

The Role of Pastoral Programmes in the Rehabilitation of Inmates in the Prisons of Western Kenya Counties

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Abstract

Original Research Article

The influence of religion as a treatment alternative in prison is as old as the history of Prisons. Religion for the prison chaplains is an essential part of rehabilitation for inmates. Religion in prisons has been used as an effective tool to rehabilitate inmates so that they can be productive in their lives post-prison. Christian Chaplains have been supportive of rehabilitation of inmates by offering various faith-based programmes to the inmates. However, studies have shown that Prison Chaplains do not only offer religious forms of rehabilitation but also engage in other administrative duties. The aim of this paper therefore was to examine the role of pastoral programmes in the rehabilitation of inmates in Western Kenya Counties. Specifically, the paper examined how various pastoral programmes have been utilised in the rehabilitation of inmates in prisons of western Kenya Counties. The study obtained data for analysis through questionnaires, interview, focus group discussion and observation administered to the chaplains/catechists, officers in charge of prisons and inmates. The results show that a number of pastoral programmes are available to inmates to aid in their rehabilitation and integration back to their communities. These programmes promote sound ethical and moral values with the aim of addressing offending behaviour. This paper provides evidence linking pastoral programmes and rehabilitation of prison inmates in Kenya.

Keywords: Prison, Rehabilitation, Chaplains, Religion, church, western Kenya.

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INTRODUCTION

Rehabilitation programmes are not only a humane response to criminal justice, but they also help reduce recidivism and lower incarceration costs, thus benefiting offenders themselves and society as a whole. These programmes are often aimed at helping offenders acquire job skills, overcome substance abuse problems, or learn how to deal with common challenges they may face upon release [1-5]. In recent years, there has been resurgence in the promotion of religious programmes in prisons [6] and the use of religion to help prisoners adjust to life after prison [7]. Governments are turning to religious organizations to assist prisoners and ex-prisoners because, since most religious organizations do not charge for their services and employ large number of volunteers, they are a cost-efficient alternative [6, 8]. Dodson, Cabage and Klenowski [9] who did an assessment of faith-based programmes to determine whether they are effective for reducing recidivism concluded that faith-based programmes can work to reduce recidivism for certain offenders under certain conditions. Faith-based programmes generally offer a range of services [7, 6]. Different programmes are conducted as determined by the spiritual in-depth

assessment and spiritual care sentence plan of the criminal offenders. These programmes promote sound ethical and moral values with the aim of addressing the offending behaviour. They encourage offenders to adopt a positive lifestyle, and help them restore their relationship with God, their family, as well as with the community, and also victims, beyond improving the spiritual growth of the offender. Involvement in the programmes offered at the correctional centre provides the opportunity for individuals to change their offending behaviour. The after care plan is aimed at facilitating the social acceptance and effective reintegration of offenders into their communities whilst on parole [10]. Most of the direct influence of religion in corrections has been accomplished through the work of correctional Chaplains. The Chaplain of today is typically an educated and multi-skilled individual who is generally accepted as helpful by those who live and work in correctional facilities. Chaplains serve a variety of functions. For example, their main purpose is to administer religious programmes and provide pastoral care to inmates and institutional staff. In the past, this meant that the common duties were to provide religious services, counsel troubled inmates, and advise inmates of 'bad news' from home or from correctional

authorities. More recently, the role of Chaplain has been expanded to include coordination of physical facilities, organizing volunteers, facilitating religious furlough visits, contracting for outside religious services, and training correctional administrators and staff about the basic tenets, rituals, and artefacts of non-traditional faith groups. The specific kinds of religious groups vary from prison-to-prison and state-to-state. Nearly all state and federal correctional institutions provide support for at least some of the four traditional faith groups—Catholic, Protestant, Muslim, and Jewish [11]. Chaplains support the rehabilitative treatment of offenders and see their spiritual work as rehabilitative [12, 13, 6]. Chaplains view offender adjustment and rehabilitation as goals of their counselling and generally employ methods and styles of correctional treatment that have been associated with reductions in recidivism [14]. Studies have shown that prison chaplains themselves engage in a mixture of spiritual and secular programmes [12, 6]. The duties of a prison Chaplain are not just limited to clinical interactions with prisoners. For example, like most mental health professionals, prison counsellors must usually also complete a variety of administrative tasks. They write accurate and detailed case notes after every contact with a prisoner, compile prisoner case files and fill out treatment plans. They may perform other tasks as needed, such as filling out the prisoner's phone or visitation list and providing prisoners with grievance forms upon request [15].

“Rehabilitation” in the eyes of religion is the term that is then used to describe efforts aimed at transforming prisoners, in order to “straighten” them or morally “heal” them. Chaplains therefore appear as being able to effectively contribute to the moral reform of prisoners [16]. Prisoners find rehabilitation by Chaplains very significant and helpful. According to one survey, approximately one-third of all prison inmates participate in worship services and other religious activities [17]. Many of the programmes focus on prevention or early intervention, but even more focus is on assisting prisoners during and after release through the support of faith communities and volunteers [18]. It is against this background that this paper attempts to examine the role of pastoral programmes in the rehabilitation of inmate in western Kenya Counties.

METHODS

Study Area

The study was carried out in 4 counties of the former Western Province. The four counties of the Western Region are Kakamega, Busia, Bungoma, and Vihiga. Western Kenya region has 27 administrative districts and 26 constituencies distributed as follows; Kakamega County (9 constituencies), Vihiga (4 constituencies), Bungoma (6 constituencies) and Busia (7 constituencies). There are 7 prisons distributed as follows Kakamega (4), Vihiga (1), Bungoma (1) and Busia (1) with a population of 3484 inmates [19]. Of these inmates, 1314 are long-term (3 years and above),

913 are short-term (0- 3 years), 593 are ordinary remands waiting for trial or unable to raise bonds and 654 are capital remands [12]. There are 3 civil debtors, 6 mental patients, and 26 children (4 years and below) accompanying their mothers in prison making a grand total of 3484 inmates. Every prison is expected to have at least 4 chaplains representing Roman Catholics, Protestants, Seventh-day Adventists and Muslims. There are several prisons guards and one officer who oversee every prison.

Research Design

The research design adopted for this study was the descriptive survey research design. Surveys are useful in establishing the existing conditions of a phenomenon [20]. This design has an advantage because it is easy to apply research instruments such as questionnaires and observable schedules which also allow for the collection of data from a large number of respondents in a relatively short period. This design was supplemented by quantitative measures to explain certain aspects that cannot be addressed using descriptive measures only. The research design enabled detailed investigation of the role of pastoral programs in rehabilitating long-term Christian inmates. The study employed both quantitative and qualitative methods. The advantage of this mixed method research is that it provides strength that offset the weaknesses of both qualitative and quantitative research and it offers a comprehensive evidence for studying a research problem than either qualitative or quantitative alone [21]. Quantitative study design using questionnaires and qualitative study using in-depth interviews and FGDs were used to generate data. These approaches facilitated the gathering of narratives and experiences related to prisoners.

Study Population

The study population consisted of 6 officers-in-charge (OIC), 30 prison guards (PGs), 25 Chaplains/Catechists (C/C), and 387 Long-term Christian Inmates (LTCI) of the 6 prisons in western Kenya. This gave a total of 445 respondents.

Sampling Procedure

The sample for this study was selected using cluster and purposive sampling to ensure a balance of group sizes when multiple groups are to be selected [22]. In cluster sampling, it is possible to select randomly when no single list of population members exists, but local lists do and therefore it is more logistically feasible because it does not require a complete list of subjects [22]. Purposive sampling ensures that the sample is a fair representation of the study population [23]. Cluster sampling and purposive random sampling techniques were employed to select 387 long-term inmates from the 6 prisons of the Western Kenya Counties. Purposive sampling was used to select 6 OICs, and 25 C/Cs, 30 PGs, 387 LTCIs giving a total sample of 445 respondents. The actual

study sample comprised 22 C/Cs, 5 OICs, 20 PGs, and 324 LTCIs. A total of 72 respondents (63 LTCIs, 1 OIC, 3 C/C, and 5 PGs) from Busia prison were used for pilot study and did not, therefore, form part of the actual study.

Methods of Data Collection

The study obtained data for analysis through questionnaires, interviews, focus group discussions and observation. Two sets of questionnaires were constructed for purposes of collecting data. They were administered to: Chaplains/Catechists Questionnaires (CCQ), and Christian Long-term Inmates questionnaires (CLTIQ). The questionnaires contained both open and closed-ended questions. A face-to-face interview was conducted on 5 officers-in-charge of Prisons in the Counties (ISOIC) and 21 Chaplains of Western Kenya. The FGDs were held in each purposively-selected prison with 5 inmates from each prison (30 inmates), who volunteered to participate in the discussion. The prisons were purposively selected so that they are representative of the four main categories of prisons in Kenya. Direct observation of prisons physical facilities, worship tools and worship environment, and Chaplaincy facilities, in general, were observed. Participant observation was used to enable the researcher record the natural behaviour of inmates in the selected prisons.

RESULTS AND DISCUSSIONS

There are various pastoral programmes offered by chaplains in prisons as a strategy to rehabilitate prisoners. Table 1 below gives categories of pastoral programs offered to inmates by chaplains.

Table-1: Pastoral Programs as given by Chaplains (n=15)

Pastoral Programs (N=15)	Frequency	%
Preaching	15	100
Singing	11	73.33
Facilitating visitors	7	46.66
Guidance and counselling	13	81.25
Visiting inmates in the wards for encouragement	7	46.66
Sitting in the office for counselling	1	6.66
Conducting Seminars	9	60.00
Giving ordinances	3	20.00

Source: Field work

When Chaplains were asked to identify the pastoral programs they gave to help in the rehabilitation of LTCIs to achieve rehabilitation, they offered the following responses as shown in Table 1. Preaching the word of God was cited as one of the pastoral programs given to inmates as indicated by 15 (100.00%) respondents; Singing as shown by 11 (73.33%); Facilitating visitors as pointed to by 7 (46.66%); Guidance and Counselling as shown by 13 (81.25%);

visiting inmates in the wards for encouragement as cited by 7 (46.66%); sitting in the office to offer counselling services as exposed by 1 (6.66%); conducting seminars as pointed out by 9 (60.00%) and giving ordinances as was made known by 3 (20%). These results concur with Pastoralcounseling.org [24] report which states that a prison chaplain does more than just counsel inmates and lead religious services. They are also in charge of supervising volunteers and administering various religious programs in the prisons. They also tend to lead the religious congregations of a prison and provide religious counselling to the inmates. For those sentenced to life in prison, chaplains help them come to terms with that. They offer peace of mind and can help these inmates reconnect with their spirituality and learn how to accept the fact that they will live out the rest of their natural lives in jail without their loved ones. Prison chaplains must also comfort and counsel those on death row. They help these people make peace with their lives and with God. They may provide last rites and sit with the accused in their last hours, offering them prayer and forgiveness. Some also help facilitate discussions between the inmate and their family or between the inmate and the family of those who were hurt. A prison chaplain also often functions as an administrator and supervisor for volunteer counsellors. Chaplains also provide religious and spiritual care in other ways, such as providing access to volunteers of various faith traditions for services and ceremonies, leading groups, and being a representative of light in dark places [25]. Social support and affiliation is another area of influence for Chaplains and other religious representatives in prison. When religion is woven into coping, outcomes can be predicted with a relative degree of certainty [26- 29]. Contrary to the results, chaplains are not directly responsible for the confinement, custody and discipline of the inmates housed in their facility [12, 6]. The Pew Forum survey asked the chaplains which of 10 possible functions they perform as part of their work. The chaplains indicated that they perform multiple functions, and virtually all of them did so. Indeed, more than nine-in-ten say they do each of the following: administer religious programs (93%), work with external faith-based and community organizations (92%), personally lead worship services, religious instruction or spiritual counselling (92%), advise correctional staff on religious issues and related policies (92%), and supervise or train volunteers (91%).

The findings of the study as provided by Chaplains on the role of pastoral programs in rehabilitating LTCIs and in regard to what they were using to help rehabilitate inmates in the order of what they applied most were: Preaching; according to chaplains during FGDs, preaching was found to be an effective way of passing the message of hope and salvation to the inmate. One Chaplain observed: *“Inmates enjoy listening to sermons that are preached here by various individuals and groups who visit this facility. We also use sermons from the word of God to*

help these brothers to meet with Jesus who is the Saviour of mankind.” Another Chaplain concurred: “Whenever we hold public evangelistic meetings, all inmates except those who are condemned are expected to attend. Even though it is not compulsory, this is the only way we can give them the message of hope.” On being asked why they do not allow the condemned inmates to join in the services of the church, the chaplain explained: ‘Condemned inmates can do anything anytime, they are sentenced to die and so most of the time we visit them in their cells or they go without the messages. But it requires special security which most prisons decline to give to have them mix with ordinary prisoners. Even those imprisoned for life do not attend our services.’ Yet another Chaplain explained. “Every service must have at least one sermon that is why we have to be updated in regard to the bible for you must be ready in season and out of season as the bible says.”

Wambugu [5] emphasises that 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. Wambugu further highlights those 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. Pierce further comments by saying that the purpose of prison ministry in his opinion is to empower individuals to ‘take responsibility for the freedom to be human. In support of the findings, Bell [30] says that preaching demonstrate by its life the very principles of the Kingdom of God, such as grace, forgiveness and acceptance and love. Chaplains encourage teachings and practices designed to be helpful and meaningful to people (and cultures) in prison [25]. Although Scott [31] exonerated prayers as key intervention that changes factors known to cause criminality.

During observation schedules in the Prisons of Western Kenya Counties, it was noted that not so many inmates attended services on Saturdays or Sundays where the preaching took place. However, the days of worship could not be determined since as Frantz [32] puts it that spiritual workers will visit the correctional centre on the specific days allocated to their religious communities. The chaplain and the spiritual and moral development coordinator determine which days these will be. However, during evangelistic meetings majority of the inmates were in attendance. In one service where a chaplain preached, it was observed that even though he quoted from the Bible often, only 2 inmates had Bibles. A small number of inmates carried notebooks where they could record the verses ostensibly to go and refer to later. Unfortunately, most wards did not have bibles at all and therefore the inmates were not able to

refer to what they were being taught during the preaching sessions. In yet another prison, the researcher observed the catechist making a call to the inmates to accept Jesus as their personal saviour immediately after he finished preaching. A number of inmates walked to the front meaning they were ready to embrace a new walk with Jesus following the preaching. In other prisons the researcher visited, chaplains ended their messages without making calls. However, in the two evangelistic meeting that the researcher attended, calls were made and inmates gave their lives to Jesus. It was, however, difficult to know to which denominations inmates prescribed to because all inmates from all denominations attended the services on Sundays and Saturdays. It was also difficult to know how chaplain end up getting converts and how they maintain them in their denominations.

The findings also indicated that guidance and counselling was another method chaplains employed as a pastoral program to help in the rehabilitation of inmates. One chaplain noted: “All my sermons are geared towards giving counsel and guiding inmates on how they can be better human beings, how to change their evil ways and live well in the community.” Another chaplain observed: Guidance and counselling is one aspect of the bible that is very vital in helping change lives. Even if we don’t preach about it, everywhere you meet an inmate, you give guidance and counselling.” From the current findings, guidance and counselling was used by chaplains in two ways; during sermons chaplains advised inmates on how to overcome the challenges of crime and live productive lives after prison in the community. Secondly, whenever they met with inmates for a chat in the prison’s compound, chaplains used the opportunity to guide and counsel them. The study findings collaborate with other studies where it is noted that prisoners are given counsel on how to manage themselves and families despite the distances [5]. Offering religious instruction or spiritual counselling sessions is among their top three activities [19]. Chaplains offer crisis pastoral counselling to offenders in need [24]. Chaplains are highly supportive of rehabilitation, spend the majority of their time counselling inmates, and utilize a combination of religious and secular methods of counselling [6]. Studies have also shown that youth who receive ongoing supportive pastoral counselling during residential care are less likely to be re-arrested when they are discharged and return to the community [33]. Colson [2] underlined that counselling gave clients some time out away, from the situation in a different space to think and reassess. This means that counselling 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 [5]. Wambugu further notes that the chaplaincy should propagate systematic and skilful handling of situations. This is by giving counselling its preference as a social discipline in the

life of human beings. Effective professional relationships are predicated on interpersonal skills that relay emotional congruence, warmth, accurate empathy, a judicious use of authority, and an ability to engage in healthy conflict [31, 17]. To strengthen the issue of guidance and counselling, Brault [25] stresses that effective pastoral care and counselling must be measured by its ability to assess the needs of the population and incorporate pastoral practices that appropriately respond to those needs. Furthermore, Chaplains in prison and jail settings need to develop active and directive approaches in pastoral counselling if they intend to participate in the rehabilitation of inmates. Todd [2] noted that the pastoral care of chaplains has shifted from the sole purpose of preaching to providing more of physical and emotional support through counselling. This is largely because prisoners are adversely affected by issues such as stress, depression, sexual challenges and risk diseases such as HIV/AIDS.

The findings revealed that chaplains engaged inmates in singing as a way of helping them cope with life in prison and get messages from the songs to help change their lives. During interviews, chaplains observed that inmates enjoyed singing even though they lacked music instruments. One of the chaplains noted:

Inmates love singing congregational songs from Adventist hymnal. The only challenge is that the few songs we had disappeared among the inmates but we have photocopied a few copies which they use and return to the leader until the next service. We will love to see our churches contribute bibles and songs books to help these friends (C10).

Another chaplain had this to say

As you saw last Sunday, we depend on music so much to make the service lively and attract more worshipers. We have a few instruments like a drum and guitar and we let the inmates especially those who lead song service practice during the week and lead other on Sundays. We also use praise and worship sometimes I lead in that or there are those who know the chorus, they sing and others join in. It's an uplifting experience (C 2).

Another chaplain complained

From where I used to work, we used to have a prison choir of the inmates and it used to be a crowd puller, but here it's difficult to even start a choir because most of the time inmates are busy working in the farms when they come back they want to wash, eat and rest. Some sing in their hostels but it is not easy because of the jokes they receive from other inmates and the general disruptions in the wards. So in most cases, we only use choruses, and praise and worship during our services (C11).

During observation protocols, the researcher noted inmates enjoyed singing in praise to their God. In one of the prisons, inmates sang and danced as the song leaders led them in turn. In another prison, singing took the big chunk of the 2 worship hours as inmates sung their voices sore. It appeared they enjoyed singing, dancing and clapping their hands. While in one prison, inmates had music instruments like drums and guitars which made the singing livelier, other prisons did not have any music instruments which made the singing less entertaining. For those who were able to say what created this atmosphere, the reasons given were mixed, ranging from the people who were there, the singing and the worship, to a sense of the 'presence of God'. A study by confirmed by Garrido *et al.* [34] showed that Music can also play a role in helping individuals and communities to cope with trauma, whether it be through the intervention of music therapists, community music making programs or individual music listening. Music, and music therapy researchers argue that the benefits of musical activities include: mood improvement, self-expression, catharsis, facilitating grieving, relaxation, reflection, socialization, community building, stress reduction, and more. Inmate artists positively benefit because they feel humanized by having the ability to freely express their emotions [35, 36]. With regard to musical programs aimed at providing various benefits to inmates in terms of rehabilitation, Cohen [37] analysed the effects of singing in a prison choir and found that inmates developed their sense of self-esteem, sense of group responsibility, and feelings of accomplishment. Several studies have reported social and emotional benefits derived from a sense of enjoyment and confidence when making music together [37]. It is also noted that music education as a tool to promote a positive interaction for personal growth [38]. The effects of choral and group singing on health and wellbeing have focused largely on clinical or marginalised groups, including prisoners [37]. Another open-access community-based choir study with healthy volunteers reported an increase in positive feelings after seven weeks of group singing but not after a comparator chatting activity, while negative feelings decreased significantly after singing [39]. The extra-musical benefits of choral singing and their impact on the social cohesion in an Israeli prison have been discussed by Silber [40]. Cohen [37] highlighted the impact of choral singing on wellbeing within prison environments. Research has reported that choral activities leading to performances and the production of CDs can also bring a connectedness with the 'outside' world that can help rehabilitation.

Use of seminars by chaplains as a pastoral tool to help in the rehabilitation of inmates was cited by chaplains as a vital program that inmates enjoyed. One chaplain had this to say during FGDs: *'I do conduct seminars to inmates on issues that touch on their private lives, such as homosexuality, which is said to be common in prisons; HIV and AIDS, and how to cope in*

prison. However, because of time constraints, I sometimes have to suspend the sermon in order to teach the inmates on what the bible says on these areas.’ Another chaplain stated: ‘When inmates come to prison, some take time to accept that they will remain in prison for many years, and because they are many, we do organize seminars for them to help them cope. I had an inmate who because of shame never wanted to go to meet his visiting relatives but the coping seminars have helped him, he is now liberated.’ Another chaplain also emphasized the importance of seminars to inmates thus: ‘Because my church members in this prison love guests, I make sure I meet the one coming to preach beforehand to request that he conducts a public seminar on issues that affect inmates like relating well with fellow inmates and taking life in prison positively. Those ways we help change the inmates’ attitudes for the better.’

Sundt *et al.* [6] noted that seminars were most effective in the reductions in recidivism. Most religious programs include seminars. This corresponds with Dammer [11] when he aptly state that in addition to regular religious programs some correctional facilities allow special seminars. These seminars are conducted by various faith groups, held several times a year and conducted by volunteers who visit the institution for two or three days. Dammer further says that the purpose of the seminars is to motivate inmates to turn to religion, which will hopefully lead them to a better, crime-free life. The number and type of seminars vary depending on the location of the institution and the interest of volunteers and inmates.

Findings also revealed that chaplains used visitors from the community whom they invite to come and minister to the inmates. Invitation of external Faith-Based Organizations to minister to inmates is common in most prisons [19]. In line with the findings, it is also noted that a contract Chaplain, outside volunteer or spiritual advisor who specializes in that faith perspective may be brought into the institution to minister to inmates. Chaplains, contract Chaplains, volunteers, and spiritual advisors are also referred to as ‘faith representatives’ [11]. During FGDs, one chaplain indicated: ‘Having inmates ministered to by visitors of all kinds helps us a great deal. For one some come with gifts and others help us reach these people better because inmates are used to some of us.’ Another Chaplain explained: ‘Most of the time I visit local church administrators to explain to them what we do here in prison and how they can help us to achieve our goals of rehabilitating the inmates.’

Yet another chaplain concurred

The work of chaplaincy also entails facilitating visitors who want to come and speak to the inmates. We make sure the OIC is aware and that he grants permission, and wherever possible, we hire a public address system

for them, we also set the table for the pulpit, introduce them to the inmates and generally be there to make sure their mission is not interrupted (C16).

These results correspond with work when he rightly agrees that having friendships with persons outside of the prison system may be a beneficial avenue for support during incarceration and reentry. The friends could be invited friends during the incarceration period. It is further noted by Parsons and Warner-Robbins [29] that women who surrounded themselves with supportive and encouraging friends were better able to cope with day-to-day challenges and felt they had a person to count on in times of need. When it comes to changing behavior, research shows that the most effective tool at your disposal is the relationship that you develop with people in custody. Effective professional relationships are predicated on interpersonal skills that relay emotional congruence, warmth, accurate empathy, a judicious use of authority, and an ability to engage in healthy conflict [31, 17]. This helped reduce some of the stresses of the difficult reentry process and aided in rehabilitation. Additionally, this connection can provide a buffer that helps the inmates turn away from antisocial influences and reduces likelihood of assimilation into the negative prison culture. Existing research indicates that visitation reduces risk of recidivism, with some effects across measures of visitation (e.g. Social Support Networks frequency, timing, number of visitors [41], types of recidivism (e.g. Property crimes), and types of visitors. It was found that these programs helped develop positive and supportive relationships while in prison [18]. With people who carry a deep distrust of authority and a history of abusive relationships, building a helpful rapport can take time and a good amount of patience [25].

Findings from the data collected revealed that chaplain visited inmates in their wards for spiritual nourishment though majority of those interviewed indicated that because of time constrains, they used that pastoral program of visitation to those in remand. One chaplain had this to observe in regard to visitation:

It’s not that because one is discouraged that they don’t go to work, no, what happens is that you can go in the evening before they sleep and speak to them but this is not possible in most cases because by evening, most of us have already gone back to our houses. Though we visit them, it’s very rare. We do it when a certain ward has a problem like rampant stealing and frequent fights that one may be requested by the officer on duty to go and address (C10).

Another chaplain said: ‘Mostly remands are the people who are locked throughout, they are easily available and our visitations tend to concentrate on them.’ Another chaplain explained:

We really do not go to the halls because it's risky sometimes, what we do, we ask the guard on duty to open for them to sit outside their wards and we address them from there. They also like it because it gives them opportunity to see the sun and be way from those long walls of prison (C13).

Findings from the survey also revealed that inmates in the prisons of Western Kenya Counties had a unique pastoral program known as pastoral Care. According to one chaplain this was to help fulfil the needs of inmates through counselling and guidance services. It is supposed to be a confidential activity that may be done on an individual basis or in groups “However due to lack of offices we live it mostly to in house inmate pastors unless of course we are doing group counselling on Sundays.” Another chaplain explained: “The ministries within pastoral care include; enhancing spiritual care and development of inmates, staff and their families. Formulating and coordinating chaplaincy services including all spiritual care and development programs in prisons. We also offer capacity building to inmates, staff and families through trainings and workshops.” However, as he went on to contradict his statement by stating: “This is basically what we are supposed to do but in most cases we only deal with helping inmates especially those newly imprisoned adjust and cope with prison life. Johnson [42] noted that coping skills are the key to rehabilitation. He asserted that mature coping “is at the core of what we mean by correction or rehabilitation, and thus creates the possibility of a more constructive life after release from prison. Prison Fellowship believes that every person is made in the image of God, and that no one is beyond His reach. That means there is hope for restoration and healing for prisoners, their families, victims, and all those who have been impacted by crime. Through biblically-based programs and a positive community, those who once broke the law can be transformed and mobilized to serve their neighbours, replacing the cycle of crime with a cycle of renewal [43]. For those sentenced to life in prison, chaplains help them come to terms with that. They offer peace of mind and can help these inmates reconnect with their spirituality and learn how to accept the fact that they will live out the rest of their natural lives in jail without their loved ones [24]. Pastoral care may include an exploration of what role religion and spirituality currently play in the inmates’ lives. What religious or spiritual activities do they engage in? Where do they find meaning and hope? How do they experience God in their life? What is their religious viewpoint on the current problem or situation? Even a cursory introduction into the inmates’ spiritual beliefs and cognitions will be instrumental in engaging their spirituality into the therapeutic process [25].

Findings also revealed that very few chaplains preferred sitting in the office for one-on-one counselling as a pastoral program. As Brault [25] puts it prison chaplains can spend a significant amount of

time providing one-on-one care to inmates. One chaplain indicated that, *‘I sit under the tree to give counsel to inmates.’* Another chaplain explained, *‘If we had offices, it will be a great thing because a number of inmates have private confessions to make. But because we do not have them, we try to improvise by being available in the compound in case somebody wants to talk to you’.* In one of the prisons that had an office for the chaplains, the researcher observed inmates in an adjacent veranda waiting to see the chaplain. In another prison, the researcher observed that the prison had availed a class room where those who needed counselling could assemble to be counselled as a group. However, inmates moved to where the chaplain sat to whisper something that led to a longer low tone conversation for a few minutes. This meant that inmates prefer being counselled by their chaplain both in public and in private, though those who preferred private sessions were disadvantaged in most prisons. The findings also revealed that the prison that had offices for the chaplains had no waiting for those wanting to see the chaplain. This meant that some inmates would easily despair and go back without being attended to. The research findings are fully supported by Wambugu [5] when he alludes that 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 counselling, educators, volunteer preachers and press became involved in chaplaincy work. This was meant to reform prisoners humanely and with respect and dignity. Some inmates need help coping with the length of their incarceration, dealing with being separated from loved ones and friends or accepting that the prison is going to be their home for a period of time--or forever. Others need to be taught how to live and survive in the prison environment. This kind of psychological therapy need a one on one talk [44]. Counsellors might provide individual counselling on issues such as depression, stress or substance abuse. They also often lead counselling and educational groups in areas like problem solving, anger issues and stress management. They may occasionally intervene in crises [15]. Therefore a face to face interaction with some inmates is significant in handling various problems that inmates face.

Findings from chaplains revealed that several ordinances are offered to inmates in the prisons of Western Kenya counties. One chaplain observed: *‘Here in prison, apart from preaching the Word of God, we also celebrate Holy Communion. Occasional services such as weddings, funerals and baptisms also take place.’*

Another chaplain elaborated thus:

As Chaplains we share the joys and sorrows of the prisoners, the warders and their families. Part of this

involves giving religious rites like baptism, weddings and funerals. While prisoners make up the vast majority of those baptized it is not unusual to baptize prison wardens and their families. I am a catholic chaplain and many a times I have had to organize for the baptism of the children of women inmates when invited by my sister in the female prison (C14).

These results are consistent with Wambugu's [45] study when he says that 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. In line with the findings, Farrel [46] agrees that ordinances such as confession were popular at mission times, Christmas and Easter, as in the normal urban parish. Their understanding of the Sacrament of Penance was limited very often to the idea of 'ridding themselves of their sins'. Occasions such as the death of an offender within the institution or on the outside, baptisms, marriages, presented the chaplain with opportunities for catechesis and reconciliation. Hence ordinances are provided to the inmates in several ways as discusses to bring the prisoner closer to God so that he/she can repent so that they don't commit offences while outside the prison or on their final release to the communities.

One other role that chaplains do that leads to the rehabilitation of inmates as noted by another chaplain during interviews was: *'As a chaplain, it also my duty to promote and oversee the construction of places of worship in prisons for use by prisoners, prison officers and their families.'* He went on to explain that having somewhere to gather is always an important part of Christian worship and it is the obligation of chaplaincy to construct and improve infrastructural physical facilities such as chapels. Yet another chaplain added:

We also manage as protestant chaplains counselling centres among the inmates by training and commissioning inmates per ward to identify and counsel fellow inmates who maybe having issues because in this prison we are only 2 against a population of close to one thousand. Further we facilitate theological classrooms for inmates who undertake pastoral training here in prison (C12).

Findings from the survey conducted among the chaplains also indicated that inmates had a pastoral program called discipleship. The Church is called to make disciples, not simply converts. And that takes

time. Evangelism and discipleship, preparing for release and reentry ministry these are all required to disciple incarcerated men and women. These ministries help new Christians become rooted in Christ, grounded in His Word, and equipped to live a new life in the community. By establishing ministry teams around all the prisons in a state and in key communities, Chaplains are able to provide a continuum of ministry to prisoners. It also allows them to be available through each step of the corrections system. Prison Fellowship's goal is for every man and woman to be complete in Christ! [43]. When an inmate receives Christ, he or she often becomes a powerful witness to other inmates of God's grace and mercy.

This program was explained by one of the Chaplains who noted:

This is a unique program that is offered by protestant chaplaincy and aims at empowering the inmates with skills to be able to foster Christian witness and lay a foundation for professional Christian ministries even after life in prison. It is offered through collaboration with stakeholders from theological institutions. It was launched maybe around 2005 or 2006 but a number of inmates graduate as trained pastors we will invite you to witness this year's graduation where inmates will be awarded Certificates and Diploma in biblical and theological disciplines (C9).

It was revealed that inmates had regular classes to teach the basics of Christian discipleship and ministerial training. Chaplains also organized advance studies through distance learning and ongoing mentoring of trainees. These are the people who are appointed as pastors to work as spiritual leaders to mentor and disciple fellow inmates. This was given by Provincial Prison Chaplain in charge of Western Counties who had visited one of the prisons the researcher was collecting data. These findings found the aforementioned programs to be an effective method of reaching many inmates by training and deploying inmates who had qualified as pastors to work with fellow inmates. One chaplain had this to say: *'This is the only way we can reach as many inmates as possible with the word of God that saves. The 12 members of my FGD in that prison nodded in agreement.'*

Another chaplain indicated

Under my leadership I helped bring a Bible school to this prison is now training some inmates pastoral ministry, many have graduated and gone out to serve as pastors while others are helping minister to other inmates here in jail (C8).

The results revealed that a number of inmates who were taking ministerial training in one of the open spaces behind a ward in one of the prisons in western Kenya Counties. They inmates discussed bible

questions from a booklet and filled the questionnaires that were provided. The prison chaplain served as their instructor but most of the time they worked alone. The researcher also observed that those who had graduated from the ministerial training as offered by the Protestant churches in Kenya were the ones who took charge in most of the prayer programs. "The idea is to train these guys to be missionary pastors in the prisons [47]. This way the chaplain had time to concentrate on other matters administrative and preaching. However, the researcher observed that the Adventist and The Roman Catholic Churches did not have such ministerial training programs within prisons hence disadvantaging these ministries. These results concur with the American system where seminary trainings are introduced to those inmates intersected. The goal of the program is not only to change the lives of those who join the ministry, but to change the prison culture by spreading faith from within and creating more space for transformation and rehabilitation. The program will make lives inside and outside prison safer by reducing violence and ensuring that fewer inmates commit crimes after they're released [48]. With training in grief counseling and conflict management and a commitment to service, some inmate ministers are deployed throughout the prison as counselors, church leaders, hospice orderlies, seminary tutors, literacy coaches and religious visitors to Death Row. Furthermore inmates find great rehabilitative value in being allowed to "give back" to the prison through voluntary religious service [49]. The prison seminary programs can also be a source of religious volunteers who are with fellow inmates. For instance, seminary graduates become the teachers and moral mentors and are sent to other prisons to minister and spread the message of moral rehabilitation [50]. Pursuing a Bachelor's degree in Biblical Studies, students take courses in English, government, history, science and math and add on divinity studies, studying Old Testament, New Testament, theology, practical ministry and ministry electives [47].

Another important role that pastoral programs do in the rehabilitation of inmates is what one Chaplain termed as reconciliation and re-integration ministry. Rostaing *et al.* [16] state that chaplaincies appear in the preparation for the social reintegration of convicts. Even though each chaplaincy works in liaison with selected partners, there is no global "reintegration" action programme that has been organised or structurally coordinated to prepare and support inmates before their release and return to civilian life and, in the long term, their release from prison. Zoukis [19] provides, "The Victim Offender Reconciliation Program" founded on the principles of restorative justice, and includes community participation allowing the community to become involved in addressing the needs of local people. This cooperative work helps to ensure community safety. This programme although different from Kenyan situation, helps the freed inmates

to be reintegrated peacefully in the community. In essence Restorative Justice emphasizes the need to treat prisoners with respect and to reintegrate them into the larger community in ways that can lead them to engage in lawful behaviour. Restorative Justice emphasizes the importance of working with prisoners and their victims in a way that promotes healing and encourages reconciliation, elevating the role of crime victims and community members in the process, holding prisoners directly accountable to the people whom they have violated, enabling prisoners to have access to transformative programs while incarcerated, restoring the emotional and material losses of victims, and providing a range of opportunities for dialogue, negotiation, and problem solving, whenever possible, that can lead to a greater sense of community safety, conflict resolution, and closure for all involved [51]. The chaplain asserted:

A number of inmates are in prison because of mistaken identity. Since they are already locked up, it's my duty to help them reconcile their minds to the new situation and heal from revenge feelings that many keep in their hearts. We also network with the community and local churches for the provisions of basic necessities of life like soap and tissue (C12).

One chaplain noted in another prison during FGDs that: We also organize social events for inmates, staff and their families like music competitions, crusades and counselling educational forums where special guests are invited to speak to inmates on a range of topics on life issues. On being probed what the range of topics meant he had this to say "These include marriage counselling, how to keep away from crime, how to forgive, starting a business and the like." It was also revealed that once an inmate had been rehabilitated some chaplains write for them letters of recommendation to their home parishes and NGOs for continuation of spiritual guidance and any other material assistance. However, one Chaplain lamented:

That can work effectively by getting a database of those due for release so that we can assist them, but without even a full scarp or a pen, that still remains a dream to many of us chaplains. Maybe after this interview things will be better (C9).

These findings are in agreement with what Skotnicki [52] noted that Chaplains occupy a unique place within the prison system the world over. The Prison Chaplain is called to provide pastoral care through pastoral programs to those who are incarcerated either awaiting trial or to persons after conviction. It is noted that some chaplains use live music as a therapeutic tool. Music can aid in healing, access core faith and emotions, and help to build rapport in the chaplaincy relationship [53]. Similarly a sports chaplain provides pastoral care for the sports person and the broader sports community including the coach,

administrators and their families. Often, sports chaplains to a particular sport are former participants of that sport. This helps the chaplain to not only provide spiritual support and guidance to a player, but also to give them the ability to empathize and relate to some of the challenges facing the participant with whom they are ministering. Whereas Miller [15] clearly puts it that as one of the social events in prison, Prison counsellors provide mental health counselling, education and evaluation to inmates to help prepare them for life outside prison.

Musical bands (especially Christian groups) may bring a chaplain with them to conduct services while they are on tour. There can also be chaplains who minister to concert-goers at music festivals. To the inmates, the Chaplain becomes a pastor, as well as a teacher in spiritual matters. This important aspect incorporates areas of spiritual, moral and emotional development for the prisoners. Prison chaplains give the support of the spiritual, social and religious needs of prison guards and staff as well. Achievement in these areas will help ensure the future re-integration of offender to the community.

CONCLUSION

The study findings have revealed that religion plays a significant role in the rehabilitation of inmates. Most religions and Faith-Based Organizations have seconded their religious ministers to prisons to assist with the work of rehabilitation. There are various pastoral programmes as shown by the study. These pastoral programmes are intended to reduce the probability of reoffending by addressing the various causes of criminal behaviour. Chaplains are trained to determine which rehabilitation programme is appropriate to the inmates. Prison Chaplains not only give religious/pastoral care but also offer vocational, academic, social and personal counselling to help prisoners develop new skills and cultivate insight to prevent recidivism. Just as researchers have also found that chaplains consider rehabilitation to be one of their goals in prison, engaging with prisoners using both secular and religious counselling methods that are known to facilitate rehabilitation. This is done to aid the inmates in their rehabilitation and reintegration back to their communities. It is noted that although Chaplains have faced challenges in the implementation of the pastoral programmes, there is a degree of success in some area as observed in a number of inmates having successfully benefited from the programmes.

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