitating prisoners. However, instead of the old ideas and ideologies about rehabilitation, now largely discredited, theologically-trained chaplains and scholars are called to urgently think about a system that could effectively change prisoners' criminal behaviour completely.

## **2.1.4 Challenges Faced by Chaplaincy in Rehabilitating Prisoners**

### **2.1.4.0 Introduction**

There are many impediments faced by chaplaincy in rehabilitating prisoners. Scholars have made remarkable suggestions indicating that prisoners cannot be rehabilitated. There are also varied views regarding what frustrates impediments to prisoners' efforts to modify behaviour. Chaplains and prison officers also face challenges that thwart effort in rehabilitating prisoners which generally affect chaplaincy as an institution.

### **2.1.4.1 Scholarly Arguments**

Lambroso in Hoyles (1952) and Martison (1994) coined the phrase "*the born criminals*" and *nothing works theory* to exhibit that criminals represented a separate class of human beings that could not be rehabilitated. Ezorsky (1972) and Richardson (1994) were convinced that prisoners could hardly be rehabilitated. Gall and Spurzheim in Hoyles (1952) stated that criminals have unique physiques such as a "*bump of theft*" observable on their shapes and skulls. Such prisoners were incapable of acquiring new behaviour hence, are beyond redemption.

Studies associate criminality with varied causes. Kolberg (1986) asserts that criminal behaviour revolves around moral-environmental aspects. Bishop Aquinas in Hoyles (1952), on his part, recognizes the influence of poverty on crime, even

conceded that in cases where it may be prompted by desperate need, theft is permissible. Rutter (1981) and Jewkes (2002) link increased socio-economic with criminal behaviour. Similarly, theoretical methods or what Bohn (2006) calls the principles of risk, need and responsivity has hardly modified criminal behaviour.

The above suppositions could easily increase crime which could be a major cause of recidivism coupled by a multi-problems associated with imprisonment. Nevertheless, the aforesaid scholars did not associate rehabilitating prisoners with chaplaincy or religious dimensions, a gap that this research seeks to address.

#### **2.1.4.2 Prison Culture and Prisonization**

Clammer (1993) argues that prison staff experience a process of prisonization which shapes them into custodians and keepers of prisoners. The process corrupts their impulse to do good and discredit their effort towards rehabilitating prisoners. Further, prisoners' adapt to prison culture and life with no inclination to God. As a result, prisoners see it as a place of opportunities and selfish enrichment. Hence, they surrender their self esteem and value becoming dependency upon a system that distorts their purpose in prison. This has reference to scripture. The Bible reprimands thus: brothers if somebody is caught in sin, you who are spiritual should restore him gently. But watch yourself or you also may be tempted to fall. (Galatians 6:1)

However, Crammer's arguments lack justifiable bases because prisoners on their part show how invaluable the work of chaplains has been in changing their lives. However, due to attempts of prisonizations, chaplains ought to carry out their rehabilitation duties to prisoners with due caution. The Bible admonishes thus:

Brothers if someone is caught in sin, you who are spiritual should restore him gently. But watch yourself or you also may be tempted to fall (Galatians 6:1).

#### **2.1.4.3 Socio-Psychological Implications**

There are negative socio-psychological implications associated with incarceration. *The Prisons Act, Section 99*, entitles prisoners to be visited once a month by their spouse and family, religious representative of their choice, lawyers and friends, among others. But, this entitlement has been overlooked by prison administration hence, causing miserable conditions in the lives of many prisoners. Fox (1977:2) notes that some prisons are imprisoned far from the community and family hence, remaining alienated throughout enclosed. Such vastly dissimilar environment puts the life of prisoners into jeopardy.

Other socio-psychological issues include loss of personal identity, sense of failure, finitude and overwhelming personal guilt which cannot be neglected in a rehabilitation process. This study calls for practical implementations on prisoners' behaviour change. This is with a view of integrating chaplaincy with the families,

churches, communities and to ease the pains of isolation and guilty mostly associated with stigmatization, a key cause of recidivism.

Saga (2008) notes that women prisoners with their children in prison are the most affected psychologically. Not only are they denied freedom, but their impediments are extended to their children and husband. The high number of women prisoners is linked to the changing patriarchal roles in society, male s are less able to act as providers. Women in order to provide for their families take up jobs becoming more independent. As a result, they end up getting into the criminality web, and the consequences have been devastating. This is an area that chaplaincy ought to address because as families disintegrating the crime rate escalate.

Respect for prisoners' human dignity should also be upheld. Stan (2006) notes that effective rehabilitation process should consider prisoners like other persons have three main components, the body, spirit and soul (Trichotomy), all with their specific needs. For instance, prisoners' spouses-rights of enjoying conjugal-marital duties is taken away in Kenya. And, even if it is permitted one wonders how the situation in Kenya would be given the deplorable conditions prevailing in prisons. This is one area that has brought devastations due to many reported cases of prisoners' sexual promiscuity.

Coyle (2005) reports that a number of countries particularly in Latin America, Denmark, Sweden, the Netherlands and Spain conjugal rights are permitted in prisons. Persuasive arguments make it clear that conjugal-rights proffer potential psychological benefits by reducing sexual abuse<sup>3</sup> and allowing prisoners and their spouses preserve marital fidelity.

This realization is likely to stabilize families and also help affected children against aping of criminal behaviour. This is the direction the chaplaincy seeks to undertake by initiating parentage and open days where they can empower the spouses. Chaplaincy will also liaise with the GoK through the prison administration to see to it that prison facilities which can enhance such programs are implemented.

Coyle (2005) further see prisoners as persons deprived of their liberty, suffering from addictions, feelings of guilt and inadequacy in social and educational skills. Prisoners are viewed as marginalized groups in society, dangerous, aggressively trying to escape and a threat to the public. Such labeling adversely affect prisoners not to face up to situations, develop anti-social relationships and reticent from

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<sup>3</sup>Sexual abuse: homosexuality, lesbianism, masturbation and all types of sexual promiscuity.

pursuing changes in key areas of life. This is largely because there is no current professional response to such a need. In response to this premised aspect of this research, chaplaincy call is to offer practical focus on prisoners' behaviour. This is in order to create a state of prisoners' stability and flourishing taking in cognizance their stay in prison and upon reintegration into community in order to contribute positively to its development and enhanced social cohesion.

#### **2.1.4.4 Comfortableness versus Deplorability in Prisons**

Onyango (2007:24) in *Home Affairs Newsletter* asserts that prison reforms are not devoid of criticism. On one hand, prisons continue to be made luxurious centers with all kinds of goodies. This means that the modern prison is too comfortable. As a result, prisoners begin surrendering their self-esteem and with time becoming part of the prison system culture. This conformity makes incarceration in prison a safe home. There is also a strong argument that, if deterrence literature is persuasive and that the rate of imprisonment and recidivism continues escalating, prisons will be seen as less stigmatizing. Any possible reform effect through chaplaincy on prisoners is thus neutralized. *Catholic Communications Service Document* issued at a Conference in Brixton Prison (9th December 2004: 6) questions thus:

If prisons worked, we would be shutting prisons, not opening more.  
If prisons worked, judges would not be seeing in the dock the same people over and over again.  
If prisons worked, billions of pounds with fever prisons will be saved.

On the other hand, prison facilities are by nature coercive hence, affects prisoners' character formation. Any measure, therefore, advocating for prisoners' change of behaviour by chaplaincy in such extreme bad situations becomes futile. Oglesby and Silverman (1983) and Khaemba (2010) viewed prisons as dehumanizing, authoritarian and oppressive. Prison structures are also outdated and overcrowded with facilities that are an affront to any prisoners' rehabilitation effort.

Deplorable conditions expose prisoners' personalities to great damage and disrepute. Neither is there a well-known chaplaincy strategy that informs prisoners' rehabilitation. There are also insufficient technical, professional, physical resources and will-power essentials responsible for effective prisoners' rehabilitation. These limitations churn out prisons as training and breeding grounds for future criminality than for good citizenry. This negative transition is what this research on chaplaincy is seeking to ratify in order see prisoners effectively rehabilitated.

#### **2.1.4.5 Effects of Motivation and Reward in Rehabilitation Work**

On the part of chaplains, their work in prison settings is considered risky. *Prisons Chaplaincy Policy* (2009) indicates that chaplains participation permeates inside the prison in their interaction with prisoners as they pray, preach teach or counsel. Such roles put chaplains at even greater risk than the officers. However, the

scenario is that when it comes to remuneration, chaplains unlike officers do not receive any risk allowance. This is an issue that chaplaincy need to pursue with the Salaries and Remuneration Commission in liaison with the Public Service Commission of Kenya. In other instances, chaplains are negatively perceived by the prison administration as intruder civilians despite, their legal status as civil servants. This demoralizes chaplains working in prisons affecting the performance of chaplaincy in general. Madoka Commission (2008:57) noted that there is negligence of spiritual support by the GoK. The report in part indicated thus:

There is no budgetary vote for chaplaincy yet the section plays a critical role in offender rehabilitation. There are no systematic counseling programs provided by the prisons due to lack of commitment by authorities administration, who feel that chaplaincy is not a priority, there are no chapels and mosques built by the state within the prison and where they exist, they were built by well wishers. The report also noted lack of qualified personnel to handle chaplaincy, in adequate facilities such as offices and counseling rooms for spiritual and psychological needs.

A survey entitled *Towards Methods of Improving Prison Policy in Kenya* (2004:31) suggests that chaplaincy can be improved through increasing resources either by the government budget or by external donors and NGOs. Unfortunately, such bodies find it difficult to support building facilities arguing that it is the GoK responsibility to meet financial obligations to its institutions. Sadly, chapels have been built by funding from members of the public. *KPC Annual Report* (2002) indicated that only in the recent past has the GoK cost shared to install chapels at Prisons Staff Training College, Nairobi Remand and Allocation and Busia prisons. This research therefore should come up with recommendations on how well

chaplaincy could work with the GoK in addressing unmet reforms which adversely affect moral decency, security and human treatment of prisoners and chaplains.

#### **2.1.4.6 Reintegration of Prisoners**

Re-integrating prisoners with the community need to be addressed by chaplaincy. Musyoka<sup>4</sup> in *Prison Quarterly Journal* (2007:11) lamented that chaplaincy though is a key player in rehabilitating prisoners hardly does it sensitize and enlighten the public to accept prisoners upon their release. Reintegration process is difficult due to lack of finance, resources, expertise and good will of the community. Khaemba (2010) is optimistic that the Aftercare Bill presented in parliament has never been passed. However, when it becomes law, it will cater for released prisoners in order help them cope with life without re-offending (Nation, 16 October, 2010:37). Nevertheless, chaplaincy on short term measures, has been liaising with stakeholders and well-wishers in soliciting for after-release support.

A well designed systematic chaplaincy program that could link prisoners with their communities as well as journeying with them back home or to their most desirable places is due. Lack of proper re-entry process after prisoners' release is a major cause of the escalating recidivism rates. This is because of the stigma associated

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<sup>4</sup>Kenya's immediate Vice-President Kalonzo Musyoka and Minister of Home Affairs (Formerly)

with going back to community to be perceived as errant criminals. To overcome this perceived notion, Reintegration After Bill should be legalized and budgeted for by the GoK. This will help chaplaincy in pre-release preparation by contacting their families, communities, churches, local administration, probation department and the victim in advance. Funds and expertise will help in improvising *Half-Way Houses* for prisoners' linkages to the community and specialized support.

#### **2.1.4.7 Challenges Experienced by Chaplains and Prison Officers**

Chaplains and Prison officers find rehabilitating prisoners a challenging task. Stan (2000) notes that many are not acquainted with the procedures of dealing with human components such as matters of the spirit, inmates' comprehension, conscience, creativity, insight and motivation. Lack of proper theological and counseling based knowledge in these areas is a gap that needs to be addressed by chaplaincy. *Prison Chaplaincy Manual* (2008) indicates that even where spiritual guidance is available and provided by chaplains and officers, there is virtually no informed evidence to determine how their roles contribute value in maximizing opportunities for prisoners' change of behaviour.

*Chaplaincy Annual Report* (2012) shows that chaplains and officers form part of the committee mandated with preparing curriculum, training needs and reviewing of syllabuses of officers in their varied training development levels. The escalating

prisoners and recidivism population rates coupled with moral decadence is an indication that the current applicability of training models for officers for solving criminal behaviour is ineffective. This study therefore, seeks to establish appropriate training that would help officers become more suitable agents in rehabilitating prisoners.

The chaplaincy has a responsibility of harnessing officers to understand the spiritual nature and situation of prisoners. This will on the reciprocal help the officers to impart the rightful knowledge and skills to prisoners. However, on the part of chaplains, the assumption that chaplaincy stands well acquainted in providing the necessary spiritual impetus that rehabilitate prisoners is questionable. There is need to re-define chaplaincy in terms of propagating the religious, psychological, philosophical and spiritual beliefs that have hardly been given the preference deserved.

#### **2.1.4.8 Framed Prisoners**

The chaplaincy minister to prisoners imprisoned for crimes not committed. For instance, Joseph (Genesis 39:20), Paul and Silas (Acts 16:23), Andronicus and Junia (Romans 16:7), Epaphras, Aristarchus, Demas and Luke (Philemon 1: 23) were framed. Chaplains in such circumstances have a responsibility not only to promote administration of justice and respect of human rights among the erred

prisoners, but also provide relevant counsel and guidance to framed prisoners. And, one wonders what kind of reform such prisoners need!

Besides, the framed prisoners, *Prisons Work Load Analysis* (2012) indicate that prisoners undergo excessive punishment by over-staying in remand. After ruling, prisoners end up serving their sentence in full. Waiving the years spent in remand is not guaranteed. This is a double jeopardy since chaplains have to equally offer services to remanded prisoners. A case in point is a prisoner at KMP who spent 4 years in remand and 4 years in sentence, amounting to 8 years. This is a gap within the legal framework and adversely affects chaplaincy. There is need to expedite court process, deploy more magistrates, decongest prisons and speed up judicial process. The law should also compensate victims of judicial error or face retrial. This is an area that needs the attention of chaplaincy as the increasing number of remandee is worrying. The study seeks to offer recommendations on how chaplains could enhance their training in areas such as pro-bono legal services.

The reviewed literature highlights key challenges faced by chaplaincy. However, the authors hardly mention the spiritual challenges that need to be addressed. There is need for practical focus on implementations of constructive and holistic rehabilitation that guarantee prisoners' behaviour change.

## **2.1.5 Training Chaplains and Prison Officers in Rehabilitating Prisoners**

### **2.1.5.0 Introduction**

Prison work is complex and varied. It demands socio-managerial skills. Such skills could be achieved through proper training and investing in chaplains and prison officers to enable them improve their performance and identify with KPS mission and objectives. Under this headline, the study discusses the contributions of scholars based on a number of issues including training as a concept, professionalism, training and financial implications, training and financial implications, job training and promotion needs and training of officers.

#### **2.1.5.1 Training as a Concept**

Kratcoski (2007) defines training as a process of providing the necessary information that results in a trainees development in the various fields related to ones' work. Besides, training makes a person acquire the technical, administrative, behavioural experience and skills necessary for effective performance. David (1977) in *The Complete Christian Dictionary* defines the word chaplain as a highly trained clergyman attached to social institutions: hospitals, prisons, universities, ports, and military, among others. He/she is not a church minister but a professional identity with specialized knowledge and extended training.

### **2.1.5.2 Professionalism**

Smarto (1987) believes that prisoners who undertake spiritual training while in prison are able to deal with criminality. This means that spiritual training impacts prisoners' conscience in becoming responsible. Muga (1975) noted that poor handling of prisoners by people who claim to be religious but not properly trained inhibit rehabilitation. Glaser (2007) accrediting training of chaplains as key component in rehabilitation affirmed that one-sixth of rehabilitated prisoners in USA attributed their success to the guidance offered by chaplains. The late Mandela once said; education is the most powerful weapon that can be used to positively change the world. This is also consistent with the Bible when it spells out that the people of God perish because of lack of knowledge (Hosea 4:6).

Chaplains are called to help train prisoners in developing attitudinal change and sense of identity. They address rehabilitation needs of prisoners as well as spiritual development of prison officers and their families. Besides, chaplains have a responsibility of developing, planning and implementing guidelines that are specific, measureable, achievable, realistic and time bound (SMART). This is for the purpose of steering the process of rehabilitating prisoners from the onset of admission into prisons, pre-release preparations, discharge, release from prisons, re-integration into community and follow-ups.

The work of rehabilitating prisoners requires a thorough knowledge in Biblical hermeneutics and counseling. *Prison Chaplaincy Establishment* (2006) shows that only 10 chaplains out of 100 chaplains deployed by the Public Service Commission in 2006 had a degree in theological or related field. Further, due to shortage of chaplaincy personnel, the prisons department has seconded uniformed officers to help in chaplaincy work. However, this secondment has only broadened the problem because many of them are not trained in chaplaincy work.

*Chaplaincy Academic Report* (2012) shows that 90 percent of the officers had absolutely no theological training. This is inappropriate and especially, when dealing with prisoners deprived off freedom. On the side of prisoners at KMP, they were academically above average. Many prisoners were possessing high-tech experiences in their field of specializations. Literature has shown that change of prisoners' moral behaviour is difficult, if expertise by chaplains and prison officers in rehabilitation work is limited. This is made worse when prisoners are even more enlightened than chaplains or officers. Osugo (2010) <sup>5</sup>noted that rehabilitation services to prisoners have been stepped up by recruiting personnel in relevant disciplines in social work and religion. However, recruited staff was inadequate to meet the high demands of prisoners. Many of social workers have ceased carrying

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<sup>5</sup>Commissioner General of Prisons speech , during the *Nairobi International Fair Trade* ( 2010)

out their rehabilitation work in favour of other duties. Moreover, there is little effort in recruiting professional chaplains in prisons. The last chaplains' recruitment was in 2006 (*Daily Nation*, 6<sup>th</sup> January, 2006).

Professional inadequacy in areas such as chaplaincy, counseling, psychology and theology greatly undermine the rehabilitative objectives of KPS. Handling prisoners by chaplains and officers with no expertise only inhibit rehabilitation. This is a gap that chaplaincy need to address in order to put in place personnel, equal to the task of effectively rehabilitating prisoners.

Clammer (1972) notes that chaplaincy is mandated to address the unique needs of prisoners. The study points out that prisons literature are replete of accounts of conflicts of interests from chaplains. Where chaplains recklessly control the management of prison chapels guided by their churches traditions and doctrinal beliefs, there has been misunderstanding among the recipients. As a result, chaplains, prisoners and prison officers within the same jurisdiction feel under-served and indoctrinated which is against the law. Chaplaincy lack clear-cut training implementations. Hence, the role of chaplains remains under-recognized and under-researched. Such gaps compelled the researcher to engage in a more constructive empirical-based research that will see prisoners rehabilitated irreversibly.

### **2.1.5.3 Job Training and Promotion Needs**

Madoka Commission (2008) observed that chaplaincy in prisons lacked a number of invaluable apparatus which included: scheme of service and a proper upward mobility and career progression for chaplains. According to *Prisons Report* (2013), chaplaincy is at a scenario position with many chaplains stagnating on one job group for many years. The duties of various cadres of chaplains are overtaken in terms of remuneration and ranks. *Career Progression Report* (2011) indicates that chaplains in Job Group K were promoted in 2010 to Job Group L, while those on Job Group L remained stagnating hopelessly. The chief chaplains in Job Group M and the principal chaplains' in N have also stagnated on one job group with no promotions. Yet all cadres of chaplains were deployed same time in 2006.

Similarly, chaplains from Job Group K and above were deployed on contract basis for no justifiable reason. Madoka Commission (2008) established that chaplains were deployed on contractual basis because they were aged 45 years and above during their recruitment. However, this was erroneous because majority of chaplains were deployed at thirties and not above 45 as reported. These chaplains offer services with no job security. The privileges of permanent and pensionable terms in relation to pensions upon exit from KPS are denied. This is a challenge that the Public Service and Salaries and Remuneration Commissions has not consider so far.

#### **2.1.5.4 Training and Financial Implications**

The GoK hardly provide financial support for chaplains to pursue advanced training in their field of specialization. Mugambi (1995) believes that learning is one way towards a reconstructed life and future. However, when chaplains fail to learn and pursue goodness through training they end up living frustrated lives.

Chaplains' applications to pursue middle, senior and strategic courses as mandatory modules undertaken by civil servants are neglected. This affects their promotions. For instance, failure to pursue a Senior Management Course at Kenya School of Government by senior chaplains in job group L and above is a great obstacle in their career progression and upward mobility. This is an issue that needs urgent address by the current Office of the President and the Cabinet Secretary in-Charge of the Ministry of Interior and Coordination of National Government under which the KPC falls.

The gap in education, career progression and remuneration among chaplains creates perplexity of administration and protocol, a factor that is known to affect morale, motivation, reward system and delivery of services. On the side of prisoners, it is notable that, many are holders of diploma, degree and masters level of education. Academic excellence on the side of prisoners over and above

chaplains and officers is an impediment to effective rehabilitation. Chaplains and prisons officers are to rise up to the challenge and advance academically.

In terms of recruitment, the number of ordained chaplains deployed both from Catholic and Protestant orientations offering services in the 108 prisons in Kenya is about 20. The capacity requiring dire services from chaplains is over 153,000 comprising of about 53,000 prisoners, 20,000 prison officers, 1000 technical staff and 79,000 families. *Chaplaincy Report* (2008) recommended to the Public Service Commission of Kenya to recruit and deploy additional chaplains by 2000 on permanent and pensionable terms to guarantee job security as well as enhance service delivery of chaplaincy. The fact that this has not been implemented yet adversely affects delivery of chaplaincy services. This study seeks to establish why applicability of training models for chaplains and officers for solving criminal behaviour is still ineffective. The chaplains and officers need to keep themselves relevant to the emerging trends in chaplaincy and penal management.

#### **2.1.5.5 Training of Chaplains**

Proper training of chaplains through advanced increase of information on what chaplains do is crucial in effective rehabilitation of prisoner. Currently, there is virtually no evidence on how well chaplains work, neither is there, an indicator on their impact to prisoners whom they are directly engaged with. With quality being

such a central issue in rehabilitation, the profession of chaplaincy is challenged to provide convincing evidence for its methods and outcomes. This is especially so a time as now, when chaplains just like other civil servants are expected to work on bases of performance contracting. The current study demands for practical implementations on prisoners' behaviour change to be put in place.

#### **2.1.5.6 Training of Prison Officers**

On the part of prison officers, Madoka preliminaries (2008: X) notes that prison system in Kenya is a wild jungle in which prison officers have literally run amok! Officers lack proper job descriptions and training that adequately handles prisoners' criminality. However, the commission fails to consider the type of training that could adequately address prisoners' predicaments. Crime has become so sophisticated that need to ascertain complexities related to rehabilitating prisoners' becomes inevitably crucial. In order to see prisoners' constructively rehabilitated, proper information to officers on variables influencing behaviour such as age, gender, personal experiences, education, marital status, family background and socio-economic background should be addressed by chaplaincy.

Training of prison staff could form basis for understanding King and McDermott (1989) decisive factors, which demands that managerial staff should be carefully selected, remunerated, motivated and promoted. *The Kenya*

*Prisons Strategic Plan Draft* (2008-2012), reports that the terms of service for KPS uniformed officers were last reviewed in 2003 and did not incorporate the scheme of service and allowances.

The department thus recommends a formation of a Prisons Service Commission for the purpose of reviewing and developing new service terms and conditions for officers that prioritize area such as: Remuneration, Recruitment, Training, Discipline, Promotion and Exit. This will overcome Omondi (2007) concern that prison officers react with anger to measures taken to improve prisoners because they feel left out of prison reforms process. The chaplaincy should encourage officers to be pro-active in chaplaincy programs.

More importantly, the work of chaplains and officers does not only require advanced skills, personal integrity but also opportunities to develop proficiencies and to keep up to date with the latest thinking in prison issues. Indeed, the relationship between chaplains and officers is interesting and each play unique roles in rehabilitating prisoners in KPS. The findings of this study strive to establish appropriate training areas that could greatly contribute in building the capacity for chaplains and prison officers in order to positively impact prisoners.

## **2.2 Theoretical Framework**

The theoretical framework guiding this study was developed mainly from Reconstruction Theology of Mugambi (1995) and Psychoanalytic works of Freud (1935). The scholars' concepts are held as critical in understanding the centrality of chaplaincy in rehabilitating prisoners in the 21<sup>st</sup> Century.

### **2.2.1 Reconstruction Theology**

Reconstruction Theology was developed by Mugambi (1995) and employs Biblical narrative of Nehemiah's reconstruction of Jerusalem wall (Nehemiah 1:1-20). Gunda (2010) on the contrary, see Amos with his emphasis on justice and right relationships with the marginalized as offering a more appropriate model of reconstruction. However, his critique on Reconstruction Theology does not bear fruit because he generalizes causes of criminality as due to disadvantaged life. Yet there are many prisoners from noble backgrounds only that criminal behaviour has ingrained in them.

Reconstruction Theology holds that training is of essence as prisoners who embrace learning are transformed in mind and their chances of criminality and recidivism reduced. Mugambi (1995) asserts that one way towards a reconstructed life is dealing with the bad past and striving for a good future through empowerment. Pope John Paul II (2000) reckons that those in prison look back

with regret and remorse to the days when they were free; they experience their time now as a burden which never seems to pass.

Chaplaincy builds on this Theology because failure to deal with prisoners' grief can lead to greater anxiety, stress and ultimately depression. Both spiritual and emotional factors determine the degree of control. Thus, prisoners who hold strong control beliefs about factors that facilitate behaviour will give themselves as fully contributing individuals.

The Biblical teachings, societal set norms and ethical guidelines help prisoners advance their understanding of the history and context. Mugambi (1995) Reconstruction Theology is to be applied in this study on the assumption that it offers the greatest opportunity to chaplaincy to transform prisoners. The theory informed the current study in establishing whether or not chaplaincy's role in rehabilitating prisoners help them in becoming more aware of the potential costs of their criminal behaviour.

Mugambi's Reconstruction Theology readily relates to issues of criminality and imprisonment. It addresses pertinent concerns of rebuilding after destruction. In our prisons context it can address issues that are dehumanizing and require restructuring. The core clarion "*Let us rebuild*" demands rehabilitating prisoners

amidst their massive socio-economic, moral, economic and religion-political complexities associated with imprisonment.

Reconstruction Theology is crucial in defining the future of prisoners without giving room for stigmatization, biased judgment and suspicion to their past failures. It also informs chaplaincy on praxis that are restorative and reconstructive to prisoners in order to help them become meaningful, belonging and functional in life. The theology underscores the task of rehabilitating prisoners characterized by pain, anger, bitterness, fear, unforgiving, devastation in the mental, spirit and body and psychological disorders such as stress, depression and guilt. The Theology of reconstruction invites chaplaincy to help prisoners in expressing their feeling of fears, anxiety, stigmatized past and remorsefulness. In so doing, they recognize the centrality of God's concern, care, love and forgiveness upon their criminal behaviour. Hence, recapturing their God-given self-esteem, dignity and integrity as part of rehabilitation and healing.

For the purpose of this study, reconstruction theology guided the researcher to mitigate causes for unleashed forces of criminality so that where guilt paralyses prisoners, reconstruction energizes them and where they are devastated by stigma and discrimination and reconstruction inspires confidence in them.

### **2.2.2 Psychoanalytic Theory**

This study recognizes the need for paying special attention to the prison hood, hence, is guided by Freudian Psychoanalytic Theory that explain factors contributing to a person's potentiality for criminality. This is because uncontrolled human instinct easily leads to anti-social behaviour. Indeed, persons who successfully undergo human development stages become law abiding citizens. In this regard, chaplaincy could assist the minds of prisoners by employing Psychoanalytic Theory to help them in addressing fundamental issues such as shame, rejection, guilty, sin, death and reconciliation that greatly affect prisoners.

Freudian Psychoanalytic Theory is a guiding principle in rehabilitating prisoners because of its rich human behaviour constructs, namely, *id*, *ego* and *super-ego*. For instance, *id* as an instant gratification easily leads individuals to act out of their own resentments regardless of whether the acts are wrong or right. A person deprived of parental love could plan for criminal acts in order to discharge instinctual tension. Hale (2005) see *id* as ground for instant crimes such as manslaughter, rape, offenses by horror, anger or love. However, as part of prisoners' reconstruction, chaplaincy should help them in reviewing their attitude to sexuality, power, wishes, fears, beliefs, conflicts and emotions which they may be unaware. Otherwise, such impulses, if not adequately addressed illicit negative and destructive instincts like incest, lust for killing and wrong self-control.

Further, *id* as a negative influence becomes resentful to individuals of low self-discipline. It is the seat of love, hate, lust, appetite of the body, desires and affections which war against the soul (1 Peter 2:11). However, this should not mean that a person's deprived of love, care or concern should plan for criminal acts in order to discharge instinctual tension. Rather, such persons should realize their sinful conditions and embrace discipline and self-control. Chaplaincy programs such as evangelism, preaching, counseling, prayer, Bible study, religious instructions, performed religious rites, pastoral visitation and training regenerate prisoners' capacity and wakening of their conscience (1 Corinthians 2:9-11).

The concept of *ego* in this study of value in informing prisoners' rehabilitation. It relates to godly ethics such as self-control, self-esteem and self-respect which are Biblical elements. *Ego* strengthens and balances the needs and morality of prisoners. A healthy *ego*, thus provide the ability for prisoners to adapt to their contextual reality and interact well with other prisoners, chaplains and officers.

However, the *ego* concept is confronted with diverse limitations such as beliefs within prison environment, negative peer pressure and domination of prisoners' childhood such as lacking parental love and care which easily cause a person to commit crime. Such intolerance behaviour occurs when prisoners instead of assuming their personal responsibility for criminal behaviour, blame influencing

factors such as childhood, family and society for their incarceration. The chaplains' role in such situations is helping prisoners confront their *ego* by renewal of their mind; away from being conformed into worldly (Romans 12:1-3).

The *super-ego* represents the inner conscience within human beings that gives true enlightenment of right or wrong. It views criminality as an immoral practice. Employing *super-ego concept* in this study would help prisoners weigh the possible consequence of their actions both positive and negative. This is besides, dealing positively with matters on unchanging and unconscious desire, emotional and psychological disturbances that negatively affect them.

The challenging issue with Freud's Psychoanalytic Theory is that he failed to take notice of economic and social factors in behavioural change. His theory also does not cut across the situation of all prisoners in their varied environments.

Covert (1995) also see Freud's Psychoanalytic Theory as untestable and its explanation of a person's behaviour as highly subjective. This is because human beings cannot be left to commit offences due to unconscious tensions developed in families' environment at different stages of their lives. However, as Ferguson (1973) asserts the Theory marks the beginning of a socio-religious restriction; whereby human mind could be assisted by chaplaincy to overcome guilt and sin.

And, although Freud's Theory may fit in crimes that stem from irrational behaviour, most crimes emerge out of conscious, rational thinking process.

The crimes and offences known within prisons, fall under the latter and fit well in this study. Also studies by Lily, Cullen and Ball in Ewen (1993) borrow on Freud's concepts in terms of attempts to relieve guilt, overcompensation for perceived inferiority, negative spiteful feelings towards mothers and focus on instant gratification. The use of Psychoanalytic model seem to be a key factor in offering treatment to prisoners temperament and emotional attributes that are relatively consistent. Reconstruction Theology and Freudian Psychoanalytic Theory therefore serve as prerequisites to this study. The concepts help in influencing prisoners' behaviour change through social and personal interests.

### **2.2.3 Explanation of the Theoretical Model**

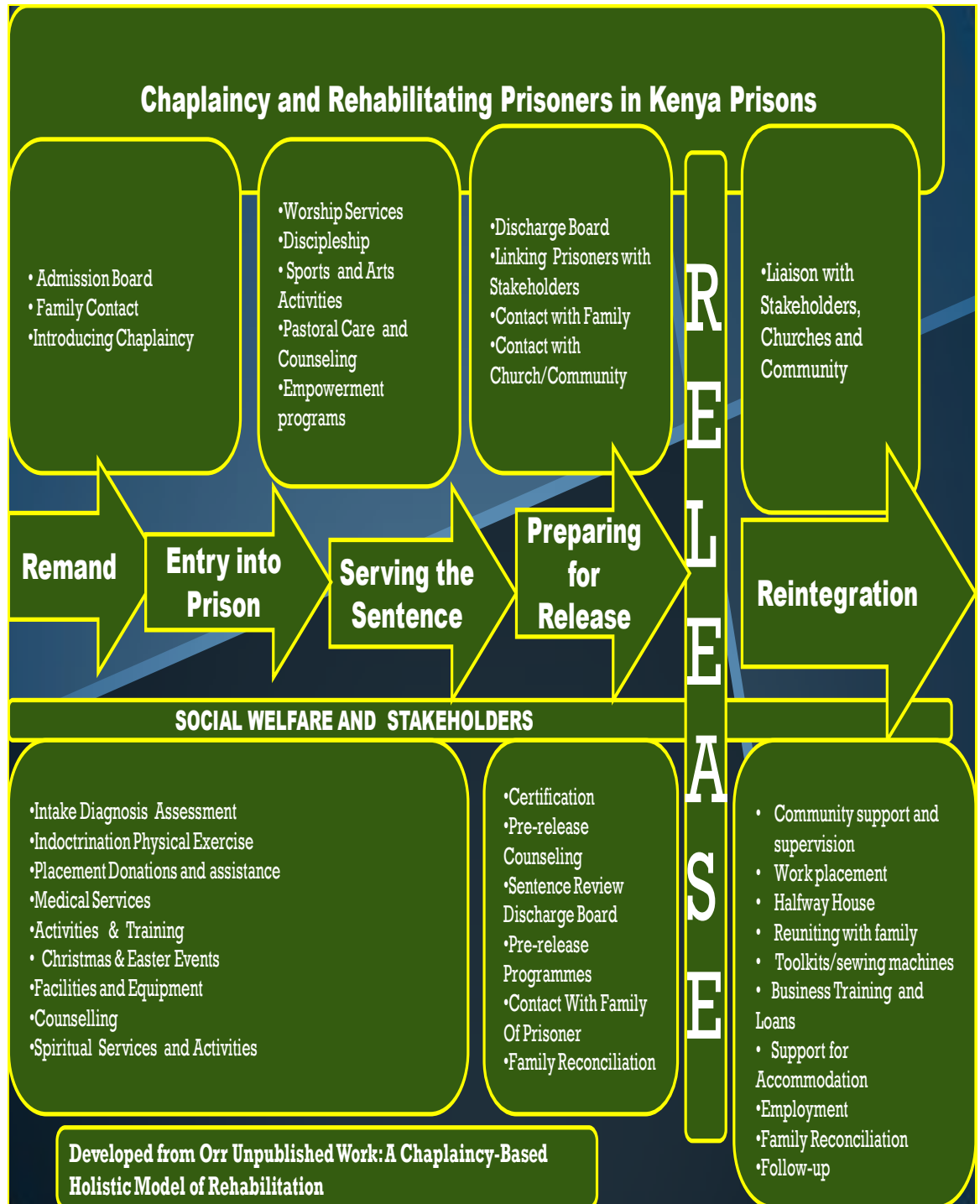
The model as shown below form bases which the chaplaincy could fully reconstruct prisoners' lives. Rehabilitation work is seen more of a relationship since there is no one-agency, be it chaplaincy, social welfare, NGOs and FBOs can do rehabilitation without recognizes the unique and necessary contribution of the other. The role of chaplaincy thus, involve integrating the various rehabilitation inputs beginning from remandee, judgment, imprisonment, reception, serving

sentence, pre-release preparation and release. The idea of proper re-integration and follow-up is one that is increasingly recognized as being of value.

In rehabilitation, the appropriate interventions are to dissuade or desist prisoners from committing more crimes. This is possible through Biblical principles such as reconciliation as it involves dealing with offensive causes and establishing foundations of friendship by Christ's redemptive work (2 Corinthians 5: 19). Other interventions towards restoring prisoners include discipleship, counseling, training, worship and nurturing of gifts and talents. Affirmation strengthens the character of prisoners by defining their new life and willingness to face life in its wholeness.

When prisoners are reconstructed, there would be a flourishing, life (John 10:10), guilt-relief, self-esteem, self-acceptance, reconciliation, conscience ignition and forgiveness of self and others through confession, penitence and absolution. The end result is that, re-offending is reduced, prisoners become pro-actively in developing the economy and moral decency. Figure 2.1 shown below demonstrates a chaplaincy model that chaplains, the prisons department and all stakeholders willing to work with the KPC could employ in ensuring that prisoners are effectively rehabilitated.

**Figure 2.1: A Holistic Chaplaincy Model of Rehabilitating Prisoners**



## **CHAPTER THREE**

### **RESEARCH METHODOLOGY**

#### **3.0 Introduction**

In this section, the methodological aspects include the research design, area of study, sample frame, target population, sampling techniques, research instruments, data analysis technique and ethical considerations.

#### **3.1 Research Design**

This study employed a survey design as the basis for formulating empirical research instruments. The survey design also enabled detailed investigation of chaplaincy in rehabilitating prisoners as well as identifying the sample for the interviews. The study employed both quantitative and qualitative methods. Quantitative study design using in-depth interviews and FGDs was used to generate data. The use of qualitative method in form of oral interviews was also appropriate for this study as it facilitated the gathering of narratives and experiences related to prisoners.

The quantitative approach facilitated establishment of prisoners who shared certain attitudes, opinions or beliefs about chaplaincy. This helped to determine the appropriate percentages that were used in data analysis. It also provided figures for

specific information. For instance, the researcher sought to examine Biblical teachings regarding rehabilitation. In so doing, one would ask how this attached meaning to prisoners, how they organized their lives and how in turn this influenced their actions. The end result of these research methods was to show the effect of chaplaincy in rehabilitating prisoners.

### **3.2 Pilot Study**

A pilot study was carried out in PSTC and Ruiru prisons. This was for the purpose of testing the adequacy of the research instruments, collecting preliminary data and gauging the validity of the proposed research methods for possible flaws and revising accordingly. Pre-testing to verify the data collection instruments was conducted at the aforementioned institutions, where 10 prison officers and 20 prisoners were interviewed respectively.

### **3.3 Study Population**

The target population for this study was EWP and KMP. These are 2 prisons out of the 108 in Kenya according to Prisons Statistic Report (2012). These prisons are situated in Embu and Nairobi counties respectively. The selection of these study areas was based on various grounds.

First, was the proximity to prisons headquarters namely, Eastern and Nairobi. This nearness rendered these prisons easily accessible to stakeholders due to their strategic positioning. This made the two prisons exist as models of ODP and prison reforms. It also enhanced accessibility to the target population.

Second, EWP and KMP have been in existence for more than 30 years. As a result, these prison facilities enjoy improved infrastructural, available resources and modern technologies of rehabilitating prisoners.

Third, despite efforts by chaplaincy and stakeholders in fronting rehabilitation, the situation at EWP and KMP reflected the contrast. There was hardly any positive prisoners' rehabilitation impact. The study will establish reasons underlying the escalating prisoners' population, recidivism and moral decadence in these prisons.

Fourth, the *Prisons' Statistics* (2013) shows that EWP and KMP had the largest number of recidivists yearly hence, make the institutions viable for such a study.

Finally, the selection of these prisons was determined by their capacity and location. For instance, KMP which was begun in 1955 is a national prison and the biggest of all prisons in Kenya. It offers custody to prisoners serving sentences of over ten years. This include the capital prisoners on life imprisonment and those

on condemn row. EWP which was begun in 1963 is on semi-urban setting with many local prisoners. It offers custody to prisoners of up to three years.

With regard to locality, EWP is situated in Embu Town, along Majimbo-Mbeere Road. The distance from Embu Town to EWP is about 4 kilometers. The prison had about 90 officers and offered custody to about 120 women prisoners (Station's Daily Head Count, January 2012). According to *The Handbook on Human Rights in Kenyan Prisons* (2006), EWP incarcerates women serving sentences of up to three years. Such women prisoners have unique biological and psychological characteristics and needs.

KMP incarcerates about 3,298 prisoners<sup>6</sup> majority serving prison terms of over ten years while others being on condemn row. The number of officers in KMP was 650. Gender as a variable was also of essence in this study's sampling because men and women experience prison work differently. The differences were more significant when examining the gender of prisoners their roles and psychological influences. Regarding its location from Nairobi, KMP is situated on Kamiti Road, Off Thika Road, past Roysambu junction along Kiambu-Ruiru Road. The distance from Nairobi city to KMP is about 20 kilometers.

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<sup>6</sup> Stations Daily Count Head, January, 2012

### 3.4 Sampling Technique and Sample Size

This study employed both probabilistic and non-probabilistic sampling technique to arrive at a suitable sample size during this study. The survey was focused on various respondents who included prisoners, recidivists, chaplains, directors of religious organizations, priests and ministers from protestant churches and prison officers. The respondents represented the views of others in their specified rehabilitation work. The gender parity of respondents was considered.

**Table 3.1 Summary of Sample of Informants**

<b>Categories</b>	<b>Target</b>		<b>Total Sample</b>
	Male	Female	
Prisoners	100	20	120
Recidivists	50	20	70
Prisoner officers	50	30	80
Chaplains	6	3	9
Catholic priests and Protestant Ministers	4	2	6
Religious Organizations	4	1	5
<b>TOTAL</b>	<b>214</b>	<b>76</b>	<b>290</b>

The selection of respondents in this study was purposive. Selected cases represented the wider population and best answered research premises and objectives guiding this study. In addition, stratified random sampling was used. It

involved dividing homogeneous sub-groups based on such factors as gender, nature of crime and mothers with children in prison. Simple random was also employed to give equal and independent chances of selection where appropriate. Snowball was also used to identify most of the recidivists at KMP. This was largely because they opted to keep their imprisonment sentence history confidential. This kind of arrangement is shown below in details.

#### **3.4.1 Prisoners**

The target prisoners' population at EWP was 120 and 3,298 for KMP (Stations Daily Count Head January, 2012). Prisoners interviewed at EWP were 41 though the target was 20. The excess figures were due to the positive acceptance by prisoners at EWP. At KMP, the researcher purposely anticipated to interview 100 male prisoners out whom 75 responded. Questionnaires were developed and administered to prisoners randomly. Where appropriately stratified random sampling was employed to sub-divide the respondents according to age, nature of crime, marital status, education and sentence. Such variables were assumed to influence the way prisoners behaved and perceived issues related to Biblical foundations regarding rehabilitation, chaplaincy interventions, challenges faced chaplaincy and training affirmations on chaplains and prison officers that could enhance effectiveness and efficiency in quality service delivery within the KPS.

### **3.4.2 Recidivists**

In EWP, 19 recidivists out of the targeted 20 attended FGDs, a response rate of 95 percent. Upon request recidivists from EWP voluntarily joined for interviews. In KMP, the researcher adopted the snowball sampling method, whereby the researcher identified a few recidivists who in turn helped identify others. This was largely due to prisoners' culture at KMP, who opted to keep their sentence routine confidential. The FGDs research instrument could therefore, not, be used in collecting data from recidivists at KMP. Out of the targeted 50 recidivists in KMP, the researcher instead had in-depth interviews with 43 of them translating into 86 percent response rate. The change of methodology with the recidivists meant developing a document analysis guide to facilitate the discussions. The one-one interviews generated data on various existing issues affecting recidivists. The method was advantageous since further probing enabled gathering information and clarifications that the questionnaires could not at first elicit.

### **3.4.3 Catholic and Protestant Chaplains.**

There were 16 chaplains from Catholic and Protestant sections in EWP and KMP (Staff Establishment December 2011). The researcher collected data from 4 chaplains at EWP<sup>7</sup> and 7 chaplains at KMP, all totaling to 11. This number was

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<sup>7</sup> EWP had one chaplain while the main prison had 3 chaplains who worked collectively.

over and above the targeted number of 9. Chaplains gave information on chaplaincy programs, pointed out gaps that need to be filled, challenges of chaplaincy system as well recommendations on possible strategies and training projections that could enhance rehabilitating prisoners.

#### **3.4.4 Prison Officers**

This category of respondents targeted prison officers. Here, random sampling technique was used targeting 50 male and 30 female prison officers, from EWP and KMP. At least 3 prison officers were selected from every section within the prison rehabilitation set-up. These included: Industry, Drivers, Farms, Library, Welfare, Security, Reception, Legal Affairs, Telecommunication, Workshop, Electrical, Accounts as well as all those who were conveniently found and promptly requested to participate. In KMP, out of the 50 questionnaires dispatched to prison officers 40 were filled and returned, giving an 80 percent response rate. In EWP, out of 30 questionnaires distributed to prison officers, 25 were filled and returned, giving an 83 percent response rate. The sampled prison officers provided information on the GoK strategies to rehabilitate prisoners, mode of training prison officers, implementation challenges and possible interventions that chaplaincy could employ in their effort to see prisoners effectively rehabilitated.

### **3.4.5 Priests and Protestant Ministers**

Respondents for this study were purposively selected. Apart from the priest In-charge of Embu Catholic Church, the researcher substituted Kamiti and Ruiru priests by interviewing their available catechists who acted as their deputies since the priests were unreachable. The Protestant ministers interviewed were from ACK Ruiru West and Jogoo Road parishes and Githure Redeemed Gospel church. The 6 respondents were interviewed on one to one method. They provided crucial information on the challenges they faced, their current interventions as well as what informs their churches in rehabilitating prisoners, among others.

### **3.4.6 Religious Organizations**

The researcher purposely selected 6 religious organizations namely: Philemon, Patmos, Gateway, Cistern, Graceland and Father Grol Foundation. The organizations were selected on the basis of frequent partnership with chaplaincy. The selection of directors was done with the help of chaplaincy personnel at prisons headquarters. The targeted respondents were one-one interviewed. Only Fr Grol could not be reached. The directors provided information on practical strategies in rehabilitating prisoners; challenges and the kind of training that empower prisoners and chaplains alike. The gathered information greatly enriched the findings of this study in the area of implementation, teaching, training and interventions and in addressing the challenges associated with chaplaincy.

### **3.5 Research Instruments**

The data collection instruments were self administered questionnaires, interview schedules and interview guides facilitating FGDs. Each research instrument is explained below in details.

#### **3.5.1 Self-Administered Questionnaires**

This research instrument gathered data over a large sample in a short time. It helped bridge the problem of distance and the difficult of meeting each respondent in a one-one interview. Questionnaires used were both closed and open-ended. Specific questionnaires were designed according to the nature of respondents so as to get the most desired data. Questionnaires administered by the researcher and field assistants to respondents were filled and returned as follows; chaplains (11) prisoners (116) and prison officers (65).

#### **3.5.2 Interview Schedules to Facilitate In-Depth Interviews**

The interview schedules were devised to facilitate personal contacts and informants' open sharing. This enabled question ordering and response standardization. These types of interviews gave the responses a chance to give unrestricted answers posed to them. In-depth interviews, specifically, semi-structured were administered to obtain data from Priests, Protestant ministers and directors of religious organizations. This instrument allowed flexibility on the part

of respondents. It also largely encouraged probing and recording, hence, facilitated a thorough documentation of data.

### **3.5.3 Interview Guide to Facilitate FGDs**

The selection of respondents was done with the help of the stations registry officers and officer on duty. Before FGDs, an informal meeting was held with the researcher and recidivists to create an interpersonal climate mood. The researcher and her assistant introduced themselves to the respondents and handed a pen and a schedule notes to each of them. Each group took one day and the Interviews were between the ranges of 1-2 hours in duration. All interviews were note taken by researcher and his assistants.

The researcher conducted 4 FGDs with recidivists at EWP in a private setting. The recidivists sat in a circle and the researcher began asking general questions and then narrowed them down as the interview progressed. All informants were allowed to respond at will, since; they were initially informed that participation was basically voluntary. The specific composition was 5 single and unmarried young ladies between 19-27 years, 5 women prisoners incarcerated with their children between 1 month to 4 years in prison and two other groups of single mothers, one comprising of 5, and the other of 4. The single mothers were relatively many and in the researcher's case they were 9 out of the 19 interviewed.

**Table 3.2: Summary of FGDs with Recidivists at EWP**

FGDs Type	Single/ Unmarried Ladies	Women Incarcerated with their Children in Prison	Single Women (Group 1)	Single Women (Group 2)	Total
No- in the Group	5	5	5	4	19

The participants were asked questions related to study objectives. Depending on the respondents' answers, specific follow-up questions were used to gain further information and probing. This was an interactive session whose aim was generating qualitative data. These interviews were the most interesting and informative due to the brainstorming nature of informants, the researcher and field assistant at EWP.

In addition, recidivists were in a position to tell what services they received, what worked and did not work. They also discussed among themselves specific areas such as; causes of recidivism, challenges faced by recidivists, who's to be blamed for their offences, measures employed by chaplaincy to reduce recidivism and Biblical foundations informing rehabilitating recidivists, among other issues.

### **3.6 Document Analysis**

Records and other studies related to this study were examined in the light of the field data. The researcher used primary data obtained from field research, using open and closed-ended questionnaires, interviews schedules and FGDs. Secondary data was generated from the review of related literature: Reports and Journals related to chaplaincy and criminality, reliable internet materials, researched papers on prisons in relation to chaplaincy and rehabilitating prisoners as well as authoritative Newspaper Articles that were statistically academic.

The main libraries visited include Moi Library at Kenyatta University, Jomo Kenyatta Memorial Library at the University of Nairobi, Bishop Okullu Memorial Library at St. Paul's University and Prisons Staff Training College Library, Ruiru.

### **3.7 Data Collection**

The collection procedure involved the researcher and 2 field assistants familiar with research work; male and female from EWP and KMP. The researcher instructed them on the program and expectations of the study. Interviews were mainly conducted in English and Kiswahili. Vernacular was only used in EWP, where majority of prisoners and recidivists were semi-illiterate. In addition, both quantitative and qualitative approaches complimented each other, so as to give the most reliable data.

### **3.8 Data Analysis**

Primary data collected in Kiswahili and vernacular from the field was first collated, transcribed and translated into English. This was common in EWP where majority were semi-educated. The data in form of field notes and questionnaires were transcribed into cards which were arranged in 4 thematic areas guiding this study. The researcher developed a coding scheme that was used in analyzing the data. Questionnaires were coded along study objectives and data keying done before analyzing the quantitative data. Data was then validated, cleaned and then entered in SPSS for processing. It was checked for consistency before any interpretation and then presented in tables, graphs and bar charts. Qualitative data was presented to reinforce the findings from the quantitative data. The latter involved illustration of ideas using comments from the informants and making interpretations based on description. Qualitative data was then arranged thematically according to objectives of the study. Content analysis was applied to this data to derive trends from it and also strengthen the questionnaire responses.

Both primary and secondary data were incorporated and the resultant data thematically categorized to reflect the objectives of the study. In this categorization, data was presented using qualitative methods that involved illustration of ideas using relevant comments from the respondents. The report generated was presented in frequency tables, pie charts and graphs. The analysis

provided basis for giving major findings, conclusions, recommendations on issues covered in the objectives of the study and suggestions for further study.

### **3.9 Ethical Considerations**

This study required a vigorous ethical approach before and during collecting data. The ethical parameters of this study were discussed and set. Firstly, justification of the research and purpose for data collection was enhanced through seeking ethical clearance. This was granted after Kenyatta University examiners' approved the researcher's proposal to proceed to collect data in the field. The approval followed an application to the Commissioner General of Prisons who also granted the researcher permission to conduct research at EWP and KMP (Appendix 8:216).

Secondly, the researcher and his field assistants obtained consent from respondents without any form of deception, coercion or jeopardy. The respondents in this study were made to understand that the information gathered was to be treated with utmost confidentiality and used only for academic purposes.

Thirdly, the respondents' human rights and dignity was guarded while carrying out interviews. During data collection any negative perception on prisoners, officers and chaplains were avoided. This ensured that anonymity of respondents in form of conversations and feelings was not made public unless with one's consent.

Finally, data findings and interpretations from various respondents were done honestly, accurately and objectively. Ethical practice in this study resulted into a cordial interaction between the researcher and all categories of respondents, hence a geared standard of accuracy of the study findings in these facilities.

Having dealt with the methodology of this study, the next chapter on data and presentations highlight the analysis and findings of the study in relation to the research objectives. Generally, each question thereon has been coded and processed through use of the SPSS. The percentage of each response and analysis are presented in the form of tables, pie and bar-charts.

Oral responses from various informants are also noted. The conclusion and summary of this study beginning by examining the Biblical teachings regarding rehabilitating prisoners. Various chaplaincy interventions employed by chaplaincy in rehabilitating prisoners including those provided by KPSOs are evaluated. In addition, the main challenges facing prisoners, chaplains, prison officers are also elucidated since they directly or indirectly form part of the larger picture of the challenges facing chaplaincy. Finally, appropriate training for chaplains and prison officers that can help in holistically rehabilitating prisoners is established.

## **CHAPTER FOUR**

### **DATA PRESENTATION AND ANALYSIS**

#### **4.0 Introduction**

This chapter presents the data analysis findings and the presentation of the data in relation to the four research objectives. The chapter begins by presenting the demographic information of the respondents of the study.

The findings were presented following the objectives of the study. The first objective sought to examine the Biblical teachings regarding rehabilitating prisoners. The second objective sought to evaluate the existing interventions employed by chaplaincy to rehabilitate prisoners. The third objective was to identify the main challenges faced by chaplaincy while the fourth objective sought to establish appropriate training for chaplains and prison officers.

In all the aforementioned sections, analyses, presentations and discussions have been made on the responses that they fronted. It gives the analysis of the findings from different target respondents. Generally, questions thereon were coded and processed through the use of SPSS. The findings were presented in frequency tables, pie charts and bar charts. The oral interviews are also reported as respondents commented.

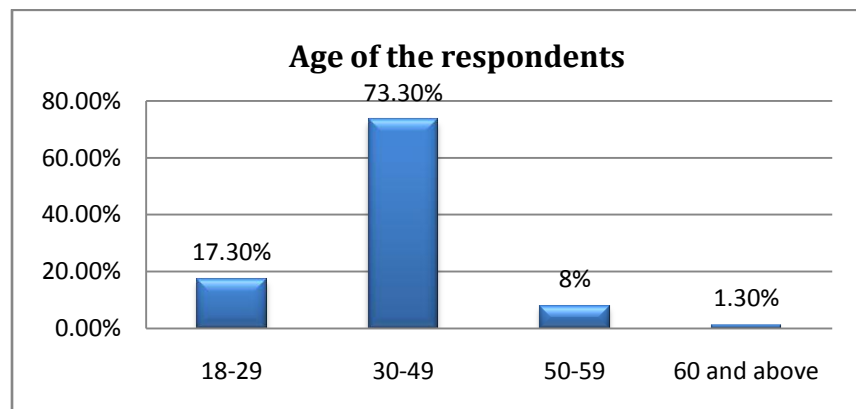
## 4.1 General Information on Respondents

In this section, the researcher has analyzed, presented and discussed the general information of the participants. This includes information on age, marital status and previous occupation as well as their gender.

### 4.1.1 Demographic Information of Prisoners

The researcher had requested the respondents to give information on their various ages and this was to be in large age brackets. This was in order to know which age group was mostly affected by criminality. Figures 4.1 and 4.2 shows the age ranges of KMP and EWP respectively.

**Figure 4.1: Age of Respondents in KMP**



Age is key factor in determining behaviour change. Figure 4.1 above revealed that of the respondents interviewed at KMP, 73 percent were from 30-49 years bracket, 17 percent from 18-29, 8 percent from 50-59 and 1 percent above 60 years.

However, crime starts at an early age even below 18 years, only that such persons are referred to juvenile institutions such as Borstal and Youth Corrective Training Centers reserved for youthful offenders from the age 15 years. Such facilities are expected to help the youth who come in conflict with the law by giving them an opportunity to reform through training in various fields. However, whether this is a step towards reducing the large number of potential adult criminals in prisons or not, is an issue ascertainable only through research work.

**Figure 4.2 Age of Respondents in EWP**

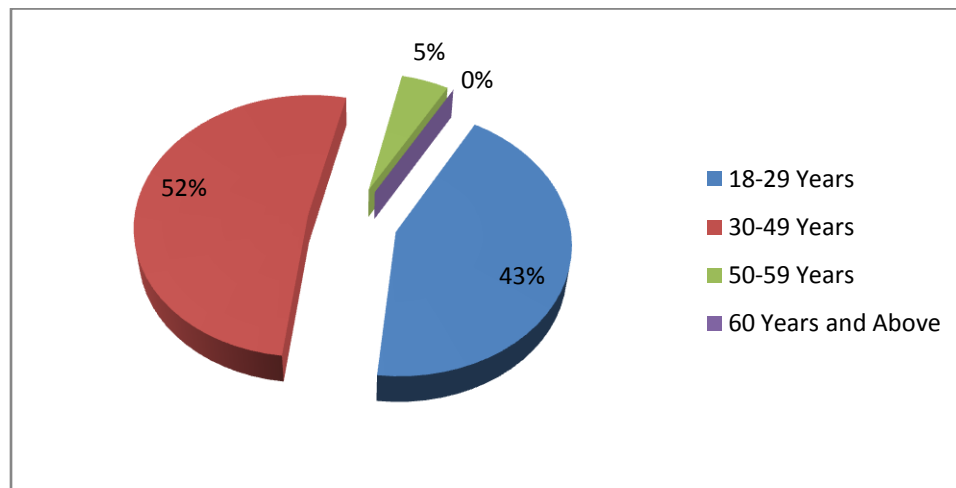


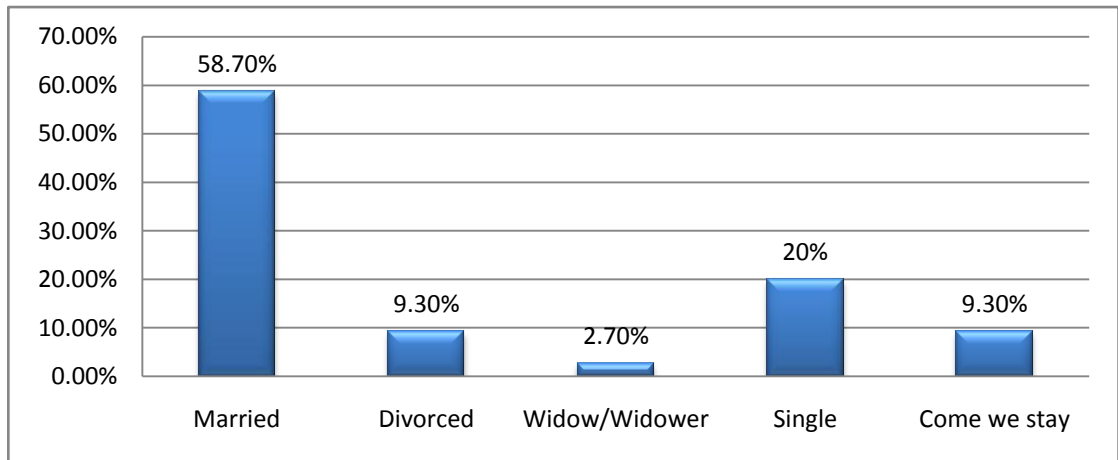
Figure 4.2 above shows that 52 percent of prisoners at EWP were in the age barcket of 30-49 years, 43 percent in 18-29, 5 percent 50-59 and 0 percent 60 and above. In essence most prisoners at EWP and KMP were in their prime age of production (30-49). Charles (2012) links age 25-49 years as primly associated with professional workers by way of the ability to grow world's economies. This is the

age of majority of prisoners in KMP and EWP as most indicated having spent 5-10 years in prison. Spending most of their time in prison means energies that could be spent in a more constructive ways in society were lost in prisons. A trend that portends adverse political and socio-economic impacts associated with imprisonment.

#### 4.1.2 Marital Status of the Prisoners

The researcher sought to establish the marital status of prisoners who took part in this study. The findings are shown in figure 4.3.

**Figure 4.3 Marital Status**



From Figure 4.3.above, the study findings at KMP revealed that 59 percent of the respondents were married, 20 percent were single and an identical 9 percent were divorced and in a come-we-stay relationship respectively, as 3 percent were widower. It is evident that majority of respondents were married hence, their families must have suffered as a result of losing a breadwinner or a loved one. At

EWP those who were married were 20, divorced 17, widows 3, single 57 while the casual come we stay had 6. The single were majority, this could have been contributed to the changing patriarchal roles where men are less able to act as providers, putting a lot of pressure on the family. As a result, women end taking up jobs as they become more independent and emancipated. Hence, become more vulnerable in the crime web in order to maintain themselves and families.

#### **4.1.3 Earlier Occupation of Prisoners at KMP**

The study sought to establish what pre-occupations prisoners had prior to incarceration. Table 4.1 presents the findings from prisoners who participated.

**Table 4.1 Previous Occupations of Prisoners at KMP**

Earlier occupation	Frequency	Percentage
Professional workers	45	60
Self-employed	15	20
Unemployed	15	20
<b>Total</b>	<b>75</b>	<b>100</b>

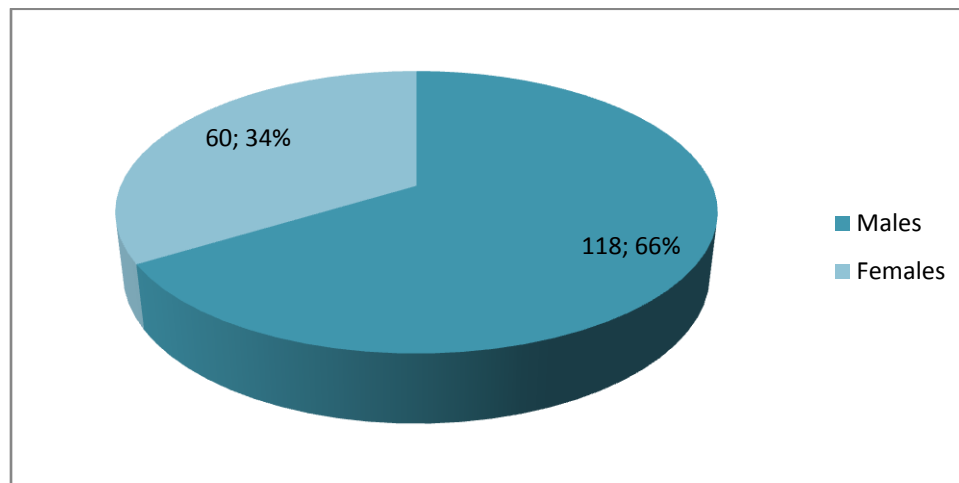
Table 4.1 above revealed that the earlier occupation for the respondents at KMP included professional workers 60 percent, self-employed 20 percent and unemployed 20 percent. At EWP 18 percent were professional workers, self-employed 26 percent and unemployed 56 percent. From the findings, women prisoners in EWP took semi-illiterate jobs to earn a living. The findings are in line

with the *World Bank Report* (1993) on discrimination of women as less capable due to lack of capital that makes it harder for them to work in esteemed jobs.

#### 4.1.4 Gender of the Respondents

The two prisons involved in the study were basically for particular gender. KMP was for male prisoners while EWP is solely for females. From KMP, there were 118 participants in the research while only 60 participated from EWP. The following figure presents this information graphically.

**Figure 4.4 Participants According to Gender**



The data for the gender of respondents who took part in this study are as presented in Figure 4.4 above. According to the findings, majority were males (66 percent) while the females were 34 percent. The researcher sought to establish reflecting changes in biology, social contexts and attitude that influence prisoners' to desist from crime.

## 4.2 Biblical Teachings Regarding Rehabilitating Prisoners

### 4.2.0 Introduction

The first objective of the study sought to examine the Biblical teachings regarding rehabilitating prisoners. A question was posed to respondents, ‘Are there any Biblical teachings that you know regarding rehabilitating prisoners?’ Here below is a summary of responses.

**Table 4.2: Biblical Teachings Informing Rehabilitating Prisoners**

<b>Biblical Foundations</b>	<b>Frequency</b>	<b>Percentage</b>
Paul and Silas Story Acts 16:23-40	59	30
Remember the Prisoners Hebrew 13:3	32	16
Visit the Prisoners Matthew 25:36	20	10
To Proclaim Release of Prisoners Luke 4:18-20	19	10
<i>Emmanuel Bible Correspondence</i>	18	9
The Love of God John 3:16	8	4
Barabbas Released from Prison Matthew 27:15-16	8	4
Do not be Troubled John 14:1-6	6	3
Feeding the Prisoners Isaiah 61	5	3
Peter was delivered by the Angel Acts 12:3-12	5	3
<i>Cross Road Bible Institute</i>	5	3
Zachaeus the Tax Collector Luke 15	5	3
Joseph’s story Genesis 39:20-40	4	2
<i>Mizizi</i>	4	2
<b>Totals</b>	<b>198</b>	<b>100</b>

From the study findings, the respondents were versed with some of the Biblical teachings informing rehabilitating prisoners. Such passages included Paul and Silas night in prison (Acts 16:23-40) by 30 percent, remembering prisoners (Hebrews 13:3) 16 percent, Jesus’ remarks that, I was in prison and you came to visit me (Matthew 25:36) 10 percent, proclaiming freedom to prisoners (Luke

4:18) 10 percent, feeding prisoners (Isaiah 61) 3 percent and Joseph's story (Genesis 39:20-40) 2 percent. However, most of these verses were from the NT. Only Genesis and Isaiah were mentioned from the OT, largely because majority of the respondents had only the NT at their possession. This is an indication that religious organization and other willing stakeholders only managed to donate NT Bibles to the respondents and not the complete Bible. The chaplaincy should link and source complete Bibles from with suitable donors for use by prisoners and officers.

The casual or selective reading of the Bible could yield poor and often misleading interpretations. Mugambi (1995) would call such kind of theology as one-sided and grossly misleading. This is because the canonicity of the Bible is manifested in both Testaments. Relevant Biblical passages regarding prisoners ought to be carefully studied before any conclusion can be drawn. The findings are indicative that prisoners in their incarceration situation often enforced their own code or prison culture. That is why their moral decency remained questionable and contrary to Biblical precepts. The researcher contends that the Bible ought to shape the behaviour of prisoners by giving a plan for salvation and a kind of discipline to pray and read the scripture. Besides, relating to people by showing love, patience, peace, hard work and discipline.

At EWP, most prisoners were not conversant with Biblical verses regarding rehabilitating prisoners. This could have been attributed by many of them having not set foot inside the door of prison chapel. Others may have attended the chapel but never opened their Bibles. While the rest may not have taken time to read and study the Bible. Others may have considered Biblical message as out-of-date or irrelevant hence, not a must read.

At KMP a relatively majority of prisoners (15 percent) knew substantial verses. However, they erroneously associated Biblical teachings regarding rehabilitation with some of the theological courses facilitated by various FBOs that visited them such as Emmanuel Bible Correspondence, Cross road Bible Institute and Mizizi. Further, though the researcher had conducted a pilot study, to many respondents the language “Biblical teachings that inform rehabilitation” was misconstrued. The researcher should have simply asked for Bible verses or texts that are known to speak about prisoners. This is because when the same question was re-structured and asked on one-one interviews with the priests and Protestant ministers, directors of religious organizations and recidivists, the responses were apparent.

#### **4.2.2 Bible and Ethics**

The findings indicate that prisoners at EWP and KMP were more concerned with compliance to prison systems rather than ethical guidance in life as provided in the Bible. The high rate of prisoners', recidivism and moral decadency is an indication of the shallow Biblical teachings. For instance, at EWP the rate of recidivism was 50 percent. Out of the 120 women prisoners, 60 of them had been incarcerated more than once. This could mean that very often Biblical teaching had little impact on prisoners' lives and behaviour change. Hence, it is crucial for chaplaincy to develop an understanding of the Bible as a theological model that effectively addresses the pastoral care and ethics that are relevant to Kenyans prisoners and situation.

#### **4.2.3 Transformative Approach of the Bible**

The power of Biblical dimensions is meant to bring into being a just and righteous community. The truth of the Bible changes prisoners' heart by accepting the way of forgiveness, reconciliation, restitution and a new life. The ministry of Jesus to prisoners' shows the best ways for humanity to identify with those whom the Lord himself identifies with, is to be concerned with the plight of prisoners. However, the findings of this study indicates that ministry to prisoners has not been taken earnestly by many of the churches, stakeholders, communities and families. Lack of mutual respect and unwilling heart to receive prisoners back into the society

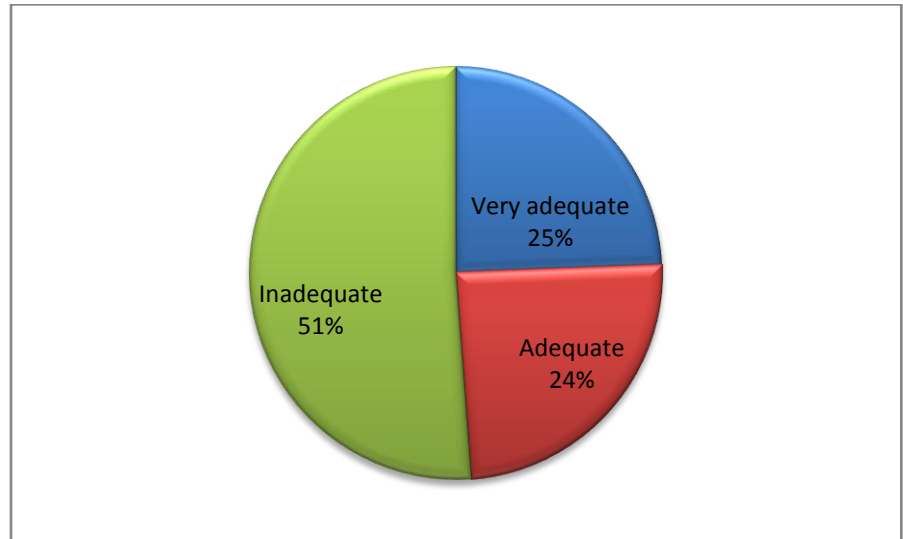
causes stigmatization. This leads to a feeling of rejection and loss of self-esteem by prisoners. This unchanging behaviour causes moral decadence and high recidivism, a situation that is appalling to chaplaincy, KPS and the nation at large.

The best way of addressing prisoners moral behaviour is seeking to change factors associated with criminality. Any method of transformation begins with treating prisoners with human dignity and respect. This is not something earned by good behaviour hence none of the prisoners is the sum total of the worst acts ever been committed. Human beings cannot be regarded sinless. That is why the elder John rightly remarks: “If we say we have no sin, we deceive ourselves and the truth is not with us, but when we confess our sins to God, he is faithful and will forgive all our sins” (1 John 1:8) . Chaplaincy should advocate for policies that could see prisoners rehabilitated. There should be more resources into education and training than building for more prisons, harsher sentences and increased secular interventions that fall short of the value of chaplaincy. From the Christian perspective, divine intervention that is, the grace of God is pivotal for the transformation of prisoners and all other human beings with criminal behaviour.

#### **4.2.4 Chaplaincys’ Potentiality to Harness Prisoners**

A question was posed to the respondents, how do you rate chaplaincy’s effort to harness your potentiality as a prisoner? Below is a summary of the responses.

**Figure 4.5 Chaplaincy Efforts to Harness Prisoners Potentiality**



In rating chaplaincy's efforts in harnessing prisoners potential, from the study findings as shown in the above chart, 51 percent of the respondents rated it as inadequate, 25 percent adequate, while 24 percent very adequate. The 51 percentage inadequate means that chaplaincy has not managed to effectively rehabilitate prisoners.

From the research finding, majority of prisoners viewed chaplaincy as ideal in helping them manage change. Many commented over the decline in moral decency, due to lack of holistic models of rehabilitating prisoners. This explains why, besides chaplaincy work, the *Prisons Department Guidelines* (1998) provides for a variety of other secular interventions such as progressive stage

system<sup>8</sup>. The recent comment<sup>9</sup> that prisoners will be used to farm in millions of GoK allocated land in Kilifi County; to make them of good use is a wrong and punitive notion. The researcher is optimistic that only those placed under progressive stage system in farms as part of their deserved earning merit the task.

Furthermore, condemned prisoners (on death row) are constitutionally forbidden from interacting with the outside environment, being involved in any work or accessing places. This is afflictive and takes from prisoners the right of self-determination by depriving liberty. Isolation leads to greater anxiety, stress and ultimate depression. The prison system should not except on justifiable maintenance of discipline allow such situations. However, these gaps could be filled during chaplaincys' chapel worship services, group counseling, Bible studies prayers, administration of religious rites and such cooperate assemblies.

The reason why more than half (51 percent) of the respondents felt dissatisfied with the help of chaplaincy was because majority confessed and functioned outwardly as Christians for a while. Often, they would fall back into their old ways until they were once again challenged by the Bible reviving the circle all over

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<sup>8</sup> Upon admission prisoners are placed in an area where they are well acquainted to make them of good use.

<sup>9</sup> Ole Lenku Cabinet Secretary in the Office of the President and Ministry of Interior and Coordination of National Government on the *Citizen Television 7.00 pm O'clock News*.

again. Although a relative number of prisoners believed in Biblical teachings, their standards, actions and behaviours were a contrast. Such prisoners were advanced in scripture memorization and versed in testimonies that did not match up with right Biblical teachings. This scenario created a gap to which chaplaincy addressed through devising measures guaranteeing effective rehabilitation processes.

However, despite the effort of chaplaincy, prisoners' rehabilitation is hardly realized. Similar findings were found by Schmallegger (2006) that chaplaincy programs were inadequate in providing comprehensive impacts on prisoners' behaviour change. This is probably because the values that these approaches hold are questionable, outdated and punitive. Chaplaincy ought to employ constructive approaches that could address the current trends and contextual spiritual essences.

#### **4.2.5 Bible and Mediation**

One possible component of rehabilitation is victim-offender mediation. Chaplains could offer victims or families an opportunity in sharing harm to their lives and property. Mediation could provide a place for offender to face the victim, admit responsibility, acknowledge harm and agree restitution. However, it should be voluntary as some victims due to pain and anger may not wish to take part. Most remarkable is the fact that both the OT and the NT accounts contain Biblical principles such as, forgiveness, penitence and restitution that built up integral parts

of prisoners' rehabilitation process. The Biblical teachings should thus help in keeping prisoners' heart tender and broken showing the compassion of Christ which is a mark of authentic Christianity. Notably, prisoners' hearts have to be transformed for the problem of crime to be identified and dealt with. This is through the power of God that provides motivation for restoring broken lives and enhancing communities and relationships which have been ravaged by crime.

#### 4.2.6 Bible and Punishment

When prisoners were requested to describe their conditions, here below is the summary of their responses.

**Table 4.3 Prisoners Describing their Conditions**

<b>Prisoners' Condition</b>	<b>KMP</b>		<b>EWP</b>	
	<b>Frequency</b>	<b>Percentage</b>	<b>Frequency</b>	<b>Percentage</b>
Opportunity to seek God	46	61	17	41
Punishment	15	20	18	44
Good prospect for behaviour change	9	12	4	10
Hell on earth	2	3	1	2
Waste of time	2	3	1	2
<b>Total</b>	<b>75</b>	<b>100</b>	<b>41</b>	<b>100</b>

At KMP and EWP, respondents described their condition as prisoners as follows; 61 and 41 percent respectively cited that it was an opportunity to seek God. Then, 20 and 44 percent respectively as punishment, 12 and 10 percent respectively as a good

prospect for behaviour change, while equally 3 and 2 percent as a hell on earth and waste of time respectively. It is evident that many prisoners associated imprisonment with punishment, hell on earth and a waste of time.

Stinton (2005) contends that punishment has no effect on the culture that trains human conscience. This means that prisons should not be seen as places of punishment as such acts only harden prisoners and engage them in sophisticated crimes and subsequent imprisonment. Chaplaincy should help prisoners find meaning in life by experiencing a hopeful future of opportunities. This is consistent with (Mugambi 1995) who advocates for the need to project a future with hope by altering the dreadful past and cultivating a hopeful life.

Further, the Bible advocates for restorative justice which could bring about effective rehabilitation. This is in the sense that it addresses crime in terms of the harm done to victims and communities, not simply as a violation of law. The OT retribution concept of an eye for an eye and a tooth for a tooth (Exodus 21:23, 24) no longer plays any part in the modern civilized world. The researcher is optimistic that when vengeance and retribution interferes with sound application of rehabilitation impetus, prisoners return to society demoralized and embittered. Such prisoners tend to resume their criminal behaviour within a short period after release. This tendency is considered as one of the main causes of recidivism in Kenyan prison system.

The Biblical principle of Transformation makes wrongs-right. For example, if a man stole an animal, he had to repay double the beast's market value (Exodus 22). This was to make the offender more likely to think before doing such a thing again. The offended pain was eased by being restituted and made more forgiving. The ODP which many respondents indicate is of importance in giving access to the community to get entry into prisons would help in this kind of reintegration process.

Biblical transformations bring about healing and hope through religious rites such as Eucharist, baptism and marriage solemnization. Such rites strengthen faith, self-esteem and families and community responsibilities. Rehabilitating prisoners in the NT is build in Jesus' demonstration of his disappointment with oppressors (Matthew 23:13-29, John 8). Jesus rejected retaliation and was ever hopeful, prisoners would transform. A good example is Zachaeus repaying back four times those he had frauded from (Luke 15). This gesture is an indication that God's love manifested through the Bible could provide impetus for forgiveness and peace.

#### **4.2.7 Bible and Law**

A relative number of prisoners confessed that they were unable to keep the precepts of the Bible. In an OI with a recidivist at KMP, he said:

I find it hard to believe what the Bible teaches, in one passage it says one thing and in another something different. The Old Testament is no longer in use. If you follow everything the Bible says one may die a poor person.

This is the reason why prisoners' morals are in question. Those incarcerated became involved in profanity as a way of life in prison. Such conducts are neither acceptable in society nor are they in conformity with Biblical teachings. The findings indicate that the Biblical principles provide guidance to prisoners' morality and social concerns.

The Biblical view establishes a transcendental authority for the law that enables prisoners to live in security under a rule of law, which is objectively true. For instance, "Thou shall not kill" (Exodus 20:13) and "Thou shall not steal"(Exodus 20:15) remain necessary guidelines for a civil society and for the common good. However, neglecting the O.T in the rehabilitating process is misleading because its redemptive story fulfillment in the N.T makes God's salvation to humanity complete. It is therefore the role of chaplaincy in standardizing measures and proper application of the Bible help prisoners' to restrain from sin to seeking reconciliation with humanity and God.

#### **4.2.8 Bible and Unconditional Love of God**

The question was posed to whether or not prisoners linked the way they thought of God with any referential supposition of Him in terms of love, hate or regrettable words that derive their bases in the Bible. Here are the summary of their responses.

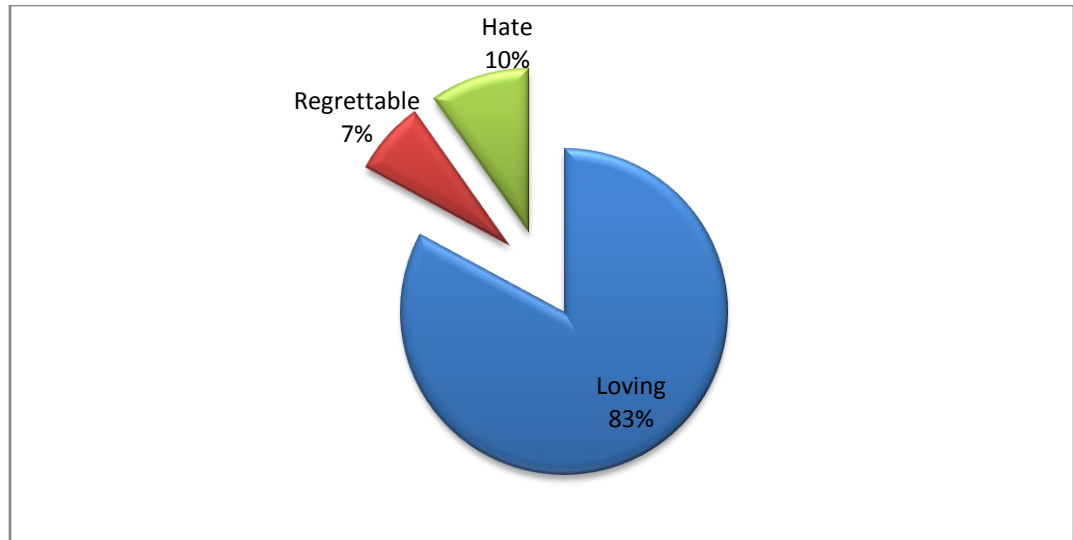
**Table 4.4: Prisoners' Thoughts of God's attitude towards them at KMP**

<b>Attitude</b>	<b>Frequency</b>	<b>Percent</b>
Loving	50	66.7
Regrettable	15	20.0
Hate	10	13.3
<b>Total</b>	<b>75</b>	<b>100.0</b>

At KMP, the findings as shown in Table 4.4 revealed that majority (67 percent) cited that God loved them, 20 percent indicated God's attitude as regrettable, while 13 percent felt that God hated them. Majority of prisoners saw themselves as loved of God, despite their criminal behaviour.

This kind of love depicted was manifested through chaplains who nurtured prisoners to live according to the Biblical teachings. A 33 percent of the respondents, who thought otherwise, could be a group that is highly confronted with fundamental issues such as shame, rejection and guilt that adversely affect them. Such persons feeling deprived of love by their parents or God could easily plan for criminal acts in order to discharge their painful instinctual as they may be influenced by the *id* factor. Chaplaincy should address such emotive attitudes which illicit negative and destructive motives by regenerating and awakening prisoners' conscience.

**Figure 4.6: Prisoners' Thoughts of God's Attitude towards them at EWP**



From the study findings as shown in the Figure 4.6, 83 percent of women prisoners indicated that God was loving, 10 percent cited hatred, while 7 percent regrettable. Findings from both prisons show that 83 percent and 67 percent for EWP and KMP were of view that God's attitude towards them was loving. This meant that the Biblical teachings provide a motivation and blue print for love and restoring relationships, families and communities ravaged by crime and imprisonment. However, there were a big percentage of prisoners who associated God with hate and regret. Such prisoners felt guilty and resentful due to the criminal acts which they may have committed. Such prisoners needed pastoral counseling in order to bring them into self-realization and compellable love of God.

Biblical models manifesting the love of God include the story of the Good Samaritan (Luke 10:25-37), the parable of the Prodigal Son (Luke 15:11-32) and John 3:16. In the prison context, the models show how humanity should love, care, welcome, celebrate and not reject prisoners. Human beings are potential prisoners and each ought to help those incarcerated. It is crucial therefore to re-launching chaplaincy and help prisoners to recover from their physical and emotional wounds to a life of God's bountiful love. One prisoner said:

I was worse but God changed my life. I know God loves me so much but hates what I did. My heart is now healthy for he has taken away the pain of what I had done. The Lord has truly changed me. All things really are new.

#### **4.2.9 Hermeneutical Problems**

Chaplains confirmed that Biblical teachings on rehabilitating prisoners form bases through which chaplaincy uphold its reform mandate. Prisoners acknowledged the input of chaplains in helping them read, listen, expound and exegete. One recidivist from EWP said that:

I have full confidence in the teaching of the Bible as expounded by the chaplains and that what I have learnt from them and God above all; will pay off well after release from prison.

Another remarked:

I believe if someone lives by the teachings of the Bible and the love of God entailed therein, they will not go back to prison again.

The only problem encountered was diverse interpretations depending on exegesis and context. For instance, when Jesus remarked; I was in prison and you came to visit me, what does it mean? (Matthew 25:36). Is it visiting Jesus in an individual

capacity as prisoner or anyone incarcerated therein whether known or unknown to you? Or what does the admonition to remember prisoners mean (Hebrews 13:3); is it in memory, seeing, visiting, hospitality or prayer? What was in David's mind when he cautioned against despising prisoners (Psalm 69:33)? The findings indicate that many respondents read the Bible literally and selectively. This is a gap that could be overcome by enhancing theological standards of chaplains to ensure proper interpretations are functional in the life stream of prisoners

#### **4.2.11 Relationships**

The Bible depicts God's personal and corporate ministry to humanity. In creation, God, Jesus and Holy Spirit (Trinitarian) were involved in creation of the humanity (Genesis 1:16). God walked about in the Garden of Eden when He called to Adam (Genesis 3:8). Such relations show God's desire for fellowship with humanity regardless of their faults. Hale (2005) notes that Jesus was crucified along with two common thieves (Mark 15:27). The young rich ruler asked Jesus what he should do to inherit eternal life (Matthew 19:16-22). Nicodemus visited Jesus at night (John 3:1-12). There was also enhanced conversation between the Samaritan woman and Jesus a Jew (John 4:1-26). All these passages show God's mercy and relationship renewal with the repentant.

Relationship supersedes race, social position or past sins. Jesus showed concern to people psychologically affected, lost, abandoned and left in harsh realities. He remarked in part that “whatever you did to these little ones u did it to me” (Matthew 25:39) The chaplaincy pastoral model like that of Jesus attending to the lost sheep in order to bring them home to the shepherd’s loving embrace is suited to prisoners (John 10:10). The knowledge of God which man naturally hates and seeks to escape, is nevertheless man’s greatest need, for apart from it, he/she will never truly repent, believe and be saved.

Underlying the findings of this study is the fact that it is relationship that really matters. That is perhaps, why focus by prisoners conversion, prayer and Biblical teachings has not worked. It is when people take time visiting, listening and journeying with prisoners that lives are changed. Bonhoeffer (1937) commented, “It is being with and for people and showing kindness that soften their hearts”. The findings of this study indicates that recognizing the place of family visits and positive societal links before and after release are important elements in helping reduce re-offending.

Biblical teachings are propagated to prisoners with a view of seeing them imitating Jesus Christ; that is learning and believing in his power as prerequisite against their criminal behaviour. Prisoners who pass through the mentorship programs as

provided by chaplains act soberly than others. Unfortunately, majority of prisoners find themselves back to prison. This is an indication that the message propagated, received and confessed was not authentic. The feeble, uncertain and hopeless life after release signifies how hardened prisoners' hearts are in embracing the power of God. This is meant to change prisoners mind set, hence, offering a decency life.

#### **4.2.12 The Lord's Prayer**

Inner change of human beings is anchored in the Bibles. Christians recognize that they are guilty and ought to live forgiving and being forgiven. Every day Christians pray for forgiveness and mercy in the prayer that Jesus taught us:

The kingdom of God come, His will be done, on earth as it is in heaven,  
forgive us our sins as we forgive those who sin against us (Matthew 6:9-13)

Stout (2002) exonerated prayers as key intervention that changes factors known to cause criminality. The researcher finds this one way assumption as theologically misleading and inadequate hence, considers an inclusive model that could be employed to rehabilitate prisoners. The aforesaid Lords' prayer recognizes our failures and acknowledges our dependence on God's love and mercy as stipulated in the Bible. The approach reaches both victims and offenders; offering insightful alternatives towards rehabilitation.

Similarly, this is attested by Freud in (Colson 2001) that good can be found within oneself, if, one throws guilt, neurosis and cultural repression. Thus, bad behaviour and unrepentant hearts within prisoners’ lives amount to conflicts. They experience guilt when they realize their wrong-doings to their victims. The only problem with this thought is that many prisoners despite having undergone through chaplaincy programs never afford to forgive themselves and others.

#### **4.2.13 Causal Phenomenon of Criminality and Imprisonment**

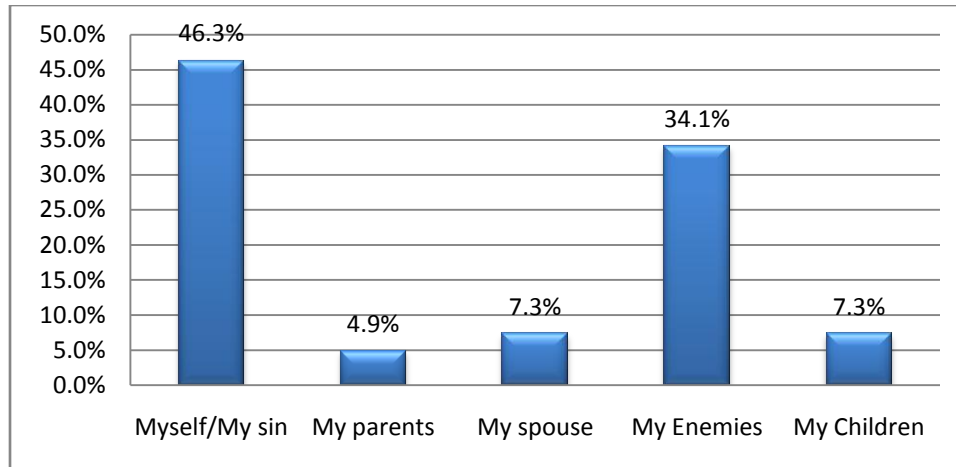
Prisoners were confronted with the question whom they viewed as responsible for their imprisonment, their responses were as stated in the Table 4.5 below.

**Table 4.5: Persons Blamed for Imprisonment by Prisoners at KMP**

<b>Persons Blamed</b>	<b>Frequency</b>	<b>Percentage</b>
Myself/My sin	35	47
My parents	23	30
My Enemies	13	17
My spouse	4	5
My children	1	1
<b>Total</b>	<b>75</b>	<b>100</b>

At KMP, 47 percent of the prisoners owned up, 30 percent blamed parents, 17 percent to enemies, 5 percent to spouses, while 1 percent to their children.

**Figure 4.7: Persons Blamed for Imprisonment by Prisoners at EWP**



At EWP, the study findings as shown in Figure 4.7, 46 percent owned to themselves, 34 percent blamed their enemies, an identical 7 percent blamed their children and spouses and 5 percent parents. By average prisoners who owned up represented a 47 percent while 53 percent blamed others for their impediment. The latter findings are in line with the views of Harley (2002) and Gaines (2004) that prisoners do not account responsibility or assume liability for what they do but blame others, since what is everyone's responsibility is no one's business.

The findings of this study are a contrast to the above scholars. In a FGD with recidivist's at EWP, prisoners saw being in prison as a normal life and profitable to their dependents. However, this owning up factor could be an indication of conformity, pleasantness and comfortableness venture into prison life. It is also a

major cause of recidivism as one prisoner asserted that he would love to remain longer in prison for that's where he felt safe.

Muturi (2001) asserts that when people are confronted with issues of criminality, they create blame-games. Church blames the devil, scientists blame genetics and state blames leniency in her laws and administration. These defense theories go back to creation times. Adam and Eve ate the forbidden fruit and blamed each other. Reciprocally, the snake accused God (Genesis: 3:12). Cain killed his Brother Abel defending himself said; he was not his keeper (Genesis 4:9).

Further, studies by other scholars' associate criminality with certain factors, Plato (1935) correlate criminality with intensified behaviour. Mushanga (1976), Charon (1996) and Fajnzylber (1998) linked the root of criminality as traits of sin. Shoemaker (1984) associated criminal behaviour with demonic possession. Prisoners too perceived incarceration as caused by enemies who think evil of them. In such circumstances, prisoners are unable to seek God's forgiveness, forgive themselves or others. The pain in them is so unbearable that they see their lives isolated from reality. Thus, they end up disregarding the power in Biblical concepts such as love and forgiveness which are essential in human behaviour change. This is a major predicaments associated with rehabilitating prisoners.

The findings of this study are in line with the Freud's (1935) *super-ego* inner conscience theory that bestows prisoners with true enlightenment of right or wrong. It also arouses prisoners' conscience in weighing and correctly judging the consequence of their actions, whether good or bad in the light of Biblical teachings. For instance, in Galatians, Saint Paul's mentions the works of the flesh:

Sexual immorality, impurity and debauchery, idolatry, witchcraft; hatred, discord, jealousy, rage, selfish ambition, dissensions, factions, envy; drunkenness, orgies, and the like. I warn you, that those who live like this will not inherit the kingdom of God (Galatians 5:19)

Further, he mentions the fruit of the Spirit as love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self control (Galatians 5:22-23). In line with the above suppositions Morris (1980) correlates that criminals weigh conscience of their actions to take advantage of a criminal opportunity. This envisages that criminality could be reduced by convincing prisoners that it is a poor choice that brings pain and hardship. However, this theory only considers consequences that are certain and immediate, hence not appropriate for this study.

In summary, there are insufficient Biblical insights constituting ways in which prisoners' could be rehabilitated through chaplaincy. However, although Biblical teachings are faced with hermeneutical, historical contextual and expository problems, moral issues remain principle of God, the author of morality.

### **4.3 Interventions Employed by Chaplaincy in Rehabilitating Prisoners**

#### **4.3.0 Introduction**

The second objective sought to evaluate the existing interventions employed by chaplaincy in EWP and KMP to rehabilitate prisoners. It gives the analysis of the findings from different target respondents. The findings serve as re-evaluation of chaplaincy's' interventions in rehabilitating prisoners.

The activities as stipulated in Table 4.6 below show the interventions employed by chaplaincy at EWP and KMP to rehabilitate prisoners. The numbers against the activities show how the interventions were apprehended by the informants in order of importance as indicated.

**Table 4.6: Intervention of chaplains employed in Rehabilitating Prisoners**

<b>Interventions</b>	<b>EWP: Rank in Order of Importance</b>	<b>KMP: Rank in Order of Importance</b>
Bible Study/Preaching	1(Very Best)	1(Very Best)
Prayers	2 (Best )	2 (Best )
Visiting the sick	3 (Good )	3 (Good )
Drama/Concerts	4 (Fair )	5 (Poor)
Hymns	5 (Poor)	6 (Poorest)
Officiating Sacraments	6 (Poorest)	4 (Fair )

From the research findings, it emerged that Bible study and preaching were rated as very best followed by prayers and visiting the sick. Drama, concert and hymns were ranked fourth and fifth by women prisoners and they seem to be valued more than in men's prison. This was probably because women prisoners perceived the drama, concert and hymns as emotional pursuits than their male counterparts.

However, administration of sacraments was valued highly by prisoners at KMP unlike women prisoners at EWP who ranked it last. This could be linked to the fact that prisoners interviewed at KMP were sentenced for life (condemned to death). Hence, the psychological effects demanding faith *via* the sacraments consoled such prisoners giving them peace and a future. The sacramental life of penance and the Eucharist are real encounters with the saving Lord. Sinners are encouraged to take responsibility and make amends as this would help them sustain hope. Anyone is forgivable and tolerable to rejoin the community no matter the offence.

In rehabilitating prisoners, there are many key players involved in the process. These include chaplains, social welfare officers, prison officers, religious organizations and counselors. Table 3.2 below indicates contributions of key players in rehabilitating prisoners.

**Table 4.7: Key Players in Rehabilitating Prisoners**

<b>Key Players</b>	<b>Rank in Order of Importance at KMP</b>	<b>Rank in Order of Importance at EWP</b>
Chaplains	1 (Very Best)	1 (Very Best)
Religious Organizations	2 (Best)	2 (Best)
Social welfare Officers	3 (Fair)	4 (Poor)
Counselors	5 (Poorest)	3 (Fair)
Prison Officers	4 (Poor)	5 (Poorest)

From Table 4.7, it emerges that the contribution of chaplains was rated as very best by most of prisoners. This was followed by religious organizations rated as best. Social welfare officer fair and poor, counselors were rated as fair and poorest. The contribution of officers was ranked last and second to last. The contribution of counselors at EWP was much low because there were few women hence, they benefitted at a personal level from the available counselors. This was unlike KMP where counseling services spread over large populations of prisoners.

The study findings at KMP and EWP show that officers were rated last and second to last respectively. Indeed, some prisoners claimed that prison officers were too harsh and demanding. They did not want to listen and often punished prisoners for no good course. Similar findings were found by Saga (1987) and Todd (2011) that

officers instilled fear and intimidation to prisoners. These Officers seem to perform their duties unprofessionally, contrary to their calling. Properly trained officers ought to be guided by sound qualities of moral characters and expertise in order to effectively champion rehabilitating prisoners.

Chaplains and religious organizations were considered the very best and best respectively. This was an indication that they considered the nature and extent of prisoners' needs, playing a great role in changing of prisoners' behaviours and outlooks. They also helped them to reflect on their lives as a process that eases their pains of prison life. This gave them direction towards a personal redemption and a just public order. Thus, prisoners' rights were promoted in order to manifest change of heart and desistance based approach to rehabilitation and re-integration.

One recidivist said:

I really don't like to think what I would've become without chaplains and religious organizations besides me. I had the potential there to become a devil but they advised me otherwise. I regret that I did not listen to them the first time served my sentence in a different prison.

An OI (Oral Interview) with a recidivist at KMP in regard to the contributions of chaplains and prison officers stated: "I always respect the chaplains for they pray and encourage me when am feeling discouraged. The officers do not want to listen to my side of the story".

The study findings are also consistent with Madoka Commission (2008) report that prison officers lack proper job descriptions and training that adequately help in handling prisoners' criminal behaviour change. The above suppositions are also an indication that the role of chaplains differs in approach with that of prison officers. Majority of recidivists during FGDs at EWP expressed a sense of solidarity with chaplains that were not as readily expressed with prison officers. This kind of association is in contrast to the way prison officers perceive themselves when directly confronted or asked about their personal contributions in rehabilitating prisoners. Majority of recidivists stated that;

We are free with the chaplains and are happy with measures they put in place to reduce our recidivism trend in terms of physical, moral and religious support through regular chaplaincy religious meeting. The chaplains do not hate us but love us even when we are released and come back to prison.

Effective rehabilitation calls for valiant effort and participation of stakeholders. Although, the rate of acceptance may differ for various reasons, all key players contribute immensely to see prisoners are effectively rehabilitated. The social welfare provides vital aesthetic services. Counselors offered guidance in life. The prison officers provide security and safe custody while religious organizations donate physical and spiritual needs to prisoners. However, from the study findings, chaplaincy stands distinctive because of its God-given command with regard to rehabilitating prisoners through Biblical-principles.

### **4.3.3 The Value of Chaplaincy to Prisoners**

As to whether chaplaincy was of any value to prisoners, inmates at KMP cited that chaplaincy assisted them through offering physical gifts, prayers, Bible studies, baptism and recommendation on release, among others. Whereas, at EWP, prisoners embraced chaplaincy assistance in areas such as spiritual nourishment, guidance on behaviour change, encouragement, hope and comfort. However, from the research findings, prisoners acknowledged the motivations of chaplains as most important. However, the value prisoners placed on the support services chaplaincy provided was more readily expressed in humanitarian and compassionate terms such as provision of toiletry, literature, wear and eatables. Any preaching by chaplains was taken with suspicion, if they preached the gospel without physical gifts. However, although the findings are indicative of the holistic ministry entrusted to chaplains and as propagated by Luke thus:

The spirit of the Lord is upon me He has sent me to proclaim captives release, good news to the poor, that the blind may see, the oppressed may be set free and the year of the lord may be proclaimed (Luke 4:18-19).

The aforesaid kind of understanding where prisoners only hear God's word after being compromised and soothed is grossly misleading. This is because the message of chaplaincy which is Biblically driven remains uncompromised in criminal behaviour change. When Jesus was challenged with a similar predicament during his ministry, he responded as thus: "People do not live by bread alone, but by the word that comes from the mouth of God" (Matthew 4: 4). In another

instance, Jesus criticized his followers by telling them; “you want to be with me because I fed you...don’t be concerned about perishable things like food. Spend you energy seeking the eternal life that the son of God can give you” (John 6:26).

The above connotation shows that Jesus was concerned about peoples’ physical and spiritual needs. However, the spiritual superseded and are eternal, while, the physical are perishable. The spiritual-dimensions give chaplaincy a ripest mission field for correcting prisoners’ behaviour and reconstructing their character and morality.

#### **4.3.4 Recommended ways for Chaplaincy to enhance Rehabilitating Prisoners**

Prisoners anticipated that chaplaincy ought to maintain a post-release contact with them, mutual friendship, follow-ups, enhanced reintegration process, establishing ex-convicts in churches and by providing spiritual and material supports. The present research shows that churches generally responded inappropriately to the plight of prisoners. Upon release, prisoners were lonely and burdened with cares. Surprisingly, many who were spiritual in prison engaged again into criminal behaviour in society; and, one wonders whether or not their faith was only institutionalized. Such challenges established the importance of pre-release and reintegration processes in addressing gaps that may lead to prisoners’ nominal life.

### 4.3.5 Chaplaincy Support to the Needs of Prisoners

The researcher sought to know how the chaplaincy at EWP and KMP support the needs of the prisoners. Tables 4.8 and 4.9 that follow show the responses.

**Table 4.8: Chaplaincy in Addressing the Needs of Prisoners at KMP**

<b>NEEDS OF PRISONERS</b>	<b>FREQUENCY</b>	<b>PERCENTAGE</b>
Exposition of the Bible	40	53
Pastoral Guidance and Counseling	18	24
Pastoral Care	17	23
<b>Total</b>	<b>75</b>	<b>100</b>

**Table 4.9: Chaplaincy in Addressing the Needs of Prisoners at EWP**

<b>NEEDS OF PRISONERS</b>	<b>FREQUENCY</b>	<b>PERCENTAGE</b>
Teaching Life Skills	21	51
Biblical Teachings on Love and forgiveness	16	39
Prayers and Counseling	4	10
<b>Total</b>	<b>41</b>	<b>100</b>

Attempt was made to determine if, there were ways in which chaplaincy was addressing the needs of prisoners at KMP. According to data findings shown in table 4.8, it emerged that 53 percent of the respondents viewed chaplaincy as helpful to prisoners by exposition of the Bible, pastoral guidance and counseling 24 percent and pastoral care 23 percent. Study findings shows that at EWP chaplaincy helped prisoners' address their problems by teaching them life skills as cited by 51 percent of the respondents, offering Biblical teachings on love, respect and forgiveness 39 percent and assisting them in prayers and counseling 10 percent.

**Table 4.10: Responses on Value of Counseling**

<b>Value of Counselling</b>	<b>Frequency</b>	<b>Percentage</b>
Essentially good	148	83
Not necessary	30	17
<b>Total</b>	<b>178</b>	<b>100</b>

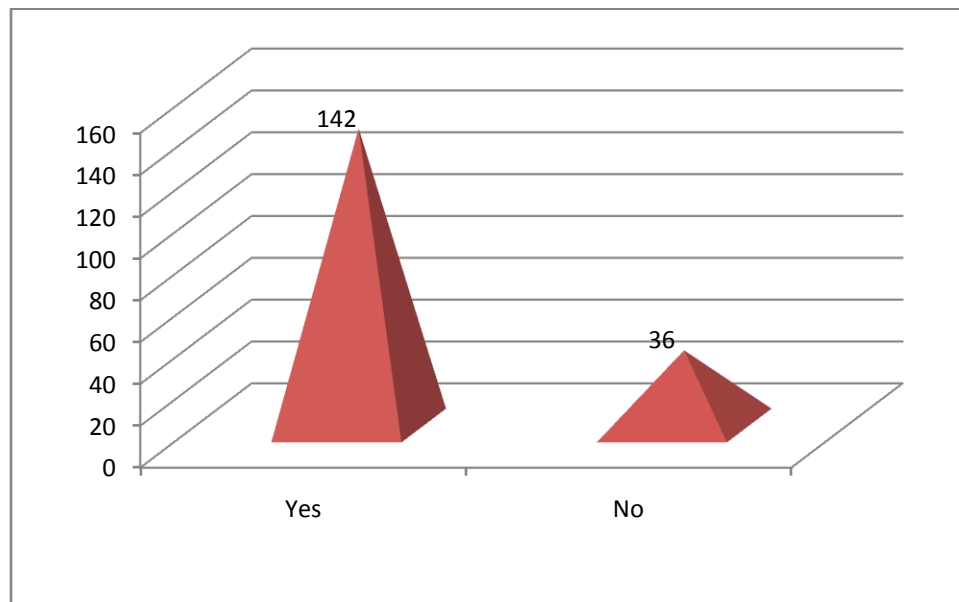
As to whether or not counseling was of value to prisoners 83 percent of the respondents answered affirmatively indicating necessity of counseling as opposed to 17 percent who thought otherwise. The reasons advanced by prisoners as to why counseling was value were; need for privacy, ample time and conducive environment.

Colson (2001) underlined that counseling gave clients some time out away, from the situation in a different space to think and reassess. This means that counseling room in prison is a safe, humane or neutral space. The chaplain entrusted with this role remains a safe confidant, trustworthy and a pillar of perceived neutrality or independence. The responses given by the responses are a pointer that counseling is critically important. There is need for professional counselors in prisons. More so, chaplains need to undertake counseling as a discipline in their studies ought to pursue the course comprehensively in order to equip or re-tool themselves professionally in order to effectively manage prisoners' needs and risks.

From the above suppositions, it can therefore, be concluded that poor handling of prisoners is an impediment to rehabilitation. The chaplaincy should propagate systematic and skillful handling of situations. This is by giving counseling it's preference as a social discipline in the life of human beings.

The researcher sought to know whether prisoners were aware of the presence of counseling rooms in their respective prisons. The responses were as presented below.

**Figure 4.8: Presence of Counseling Rooms at EWP and KMP**



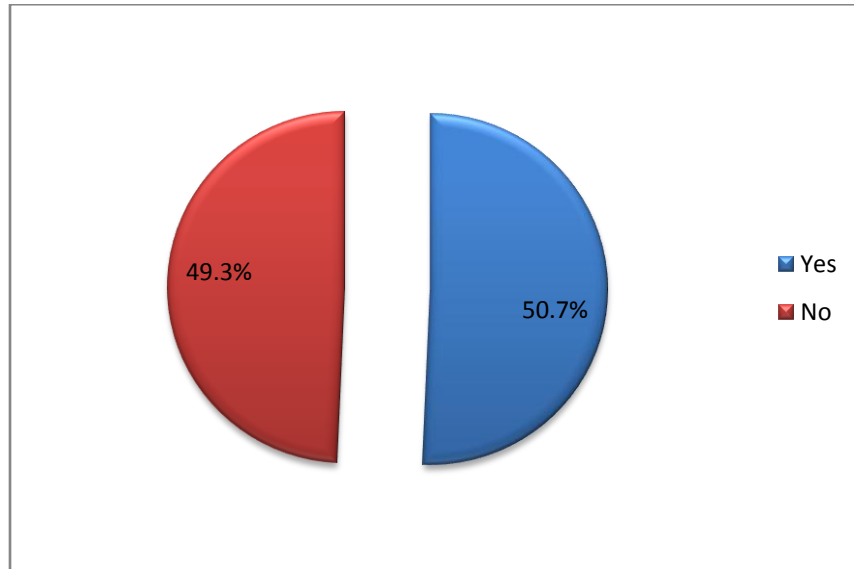
The study tried to establish from the prisoners if the two prisons had counseling rooms, where they privately met their chaplains for counseling. Out of the 178 who took part in this study 142, the majority (80 percent) of the respondents at

KMP noted lack of such a counseling room. The rest 36 respondents, equivalent to 20 percent indicated availability of such facility. The latter were probably referring to the chaplain's office, frequently visited by those in pastoral need. At EWP, all prisoners were equivocal that there was no counseling room.

Majority of prisoners expressed benefitting from counseling. This correlates with the primary role of a prison chaplain identified as pastoral and counseling. Todd (2001) noted that the pastoral care of chaplains has shifted from the sole purpose of preaching to providing more of physical and emotional support through counseling. This is largely because prisoners are adversely affected by issues such as stress, depression, sexual challenges and risk diseases such as HIV/AIDS.

Prisoners are given counsel on how to manage themselves and families despite the distances. For instance the findings in this study on the information in Figure 4.8 indicates that at EWP 51 percent stated that chaplains helped them by teaching life-skills. Such engagement with prisoners could enable them earn reasonable living.

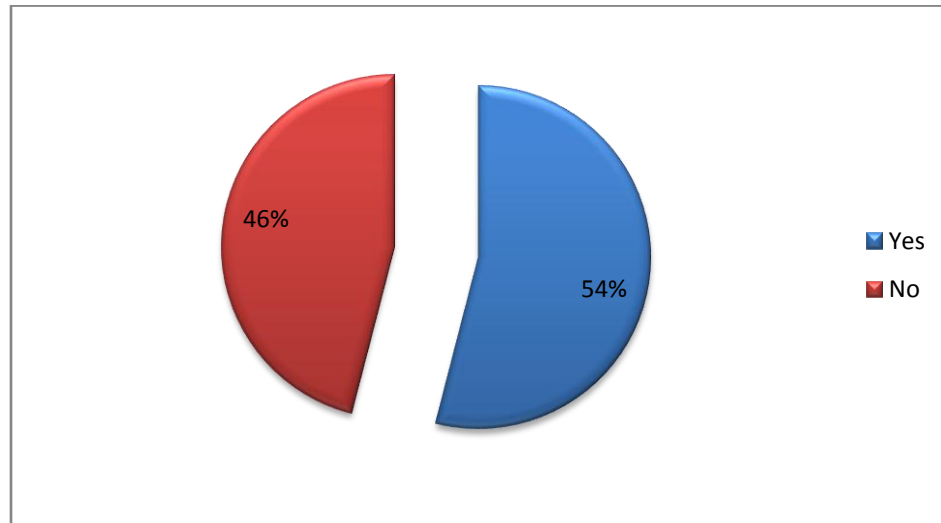
**Figure 4.9: Prisoners involvement in Chaplaincy Programs at KMP**



The study sought to ascertain if chaplains involved prisoners in chaplaincy work. The information in Figure 4.9 revealed that slightly majority (51 percent) of prisoners at KMP agreed being involved in peer education, religious and theological courses. Besides, they were granted freedom with responsibility in endowing personal talents and gifts in music, drama, Bible reading and pastoring. Prisoners who cited that they were not engaged were 49 percent.

When prisoners are not involved, then, it follows that they hardly own the work entailed in chaplaincy. As a result, they do not get an opportunity to grow spiritual as well as utilize their gifts and talents. This leads to moral decadence and indiscipline cases. This non-involved group could form a large part of prisoners who found their way back to prison for another term of incarceration.

**Figure 4.10: Prisoners Involvement in Chaplaincy Programs at EWP**



At EWP, majority (54 percent) conceded being involved while 46 reported being not involved. The former participated in preaching, leading fellowship and prayers, reading the Bible, leading praise and worship and as peer educators. The findings ascertain that prisoners were on average involved, that is, 51 and 54 percent for KMP and EWP respectively. Involvement was critical to prisoners as it inculcated a sense of ownership of the process. Prisoners also utilized their talents and gifts and in return impacted other prisoners.

During a FGD with recidivists at EWP, we gathered views from members of one group of 5 single mothers to the effect that; we were actively involved in chaplaincy services and programs, but did not see how it benefitted us. Life

cannot be lived on just means alone; one has to make ends meet through all available dubious opportunities.

At KMP during an OI, a recidivist conferred that he turned to chaplaincy because of the stressful situation of being in prison. Another recidivist incarcerated for 4 different times confided that he was involved in chaplaincy for respect and position. This positioned him to better chances of contra-banding in prison without being easily suspected.

From the aforesaid recidivists' comments, involvement in chaplaincy by such respondents was an uphill undertaking. Out of the 19 recidivists interviewed, 9 had been imprisoned for 3-8 different times. This is a proof of the challenges the chaplaincy need to surmount. It is evident that a measure of policy, preparedness and the GoK support is essential if chaplaincy is to positively contribute to the solution of prisoners' problem.

The present research findings confirm the need for chaplaincy. Prisoners who engage in chaplaincy activities are likely to derive significant benefits. Such prisoners are self-disciplined, responsible, reproachable and utilize their gifts praying, conducting worship, preaching and discipleship. They also hold frequent revivals and fellowship services in prison premises, bringing many prisoners to

Christ. Besides, spiritual growth is also seen manifested by their persistence and strength in character formation in various aspects of chaplaincy work.

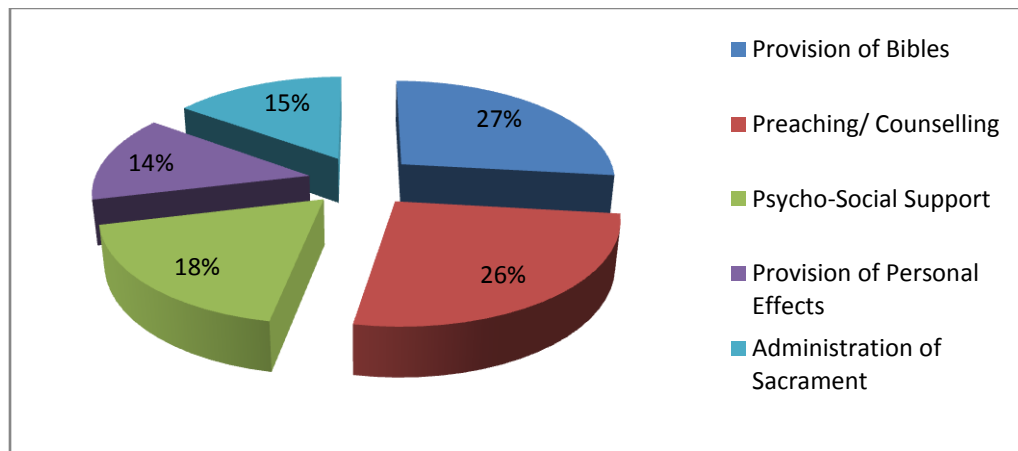
#### 4.3.6 Rehabilitation offered by Priests and Protestant Ministers

The respondents were asked the support they received from priests and Protestant ministers, the responses were as indicated below.

**Table 4.11: Support Received from Priests and Protestant Ministers**

<b>Program</b>	<b>Frequency</b>	<b>Percentage</b>
Provision of Bibles	41	27
Preaching/ Counselling	40	26
Psycho-Social Support	28	18
Provision of Personal Effects	21	14
Administration of Sacrament	23	15
<b>Total</b>	<b>153</b>	<b>100</b>

**Figure 4.11: Rehabilitation Offered by Priests and Protestant Ministers**



The study findings as shown in Table 4.11 and Figure 4.10 reveal support provided to prisoners by priests and Protestant ministers. It includes donation of Bibles, preaching/counseling/psycho-social support and personal effects and administration of sacraments such as baptism, Eucharist, wedding and burial. The services offered are in line with review of literature attested to KPSOs (1979) which provides chaplaincy with the mandate to network with churches, FBOs and stakeholders in fronting rehabilitation.

#### **4.3.7 Recommended Areas for Improving Chaplaincy Work**

Recommended areas for improving chaplaincy work included frequent networking forums, improvised ODP in all prisons and easier issuance permits to enter prisons. It was, however, noted from the responses given by priests and church ministers interviewed indicated that most churches lacked pastoral care for prisoners. *The KPC Headquarters Statistics* (2013) indicates few Catholic and Protestant churches are committed to prisoners' rehabilitation work. Without collaborating with relevant institutions and stakeholders rehabilitation could be dreadfully difficult.

Similarly, complementing methods usually referred as secular programs such as parole, technical and formal education were identified as crucial apparatus in achieving needed structural reforms. Tailoring, carpentry, farming and many more

activities that prisoners engage in are significant in rehabilitating prisoners. Such interventions help in shaping the prisoners and giving them skills to carry away, they ultimately benefit them even in correcting their character. The only difference between chaplaincy and secular approaches is that the Biblical view explains sin, alienation, reconciliation and restoration to God’s ordained order unlike the secular measures which are more mechanistic and not moral oriented. However, on the basis of holistic, sustainable and productivity, all available interventions towards rehabilitating prisoners ought to be employed.

**Table 4.12: Rating Anticipation of Prisoners after Release from Prison**

Life after being Released	Frequency	Percentage
Good and Prosperous	54	47
Bad/Frustrating	22	19
Stigmatization from the Society	20	17
Happy and willing to go back to Prison	13	11
Rejection by my Family	4	3
I Don’t Know/ No Comment	3	3
<b>Total</b>	<b>116</b>	<b>100</b>

Tables 4.12 above, in average 47 percent of prisoners at EWP and KMP cited that they anticipated a good and prosperous life upon release, 19 percent cited a bad and frustrating life, 17 percent feared stigmatization from the society, and 3

percent feared rejection by their families and a similar 3 percentage remaining uncertain of what was awaiting them upon release. The 11 percent respondents reported being happy and willing to go back to prison could form the larger part of recidivists. Such prisoners upon release looked at their inability to fit back into the community. They perceived their lives in the streamline of society as being at stake of rejection. They seemed to have been embittered because upon imprisonment they lost resources, homes, jobs, employment, family responsibilities, and contacts with their families, self-esteem and societal ethos.

On the other hand, prisoners going back to prison form part of the group taking crime as a career job. Criminals by habit and necessity are rational in planning, organizing and carefully engaging in socio-economic systems, where they manipulate and earn comfortably. Criminality is seen as an attractive business that brings rewards and prestige without lengthy work. Morris (1980) asserts that rational criminals weigh the conscience of their actions, negatively and positively and take advantage of criminal opportunities. However, such approaches to crime only considers consequences that are certain and immediate hence inadequate.

Furthermore, the community should offer prisoners with an opportunity of acceptance and participation, so as not to let them suffer from low self-esteem, poor sense of future prospects and feelings of self-harm and suicidal acts. This is

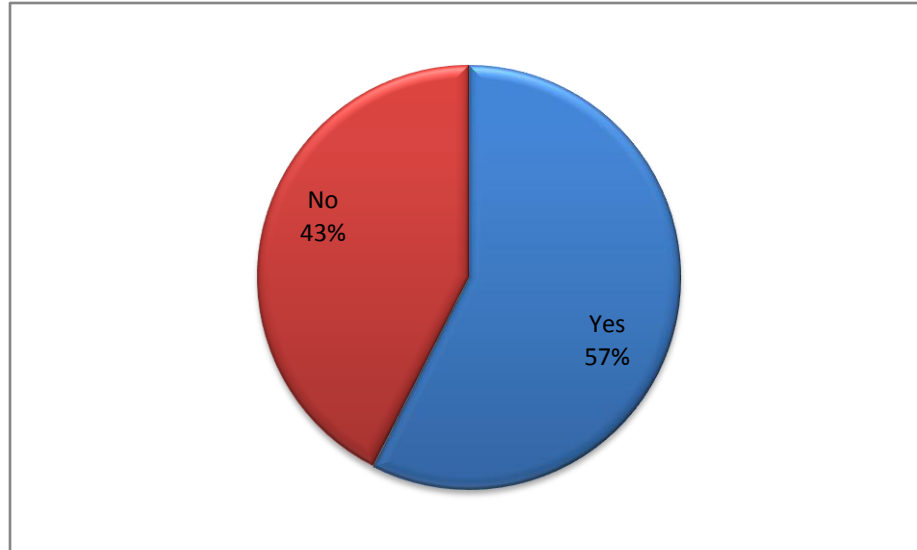
consistent with Freud (1935) observation that the good can be found within ourselves, if only, we threw off our guilt, neuroses and cultural repression.

In essence, stigmatization being the most challenging obstacle prisoners undergo from the national level to a family setup, calls for societal and Christian' mindset change on prisoners deserving to be positively understood and supported. The role of chaplains and prison officers in rehabilitating prisoners without the intensified liaison with the community and willing stakeholders for support has only been proven to fail. There is need for intensified inter-link to ensure that prisoners consciences are empowered, hence giving certainty to their future.

#### **4.3.8 The Value Chaplaincy in Impacting Prison Officers**

The role of chaplaincy in prisons is rehabilitating prisoners. The chaplaincy also offers spiritual development to prison officers and their families. In this study the researcher posed a question that was intended to establish whether or not chaplaincy made any impact to the life of officers, and, to what extent, the officers translated the knowledge and skills gained to the rehabilitation process in prisons. The Figure 4.12 below shows the responses given from the respondents.

**Figure: 4.12 Value of Chaplaincy to Prison Officers**



Most of the officers (57 percent) concurred that chaplaincy was of value against 43 percent felt otherwise. The reasons advanced by the former were that chaplains helped prisoners be conversant with Biblical teachings, acquisition of moral, spiritual formation and counseling skills. Chaplaincy helped prison officers nurture their gifts and talents. As a result, this created enhanced harmony with prisoners.

However, the officers expressed reservations on certain issues such as contents of religious studies and counseling courses facilitated by chaplains in training college, inadequate time to cover course outline, lack of religious literature and follow-up of officers after training/ pass-out parade and official deployment.

#### 4.3.9 Respondents Response on Causes of Recidivism

The researcher had sought to know the factors attributable to recidivism from the participants. Table 4.12 that follow presents the responses from the respondents.

**Table 4.13: Causes of Recidivism**

<b>Causes</b>	<b>Frequencies</b>	<b>Percentages</b>
Stigmatization	128	65
Spiritual Bankruptcy	35	18
Lack of Reintegration Support	21	11
Luxurious facilities in Prisons	8	4
Hardness of Prisoners' Hearts	6	3
<b>Total</b>	<b>198</b>	<b>100</b>

From table 4.13 above, prisoners recidivate due to high levels of stigmatization from friends, families, churches and community, spiritual bankruptcy, lack of reintegration support, luxurious facilities in prisons and hardness of prisoners hearts.

The findings are consistent with Seldom (1949) view that recidivism was caused by prisoners' lack of interest in faith, but valuing chaplaincy as a safe, secure and an escape from the wings of victims. Bennett (1972) noted that inmates who served a longer time in prison easily became prisonized and their tendencies toward criminality strengthened than those serving a lesser time.

#### **4.3.10 Open Door Policy**

Prison officers, chaplains, religious organizations and recidivists commented on whether or not ODP was of any importance in terms of rehabilitating prisoners. The findings indicated that ODP provided a good network with outside volunteers in terms of physical and moral support. The public also participated in preaching, teaching and counseling. The study findings are in tandem with the observations of Stout (1999) and Ramchan (2006) ODP helped prisoners in becoming part of the wider society, enabling them feel accepted and safely re-integration with their families and community. The policy enabled scouting, follow-up after release, transparency and accountability as prisons become opened to watchdogs' scrutiny hence, reduced corruption and enhanced human rights and dignity in prisons.

A study by Kairos Prison Ministry (1997) confirmed that opening prison doors to stakeholders served to build up strong players inside prisons thus, hastening reforms. Unfortunately, this partnership has not gone without unique challenges revolving around stakeholders unethically pursuing economic benefits in the back of prison work. This could be overcome by developing a stakeholders' data base and improve its scrutiny, so that, only those of good reputation are welcomed in rehabilitation of prisoners.

The study findings confirmed one of the research premises that chaplaincy interventions employed in rehabilitating prisoners are limited. The findings attest

the failure by the GoK in prioritizing chaplaincy and provision of clear-cut implementations. Successful interventions call for striking a balance between security, control and moral support in addressing prisoners confronted by myriad of needs such as limited skill sets, abuse issues and absence of family and community support which predispose them to recidivate. Besides, there is considerable potential to further develop interventions designed to address prisoners' behaviour change, reintegration and reduction of re-offending. This is through evaluating its programs so that the paucity of the required components can begin being remedied and in so executing, provide chaplaincy with constructive information employable in designing and delivering of services.

#### **4.4 Main Challenges Faced By Chaplaincy in Rehabilitating Prisoners**

The third objective sought to identify the challenges faced by chaplaincy in its endeavour to rehabilitate prisoner. In this section, an analyses, presentation and discussion has been made on the responses that they fronted.

The specific challenges are first presented and discussed regarding the challenges faced by chaplains and officers. This was largely because their personal challenges were actually part of the chaplaincy system. Later on, the researcher has discussed the general challenges faced by chaplaincy which include political, social, spiritual, psychological and human.

#### 4.4.1 Specific Challenges

Table 4.14 illustrates the various specific challenges faced by prisoners.

**Table 4.14: Challenges Experienced by Prisoners and Recidivists**

<b>Challenges</b>	<b>Frequency</b>	<b>Percentage</b>
Stigmatization from Friends, Spouse and Family	34	19
Inadequate Food, Clothing and Medical Care	30	17
Lack of Places of Worship and Counseling	25	14
Non-Implementation of Daily Earning Scheme	23	13
Insufficient Family visits	21	12
Denial of Conjugal Rights	20	11
Incorporation in Prisons Criminality Culture	12	7
Beating by Prison Officers	7	4
Sexual Abuse by other Prisoners	5	3
<b>Total</b>	<b>178</b>	<b>100</b>

Table 4.14, it emerged that the main challenges experienced by prisoners and recidivists in both prisons in regard to their rehabilitation include; stigmatization from friends, spouse and family 19 percent, inadequate food, clothing and medical care 17 percent, lack of places for worship and counseling 14 percent, non-implementation of daily earning scheme 13 percent, insufficient Family visits 12 percent, denial of conjugal rights 11 percent, incorporation in prisons criminality culture 7 percent, beating by prison officers 4 percent and sexual abuse by other prisoners 3 percent. Chaplaincy must ensure that the prison system provides necessities for prisoners to live a dignified life: provide food, clothing, timely

medical care, education and meaningful work in accordance the conditions that guarantee human dignity as provided by KPSOs. This was contrary to the colonial time when the plight of prisoners was premised on punitive measures to rehabilitate prisoners. Prisoners are encouraged to undertake counseling services, formal education, peace and conflict resolution programs and self-sustaining skills on transformational reforms.

#### **4.4.1.0 Political Challenges**

##### **4.4.1.1 Infrastructural Development**

At EWP, all the 62 respondents cited that they had no official chapel. Lack of a designated chapel for worship is a major limitation because it amounts to loss of sanctity and the phenomenological aspect of religion. Prisoners are likely to take religion for granted hence, losing the kind of godliness associated with the chapel. It is also true that incase of rain or burning sun, a worship service can hardly take place. The findings concur with those of *Status Report on Prisons Reforms* (January 2003 to December 2004) and *Madoka Commission* (2008) there was negligence of chaplaincy support by GoK in terms of budgetary vote, building of chapels, counseling rooms and recruitment of professional chaplains. Such inadequacies have adverse implications on chaplaincys' ability to build up strategies in rehabilitating prisoners hence, increased criminality and recidivism.

#### **4.4.1.2 Reintegration Challenge**

The Prisons Department has no capacity under law of dealing with ex-convicts. Prison Act Cap (21) states in part that, “no prison officers shall have any dealings, with any prisoner, or with any discharged prisoner”. The Act presumes that prisons work ends after a prisoners’ release. There is therefore, lack of proper reintegration and follow-up on the side of prison administration and where possible, the protocol is lengthy, tedious and suspicious. The findings of this study indicate that improper reintegration is the main cause of recidivism. This is a gap that the GoK need to facilitate chaplaincy in reintegrating, monitoring and evaluating ex-convicts in the community. The current situation hinders any serious effort in ascertaining the impact of released prisoners, chaplaincy, stakeholders and the community in general.

The study also notes that prisoners were not reasonably given contact privileges. This is despite *The Prisons Act, Section 99* providing them with rights to occasional visits by their spouses, friends, religious leaders and legal representatives, among others. This is an issue that has not been implemented by the prisons administration. Prisoners hardly access such persons, hence adversely affecting them socially and psycho-emotionally. This also adversely reflects on the self-esteem, human rights and respect and wellbeing of the prisoners.

#### **4.4.1.3 Non-Implementation of Daily Earning Scheme**

In answering the question whether or not the earning scheme for prisoners was beneficial or not. Prisoners and recidivists expressed dissatisfaction because nothing or little was offered on release. This made their reintegration into society extremely difficult hence increasing their vulnerability to repeat crime. The KPSOs (1979) provide for prisoners rights in participating in earning schemes. They are entitled for a pay for the work they have done. The Madoka Commission (2008) recommended 60 shillings per day, an initiative that has never been implemented. This is against the stipulated earnings in 1997 of 20 cents per day for Grade A, 15 cents for B and 10 cents for C. In fact the recommendation needs to be reviewed to be in steps with the contextual realities.

Majority of the recidivists remarked that financial instability was the main cause of recidivism. This seem to tally with *Citizen Weekend* (23<sup>rd</sup> May, 2014 900 O'clock News) to effect that; Philip Soi after serving 32 years in prison was only given 50 shillings by prison authority. Besides, he was never paid a visit in prison by his family and had no home to go. Similarly, this was the experience of the researcher at KMP. One of the recidivists during an OI said:

I come from Webuye in the Western part of Kenya. I was imprisoned for 9 years, on release from prison I was given 450 shillings. On reaching Nairobi, I could not afford bus fare home. I joined a gang and was arrested and imprisoned for robbery with violence. If prison authority remunerating us upon release I am sure I would not be here today. This he spoke in tears!

#### **4.4.2.0 Social Challenges**

The immense social challenges experienced by prisoners during and after incarceration forms part of the big picture of the challenges facing chaplaincy. For instance, the study findings at EWP shows that half (50 percent) of the prisoners had found their way back to prison for another term of incarceration. This implies that the kind of Christian conversion prisoners confess is far from the truth and spirit of rehabilitation. Study findings indicate that prisoners from both prisons experienced deplorable conditions in prisons. These include harassment by the officers and congestion which not only affected even the strongest character of prisoners but also chaplains and officers. These challenges hardened prisoners to an extent that they saw prisons as safe havens of opportunities where they ought to live and thrive.

#### **4.4.2.1 Prisoners Incorporation in Prisons Criminality Culture**

Chaplaincy is also confronted with the inhumane and psychologically destructive nature of prisonization. It makes prisoners more likely to recidivate upon release. This is because prisoners have a set of anti-social attitudes and behaviours which are little changed during incarceration. More so, petty offenders-prisoners are adversely affected during their incarceration. A case in point is EWP where majority of prisoners were self employed (26 percent) and unemployed (56 percent). This is largely because they are more exposed to an environment

typically dominated by higher risk and frequent core peers whose criminal records are questionable.

According to Stumphauzer (1973), prison is a good place for prisoners to learn new tactics and more sophisticated crime. This is the case in EWP where the researcher interviewed 19 women recidivists incarcerated for petty offences for between 3 months and 3 years for illegal brewing, theft, drunkardness and disorderliness and assault, among others. Out of the 19 interviewed 10 of them (53 percent) were single mothers who saw it as a normal way of life going in and out of prison. There were only 2 married women recidivists. Some indicated being imprisoned for 3 to 5 terms of differing sentences some at EWP or in other women prisons in Kenya. A FGD comprising of 5 single women prisoners, these categories of respondents indicated that they were more likely to desist from offending if they developed attachments to law-abiding, understanding husbands who can cherish in good-quality marriages.

#### **4.4.3 Spiritual Challenges**

Spiritual causes included hermeneutical problems in presenting the Biblical messages. Many chaplains and FBOs did not understand the Biblical contexts hence, could not correctly communicate with prisoners. Prisoners' personal expression of their religious beliefs is counterproductive to rehabilitation efforts.

Due to constitutional rights to religious freedom and liberty, some prisoners easily took on to atheistic, cultic and heretical ideologies which are tyrannical in essence. Other prisoners are known to receive affiliation privileges because of their beliefs. Stout (1999) notes an inherent difficulty in rehabilitating prisoners due to intricacy to measure their faith, an aspect that is unseen. Religiosity cannot be measured in terms of church attendance, mouth confessions, baptism and confirmation or by holding a spiritual leadership position. Further, the prison and chaplaincy seem un-linkable; one is about evil and the other about piety respectively. This dualistic dichotomy could be disheartening to chaplains, prison officers, FBOs and social organizations who may not understand the complexity of rehabilitating prisoners.

#### **4.4.4 Psychological Challenges**

Psychological challenges profoundly affected the unvisited prisoners. Women prisoners imprisoned with their children aged below four years were most affected. Innocent children were made to endure prisons life with neglected care. Spouses suffer tribulations inform of denial of conjugal rights, loss of properties and opportunities. Chaplaincy should constructively address the socio-economic issues that adversely affect families and especially when their dependents are incarcerated.

Chaplains also ought to be professionally acquainted with human psychosomatic components (body, soul and mind). This is because prisoners' undergo mental and emotional situations that require a better understanding of addressing such emotive dynamics in order to effectively rehabilitate.

This is through soliciting for funds, human resource, job market, business sponsors and liaising prisoners with *half-way houses* in their preparation for mutual re-entry into the community. Chaplaincy could be capacitated to this effect by writing proper proposals to relevant sponsors and linking chaplaincy to the world through website designing and networking. As a result, solicit for funds, knowledge and skills necessary to address prisoners' impediments.

#### **4.4.5 Challenges Facing Chaplains in Rehabilitating Prisoners**

Table 4.15 shows the responses given by nine chaplains on the various challenges they faced in the course of their duty. The challenges form part of the main issues affecting chaplaincy in general.

**Table 4.15: Challenges Facing Chaplains in Rehabilitating Prisoners**

<b>Challenges</b>	<b>Frequency</b>	<b>Percentage</b>
Lack of Scheme of Service for Chaplaincy	3	33
Lack of Motivation and Reward	2	22
Lack of Opportunities for Advanced Training	2	22
Lack of Vote Head for Chaplains	1	11
Lack of Chapels and Counseling Room	1	11
	<b>9</b>	<b>100</b>

Chaplains face varied challenges in rehabilitating prisoners. The findings indicate these challenges as lack of scheme of service for chaplaincy 33 percent, lack of motivation/ reward and lack of opportunities for advanced training 22 percent respectively, lack of vote head for chaplains, chapels and counseling rooms tie at 11 percent. From the findings, it is evident that lack of scheme of service renders many chaplains to be non-exhaustive and outdated, stagnating on salary and job group, lack of training opportunities, motivation, reward and vote head for chaplaincy. However, despite the challenges cited chaplains strive to provide pastoral care to prisoners by organizing seminars, training, sourcing of inspirational literature and other physical needs. All these initiatives are geared towards capacity building and ultimately rehabilitating prisoners.

**Table 4.16: Challenges Facing Prison Officers**

<b>Challenges</b>	<b>Frequency</b>	<b>Percentage</b>
Low Salaries and Allowances	27	42
Lack of Motivation and Rewards	26	40
Family Distance	5	8
Lack of Counseling Knowledge and Skills	4	6
Poor Housing Conditions	3	5
<b>Total</b>	<b>65</b>	<b>100</b>

The main challenges facing prison officers included; low salaries and allowance 42 percent, lack of motivation and reward 40 percent, family distance 8 percent, lack of counseling knowledge and skills 6 percent and poor housing 5 percent. It is important to note that prison officers are supposed to champion rehabilitation process by offering rehabilitation strategies for the officers to enhance delivery of service, they should be provided with proper and relevant training, reasonable remuneration, motivation, rewards and conducive environment of working. Osugo (2010) acknowledges that efforts to enhance rehabilitation services to prisoners could be stepped up by recruiting professionals in relevant discipline.

#### **4.4.6 Participation in Prisons Administrative Roles**

Whether chaplains were members in prisons reception and discharge boards or not, the findings found that one chaplain was a member at KMP and none at EWP. The main task of a chaplain in the board was conducting prayers, a role translated

to mean that their ability to influence prison administration is diminished. Nevertheless, chaplains' call was driven to pastoral duties to prisoners and not sitting on prisons managerial boards resolving administrative issues. However, the 9 chaplains (100 percent) interviewed were optimistic that given an opportunity, they would unveil crucial insights that could see the prison system enhance its mandate as *"A Correctional Service of Excellence in Africa and beyond"*.

#### **4.4.7 Reintegration Challenge**

The study sought to find out causes for recidivism. The responses were: heredity, poverty, negative peer pressure, family background, spiritual bankruptcy, poor rehabilitation programs and stigmatization. Recidivists expressed that reintegration through chaplaincy was key in correcting criminality behaviour. However, maintaining that prisoners are effectively rehabilitated never to repeat criminal offence is a complex task and its impact often difficult to measure.

#### **4.4.8 Challenges Facing Chaplaincy in Reintegration**

Effort to reintegrate prisoners is marked by many challenges. First, designing, implementing and measuring reintegration interventions is a complex exploration and costly. This can be addressed by the GoK budgetary vote and funding.

Second, post-release reintegration programs calls for unbroken continuum of intervention between chaplaincy and inter-agency cooperation. Coordinating these activities could be a complex process and requires both the KPS administrative support and the GoK in planning, policing and implementing.

Third, prisoners pose a personal problem to themselves. On the surface relatively many are angels with good track record of stoutly Christians and citizens but their hearts could be prolific, for the heart of man is deceptive who can know of it (Jeremiah 17: 9).

Fourth, unique challenges in a Kenyan context demand a contextual approach in reintegrating prisoners in the communities. The fact is each community perception of criminality varies and so are their interventions. For instance, stealing a cow in Central Kenya Region is an absolute crime; while in North Eastern Kenya Region may be a normal practice deserving mediation call.

Finally, there are barriers to inter-agency collaboration with chaplaincy, especially impeded by some religious organizations applying for permits to enter prisons with hidden agenda. During a one-one interview with directors of religious organization, one of the challenges expressed was that some of their colleague organizations

solicited money, resources and donations from well-wishers and sponsors for their personal benefits in the name of supporting chaplaincy and prisoners.

From the above suppositions, it is worth noting that rehabilitation is served when an offender leaves prison with a resolve to change his/her ways for the better. That is, beyond character reformation the prison system should include measures to assist the prisoner offender to fit back or be respectfully reintegrated into the society. This is what rehabilitation is all about and includes measures not yet used in Kenya such as half way houses.

Proper use of parole can also aid rehabilitation by providing a prisoner with an opportunity to go back to the community at various times and to begin reconstructing their lives before final release from prison. And, to those sentenced for life imprisonment or the condemned, much of the family visits, open day for prisoners and their families should be guaranteed.

The aforementioned challenging factors have implications on chaplains and chaplaincy in general. This adversely affects service delivery and ability of building up strategies and effective rehabilitation of prisoners. As a result, there are increased chances of scaling up criminality and recidivism in the Kenyan prisons.

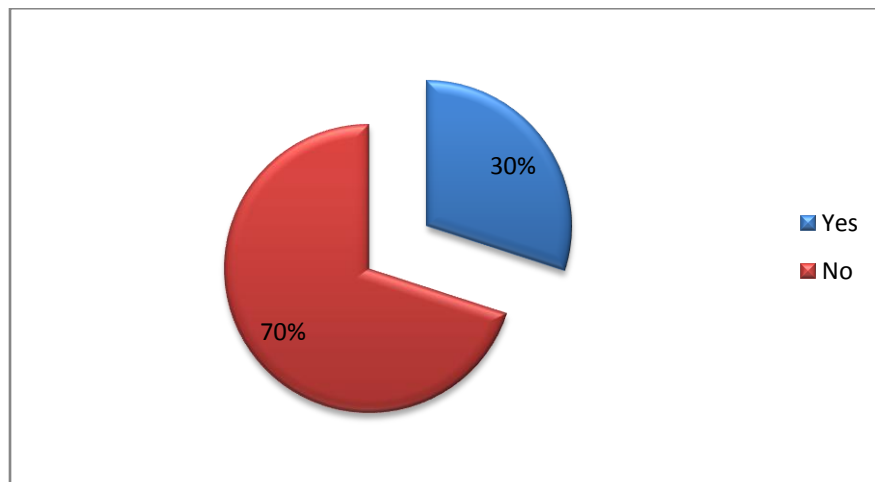
#### 4.5 Training for Chaplains and Officers to Effectively Rehabilitate Prisoners

This section presents findings and discussions of the fourth objective regarding appropriate training for chaplains and prison officers to effectively rehabilitate prisoners. The education level of prisoners is also given precedence since it determines variables that inform their rehabilitation. The section also presents areas suggested for training among the chaplains.

##### 4.5.1 Training among the Chaplains

The researcher had requested information on in service training among the chaplains since they got deployed. Table 4.13 illustrates the findings.

**Figure 4.13: Chaplains with Training since Deployment**



According to Figure 4.13 since deployment to KPS, 70 percent of chaplains had not pursued any training, while 30 percent had received some training through self sponsorship or by GoK support. Proficiency development in terms of training

needs to be constructively addressed in order to develop a range of skill sets to raise prisoners' profiles and value of chaplaincy in rehabilitation.

The study findings confirm the work of Cole (2002) that the professional development of chaplains, training and mentorship requires further development. Chaplains should therefore be considered for further education and training by the GoK and the prisons department in Senior Management and Strategic Management courses at the Kenya School of Government.

Further, there is need for advanced training in theological knowledge, pastoral care, psychological counseling skills and hermeneutical work in Biblical exposition and applicability. In this way the chaplains would gain expertise, upward mobility and career progression. This advancement would provide them with capacity to maximize their full potential in service delivery. Glaser (1972) affirmed through research conducted that one-sixth of rehabilitated prisoners in USA attributed their success to the guidance and professional expertise of the trained chaplains. Untrained chaplains only inhibit rehabilitation of prisoners. This implies that for chaplains' to effectively rehabilitate prisoners much has to be done, especially investing in their education and creating a conducive working environment. Chaplains must advance in theological knowledge, pastoral care and psychological counseling.

#### 4.5.2 Training Suggested For Chaplains in Enhancing Rehabilitating Prisoners

Table 4.17 shows the areas of training recommended to chaplains in order to enhance their service delivery successfully.

**Table 4.17: Areas of Training suggested for Chaplains by Various Informants**

<b>Area of Training Suggested</b>	<b>Frequency</b>	<b>Percentage</b>
Counseling Psychology	26	25
Stress Management	25	24
Public Relations	24	23
Law	16	16
Leadership	6	6
Family Life	2	2
Criminal Psychology	1	1
Music	1	1
Communication	1	1
Philosophy	1	1
<b>Totals</b>	<b>103</b>	<b>100</b>

Table 5.1, shows areas of training recommended for chaplains. These are: Counseling Psychology 25 percent, Stress Management 24 percent, Public Relations 23 percent, Law 16 percent, Leadership 6 percent, Family Life 2 percent, Criminal Psychology, Music, Communication and Philosophy at 1 percent.

Evidently, Counseling Psychology took the lead. This was largely because prisoners faced a range of problems which easily overwhelm them including HIV/AIDS, drug abuse, violence and stress. In such circumstances, Counseling Psychology is an invaluable tool in ensuring prisoners is rehabilitated through chaplaincy. However, proper counseling calls for application of broader range of skills. Employing one method of counseling has been remarkably unsuccessful. The challenge with counseling prisoners is that they do not want to change; they see themselves in prison against their will. Their main concern is getting out it and if they seek counseling at all, it may be for improving their chances for getting an early release or favour from prison officials. Counseling is complex than therapy where change normally occurs because people want to change. Yochelson and Samenow (1977) were disillusioned and stated thus:

When we began working with criminals fifteen years ago, we used the term *therapy*, and for several years we regarded ourselves as psychotherapists. We soon learned that criminals were feeding us with what they thought we wanted to hear, as they had with others who had worked with them. The criminal views therapy as a means of removing oneself from jeopardy.

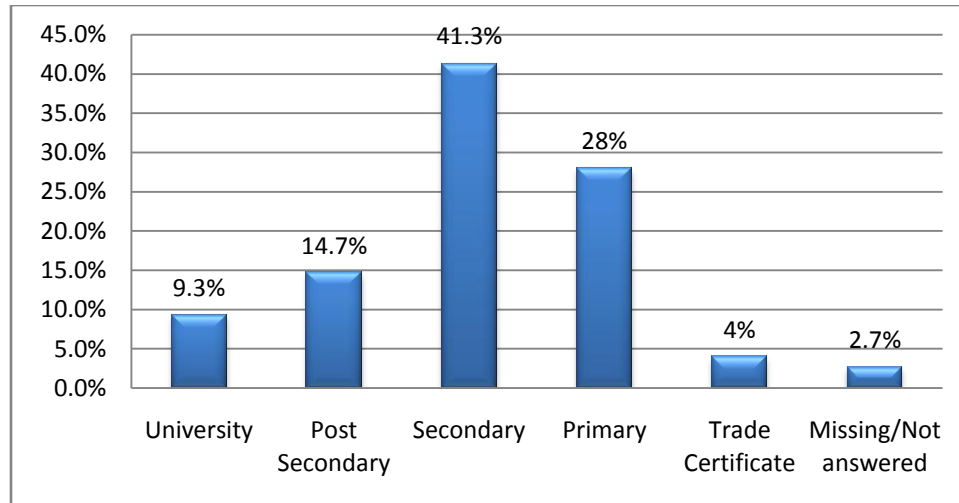
To enhance training of chaplains, a scheme of service should be approved by the Ministry of Interior and Coordination of National Government and made available by the time chaplains are deployed. This is because some chaplains find it difficult to fit into the role of chaplaincy even after having gone through some training. A better structure and focus is required to evaluate the role of chaplains and measure their impact through metric services is required. This may include international

systems such as International Offender Management System based on what is known as risk-needs-responsibility model. This will augment chaplaincy in measuring and understanding of both negative and positive impacts of their work. However, this is only possible if chaplains are offered more defined career structures, enabling job progression, structural training and development opportunities, among others.

Furthermore, the respondents felt that the GoK should recruit more chaplains to strength execute prison reforms. The findings concur with Armstrong (2002) and Glaser (1972) that relevant training of chaplains maximize capability, expertise and academic foundations in Christian faith, practice and relations. Prisoners are helped manage change, transformation and adjustment to new situations and trends. However, despite the current setbacks the work of chaplaincy as facilitated by chaplains' takes pride that many ex-prisoners having gone through their mentorship are currently involved in church ministries and leadership profiles after release.

Concerning prisoners' level of education. The Figure 4.14 below shows the responses of the respondents.

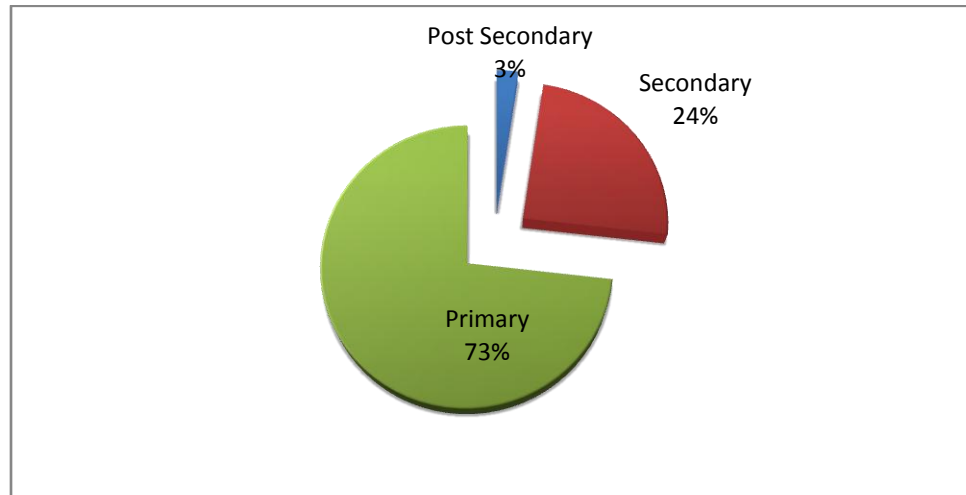
**Figure 4.14: Prisoners' Highest Level of Education at KMP**



Coming to the level of education at KMP, 41 percent had secondary education, 28 percent primary, 15 percent post-secondary, 9 percent had university degree, 4 percent trade certificate, while 3 percent abstained.

From the findings, respondents in this study seem to indicate that majority (65 percent) of prisoners at KMP had interests in matters educational. They had attained secondary to university levels of education. However, education should not be necessarily academic but a kind of soberness that prepares prisoners for life in a complex, global society. Otherwise despite the high education this did not decrease the moral decadence and recidivism within the prison.

**Figure 4.15: Prisoners' Highest Level of Education at EWP**



At EWP, 73 percent of prisoners had attained primary school education, 24 percent secondary and 3 percent post-secondary. Unlike KMP, education for female prisoners was low. This could have been attributed to socio-cultural phenomenon as majority of women prisoners hailed from Embu County where the patterns of their familiar behaviours were conditioned by the society. In many patriarchal societies parents tend to prepare their daughters differently than sons on assumption that educating a girl-child is waste of time. However, in some areas advances in female education are widespread, but they are not universal.

At EWP, out of 120 prisoners, 60 were recidivists a 50 percent recidivism rate. This was attributed by illiteracy, joblessness and poverty. The figures correspond to *The African Journal of Criminology and Justice* (3<sup>rd</sup> February, 2014) study that

recidivism rate in Kenya was 47 percent. Bishop Aquinas also (in Hoyles 1952) recognized the influence of poverty on crime. He even conceded that in cases where it may be prompted by desperate need, theft was permitted.

Prisoners should also be exposed to technical training such as carpentry, masonry, welding, basketry and tailoring, among others. However, these secular programs hardly reconstructed the lives of prisoners to normalcy. The impression is that crime is more of a moral problem in need of a spiritual solution. However, as much as possible chaplaincy work should be inclusive, holistic and conscious in order to address issues that are spiritual, moral, ethical and behavioural.

There is also formal education whereby prisoners with passion to pursue their academic aspirations are given opportunities to advance in various levels of education: primary, secondary, tertiary and university. A case in point is of Isaac Barasa a prisoner at Naivasha main prison, who scored A- (2013) and wants to pursue medicine at the university (*The Daily Nation*, 4<sup>th</sup> March, 2014).

Education is an important mode for inculcating positive values to prisoners through acquiring knowledge which they can use to secure gainful employment after release. The chaplaincy supports the principle that prisoners, are most likely to succeed in adjusting to outside life after release when they have been educated.

The present chaplaincy system of rehabilitating prisoners should be holistic in nature. All aspects of prisoners' life ought to be put into perspective through capacity building and training and discipleship. As a result, the process of rehabilitating prisoners' becomes flawed and ineffective in behaviour change.

Concisely, proper training in respect of prisoners and chaplains should be enhanced with a view to improving rehabilitation and service delivery in term of KPS motto; rehabilitation and justice. This will help in achieving departmental goals and set chaplaincy performance targets within the operations of KPS Charter.

The next chapter constitutes the summary, conclusion and recommendations that could be employed to shape the institution of chaplaincy and enable it to effectively rehabilitate prisoners. The recommendations will contribute useful information for policy formulation by the prisons Department and subsequently adoption by the Ministry of Interior and Coordination of National Government under which the prisons fall.

## **CHAPTER FIVE**

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

#### **5.0 Introduction**

This chapter presents a summary of the major findings of the study based on the guiding objectives and premises set in chapter one. Further, the chapter gives a section on conclusion from the findings and, recommendations useful to improving the service delivery of chaplaincy. The chapter also includes suggestions for further research especially, on areas that presented themselves as in need of more study but were essentially not covered by the study objectives.

#### **5.1 Summary of Major Findings of the Study**

- 1) Despite all attempted interventions by chaplaincy in rehabilitating prisoners, there still exists escalating prisoners' population and recidivism coupled with moral decadence.
- 2) Majority of prisoners at EWP and KMP were the prime youth aged between 30-49 years. So the prime professional workers were the most vulnerable population to criminality.
- 3) The study took into account relationships in terms of offences and gender. This was interpreted as reflecting underlying changes in biological, social

contexts, attitudes and life circumstances that influence individuals' motivation to crime or desistance from criminal activities.

- 4) Significantly, most of prisoners at KMP were literate. At EWP, majority had lower literacy level, hence, high recidivism rate.
- 5) Spiritual bankruptcy and stigmatization were exonerated as the main causes of crime and subsequent imprisonment and recidivism cases. Hence, the main challenges faced by chaplaincy.
- 6) Majority of prisoners had professional or self-employed occupations. Suitable employment, education and stable families do not increase the likelihood of desistance from offending.
- 7) Majority of prisoners were raised in families where both parents were stable and alive even at the time of their sentence. This is an indication that many family institutions are failing in moral formation of their children.
- 8) Recidivism was seen a worrying reality and a huge gaping crack in the foundation of civilized society. This cannot be dismissed as just another social phenomenon as it threatens human survival.
- 9) Capacity building of chaplains and officers helped in journeying with prisoners. This was towards a moral living and subsequently changing their lives and reducing offending.

### **5.2.1 Biblical Teachings Informing Rehabilitating Prisoners**

Based on the study findings, conclusions are made that Biblical teachings from the OT and NT propagated by chaplaincy in rehabilitating prisoners provide a rich tradition that demonstrates God's justice, mercy, unconditional love and salvation.

The Biblical principles are validly basic rules for living in terms of correction, reparations and restoring lives. Prisoners are social human beings whose lives have to be lived out in relationships.

The chaplaincy' task is to propagate for the plight of prisoners. This is because they have a deserving pastoral human treatment and dignity because of their place in creation (Genesis 1:27).

Biblical components are key components in changing prisoners' behaviour. Chaplaincy is best suited in forming inside of prisoners a kind of discipline to pray, read scriptures and in relating to people and the world properly.

The Biblical teachings are best suited to help prisoners in a world in which prisoners are adversely affected by growing emotional, political, moral, cultural, environmental, religious and socio-economic impacts associated with incarceration.

The limited Biblical teachings on rehabilitating prisoners are due to hermeneutical problems; however, every Biblical word is redemptive and supersedes every situation. Proper exposition and contextual application of the Bible is the most important part of teaching and learning of Christian faith and truth.

### **5.2.2 Chaplaincy Interventions in Rehabilitating Prisoners**

The various interventions carried out by chaplaincy and stakeholders are not holistic and exhaustive. This is largely because prisoners are incarcerated for varied offences hence, there is no single method or agency that works for prisoners all the time or can competently rehabilitate prisoners; a concerted effort is crucial

Proper chaplaincy interventions call for constructive methods that ensure compliance with valid rehabilitation systems. The tendency not to commit evil and to deviate from doing evil should be the focus of chaplaincy' rehabilitation efforts for prisoners. This would also provide necessities that enable a crime-free live.

For prisoners' behaviour to be appropriately addressed, all partners in the criminal justice system must work professionally. The police, judiciary, courts, probation, after care services, prison and children's service, chaplaincy, social welfare, prison officers, preachers, counselors, lawyers, FBOs and NGOs all should be pro-active in undertaking their responsibilities seriously to ensure effectiveness.

Prisoners incarcerated in prisons near their homes maintain family connections and were helped in understanding the harm they had caused. They were also well prepared for reintegration into society.

Education, employment, conducive accommodation and environment, reintegration, life-skilling, social networks were significant impetus in the rehabilitation process of prisoners' rehabilitation. Cognitive skills and attitudes are also necessary apparatus in impacting moral behaviour to prisoners as well as influencing their way of life and the ability to do things better.

Chaplaincy roles like Bible study/preaching, prayers, visiting the sick, drama, concerts, hymns and sacraments, were not effective in guaranteeing reduced prisoners population, recidivism and moral decency. Teachings, discipleship, pre-release preparations, reintegration, mediation, restitution and follow-ups were seen as the most constructive chaplaincy interventions in rehabilitating prisoners.

The professional counseling programs could greatly bolster the rehabilitation objectives of prisons system. Such programs are vital in enabling prisoners to be more accountable and responsibility in all areas of life.

### **5.2.3 Challenges Facing Chaplaincy in Rehabilitating Prisoners**

Prisoners were confronted by a range of socio-economic, political, human and personal challenges. The main challenges faced by chaplaincy included, spiritual bankrupt of the prisoners and stigmatization of prisoners by their friends, families, dependents, churches and community.

Lack of a chaplaincy inclusive model was marked by ever-growing budgets, weakening economy, families and societal strata disintegration, massive prison constructions, waste of active labour, need for more chapels, chaplains, counseling rooms and sacerdotal tools such as Holy Communion elements and Bibles.

There were hermeneutical problems in presenting the Biblical message to prisoners. In such cases teaching and proper exposition ought to supersede preaching in prisoners' rehabilitation process.

Changing gender roles in families was the cause of women becoming more independent. At EWP there were many single ladies who in the process of providing for their families, got into criminality web hence, contributing to increased prisoners population and recidivism.

The study findings answer the research premise that the challenges that chaplaincy faces in rehabilitating prisoners can be overcome. This is possible if, practical focus on their behaviour is implemented.

#### **5.2.4 Training of Chaplains and Prison Officers**

The professional development of chaplains and officers, their training and mentorship need re-definition, intensification and further development. Investing in training is a key indicator in achieving the chaplaincy performance targets.

Constructive knowledge, skills and attitudes were necessary in adjusting to new situations and trends. Regular, proper and '*SMART*' training objectives rebuilt a positive culture of civility and decency out of the chaos of modern life.

Education inculcates positive values to prisoners through acquiring skills and knowledge. Prisoners are most likely to succeed in adjusting to outside life after their release, when they have been educated.

Prisoner's trainable conscience is cultivated by moral teachings and discipline. Lack of expertise and professionalism to carry out such roles inhibit rehabilitation of prisoners.

Prisoners should also be encouraged by the prisons authority to be engaged in reintegration, cultural aesthetic activities, technical and formal education programs. Such programs are essential in enhancing life-skills and after their release can benefit from employment.

### **5.3 Recommendations**

Based on the findings of the study, the following recommendations are made:

- 1) The study notes that chaplaincy's use of the Biblical model is capable of transforming and renewing prisoners' mind and heart (Romans 12.2). The chaplains entrusted with this responsibility should ensure that prisoners' faith and knowledgeable in God is developed.
- 2) An integrated reconstruction model employing restitution, mediation and reintegration models ought to be adopted by the Ministry of Interior and Coordination of National Government. The GoK should fund chaplaincy reintegration docket for smooth transition of released prisoners into the community.
- 3) The chaplains should offer custodianship role of Biblical Gospel and salvific power. The gospel truth would inspire prisoners' personal conscience and desire to positively remain focused on God, as it shifts prisoners' destructive thoughts to reconstruction.

- 4) The chaplaincy should enhance rehabilitating prisoners in an environment of love, acts of kindness, concern and befriending. This will create social realities which will make prisoners less likely to commit crimes and softens their hearts allowing the discipline to take place which leads to transformed lives.
- 5) It is recommended that KPS and the GoK provide an environment conducive to the enhancement of prisoners' moral behaviour. Every prison should ideally have a designated chapel, counseling and a library.
- 6) A holistic chaplaincy approach to prisoners should be ratified in all prisons. The chaplaincy should bring on board agencies such as social welfare, prison officers, voluntary preachers, counselors and lawyers, FBOs or NGOs to recognize the unique and necessary contribution of each other.
- 7) This study recommends that chaplaincy encompass transitional support model by re-establishing prisoners in their own communities. This could be facilitated through extensive religious and social support programs for ex-prisoners such as follow-ups, mentoring and half-way housing.
- 8) It is recommended that chaplaincy advocate for the moral responsibility of prisoners by encouraging forgiveness, mediation, restitution and friendliness guided by genuine *agape* love to their victims.

- 9) The prisons administration should advocate for prisoners inviolable dignity, value and worth. They should be safe guarded, defended and treated as people created in the image and likeness of God (Genesis 1:26)
- 10) The chaplaincy in liaison with GoK and the community should articulate ways in which their role could serve as an integral part of compassionate socio-responsibility for the purpose of a holistic rehabilitation work.
- 11) The GoK to redirect the vast amount of public resources away from building more prisons towards better and more effective chaplaincy programs aimed at crime prevention, rehabilitation, education, training, treatment, reintegration and job market.
- 12) The Ministry of Interior and Coordination of National Government should review the current training development and mentorship for new and experienced chaplains and officers. Their training and competency should be made more intentional and focused.
- 13) The Prisons Department should consider providing prisoners' with opportunities of utilizing their diverse gifts, talents, skills and qualifications in various disciplines. This would potentially help in occupying them, making a profit out of life, promoting their personal well-being and spiritual confidence in God.

- 14) The chaplaincy should expose prisoners to various disciplines in life such as remote parenting, aesthetic activities such as music, art and drama. This will help them contribute financially to the wellbeing of their families.
- 15) There is need for regional counseling resource centers that chaplains and prison officers can access in order to make the entire rehabilitation system sustainable, diverse and vibrant. On the side of prisoners, a systematic counseling by the chaplains would provide guidance and informed choices and decisions.

### **5.3 Suggestions for Further Research**

- 1) The study concentrated on chaplaincy in rehabilitating prisoners in a prison context. The most apparent direction for future research is to engage the role of chaplaincy in post-prison environment. This is one area that could be recognized as of value and need to be addressed to fill the arising rehabilitation gap.
- 2) It would be prudent for scholars to undertake similar studies in future to ascertain why prisoners with both parents often find themselves on the wrong side of the law more often than those without. The role of parentage requires further investigation
- 3) This study was Christian faith oriented and concentrated on Christian theological reflections. A further research on Islam, Hindu, Buddhism,

Jainism and Shintoism chaplaincy perspectives would enable a more thorough comparative study of chaplaincies in rehabilitating prisoners.

- 4) The findings present a practical and ethical challenge because it points to the importance role of the community, a notion that is not currently fostered in correctional rehabilitation systems, a gap that needs to be filled exhaustively through further study.
- 5) A chaplaincy based measure of training, policy, preparedness and interventions are essential since crime has become complex and sophisticated. A further study that would develop and expand the latest thinking in prison management has to be put in place to address the solution of the problem. For instance, it would be prudent to look at the reasons why some prisoners still felt happy and had no regrets despite being incarcerated once or severally.

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**APPENDIX 1: Questionnaire for Prisoners**

My name is Peter M. Wambugu. I am a Master of Arts student in the Department of Philosophy and Religious Studies, Kenyatta University, carrying out a research entitled, Chaplaincy and Rehabilitating Prisoners: A Case Study of Embu and Kamiti prisons in Kenya. I am requesting for your kind response in completing this questionnaire. The information gathered from your responses will be treated confidentially and used only for academic purposes.

- 1) Name of Prison: .....
- 2) Gender: a) Male { } b) Female { }
- 3) Age: (Tick one)
  - a) 18-29 { }
  - b) 30-49 { }
  - c) 50-59 { }
  - d) 60 and above { }
- 4) Highest level of education (Tick one)
  - a) University { }
  - b) Post-Secondary { }
  - c) Secondary { }
  - d) Primary { }
  - e) Trade Certificate Test { }
- 5) What, if any, was your occupation?
  - a) Professional worker { }
  - b) Self-employed { }
  - c) Unemployment { }

- 6) Marital status: (Tick one)
- a) Married {    }
  - b) Divorced/separated {    }
  - c) Widow /Widower {    }
  - d) Single -never married {    }
  - e) Come We-Stay {    }
- 7) Describe your family status and background (Tick appropriately)
- a) Raised by a single parent {    }
  - b) Both parents are alive {    }
  - c) Only one parent is alive {    }
  - d) Raised by separated parent {    }
  - e) Raised by a guardian {    }
  - f) Any other (Specify) -----
- 8) Which offence made you incarcerated in this prison? (Tick one)
- a) Theft/Stealing {    }
  - b) Robbery with violence {    }
  - c) Assault {    }
  - d) Trespass {    }
  - e) Murder {    }
  - f) Drunkenness/disorderly {    }
  - g) Rape {    }
  - h) None {    }
  - i) Any other (Specify).....
- 9) How do you feel for the crime you committed (Tick appropriately)
- a) Repentant {    }
  - b) Happy and pleased {    }
  - c) No regrets {    }
  - d) Guilty {    }
  - e) Any other (Specify).....
- 10) How would you describe your condition as a prisoner? (Tick one)
- a) An opportunity for behavioral change {    }
  - b) Punishment/Dehumanizing {    }
  - c) Waste of time {    }
  - d) An opportunity to seek God {    }
  - e) Hell on earth {    }
  - f) Any other (Specify).....

- 11) What do you think of God's attitude towards you as a prisoner?
- a) Loving {    }
  - b) Regrettable {    }
  - c) Hate {    }
  - d) Any other (Specify).....
- 12) Who is responsible for your conduct that led to your imprisonment?
- i. Myself/My sin {    }
  - ii. My parents {    }
  - iii. My spouse {    }
  - iv. My enemies {    }
  - v. My children {    }
  - vi. My Priest/Church {    }
  - vii. Any Other Specify.....
- 13) Do chaplains involve you in any way in the running of chaplaincy programs?
- i. Yes {    }      ii. No {    }      b) Explain your answer.
- 14) How do you rate chaplaincy's efforts in harnessing your potentiality?
- a) Very adequate {    }      b) Adequate {    }      c) Inadequate {    }
- 15) Are there any Biblical teachings that you know regarding rehabilitating prisoners? (If so, list them)
- 16) In which ways, if any, has chaplaincy assisted you as a prisoner?
- 17) Which new areas of training would you recommend chaplains and prison officers to undertake in order to enhance rehabilitation of prisoners?

18) Rate the undermentioned activities of chaplaincy employed in ensuring your rehabilitation. (Tick appropriately 1= Very Best, 2= Best, 3= Good 4=Fair, 5 =Poor and 6 Poorest)

Rating	Very Best	Best	Good	Fair	Poor	Poorest
Religious Instructions						
Prayers						
Counseling						
Bible Study/ Preaching						
Concerts						
Hymns						
Debates						

b) Why do you think the category you have rated Very Best is the most effective?

19) What kind of rehabilitation programs do priests and Protestant Ministers offer? (Rate according to priority as 1, 2, 3 etc)

- a) Provision of Bibles {    }
- b) Preaching/ Counseling {    }
- c) Psycho-social support {    }
- d) Provision of personal effects such toothpaste and toilet papers {    }
- e) Administration of sacraments {    }
- f) Any other (Specify) .....

20) How often do religious organizations pay you pastoral visit?

- a) Once per week {    }
- b) Once per month {    }
- c) Once per year {    }
- d) None {    }
- e) Any other (Specify).....

21) What kind of challenges do you experience in terms of your rehabilitation?

(Indicate the main challenge as 1 then 2, 3, 4 etc)

- a) Insufficient Interaction with Prison Chaplains {    }
- B) Stigmatization from Friends, Spouse and Family {    }
- C) Lack of worship places {    }
- D) Inadequate Food, Clothing, Medical Care and Accommodation {    }
- E) Non implementation of Earning Scheme {    }
- F) Hard Labor {    }
- G) Denial of Conjugal Rights {    }
- k) Any other (Specify).....

22 a) Does your prison station have a counseling room? i. Yes {    } ii. No {    }

b) Why do you think counseling is necessary?

23) How would you rate or anticipate your life to be after release from prison?

- a) Good and prosperous {    }
- b) Bad/frustrating {    }
- c) Willing to come back to prison {    }
- d) Rejection by my family {    }
- e) Stigmatization from the society {    }
- g) Any other (Specify).....

## APPENDIX 2: Questionnaire for Chaplains

My name is Peter M. Wambugu. I am a Master of Arts student in the Department of Philosophy and Religious Studies, Kenyatta University, carrying out a research entitled, Chaplaincy and Rehabilitating Prisoners: A Case Study of Embu and Kamiti prisons in Kenya. I am requesting for your kind response in completing this questionnaire. The information gathered from your responses will be treated confidentially and used only for academic purposes.

- 1) Name of the chaplain (Optional).....
- 2) Name of chaplaincy section: a) Catholic {  } b) Protestant {  }
- 3) What is your position in the chaplaincy?
- 4) How many years have you served prisoners in this prison? (Tick one)  
a) 3-5 {  }    b) 6-9 {  }    c) More than 10 {  }
- 5 a) Had you taken any training on chaplaincy before joining prisons?  
I. Yes {  }    ii. No {  }  
b) If your answer was Yes above, to what level of training?  
i.) Attendance {  }    ii.) Certificate {  }    iii.) Diploma {  }    iv.) Degree {  }
- 6) Have you pursued any training since you were deployed into chaplaincy?  
i. Yes {  }    ii. No {  }  
b) If Yes above, which level of education?  
i. Attendance {  }    ii. Certificate {  }    iii. Diploma {  }    iv. Degree {  }
- 7 a) Are you aware of Biblical teachings that inform rehabilitating prisoners?  
i. Yes {  }    ii. No {  }  
b) If Yes above, list them down: .....

8) Rate the below undermentioned named activities of chaplaincy employed in ensuring prisoners are rehabilitated? (Tick appropriately 1= Very Best, 2= Best, 3= Good 4=Fair, 5 =Poor and 6 Poorest)

Rating	Very Best	Best	Good	Fair	Poor	Poorest
Religious Instructions						
Prayers						
Counseling						
Bible Study/ Preaching						
Concerts						
Hymns						
Debates						

b). In addition to the above activities of chaplaincy, what other possible activities would effectively enhance rehabilitation of prisoners?

9 a) Does chaplaincy offer any literature for spiritual nourishment to prisoners?

i. Yes { } ii. No { }

b) If Yes, identify them.....

c) If No, why? .....

10 a) Do you offer counseling services to prisoners?

i. Yes { } ii. No { }

b) If No, why? .....

c) Does your prison station have a counseling room?

i. Yes { } ii. No { }

11 a) What do you know about the Open Door Policy with regard to what it entails?

b) Indicate which year prisons the Open Door Policy was adopted?

i. 1990 { } ii. 2001 { } iii. 2010 { }

c) Is Prisons Open Door Policy of any importance in terms of rehabilitation?

12) State the challenges that you face as a chaplain in your endeavor to rehabilitate prisoners. (Rate your answers as 1, 2, 3 etc. 1 to represent main challenge)

- a) Lack of cooperation from prison officers/administration { }
- b) Lack of motivation (e.g. salary, Allowances, promotions) { }
- c) Lack of opportunities for advanced training { }
- d) Lack of adequate chaplaincy personnel { }
- e) Lack of chapels and counseling rooms { }
- f) Any other (Specify).....

13) Suggest possible areas of training that can help you as a chaplain to effectively rehabilitate prisoners?

14 a) Are you a member of Prisons Reception and Discharge Boards?

- i. Yes { } ii. No { }

b) If the answer above is Yes, what is your major role as a chaplain in these Boards?

- i. Praying { } ii. Preaching { } iii. Follow-up { } iv. Social Reconciliation { } v. Counseling { } vi. Any other (Specify).....

15) What could be the main reasons for recidivism in prisons? (Number your answers 1, 2, 3 etc beginning with 1 as the main reason)

- a) Heredity and inborn nature { } b) Poverty/Idleness { }
- c) Negative peer/family pressure { } d) Spiritual bankruptcy { }
- e) Poor rehabilitation programs { } f) Luxurious life in prisons { }
- g) Stigmatization/Unwelcome by the society { }
- h) Any other {Specify}.....

**APPENDIX 3: Questionnaire for Prison Officers**

My name is Peter M. Wambugu. I am a Master of Arts student in the Department of Philosophy and Religious Studies, Kenyatta University, carrying out a research entitled, Chaplaincy and Rehabilitating Prisoners: A Case Study of Embu and Kamiti prisons in Kenya. I am requesting for your kind response in completing this questionnaire. The information gathered from your responses will be treated confidentially and used only for academic purposes.

1) Name of the prison officer (Option).....

2) Name of the work prison station (Optional).....

3) Years of service

a) 3-10 { }

b) 11-19 { }

c) 20-29 { }

d) 30 and above { }

4) Gender: a) Male { } b) Female { }

5a) How would you rate the effectiveness of the below named prison staff in terms of rehabilitation? (Use the rating)

Rate	Very Best	Best	Good	Fair	Poor	Poorest
Chaplains						
Prison Officers						
Counselors						
Social Officer						
Religious Organizations						
Any other (Specify)						

b) Give reasons why you have selected the answer for the above.

- 6) Recommend other complementary interventions that could be used by chaplaincy to effectively rehabilitate prisoners.....
- 7) What are the main challenges that you face as a prison officer in your job?  
(Number your answers 1, 2, 3 etc beginning with the most challenging)
- a) Lack of motivation and rewards {    }
  - b) Lack of sponsorship for further studies {    }
  - c) Low salaries and allowances {    }
  - d) Housing problems {    }
  - e) Family and distance {    }
  - f) Protocol distance between juniors and senior officers {    }
  - h) Any other {Specify}.....
- 8) Why do you think many prisoners come back to prisons after release? (Number your answers 1, 2, 3 etc. according to priority)
- a) Poor reforms and lack of commitment by prison administration {    }
  - b) Improved facilities in prisons. e.g. computers, buses and free food {    }
  - c) Prisoners' hardness {    }
  - d) Lack of reintegration support {    }
  - e) High level of stigmatization from the society {    }
  - f) Spiritual Bankrupt {    }
  - g) Any other (Specify).....
- 9a) Do you think chaplaincy related courses taught at Prisons Staff Training College are beneficial to you as a prisons officer?
- i. Yes {    } ii. No {    }
  - b) If Yes, how?
  - c) If No, give reasons.....



#### **APPENDIX 4: Interview Schedule for Priests and Protestant Ministers**

- 1) What has inspired involvement of your church in prisons ministry?
- 2) What are the main programs that your church is involved in regarding rehabilitating prisoners?
- 3) Which areas do you think chaplaincy needs improvement with regard to rehabilitating prisoners?
- 4a) Do you think the rate of recidivism/ repeat offenders is increasing or decreasing?
  - b) What illustrates your observation?
  - c) What would be underlying reasons for the increase/decrease?
- 5) Do you think chaplaincy plays an effective role in rehabilitating prisoners?
- 6) Which ways can your church help the chaplaincy to ensure effective rehabilitation of prisoners?
  - 7) Mention Biblical foundations that inform rehabilitation of prisoners?
- 8) What are the main challenges that your church face in its mission to rehabilitate prisoners.
- 9a) Do you know what the Prisons Open Door Policy is?
  - b) In which ways could the Prisons Open Door Policy be important in terms of rehabilitating prisoners?

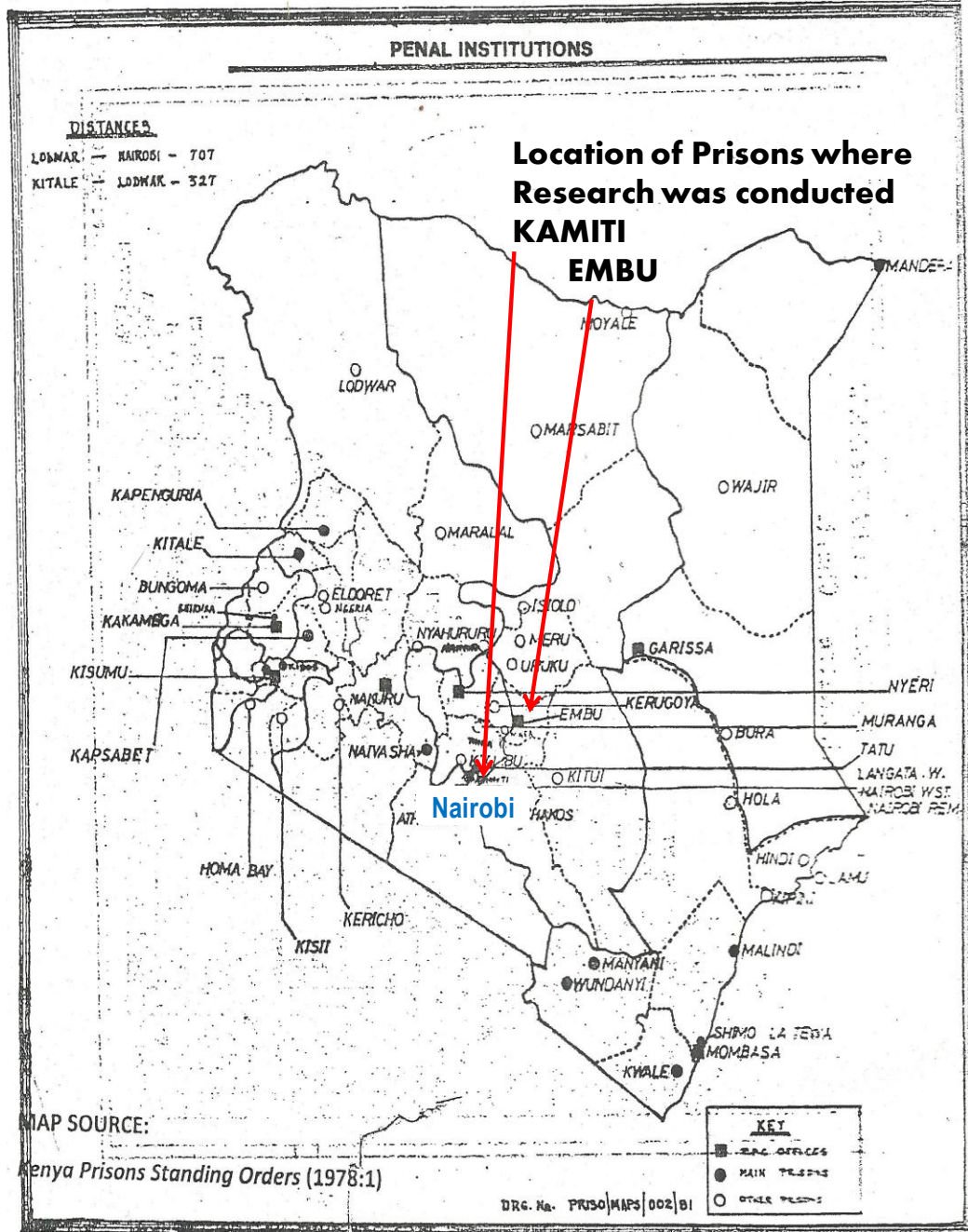
## **APPENDIX 5: Interview Schedule for Directors of Religious Organizations**

- 1a) Is your organization involvement in prisons ministry?
  - b) Give reasons for your answer.
- 2) What is the Biblical basis for rehabilitating prisoners?
- 3) What are the main programs that your organization is involved in to rehabilitate prisoners?
- 4) What challenges does your organization face in its effort to rehabilitate prisoners?
- 5) Which areas do you think chaplaincy needs improvement in rehabilitating prisoners?
- 6) Do you know of any intervention applied by chaplaincy to rehabilitate prisoners?
- 7) In which ways can your organization help the chaplains to ensure prisoners are effectively rehabilitated?
- 8a) Do you know what the Prisons Open Door Policy is?
  - b) In which ways could the Prisons Open Door Policy be important in rehabilitating prisoners?

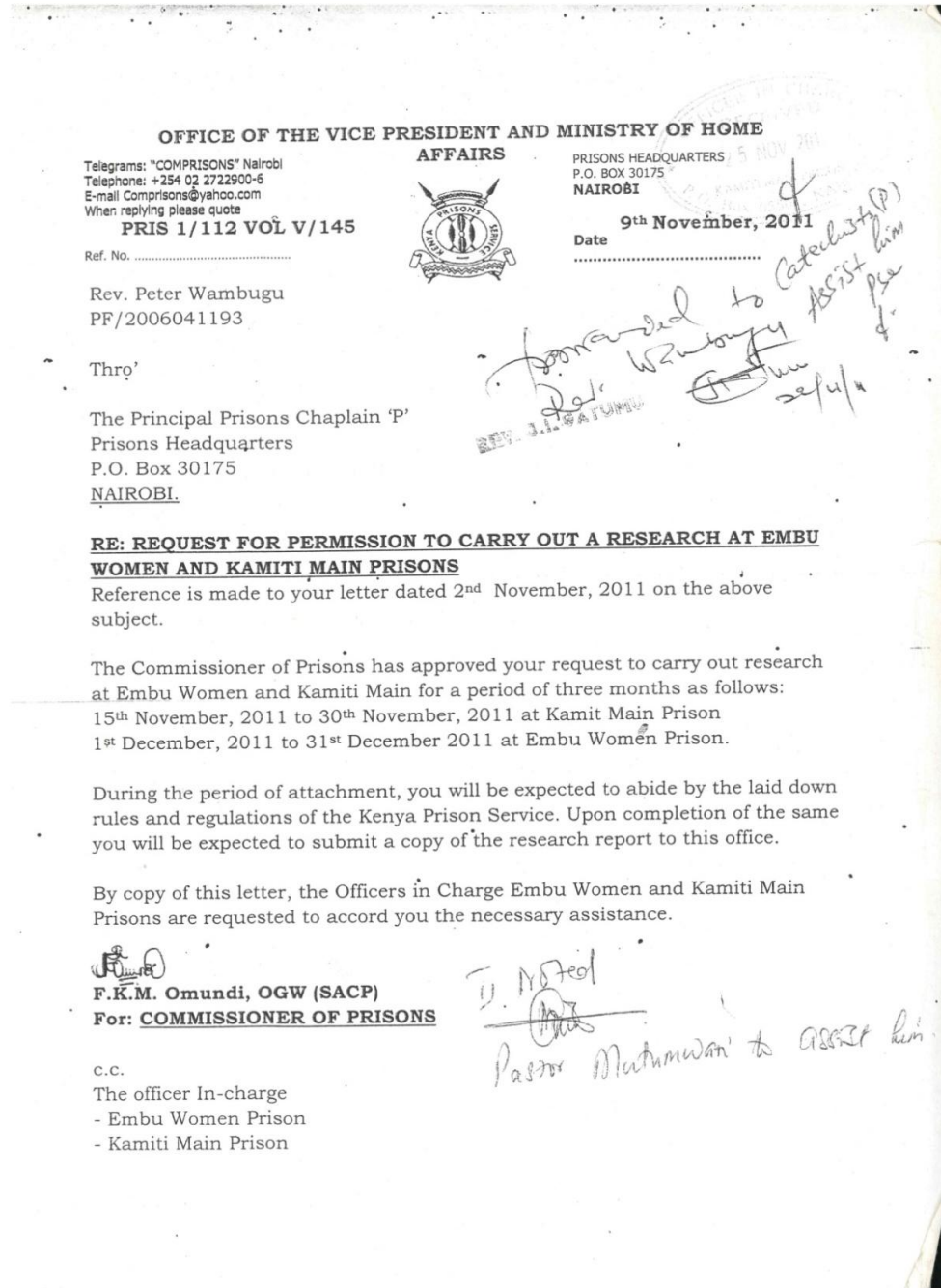
## **APPENDIX 6: Interview Guide for FGDs among Recidivists**

- 1) Age
- 2) Highest level of education
- 3) Marital status
- 4) Describe your family status/background
- 5) What are the causes of increased recidivism rates in prisons?
- 6) Mention the challenges faced by recidivists in their endeavor to reform.
- 7) What measures have chaplaincy put in place to reduce recidivism?
- 8) Are there Biblical foundations that informs ministry to recidivists?
- 9) Suggest ways in which the training of chaplains and prison officers can be enhanced to effectively rehabilitate recidivists.
- 10) Mention the kind of assistance that chaplaincy offer to recidivists upon release from prison.

**APPENDIX 7: Map of Prisons in Kenya**



**APPENDIX 8: Permission Letter to Conduct Research at EWP and KMP**



**OFFICE OF THE VICE PRESIDENT AND MINISTRY OF HOME**

**AFFAIRS**

Telegrams: "COMPRISONS" Nairobi  
Telephone: +254 02 2722900-6  
E-mail Comprisons@yahoo.com  
When replying please quote



PRISONS HEADQUARTERS  
P.O. BOX 30175  
NAIROBI

Date **9th November, 2011**

**PRIS 1/112 VOL V/145**

Ref. No. ....

Rev. Peter Wambugu  
PF/2006041193

Thro'

The Principal Prisons Chaplain 'P'  
Prisons Headquarters  
P.O. Box 30175  
NAIROBI.

*forwarded to Catechist (P) Peter Wambugu Assist him*  
*5 NOV 2011*  
*sefu*


**RE: REQUEST FOR PERMISSION TO CARRY OUT A RESEARCH AT EMBU WOMEN AND KAMITI MAIN PRISONS**

Reference is made to your letter dated 2<sup>nd</sup> November, 2011 on the above subject.

The Commissioner of Prisons has approved your request to carry out research at Embu Women and Kamiti Main for a period of three months as follows:  
15<sup>th</sup> November, 2011 to 30<sup>th</sup> November, 2011 at Kamiti Main Prison  
1<sup>st</sup> December, 2011 to 31<sup>st</sup> December 2011 at Embu Women Prison.

During the period of attachment, you will be expected to abide by the laid down rules and regulations of the Kenya Prison Service. Upon completion of the same you will be expected to submit a copy of the research report to this office.

By copy of this letter, the Officers in Charge Embu Women and Kamiti Main Prisons are requested to accord you the necessary assistance.

  
**F.K.M. Omundi, OGW (SACP)**  
For: **COMMISSIONER OF PRISONS**

*J. N. Njoroge*  
*Pastor Mutimwan to assist him*

- c.c.  
The officer In-charge  
- Embu Women Prison  
- Kamiti Main Prison