

**A CRITICAL ANALYSIS OF THE
CHAPLAINCY IN THE SOUTH AFRICAN
DEPARTMENT OF CORRECTIONAL
SERVICES AFTER 1994**

By

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DECLARATION

I, Maxwell Menzi Mkhathini, hereby declare the study entitled;

“A Critical Analysis of Chaplaincy in the South African Department of Correctional Services After 1994”

which is submitted to the University of Pretoria for the degree of PHILOSOPHIAE DOCTOR is my own original work. It has not been previously submitted to any other academic institution for degree purposes. It does not contain any material previously published or written by another person and all the sources that I have used or quoted have been indicated and acknowledged by means of complete references.

Signature of Student:..... Date:.....

Signature of Supervisor:..... Date:.....

DEDICATION

I dedicate this work to:

- The memory of my late Father, Elmon Nayo Mkhathini, who was born on 14th January 1943 and passed away on 7th July 2005,
- My mother, Tholiwe Agnes Mkhathini and
- My wife, Nomvula.

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ACRONYMS

CBO

“CBO” refers to community based organisation

DCS

“DCS” refers to the Department of Correctional Services

EAP

“EAP” refers to Employee Assistance Programme

FBO

“FBO” refers to faith based organisation

NGO

“NGO” refers to non-governmental organisation

ORP

“ORP” refers to offender rehabilitation path

PFMA

“PFMA” refers to the Public Finance Management Act

RSV

“RSV” refers to the Revised Standard Version of the Bible

SANDF

“SANDF” refers to the South African National Defence Force

SAPS

“SAPS” refers to the South African Police Service

UK

“UK” refers United Kingdom

USA

“USA” refers to United States of America

GLOSSARY OF TERMS

(Source: Correctional Services Act 111 of 1998 and other policies of the DCS)

Department

“**Department**” means the Department of Correctional Services

Offender

“**Offender**” refers to any person who is detained in any correctional centre for the purpose of serving a sentence.

Inmate

“**Inmate**” refers to any person detained in a correctional centre. This would include remand detainees who are accommodated in the South African correctional centres.

Chaplain

“**A chaplain**” refers to an ordained and authorized minister of religion/faith appointed by the Department of Correctional Services with the responsibility to manage Spiritual Care. He/she is responsible to the Department as well as to his/her church/faith

Chaplaincy

“**Chaplaincy**” refers to the location and work of the chaplain in various settings.

Correctional official

“**Correctional official**” means an employee of the Department of Correctional Services under section 3(4) of the Correctional Services Act, 1998 (Act No. 111 of 1998).

Correctional Centre

“**Correctional Centre**” refers to a facility of the Department that houses sentenced offenders and awaiting trial detainees.

Management Area

“**Management Area**” means an area determined by a Regional Commissioner,

consisting of one or more correctional centres or offices and which is under the control of a correctional official designated as an Area Commissioner.

Region

“**Region**” refers to a geographically demarcated area consisting of a number of management areas in close proximity. A region is determined by a number of factors including offender population, employees as well as geographical location under the control of a correctional official designated as a Regional Commissioner.

Spiritual Worker

“**A Spiritual Worker**” refers to any person authorised to render spiritual care and rehabilitation programmes to inmates on behalf of his/her church/ faith. The term “Spiritual Worker” includes ordained and non-ordained members.

Spiritual and Moral Development Coordinator

“**Spiritual and Moral Development Coordinator**” refers to a member of the Department of Correctional Services appointed and authorized to co-ordinate and facilitate all spiritual care activities within a specific correctional centre or a unit.

Volunteer

“**Volunteer**” refers to a member of the community rendering a Spiritual Care service without any remuneration.

Religious Practice

“**Religious practice**” refers to any religious practice peculiar to any church/faith that may include Holy Communion, baptism, confirmation, healing etc.

Rehabilitation

“**Rehabilitation**” refers to the creation of an enabling environment where a human rights culture is upheld, reconciliation, forgiveness and healing are facilitated; and Correctional Centres are encouraged and assisted to discard negative values, adopt and develop positive ones which are acceptable to society.

ABSTRACT

What prompted the researcher to embark on this study was that not much is known about the chaplaincy in the South African Department of Correctional Services. This concept leads to the question which forms the basis for the research study, namely; Are the chaplains doing what they are supposed to be doing? The role of chaplains in DCS is diminished to praying and preaching, thereby, neglecting all the pastoral care issues which are important to the whole DCS community.

One of the findings is that the pastoral chaplains cannot be good managerial chaplains and the managerial chaplains cannot be good pastoral chaplains and the DCS context needs the two elements. Another finding is that in terms of pastoral skills chaplains are under-utilised and many factors are contributing to that like the structural challenges where chaplains are not stationed within the premises of the correctional centre.

The study presents the historical background of the chaplaincy in the South African Department of Correctional Services which is also necessary to help the spiritual care directorate to move ahead with many issues affecting the chaplaincy after 1994. It also provides solid insights as well as poignant anecdotal snapshots of what it is really like to be a chaplain in the DCS. The approach of using triangulation in sampling, where the researcher engaged the chaplains, correctional officials and the inmates, allowed the researcher to give different perspectives of the chaplains' work.

The study uses the pastoral approach of Gerkin at the beginning and specifically, in the second chapter to help in teasing out information and setting the theoretical framework of the study. After the analysis of the data, using the grounded theory, it becomes clear that there is a plethora of challenges facing the chaplaincy in the DCS. The study then culminates with futuristic views where the integration of ethnography is suggested to take the chaplaincy in a new direction. Various ways are explored as to how the chaplaincy can elevate its functions involving the community in the rehabilitation which is mostly centre based and reintegration which is community based. Recommendations are made to gear the chaplaincy for a new era and hopefully some ideas will be translated into action.

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KEYWORDS

Chaplaincy,

Chaplains,

Correctional Services,

Correctional Centre,

Counselling,

Offender,

Inmate,

Pastoral Care,

Rehabilitation,

Reintegration,

Shepherding,

Spiritual Care

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CHAPTER 1

Introduction and the Conceptual Framework of the Study

1.1 Introductory orientation to the Chaplaincy in the Department of Correctional Services

Correctional Chaplaincy in South Africa is currently an area that is often neglected when it comes to practical theology research. Research work which covers a variety of issues on correctional services has been undertaken in the field of social work. The researcher only read one book titled “Prison Ministry” which was published by a group of chaplains in 1986 where they wrote and combined their articles on topics that are relevant to correctional ministry. The book did not just become the first of its kind in terms of talking to issues in correctional ministry but also marked the celebration of the 75th anniversary of the existence of The South African Prison Services, which is now officially known as the Department of Correctional Services. A noticeable feature of this publication is the contents reflect the legacy of the past and it becomes crystal clear to the reader when looking at the names of the chaplains who were serving in the Department of Correctional Services as there was no chaplain with an African name in the list. It is fascinating to see the evolution and the strides that have been made in terms of the correctional chaplaincy in South Africa where, at the conceptualisation of this thesis, there were less than five white chaplains in the South African Department of Correctional Services.

Another attempt to write something about the historical background of religious care - now commonly known as spiritual care services - in the Department of Correctional Services was made by Conradie (1988) where reference is made to the compilation of articles by chaplains in the aforementioned book entitled “Prison Ministry” which gives some history on the chaplaincy as well. It is important to state that the spiritual care section became a subsection of the branch which was called Treatment Services from the 1st November 1973 (Conradie 1988:25). This was followed by the appointment of the first four chaplains and by 1986 the number of uniformed command chaplains rose to nineteen (19) (van Deventer 1986:13). It is critical to note that this was a significant

milestone for the chaplaincy in DCS as at that stage more strides were made in terms of its growth. In 2005 another study at masters level was done at the University of South Africa by Ronëlle Buckle Müller entitled “Prison Ministry: Narratives of Faith, Healing and Restoration”. This study focused on the healing and restoration of the offender through acceptance of the Christian faith.

When reviewing the history, the key factual reality is that chaplaincy has not been given the prominence it deserves because people do not know or undermine what it stands for, what justifies its existence and what it can contribute to South African society. When one reads through the strategic documents of the Department of Correctional Services not much is mentioned about spiritual care. In the departmental annual reports as well not much is said about spiritual care services except performance on the targets. This exposes the limited professional view of the correctional chaplaincy. Another contributory factor to this, the researcher postulates, could be that there is no direct literature on correctional chaplaincy in a South African context. Therefore, a detailed historical analysis of correctional chaplaincy in South Africa still remains to be written.

Chaplaincy in the South African Department of Correctional Services especially after 1994 has grown and adapted to the new strategic direction of the whole department where it has adopted a rehabilitative approach in dealing with the needs of the inmates. The nature of the chaplain’s job began to change. In the past years one may recall that a punitive approach was utilized when dealing with inmates. Public perceptions also exacerbated that situation as they still show that people should be sent to correctional centres to be punished and not as punishment. The White Paper on Corrections in South Africa (2005), which is a long term strategic document, dictates that there are four pillars of the new mandate of the DCS:

- safe custody to protect society,
- humane conditions of incarceration,
- correction as a societal responsibility and
- personal development.

Safe custody was seen in both principle and practice as the key priority in the DCS until recently where offender rehabilitation and development became a special area of focus. The new approach concerning rehabilitation and development of offenders is aimed at reformation and curbing re-offending as well as the recidivism rate. The Department focuses on changing the behaviour of offenders, enhancing their educational level, providing them with skills, rebuilding relationships and implementing restorative justice.

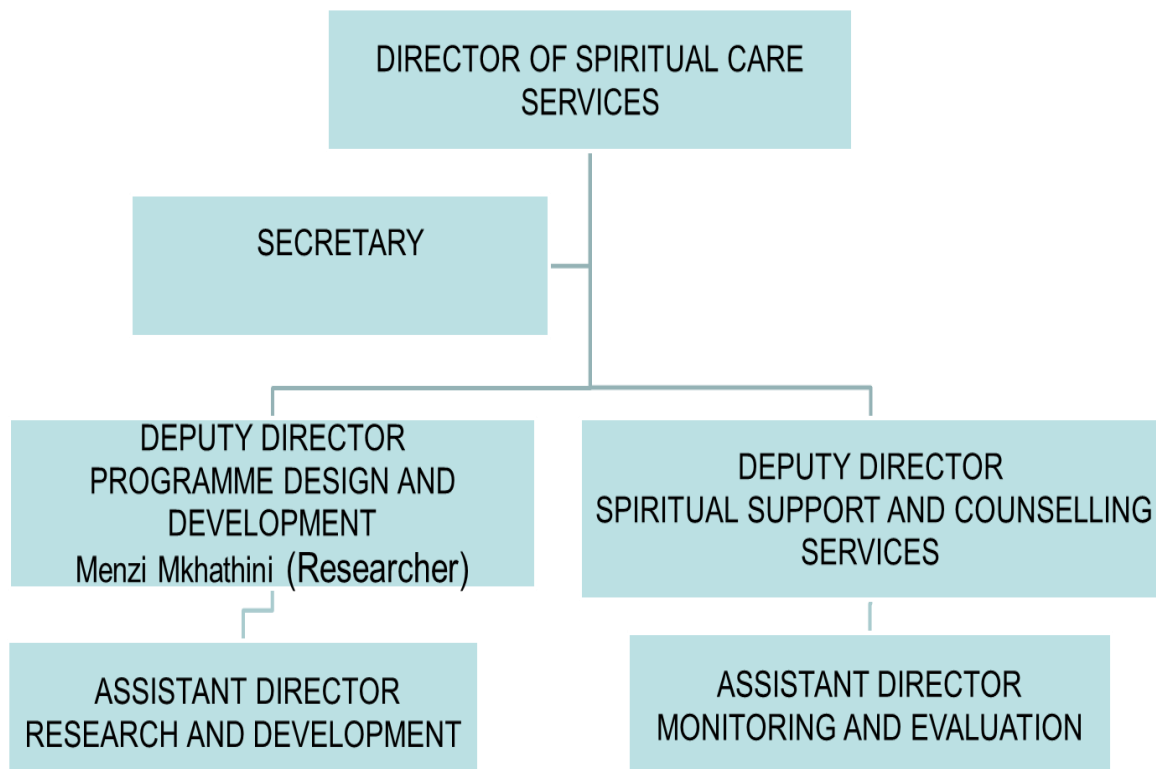
Looking at this paradigm and the new strategic direction the White Paper on Corrections in South Africa indicates that the interim Constitution of the country, introduced in 1993 and endorsed later, embodied the fundamental rights of the country's citizens including offenders (White Paper on Corrections in South Africa 2005:52). This resulted in the introduction of a human rights culture into the correctional system in South Africa, and the strategic direction of the Department was to ensure that incarceration entailed safe and secure custody under humane conditions. The White Paper on Corrections in South Africa further states that on 21st October 1994, a White Paper on the Policy of the Department of Correctional Services recognised the fact that the legislative framework of the Department should provide the foundation for a correctional system appropriate to a constitutional state, based on the principles of freedom and equality (White Paper on Corrections in South Africa 2005:52).

What the above could be said to mean is that in South Africa there is an opportunity to build a new correctional system in line with democracy which prevails in the country. It is indicative that safety and security remain the core business of the Department of Correctional Services and there are also other strategic imperatives that the Department has in terms of correcting the offending behaviour, rehabilitation and reintegration of offenders in partnership with society.

The egalitarian ideas and initiatives that emerged from the new democratic dispensation in South Africa also cascaded down to the government departments including correctional services. In ensuring that the Correctional Services as a department delivers on the four key areas mentioned before, it has a branch called Development and Care which comprises two Chief Directorates; Personal Development (Development) and

Personal Well-Being (Care). Under Personal Well-Being there are five directorates of which Spiritual Care is one. This structural setting at head office may change as the researcher progresses with this study as it is being reviewed. The Spiritual Care Directorate currently (in 2011) has 39 Chaplains including those that are stationed at head office. These chaplains are also called Spiritual Care Managers in terms of job title. The numbers may also change at a later stage as chaplains retire and more are appointed by the Department. Chaplains are managing the provision of spiritual care programmes and services. They are serving in the Management Areas and reporting to the Area Coordinators: Development and Care who are their immediate supervisors. The researcher is serving under the Spiritual Care component in the sub-directorate Programme Design and Development at Head Office. The Spiritual Care component structure at head office is portrayed in the figure below:

Figure 1: Organogram for Spiritual Head Office positions



The primary purpose of Spiritual Care Services, which is the chaplaincy component, is to provide needs-based spiritual care services and programmes, in partnership with churches/faiths, community based organisations, faith-based organisations and non-governmental organisations, for the spiritual development and upliftment as well as moral development of offenders in the care of the Department of Correctional Services. In other words, through the delivery of programmes that target criminogenic needs and services. Spiritual care also contributes to the departmental objective that people who leave correctional centres are rehabilitated and would be ready and enabled to successfully integrate back to society as law abiding citizens.

The changing work environment necessitated that the Directorate of Spiritual Care Services establishes a sub-directorate called Programme Design and Development which is responsible for the design, the development and the implementation of needs based spiritual care programmes countrywide. This sub-directorate is important to ensure that needs-based programmes are designed and implemented. Through the structured and tailor made programmes, offenders are subjected to a rehabilitation process to ensure that they change their attitude and are equipped with competencies that will assist them upon release.

The Spiritual Care Directorate has operational activities that are in place to ensure that it delivers on programmes and services. These activities necessitate that there should be monitoring and sustainability of all services and programmes. The Directorate of Spiritual Care Services usually conducts the monitoring and evaluation visits where the work done by spiritual care personnel is inspected. It was during those support visits that the researcher who is strategically functioning at the DCS head office was exposed to what chaplains are doing at the coalface. The chaplains usually share their problems and frustrations with the researcher. Some of the issues they raised are mentioned in the problem statement in a question form.

1.2 Historical Background of Correctional Chaplaincy in South Africa

Chaplaincy in the Department of Correctional Services in the past was limited to Christianity only. The reader has to understand that historically other religions and churches were marginalised as the Dutch Reformed Church which could be called “the state church” at that time was dominant. The leadership of the chaplaincy at national level where there is a director’s position is still stuck with the Dutch Reformed Church as a legacy of the apartheid regime as the current director of Spiritual Care Services is from the same church. Other religions and denominations were sidelined as the chaplaincy was Christian. The Spiritual Care policy also echoes the same view on the marginalisation of other religious groups, see below:

“The Chaplaincy in Correctional Services was mainly Christian and exclusively male oriented, other denominations and faiths were marginalised. With the transformation process in the DCS the imbalances are being corrected. Other denominations, faiths and females are appointed to make Spiritual Care more representatives of the demographics of the country” (Spiritual Care Policy 2007:3).

In this policy statement it is crystal clear that there was a strong bias, as encapsulated, in favour of Christianity and specifically the Dutch Reformed Church. The chaplaincy practice and history still reflects that. The new dawn of democracy in 1994 brought new changes where there was a paradigm shift from the Christian-centered approach to a multi-religious approach. Other denominations and faith groups became involved in the chaplaincy as it evolved. The department has ensured that different religious groups are involved in correctional ministry to cater for the inmate population which is diverse in terms of religious affiliation. However there is still a lot of work to be done to ensure that chaplains in the correctional setting are appointed for other religions as at this stage there is only one other religion included in the chaplaincy which is Islam and warrants justifiable criticism.

The prison chaplaincy, as it was known in the past, was white as only white males were appointed as chaplains. The department was also considered as a male environment. This

denotes that black ministers and women, both black and white, were marginalized or disregarded. This would imply that, the skewed appointment of Chaplains meant that the needs of black and female offenders were also neglected as ministry is also informed by the cultural backgrounds and contextual needs. With regard to the appointment of black chaplains as the chaplaincy has evolved, the DCS chaplaincy has transformed to a point where there are only two whites and that is a significant milestone for the Department. Although radical change has yet to be implemented in the South African correctional chaplaincy there are some good developments in the right direction. Under the leadership of Rev Hendrik Human from 2003 the DCS chaplaincy has been transformed and has also grown from strength to strength in terms of personnel and capacity to deal with the diverse inmate population. The demographic composition of the correctional chaplaincy had to be one area that needed attention to reflect the demographics of the South African community. It is important for the researcher to mention this because changes in the chaplaincy may depend on the leadership styles of the Director of Spiritual Care Services in the DCS. Substantial work has been done to address some imbalances of the past and in terms of building a professional correctional chaplaincy, but there is still room for serious transformation within the chaplaincy component which hopefully this dissertation, as it unfolds, will address.

Looking again at the marginalisation of women, in this era where women empowerment has become the talk of the day, presents a serious challenge. In a broader perspective, however, one may also look back at how churches and other faiths viewed and still view women ministry and realise that the policies of various spiritual organisations would have been a contributory factor as other religious groups still disregard and look down upon women. Some churches, even today, are still opposed to the ordination of women. When one looks at our historical background it was only after 1994 that more women were seen taking ministry as a profession in South Africa. The first female chaplain in the DCS was appointed in 1999. After 1999 more women were appointed as chaplains in the DCS. The constitution and the democratic era may have accelerated the changes that came about when women's rights became the priority to address the imbalances of the past. This concern has not been adequately addressed and examined in detail. This may be another research field that could be explored as this study does not include it. For the purpose of

this discourse it is mentioned just to indicate what prevailed prior to the new democratic dispensation in South Africa.

Freedom of religion became one of the rights that people should enjoy including those that are incarcerated. From that point the chaplaincy grew in leaps and bounds and reached another level. The researcher embarks on this study at the time when there are 39 chaplains who are employed by the DCS including those strategically placed at head office. It is of paramount importance that the reader knows that various religious groups and denominations are now involved in the activities of the Spiritual Care Directorate. It is in this context that the chaplaincy has to review its role and mandate and strengthen its effectiveness for the benefit of inmates.

The DCS has appointed chaplains, including females from different churches over a period of time because it has acknowledged the holistic value of Spiritual Care in the process of rehabilitation of offenders. The imbalances of the past were also addressed to a certain extent. Over and above that there are spiritual workers who are also appointed on a sessional basis to conduct church/faith services, group session and individual interviews. There are service providers who are also rendering programmes which enhance the spiritual care endeavours of rehabilitating offenders. There are also partnerships with various non-governmental organisations, community based organisations and faith based organisations. A multi-religious approach is employed in the rehabilitation initiatives as all religions are sending spiritual workers to minister to their adherents in the different correctional centres countrywide. Various religious groups are also involved in the different correctional centres countrywide rendering need-based programmes aimed at correcting the offending behaviour. The involvement of these religious groups will also be addressed as the researcher progresses with this study.

The challenge that faces chaplaincy in South Africa is to make it globally competitive and at the same time maintaining its uniqueness of being relevant to the local people. At this stage there are signs that South Africa is becoming the best correctional system in the continent as new policies are developed and implemented. It is therefore significant to ensure that chaplains have a sound theological background in order to serve in the diverse

contexts like the correctional setting. The reader will understand that when one receives theological training one focuses on one faith and emphasis is also put on the doctrine of the church or denomination. It, therefore, becomes a challenge to be open minded and objective in managing the activities of other religious groups hence the need to create an environment that is conducive for the inmates to practice their own religion.

The researcher has conducted several monitoring and evaluation visits countrywide focusing on the implementation of the Spiritual Care policy. During these visits which are aimed at improving the level of compliance with policies and improving service delivery, the researcher interacted with chaplains, spiritual and moral development coordinators, area coordinators development and care, area commissioners and inmates. There are a lot of issues where chaplains are doing relatively well, but this is countered by issues that they are not doing as well as would be liked. The different tools that evaluate their work evaluate the end result, as all these tools are crafted in such a way that they rate performance. Basically the visits that the researcher refers to, are meant to check, rate and analyse the level of compliance with departmental prescripts as mentioned before, as well as to give support and guidance to people at operational level. The conversations the researcher had with chaplains and other correctional officials, who serve under spiritual care services and those who supervise the work that is done, revealed that there is a concern that it is not enough for a chaplain to be a spiritual care manager whereby focus is on administration while contact with the people, which is critical, is lost. When looking at this aspect from a theological perspective, the shepherding model of Charles Gerkin that the researcher utilises in investigating issues on chaplaincy becomes relevant to this study. Gerkin's approach will be unpacked in the following chapters. The initiative by the researcher to conduct research around the issues of chaplaincy in the South African Department of Correctional Services is of paramount importance. The researcher's struggle in this regard is that if correctional ministry in South Africa remains on the same course where will it be in ten to twenty years from now? This view is explained vividly by Malphurs as he indicates that at one point the leadership has to ask this question:

“Are you and the leadership willing to do whatever it takes to move the ministry to a new direction?” (Malphurs 1997:69)

In contemplating this the researcher agrees with this profound question and notion because in as much as the Department of Correctional Services moved in a new direction some years back, the chaplaincy also has to take its new direction in line with the department's strategic framework in order to respond to some questions that concern its future. Cognisance is taken that the chaplaincy has been aligned to deliver on the objectives as set out in the Strategic Plan of the Department.

1.3 Problem Statement

As in any context there are a plethora of challenges facing the correctional chaplaincy as it is expected to provide spiritual leadership at all times and facilitate rehabilitation of offenders from a spiritual care perspective. The researcher has read books and shared with his colleagues in the chaplaincy on a variety of topics trying to enrich his knowledge on correctional ministry. Leedy and Omrod state that it is essential to find out what things are already known about one's topic of interest and suggest that reading of literature has advantages as it gives a theoretical base on which to generate hypotheses and build a rationale for the study (Leedy and Ormrod 2014:31). As the researcher read literature it became crystal clear that there is no magic formula to being a chaplain in the corrections environment because their individual experiences are unique. According to VandeCreek, research work, like all other endeavours, is carried out within the context of our personal and professional questions (VandeCreek 1988:7). Another perspective is from Welman, Kruger and Mitchell who state that the first stage in any research project is to choose a research area or a general topic and that process requires the delineation of a problem area and a description of one or more research problems (Welman, Kruger and Mitchell 2012:14). Another fundamental point is from Leedy and Ormrod who indicate that the heart of any research project is a problem and at every step in the process, successful researchers ask themselves:

- What am I doing?
- For what purpose am I doing it?

They go on to say that; “such questions can help the researcher focus efforts toward achieving the ultimate purpose of gathering data to resolve the problem” (Leedy and Ormrod 2014:31).

This study is therefore conducted in the field of practical theology with the objective to analyze, interpret and improve the role of chaplaincy as a specialized field in the rehabilitation of offenders in South Africa. The changes that were effected after 1994 as democracy was introduced made one to have several questions on the functioning of correctional chaplaincy. In the light of this, the following fundamental and perennial questions prompted the researcher to conduct this study:

- Are the Chaplains optimally utilised?
- What influence do they have in the lives of the offenders?
- Are they doing justice to the needs of officials whom they also have to take care of on an ad-hoc basis?
- Is the department right in its approach to chaplaincy serving the inmates only, what about officials who also need spiritual nourishment on a full time basis?
- Is the department doing justice to the profession of chaplaincy if they have to focus on managing the spiritual care activities, as they are currently doing, rather than focusing on the shepherding model which focuses more on contact with the people who need service?
- When looking at professions can we say chaplaincy is a field of specialisation in the DCS?
- What are the developments in the DCS chaplaincy especially after 1994?

It is paramount to raise these serious questions about the current approach of the department in utilising chaplaincy in its quest for rehabilitation.

A research problem refers to some difficulty that the researcher experiences in the context of either a theoretical or practical solution and to which he or she wants to obtain a solution (Welman, Kruger and Mitchell 2012:14). In this instance the researcher has come up with this study to embark on a mission to find out whether chaplaincy is adding

value to the initiatives of the department. On the other hand it is going to endeavour to justify the relevance and existence of chaplaincy in the South African correctional setting. The researcher does not want to prove that there are more questions than answers on chaplaincy but is of the opinion that the problems that are mentioned above in a question form are researchable. Swinton and Mowat echo the same view as they look at the researcher' position:

“By placing common-sense understanding of the world under scrutiny, the world is complexified, challenged and transformed as the envisioned eye of the qualitative researcher encounters it” (Swinton and Mowat 2006:32).

In the light of this notion this study is going to respond to some of the questions that the researcher grapples with, and will also focus on what chaplains are doing, what they can do differently, what they can do additionally and what they can stop doing, given the role that they have to play within the department and the broader society outside. In other words, this discourse is going to test the epistemological basis of the chaplaincy within the framework of corrections. In simple terms, how do we say we know what we know about the DCS chaplaincy without interrogating it? This kind of a question will stimulate some thinking that will help in navigating the future of chaplaincy and in that way the spiritual needs of the DCS community can always be met.

1.4 The Research Question

The serious challenge facing the chaplaincy in the DCS is to see to it that offenders who are incarcerated go through a serious process of rehabilitation so that when they are reintegrated back into society they become faithful and law-abiding citizens. The fundamental question that this theological discourse addresses is whether chaplains in the DCS are doing what they are supposed to be doing.

According to Swinton and Mowat, John Howie (1989:20) gives very sound advice when he suggests that the research question should be:

- Important – likely to contribute to an improvement in the situation you are interested in. This importance should also be located in the literature.

- Interesting to others as well as yourself. The researcher may have a passionate interest in a topic which holds no interest at all to others either by word or in the literature.
- Answerable in the time scale and with the resources the researcher has. This implies a ‘cutting of the cloth’. Research is only valuable when it is completed within a valid framework. A question may be fascinating but quite unanswerable given your own constraints.

Swinton and Mowat further indicate that the question should be simple and modest (Swinton and Mowat 2006:55).

Based on the aforementioned points, the question that this study asks is:

- Are the chaplains doing what they are supposed to be doing to add value in the rehabilitation of offenders?

Through the interviews of chaplains of the DCS regions of Limpopo, Mpumalanga and North West region, (which is one region), and focusing as well on the Gauteng region, the researcher seeks to answer this question and other questions surrounding the functioning of chaplaincy. At this stage it is of pivotal importance to indicate that during exploratory reading the researcher has not come across or unearthed any research work that has been conducted to date in this area of chaplaincy in the South African context.

1.5 Research Gaps

The researcher has done exploratory reading, researched the internet and has not come across research work that has been conducted on correctional chaplaincy in South Africa. It is therefore assumed that research work has not yet been published on the chosen field. The researcher concludes that empirical research on correctional chaplaincy in South Africa so far remains an untapped territory. However, it is surprising that nothing has been written on the impact and value of spiritual care and chaplaincy in a correctional environment given the long time chaplaincy has existed in South Africa. A smattering of information is available from the political prisoners’ biographies as chaplains had the

privilege to minister to the political offenders during the apartheid regime. Historically it is almost impossible to trace the background of the correctional chaplaincy in South Africa as there is no literature that is available; hence the need for this study.

This study is also informed by the scarcity of literature and observations on chaplaincies in the security cluster, namely the South African National Defence Force, South African Police Services and the DCS. This study is going to be a significant contribution to address the identified gap in South Africa in the chosen field of research and also in terms of availability of literature.

1.6 Current Trends of Research

The researcher, when doing some exploratory reading, came to realise that current research in the South African Department of Correctional Services is not focusing on Spiritual Care or the chaplaincy. To cite a few examples;

- Shayi in 2008 explored the sexual practices in South African prisons from the perspective of Christian ethics.
- Plaatjies in 2008 conducted a study on a model for implementation of restorative justice in the South African Correctional System.
- Bhoodram in 2010 covered an evaluation of the employee assistance programme in the department of correctional services benchmarked against the standards of the employee assistance professionals association of South Africa.
- Jonker in 2011 researched the role of the department of correctional services in the rehabilitation of child molesters

At least Landman, Luyt and du Preez in 2006 had published an article on the incarcerated body: judicial inspections, human rights and religious policy in prisons in South Africa.

Most work focuses on breaking the cycle of crime through rehabilitation of offenders. There are other studies from different vocations focus on the impact of overcrowding, HIV/AIDS, rehabilitation and correctional programmes with the aim of generating new knowledge and proposing solutions to some of these challenges. There are studies globally which were conducted in the chaplaincy in general. However, recent trends reflect that there is interest in hospital chaplaincy. In South Africa there is a gap, which

has been identified in the correctional setting, of professional specific research that needs to be addressed hence this study on correctional chaplaincy.

1.7 Hypotheses and Objectives of the Study

The role of chaplaincy goes far beyond rehabilitation of offenders from a moral perspective and contributes significantly in reinstating people with their maker.

Gerkin (quoting Chrysostom) defines the role that the shepherd plays:

“So the shepherd needs great wisdom and a thousand eyes to examine the soul’s condition from every angle. The priest therefore must not overlook any of these considerations, but examine them all with care and apply all his remedies appropriately for fear his care should be in vain. If a person wanders away from the right faith, the shepherd needs a lot of concentration, perseverance and patience. He/she cannot drag by force or constrain by fear, but must by persuasion lead the person back to the true beginning from which he or she has fallen away” (John Chrysostom in Gerkin: 1997:31)

This notion is relevant to the holistic approach to rehabilitation of offenders from a spiritual perspective taking into account human rights as enshrined in the Constitution of the Republic of South Africa whereby offenders must enjoy their chosen faith regardless of the incarceration conditions. Regarding research hypotheses; can chaplains do more in the DCS if they follow the approach of John Chrysostom in their quest towards a holistic approach in the rehabilitation of offenders? Given the opportunity to serve God in a correctional environment, in the researchers view, chaplains can always do more in taking care of people and will find themselves fulfilling their calling. Chaplains in the Department of Correctional Services in terms of their pastoral duties may be under-utilised. In this case they may not be doing what they are supposed to do. According to Welman, Kruger and Mitchel a hypothesis is a tentative assumption or preliminary statement about the relationship between two or more things that needs to be examined and further allude to that it is a tentative solution or explanation of a research problem and the task of research is to investigate it (Welman, Kruger and Mitchel 2012:12). This notion is taken into consideration in this study.

The objectives of the study are:

- To improve the pastoral care services rendered by chaplaincy in the Department of Correctional Services. Chaplains deal with complex problems in a correctional environment and they should be able to come up with practical responses to their situations.
- To identify the gaps that could help in long term planning in improving services of chaplaincy within Correctional Services.
- To create a new or revamped model that will improve the chaplaincy within the Correctional Centres in South Africa.
- To address the gap of the shortage of literature on the Chaplaincy in the Department of Correctional Services in South Africa. Currently literature on the chosen field of research in South Africa is not available and that prompted the researcher to conduct this study.
- To use the result of the study to inform or educate broader society on the impact of chaplaincy on the rehabilitation of offenders as well as on their social reintegration processes.

Looking at the fundamental objectives of this study, the researcher refers to Swinton and Mowat who use Ritchie and Lewis's (2003:27) explanation of four major functions of qualitative research as follows:

- Contextual – describing the form or nature of what exists
- Explanatory – examining the reasons for, or associations between what exists
- Evaluative – appraising the effectiveness of what exists
- Generative – aiding the development of theories, strategies or actions

(Swinton and Mowat 2006:51-52).

It is critical for this study to consider these functions from the beginning as they are fundamental functions which will be manifested in different forms as the research progresses.

1.8 The Significance of the Study

Research always forms an integral part of any profession. It helps professionals to be empowered as the theoretical findings can be practically integrated into everyday practice. It has a very important role to play in helping correctional chaplains to establish and maintain a theological base for their practice. The study that the researcher is embarking upon intends to explore things that are unknown about chaplaincy in the DCS, initiate concepts that can help chaplains to be competent in their day to day job demands and improve their professional practice. In the light of this it is imperative to conduct research that will provide findings that will enhance the department's core mandate which is to rehabilitate offenders in preparation for reintegration back into the community. It is envisaged that the findings and the discussions in this thesis will boost the morale of chaplains and give credibility to what their modus operandi entails. At this stage, any research work that has been conducted in the field of the chosen topic in a South African context is not available.

The chaplaincy in the Department of Correctional Services in South Africa was never analysed or evaluated through research exercises. This study is important because it will provide the opportunity to expose and evaluate what chaplains are doing and that will benefit the department in ensuring their competence in service delivery. The data that is collected through instruments and methods will add value and ensure service delivery improvement. It is critical to highlight that the strategic direction of the department puts emphasis on the needs based rehabilitation programmes. It is therefore imperative to assess the programmes and services that are rendered by the chaplaincy in order to determine their effectiveness and the value they add to the core mandate of the department. The Spiritual Care Directorate has adopted a new strategy of developing programmes with built in mechanisms or tools to measure their impact on offenders. The Chaplains are also presenting or facilitating some of the programmes to offenders.

This study is expecting to produce knowledge that will benefit the chaplains, the department, offenders and broader society. Hopefully it will lead to practical applications that will improve service delivery of spiritual care services at operational level. It will

also help to develop and alter chaplaincy and the whole Spiritual Care Services' component in the DCS. It is important that certain aspects on chaplaincy will be improved as a result of the findings.

The results of the study will also inform broader society about what correctional chaplains are doing and also indicate how the public can be involved in rehabilitation within a framework of corrections in South Africa. The researcher envisages this study contributing in many ways to the understanding of the chaplaincy in the DCS, far more than what is anticipated at the end.

1.9 The Researcher's Position

It is important to briefly outline the personal history the researcher brings to this study. The researcher comes from a strong theological background in the Evangelical Lutheran Church in Southern Africa and is now serving under the self-supporting ministry as he is an employee of the Department of Correctional Services. Though he forms part of the chaplaincy in the department, and has been there for more than 7 years at headquarters, in this study he intends to maintain an objective stance and will maintain that throughout the study. Swinton and Mowat refer to Corben (1999) who comments that by adopting a stance of objectivity and neutrality, the phenomenon can be seen and understood for what it essentially is (Swinton and Mowat 2006: 111). Objectivity or neutrality by the researcher is important in this study. This view is further echoed to the chaplains as the people under study. The questions of how honest would chaplains be in this study and whether they might be biased in their responses, were contemplated by the researcher. It was thus important to make it clear to chaplains at the beginning that the research was completely disconnected from their own, or individual performance.

The researcher is aware that the preconceived ideas might compromise the objectivity of the study. Leedy and Ormrod state that most researchers strive for objectivity in their research (Leedy and Ormrod 2014:141). They believe observation should be influenced as little as possible by any perceptions, impressions, and biases they may have. By maintaining objectivity, they hope to maximize their chances of determining the ultimate

truth. This is what the researcher will endeavour to do. However his experience and opinions will be reflected as he solicits and analyses the inputs from co-researchers in the final chapters of this thesis.

The researcher, who believes that God comes first on the agenda of life, is of the opinion that chaplains are servants of God to whom they owe their primary allegiance. In this regard what would be more significant is the theological dimension of the office of the chaplain. The researcher views the chaplaincy as a specialised ministry which is conducted in a particular context which may also be similar to the ministry in the church. In the same sense the department is regarded, by the researcher, as a place where he serves God. This means that in this regard, the DCS creates space and opportunity to practise ministry and determines who works where and what the job description should entail. It is therefore imperative that this study clearly states the way in which the chaplaincy has been understood and how it has evolved over the years to be what it looks like currently as the researcher undertakes this study.

The researcher is of the opinion that all human beings are fallible - including chaplains, and all those who serve in the ministry. In this case one cannot rule out modalities of blind-spots that are anticipated to surface regarding how the chaplaincy has neglected its mandate. The researcher's thinking revolves around the postulation that any chaplaincy, regardless of the context, must allow itself to be tested against the experiences of the people; hence this study on the chaplaincy. It is interesting that this study also examines and exposes what people think of the chaplaincy in the Department of Correctional Services and that will stimulate some dialogue around its vision for the future.

The influence of the researcher's personal experience prior to joining chaplaincy may surface in this study. Having served as the Chairperson of the Correctional Supervision and Parole Board for more than two years prior to joining the chaplaincy, the researcher had enough time to read spiritual care progress reports of offenders who appeared before the board, observed and listened to the contribution of chaplaincy to the rehabilitation of offenders and formulated his own views on its contribution. Through this ethnographic

approach the researcher's insights were significantly enriched and broadened by the work done by spiritual care personnel and other professionals in the DCS.

Several interactions took place where the researcher, during his tenure in the Correctional Supervision and Parole Board, engaged other people in correctional centres in the management area where he served. This was done not only to solicit ideas but to have a better understanding of the rehabilitation of offenders and the different roles played by custodial staff as well as the contribution of professionals. As part of the professional personnel, it is imperative that the chaplaincy always positions itself to fulfill its mandate in the new context taking into account the evolving needs of the target group which is the inmates.

1.10 Limitation of the Study

The researcher takes into account that it is common knowledge that studies have limitations. This study focuses on the analysis of chaplaincy in the South African Department of Correctional Services in the post-apartheid era which is the period after 1994. It covers the views of chaplains at operational level in two regions of the DCS (1.Limpopo, Mpumalanga and North West as one region; 2. Gauteng), and only correctional officials and inmates of Gauteng region will participate. The research ethics committee of the DCS advised the researcher not to consider all chaplains but focus on the chaplains of the two aforementioned DCS regions. In terms of correctional officials, only those in Gauteng were selected for the study and that applied to the inmates' selection as well. Parolees and ex-offenders were not involved. There could be some similarities with what is happening in other countries; for example in Canada and United States of America, in terms of the way chaplaincy is structured but that does not affect the scope of this study. This study focuses on what chaplains in the Spiritual Care Directorate are contributing and what they should contribute to the South African correctional setting.

1.11 Ethical Consideration

The researcher completed the ethical questionnaire of the University of Pretoria which is a prerequisite before an empirical study is undertaken. Another requirement was that the DCS ethics committee had to also grant approval for the study to be conducted within the DCS as an organisation. Approval to conduct the study was granted by both aforementioned committees. Leedy and Ormrod stress that it is essential that data collection methods be consistent with ethical principles and they further explain that the people being studied must know the nature of the study and be willing participants in it (Leedy and Ormrod 2014:153). The study was conducted through the utilisation of the “informed consent letter” to enable the researcher to achieve results.

Participants, chaplains, officials and inmates, were requested to participate in the study and were informed about their rights in terms of being part of the study. The researcher used an ‘Informed Consent Form’ which was developed to enable the researcher to acquire participation consent from participants. This necessitated that each respondent signs this form prior to completion of the questionnaire or participation in the interview. The consent form was explained in the language that the respondent best understood.

- **Voluntary Participation:**

Respondents and interviewees were informed that their participation in the study would be voluntary and if they decided to withdraw from the study or did not wish to participate there would be no serious consequences. This meant that participation or non-participation did not disadvantage the person in any way. However it was stressed that their participation and co-operation was of pivotal importance as the study could not be conducted without them.

- **Confidentiality:**

According to Litchman;

“any individual participating in a research study has a reasonably high expectation that privacy will be guaranteed. Consequently, no identifying information about the individual should be revealed in written or other communication” (Litchman 2014: 57).

The ethical issues of access and anonymity were critical in this study. Respondents and interviewees were informed that it would be ensured that they were protected in terms of anonymity or identity in all steps from the capturing and analysis of data to publication of the findings. Their names or any identifying information would not be revealed. Pseudonyms would be assigned to the participants where particular references had to be made. In essence the right to privacy would be upheld throughout the study. The questionnaires or tape-recorded interviews would be destroyed once data had been consolidated and after adhering to research standards for the research data. The researcher would explain that anything said in the interview would remain confidential, that the recorded interview would only be listened to by himself, and that any quotations used in the study would be strictly anonymous. Assurance would be made that all participants were not compromised by the process and that they were honest in their valuable contributions. The participants were informed that upon request a copy of the results of the study could be made available by the researcher to them.

- **Benefits:**

The researcher explained to the respondents that there were no personal benefits, but the information and knowledge would be of immense value to the chaplaincy and the rehabilitation efforts in the Department of Correctional Services in South Africa.

- **Risks:**

Participants were informed that there were no risks or discomforts associated with the study. Actually there was no harmful situation that they could be exposed to during their participation in the study. For chaplains and correctional officials it was important to indicate that this would have no impact or negative effect on their employment or

performance assessment. Inmates had to be also informed as well that there would not be any impact or negative effect on their incarceration as a result of their participation.

1.12 Overview of the Study According to Chapters

The study consists of six chapters which are in the order indicated below.

The first chapter is mainly the introduction of the thesis where the researcher gives its conceptual framework starting with an introductory orientation to the DCS in South Africa. The problem statement is clearly outlined. The background of chaplaincy in the South African correctional setting is given to shed light on its historical background because some of the challenges may have been inherited. A problem statement, research gap and the limitation of the study are clearly articulated. It is also significant to indicate what the current trends of research entail and what the research gap identified is.

The second chapter dwells on the methodology. It engages academic literature to unpack methodology that is used in this study. Though the approach is qualitative, at the same time the researcher utilises Gerkin's shepherding model to interrogate the practices of chaplaincy in the South African correctional setting. The researcher analyses Gerkin's theoretical approach to pastoral care and looks into its relevance to this study. It is also considered important to look into the possibility of practically applying Gerkin's pastoral care formula to the chaplaincy in the correctional context in South Africa.

The third chapter focuses on the legal framework of the chaplaincy and the critical analysis of the current trends especially on how it is viewed in the Department of Correctional Services as well as how it functions. It is of paramount importance to explain the terrain of correctional chaplaincy and how it has developed as well as how it is challenged by the diverse environments encountered by chaplains in the correctional centres. A critical review into the job description of the correctional chaplains will be done. It is also significant to indicate how the department utilises chaplains in its multi-disciplinary approach of rehabilitating offenders and ensuring that they are smoothly

reintegrated back into society as law abiding citizens. The study also looks into how correctional chaplaincy and chaplaincy in general is viewed in other countries.

The fourth chapter covers data collection in the field, the engagement and analysis of the responses of the chaplains, officials and offenders. The three different groups of the sample are tackled individually. The solicited data is engaged by the researcher and given different shapes to dissect the situation. The grounded theory will be unpacked as the researcher triangulates the data.

The fifth chapter consists of the implications of what is happening currently and gives direction to the future of a journey taken with chaplains, officials and inmates who were utilised and participated as key informants in investigating chaplaincy. The findings of the study are spelled out and possibilities of revamped or new models and approaches for the chaplaincy in the South African correctional setting are explored. Further engagement of literature is done in navigating the way forward from an informed position after the data has given shape to the study. The findings of this research should then contribute greatly to the role and future of Spiritual Care in the DCS.

The sixth chapter will be the conclusion of the study comprising recommendations for practice that are informed by the key findings. The researcher evaluates the data results to ascertain whether the problem statement has been addressed. Recapping of the problem statement will be done as well as restatement of the objectives. The last segment of the study will state whether the set objectives were indeed achieved as the study is concluded. The fields that are identified for further research by other researchers will be indicated. The summary of chapters is then crafted and the main conclusion of the study given.

1.13 Preliminary Conclusion

This first chapter has provided a meticulous background of the study on the analysis of chaplaincy in the South African Department of Correctional Services and created an understanding that stimulates some curiosity and interest in the study. This chapter has

also presented, carefully followed the research method and sometimes systematically the principles of the correctional environment and indicated concisely the position of chaplaincy. It culminated with the outlining of the conceptual framework of the chapters which will cover a number of aspects pertaining to the chaplaincy broadly. The stage has been set for the study which progresses to the following chapter which is going to lay a theoretical framework that will be essential in the understanding of the chaplaincy in the DCS.

CHAPTER 2

The Methodology of the Study

2.1 Introduction

Chapter two presents the methodology of this study. The theoretical base for the study is outlined as well as the theological foundation which is based on the pastoral care model of Charles Gerkin. This study analyses the history of chaplaincy in the DCS and employs the shepherding model of pastoral care found in Gerkin's book, *An Introduction to Pastoral Care* (1997), where he outlines the history of pastoral care which is one aspect which connects the researcher with him. History is important in this regard to inform and revamp or renew the pastoral care approach that will shape the future and improve the chaplaincy in the DCS.

At the beginning of this chapter Swinton and Mowat make a clear distinction between method and methodology that is important;

“Methods are specific techniques that are used for data collection and analysis. They comprise a series of clearly defined, disciplined and systematic procedures that the researcher uses to accomplish a particular task” (Swinton and Mowat 2006:74).

When defining what methodology is, they explicitly continue to explain that the term “methodology” has a number of different meanings. Formally it relates to the study of methods. More broadly, the term methodology has to do with an overall approach to a particular field. It implies a family of methods that have common, particular, philosophical and epistemological assumptions (Swinton and Mowat 2006: 74-75).

It is essential to know the difference in the description of the two concepts as this chapter uses the two terms “method and methodology” with the same understanding that is unpacked by Swinton and Mowat where they make a clear distinction between them.

These terms can be easily misconstrued in the field of practical theology. According to Bryant and Charmaz any research method makes epistemological claims and a method must indicate why application will lead to a development of knowledge, otherwise researchers would have no basis for choosing it in the first place (Bryant and Charmaz 2007:33).

In this study, ‘method’ will be used to investigate and propose whereas ‘methodology’ is manifested as the ideological approaches or patterns used by scholars in tackling issues in the field of practical theology.

2.2 Research Methodology

A qualitative research is conducted based on the interviews and questionnaires which the researcher has employed to investigate the DCS chaplaincy. Precisely, the researcher focuses on empirical research where structured interviews are conducted and questionnaires are completed by those who are not comfortable with interviews. The two approaches are used to tease out information. Terre Blanche, Durrheim and Painter explain that qualitative research methods try to describe and interpret people’s feelings and experiences in human terms rather than through quantification and measurement (Terre Blanche, Durrheim and Painter 2006: 272). This statement is connected to the definition of phenomenology by Swinton and Mowat where they explain that it is philosophy of experience that attempts to understand the ways in which meaning is constructed in and through human experience (Swinton and Mowat 2006:106). The issue of hermeneutics is also highlighted in the sense that the interpretation of human feelings and experiences is important. There are different views on the link between phenomenology and hermeneutics and it is explained very well by Swinton and Mowat as they point out that in hermeneutics understanding is always from a particular position or perspective and it is always a matter of interpretation (Swinton and Mowat 2006:107). They further argue that differences are clear between phenomenology and hermeneutics, with one seeking to explain the world and the people’s experiences within it in an objective, unbiased way, and with the other, claiming that interpretation, bias and prejudice are crucial to the ways in which human beings encounter the world (Swinton

and Mowat 2006:106). This study employs the qualitative approach; however, these two methodological perspectives, phenomenology and hermeneutics, are implicitly manifest strongly in the engagement of data in the fourth chapter. Phenomenology would look at the essence of chaplaincy in the DCS in the way it is experienced by the individuals both inmates and correctional officials. Asking the question: “how do we know what we know about correctional chaplaincy in South Africa?” is critical as there is no available literature that addresses its operational matters. The manifestation of the chaplains’ work depends on the way it functions and the researcher expects the responses of inmates and correctional officials to definitively reflect its effectiveness. The data would also engage the interface between chaplains and inmates as well as between chaplains and other correctional officials which occurs through services and programmes.

An ethnographic approach would be another critical methodological framework which would be implicitly manifested in the data solicited from chaplains, correctional officials and inmates. Ethnography provides insights and understanding of people’s experiences and according to Swinton and Mowat its method gives the best possible chance to understand the participants in their own setting (Swinton and Mowat 2006:167). However at this stage of the study the researcher will refrain from delving into what this approach entails.

This qualitative study which will focus on the analysis of the chaplaincy in the South African Department of Correctional Services, acknowledges the pivotal importance of exploring definitions of qualitative research.

Denzin and Lincoln in their explanation of what qualitative research entails state:

“Qualitative research is multi-method in focus, involving an interpretative, naturalistic approach to its subject. This means that qualitative researchers study things in their natural settings, attempting to make sense of, or interpret, phenomena in terms of the meaning people bring to them.” (Denzin and Lincoln 1994:3)

Welman, Kruger and Mitchell explain qualitative research by referring to ethnography which they describe as an essentially descriptive design which is used in investigations amongst individuals or groups within a given community, groups, or organization (Welman, Kruger and Mitchell 2012:1930). They further elucidate that it is focused on behavioural regularities of everyday situations, for example relationships between individuals or within groups, attitudes, rituals, and so on. This is also relevant to the study as the working environment and relationships within the chaplaincy in DCS fulfill the given specifications set out above. This notion may be extended in chapter four or five as the data is engaged on the chaplaincy.

Based on the understanding of the two concepts, people involved in the chaplaincy are of critical importance to the study. The study journeys with them to dissect the issues that talk to the crux of chaplaincy in the Department of Correctional Services. This study has opted for a naturalistic approach which will allow the chaplains to view their own experiences through their own lenses. Denzin and Lincoln further give a broader understanding, in their later edition, of qualitative research;

“Qualitative research is a situated activity that locates the observer in the world. It consists of a set of interpretive, material practices that make the world visible. These practices transform the world. They turn the world into a series of representations, including field notes, interviews, conversations, photographs, recordings, and memos to the self. At this level, qualitative research involves an interpretive, naturalistic approach to the world” (Denzin & Lincoln 2003:4-5).

Taking into account this definition and understanding, this study of chaplaincy in the DCS has to be qualitative as all the aspects mentioned may be covered and are relevant to the study method selected. A narrative approach will be important as well as Terre Blanche, Durrheim and Painter clarify that qualitative researchers want to make sense of feelings, experiences, social situations, or phenomena as they occur in the real world, and therefore want to study them in their natural setting (Terre Blanche, Durrheim and Painter 2006: 287).

There is a very thin line in the notion expressed by Terre Blanche, Durrheim and Painter and the idea of Denzin & Lincoln. Creswell's long definition explains the whole process of qualitative research as follows:

“Qualitative research begins with assumptions, a worldview, the possible use of a theoretical lens, and the study of a research problem inquiring into the meaning individuals or groups ascribe to a social or human problem. To study this problem, qualitative researchers use an emerging qualitative approach to inquiry, the collection of data in a natural setting sensitive to the people and places under study, and data analysis that is inductive and establishes patterns and themes. The final written report or presentation includes the voices of participants; the reflexivity of the researcher, and a complex description and interpretation of the problem, and it extends the literature or signals a call for action” (Creswell 2007:37).

Creswell explains precisely in one paragraph the whole process of qualitative research, however other views are equally relevant to the study as the correctional system is a unique setting that presents chaplains and others involved with new feelings, experiences and life stories which are worth interrogating. This idea leads the researcher to delineate the research approach.

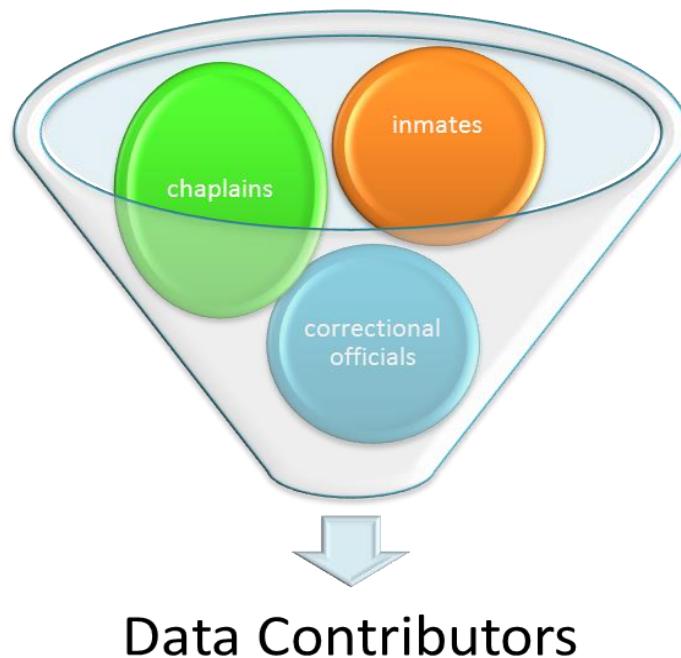
When embarking on designing a sampling plan it is crucial to ensure that there is representativeness of the chaplains as the focal population under study. Welman, Kruger and Mitchell refer to Miles and Huberman (1994) where they indicate that qualitative research involves small samples of people, studied by means of in-depth methods (Welman, Kruger and Mitchell 2012:9). In this study basically three groups are involved in the collection of data and they are all significant in this study. There are 14 full-time chaplains, 32 officials and 32 inmates involved in the collection of data. In other words, the study utilizes triangulation. In explaining triangulation Terre Blanche, Durrheim and Painter:

“Triangulation entails collecting material in as many different ways and from as many diverse sources as possible” (Terre Blanche, Durrheim and Painter 2006: 287)

Neuman, when describing triangulation in social research, concurs with the view of Terre Blanche, Durrheim and Painter; “In social research, we build on the principle that we learn more by observing from multiple perspectives than by looking from only a single perspective” (Neuman 2014:166).

Litchman provides a simple definition where she spells out that triangulation is a term taken from surveying, meaning to locate a point from the three known points and in research it came to be applied by using three known sources of data to verify or make credible, data from a single source (Litchman 2014:15). The approach is depicted in the next figure where the researcher employs triangulation to eliminate any potential bias of a single group. Multiple perspectives in the collection and analysis of data give a clearer picture of the chaplaincy in DCS.

Figure 2: Data contributors engaged through the DCS chaplaincy



Source: Original artwork and design by the researcher

Looking at the three views of the quoted authors, which are versatile, as alluded to by the researcher, the chosen approach is to investigate and look holistically into the correctional chaplaincy through:

- the lenses of the chaplains, who are the pastoral care givers,
- solicit the input of the correctional officials, who are observing what is happening in the chaplaincy and are also recipients of services,
- as well as the inmates who are the recipients of the services and programmes from the chaplains.

All of the three different sources of information will enhance data triangulation employing the grounded theory in the analysis of data and the findings. The study endeavours to avoid bias on the chaplains' contribution in the DCS as the chaplains could be expected to easily focus on what is positive and limit what the study can achieve.

The location of the study forms a critical component to the study and requires an explanation. Leedy and Ormrod postulate that common to all qualitative studies, is a need to identify an appropriate sample from which to acquire data (Leedy and Ormrod 2014: 153). The sample of this study consists of interviews with chaplains of two DCS regions, Gauteng and LMN (Limpopo, Mpumalanga and North West) which have been chosen to participate. It is of pivotal importance for this study that the researcher asks chaplains directly about what they think their work entails. To get a comprehensive picture of the phenomenon in question, namely the chaplaincy, the researcher also involves correctional officials and offenders of Gauteng Region (Province) who have direct contact with the chaplains. Adopting a broad inclusivity helps to delve into more material on the perspective of chaplaincy in the DCS as officials and inmates observe on a daily basis what chaplaincy does. Leedy and Ormrod state:

“Qualitative researchers are nonrandom in their selection of data sources. Instead their sampling is purposeful: they select those individuals or objects that will yield the most information about the topic under investigation” (Leedy and Ormrod 2014:154).

A research undertaking of this nature which is profession specific necessitates the involvement of inmates who are the target group for the services and programmes rendered by chaplains as well as correctional officials who interact with both chaplains and inmates on a daily basis as justified by the triangulation concept which has been defined and employed further in this discourse. The correctional officials and inmates who have direct contact with the chaplains are selected in the eight Management Areas of Gauteng Region namely; Baviaanspoort, Leeuwkop, Pretoria, Zonderwater, Krugersdorp, Johannesburg, Boksburg and Modderbee. The chaplains of these management areas are participating as well as the other eight chaplains who are involved in the Limpopo, Mpumalanga and North West Region and are serving in the following Management Areas: Klerksdorp, Rustenburg, Rooigrond, Thohoyandou, Polokwane, Barberton, Bethal and Witbank.

It would not be feasible for the study to include the officials and inmates outside the Gauteng region as the researcher is stationed at the DCS Head Office in Pretoria.

2.3 Use of Questionnaires and Literature

In this thesis literature on chaplaincy and pastoral care in a correctional setting is utilised and references of relevant information are extracted and carefully analysed using the grounded theory. Questionnaires are utilised as data collection tools for participants who are not comfortable with structured interviews taking into account the correctional environment where the research is conducted. The researcher also realised that distributing questionnaires would be cost effective since the correctional centres are far away from each other and personal visits would necessitate a lot of travelling in the collection of data. The other reason is that confidentiality is important in the correctional environment as indicated in the first chapter. Starting with questionnaires for this qualitative study would assist the researcher to start the conversation with the participants.

The crafting of questionnaires was limited to two pages which minimised the time to complete. Condensing of questions was done because each response could be utilised in generating new knowledge and navigating the way forward in the chaplaincy and would

also inform a new or revamped model of the DCS chaplaincy if the results from the analysis of the data warranted the change. These questionnaires, as mentioned above, were distributed to 14 chaplains at operational level, 32 officials in Gauteng Region (Area coordinator Development and Care and three other officials per Management Area) and 32 offenders in the Gauteng Region (4 offenders who have direct contact with the chaplain per management Area). The envisaged total number of participants was 78. There are only 52 posts for the population under study, the DCS chaplaincy.

(See appendix: Questionnaire A: for Chaplains, Questionnaire B for Correctional Officials and Questionnaire C for Inmates). Same questions were used in the interviews and the questionnaires.

The involvement of a limited number of officials and offenders is of great importance because objective views on chaplaincy are solicited from them and that adds value to the study. To justify the approach that is utilised in this study; Terre Blanche, Durrheim and Painter articulate that one way of judging the likely number of cases required is to consider the degree of theoretical development in the field being studied (Terre Blanche, Durrheim and Painter 2006: 289). In this case the researcher looks for critical views that might expose ideas on the DCS chaplaincy and the sample size that is chosen suffices. Interviews are conducted face to face and telephonically with the participants who cannot be easily reached and questionnaires are also utilised for those who prefer to respond in writing. The fourth chapter sheds more light and justifies the utilization of different approaches.

The data collection exercise was envisaged to take place within a period of six months. However, it took longer than expected as people were not available as planned. The reasons and impacts of the extended collection period are further explained in the fourth chapter of the study. The researcher administered the data collection process.

According to Charmaz certain research problems indicate using several combined or sequential approaches (Charmaz 2006:15). In line with this view the practical theology dimensions are also explored by engagement with Gerkin's book titled, "*Introduction to Pastoral Care.*" The shepherding model is dissected with special focus on how it could

be utilized to investigate the issues of the chaplaincy and give a theological reflection of the situation in the Department of Correctional Services.

Gerkin talks about the pastor as a shepherd of the flock, mediator or reconciler and as a ritualistic leader (Gerkin 1997: 81ff). This is not to say that these are the only relevant roles that can be played by the chaplain in a correctional environment. However, they are relevant to the study because these are some of the significant roles of shepherding that should be played by chaplains in the execution of their duties which are underpinned by the theological bases of care. The leadership role in this regard also emerges and cannot be detached from the different roles of chaplains.

When defining the role of a shepherd as a leader McCormick and Davenport emphasize that their confidence in presenting the leader as a shepherd is grounded in three observations; the first one is the general impression of shepherds as gentle people in lush green pastures which is actually inadequate and misguided at worst as shepherds might be gentle but they are also hard as nails. The second point is that they think that the shepherd offers a fuller picture of the life of a leader than many others. However it is not that the other depictions are wrong but they find them incomplete. The third and last point is that their image of the shepherd leader is grounded in and inspired by one of the greatest texts of all time: the Twenty-Third Psalm (McCormick and Davenport 2003:1-2). This is more of the reflection of a person who is led and protected by the leader who is omnipotent and omnipresent. This is what prompted the study to involve the inmates who are under the spiritual leadership, guidance and support of the chaplain.

Gerkin, to a certain degree, reflects on the reader's experience of receiving and giving pastoral care and emphasizes the reflection on what has been received and this is what he calls the author-reader conversation (Gerkin 1997: 12). Gerkin's approach is grounded on another dimension which is the life of a congregation where there is a pastoral giver and a pastoral care receiver and this is one connection of Gerkin's model to this study which focuses on the congregation of a chaplain which is a specialised and institutionalised ministry within correctional centres. The shepherd metaphor is quite relevant to the context under study. However, more approaches to pastoral care will be explained in the

chapters of this discourse. What is fascinating and intriguing is the interpretation of contemporary situations in pastoral care by Gerkin. Although this research focuses on the chaplaincy in the DCS the application of pastoral care as explained by Gerkin is also explored. As mentioned earlier, the narrative approach is utilized as it seems befitting to this kind of a study. This approach could have a profound influence especially on the contemporary understanding of chaplaincy.

Gerkin incorporates into his understanding of pastoral care three focus areas as he writes about the individual, the family and the community (Gerkin 1997:157). These three dimensions are relevant to the correctional context because inmates are individuals who come from families in different communities. This trilogy, the individual, family and the community is important in the rehabilitation and reintegration of offenders back into society. This chapter further addresses different areas of pastoral care as explained by Gerkin with juxtaposition or comparison to the chaplaincy in the Department of Correctional Services. The study engages in a conversation with Gerkin's pastoral care approach and also looks into what other authors say in the same field of practical theology. This study is undertaken in the field of practical theology as the work of the chaplaincy talks specifically to this chosen field.

Swinton and Mowat make the following statement about how broad and diverse practical theology is:

“There is of course no question that Practical Theology is theologically diverse. Its works span the breadth of the theological spectrum from liberalism to conservatism and its practitioners inhabit a diversity of methodological and theological positions. In line with the literature produced by the other theological disciplines there is no single, standardized way of doing practical theology and it is not owned by any particular wing of theology”
Swinton and Mowat (2006: v).

This is a profound statement as practical theologians have to understand that there is no formula to do practical theology as contexts will also differ and at the same time be determined by whether one is liberal or conservative. The context is critical as it informs the approach that determines the outcome.

With this relevant concept clearly understood it is paramount to start with the explanation of what the chaplain is, as that will be the word frequently used in this study.

2.4 Etymology of “Chaplain”

In order to do justice to the study of chaplaincy one has to first know something about the etymology of “chaplain” as it is a word which is frequently used in this study. The nature and identity of the chaplain is critical before any consideration is done in terms of the role of spiritual care within the framework of corrections in South Africa. In the researcher’s understanding, a chaplain is an ordained Christian Minister, Priest or Rabbi who is called and assigned to serve in a specialized ministry for example in Correctional Ministry, South African Defence Force, hospitals, etc. However, there are other definitions and roles of a chaplain which the researcher will explain in this discourse.

Freake refers to the American Correctional Chaplaincy Newsletter, (American Correctional Chaplaincy Association Newsletter, Harrisburg, PA, 2000, page 2) where the origin of the word “chaplain” is explained as it stated that:

“According to ancient legend, Martin of Tours was returning home from a trip when he came across a shivering beggar. With his sword, Martin cut his cloak in two parts and gave one-half to the beggar. He kept the other half and wore it as a cape about his shoulders. That night in a dream, he saw Christ wearing the half that he had given away to the beggar. Later, Martin entered the service of the Church. The half cloak he kept became known as "cappa" which became an object of veneration by the congregations. The repository in which the "cappa" was kept was called "cappella" which through the French word "chapelle" became the English word for "chapel". The priest in charge was called "chappellanus" which became "chaplain" in French, thus the [English] word "chaplain" or "keeper of the cloak” (Freake 2009:43).

The Collin’s Paperback English Dictionary defines a chaplain as a clergyman attached to a chapel of an institution or ministering in a military body (Mcleod 1989:141). In this

definition a chaplain is a minister who serves an institution of some sort. Therefore most of the time that institution, is a public institution offering services, and the clients in that specialized environment are to some extent prevented by circumstances from having free and frequent access to a spiritual and faith-based service for example correctional facilities, army, hospitals, and universities.

Another definition of a chaplain that is a broader view, that people subscribe to, is; “a clergyman who conducts religious service (attached to, in charge of a chapel) in a chapel of a sovereign, lord, or high official, of a castle, garrison, embassy, college, school, workhouse, prison, cemetery, or other institution, or in the household of a person of rank or quality, in a legislative chamber, regiment, ship, etc.” In line with this view Swinton and Mowat, in their definition of the chaplain state;

“The chaplain, normally an ordained member of the clergy, is thus seen, at least traditionally, to be the representative of a particular faith community who is sent to work within a specific setting. Chaplaincy is both vocation and Christian ministry” (Swinton and Mowat 2006:163).

The definitions of a chaplain have evolved as Ryan (2015) refers to a definition from Gilliat-Ray, Ali and Pattison which describe a chaplain as follows;

“A chaplain is an individual who provides religious and spiritual care within an organisational setting. Although this role has evolved from within the Christian churches, the term ‘chaplain’ is now increasingly associated with other faith traditions. Chaplains may be qualified religious professionals, or lay people, and while religious and pastoral care might be central to their role, the increasing complexity of many large public organisations has led to an expansion in the range of their activities” (Gilliat-Ray, Ali and Pattison (2013) in Ryan 2015:10).

There are different views on the chaplaincy being linked to the Christian Church, however, what is crystal clear in these notions is that the religious service is rendered by an ordained person, and recently lay person, in a particular office or institution. In this

regard the context and the responsibility which is encapsulated in the definitions are of great significance. The fundamental definition precisely articulates the role of a chaplain and that is the reason why the study, focusing on chaplaincy in a correctional context, is conducted.

A correctional chaplain will be no exception to these notions that define precisely what a chaplain is as he/she is attached to an institution which is the department in which he/she serves. The researcher, as part of the chaplaincy in a correctional setting is quite familiar with chaplains who are attached to institutions like the South African Police Service, South African Defence Force, hospitals, schools and universities as they are utilized in their respective institutions. The critical role of the correctional chaplains is to give a spiritual dimension in their specialized context and the ministry of presence cannot be overemphasized in that regard. The point here is to journey with those who are receiving spiritual care in their crisis from general needs to more direct individual spiritual challenges.

Chaplaincy in this study has the connotation of specialised ministry that takes place in certain contexts in this regard in the Department of Correctional Services. As the researcher undertook exploratory reading there were different types of chaplaincies covered:

- Military chaplains,
- Hospital or Health Care chaplains,
- Schools or university chaplains,
- Correctional or prison chaplains,
- Workplace or industrial chaplains and
- Police chaplains.

2.5 Practical Theology Reflection on the Study.

The study is undertaken from a practical theology perspective hence it is primarily

concerned with the practice of chaplaincy in the DCS. Defining practical theology is a critical starting point. In their understanding of practical theology Swinton and Mowat state;

“Practical theology is critical, theological reflection on the practices of the Church as they interact with the practices of the world, with a view to ensuring and enabling faithful participation in God’s redemptive practices in, to and for the world” (Swinton and Mowat 2006:6).

This profound statement is significant as it indicates and strikes the balance between theorists and pragmatics. From the practical theology perspective the question would be: Practically, what is the role and impact of chaplaincy in the DCS?

Walton also contends that; “Practical theology has the interest of action that is related to belief and Christian tradition. Like the human sciences it has an empirical starting point and recognises the complex relationship between theory and praxis which requires a hermeneutical approach” (Walton 2002:41).

Swinton and Mowat are helpful in their approach to defining Practical Theology as they start with the term “practice” which underpins Practical Theology and splendidly state that:

“Practices, then contain values, beliefs, theologies and other assumptions which, for the most part, go unnoticed until they are complexified and brought to our notice through the process of theological reflection” (Swinton and Mowat 2006:20). The theological reflection in this regard would be manifest in action.

Veling indicates that embarking and being occupied with practical theology is;

“to follow the way of Christ...to become disciples, followers, listeners and doers of the Word, people of faith, people who walk the paths of God, people who seek to know and practice the purposes of God, who desire God and the ways of God” (Veling, 2005: 240-241).

This notion by Veling, like Walton, embraces both theory and practice when it comes to practical theology.

Willows and Swinton in their epistemological post-modern approach are helpful as they crafted that:

“For ministers it is a way of applying theology to their daily encounters; for academics, a way of looking at theology that acknowledges the significance of practice in the process of theological reflection; for the counselor, practical theology works itself out as a critical dialogue partner within the ongoing conversation with contemporary psychological theories; for the politically aware, practical theology provides a method and a perspective within which the need for social change can be highlighted and initiated; whilst for others practical theology has to do with telling stories that create meaningful human existence” (Willows and Swinton 2004:11-12).

This notion unpacks how wide the scope is for practical theology and how diverse it can be, different contexts, and its rootedness in the complexities of human lives and behaviour. This further reflects a clear link with other disciplines. The spiritual dimension of pastoral care that interprets and constructs new ways in dealing with the evolving contexts of human experiences is explored. Practical theology informs the theory and praxis that is laden with belief and that is relevant to the context of correctional chaplaincy. Hence this study that is conducted in this field of specialization is important.

According to Reader practical theology is transformational in that it aims to make a difference not just to people, but also to understandings and situations in the contemporary world (Reader 2008:7). In order to do this effectively it has to look beyond the purely rational and logical to take into account the affective aspects of human behaviours and the more creative ways in which insights about pastoral situations can be expressed. This is essential in the correctional chaplaincy as it enhances the theology of human behaviour and transformation from all angles of religious traditions other than the Christian tradition which Reader (2008:7) connects it.

What Woodward and Pattison use in reflecting on practical theology is also important in this study as they explain that it uses the methods and insights of academic and other disciplines that are not overtly theological as part of its theological method (Woodward and Pattison 2000:15). Theology, in itself, it is maintained, cannot reveal all that one needs to know adequately to respond to contemporary situations and issues. This is the fundamental understanding that human experiences are unique and complex hence the view by Woodward and Pattison which indicates that other fields such as economics, sociology, psychology and other disciplinary findings and perspectives must be utilized (Woodward and Pattison 2000:15). In the Department, different approaches are engaged to approach human behavioural challenges from different perspectives. This holistic endeavour is fully operational in the DCS to ensure that all interventions are geared towards rehabilitation and reintegration of offenders.

Reader further states that practical theology is socio-politically aware and committed to engaging with real problems, often from a grass-roots perspective (Reader 2008:7). This is where theological reflection comes into play as Christians are encouraged to analyse, respond to and develop critiques of current practice which are perceived to be damaging to human life.

Swinton and Mowat mention that practical theology has a particular focus on specific situations. They have gone so far as to argue that it seeks to explore the complex dynamics of particular situations in order to enable the development of a transformative and illuminating understanding of what is going on within these situations (Swinton and Mowat 2006:v). This leads to the relevance of a study in any field but in this regard just to ask: “What is going on in the DCS chaplaincy?” is of great significance. In particular by examining both the chaplains’ experience and the DCS’s intention, it is possible to engage critically with theories and practices of chaplaincy which are derived from other contexts and that will make a meaningful contribution to the future operation of the spiritual care component in the DCS.

Practical theology approaches particular situations with a hermeneutics of suspicion, fully aware that, when the veil is pulled away, we often discover that what we think we are

doing is quite different from what we are actually doing (Swinton and Mowat 2006:vi). The journey of this study in interrogating the correctional chaplaincy is a fascinating and transformative one in the light of the statement by Swinton and Mowat. With the understanding of this view it becomes clear why this study on the DCS chaplaincy is conducted in the field of practical theology. A theological reflection from practical theology perspective is essential for the chaplaincy. Lastly, the notion of Swinton and Mowat justifies and compliments the research question in the first chapter of this study.

2.6 Chaplaincy to the Imprisoned as the Mission of God (missio Dei).

The existence of chaplains in the correctional context sets an agenda of God's mission and simultaneously reveals God's presence and also meets the spiritual needs of the incarcerated. This can also be defined as specialized ministry as chaplains are expected to minister to the people confined within the walls of correctional facilities. According to Avis in a biblical perspective of mission along with the proclamation (*kerygma*) goes instruction (*didache*) whereby the faithful are built up as the body of Christ (Avis 2005:27). This shows that the church cannot only be limited in a narrow sense to the walls of the church buildings but fits in people's contexts where the dialogue takes place between those who are teaching and those who are taught. It is precisely this kind of mutuality which also informs as well as being implied in rehabilitation. The chaplain in this regard is the significant representative of the church and other faith groups in a correctional context wherein he/she has to undertake theological responsibilities.

Moynagh argues that since the middle of the last century it has been customary to root the church's mission in the *missio Dei*, the mission of God, which is Latin and can be translated as "the sending of God" (Moynagh 2012:121). Mission first and foremost is an activity of God. Moynagh introduces the idea of David Bosch and indicates that the evolution of *missio Dei* theology has been summarized by him. The question is: What is Bosch's description of mission Dei?

Bosch in the definition of mission articulates that it is the good news of God's love, incarnated in the witness of a community, for the sake of the world (Bosch 1991:519).

Moynagh introduces the idea of David Bosch as the definition of Bosch sheds more light on how God's love is manifested. Bosch's definition talks to correctional chaplaincy which is the manifestation of God's love to the incarcerated, providing the ecclesiastical community with the opportunity to minister to the world which will also involve the incarcerated.

Avis agrees with Bosch and further indicates three areas of critical importance; God and the gospel (content), church and its ministry (instrument) and lastly the world and its cultures (content and scope) (Avis 2005: xi). This trilogy is relevant to the study as it is not only abstract but pragmatic as well, as it covers the area and scope of where mission is executed. The similarities between the approaches of Avis, Moynagh and Bosch are striking, even if their terminology and connection differ. All emphasize the connection of mission to God.

Todd, Slater and Dunlop contend that chaplaincy has a very long history of being another aspect of the mission of the Church, alongside parochial ministry. More recently, chaplaincy has been joined by other kinds of mission-orientated ministry and approaches to mission, including fresh expressions of church and pioneer ministry. Chaplaincy often shares with such aspects of conventional church life a concern to engage with contemporary society, and with those who are unfamiliar, or disenchanted, with traditional approaches to religion and spirituality (Todd, Slater, Dunlop 2014:5). This view is beginning to map out a framework within which we can greater understand the changing nature and scope of chaplaincy.

Gerkin also defines the church as the community of mission and stresses that as the community that seeks to be faithful to the Lord the church is called out of itself into the world around it (Gerkin 1997:127). It therefore becomes the responsibility of a pastor to lead the Christian community to better care for one another and care for the larger world of human need. According to Wimberly:

“A caring community has as its central task the guidance and nurture of persons into their full development as human beings. The caring community has to be firmly grounded in a

spiritual and faith tradition, although not all members will ever be at the same level of faith. To be rich in caring, communities must also have abundance of active symbols that impact a person's life. Ideally, a caring community needs the wisdom of different generations, interacting in full participation so that meaning may be continually transformed and transmitted to others" (Wimberly 2003:41).

The statement by Wimberly supports Gerkin's view which is relevant to the study as the chaplain, as the pastor, nurtures the process by which the community cares for its members. The challenge of the church as a caring community is to place itself in a good position to fulfill the mission as explained in reaching out to those in need of spiritual nourishment.

2.7 Traditions of Pastoral Care that Speak to Correctional Chaplaincy

2.7.1 Pastoral care as the care of individuals and families

There is no question that people have spiritual needs and that spiritual care is an important component of the correctional system and chaplains are the professionals who are trained and employed to meet those needs. Though the role of chaplaincy in the DCS strategically has evolved, the chaplain at this stage has to manage activities of ministering to the offenders who are incarcerated and entrusted to his care spiritually and should also take into account that they come from families and communities. Gerkin, when looking at pastoral care as care for individuals, advocates:

"Pastoral care is not simply talk about gospel or some general statement of its applicability to people's lives. Rather, good pastoral care embodies the gospel in relationships by speaking to the inner being of individuals" (Gerkin 1997:88).

This articulated sentiment is paramount in reminding those who do pastoral care to reach out to the individual through the above connection which is actually a skill in order to impact people's lives. This is also an area which chaplains and the spiritual workers have

to excel in as they serve in an environment where the Spiritual Care Directorate sets targets on an annual basis, translated to monthly targets, to ensure that individual inmates are afforded the opportunity to have a one on one session with a minister from his religious group or church. This calls for both the business and model of chaplaincy to be designed with programmes and services that are optimized to ensure that inmates individually benefit spiritually and are rehabilitated holistically.

According to Gerkin's views, a second element that needs to be preserved from the tradition of pastoral counseling is its sense of mission toward neglected or overlooked persons (Gerkin 1997: 89). People who have been exposed to correctional ministry can attest to this idea because the inmates are people who are always overlooked. Gerkin with regard to this pertinent view refers specifically to the mentally ill and the imprisoned as society's forgotten outcasts (Gerkin 1997:89). It is clear that Gerkin points out that some societies easily forget to take care of the mentally ill and the imprisoned hence he calls them the forgotten outcasts. In this regard it is pivotal to note that traditions of pastoral counseling that stress the ministry for the marginalized are extremely important. People who have observed and experienced this in pastoral care would agree with Gerkin when talking about the imprisoned as forgotten outcasts because there is a stigma attached to being an inmate. People tend to be judgemental rather than helping the environmentally challenged individuals who at one stage if not on several occasions acted against the law of their environment and ended up being convicted.

It is vital that correction of the offending behaviour would always be and remain a societal responsibility because the individuals who end up behind bars are sons and daughters of society. In caring for the inmates and participating in their rehabilitation the broader society is taking care of itself because upon release the inmates are reintegrated back into their communities. It cannot be overemphasized that the Christian community has to be involved to compliment the work that is done by the chaplaincy and the different components of the DCS.

What is entailed in the observation of Gerkin is further explained by Wimberly from a different perspective. Wimberly has crafted a brilliant and delicate concept of relational refugees in which he describes relational refugees as follows:

“Relational refugees are persons not grounded in nurturing and liberating relationships. They are detached and without significant connections with others who promote self-development in which to define and nurture their identity. As a consequence, they withdraw into destructive relationships that exacerbate rather than alleviate their predicament” (Wimberly 2000: 20).

The issue of a new identity for this group talks to the identity of inmates which demands that their surroundings are what they would regard as their home outside the community. This notion of relational refugees by Wimberly is relevant to a correctional context because inmates can withdraw completely into themselves because of incarceration and they are completely detached from their families. In Wimberly’s language they become relational refugees as aforementioned. This happens to inmates who are without the support system of families and society which is critical during incarceration hence this study on the analysis of the role of chaplaincy.

It is in this context that the chaplaincy has to review its role and strengthen its effectiveness. The chaplaincy has a critical role to play in the restoration of family ties and broken relationships of inmates in order to successfully rehabilitate and reintegrate them back into society.

2.7.2 Pastoral care as care of the cultural context

Correctional centres are communities with different ethnic groups which imply people from different upbringings. The inmates are diverse when it comes to culture. This notion will be addressed precisely in the following chapter. Over and above the cultural diversity there is a prison subculture which can be described as a social system with a strict code of behaviour and a value system that disagrees with the values in the correctional centre setting. The researcher is highlighting this because this subculture embraces customs,

traditions, behavior patterns, laws and regulations which influence the behavior as well as the attitude of inmates. Pollard sheds light on the different worldviews and explains:

“Most people seem unaware of the worldview they have absorbed which now underlies their belief and values. That is why it is so rare for people to articulate a worldview. Normally they will simply express a belief or live in a certain way, without knowing or even thinking about the worldview from which their belief or behaviour derives” (Pollard 1998:48).

Understanding the afore-mentioned dynamics has become important in order to be able to offer pastoral care. This stresses that in pastoral care the text and the context as well as the word and the world are connected. Remembering the tradition and culture that comes with such dynamics is critical. The inmates’ worldview and subcultures that may be prevailing in correctional centres, as explained here, should be addressed and cultures that inform pastoral care should be promoted. Over and above that there is a view that religion in a correctional context as well, cannot be objective as it is influenced by people’s worldviews, culture and traditions.

Gerkin is helpful when he talks about the pastor as a shepherd of the flock, he reprimands:

“We need also to take with us our memory of those pastors of past eras who distorted the image of the pastor as Christ’s shepherd by assuming the authority to judge and direct God’s people – an authority that rightfully belongs to Christ himself” (Gerkin 1997: 80).

This discussion on the judgmental stance is relevant to chaplains and all involved in correctional ministry who can easily fall prey to irrational judgements about the inmates and fail to address their needs and to execute the DCS’s core mandate which is to rehabilitate them. The chaplain should not compromise his/her identity as a servant of God hence this study on the analysis of chaplaincy.

Gerkin further expresses that:

“We are just beginning to experience a heightened awareness of the world’s many cultures with their often differing values, ways of scheduling human development, and criteria for measuring the quality of care. No longer can it be assumed that the white, middle class cultural standards of the West are the measure by which all other societies are to be judged. Both greater knowledge of and critical capacity for evaluating differing cultural modes of living are needed by pastors, who now often encounter in their own congregations, persons from widely varying cultural backgrounds. Thus a sophisticated pastoral care must become more globally aware than was the case in previous generations” (Gerkin 1997:75).

When taking the importance of this view into cognizance in a correctional context, it poses a challenge for conservative pastoral care givers, especially those in the chaplaincy, because the cultural backgrounds in this case inform religious practices. When one looks at South African church history this notion raises issues that became an obstacle for the missionaries in the early church to make a clear distinction between culture and religious practices. As a son of a Lutheran minister, the researcher can delineate or postulate that he has enough evidence on the attitude of missionaries, but this knowledge will not be relevant to this study. Other researchers may explore that field. This argument therefore emphasizes and calls for one to be liberal and be sensitive to the recipients’ culture in order to successfully minister to them.

2.7.3 Synopsis of shepherding in the past, the etymology and duties of a shepherd.

People do not know much about being a shepherd and the researcher wants to expound on this captivating approach to pastoral care as it is useful in any context. People in rural areas of South Africa would easily understand this as they still have and take care of flocks of sheep. The analogy of the sheep and the shepherd is quite familiar in pastoral care. When looking at the shepherding pattern in the past Campbell has this to say;

“The shepherd was with his flock day and night, often in remote places far from home, and he had to be skilled in keeping the flock together, in finding wanderers and strangers, in recognizing the ailments of his sheep and knowing how to cure them, and in ensuring the safety of the vulnerable members of the flock” (Campbell 1986:27).

This notion is quite critical in the journeying with inmates spiritually as the chaplain and spiritual workers sometimes come across individuals who are vulnerable in correctional centres because of the conditions of incarceration. This study assumes that a skilled person is required in this regard, who can understand the worldviews of inmates and gain an understanding that is paramount before ministering to them.

“The positive attributes of the good shepherd are given prominence and are used to express the loving leadership of God and of his promised Messiah. The shepherd leads, guides, nurtures, heals, seeks out the lost, brings the scattered flock back together and protects it from harm. The image occurs frequently in Psalms and the exilic prophecies of Jeremiah, Ezekiel and Deutero-Isaiah. Perhaps it is nowhere more vivid as an image of tenderness and hope than in Isaiah 40:11; ‘He will feed his flock like a shepherd, he will gather the lambs in his arms, he will carry them in his bosom, and gently lead those that are with young.’ Isaiah 40:11 RSV” (Campbell 1986:2).

Looking at this analogy of the shepherd and the sheep, people tend to take it for granted that chaplaincy is by its very nature a ministry whose emphasis will be on guidance, support or nurture. The understanding of the character of the shepherd is essential and the responsibilities are of critical importance to all those who offer pastoral care. The pastoral situations that are described as chaplaincies are those in which people are addressed in contexts other than the generally accepted home or family. Institutions which restrict peoples movements are exceptional social settings that make it vital to conduct research on such situations hence this study on the correctional chaplaincy.

The reader will understand that inmates are taken away from the support system which is the family and the community, metaphorically, like a sheep that is removed from its

familiar territory. Incarceration does that to inmates as they are caged and struggle to get used to the environment where each action or activity is controlled.

A shepherd is characterised by care, patience and diligence in meeting the needs of the flock. When talking about shepherd and meeting needs McCormick and Davenport say:

“Shepherds listen in a specific way to ascertain the needs of the flock. Shepherds are up early, checking to see if their sheep survived the night and are healthy to start the day. Then throughout the day, shepherds find various vantage points where they can keep a more or less continuous eye on the flock” (McCormick and Davenport 2003:14).

This statement will be tested at the end of this study after the inmates’ responses to the questions are assessed in respect of how their needs are being addressed by the chaplaincy. The provision of a solid biblical basis is of critical importance when describing and analysing the role of a shepherd juxtaposed to the correctional chaplain. Whilst the analogy of shepherding sheep is relevant to the study, shepherding human beings is more demanding and taking it to the correctional environment of shepherding inmates, one realises that inmates are more demanding and troublesome.

Campbell further elucidates that the idea that the shepherd’s care for the sheep can even lead to his own death finds expression in Zechariah’s account of the messianic shepherd whose death leads to a purification of the people (Zechariah 11:4, 12:10; 13:7-9) (Campbell 1986:28). Another example is cited by Campbell when he refers to the gospel of John:

“In John 10 Jesus claims the title, Good Shepherd, because (unlike the hireling) Jesus is willing to die for the sheep” (Campbell 1986:29).

In the above concept there is a clear indication and insistence on the risks that the shepherd runs. The risk is associated with the shepherd’s own life or identity. This is relevant to the correctional chaplain because there are high risk offenders who are kept in maximum security correctional centres in terms of security classification. The

correctional chaplain has to work in this kind of a situation and that makes chaplaincy in the DCS unique as those who are ministering in churches in communities may not come across such a situation. Ministering to people who are detached from congregational life has its own challenges. The reader may understand that it may not be easy to minister to an individual who has been sentenced for life in a correctional centre. The correctional chaplain is vulnerable and this is what makes correctional chaplaincy a fulfilling endeavour when just one offender is rehabilitated and exhibits a change of attitude. In such a context special skills would be an imperative for all who interact with inmates in providing services and programmes.

The researcher has been exposed to a challenging situation where he walked into a maximum security male correctional centre accompanying a female chaplain who at the end of the day confessed that she had never felt as challenged and vulnerable ever in her life, as the inmates whistled when we entered the correctional centre. She said it was like been thrown into a den of lions. This is what makes it hard to face a person who no longer cares and has nothing to lose after being sentenced to life incarceration. The most challenging issue for a chaplain is to be aware of his or her vulnerability. However, trust is created for restoration and rehabilitation to take place when individuals engage instead of hiding oneself from another. The chaplains have to give way into the experience of the inmates as they subjected to moral and personal development programmes.

2.7.4 Pastoral care as care of a Christian community

The community of the inmates in the care of the DCS is a community outside the community. What the community outside the correctional centres goes through is similar to a certain degree to what prevails behind bars. There are obvious similarities or parallels that prevail. Gerkin argues;

“It is generally understood that person to person care given directly by a pastor is, while symbolically important and crucial during times of crisis and stress, in many ways secondary to the care informally given and received among fellow congregation means

something larger and more comprehensive than the care by the ordained pastor” (Gerkin 1997:102).

The view of Gerkin here, stresses for both the care by a pastor and the Christian community to be optimised. In a correctional setting this will mean that the work that is done by the chaplains or spiritual workers from the churches needs to be supported by an enabling environment which should not discredit or jeopardise what is done in terms of rehabilitation. The above point by Gerkin helps to tease out information from the interviewees in the following chapters. Wimberly comes with a different view which is almost akin to Gerkin as he suggests;

“the caring community has to be firmly grounded in a spiritual or faith tradition, although not all members will ever be at the same level of faith. To be rich in caring, communities must also have an abundance of active symbols that impact a person’s life. Ideally, a caring community needs the wisdom of different generations, interacting in full participation so that meaning may be continually transformed and transmitted to others” (Wimberly 2003:41).

This is also a significant notion that is relevant to correctional ministry as chaplains and all involved in spiritual care are a caring community that facilitate and coordinate dialogues between individuals, the offender and the offended, and is eventually taken to the communities.

2.8 The Correctional Chaplain’s Office

The chaplain’s office is an office with many responsibilities. Correctional chaplains have a unique role to play in providing rehabilitation programmes and pastoral care to those who are disconnected from the general community through incarceration on a full time basis, as well as to the correctional facility personnel on an ad-hoc basis. The researcher commented on the chaplaincy as a specialised ministry in the previous chapter and now takes the focus and discussion of the study to the following roles of the chaplain that are taken into consideration as they are critical for this study.

2.8.1 The chaplain as a government employee

It should be taken into cognisance that chaplains in the DCS are appointed in terms of the Correctional Services Act 111 of 1998 as well as the Public Service Act. This kind of appointment would mean that they are appointed like any government employee. Rabbi Leibert makes the following comment about the appointment of a chaplain:

“I do not believe that a chaplain should be an employee of the state. For when he is in the pay of the state he is no longer a man of God, but only an institutional piece of clap trap” (Rabbi Leibert in Shaw 1995: 66).

This statement by Rabbi Lebeirt may to a certain degree reveal a troubled author who looks at compromising God’s message. The opinions associated with it are important in the sense that the chaplain should not compromise his/her theological integrity and be polluted by the environment. This behaviour is not far distant from the familiar pastoral setting outside the correctional centres. However the correctional setting needs a man or woman of God as it is in the ecclesiastical setting. Elevating the comment by the Rabbi, it also reveals a troublesome situation which poses a challenge to the church. This is quite evident because some critics and skeptics regard those who join the chaplaincy as people who run away from the service of the church, yet fail to take into cognisance that they still have to do what God called them to do. It is a fact as well as common knowledge that in South Africa there is a huge migration of the clergy from full time ministry in the congregations to the chaplaincies. Hoge & Wenger explain that some clergy leave the church for specialised ministry in the USA and they become chaplains in other institutions such as hospitals and military (Hoge & Wenger 2005:50). They further indicate that they are the largest category of ex-clergy (Hoge & Wenger 2005:51, 64). This is also what is happening in South Africa according to the researcher’s experience where more than 300 applications from people who are clergy are submitted for one position in correctional chaplaincy.

The statement by Rabbi Leibert (in Shaw 1995: 66) also demonstrates conservative theology that is shallow and judgemental. The argument that he postulates lacks a sound

theological base. The researcher is of the view that the chaplain should rather see the opportunity to minister in a correctional centre as created by God within which to serve. A correctional centre in this case is a reality of any society. The arguments on dual loyalty, state and church, comes up in this issue. Actually both the state and the church are accountable to God. A chaplain in the findings of this study later on may be regarded as an ordinary public servant, working according to the dictates as well as principles of government and should abide accordingly. This raises questions in terms of the theological stance which should be maintained by the chaplaincy as it routes through the rehabilitation imperative from a pastoral perspective.

It is clear that the chaplain should be professional and espouse a high degree of respect towards the leadership of the DCS, other correctional officials and those around him/her including inmates and in so doing will be embracing the role of being God's servant in the DCS and the community.

2.8.2 The chaplain as a preserver of human dignity

Goldewijk and Fortman indicate that in a renewed focus for human dignity in the context of human rights implies at least three debated elements which are critical:

“The first is a clear insistence that human dignity provides a critical standard or basic norm to judge any person, group, organization, institution or action that denies human equality and freedom and thus humiliates and dehumanizes people. Second, the concept of dignity points to that area of being human in which the vulnerable and fragile dimensions of existence are recognized to have priority. Third, dignity offers a decisive indicator of the sustainability of efforts towards the everyday realization of human rights”(Goldewijk and Fortman 1999: 55).

In the DCS as an institution where human rights are upheld, it is of pivotal importance that chaplains are called not only to specifically focus on the religious dimension but also on defence of the human dignity of those detained in correctional centres and who have

been disconnected from their support system which is society. Inmates are excluded and aborted from society hence the role of chaplain as a preserver of human dignity.

A correctional chaplain is called to minister to the incarcerated and ensure that they are reintegrated back into society as faithful and law abiding citizens. In essence the congregations of the chaplain are the inmates. Violation of human dignity should be avoided in the delivery of spiritual care services and programmes. The work of the chaplains incorporates areas of spiritual, moral and emotional development for the inmates and it is important to understand in the words of Goldewijk and Fortman (1999:57) that dignity characterizes each and every person simply because of his or her being human. Chaplains serve inmates, and on an ad-hoc basis, staff in the DCS and should support the protection of human dignity. This makes chaplains ministers of the whole correctional community, both officials and inmates.

In a multi-disciplinary approach, chaplains are entrusted with a mammoth task of assisting the incarcerated to rediscover a sense of purpose so that, with God's grace, they can reform their lives, be reconciled with their families, friends and society, and, insofar as possible, assume the responsibilities and duties which will enable them upon reintegration to conduct upright and honest lives within society. The role of a teacher and a mentor becomes important. This is also what rehabilitation is about, granting people a chance to change for the better. Rehabilitation incorporates areas of spiritual, moral and emotional development for the offenders starting with the acknowledgement that they are human beings.

Swart makes the following comment about the prisoner as God's image:

“The Bible teaches that God created man in His own image and appointed him as His representative, an image that elevates him above every other creation on earth, and makes him unique. This relates also to the prisoner as a creation, an image bearer and a representative of God” (Swart in Sephton 1986: 19).

This statement stresses the fact that inmates are created in the image of God, *imago Dei*, and are also part of the human race. There is a common belief which affirms that every single human being is a person made in God's image, and that is a biblical identity of the human race. It is therefore important that human dignity of inmates should always be preserved. Stone (1996:19) articulates that there can hardly be a more fundamental and astounding statement in the entire biblical witness than that which is found in Genesis 1:27: "God created humanity in his own image...." In other words human dignity and the worth of the human individual are grounded only upon the fact that every human being is made in the image of God. This is the reason therefore that every human has to be respected, protected, and cherished as a member of the human race. This is applicable to those who are incarcerated.

This study takes into consideration and is also aware of public perceptions on the same argument as perpetrators offend other images of God. What is critical is the role of the chaplain as a preserver of human dignity to sensitise the public, other custodial officials in the endeavours to rehabilitate offenders and that will dispel the stigma attached to being an offender or ex-offender. If the inmate's need to have his human dignity affirmed is met, spiritual change, which will be manifested through behaviour change and rehabilitation, will be realised.

The chaplains also present the self-image programme which deals with issues of how the offenders view themselves and their behaviour. Through such a programme inmates are reminded of who they are. Stone indicates that the theological tool of being created in the image of God allows us to talk about the structure and purpose of our existence as human beings and at the same time to talk about the One who grounds that existence, gives it meaning, and authorizes a particular way of living and ministering as the authentic possibility of our existence, as opposed to other ways of living and ministering (Stone 1996:19). This profound statement establishes or restores a positive image which the chaplain and all those who offer pastoral care in a correctional centre have to nurture in the lives of inmates.

Rehabilitation is a relatively new concept in the South African correctional setting as some custodial staff may also believe in locking up the offender and throwing the key away. What should always be taken into cognisance in this case is that human dignity can never be forfeited by the individual, no matter how horrible the crime that has been committed. Van Musschenbroek's point, when talking about the objective of correctional work is:

“The custodial staff provide the safe environment wherein the specialists can provide the remedial treatment necessary, not forgetting that a person is the object of the exercise, also, remembering that the person is a WHOLE person; thus there cannot be a separation of the person's physical from his spiritual needs: he is one as God is One” (van Musschenbroek in Sephton 1986: 104).

A holistic approach is undertaken in order to address all the aspects of human life. For correctional staff it starts with recognition of the person and giving respect to the individual as a person. Stone echoes the sentiment of Martin Luther King Jr.:

“We must all learn to live together as brothers. Or we will all perish together as fools. We are tied together in the single garment of destiny, caught in an escapable network of mutuality. And whatever affects one directly affects all individually. For some strange reason I can never be what I ought to be until you are what you ought to be. And you can never be what you ought to be until I am what I ought to be. This is the way God's universe is made; this is the way it is structured” (Stone 1996:27)

Wimberly also advocates as follows:

“Ultimately, one's true value comes from one's relationship with God. The world around you may dismiss you as inferior. Your family may hurt rather than support you. You may not believe you are worth much. But our traditions say; “you are a child of God.” Thus, no one, not the abandoned, raped, dark skinned, “ugly” girl, nor any other human being, is an orphan. We belong to the family of God” (Wimberly2000: 67).

This stresses the fact that a person is not an object and what manifests and elevates that is the connection with God where the identity of the human being is according to the two arguments. This discussion suggests that respecting and treating others as equals is of utmost importance as offenders may be subjected to all sorts of treatment because of their offences. Seeing an inmate as any other human being is essential.

This comment introduces the next definition of the chaplains' role in a correctional context.

2.8.3 The Chaplain as a Shepherd of the flock

Gerkin has this to say about a pastor as the shepherd of the flock:

“More than any other image, we need to have written on hearts the image most clearly and powerfully given to us by Jesus, of the pastor as the shepherd of the flock of Christ” (Gerkin 1997:80).

All those incarcerated in the correctional centre are souls in the care of the chaplain as God's servant. As God's servant the chaplain is expected to work with people from all walks of life. This would mean that the chaplain's work involves assisting inmates who are not even in his/her religion to receive spiritual care. As a representative of God on earth, the services of the chaplain are extended to all who need spiritual care and support and from this perspective chaplaincy should be understood as an extension of God's mission and ministry in a correctional centre wherein he/she is called to serve.

The offenders are convicted because of misdirected potential. McCormick and Davenport make the following remark:

“Shepherds create a place of second chances” (McCormick and Davenport 2003:26).

The challenge to chaplains as shepherds is to redirect them and that cannot be their responsibility alone without the correctional community and the broader outside

community. When looking at this religious guidance, the researcher observes that it is regarded as a need rather than just a right to freedom of religion. It is not an obligation, where a person is expected to perform contemplated actions in a given situation, but a divine command.

2.8.4 The Chaplain as Mediator and Reconciler

Gerkin goes on to explain the role of a pastor as a mediator and reconciler. He says:

“Although our pastoral posture toward the people whom we serve will greatly differ from that of the early leaders of the church in the pre- and post- New Testament times, we will want to keep before us the ancient function of the pastor as mediator and reconciler between individual believers and the community of Christians” (Gerkin 1997:81).

This insight by Gerkin is in line with the concept of the chaplain in a correctional environment since he/she has to mediate between the individual offender, and the family as well as the community that he/she may have offended through crime that was committed.

The chaplain has to play a mediator’s role between parties, for example victims and perpetrators as well as perpetrators and their communities when tackling restorative justice issues. A correctional chaplain has to interpose between disparate parties, for instance: the inmate and the victims or the offended; in order to reconcile them. The possibility arises for the chaplain of mediating between parties without being seen as attached to any.

The other role of a chaplain in relationships is to be a facilitator or a bridge between the offender and the victim, the offender and the family as well as the offender and the community. What is critical here is the role of the chaplain which may often join with other professionals such as social workers and psychologists in the DCS context in trying to draw people closer together, particularly in human relations for example if family

relationships are strained or have broken down. This situation needs professionals to operate as go-betweens to maintain neutrality.

In the South African criminal justice system, according to the researcher's view, victims of crime are not given enough support and care from the beginning of the court procedure to the sentencing of the perpetrator hence the hostility that prevails between the perpetrator and the victim. The community is affected as well and can become an indirect victim in this regard. The reader can connect this to the incidents where certain communities take the law into their own hands and practise what is commonly known as "mob justice." This could be a result of not believing in the justice system which is retributive in its approach. The chaplain has a role to play in terms of facilitating restorative justice. Further research can be done on this subject where the roles of a chaplain can be clearly articulated.

The researcher, with the experience of interacting with victims of crime while serving as the Chairperson of the Correctional Supervision and Parole Board, emphasises that offenders have to know that in the commission of crime people are offended and at the same time victims of crime should be taught about their rights. It is important that the victim-offender mediation, facilitated by the chaplain, should benefit the victim, the offender, families and the community. In this regard the Department has tried to come up with initiatives such as: Victim Offender Mediation (VOM) and Victim Offender Dialogue (VOD).

The task of mediating and reconciling may also be performed within the correctional centres where inmates and staff interact on a daily basis. In correctional facilities there could be serious tension between the staff and inmates. The chaplain as a representative of God and the institution is expected to facilitate the peace making process. On the one hand the chaplain is the reconciler of man to man and on the other hand the reconciler of God and man. The chaplain's role is about restoring and maintaining healthy relationships.

2.8.5 The Chaplain as Ritualistic Leader

Gerkin makes the following observation about a pastor as a ritualistic leader:

“Liturgical tradition can be preserved only by careful administration by pastoral leaders who carefully tend the connections between liturgical practice and life experience. Important as it is, not all care can be expressed through the medium of conversation” (Gerkin 1997:82).

According to Idowu who writes from an African perspective:

“We have the songs. These constitute a rich heritage of all Africa. Africans are always singing; and in their singing and poetry, they express themselves: all the joys and sorrows of their hearts, and their hopes and fears about the future, find outlet. Singing is always a vehicle of conveying certain sentiments or truth. When they are connected to rituals, they convey the faith of worshippers from the heart – faith Deity, belief in and about divinities, assurance and hopes about the present and with regards to the hereafter” (Idowu 1978:85).

Liturgical duties may be performed by the chaplain to inmates of his/her own denomination and sometimes in interdenominational services. Routine ministerial duties are executed by the chaplain and that involves conducting regular and special services for inmates and officials;

- Individual sessions -providing pastoral care and counseling to them,
- Group sessions – conducting Bible studies and facilitating programmes as well as,
- Managing all the activities of the spiritual care component.

The theology of the chaplain would inform and give shape to the practice especially when it comes to leading interreligious and interdenominational services. Ecumenical sensitivity is of vital importance in the chaplains’ execution of duties as people can easily be offended. For the chaplain to fulfill the role of a ritualistic leader, much is demanded

in terms of understanding other religious and denominational rituals, especially when different from his/hers. It is imperative that the chaplain is not biased towards his or her religious beliefs and traditions. This theological diversity should always be taken into consideration to avoid offending people of other religious beliefs.

2.8.6 The Chaplain as caretaker of the moral life of the people

The chaplain in a correctional environment serves as the caretaker of the moral life of the people. Values and norms of a chaplain are tested by the correctional environment. This calls for a chaplain to be a man or woman of integrity. This is important as guidance needs to be given in terms of morally taking care of a person who is at a correctional centre.

Gerkin illustrates this and says:

“This was the primary self-image of the prophets of Israel. To care pastorally for the people, both individually and as a community, was to consistently inquire about and help the people to consider the morality of their actions” (Gerkin 1997:84).

This statement by Gerkin reminds the chaplains that people expect them to practice what they preach. They remain the conscience of the correctional centres and have to take a lead in fighting crime and corruption and reprimand those who do not acknowledge the wrong they have done. This does not mean that they have to be judgemental as caregivers. According to the researcher’s experience a challenge remains for all those involved in correctional ministry as their focus should not be on the individuals that are incarcerated who have to consider the morality of their actions but to the community as well. This also calls for and sets a requirement for correctional chaplaincy to have a strong moral foundation.

Miles indicates that moral guidance is a crucial part of ministry of pastoral care and some pastoral caregivers and scholars have attempted to avoid moral judgements and remain neutral (Miles 1999:1). In other words, this would also mean that chaplains are expected

to talk about morality as they are mandated to rehabilitate and assist to reintegrate offenders into society. In order to do this effectively they have to be visible agents in the moral and spiritual reconstruction of inmates as well as society. Society is mentioned here because Miles advises that moral guidance must begin long before a difficult ethical dilemma is confronted (Miles 1999:10). In this perspective chaplains' clients are not only inmates, but the society that produces offending behaviour that is manifested in criminal activities.

In any institution there would be those who give it a bad reputation. However the good surely overwhelms the bad. Chaplains, according to this view, should be at the forefront of the campaign that discourages criminal behaviour. Miles when reflecting on the pastor as a moral guide states that every pastor is both an ethicist and an ethical teacher, a moral guide (Miles 1999:1). This view stresses that chaplains as people serving in the capacity of being called men and women of God have a serious moral responsibility.

2.9 Link Between Views of Gerkin and the White Paper on Corrections in South Africa 2005

The emphasis in the White Paper on Corrections in South Africa, as Gerkin also points out, is placed on the family as a unit that gives the product to the community and the nation. The white paper on corrections has this to say about families:

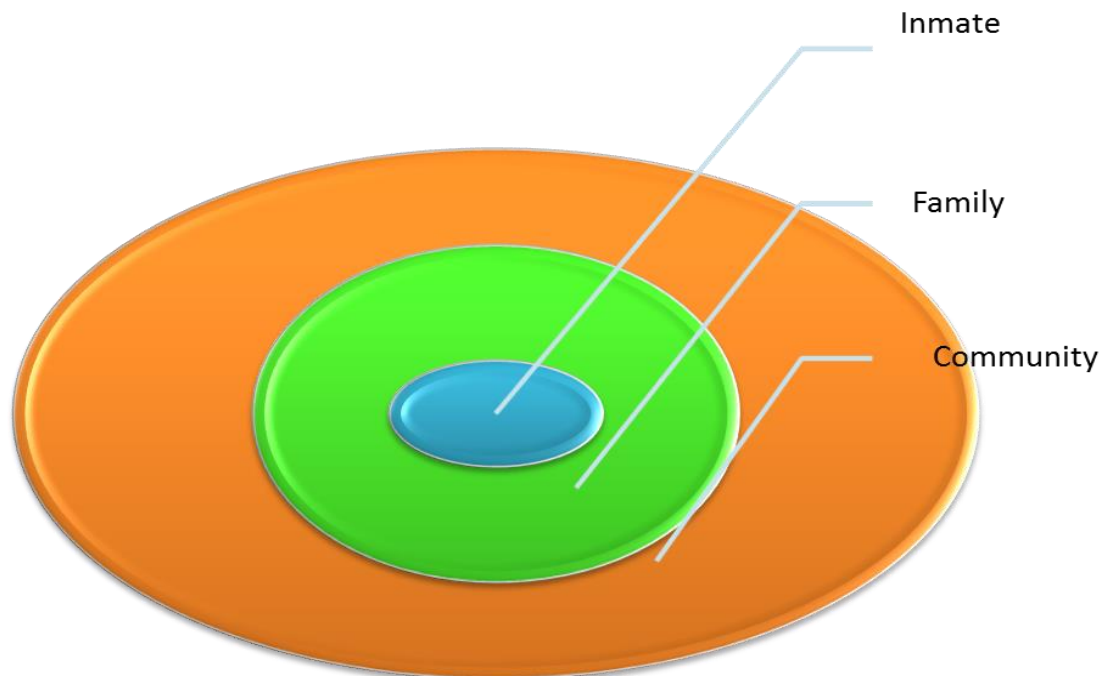
“The family unit is recognised as the basic building block of any healthy and prosperous community and nation. South African history and circumstances have resulted in many families in South Africa living on the edge of survival. Families living on the edge of survival have a great possibility of becoming dysfunctional. Many children must grow up in families without a mother, or even both parents. Factors such as poverty, the migrant labour system, out-dated traditions, the effects of AIDS and the changing roles of men and women, cause hunger, hardship and challenges to traditional socialization processes. Trusting and respectful relationships are an exception rather than the rule” (White paper on Corrections in SA 2005: 63).

Gerkin also contends:

“Pastoral care at the turn of twentieth to the twenty-first century must find new ways to give equal emphasis to concern for the individual and concern for the larger social environment that surrounds the individual” (Gerkin 1997:90).

This idea by Gerkin is quite consistent with what is perceived of an inmate as an individual who needs support from the family and the broader community. This can be depicted in a more simplified way in the next figure.

Figure 3: Inmate support system



(This figure was created by the researcher to depict the support system of the inmate).

Analysing the two views, one comes to realize that focus is on the individual within a family setting. The different family unit's collectively then form part of the broader community.

Correction is therefore not just the duty of a particular department. It is the responsibility of all social institutions and individuals (starting within the family and educational,

religious, sport and cultural institutions), and a range of government departments. It is only at that final point at which the society has failed an individual, where the criminal justice system and the Department of Correctional Services step in (White Paper on Corrections in South Africa 2005:66)

There is a gap that is identified in the paradigm shift from the punitive to a rehabilitative approach and the White Paper on Corrections states:

“The history of the Department shows that correctional officials were not trained in the skills and knowledge critical for a new Rehabilitation-Centred Correctional System. As a result, the Department faces a major challenge to retrain the members in the new paradigm of rehabilitation through correction and development in a secure, safe and humane environment. In general, also, on-going training and the professional supervision of staff is crucial in an environment where the work is demanding, stressful, varied and at times threatening. The strategic direction that has developed in the Department in the democratic dispensation has resulted in the Department being faced with major human resource development challenges. The main challenges being to ensure the paradigm shift among existing personnel, as well as the development of an appropriate recruitment, promotion and retention strategy for the various categories of personnel required to deliver on the rehabilitation mandate” (White Paper on Corrections in South Africa 2005:109-110).

2.9.1 Correction as a societal responsibility

The family is regarded as the first level at which correction should take place and the community as the second level. Corrections therefore cannot be the responsibility of the department alone; however the broader community becomes a critical stakeholder. When families are dysfunctional, they provide fertile ground for acts of criminality among young people growing up in them (White Paper on Corrections 2005:64).

Some expectations of the Department directed specifically to the chaplaincy in terms of correction as the societal responsibility can be summed up as follows:

- To bring the churches/faiths on board to assist in the correction of the offending behaviour.
- To make churches/faiths aware of their responsibilities as societal responsibilities.
- To mobilise the ecumenical structures locally in dealing with correctional ministry.
- To see to it that the interfaith structures locally are functioning together in a correctional ministry.

2.9.2 Ideal correctional official concept as a fundamental to the chaplaincy

The White Paper on Corrections in South Africa defines the characteristics of an ideal correctional official and contends:

“The relationship between staff and offenders is the key to correction and rehabilitation, as well as to the management of corrections. As such, the competencies required of the ideal correctional official must be a unique combination of specific:

- Personal qualities;
- Experience;
- Expertise;
- Professional ethics;
- Personal development; and
- Multi-skilling.” (White Paper on Corrections in South Africa 2005:110-111)

One has to acknowledge that correctional chaplaincy is a constitutional imperative, pragmatic imperative and ecclesiastical imperative and the study echoes that sentiment.

The White Paper on Corrections in South Africa (2005: 178) also makes provision for partnership with civil society. The relationships between the DCS and the community, community-based organisations, non-governmental organisations and faith-based organisations are inherent to the successful achievement of the rehabilitation and reintegration of offenders. The partnership approach that is required in this regard must

be managed through formal arrangements and the on-going monitoring and evaluation of such projects and work by such organisations in order to ensure quality service delivery to offenders. At the same time, the Department should be involved in partnerships in the community, such as in social crime prevention, moral regeneration and poverty alleviation programmes.

In this sense spiritual care is an ecclesiastical and pragmatic imperative taking into account that ministry to the incarcerated is part of caring for the church members or adherents of a faith group as well as the community itself.

The outcome from such initiatives as crime prevention and moral regeneration would be the establishment of correctional ministry committees, corrections desks or programmes by community structures. Sephton indicated that as early as 1986 the Prison Ministry Advisory Board had to be established and would comprise the various representatives from different faiths and denominations (Sephton 1986:198). This board was to look into the issues of correctional ministry, identify the needs and improve service delivery. Conradie also mentioned this development in her study and echoed the sentiment of Sephton that this board would be in a position to play an influential role in encouraging churches to work together within correctional centres (Conradie 1988:29). The researcher tried to follow developments on this brilliant concept and discovered that it never came to fruition. However the South African National Defence Force chaplaincy established the Security Services Christian Advisory Board (SSCAB) where the DCS and South African Police Service chaplaincies also participate. For better coordination of chaplaincy work within the DCS the Correctional Ministry Board, as it would be presently called, would be broader in scope as it would have involved different faiths which the Security Services Christian Advisory Board has as a limitation. The correctional chaplaincy would have been better geared for rehabilitation with the existence of the correctional ministry board.

2.10 Preliminary Conclusion

This chapter has covered research method and methodology, how questionnaires and literature are used in the study. It was significant to look into the etymology of the word

“chaplain” so as to set the tone for the study as it talks to the correctional chaplaincy. The exploration of the practical theology reflection on the study also indicated and justified the relevance of the study to the chosen field which is Practical Theology.

This chapter revealed the importance of explaining that chaplaincy to the imprisoned is still the mission of God (*Missio Dei*). This was necessary as some churches still regard those who join chaplaincies as people who shy away from the responsibilities of full time ministry. Traditions of Pastoral Care that speak to correctional chaplaincy were unpacked and the shepherding in the past, the etymology and duties of a shepherd were also expounded as Gerkin’s approach was dissected. This has established the theological base and set the theological tone as well, as the study is undertaken in the field of Practical Theology.

This chapter had to explore the understanding of the correctional chaplain’s office spelling out the different roles. It was also important to refer to the White Paper on Corrections in South Africa as a long term strategic document which reflects the paradigm shift in the South African correctional system. The next chapter has to start by giving a synopsis of what the legal mandate of the DCS chaplaincy entails.

CHAPTER 3

Legal mandate, profile and dynamics of chaplaincy

3.1 Introduction

This chapter of the study focuses on the legal framework of chaplaincy and the critical analysis of the current trends on how chaplaincy is viewed and functions in the Department of Correctional Services. Providing an insight into the current structure and the model of the DCS chaplaincy will form a significant part of this chapter. An explanation on how chaplaincy has developed and how it is challenged by the diverse environment encountered by chaplains in the correctional centres also becomes paramount. Profiling chaplaincy and dynamics around it is necessary at this stage of the study. An indication as to how the department utilizes chaplains in its multi-disciplinary approach of rehabilitating offenders and ensuring that they are smoothly reintegrated back into society as law abiding citizens is another significant indicator that will be addressed. The last segment of this chapter examines how correctional chaplaincy and chaplaincy in general is viewed in other countries like UK, USA and Zambia.

3.2 Legal Framework of chaplaincy

The researcher places pivotal importance on indicating where the correctional chaplaincy draws its legal mandate. As part of this study, the following legislative frameworks not only protect the inmates' religious rights but also establish and govern the chaplaincy within the framework of corrections in South Africa.

3.2.1 Constitution of the Republic of South Africa. (1996)

The Constitution of the Republic of South Africa, 1996 (Act No. 108 of 1996) enshrines the rights of all South Africans including inmates to freedom of conscience, religion,

belief and opinion. Religion is a human right. The constitution dictates in clause 15. (1) that everyone has the right to freedom of conscience, religion, thought belief and opinion. (The Constitution of the Republic of South Africa, 1996:8). The nature of rights is individualistic. The Department of Correctional Services can thus be held accountable through the courts for failing to meet its obligations regarding the religious rights of the inmate.

This implies that the Constitution of South Africa ensures the right to freedom of religion in correctional centres. In ensuring that this happens to comply with the dictates of the constitution, the Department of Correctional Services' Act 111 of 1998 and the Spiritual Care Policy and Policy Procedures make provision for offenders to practice their own specific religion according to their specific religious or spiritual prescripts.

As much as this is the case there are limitations for security and practicality reasons are in place to control religious activities. All the different religious groups are allowed to hold their religious services within the confinements of the correctional walls. There are proper administrative processes that are regulating spiritual services and programmes as one would find that leaders and spiritual workers of different churches faith groups minister to their members in a correctional centre. This is further explained in this study where the current model of spiritual care is addressed.

Thus, one finds the existence of all the different religious traditions and their groupings inside the correctional centres for example; Christianity, African Traditional Religion, Islam, Hinduism, Buddhism and Judaism. In other words the DCS is a multi-religious community.

The constitutional provision of the religious rights therefore institutes and justifies the existence of the Spiritual Care component and the chaplaincy in the DCS.

3.2.2 Correctional Services Act 111 of 1998

The Correctional Services Act 111 of 1998 identifies rehabilitation as one of the two key activities of the Department thus the Department of Correctional Services is obliged to develop a full range of programmes that are designed to meet the specific requirements of the offenders. Section 14 of the Correctional Services Act 111 of 1998 on religion belief and opinion articulates:

- (1) A prisoner must be allowed freedom of conscience, religion, thought, belief and opinion.
- (2) A prisoner may attend religious services and meetings held in the prison freely and voluntarily and may have in his or her possession religious literature.
- (3) Where practicable, places of worship must be provided at every prison for prisoners of all religious denominations.
- (4) No prisoner may be compelled to attend religious services or meetings or to take part in religious practices.

When people are sentenced to a custodial sentence they do not forfeit their religious rights. The Act enshrines the protection of such rights to ensure these rights are upheld. By implementation of the Act, the Department of Correctional Services in South Africa is responsible for the spiritual well-being of inmates. In essence a holistic approach is applicable to this as inmates are taken care of in all respects for example; physically; socially; psychologically and any other essential need of a human being. In other words, proper care for an individual who is incarcerated is a must in the DCS. The DCS through the Act 111 of 1998 ensures that human rights are not violated or compromised because inmates have committed crime and that it does not dehumanise people within the functions of the institution.

3.2.3 White Paper on Corrections in South Africa (2005)

The White Paper on Corrections makes provision for the Department of Correctional Services to gear all its activities to serve a rehabilitation mission that ensures, through

delivery of appropriate programmes, without compromising security, that the people who leave correctional centres have appropriate attitudes and competencies enabling them to successfully integrate back to society as law abiding and productive citizens.

It is important that the researcher reiterates that the White Paper on Corrections in South Africa is a long term strategic document which entails the vision of the DCS. It gives a historical perspective on the transformation of the prison system to a correctional system and provides critical insights on what should be the main focus. It is a strategic document that looks at history to navigate the way forward which is important, as from time to time reviews can be done using it as a yardstick to determine whether the Department is still compliant. The chaplaincy in the DCS is also given the mandate since its personnel form part of the correctional system and is also regarded as correctional officials.

The White Paper on Corrections in South Africa, chapter 3, talks about correction as a societal responsibility (White Paper on Corrections 2005: 63). When this important role of society is broached, the church and religious organisations cannot be left out. Fundamentally, religious organisations are viewed as social change agents as they form part of broader society. In the South African society, the contribution that churches and other religious institutions have made shows an impeccable contribution in maintaining good values. The role of society in corrections is significant and cannot be overlooked.

3.2.4 United Nations Standard Minimum Rules (Part 1, A. 41)

The international perspective of human rights and incarceration is important. The United Nations Standard Minimum Rules provides for the treatment, care and development of offenders according to the set international standards. In terms of its relevance to the chaplaincy it states that so far as practicable, every inmate shall be allowed to satisfy the needs of his or her religious life by attending the services provided in the institution and having in his or her possession the books of religious observance and instruction of his or her denomination. Over and above this the United Nations Standard Minimum rules make provision for appointment of spiritual workers to conduct regular services and to pay pastoral visits to inmates of their religion. The United Nations Standard Minimum

rules are a reflection of the international commitment to the rights of inmates including religious rights.

3.2.5 Spiritual Care Policy (2005)

The Spiritual Care policy is a legal document aimed at assisting the Department in managing the rendering of effective spiritual care services and programmes to offenders in partnership with the community, churches/faiths and other relevant role-players.

This policy document broadly delineates the work of the Directorate. It also serves as a binding and guiding document to all Correctional Services personnel and the community in the rendering of spiritual care services and programmes to offenders. It is important to state that policy processes in the department are not finite as challenges continue to emerge within the Correctional Services environment and would necessitate reviews from time to time.

The Spiritual Care policy creates an opportunity and encourages offenders to practise their religion according to the specific prescriptions of their religion, subject to administrative practicability of facilities and the maintenance of good order and security in Correctional Centres (Spiritual Care Policy 2005:2). At this stage of the study it is important to ask:

- What are the principles that drive or govern the chaplaincy in the DCS?

The fundamental principles underpinning Spiritual Care policy on the religious rights of inmates are clearly outlined in the Spiritual Care Policy which was approved in 2005. There are fifteen (15) principles that are meticulously dissected in terms of their practicability. What is of critical importance about these principles is their translation into actual practice on a day to day basis. In this study it is crucial to mention the principles for future reference, to check the extent to which they enable the chaplaincy to function and the opportunity that they create for the inmates to receive religious as well as pastoral care. They are as follows:

The first principle states that every church/faith shall be granted the opportunity to minister/care for the spiritual needs of its members or adherents in Correctional Centres. It is important for this study to unpack how this is done in the DCS.

The DCS appoints the spiritual care manager for every management area and spiritual and moral development co-ordinators to coordinate spiritual care activities at correctional centre level. These officials are not taking their own churches or religious affiliation to the inmates but assist all religious groups to have access to their adherents.

During admission of offenders the faith and denomination of the offender is captured in the DCS admission and release system. The faith and denomination of the offender is further identified when the in-depth assessment is conducted by spiritual care personnel. The need for a spiritual worker is identified at that stage. There is an appointment process that takes place facilitated by the DCS where the relevant faith or church is informed about the need for spiritual care to its members. The church would recommend the candidates for appointment as spiritual workers. After the departmental procedures and the screening process, commonly known as assessment, which would also involve checking of the criminal record, the spiritual worker's appointment is finalised. There are departmental procedures that are further followed in the administration of all the services and programmes that are rendered to the inmates by spiritual workers and volunteers.

The second principle states that offenders shall be assessed to determine their spiritual needs and develop individualized treatment plans.

The DCS takes assessment seriously as it is always the first step. The reader will consider that almost anything one wants to fix starts with assessment; whether it be a car, a person in terms of an illness, and in this regard an offender. Assessment is a complex and in-depth process that results in a detailed understanding of the problem and determining the needs of an individual that would inform the rehabilitation path which will culminate with the crafting of a progress report upon completion of programmes. The tool that is utilized for this purpose is called the Spiritual Care in-depth assessment tool. This is part of the work that chaplains, spiritual and moral development coordinators and spiritual workers have to do. Clinebell (1984:116) when explicating the diagnosis and treating spiritual problems stresses that facilitating spiritual wholeness in pastoral counseling

involves recognizing and understanding the spiritual problems of the person, then using appropriate methods to bring healing to that brokenness. In the ministry within a correctional context this approach is relevant as it is one of the aspects that underpin the programmes and services which are needs based. On the other hand Gerkin (1997:71) is aware of the views of Clinebell and he indicates that Clinebell offered a toolbox approach that invited pastors to select the proper type of counseling to fit the particular human problem at hand. He agrees with Clinebell's approach of learning to make a careful diagnosis and then utilize the technique that best fits that type of problem (Gerkin 1997:71). This is what assessment achieves as the spiritual care component also understands that programmes and services should be needs based and avoid the one size fits all approach. These detailed assessments at a later stage informed the development of individualized need-based rehabilitation programmes offered from a pastoral care perspective. It is also crucial that assessment is done again by chaplains when offenders exit the correctional system, particularly with regard to the progress made on rehabilitation programmes.

The third principle states that Spiritual Care programmes and services shall be responsive to the needs of offenders including offenders with special needs (e.g. children, youth, women, babies, disabled, aged, mental illness, lifers, foreigners) aiming at strengthening and enhancing the correction of the offending behaviour.

The spiritual care tools would inform the approach to be taken with an individually structured plan which addresses the needs as determined. Areas of focus are availed in three categories:

- church or faith services,
- group sessions and
- individual pastoral interviews.

Spiritual Care needs based programmes that address the offending behaviour are presented to the offenders. Though the chaplaincy addresses the offending behaviour through tailor made programmes there is still a challenge of not being able to address the special needs of all inmates. Programmes that address issues of the youth, women and people living with disability are not yet packaged well according to the categories as

stated. The appointment of chaplains is also not structured according to such needs. In future there could be different fields of specialization within the DCS chaplaincy. For example chaplains focusing on youth ministry will be stationed where there are youth correctional centres. The researcher in this regard does not only critique the way the chaplaincy is structured but suggests some directions towards the end of this study.

The fourth principle states that Spiritual Care services shall be provided in conformity with the safety and security provisions of the Department.

Chaplains are expected to always be mindful of the fact that they work in a restricted environment where security is number one on the priority list. Safe custody in order to protect society is the first focal point for the DCS. This is quite evident as some religious practices are prohibited in the correctional centres as they would interfere with the smooth running of the institutions.

The fifth principle states that offenders shall have the freedom of conscience, religion, belief and opinion.

This principle applies to all inmates who are admitted in any correctional centre nationally, as all the religious information is captured taking into account that there may be religious practices that are taken seriously by the individual including religious diets. This informs the incarceration process of the individual. Religious affiliation is determined so that it informs the spiritual care component of the service needs. This is under the chaplain's responsibilities in the long run as assessments are also done to determine spiritual needs. There are administrative processes that are embarked upon to ensure that the right to freedom of religion is exercised. This ensures that in terms of human rights inmates are treated within a correctional centre like people who are in the community outside.

The sixth principle states that the basic human rights and cultural diversity of offenders shall be respected.

This principle stresses that the needs of the inmates should be respected just like the rights of an ordinary person who is not incarcerated. This gives the inmates permission to

complain if there is something that they are not happy with in the religious practices and provision of spiritual care services and programmes.

The correctional system and specifically spiritual care services need to be flexible so it can adapt to the changing needs of societies and communities which have a bearing on the correctional environment, and respond to the needs of inmates in diverse social and cultural settings. The question is: are the chaplains trained to serve in the diverse correctional setting? The findings of this study may also reflect on some responses that spoke to the complex diversity in the correctional centres.

The seventh principle states that there shall be no discrimination against any offender on the grounds of his/her faith, belief or religion.

There should be no discrimination on the basis of religion, belief, race, class and gender, and vulnerable groups must be catered for in the rendering of services and programmes. This means that there should be a common understanding that rights are interdependent and the religious rights should also be interpreted taking into cognisance the context of the entire bill of rights.

Religious tolerance has to be exercised in all correctional centres. The inmate's religious affiliation has to be respected regardless of how inconsequential it may be to fellow inmates and officials.

The eighth principle states that an offender shall be treated with respect and dignity as a person created in the image of God.

This principle addresses the attitudes, beliefs and worldviews of the correctional officials who should treat inmates with respect and dignity as services and programmes are rendered. All those that are involved in spiritual care within the correctional setting need to understand the importance of treating inmates with respect and dignity and should demonstrate their commitment in upholding this principle. Goldewijk and Fortman argue that:

“Despite diversities of terminology, notions of dignity and rights are present and compatible with different religious and cultural traditions. This does not of course mean that the realization of human dignity in society is automatic; it is violated grossly and

systematically. In every society, community and organization, the practice of realizing human dignity is a complex process. Human dignity requires concerted actions against violations in order to achieve structural enjoyment of economic, social and cultural rights. A major resource for such actions is people's perceptions and worldviews, their cultures and religions" (Goldewijk and Fortman 1999: 69).

This idea when applied to a correctional context would mean that those who offer pastoral care should be enablers in helping inmates to experience the sense of dignity and respect and help them to rediscover their unique place in the community. In the second chapter this study described the role of a chaplain as a preserver of human dignity.

The ninth principle states that spiritual practices of each offender shall be respected.

This is critical as every religion would have its rituals but in the correctional context not all practices would be allowed especially those that would pose a security risk. This also includes spiritual exercises such as fasting, prayers, meditation, etc. There are also other issues that this principle talks to such as religious diets, observations of holy days and religious festivals which are significant in any faith. Proselytization is forbidden as it leads to religious intolerance where different faiths/churches undermine each other.

The tenth principle states that offenders shall have the freedom to participate voluntarily in spiritual care programmes and services.

In the South African correctional setting religious programmes are attended voluntarily by the inmates. In this case the inmate cannot be forced to attend a church or faith service or programme.

The eleventh principle states that offenders shall be responsible for their own rehabilitation.

Inmates are encouraged to partake in rehabilitation programmes and services. However emphasis is placed upon the premise that each inmate should take full responsibility for his/her rehabilitation. The Department does cater for the spiritual needs of inmates as it appoints spiritual workers and volunteers who minister to the offenders under the management of a chaplain.

The twelfth principle states that spiritual care services shall be monitored, evaluated and reviewed regularly to ensure effective service delivery.

The Department has made provision for the appointment of overseers by the faith groups and churches who are ensuring that there are own faith or church activities taking place in the correctional centres. The overseers commonly known as functionaries do report on spiritual issues to their faiths/churches. The department has its monitoring and evaluation strategy at different levels of its structure and on a monthly basis reporting is also done.

The thirteenth principle states that spiritual care services shall utilise the restorative justice approach in the rehabilitation process.

This is viewed in serious light by the Department, as in most cases when crime is committed, there will be a victim - people who are offended. There is still a long way to go in terms of realizing the objective of this principle. However there are programmes such as victim offender mediation (VOM) and victim offender dialogues (VOD) which are geared towards restorative justice. There are also varieties of restorative justice programmes that are presented by the spiritual care component and service providers dealing with issues such as reconciliation, relationships, forgiveness, reparation and restitution. This is important as crime is more than acting against the law. Relationships are affected and broken relationships need to be fixed. Restoration of relationships is important between parents and inmates, victim and inmates and communities and inmates. There is rejection by parents, family, church and community. There should be solutions to these issues hence the importance of reconciliation for restoration of relationships.

The fourteenth principle states that spiritual care services shall provide support services to the DCS personnel on an ad hoc basis.

This principle gives a mandate to the chaplains to also assist correctional officials if there is a crisis. Services that chaplains assist with include counselling, bereavement counselling, marriage counselling, conducting memorial services when there is a death case and being available when there is a spiritual care need for officials. Honouring this principle ensures that the correctional officials receive spiritual care services and programmes from chaplains just as the inmates do.

The fifteenth and the final principle states that Spiritual Care services shall encourage research in order to evaluate the relevance and effectiveness of spiritual care programmes and policies.

Provision is made for spiritual care research in the Department of Correctional Services. However, this pioneering study sought literature in the DCS chaplaincy in South Africa and concluded that there was nothing undertaken in the field of chaplaincy.

3.2.6 Reflection on the Spiritual Care Policy Principles

The preceding 15 principles present the spiritual care directorate policy position and outline the requirements that need to be met to implement the policy, as well as to specify the specific steps needed on a day to day operation. Practice would sometimes necessitate the review of the principles which in essence are the theory in practice. The researcher identified a driving imperative to look into this discourse and test whether the policy does talk to practice. This became evident through analysis of the questionnaires as this includes the very people who try on a daily basis to put the policy principles into practice. Operational realities may indicate some obstacles that would necessitate some amendments of the principles.

It is important that the faith community approaches its ministry to the inmates with the clear understanding of the principles of the Spiritual Care Policy. The policy principles provide the parameters within which the chaplaincy functions and form the baseline reference for all activities of the Spiritual Care component in the DCS. They also, to a certain degree, create some expectations for the both the implementers and recipients of the services and programmes dictated by the spiritual care policy.

The formulation of the policy principles as narrated in this discourse indicates the commitment of the South African Department of Correctional Services to enhancing freedom of religion in the correctional centres. The study would therefore be anticipated to reveal whether these policy principles, which are the theory, are successfully translated into practice.

The principles of the spiritual care policy are interdependent and their interpretation should be in the context of the other mandatory legislation and in the same understanding as the religious rights should also be construed in the context of the entire Bill of Rights as rights are also interdependent.

The obligation of the chaplaincy is to protect the religious rights of the inmates. The pastoral praxis is manifested in that way. Chaplaincy has to prevent other components and officials within the DCS from interfering with the religious rights of inmates. In a correctional setting there are situations that hamper the full realisation of the religious practices like the older facilities that were designed without making provision for spiritual consultation rooms or places for religious gatherings.

The Spiritual Care policy procedures which emanate from the objectives and principles of the Spiritual Care policy spell out how the implementation process is mapped out indicating the corresponding duties and duty bearers. The review of policies which are the theory that informs praxis, as indicated earlier, is imperative as there could be an evolution of mandates; for example: new Acts that are promulgated which have a bearing on the way the DCS functions.

Ongoing liaison has to take place to ensure adherence to the norms and standards, commonly known as service level standards in the DCS, by the spiritual care component in the DCS countrywide.

3.3 The Strategic Positioning of Chaplains

The DCS has 48 management areas. The management areas consist of correctional centres. A management area in some cases would have up to 15 correctional centres that the chaplain has to manage in the rendering of spiritual care services and programmes. In the first chapter the researcher has alluded to the situation that there are currently 41 chaplains that have to manage the spiritual care services and programmes in about 242 correctional centres. These chaplains are from different denominations; such Apostolic

Faith Mission, Dutch Reformed Church, Evangelical Lutheran Church in Southern Africa, Uniting Presbyterian Church in Southern Africa, etc. There is only one chaplain belonging to the Islamic religion. It is also significant for this study to point out that out of the 41 chaplains in the DCS 7 are females. These figures may change as other posts are being filled during the progression of the study. The chaplains are positioned at the DCS head office as well as at the management areas. They are appointed on a full time basis and they are called spiritual care managers as they manage all the activities of spiritual care services in their respective management areas. This is a new view as Vanhoozer and Strachan comment about management positions;

“Another powerful metaphor for the pastor is manager of religious people and programs. Indeed, the image of the pastor as manager resonates so well with contemporary culture that it has captured the imagination of mainline Protestant, Roman Catholic, and evangelical churches alike” (Vanhoozer and Strachan 2015:10).

This is in line with the positions of chaplains in the DCS.

3.4 The Involvement of Spiritual Workers and Volunteers in Chaplaincy Work

In line with the view that correction is a societal responsibility, the Spiritual Care Directorate has established partnerships with various stakeholders, that is; religious organizations, churches and faith groups, community based organizations, etc. The churches and other faith groups recommend spiritual workers and volunteers, who are appointed by the DCS to minister to the inmates. The mandate is to render spiritual care services and contribute in the rehabilitation of inmates as explained in the glossary of terms where the term “spiritual worker” is clearly described. The South African understanding is different as in other countries spiritual workers are regarded as chaplains as only ordained ministers are utilised for the same function. In the United Kingdom according to Ryan, in the report that takes an in-depth quantitative and qualitative look at chaplaincy in Britain, four levels of chaplains are defined:

1. ‘Full-time’ indicates a chaplain working more than 30 hours a week.

2. 'Part-time' is any chaplain within an organization who works between 5 and 30 hours a week.
3. 'Volunteer' chaplains are those who work less than 5 hours a week, but with regular hours (NB 'volunteer' is used here in that context only, and is not related to whether these chaplains are paid or not).
4. 'Visitor' chaplains those involved on an occasional basis for particular needs, but who have no regular hours (Ryan 2015:21).

In South Africa the chaplaincy is viewed differently. The classification and terminology are not utilised in the South African correctional chaplaincy for people who are not appointed as managers of spiritual care commonly called chaplains. A volunteer also has almost the same description as the spiritual worker; the only difference being is that volunteers are not remunerated according to the set hourly tariffs which are adjusted from time to time. Both of these part time workers compliment the chaplaincy work and their appointment is based on the demand for a specific denomination or religious group. From another perspective, they are doing chaplaincy work for the denominations or faith groups. In this regard one would conclude that spiritual care is denominationally or faith based and the correctional chaplain does not carry a full load of ministry alone.

It is significant to indicate that there is a difference between the chaplains in the DCS and the spiritual workers as well as volunteers. There is no set requirement of educational level for the spiritual workers and volunteers since they are recommended by their churches and other religious groups to come and minister in correctional centres. The chaplains are employed as managers and that necessitates strict criteria for their appointment. Chaplains manage and monitor the availability and provision of the various services and programmes to the inmates. Spiritual workers and volunteers bring faith specific services but they are also trained to render spiritual care needs based programmes which demands a certain level of education. This paradigm shift demands a lot from spiritual workers as the inmate population that they serve is being developed on a day to day basis in terms of knowledge and skills by the multi-disciplinary approach of the Department.

There are more than 1457 Spiritual Workers and 758 volunteers from different churches and faiths nationally according to the database of the DCS spiritual care services. They represent 71 denominations countrywide. These figures will always change as the researcher conducts this study. The Spiritual Workers and Volunteers are assisting inmates to practice their religion in correctional centres. However they are not full time employees of the DCS. They are involved in 48 management areas which comprise 242 correctional centres in South Africa.

There are different roles that are played by the chaplains and the spiritual workers. The role of the chaplains is to manage the provision of needs based services and programmes to the inmates and the role of the spiritual care workers is to minister or to render services to the inmates who are adherents of their church or faith. The chaplains are not necessarily ministering or expected to minister to the inmates especially when it comes to church services as they also have their own denominations or faith groups that also have different doctrines and practices. The services that are available are focusing on three areas namely church services, group sessions and individual pastoral interviews. When it comes to church services the chaplain has to put systems in place to ensure that they are taking place and amongst other things that there are spiritual workers appointed, the roster is available, inmates are available to attend their services and security is also in place. This is more of a management duty whereas with group sessions and individual pastoral interviews the chaplain plays pivotal hands on role.

A favourable environment within a correctional centre is created by chaplains for inmates to practice their own religion. To a certain extent the researcher has observed that the chaplains have to be objective when functioning in a diverse context like the DCS because their own personal beliefs and denominational prescripts have to be suppressed in order to address the needs of the inmates. The spiritual care workers and volunteers are not all professionals and this is a challenge because they are the people who interact with the inmates, their congregants, and listen to their spiritual needs and requests and assist in this regard.

3.5 Recruitment of Chaplains

The recruitment of correctional chaplains is carried out like any other process of employment in the public service. The Department does, however, ensure that those that are appointed have the skill to discharge their duties as expected. The critical basic requirements are as follows;

- Matriculation
- Diploma/ degree in Theology Ordination of church/ faith group
- Drivers licence (Code 08)
- Management experience as required by the core for Spiritual Care

According to the researcher's observation in the DCS, administering and managing of chaplains recruitment nationally is done by the Human Resource Management Chief Directorate.

The appointment of chaplains is done within the parameters of a legal framework. The chaplaincy component is consulted before the chaplains positions are advertised to ensure that the criteria or requirements are in line with the required professional credentials. Professionally qualified chaplains are appointed by the DCS to allow inmates to enjoy the right of the freedom of religion and to manage all the spiritual care activities within the correctional facilities. Ecclesiastical endorsement is necessary to assure that those who are appointed are ministers in good standing with their faith group or church, are active and have not been subjected to any disciplinary process. It will also shed light on whether the minister's licence to practice has been withdrawn or terminated due to ethical violations.

Chaplains, in terms of the DCS ranks, are appointed at Assistant Director and Deputy Director Levels. At a Director level there is only one position nationally, the Director Spiritual Care Services. The chaplains are appointed per management area and interviews are conducted at regional level with the involvement of Head Office, however sometimes appointments are concluded without any involvement of Head Office.

In the researcher's experience there have been some instances where the involvement of the Spiritual Care headquarters personnel is disregarded by the regions and that poses a serious risk as the chaplaincy may end up having people who do not meet the criteria for chaplaincy in terms of the qualifications, for example: they may have studied in the institutions which are not theologically accredited. In this case Head Office Spiritual Care Services has no control over the selection and appointment of chaplains. This, in the long term, is detrimental to the spiritual care component as it may also end up with incompetent chaplains who cannot manage the spiritual care activities in management areas. The chaplaincy component is compromised in this regard and the appointment of chaplains may need to be centralised in the near future. Though the researcher may not suggest the procedure as followed by the South African National Defence Force in the appointment of chaplains, however, benchmarking is essential, as their appointment process should be according to Section 69 and follow these steps:

- a. The Chaplain General receives all applications/nominations/secondments from the Religious Advisory Board or Religious Bodies.
- b. The Staffing Board interviews candidates and selects the candidate with the relevant profile.
- c. The Chaplain General arranges for medical examination(s). The appointment of candidate(s) are, inter-alia, determined by the outcome of this medical examination.
- d. Successful candidate(s) receive letters of appointment, employment contracts as well as copies of Service conditions and benefits. (Religious Policy of the Department of Defence 2009)

This procedure indicates that appointments of chaplains are centralised. The mandate of the DCS and SANDF chaplaincies are different with one focusing on staff and the one on inmates respectively.

Chaplaincy is not for everyone as it needs a person who is theologically sound who can function in a pluralistic environment in terms of religion and culture. In the researcher's observation, ministers are attracted to the chaplaincy because of looking for a better life economically and forget the demands that it comes with.

3.7 Chaplaincy: Professional and Personal Development

According to the DCS performance management process all the employees craft their work plans on an annual basis and have to indicate specific areas for personal development according to their job demands. Opportunities are made available for each chaplain in this regard where individuals craft personal development plans. In other words it is up to individual chaplains to take responsibility for self-development. In the correctional setting individuals develop expertise and their ability to deliver the best services and programmes to the inmates. However this is solely depending on the availability of funds. It does happen that courses are not done because funds are not available as it is not the spiritual care component that coordinates further training of personnel in the DCS. The Spiritual Care Directorate, apart from this approach, arranges empowerment sessions which are also conducted for chaplains on an annual basis. All chaplains come together for a week to focus on developmental and operational issues as the work of the chaplain is becoming more and more professionalized especially in the security cluster.

3.8 The Job Description of the Chaplain

An important aspect of this study is to tap into the current job description of chaplains as it focuses on the critical appraisal of the chaplaincy. There is a standard job description for chaplains in the DCS. Through the examination of the job description of chaplains, the data gathered from the three sources (chaplains, correctional officials and inmates) in the fourth chapter of this study will be partly juxtaposed to what the job description of a chaplain entails. Correctional chaplains in South Africa have to follow performance management system rules and requirements as laid down by the DCS.

As an administrator the chaplain is responsible for management and coordination of Spiritual Care services in all correctional centres in the Management Area. This would include the following activities:

- Development of spiritual care operational plans for the management area on an annual basis. This strategic exercise is done at the beginning of the financial year which starts in the month of April and ends in the month of March the following year.
- Implementation of Spiritual Care Policies and Procedures in the Management Area. It is the responsibility of the chaplains to introduce, train and implement the spiritual care policies in the management area. This is to ensure that there is common understanding and interpretation of the policy.
- Monitoring and evaluation of compliance to spiritual care policies and procedures and applicable legislation in the Management Area. The policy compliance level of the management area is monitored and evaluated on an annual basis at four levels; correctional centre, management area, regional and national levels. Monitoring of the implementation is of pivotal importance. The level of compliance with the policy has to be monitored and evaluated as non-compliance may have serious repercussions for the Department.
- Reporting on spiritual care programmes and services. Reporting on the work done is an integral part of spiritual care and the work of the Department as a whole. Daily activities of spiritual care services and programmes are accounted for by the people at correctional centre level as well as the chaplain. There are reporting systems in place to ensure the flow of information is effective.
- Marketing of spiritual care programmes and services. Spiritual care programmes and services have to be marketed internally and externally. Internally the target group for the chaplaincy, which is the inmates, who have to be given orientation presentations on the available spiritual care programmes and services. This is a critical exercise after inmates are admitted into the correctional centre. There are set timelines for such an activity that the spiritual care component has to adhere to. The chaplain has to reach out to broader society outside the correctional centre to ensure that the need of spiritual care services in terms of spiritual workers

- volunteers and service providers is known. There is a wide range of stakeholders that are under the banner of spiritual care services that the chaplain has to liaise with. This would include faith based organisations, non-governmental organisations and even community based organisations.
- Dealing with complaints and requests by offenders regarding spiritual care.
The chaplain has to process all complaints of inmates with regard to the spiritual programmes and services. Complaints may be about religious diets, celebration of special holy days and other issues. There is a timeline that is set within which the chaplain has to respond.
 - Research regarding spiritual care programmes and services. The chaplain has to conduct research on the impact of services and programmes that are rendered to the inmates. This would generate new knowledge and also inform the future operation of spiritual care services in the DCS. The gap which needs to be addressed is that:
 - Research in practical theology, the chosen field of this study is still lacking.

The chaplain has to manage the implementation of the Offender Rehabilitation Programme (ORP) and relating to that are the following duties:

- Orientation of offenders regarding spiritual care services and programmes in correctional centres/units. This point has been covered already as the study has indicated that orientation is critical after the admission of inmates to a correctional centre.
- Ensure the comprehensive assessment of inmates. Assessment of inmates is done as indicated in the spiritual care policy principle 7.2 as the study has addressed that principle. What is important is the involvement of the chaplain and the spiritual care personnel, spiritual and moral development coordinators and spiritual workers.
- The chaplain has to ensure that there is full participation of spiritual care in the case assessment team and case intervention team which are responsible for offender profiles and individual sentence plans for offenders.

- Monitor and evaluate the referral of the spiritual care sentence plan of offenders to spiritual workers for execution.
- Monitor and evaluate the spiritual care reports to the case management team and the correctional supervision and parole board.
- Ensure the maintenance of notes/files on offender behaviour, development and incidents
- Ensure the submission of spiritual care reports on programme effectiveness
- Assist in defining means of dealing with specific offenders

Training of Spiritual Care personnel, workers and volunteers is another critical area in the chaplain's job:

- Orientation of spiritual workers and volunteers in spiritual care policies, procedures and legislation
- Regular training of spiritual workers and volunteers in the rendering of spiritual care services and programmes
- Orientation and training spiritual and moral development coordinators (used to be called clerks) on spiritual care policies and procedures.

As a manager it is also the responsibility of a chaplain to manage the spiritual care funds and resources. In term of this the following areas are focussed on:

- Financial planning and control of spiritual care funds
- Implementations and maintenance of the PFMA prescripts regarding budget control and spending of funds
- Maintaining of administrative procedure and processes

Liaise with internal and external role players (churches, faiths, NGOs, CBOs and FBOs) in the provision of needs-based spiritual care services and programmes

- Arrange regular meetings with internal and external role players in the execution of sentence plans of offenders, the implementation of the spiritual care comprehensive spiritual care programme.
- Hold information sessions with the external role players regarding the strategic developments in the department, the involvement of churches and faiths in the

rendering of spiritual care to offenders. Community resources need to have strong links with correctional centres so that rehabilitation and reintegration work can start as early as possible. This would assist in building motivation and planning for release and social reintegration.

- Establishment of cooperation and coordination of spiritual care services and programmes in the department

Ensure the delivering of Spiritual Care services and programmes to offenders

- Conducting regular research regarding the spiritual care needs of offenders
- Ensure that programmes and services proffered by services providers are quality assured by the quality assurance committees. The chaplain has to be a member of the quality assurance committee at management area level. The spiritual care programmes and services are quality assured to ensure that they cover a variety of issues and to avoid duplication. Programmes and services are quality assured to also ensure that they add value to the rehabilitation processes of the DCS.
- Facilitate the development of needs-based spiritual care programmes to offenders. This is one area where the chaplain has to be involved in the crafting of spiritual care needs based programmes, their implementation and impact on inmates.

The chaplain's responsibility towards the correctional officials is to deliver an ad-hoc Spiritual Care Service to staff members. This would include the following:

- Conducting devotions in the different correctional centres and components. This is done but is a great challenge in big management areas where there are more than five correctional centres as there is only one chaplain in the management area.
- Doing crisis counseling on request of staff members. This is not the chaplain's primary duty. However, upon request as indicated , he or she has to assist correctional officials.
- Assisting with memorials on request of family members. The involvement of a chaplain is important when there is a correctional official who has passed away and a memorial service which is a common practice is conducted. Chaplains would also offer some counseling to the bereaved family if they are requested however this is

also not what they are expected to focus on in terms of the Correctional Services Act 111 of 1998.

- Arranging church/faith services for staff on Management Area level. Chaplains do coordinate the services for correctional officials. This is the supportive role that is played by the chaplaincy as the DCS chaplaincy is fundamentally geared up for the services and programmes to the inmates.

3.9 Reflection on the Job Description of a Chaplain

What is crystal clear from the job description is that the chaplain in the DCS is a chaplain to the organization and not to his or her own adherents. Chaplaincy forms an integral part of the structure of the DCS as an organization. It is distinct in the sense that it has to ensure that spiritual care services and programmes are provided by the DCS.

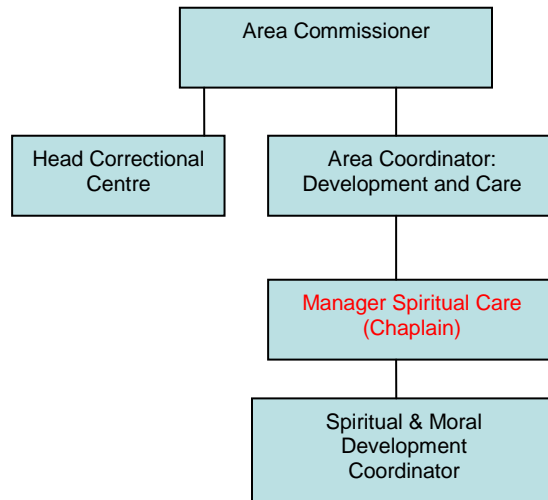
In South Africa, Correctional Chaplains act as Spiritual Care Managers in ensuring that all inmates are afforded opportunities to practice their religion according to the prescripts of their church or faith. This is depicted in the job description as it is customized and talks to the chaplains' context.

From an objective stance, the question is: are the chaplains that are appointed to serve in the DCS trained on all the deliverables that are expected as articulated in their job description? The job description provides all aspects that have to be executed by the chaplain and another question is: are the skills needed to operationalize this job description considered? The competencies that the chaplains need to fulfill all the key responsibility areas cannot be underestimated. These arguments are relevant as a new chaplain may be overwhelmed by the responsibilities which are actually not part of theological training but inherent in practice. The data in the fourth chapter would determine whether the job description of a chaplain is only on paper or is being executed as set.

It is important to indicate where the chaplain fits structurally in the DCS as core knowledge would determine where chaplains are to fit and function effectively. This

structural placement of chaplains can also depict the level of competence and the influence the chaplains have in decision making. The position of the chaplain’s post on the organizational structure is as depicted in the next figure:

Figure 4: Organogram reflecting the position of the chaplain (This figure is taken from the Chaplain’s Job Description)



As explained, the chaplains in the DCS are functioning in the management areas where in terms of reporting and accountability they have to follow the order that is depicted in the figure at their level. At management area level the chaplain falls under Development and Care Co-ordinator, where other professionals like psychologist, social workers nurses and teachers, to mention a few, also report.

3.10 Diversity in the Department of Correctional Services

Diversity in the DCS stems from the fact that South Africa is a cosmopolitan country. The national emblem refers to “unity in diversity”. This diversity is evident in all aspects of society; the Church being one of them. Leaders from all walks of life, including political and traditional leaders, have to manage and work with this diversity in moving South Africa as a country forward. According to the researcher’s view the clergy in

different ministries are leaders, leading and guiding a diverse and varied congregation. This makes ministry in South Africa in the 21st century, especially ministry in various contexts, including Correctional Services, an interesting, challenging and potentially fulfilling endeavour.

To minister to people in a South African context, in general, one needs to acknowledge that God made us diverse yet at the same time this diversity affords one an opportunity to learn from other people. The chaplains have to always be mindful of the diversity that prevails in their context. Pollard is correct when he states:

“If God called you to be a missionary in another culture you wouldn’t just hop in a plane and get started. Instead, you would begin by learning about culture and its worldview – what people believe why they believe it, and how you might be able to help them turn from false beliefs to the truth which is found through Jesus. This would take time and effort on your part” (Pollard 1998: 47).

In this study, taking this notion of Pollard further, it is significant to take into cognisance that society is characterised by extensive differences and conflicting opinions among people, even those in the same culture, same religion, and same denomination. Within the church there is a large degree of pluralism. There are differences in spirituality, disagreements in views on public issues such as abortion, homosexuality and the death penalty to name a few. There are churches and religious formations that are against the ordination and leadership of women. There are differences in views and behaviour about what is seen to be right or wrong. There are also differences in terms of ethical norms and ethical practice. The researcher’s experience in the Department of Correctional Services has taught him about public perceptions of inmates and the whole correctional system. Inmates are in general viewed as bad people by individuals and communities as crime is prevalent in any part of South Africa. People think if the inmates have religion, they assume, they all belong to Christianity and brand them as hypocrites, disregarding that they may be belonging to different faiths. Stigmatization becomes a challenge. Griffith, an ex-offender, talks about stigmatisation under the topic “the illusion of rehabilitation” where he has some criticism of the rehabilitative approach and he remarks:

“Prisons can hardly make the claim that they prepare offenders for a return to society when imprisonment itself stigmatizes them so that they are sure to be rejected by society in return” (Griffith 1993:46).

This is some criticism that Griffith has, having been an offender himself who went through unfair judgment of human scrutiny. He raises a valid point to some degree; however, his view cannot apply to all situations as there is success that is accomplished in the rehabilitation of offenders in South Africa.

The Department of Correctional Services has addressed the imbalances of the past and allows people to enjoy the right to freedom of religion as the researcher also addresses in this study that religion is a constitutional imperative. This is quite evident and is manifested in the different faiths that come to correctional facilities on a daily basis to minister to the offenders countrywide. An ideal situation would be to welcome and embrace all inmates who are released from the correctional centres especially by the religious fraternity; however stigmatisation remains a challenge especially by the religious communities. This would necessitate robust engagement with broader society in terms of education and awareness.

3.10.1 Diversity in Religious Affiliation

Inmates come into the correctional system with various beliefs and faith backgrounds. Part of the chaplains’ job is to be familiar with many different beliefs to which they are not familiar as well as be prepared to research the practices of a faith. According to the survey that was conducted by the C.B Powell Bible School in conjunction with the University of South Africa in 2003 religious affinity within the DCS was as follows:

Table 1

African Traditional Religion	Buddhism	Christianity	Hinduism	Judaism	Islam	Others
11%	0.4%	77%	0.1%	0%	6%	5.5%

Inmates giving Christianity were by far the majority at 77%, followed with a significantly smaller percentage of African Traditional Religion at 11%. Islam ranked third at 6% followed closely by an undefined group called “Others” scoring 5.5%. Buddhism only scored 0.4% and Hinduism 0.1%. Judaism scored 0% - the correlation between Judaism and a total lack of representation among offenders is worth noting.

The chaplain has to understand the needs of these different religions and refrain from imposing own viewpoints on the management of different activities. Respect and acknowledgement of religious coexistence is important in this regard. According to Idowu’s reflection on the study of religion:

“In every religion, there are always elements of changelessness and change. Religion in what may be known as its pristine state and religion as practiced today, form one tapestry showing how a persons’ religion gives meaning and purpose to his world at every moment of time and how the changes in his world affect his theological formulation without necessarily changing the essence of religion for him” (Idowu 1978: 14).

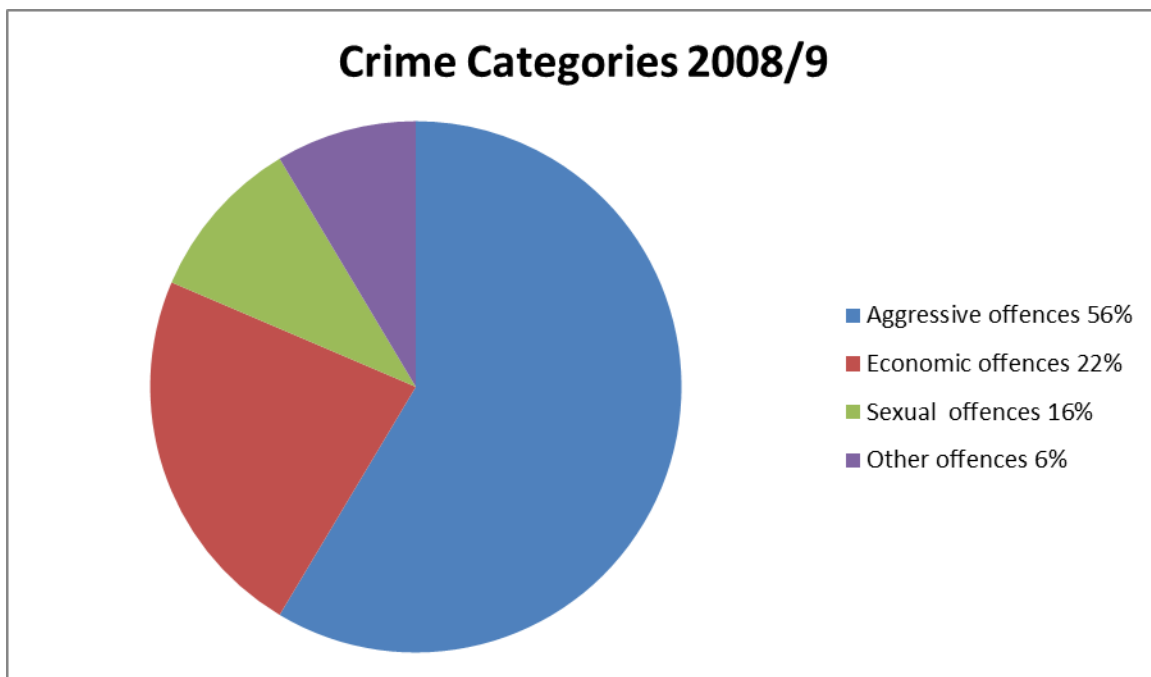
This statement by Idowu touches a very important fact that there would be meaning for individuals in what others think is meaningless. The chaplain has to be cautious in this respect and to be a religious programme manager that ensures that all inmates are afforded the same opportunity to practice their religion according to the prescripts of their church or faith. This will require extensive knowledge of standards, practices and interest in the diverse range of faiths and denominations as well as a thorough understanding of policies and procedures that govern all aspects of the correctional system. The Spiritual Care component makes provision for all these issues in the policy, policy procedures and the policy guidelines of different faiths. The need for training in this regard cannot be

overemphasized. In the researcher's view the policy procedures and policy guidelines address the great challenge of religious diversity as well as theological diversity. Religious diversity may be easy to identify whereas theological diversity is difficult to address because people in the same faith have different doctrines.

3.10.2 Diverse Crime Categories

Crime categories in the DCS show that most offenders are sentenced for aggressive offences. Aggressive offences are also in most cases contact crimes where there is the offender and the offended. This depicts that society is under siege held hostage by those who have chosen the route of lawlessness. According to the DCS Annual Report of 2008/9, in correctional centres there were about 56% of offenders who committed aggressive offences, 22% committed economic offences and the contributory factors may be unemployment and poverty, 16% committed sexual offences and 6% committed other offences. The following pie graph reflects this information.

Figure 5: Pie graph reflecting Crime categories in the DCS 2008/9 report.



(This figure was created by the researcher to depict the crime categories in the DCS)

In the light of the mentioned statistics, the chaplains' ministry, in terms of programmes has to be needs based hence the idea that Spiritual Care Services has to develop and implement tailor-made programmes because the one size fits all approach will make the department fail to deliver on its core mandate which is rehabilitation. It is quite evident based on the above scenario that there is diversity in terms of offences that are committed by offenders when looking at crime categories. A chaplain needs to understand a criminal mind and all the factors that would reveal lack of discipline as the services and programmes are rendered. It is a mammoth task that needs a correctional chaplain to hone skills that will ensure that all the categories are covered.

3.10.3 Ministry to special categories of offenders

The chaplains also minister to special categories of offenders. The special categories of offenders comprise of women, children, youth, the disabled and the elderly. The needs of the different groupings are unique. According to the DCS Annual Report (2009/10:27) Women, both sentenced and unsentenced, constituted 1.63% of the total inmate population in 2009/10. The key concern for the Department is that, despite the seemingly low numbers of women who are in the DCS facilities, challenges faced by women are unique and require a special approach for example: pregnant women who give birth within the correctional facilities while others enter the correctional centres having just given birth. Special facilities that can accommodate mothers with babies are essential. The DCS facilities have been designed largely to accommodate men. The DCS is of the view that pregnant women and mothers with babies should not be incarcerated, and their sentencing or implementation of their sentencing postponed. In the meantime future upgrading and construction of facilities have to take the specific needs of female inmates into account. This notion would include the chaplaincy also focusing on the spiritual needs of female inmates.

The different categories of offenders in the custody of the DCS allow chaplains to work on different approaches and strategies in rehabilitation efforts, and to see what works for which category.

The percentage of the inmate population who are youth is a cause of real concern in South Africa. The 2009/10 annual report reflected that youth inmate population of 18 to 25 years at 31 March 2010 was at 56 520 against the total offender population of 164 793 (Department of Correctional Services Annual Report (2009/10: 29). Of this total approximately 58% were sentenced and 42% were un-sentenced. The largest number of youth offenders was between the ages of 22-25 and represented approximately 62% of the total number of youth offenders. Approximately 60% of sentenced youth offenders were classified in terms of security as mediums and maximum youth offenders constituted about 21%. The majority of youth offenders were incarcerated for aggressive crimes, which constituted about 50% of the total youth offender population. The Department has 15 youth development correctional centres, accommodating both medium and maximum security offenders.

Taking into account the high percentage of incarcerated youth the correctional chaplain has to be a mentor to young people. In this regard the primary tasks of a mentor would be to build a relationship, develop life skills, provide resources and enhance communication. A chaplain has to be multi-skilled to address all the areas in the development of young offenders. It is essential, the researcher believes, for people to inculcate proper values to children from home, school and wherever they are, as responsible citizens of South Africa who share the responsibility of making a difference in their society.

The Department of Correctional Services has placed rehabilitation of offenders at the centre of all its activities. Therefore it is important for chaplains to revisit their roles and align themselves with the strategic direction of the department. The White Paper on Corrections in South Africa (2005), which is a long term strategic document, dictates that services and programmes have to be need based (White Paper on Corrections in South Africa 2005:129). In the light of this a programme design and development sub-directorate was established to address the identified gap in the Spiritual Care component. The 2003 Survey, conducted by C.B. Powell Bible College and UNISA on offenders' Spiritual Care needs, has indicated that in group sessions topics that are prioritized are family life, self-image, discipleship, friendship, conflict, anger, loneliness, HIV/AIDS, aggression and work. These various areas already indicate the areas of focus for a person

who ministers in a correctional context and demand knowledge and the ability to help people deal with these identified areas.

3.10.4 Diversity in programmes and services

Chaplains and spiritual care workers thus do not only have to be diverse in terms of their approach to different denominations and faiths, but also in their ability to handle different life challenges. According to van Deventer in 1986 there were eight (8) fulltime chaplains and 1 687 part time workers (van Deventer in Sephton 1986: 3). The figures have changed and will continue to change as the researcher conducts this study. As mentioned before in this study there are full time chaplains and part time workers known as spiritual workers that are rendering programmes and services to the inmates. This has contributed to inmates having access to the following services; church/faith services by spiritual workers, religious practices: Holy Communion, baptism, prayer meetings, celebration of holy festivals and days. Gerkin comments as follows on the impact of these rituals:

“Some care can only be given the power of deep connection with communal meanings by way of corporate participation in the symbolical acts of receiving bread and wine, the laying on of hands and the administration of water of baptism” (Gerkin 1997:81)

In a correctional environment some of these rituals mentioned by Gerkin have a deeper meaning in terms of pastoral care than just being regarded as religious practices. The inmates are allowed to participate in these rituals as long as they do not disrupt the smooth running of the correctional facility and also do not compromise security.

There are also gospel music choirs of inmates that are started by inmates themselves. Worship services that involve a lot of singing are taking place in the correctional centres. It is interesting that Gerkin connects this to the expression of care as he writes;

“Singing together can express care and acknowledge our mutual need for care. Praying together can search for and celebrate the receiving of care that only God can provide” (Gerkin 1997:82).

This phenomenon is quite evident in correctional centres because some of the religious activities are indicators that rehabilitation activities from a spiritual care perspective are effective. This also includes rehabilitation through music as self-image, self-worth, and self-confidence are revived through the feeling of being useful.

Religious literature, including a book of faith (The Holy Bible, Holy Koran, etc.) is distributed to the inmates. The chaplain also has a key responsibility to facilitate the implementation of spiritual rehabilitation programmes. There are behaviour change and moral development programmes e.g. Heartlines' programme (introduced in all management areas and 10 673 inmates participated in the programme and completed it in 2008/9 year), Restorative Justice programmes e.g. Sycamore Tree Programme (which is implemented in 12 management areas) and life style programmes e.g. New Life Behaviour programme. This serves as an indication that there are intensive structured need based programmes that are rendered to the offenders. There are currently 23 spiritual care programmes that are presented by spiritual workers and service providers nationally. The chaplain in this context has to also be familiar with their diverse interventions of the service providers with their own programmes which are enhancing the rehabilitation concept of the Department. This culminates in a need for the chaplains as professionals to continually develop their knowledge base, interact with different stakeholders, and learn different areas that are within the scope of their work.

A diverse population presents chaplains with diverse problems. The chaplains as religious programme managers have to ensure that all inmates are afforded opportunities to practice the faith of their choice and coordinate the various activities of those faith groups including their programmes. It is important to reiterate that this situation also requires extensive knowledge of a diverse range of faiths and denominations therein, as well as policies, policy procedures and guidelines that govern all aspects of the correctional system.

3.11 Chaplains' ministry in a Correctional Services' Diverse Context

The reader will recall that word “ministry” is used both in a wider and narrower sense. In its wider sense it refers to service rendered to God or people. In a narrower sense it denotes the officially recognized service of persons set apart by the Church for example through ordination (Ferguson, Wright and Packer 1988:430). These etymological connotations are consistent in that chaplains in this instance are called and ordained ministers seconded by their denominations or faith groups to minister in the correctional centres and to manage the spiritual care activities according to their key responsibility areas as alluded to previously in this chapter. This makes correctional chaplaincy a specialized field which has its theological base, though chaplains come from different faith and church traditions.

This study, as pointed out in the first chapter, is based or grounded on the chaplaincy in a correctional setting, delving into ministry within this diverse context. In the Department of Correctional services the chaplains' ministry focuses on inmates. Inmates are the chaplain's primary clients and the correctional officials are secondary clients since ministry to them is done on an ad-hoc basis. This would also differ in terms of approach as inmates' issues are also informed by their environment and solely depend on the influence which they get from people who are from the communities, whereas correctional officials have both experiences as workers in correctional centres and members of broader society outside.

The purpose of spiritual care is to render an effective service to offenders through needs based programmes and services within a multi- disciplinary context in partnership with the community, churches/faiths, faith based organisations and other role players. There is also diversity as there are other professionals like teachers, nurses, social workers and psychologists who are also rendering services and programmes to offenders. The overarching aim of all that are involved in this undertaking is to take care, develop, rehabilitate and reintegrate the offenders back into society as faithful and law abiding citizens. The chaplains' have to know that this is not their turf alone but have to recognize that other role players are equally important.

Acknowledging that inmates come from different backgrounds in terms of culture, race, belief, faith and gender is of pivotal importance. Pollard has this to say about this challenge of different worldviews:

“Now, of course most of us can’t take time out to learn about all the worldviews that surround us. Many of us must learn as we get on with evangelism day to day. But if we are serious about reaching people with the gospel, we must also be serious about studying the worldviews that have been absorbed by the people we are trying to help” (Pollard 1998: 48).

This statement is sensitizing those involved in pastoral care to be contextual and relevant to the needs of people in different situations. This principle also applies to the correctional environment. It is therefore important not to be blinded by own worldviews when called to minister in a correctional centre.

Offenders are also convicted of different crimes, for example: rape, murder, burglary, theft, etc. This is in addition to the fact that they are different people, with different perceptions and perspectives on life. To deal with all the interventions in terms of rehabilitation, different approaches have to be taken into account while consideration is accorded to the type of crime that has been committed. It, therefore, depends on a fundamental theological and spiritual orientation of the chaplain or a pastor to address this. The correctional services’ context in fact presents a unique opportunity to delve into and work with diversity which is a complex challenge.

3.12 The Importance of an Empathic and Non-judgmental Stance by Spiritual Care Personnel

The chaplains and spiritual care workers adopt an empathic and non-judgmental stance in order to facilitate the requirements of the inmates. This empathic and non-judgmental stance is a necessary and basic starting point for the chaplains and spiritual care workers, as they have to act primarily as facilitators, and secondarily as religious guiders. This role does not however make chaplains theological chameleons when looking at their context.

In this regard the facilitation role includes work such as making arrangements for other religions and denominations, different from that of the chaplain, to come into the correctional centre to minister to the inmate who belongs to that religious group or denomination, as well as speaking on behalf of the inmate to explain religious requirements to management, such as the religious diets (eating prescripts) of the Rastafarian or the fasting requirements of the Muslim. This is also one critical area where there is transformation and various faiths are contributing to rehabilitation which is the common goal. There is something positive which the religious structures can take from a correctional setting and Yong has this to say about the interreligious dialogue that is taking place in the theological academy:

“Christian – Muslim dialogue has produced expanded views of prophet-hood and scriptural revelation. Christian – Hindu dialogue has resulted in creative explorations of intertextual reading across religious conditions as well as fresh cross-religious Christological categories. Buddhist dialogue has called into question basic theistic assumptions across the board, given the non-theistic Buddhist worldview. Christian dialogue with Chinese religious traditions has opened up new possibilities for understanding Jesus Christ as Dao, the truth and the life. And this process of mutual transformation has occurred also in the Christian encounter with indigenous religious traditions in the Americas, in Africa, and in Australasias. Now in all these cases, the goal has never been to compromise Christian commitments but to engage in a dialogical quest for understanding from the standpoint of Christian faith. In the process, of course, the Christians have been enriched and transformed” (Yong 2008:81-82).

This statement by Yong indicates that co-existence with other religious traditions cannot be ignored or underestimated. In the researcher’s view this is what is happening in a correctional context where chaplains have to play a critical role in terms of assisting line managers in the quest to facilitate responsible decision making on inmates spiritual matters. To efficaciously do this it is of pivotal importance that chaplains are able to ensure equal treatment for all and also demonstrate respect for the beliefs as well as the practices of inmates.

Beckford and Gilliat when remarking about multi-faith say:

“The starting point is that both “multi-faith” and “multicultural” are loaded with positive connotations. They are not neutral terms of description. They usually imply that diversity of faith in communities and cultures is to be welcomed. In other words, these two concepts convey notions of diversity but they also go beyond it to suggest that diversity is a good thing” (Beckford and Gilliat 2005:4).

This definition of the two terms by Beckford and Gilliat sheds light on the precept that the terms should not appear negative and fail to show the need for tolerance in religious and cultural diversity especially in a correctional context. The DCS population is multi-faith and multi-cultural too. This stresses that facilitation, in an empathic and non-judgmental manner includes religious flexibility and adaptability, this is at the very core of ministering within a diverse context.

Connected to religious flexibility and adaptability, the question is: how far should a correctional chaplain stretch himself/herself in terms of accommodating other religious groups and denominations without compromising his/her doctrinal stance. Yong further comes up with an interesting concept where he contends that there could be conversion in some respects to another religious tradition without leaving one’s home faith and he calls that a dual or multiple religious identity (Yong 2008: 82-83).

Again the researcher thinks that becoming a theological or religious chameleon is quite possible when one works in a multifaceted correctional environment as the extent of flexibility by the chaplains may not be always objective. However, this idea by Yong may not have a profound effect on the chaplains’ role but it is a field that can be explored by other researchers especially in the South African context where sometimes there is a thin line between cultural and religious practices. This statement is useful in reminding chaplains that this concept has a very definite contemporary value and relevance.

3.13 Inmates' Participation in Programmes and Services

Rehabilitation is achieved through the delivery of key services to offenders, including both correction of the offending behaviour and the development of the human being involved. The correction of offending behaviour and development are two separate, but linked responsibilities. Rehabilitation is achieved through interventions to change attitudes, behaviour and social circumstances. The desired outcome is rehabilitation and the promotion of social values and responsibility. (White Paper on Corrections in South Africa 2005:72).

This statement makes it imperative for the whole Department to ensure that various activities are undertaken to deliver on the key areas mentioned.

According to the DCS information system there are currently approximately 159 000 inmates (figures change on a daily basis) and approximately 61% of them participate in Spiritual Care programmes according to the monthly statistics. The numbers keep on changing as inmates are admitted daily at the centres as well as released daily from the correctional facilities. The percentage on participation is an indication of the need for spiritual care services. This need further highlights and speaks to the demand for spiritual care workers and chaplains to be skilled at addressing the different needs of all these offenders, how they keep them interested and how they talk to them all. There is no doubt that with such a high participation rate, there is also a high variance rate. There are also challenges, of course, such research showing that incarceration does not make people religious, and people who were never involved in religious activities before conviction remain the same.

The researcher again in this discourse poses the following questions as he reflects on chaplaincy:

With such high levels of participation, what impact are we, as the chaplaincy, having?

If so many offenders are participating but none are converting or rehabilitated, what is the role of chaplains, how do we interact with them on their lack of transformation? As stated in the first chapter, chaplains need to ask themselves fundamental questions:

- Are we doing what Christ in his second advent (the “*Parousia*”) will come to embrace?
- What can we do differently?
- What can we stop doing?
- What can we do additionally?
- Furthermore the other question which is of pivotal importance is; what legacy are we leaving behind for those who will serve in our positions in future?

These questions add to what the researcher raised in the first chapter about the vision and future of the DCS chaplaincy. This indicates critical aspects that chaplains in their developmental sessions need to enquire on, and the diverse nature of the DCS congregation affords them some unique opportunities to engage with such questions and also deliberate on the issues of this nature at national gatherings.

3.14 Chaplaincy in the DCS as a Constitutional Imperative

The study in this chapter has indicated in the mandate for spiritual care in the DCS that the constitution dictates the human rights of the inmates. This part is additional to what is mentioned in the legal mandate. It has also been mentioned that the DCS mandate to rehabilitate offenders so that upon parole placement or completion of their sentences they could be smoothly reintegrated back into society.

The chaplaincy in its history in South Africa is the responsibility of the state and its existence is fulfilling the constitutional imperative. If one looks at the history of correctional chaplaincy it is crystal clear that it has always been supported by the state in order to ensure that the incarcerated enjoy their religious rights. Without the constitutional imperatives, taking care of other people’s spiritual needs will be pastorally the right thing to do by all the religious groups.

Rehabilitation as understood in the DCS does not impinge on human rights. It is understood as the creation of an enabling environment where a human rights culture is upheld, reconciliation, forgiveness and healing are facilitated; and offenders are

encouraged and assisted to discard negative values, and adopt and develop positive ones which are acceptable to society. The White Paper on Corrections in South Africa states:

“Rehabilitation is a process that has to address the specific history of the individual concerned in order to be successful. Moreover, it requires the positive commitment and voluntary participation of the individual, as it is a process that others can facilitate, but that cannot succeed without the commitment of the individual (White Paper on Corrections in South Africa 2005:128).

This statement reflects a mandate unique to the DCS. Chaplains from the other security services departments, e.g. the South African Police Service (SAPS) and South African National Defence Force (SANDF), and other institutions can agree with the notion that there is a great need for moral and spiritual education to deal with the problems at the root of crime in the South African society. Snyder refers to the critique of the Truth and Reconciliation Commission in South Africa by Dr. Welile Mazamisa where he contends that the “re” in restoration and rehabilitation assumes that there is a former situation worthy of recovery and a suggestion is made that beginning with habilitation is imperative (Snyder 2001:98). Applying this to the relatively new approach of rehabilitation in DCS there are offenders who should be rehabilitated and others would need to be habilitated which is more demanding in the sense that habilitation take place in the community outside the correctional centre. In other words habilitation comes before rehabilitation.

The chaplaincy in the spiritual care component of the DCS, as previously indicated in this chapter, draws its mandate from the Constitution of the country (15(1), the Correctional Services Act 111 of 1998 (35(2) (f), the White Paper on Corrections in South Africa (2005) and the United Nations Standard Minimum Rules. One may ask as to what could be the connection between this and the chaplaincy. The aforementioned mandatory documents are of critical importance as without them the inmates’ rights cannot be translated into action.

It is important to understand that the following points should be taken into consideration to make the offenders enjoy the right to freedom of religion. Practicing own religion or faith is not just a privilege but a constitutional right that all South Africans have to enjoy. Inmates are given the opportunity to practice the faith of their choice. However religious practices of own church faith are allowed on the following conditions that they:

- do not compromise the security of the correctional centre
- do not compromise the security of fellow inmates
- are administratively feasible
- do not disrupt the order in the correctional centre

Chaplains at the coalface in the DCS are presented with an opportunity to contribute to moral education and to all rehabilitation efforts through services and programmes. The researcher therefore sees chaplaincy as the entity that has to open up new ways of addressing moral issues from the good position it is, hence this study on the chaplaincy in the South African Department of Correctional Services.

3.15 A Career Path for Correctional Chaplains

Correctional chaplains in the South African Department of Correctional Services need a career ladder. This would stimulate growth professionally. In the researchers view the current structure does not make provision for such growth. The evolution and developments that have taken place since 1994 need to be taken to the next level. The 21st century has come with its new challenges that necessitate the chaplains to sharpen their skills and be able to read the signs of the times so that they always remain relevant to their context. In Gerkin's language (Gerkin 1997:97) the question is:

Is there a model of chaplaincy that builds on past history that can inform and shape the practice of pastoral ministry in ways that fit correctional officials and inmates' needs in our time and the future?

The new challenges present the chaplaincy with an opportunity to grow. This concept will be addressed later in the analysis of the findings as the researcher navigates the way forward for the chaplaincy.

Chaplains can be encouraged and placed according to their specialisation looking at the current opportunities where there are a variety of issues to focus on like counselling, programme design and development, youth ministry in the DCS, hospital ministry as the DCS has hospital units in the correctional centre and the mothers with babies units. It is important that chaplains offer pastoral support to inmates who are in internal and external hospitals as they are all trained to do that.

3.16 A Synopsis of What Correctional Chaplaincy in other Countries Entails.

It is important that benchmarking on some chaplaincy functions internationally is done before this study moves to the engagement of data in the next chapter. This would help in determining where South Africa is in terms of the development of correctional chaplaincy. A snapshot of three countries is considered taking two developed countries UK and USA and one underdeveloped which is Zambia. This literature search is important to demonstrate how different chaplaincies function in the world using different models and this can also assist in revamping or developing a new model for chaplaincy in the DCS.

3.16.1 General overview of Chaplaincy in the UK

According to Ryan Chaplaincy in the UK has long been associated with Christianity, and with a limited range of traditional sectors: education, the military, and prisons. Even if neither association was ever entirely true, both captured the essence of chaplaincy. We knew who chaplains were, we knew what they did and we knew where to find them (Ryan 2015:6).

There is a popular story about chaplaincy as well. Once upon a time chaplaincy in the UK was the exclusive preserve of Anglicans in a few historic institutional settings, most famously the military, prisons and hospitals, and with a presence too in Oxbridge colleges and public schools. Recently that picture has changed, with an explosion in

chaplains roles among other religions and in new settings like shopping centres, airports and town centres. That, at least, is how chaplaincy is perceived (Ryan 2015:6).

In Ryan's comments on the chaplaincy, the circumstances in the UK are similar to the South African background as one church also was dominant in the chaplaincy. As explained this was not only with regard to the prison chaplaincy but is applicable to the generic approach to chaplaincy as explained that it developed to a point where recently chaplaincy services are available at shopping centres and airports. The role of chaplains in the UK seems to be known as Ryan also alluded to this in that the general public knew who chaplains were, they knew what they did and they knew where to find them. This is going to be compared to the data collected in this study as in the correctional setting in South Africa even senior managers sometimes ask what chaplains are doing. The question that needs to be asked is:

How can the role of chaplaincy in the DCS be elevated to a position where their contribution can be seen without questioning it?

Todd and Slater and Dunlop in their account of the Church of England's involvement in Chaplaincy give the model and background of chaplaincy in the UK.

According to them chaplaincy is situated in the interaction of faith, and faith communities, with other areas of the life of society. Characterised, on the one hand, by being a pastoral presence in diverse settings, chaplaincy is also a significant aspect of the church's contribution to civil society. Chaplaincy is therefore a distinctive ministry undertaken in the public square by representative and authorised ministers (lay & ordained), embedded characteristically in social rather than church structures and focusing the vocation of the church to serve the mission of God in the world. Roles are publicly recognized and validated by both the host organization/network and the faith community; and chaplains are appropriately accountable to both the host organization/network as well as to their faith community. Chaplains contribute to the mission of the context in which they work (e.g. to the work of education or healthcare), as well as to that of the church, working in a professional way with specific knowledge, skills and training relevant to their work context (Todd and Slater and Dunlop 2014: 4).

For this study it is also important to mention the latest developments in the UK chaplaincy. Todd and Slater and Dunlop state;

“Historically, chaplaincy developed significantly in education, health, prisons, and the military and, to a lesser extent, government, serving the needs of those who might otherwise be detached from the congregational life of churches, through incarceration or membership of closed communities. This gave rise to a continuing tradition of public sector chaplaincy, jointly resourced by churches (and more recently faiths other than Christianity) and public sector organizations and institutions. There is a long tradition here not only of pastoral care, but also of supportive critical engagement with the development of the public sector. For instance, modern approaches to the role of prisons within criminal justice; or with approaches to education, or health and well-being are being developed. More recent developments in this area include chaplaincy to the police (and other emergency services) and to courts of justice” (Todd and Slater and Dunlop 2014: 4-5).

Other roots of chaplaincy lie in the engagement with industry and commerce. These roots would include industrial mission, railway missions, the international phenomenon of port chaplaincy and agricultural chaplaincy. Once again, this is a tradition of both the extension of pastoral care to groups that might otherwise be untouched by the mission of the churches, and one of engagement with the life of society, in this case with its economic life in an industrial and post-industrial era. This is an area of chaplaincy that is changing, diversifying and growing. Diverse areas of commercial life are now touched by chaplaincy, including: industry (at least in some areas); retail (shopping centres, supermarkets, etc.); financial services; transport (notably airports); leisure (theatres and sport, especially football clubs); and those areas where there is chaplaincy in the community (including in town centres, areas of economic regeneration and rural areas). Engagement with commerce has also given rise to some examples of the commercialization of chaplaincy, with chaplaincy organizations, and a few small companies, offering chaplaincy services commercially.

A third strand of chaplaincy, with its roots in the middle ages, is represented by clergy in non-parochial roles, serving particular aspects of church life. These would include chaplains to bishops and religious communities, and possibly cathedral chaplains. This area of chaplaincy is not a primary focus of this research, unlike the two mentioned above.

Those involved in chaplaincy, as further explored in this report, include: full-time chaplains paid by faith communities, and/or by host organizations; part-time chaplains paid similarly; volunteer chaplains (who are often engaged in other areas of ministry as well); and a significant numbers of volunteers working alongside chaplains, in both the public sector and commercial settings. Part of the genius of chaplaincy lies in chaplains living out their dual membership of faith communities and other organizations; paying attention to the identity, language, organization and values and beliefs, not only of their faith tradition, but also of the hospital, shopping centre, regiment or other organization they serve; and making practical and theological connections between faith and society. This is often articulated by chaplains as being about ‘presence’, in Christian terms as an incarnational ministry that seeks to discern and live out the presence of God in the midst of society, in partnership with others who work for the common good.

As part of this approach, chaplaincy has played an interesting and significant role within aspects of the secularization of UK society, especially the changing roles of faith communities within civil society. Significant features of the changes in which chaplaincy has played a part include: the continued involvement of churches, and the new involvement of other faith communities in the public sector, through the persistence of chaplaincy’s public role. Set against the background of decreased faith organization responsibility for governance and management in the sector; the accommodation of chaplaincy to the prevalent norms of public life (human rights, respect for diversity and provision of equal opportunity); the involvement of chaplaincy in government approaches to both shared values and preventing ‘extremism’. The development of multi-faith models of chaplaincy, partly in interaction with public policy; and ways of doing chaplaincy that offer faith perspectives as a resource, but avoid imposing them on those served by chaplaincy, rather seeking to discern and respond to their needs and aspirations (Todd and Slater and Dunlop 2014: 4-5).

From the understanding of Todd and Slater and Dunlop being the pastoral presence in every setting it is the church's contribution to civil society. As explained in this chapter the church and faith group's involvement in the DCS through the spiritual workers and volunteers, a similar role and contribution is manifest.

In the DCS there are no lay people who are appointed as chaplains and in the UK lay people are involved as well. The development of chaplaincy in general is at an advanced stage as it is indicated that there are even agricultural chaplains with the view extending pastoral care to groups that might be untouched by the mission of the churches. The multi-faith model of chaplaincy is one critical area which the South African correctional system welcomes and embraces. However, chaplains from the other faith groups are not yet on board as indicated that there is only one position of a chaplain from Islam out of about 52 positions of which some are vacant. Beckford and Gilliat indicate that in 1997 there were 480 prison chaplains in England and they were mainly Christians (Beckford and Gilliat 2005:34). Christian chaplains seemingly are dominant in most countries globally and in South Africa the DCS then is no exception.

3.16.2 Correctional Chaplaincy in the United States of America

“The United States of America has the highest rate of incarceration in the developed world, with approximately 2.3 million men and women – or about 1-in-100 of the nation's adults – behind bars” (Pew Research Center 2012:7). These figures are quite high and they cause one to be interested in how the chaplaincy functions. The American Jails July-August 2012 magazine contends that religious services must be made available in all jails in the United States and further explains:

“Even though the United States of America has a long history of the separation of Church and State, inmates incarcerated in this country's jails have a constitutional, First Amendment right to freely hold religious beliefs and to practice the religion of their choice. This obligation requires jail managers to allow inmates to worship in ways that do

not create a substantial and credible threat to institutional safety and security” (The American Jails July-August 2012: 23).

In South Africa, religion in the correctional centres is a constitutional imperative. Inmates have a freedom of religion as a constitutional right. A similar approach is used where inmates can practice the religion of their choice.

Beckford and Gilliat, when explaining the role of chaplains in the USA, indicate that according to the Federal Bureau of Prisons there are three primary roles of chaplains to be:

- pastor as a prophet
- pastor as community liaison and
- pastor as a manager of cultural diversity,

They also mention that the last role is the most critical in view of a multicultural workforce and inmate population (Beckford and Gilliat 2005:176).

The American Jails (July-August 2012) magazine states that;

“Today’s correctional chaplains are as much program managers as they are clergy. From coordinating religious services to facilitating volunteer orientation and safety training, the chaplain’s position serves the inmate population in diverse ways. The Pew Research Center conducted a 50-State survey of prison chaplains to determine which functions they believe are the most important part of their job. Second only to actually serving as a religious counselor, administrative functions go hand-in-hand with organising religious programs and volunteer clergy. The survey also showed that clergy spend most of their time on these administrative functions” (American Jails July-August 2012:4).

Kim Apadaro gives a glimpse of how the chaplains function: “Our chaplain’s office staff also helps security staff conduct background checks and administer volunteer training and safety orientation (with contraband control and hostage procedures) for prospective religious volunteers. Including the clergy in facilitating this training has created a productive partnership within our community that bridges the gap between security and religious programming. Our chaplain’s office also answers approximately 1,100 religious

inmate requests each month, which must be done expeditiously. This often includes requests for religious items or texts in addition to requests for religious diets” (American Jails July-August 2012:4).

In the DCS chaplains are appointed as spiritual care managers however they still function as clergy. There might be many responsibilities that are in line with their positions where as in the USA they are expected to do some administrative work. This study will also test whether they are able to strike the balance in terms of administrative duties and ministerial duties. Data in the fourth chapter of this discourse will give a clear indication in this regard.

In terms of the employment status, the Pew Research Center Survey indicates that most state prisons employ at least one full-time, paid chaplain or religious services coordinator to meet the needs of the adult prison population. The job of the chaplain typically involves serving all faith groups in that institution. Some states also contract with outside clergy or rely on volunteers to meet the needs of faith groups not represented by full-time chaplaincy staff (Pew Research Center Survey on Religion in Prisons: 2012:100). The similarity with the South African correctional chaplaincy is that chaplains are serving on a full time basis. What is different is that they are serving at correctional centres. Where chaplains are not available there is a religious services coordinator which in the DCS is called a spiritual and moral development coordinator. The USA prison chaplaincy model, like the South African one, makes provision for volunteers as Beckford and Gilliat state that:

“volunteers are carefully screened prior to admittance to a prison and once accepted, they then undergo at least four hours of institutional safety and security training covering topics such as emergency procedures, discipline, contraband, entrance and exit procedures, confidentiality, and so on” (Beckford and Gilliat 2005: 182).

3.16.3 Prison Chaplaincy in Zambia

The Report of the Auditor General on the Rehabilitation and Reintegration of Prisoners issued in July 2014 in Zambia refers to Zambia Prisons Service Standing Order 2007

number 167(i) and Standing Orders section 167 iv (d); which state that the Commissioner shall appoint a Chaplain General and other Chaplains subordinate to him who shall be posted to the prisons. The Chaplain shall be a member of the uniformed rank and file, who is an ordained minister of religion inducted to serve in the prison service. The Chaplain shall perform all his religious functions in an ecclesiastical and ecumenical manner and shall provide religious care to all prisoners, Christians and those of other faiths (Report of the Auditor General on the Rehabilitation and Reintegration of Prisoners July 2014:11).

In the South African context the correctional chaplain manages the provision of spiritual care services to all inmates who are actually ministered to by their own faith or church through the appointment of spiritual workers as explained earlier in this chapter. The current model is sensitive to violation of religious rights of inmates especially when it comes to inmates who belong to a different religion from that of the chaplain.

In the Zambian understanding chaplains are agents of spiritual change in that they occupy a unique position in the prison system. They are trained to help prisoners to develop a healthy and positive spiritual attitude which in turn promotes spiritual growth. Chaplains not only focus on transformation of the mind, but also focus on prisoner disposition and character. In addition, they carry out Family Tie Up programmes through which the inmates are helped to maintain ties with their families and in cases where inmates have no families the inmates are linked to the community through faith based organisations such as churches and also take part in community re-entry programmes, thus aiding smooth reintegration of prisoners and in turn keeping repeat offending by prisoners to a minimum (Report of the Auditor General on the Rehabilitation and Reintegration of Prisoners July 2014:11).

In this report though, the training of chaplains is not clearly defined in terms of what it entails, but it sheds light on the chaplains' approach in reforming inmates. The chaplains' involvement is also linked to the community through the churches like in the South African model of correctional chaplaincy.

- **The responsibilities of the prison chaplains in Zambia**

The Chaplain General and other Chaplains subordinate to him are responsible among other things for providing religious ministry, pastoral care and ethical well-being of the prison community; provide community re-entry support programmes such as family tracing, mentoring and restorative justice programmes; supervising all chaplain activities, religious services and the use of religious activities as approved by the Commissioner; liaise and encourage Church Organisations, Prison Fellowship, Community Based Organisations, NGOs, Business Houses, Government departments and individuals on matters relating to spiritual well-being of prisoners; and to manage and coordinate all religious activities

According to the Zambia Prisons Service Standing Orders section 167 iii (d), iii (h) and iv (d); “the Chaplain shall visit inmates and members of staff to provide individual or group counselling. He/she shall be available to all individuals, inmates and their families for spiritual support and encouragement” (Report of the Auditor General on the Rehabilitation and Reintegration of Prisoners July 2014:11).

- **Credentials of a prison chaplain in Zambia**

The credentials of a prison chaplain are explained in the Report of the Auditor General on the Rehabilitation and Reintegration of Prisoners in Zambia which states that;

“The International Code of Chaplaincy states that the Chaplain shall possess a professional knowledge of the theories, principles and doctrinal tenets of different religions as well as the theology of his/her own faith group. The Chaplain shall possess a diploma or certificate from an approved seminary or Bible College or its equivalent. The duties require high levels of concentration, intense communication skills and rapid response to crisis situations. The Chaplain should be smartly dressed in civilian clothes or clergy uniform to help inmates psychologically accept the chaplain in order to avoid hostility which exists between inmates and prison officers” (Report of the Auditor General on the Rehabilitation and Reintegration of Prisoners issued in July 2014 in Zambia : pages 5 -6).

The criterion for the prison chaplaincy in Zambia is almost similar to the South African one. What is critical is that the report indicates that there is some sort of hostility between inmates and officers which may also be the case in some places in South Africa and the chaplains' dress code may contribute to inmates seeing him/her as one of the correctional officials.

- **Some challenges of the prison chaplaincy in Zambia**

According to the Report of the Auditor General on the Rehabilitation and Reintegration of Prisoners July 2014 despite all sixteen (16) prisons having a member of staff carrying out the duties of a chaplain, ten (10) prisons representing 63% of the prisons visited had untrained chaplains serving the inmates (Report of the Auditor General on the Rehabilitation and Reintegration of Prisoners July 2014: 16).

In addition, despite the international code of chaplaincy requiring the chaplains to have high levels of concentration, Chaplains did not carry out chaplaincy duties exclusively. Chaplains also carried out non chaplaincy duties such as manning the gate and workshop duties, which diverted their attention from conducting effective chaplaincy duties. It was further established that as a result of performing several roles, in some cases, pastoral support was not delivered in the most effective manner (Report of the Auditor General on the Rehabilitation and Reintegration of Prisoners July 2014:16).

In the South African correctional chaplaincy, spiritual and moral development coordinators perform the administrative duties of a chaplain where a chaplain's post is vacant. Duties outside the scope of their work as managers will be when they are serving in an acting capacity for one of their supervisors. The Zambian approach indicates that the chaplains are serving in lower ranks if they can be allocated the duties as mentioned above. Though this is not done in the DCS, chaplains are also regarded as correctional officials.

3.17 Preliminary Conclusion

This chapter has shed light on the legal framework of chaplaincy and outlined the principles of the Spiritual Care policy which are actually the theory of practice that the chaplaincy has to consult in its daily functioning. It also looked into the current chaplaincy model of the DCS and unpacked the job description of chaplains and the role played by spiritual workers and volunteers who are complimenting what the chaplaincy is doing. It gave evidence to the existing involvement of the faith community, church and faith groups in the ministry to the inmates as well as their rehabilitation. This chapter also gave an overview of how correctional chaplaincies operate in other countries, namely UK, USA and Zambia tapping into their models and functioning. This comparative review also assisted in identifying common practices. The next chapter will cover the substantial field work that was undertaken.

CHAPTER 4

Data Analysis

4.1 Introduction

This chapter presents the data analysis of the work done with the chaplains, correctional officials and offenders. The purpose of gathering data using the triangulation approach was to indicate how the sample of chaplains, correctional officials and inmates would respond to what the work of chaplains entails. The study indicated in the second chapter that triangulation and the grounded theory would be employed where three sources of information are taken into consideration. The three different groups of the sample were tackled separately. After the analysis of the data that was collected from each group there is a reflection on the data. The solicited data was engaged by the researcher and given different shapes to dissect the situation of the chaplaincy in the DCS in line with the guidance of the grounded theory.

Capturing of data and its analysis forms an integral part of any research exercise. In the analysis stage, this is where data that has been collected is collated, assessed and interpreted to dissect the situation. Swinton and Mowat emphasise the importance of analysing data and contend:

“The analysis is always the heart of any research project. It is that point in the research process where the mass of data that has been generated begins to be formed into meaningful units which will illuminate the complexities of the situation” (Swinton and Mowat 2006:175).

What Swinton and Mowat state in terms of data that has been generated forming meaningful units, cannot be achieved without using methods of data analysis in

qualitative research. The grounded theory was utilized from the beginning of collection of data. Charmaz describes it as:

“Grounded theory involves taking comparisons from data and reaching up to construct abstractions and then down to tie these abstractions to data. It means learning about the specific and the general-and seeing what is new in them-then exploring their links to larger issues or creating larger unrecognized issues in entirety. An imaginative interpretation sparks new views and leads other scholars to new vistas. Grounded theory methods can provide a route to see beyond the obvious and a path to reach imaginative interpretations” (Charmaz 2006:181).

The data at the beginning was fragmented and coding was done. As the analysis began it took different shapes. In line with Swinton and Mowat’s assertion that on that a primary task of analysis is for the researcher to read the data and become very familiar with its content; to immerse him/herself in the data (Swinton and Mowat 2006:177). The researcher focused on the chaplains’ data, inmates’ data and correctional officials’ data initially as three separate groups to find trends in each group. Thereafter, it was logically correct to systematically look at the collected data and analyse it starting from the inmates linking it to the chaplains as the researcher indicated that the chaplaincy in the DCS focuses on inmates. However the data collected from correctional officials about chaplaincy was also of pivotal importance in forming links between the other two groups, hence the questionnaires that were completed by the correctional staff. Charmaz explains the process of grounded theory:

“Grounded theorists collect data to develop theoretical analyses from the beginning of the project. We try to learn what occurs in the research settings we join and what our research participants’ lives are like. We study how they explain their statements and actions, and ask what analytic sense we can make of them” (Charmaz 2006:2-3).

Beginning with data is important taking into cognizance the approaches that are helpful in this regard.

4.2 Chaplains' Responses

The 11 chaplains that were involved were approached and informed about the study. The choice to decide to participate was left to each person, given that participation was optional.

There were seven (7) chaplains that were involved in the in-depth interviews, four (4) face to face and three telephonic interviews. Four (4) chaplains completed questionnaires. All the chaplains in terms of the DCS ranks were at the same level. They were all deputy directors. As they agreed to participate in the study they indicated how demanding their job is. Some of these chaplains work in urban areas and some in rural areas but the location did not influence or stand out as the catalyst for something new in terms of how they operated. This will be discussed in the analysis at a later stage.

The researcher used a two-pronged approach, questionnaires and interviews, in collecting data. The first approach was to give written questionnaires to the chaplains but the data when received and on analysis, was inadequate. Literature in research had alerted the researcher to the fact that though questionnaires are easy to analyse the response rate can be low. Considering that this would contribute in lowering the confidence in the results of this study, the researcher had to refine some questions to make them more meaningful to the respondents. There was a great improvement when the additional information was presented, as the responses were more informative and meticulous. Another approach which the researcher had to utilize as aforementioned, which became a breakthrough in overcoming some challenges, was to conduct interviews. The face to face interviews and at a later stage telephonic interviews were conducted and arising from that approach many ideas were solicited. The interviews gave the researcher the opportunity and flexibility to probe responses. In terms of openness the chaplains were able to open up and talk more about their work and that was good for the study. Chaplains began to tell their stories within the Department of Correctional Services. All interviews were recorded using a voice recorder. The researcher used the questionnaire which is Annexure B of this study.

Responsiveness of the chaplains during data collection posed some challenges. The researcher had a challenge in some instances where the chaplains whose correctional facilities were targeted for data collection did not communicate with the people prior to the scheduled day for data collection. In this case the researcher would get to the correctional centre hoping to find people ready and informed of the visit only to find that they were not informed about the activity. The failed communication created an awkward situation. The researcher had assumed that since he was serving in the same department there would not be hurdles of this nature. This was a learning curve for the researcher as the researcher had to review the data collection strategy. This experience was an eye opener confirming that that it was not always appropriate to assume that if chaplains were requested to assist in research exercises they would be positive and cooperative.

The researcher also came across situations where the chaplain would think that the data collection exercise was a “fault finding mission” disguised as research simply because of the researcher’s position and placement at the national head office. Some respondents expressed feelings of being exposed as the questions for the study interrogated their modus operandi. The researcher had to allay their fears by explaining that the information was confidential and fictitious names would be used where names of correctional centres or management areas needed to be noted and that strict confidentiality would protect all information from being disclosed or linked to individuals in the research report. The researcher respected the time as well as privacy of individuals involved. The interviews conducted, as mentioned already, were both face to face and telephonic. In some cases, the duration of one interview was an hour. Other chaplains had to complete the written questionnaires. Informally some chaplains, who were not targeted for the study, were involved in providing background information of the DCS chaplaincy as reflected in chapters 1 and 4.

Charmaz states;

“As grounded theorists, we study our early data and begin to separate, sort, and synthesize these data through qualitative coding. Coding means that we attach labels to segments of data that depict what each segment is about. Coding distills data, sorts them,

and gives us a handle for making comparisons with other segments of data. Grounded theorists emphasize what is happening in the scene when they code data” (Charmaz 2006:3).

Following the grounded theory in line with Charmaz, the researcher studied his early data and began to separate, sort and synthesize the data through qualitative coding. The key issues arising from all interviews and responses to the written questionnaires were considered, organised according to the following themes that emerged as focal points in the analysis of the data:

- The chaplains’ experience in the DCS
- Recent changes in the DCS chaplaincy
- Daily functions of a correctional chaplain
- Services rendered to officials on request
- Utilization of chaplaincy in the DCS
- Impact of chaplaincy: Measuring own success

The responses to the questionnaires were as follows:

The actual questionnaire used is Annexure B at the back of this book. Please use the template in conjunction with the reviews that proceed.

Question 1 was: How long have you been a chaplain?

This question was intended to determine the length of time the Chaplains had been serving in the DCS chaplaincy and the researcher intended to extrapolate their experience level. It was meant to determine the chaplains’ experience in a management position in the DCS as they are appointed to manage the rendering of spiritual care services and programmes. Some chaplains that were interviewed had more than ten years in the chaplaincy and had at one stage served as correctional officials. Another group had less than ten years’ experience in the DCS chaplaincy but more than ten years in the chaplaincy field as they had served in the SAPS or SANDF chaplaincies prior to joining the DCS chaplaincy. Three chaplains had more than twenty years of service in DCS. Those respondents with a shorter duration of service rendered responses on questions like: “how was the chaplaincy in the past” which lacked a detail especially from

chaplains who were not well experienced in the chaplaincy. However the chaplains with a lot of experience were meticulous in their responses. When it came to the recently appointed chaplains it was crystal clear that they never thought of the historical background of the chaplaincy in the DCS but were happy to form a part of it.

There were four face to face interviews, four telephonic interviews and 3 questionnaires. The researcher realized that the information in the questionnaires was covered by the interviews. This was serendipitous. The study includes the data collected through questionnaires for participants who could not be interviewed.

The chaplains were asked about the number of years they had served in the DCS chaplaincy. However those who had served in the SAPS chaplaincy prior to the DCS were asked not to include the other years. The experience of the chaplains was as follows;

The first interviewee had six years' experience in the correctional chaplaincy.

The second interviewee had six years as a chaplain in the DCS

The third interviewee indicated that he had eleven years' experience as a chaplain, five years in the SAPS and six years in the DCS.

The fourth interviewee said that he had eighteen years' experience as a chaplain in the DCS.

The fifth interviewee had five years' experience and more than twenty years in the DCS as he had been serving in the lower ranks before becoming a chaplain.

The sixth interviewee had eight years' experience in the correctional chaplaincy.

The seventh interviewee had seven years in the DCS chaplaincy.

For chaplains who completed written questionnaires the experience is reflected on the table below:

Table 2: The DCS experience of chaplains that completed written questionnaires

Questionnaire 1	16
Questionnaire 2	11
Questionnaire 3	11
Questionnaire 4	7

Question 2: The chaplains' knowledge of the DCS chaplaincy history

When asked about the historical background of chaplaincy in DCS the responses indicated that the correctional chaplaincy comprised whites only and the majority were from the Dutch Reformed Church. They also indicated how chaplaincy was respected in the past by the then Department of Prisons. To endorse this view, they referred to the size of the chaplain's house in the DCS terrain which would be the biggest, followed by the house of the area manager who was quite superior to the chaplain in terms of the DCS rank.

The chaplains, who contributed to this study when reflecting on the changes that have taken place after 1994, indicated that one religion, namely Christianity, was dominant. Other religions such as Islam, African Traditional Religion, Rastafari, Buddhism and Bahai (*Bahá'í*) were not given any recognition. The chaplaincy became more open in 1994 for other religions as well to partake in correctional ministry and other different race groups were appointed. All the faiths had to be recognized, valued and be treated equally as the correctional centres' population had people from a diverse religious background. The multi-faith dimension was initiated by the democratic right of freedom of religion as the democratic constitution of the Republic of South Africa was introduced.

According to **the first interviewee** other religions were not practiced in the South African Department of Prisons, as it was previously known, during the apartheid regime. There are changes that are noticeable. In the past the work and activities of the chaplains were limited to praying and preaching.

According to **the second interviewee** the chaplaincy in the DCS was dominated by white male, *Afrikaners*. There were no spiritual care programmes like we have today. Church services were the main area of focus and there were no individualized or tailor made programmes. A one size fits all approach was used.

The third interviewee indicated that as far as he knows the chaplaincies in the security cluster, SANDF, SAPS and the DCS were from one church which was appointed to serve in the chaplaincies.

The fourth interviewee indicated that the chaplaincy in the DCS had been unique. Chaplains were employed to look at the needs of the offenders. They are not employed to address the needs of the correctional officials but they find themselves, as chaplains, being utilized for both offenders and officials. There are employee assistance practitioners who are employed by human resource management who to take care of the needs of the officials but officials prefer to be served by the clergy.

The fifth interviewee noted that in the past there were chaplains in the provincial offices and a chaplain at Headquarters. They were there to, amongst other things; take care of the people at regional level and national level. There was a line of functioning from local level, regional level and national level. There was order which ensured that the issues at local level could be handled well, whereas in the current status quo there is a person who coordinates the spiritual care work who is not a chaplain and may not understand issues of religion. This person coordinates the work of psychologists, social workers and chaplains. Most of the people at the local level tend to take issues of psychologists and social workers seriously rather than issues of spiritual care.

According to **the sixth interviewee** there was a chaplain general at headquarters.

The seventh interviewee alluded to the assertion that chaplains were not appointed according to management areas. In the past churches would be requested to identify

pastors who could be appointed as chaplains and recommend them to the DCS. The chaplains would be responsible for a number of management areas unlike now where they are appointed to serve one area. It is also important to consider that according to the DCS structure there were chaplains who were called regional chaplains who were responsible for managing spiritual care activities in the DCS regions.

Question 3: Recent changes in the DCS chaplaincy

The aim of this question was to get responses on the changes that are noticeable in the chaplaincy.

The first interviewee alluded to an observation that there are new developments especially in the way the chaplaincy functions. There is a wider scope of work in particular where a chaplain has to facilitate rehabilitation programmes.

The second interviewee said for him it is important to mention that there are female chaplains who are receiving the same treatment as their male counterparts. There is no difference between male and female chaplain in the DCS.

The third interviewee indicated that there are changes where the focus now is more on the offenders especially assisting them with programmes, and not on prayers for those who were about to be executed. Now development in terms of rehabilitation of offenders is important.

The fourth interviewee indicated that things had not changed that much. However there is a focus on programmes that are developed to address offenders' problems. Chaplains are facilitating programmes that are developed in the DCS. In the past, the focus of chaplains was on preaching to the offenders and to provide counselling.

The fifth interviewee indicated that as much as the chaplain is a manager, currently however he/she is an under-rated manager. The discipline has deteriorated since the demilitarisation and chaplains are equal in terms of rank and that is discernable at the regional meetings. There is a need to go back to the basics and have the chaplains at regional level with certain powers or designated authority even if the rank is the same.

In terms of the recent changes **the sixth interviewee** mentioned that what is noticeable is that there are more female chaplains who are now in the chaplaincy.

According to **the seventh interviewee** what has changed is that each management area has a chaplain that is responsible for the management of spiritual care work. Headquarters has also increased its personnel as the programmes' component has been established. The gender issue has been considered as well as female chaplains are now appointed as chaplains.

Questions 4, 5, 6 12 and 13: Daily functions of a correctional chaplain

The grounded theory assisted in the categorization of data which resulted in the daily functions of a chaplain becoming the sub-heading. This theme was formulated as some questions addressed specific issues that talk to similar aspect of chaplaincy.

Question 4: The fourth question was to solicit inputs on how much time in a day (8hrs) the chaplains spend addressing administrative issues. Time management has become critical in the functioning of chaplains as recent changes have been instituted in the DCS where chaplains are now production bound in terms of their performance. Chaplains' responses to this question differed as some respondents indicated that they do on a daily basis visit the correctional centres. Others also indicated they work on a weekly plan depending on the activities that are there in a management area. Attention to time management is critical as chaplains are spiritual care managers which by its very nature, time becomes endless and the moment holds greater importance. Their activities for the day have to be structured because it is possible to be busy but not effective as there are always many activities that may demand their presence.

The **first interviewee** indicated that a week can go by without visiting the centre due to other commitments. In most cases he had to create time to visit the inmates in the correctional centres. The structured day programme is adhered to and the only time he has available is two hours.

The **second interviewee** indicated that he spends most of the time performing administration work in the office.

The third interviewee's response was that he performs a lot of administrative issues that take most of his time especially when monthly reporting has to be done but he tries to limit it to two hours.

The fourth interviewee said that he does not have time to address administrative duties hence he requested to have an administrative secretary appointed to do all administrative work in his office. There is a lot to deliver on as a chaplain where he is serving. There are other responsibilities that he has because of his position in terms of rank; like involvement in the victim offender dialogues.

The fifth interviewee indicated he spends more than six hours on desk bound tasks; in percentage terms it would be 80% of his time in a day addressing administrative issues as the chaplains are managers. When his or her supervisor is absent, they serve as supervisor and attend more meetings. There are also visitors who show up without appointments and they need attention. These unplanned activities must be attended to as chaplains are there to manage all spiritual activities and minister to the offenders, which is their core business.

The sixth interviewee said it takes her about five hours a day to do administrative issues.

The seventh interviewee indicated that he spends six hours in the office doing administrative work. As chaplains are managers they are roped into management meetings as well.

Questions 5 and 6:

Responding to questions 5 and 6 the **first interviewee** indicated that time is limited to being able to meet the correctional officials only in special instances where there is a need to, on request, visit a correctional official who is hospitalized. He does not spend a week without being asked to help officials as others are referred to him by the employee assistant practitioner.

The **second interviewee** said he spends about three hours ministering to the inmates. When it comes to correctional officials which are not really his area of focus, far less time is spent, as the employee assistant practitioners have to assist them and he always focuses on the inmates who are his target group in terms of work.

The third interviewee indicated that he spends about five hours ministering to inmates. On helping officials there is the employee assistance programme where correctional officials have to be assisted. The challenge is that the employee assistance practitioners do not stay long in the DCS and the correctional officials will come to him for assistance. When there are death cases for both inmates and officials most of his time will be taken by activities associated with that where there would counseling and services. Correctional officials' issues are always there at different levels of counseling and sometimes he sees three to four correctional officials who are struggling with marital and financial issues.

The fourth interviewee said that he spends more time with offenders. With correctional officials he ministers to them every week when they have their morning sessions which are geared towards departmental needs and values. If he had to compare he would say more time is spent with correctional officials than with the offenders. Spiritual workers and volunteers are ministering to offenders on behalf of their churches. When it comes to helping correctional officials there are issues; for example personal finances and social affairs that trouble them. This leads to situations where managing their families becomes a challenge. When there are transfers they come to the office of the chaplain for motivation and support.

The fifth interviewee stated that there is a challenge as the role of taking care of the officials is with the Employee Assistance Programme commonly known as EAP. In the previous management area there were many cases of counselling in terms of marital problems in such a way that he would make arrangements to see couples not in his office but outside the DCS offices. Support was given to those who were addicted to alcohol. Once a month there are devotions where he interacts with correctional officials. Few of the correctional officials come to him presently as he cannot market his services since the Employee Assistance Programme is in place.

The sixth interviewee was unsure of how to answer the question, but stated that she spent three hours per day ministering to the offenders. **The sixth interviewee** was also unsure of how to answer question 6, but stated that she addressed three cases in respect of correctional officials per week.

The seventh interviewee said that he spends three hours ministering to the offenders if he is not attending to administrative issues and two hours helping correctional officials on personal matters.

The written questionnaires' responses generally indicated that chaplains, as managers, are involved in many meetings and administrative work has to be done in the office almost every morning.

Question 12

The twelfth question wanted responses on how much time in a day (8hrs) chaplains spend in a correctional centre. It is closely linked to the fifth question which also needed responses on the time spent by chaplains ministering to offenders.

The first interviewee stated that he spends two to three hours a day in a correctional centre.

The second interviewee indicated that he spends three hours in the correctional centre.

The third interviewee indicated that hours are determined by the distance and sometimes he would allocate a week to each correctional centre.

The fourth interviewee indicated that the time he would spend in the correctional centre per day is three to four hours and this allows him to have time to spend on other spiritual care matters outside the correctional centre.

The fifth interviewee stated that he visits spiritual and moral development coordinators once in two weeks because of the bulk of management and administrative work he has. In other words he visits the correctional centre once a week.

The sixth interviewee was unsure of how to respond, but stated that she spends about four hours twice a week.

The seventh interviewee stated that he goes to the correctional centres on a rotational basis. He spends about two hours.

Question 13

The responses to this question were indicating that all chaplains would like to spend more time in a correctional centre than in the office. All responses to the questionnaires indicated that chaplains would like to be based in the correctional centre. **Interviewees one to seven** also indicated that they would like to spend more time in the correctional centre and some substantiated that offenders need care as the stress brought about by the fact that they are incarcerated is too much.

The conclusion reached from the above responses was unanimously in favour of devoting more time to interaction with the inmates who were seen as the primary focus of their calling.

Question 7: Services rendered to officials on request

Time spent helping officials could not be stated clearly because some chaplains said this depended on the needs. Amongst other things chaplains conduct devotions, and memorial services as expected at management area level. They also do take care of other requests like counseling sessions for individuals on request, hospital and home visits if some crises demand that.

The first interviewee indicated that he gets officials who are referred to him weekly depending on the needs.

The second interviewee indicated that he is asked once in two weeks to help the officials

The third interviewee indicated that he tackles three to four cases a week.

The fourth interviewee indicated that it is not easy to state how much time he would spend assisting correctional officials as he tackles their cases as the needs arise.

The fifth interviewee indicated that where he is stationed he has few officials' requests; it could be one case a week.

The sixth interviewee was not sure of how to respond, but stated that she attends to three correctional officials' requests per week.

The seventh interviewee stated that he sees four to five correctional officials who come to him for counseling per month.

Questions 8, 9, 10, 16 and 17: Utilization of chaplaincy in the DCS

These questions were intended to interrogate the views of chaplains about how they are utilized in the DCS.

Questions 8: The eighth question was based on additional work that the chaplains have to do. What would you like to do additionally? Respondents in general indicated that there is enough work as they are fully occupied on a daily basis.

The **first interviewee** indicated that additionally he does not think that he can do anything as he has more than 4 correctional centres under him and the workload is too much looking at the responsibilities he has. There are also other management tasks to do.

The second interviewee when asked about what he can do additionally indicated that he would like to help correctional officials more with their personal programmes.

The third interviewee said unfortunately he has enough to do. Actually his wish is that his time to focus on the offenders may be extended. There are family issues of offenders where assistance is needed in terms of preparing for social reintegration.

The fourth interviewee said that what he is doing is already enough. What is important is to have more people who take care of administrative work. Chaplains are called not to be in offices because of administration but to ensure that people behind bars receive spiritual care services and are spiritually uplifted and motivated. Another responsibility is to market services of spiritual care to the local and own churches and communities. Forging working partnership with other departments will contribute towards a safer South Africa.

The fifth interviewee expressed that spiritual workers and service providers do have an impact on the offenders. However there is a gap of aftercare for the offenders. He usually asks the community corrections office to involve him in their activities. What he would like to see is to formalise aftercare spiritual care services for offenders and that is critical

for him. The victim offender dialogue is one area which as the chaplain could be done additionally as he believes that structurally, in terms of people who are responsible for it, it is incorrectly placed.

The sixth interviewee indicated that additionally she does not think that she can do anything unless it falls outside the working hours.

According to **the seventh interviewee** there is a need of a clear linkage between the correctional centres and the communities. According to him it is not easy for communities to have access to the correctional centres because of security issue which are prioritized. He wished that communities around the correctional centres could be more involved in the rehabilitation and reintegration of offenders.

Question 9: The ninth question was meant to find out what chaplains would like to stop doing or change in the DCS

The **first interviewee** indicated that there is a need to have a secretary or an assistant chaplain who can perform all the administrative duties as it is time consuming to deal with all the office work.

The second interviewee said if he was to change some of the things he would not do more of the administration work and work more with the programmes of the inmates. A lot of his time is taken by the administration work as a manager.

The third interviewee indicated that if the department could employ more employee assistance practitioners he would be relieved from the duties of helping correctional officials and concentrate more on helping offenders. He would also like to stop concentrating on the external world where the Department of Social Services should be helping. He would choose to only focus on the inmates in the correctional centre.

The fourth interviewee does not think that there is anything that chaplains should stop doing, but should continue with what they are doing and empower people who are responsible for spiritual care services. People who are working at the centres should be capacitated and be given recognition that they are serving spiritual care. According to him spiritual care should be a professionalized profession in the organisation and should be recognised by everybody. People must not just chop and change when it comes to

spiritual personnel. It is the responsibility of the chaplaincy to ensure that the current structure is reviewed so that it supports the mandate of spiritual care as a directorate.

The fifth interviewee thinks that everything that they are doing as chaplains is relevant but there is more administration than ministering. His own church, where he is from, believes that as a chaplain he is ministering. He would like to be given the opportunity to minister to both offenders and correctional officials and ministering is something closer to his heart. Taking care of vulnerable people is what he enjoys. Most of his time is taken by administrative work. Chaplains in their annual conferences do talk about having two chaplains. For some chaplains it is not because they like to talk in conferences but they are looking at members (correctional officials) who are demoralised by ongoing changes in policies to their detriment (in terms of losing employee benefits). Time with correctional officials is an important “reaching out” activity to the correctional centres not only in terms of devotions. Time with correctional officials, where they could relate to their issues formally or informally, is needed. Journeying with correctional officials to know their problems is critical so that when he prays he can pray for needs that have been expressed.

The sixth interviewee indicated that she does not think that she can change anything in what she is doing.

The seventh interviewee would like to stop being office bound. According to the current structure chaplains are regarded as non-centre-based. He wants to be in the correctional centre where he will have direct contact with the offenders. The job disruption of the chaplain has centre based tasks and the personnel classification of the chaplain indicates that he is non-centre based which is frustrating for him.

Question 10: The tenth question was to explore whether there are things that the chaplains would like to do differently.

Asked what he can do differently, the **first interviewee** indicated that the rank of the Spiritual and moral development co-ordinator at the correctional centre level is not helping him. He would rather prefer to have people who can serve as chaplains in the correctional centres.

The second interviewee indicated that his wish was to do more pastoral work to the offenders and work on facilitating programmes. Reaching out to the offenders is important.

The third interviewee mentioned that the travelling distance between the centres is time intensive. He would prefer to work with other chaplains in the management area.

The fourth interviewee thinks that as an ordained minister of the church he should be looking at the social affairs of ordinary people, offenders including officials. Chaplains cannot restrict themselves to working with offenders. There should be people who are appointed to look at the spiritual dimension of the officials.

The fifth interviewee apart from what he had mentioned in the other responses thinks that he would like to serve in the church on a full time basis so that he can work more with the offenders in the community. Chaplaincy in the DCS has to be fully recognised. There must be pastoral tasks to do, like when somebody passes away it should be the role of the chaplain to deliver the bad news to the families of offenders and correctional officials. When a correctional official has passed away and the chaplain wants to attend the funeral in his capacity as a chaplain there is this question: what are you going to do because the human resource component is representing the DCS? This is funny because it is clear that the chaplain goes to the funeral to support the fellow correctional officials and the family of the deceased.

The sixth interviewee did not know what she could do differently.

The seventh interviewee would like to work in the correctional centre. If it was possible the office of the chaplain should be where inmates are. If inmates want to see the chaplain in the office situated outside the correctional centre there are procedures to be followed for that to happen.

Question 16. Is the department utilising you optimally?

One important facet of this research is to explore the utilization of chaplains in performing pastoral duties and administrative duties.

The first interviewee indicated that he is not under-utilized by the department.

The second interviewee said to some degree he is happy that he is utilised optimally as he adheres to his job description.

The third interviewee indicated that he does not think he is under-utilised as he arranges services for the officials and offenders. He is actually over-utilised.

The fourth interviewee does not think that the department understands who chaplains are and personally he feels that chaplains are under-utilised. He said:

“The department should understand that we are ministers of religion and we are ordained. We went through a variety of skills training and educational qualifications which can benefit this organisation much more than how we are being used now. The manner in which we are utilized now I think we are under-utilised and sometimes we are used just to open and close meetings with a prayer. They see us as people who are here just to pray yet we have a lot to contribute to this department.”

For him, this is not what chaplains are here for and he is uncomfortable with that as he is here to serve the interest of this organisation in his own profession.

The fifth interviewee started by stating that when they are requested to conduct devotions in the DCS they are critiqued when they exceed the allocated time for devotions and the national office communicates that. If there is a chaplain who does not represent the chaplaincy well the individual should be addressed and general statements should be avoided. Chaplains should be utilised correctly and if a correctional official is sick the chaplain should be informed so that he/she can do hospital visits and also pray. He definitely feels that his pastoral skills are not utilised optimally by the DCS.

The sixth interviewee indicated that she thinks she is over-utilised by the department.

The seventh interviewee said that he thinks that chaplains are under-utilised in terms of pastoral skills and cited that the chaplain’s role is diminished to a person who has to pray only. He strongly said; “Chaplains are only remembered when a correctional official has passed away. I am not the chaplain of the dead and I believe I am called to be the chaplains of the living.”

Question 17: This question was teasing out information about challenges encountered by a correctional chaplain functioning in a multifaceted environment.

According to **the first interviewee** acknowledgement of coexistence by all professionals is important as they all focus on inmates. This also challenges professionals to manage time well. There are also infrastructural challenges as they have to share the limited space that is available to render services and programmes to inmates.

The second interviewee said that there are challenges as there is a shift in the system and having spiritual and moral development coordinators who are not available as they are not working in spiritual care component on a fulltime basis. This creates plenty of problems as their supervisors would move them from pillar to post in terms of work. When it comes to working with other professionals like social workers and nurses they support each other as they learn from each other in working with their clients who are the offenders.

The third interviewee said that there is a competition amongst professionals and this emanates from the fact that offenders would prefer services that are rendered by spiritual care services. However referrals are made by the different professionals.

The fourth interviewee thinks that it is important to understand each other and there is a need also to respect one another in terms of different disciplines. Chaplains are able to understand different fields of other colleagues like social work services and psychological services but they do not seem to understand our level of operation. He said he does not know, but maybe chaplains are not doing enough to market the work of spiritual care so that people can begin to understand the role of chaplains. The chaplains' role should not be diminished to burying the dead and visits to the sick. Duties should be inclusive and should do more than what they are being earmarked to do now. The position is stressful working as a collective of professionals he said; "We need to contribute to improving the lives of other people." It raises a very serious concern that if professionals do not understand each other's roles it would compromise their functions. It is imperative that professionals understand each other's roles and should be able to make referrals if the matter brought by an inmate needs other specialist attention.

The fifth interviewee stated that though there is a multidisciplinary approach where there are other vocations like social workers and psychologist there is sometimes an issue where people would like to function alone.

The sixth interviewee stated that people are expecting much from the chaplain.

The seventh interviewee stated that the chaplain is always sidelined and is only remembered when there is a crisis. When it comes to the multi-disciplinary participation in the rehabilitation of offenders other components like correctional programmes are prioritized and the chaplaincy contribution is not acknowledged.

Questions 11, 14, 15, and 19: Spiritual and professional development abilities and skills that are essential for correctional chaplains

Question 11. This question was teasing out information on the essential abilities a correctional chaplain needs to possess.

Essential abilities for a correctional chaplain according to the **first interviewee** would be basically theological training. Exposure to different cultures and languages is very important. Other important areas would be management skills, presentation skills and ongoing interest to study further because of the changing environment.

The second interviewee felt that they needed to be exposed to the essential abilities like conflict management as the offenders come to the correctional centres with problems. There would be quarrels with the correctional officials. For the chaplain to intervene constructively, conflict management skills are important. Counseling is also one of the important abilities that are essential to be able to deal with offenders' problems.

The third interviewee said the correctional chaplain should have passion, as correctional chaplaincy is a specialized field in the sense that one works with people who have failed the community. In this case it is people that their families failed to deal with. Churches and schools also failed and the correctional chaplain has to deal with them in bringing back sense. Counselling and teaching skills are critical.

According to **the fourth interviewee** chaplains should be able to bring a spiritual message to bring or instill positivity amongst officials and offenders. There should be a message of hope that prison is not the end of life, there is still life beyond imprisonment. The prophetic message that says “thus says the Lord, the Lord will change, the Lord will provide, the Lord will take care of you” is important.

The fifth interviewee indicated that he has just realised how important palliative care is as he read the book by Howard Clinebell. He can refer to a number of cases and the chaplains of the DCS should be able to deal with the terminally ill as the minister. Focus in terms of training on theology and computer literacy is also of pivotal importance as chaplains are managers. There is training which is organized by the DCS for one week which is not enough. Computer literacy at an advanced level is needed for the chaplains. Sometimes late submissions in terms of reports are done due to the inability of the chaplain to process the information using a computer. Chaplains should be able to offer pastoral care with confidentiality as he has realised that correctional officials trust the chaplains more than the employee assistance practitioner. The conduct of the chaplain is important. Self-control is important for example if a chaplain is drinking it should not be in public.

The sixth interviewee indicated that financial management is important for the chaplains as well as the managerial skills in general.

The seventh interviewee alluded to the assertion that exposure to the ecumenical setup and counseling skills are important for a chaplain.

Questions 14 and 15: These questions interrogated chaplains on how often they attend retreats organised by the Spiritual Care directorate. The responses to the questionnaires indicated that spiritual nourishment is critical for caregivers to be able to cope with spiritually challenging and traumatic cases that they deal with. Caring for the caregiver is one area that was also of great concern as the type of work that they are doing is stressful. There is a need for retreats where they can be spiritually developed on ethical issues. Chaplains are caregivers who should stay spiritually strong. How do they help themselves to stay strong spiritually? Helping other people forms an integral part of the chaplain’s work hence the need to be spiritually energised. The Spiritual Care directorate has started

to address some of the issues that chaplains thought should be given special attention and prioritized.

The first interviewee commented that there are no retreats for chaplains and he focuses on his personal development and he is helped by the church. There should be a chaplain to the chaplains who will understand the environment to help in personal issues. According to him this chaplain, because of understanding the context of chaplaincy in the DCS, would be helpful in terms of counselling and support.

The second interviewee said that he attends retreats when they are arranged by the directorate.

About being taken care of spiritually, meeting colleagues at the retreats is helpful because that is where he would discuss theological issues with his counterparts. At the centre there are no people of his level for him to engage with theologically.

According to the third interviewee he said they never had a retreat at regional level. There is an annual conference of the chaplains where they are also spiritually taken care of. His own church plays a pivotal role in his spiritual sustenance.

The fourth interviewee indicated that as far as he knows he does not remember having any retreat organised by the Directorate of Spiritual Care which was meant to cater for the spiritual care dimension of the chaplaincy. There was no retreat but it was proposed that the directorate should organize events of that nature to nourish the chaplains spiritually and that would have positive impact on performance. The region has been able to arrange retreats twice and he has people who assist him and the Department should look into that in the near future. It should be prioritised that chaplains be assisted through counselling and therapeutic interventions. There were speakers in the past chaplains' workshops where some of the issues regarding the well-being of chaplains were discussed.

The fifth interviewee stated that there should be a retreat for chaplains on an annual basis. The first retreat was held in the previous year. He also commented that for him it was more of an information sharing session. However, he believes that he needs some time alone with his spiritual tool.

Responding to the question of how he gets support spiritually he stated that he is attached to a congregation and that helps him a lot. He also indicated that he has a mentor and he has his time with God at his home in the study room where he would read the Bible and meditate.

The sixth interviewee stated that she attends retreats once a year. She indicated that she relies on the retreats arranged by her own church for spiritual maintenance.

The seventh interviewee responded that he attends one retreat per annum organised by the Spiritual Care directorate at headquarters and his church also has one which is held during Lent season.

Question 19: This question aimed to elicit the skills that the correctional chaplains need. When asked about further skills, apart from the theological training that respondents go through, which is a set prerequisite in the DCS chaplaincy, responses in the questionnaires pointed towards the need for attainment of advanced computer knowledge due to the fact that everything in administrative work demands the utilization of computers. The motivation given that tools which are used in the spiritual care directorate demand that the chaplains should be computer literate as managers.

Chaplains working in a correctional environment are presented with challenges that are specifically informed by their environment. The chaplains indicated the need for further training so that they could continue to grow in their specialized field and hone counseling, programme facilitation and people training skills.

The reasons given by chaplains for training on advanced computer knowledge indicated that the theological training that they go through during ministerial formation, which is a set prerequisite in the DCS chaplaincy, is not adequate as the day to day job demands the necessary utilisation of computers. In order to carry out administrative work precisely, when it comes to utilisation of electronic monitoring and reporting tools and instruments

which are that are used by the directorate of spiritual care, a person who is not computer literate cannot productive.

The following needs were generally raised by respondents: Need to constantly undergo training on counseling to hone their skills. A need to go through workshops, conferences and seminars that address spiritual care matters of inmates. These points were cited as they felt that they should be polished in professional competence in order to improve delivery of services and programmes to the inmates. The responses of the interviewees are as follows:

The first interviewee stressed that management skills are also an area of great concern as chaplains are appointed as managers. Other respondents as well indicated that the management development course can benefit all chaplains.

The second interviewee said the skill that he needs is counseling on trauma. He sees it as a gap as his colleagues who join the department from the SAPS chaplaincy would indicate that they received counselling training on trauma. Training on spiritual care programmes which are rendered to offenders is essential. The training on facilitating is inadequate so far.

According to **the third interviewee** improving and sharpening the skills that one has is important, for example: counselling skills. There is also a need to improve on financial management and project management and these two are his areas of focus.

The fourth interviewee mentioned that chaplains should be multi-skilled, starting with the required theological training. They must understand who God is in their own lives. The DCS should refrain from taking people who did not go through recognized theological institutions because by so doing the integrity of chaplaincy in the Department of Correctional Services is compromised. The issue of qualifications is very critical especially when considering the mushrooming of breakaway churches. The understanding of ecumenism is important in the chaplaincy.

The fifth interviewee expressed the need for accredited facilitation and presentation skills as well as computer literacy.

The sixth interviewee expressed the need for further training on issues pertaining to victim-offender-mediation and victim-offender dialogue. Training on mediation skills is important.

The seventh interviewee stated that exposure to security policies and understanding of all issues around security is imperative.

Question 18: Impact of chaplaincy: Measuring own success

The researcher asked chaplains about how they would measure their own success. Apart from the performance on the set targets in term of participation of inmates they also cited that their spiritual interventions are a huge success because most of the offenders are rehabilitated through chaplaincy work and become better people in their lives in the long run.

Empowerment of spiritual care personnel to function independently was also essential as the chaplains cannot be at all the correctional centres on a daily basis.

The first interviewee stated that if he achieves the set targets for performance in his management area it determines how successful he is.

The second interviewee said that when he happens to meet somebody who says; “I was an offender in a correctional centre where you preached and reached out to me.” For him getting that positive feedback is fulfilling. It is great to get progress feedback from the offenders who have made a life outside after release, where the impact of programmes is manifested. It is rewarding for him to see the contribution he has made to the rehabilitation of offenders.

The third interviewee indicated that his success as the chaplain would be determined by the targets that are set for him as a chaplain. If he realizes the set targets he sees that he is successful.

The fourth interviewee stated that he measures his success according to the monthly reporting on how he performed on the set targets for services. The Victim Offender Dialogue is not reported whereas he does a lot of work to facilitate it, sometimes on high

profile inmates. Chaplaincy needs further differentiated recognition and not to be seen as people who are there to pray.

The fifth interviewee indicated that the fact that his church is represented in the DCS is an indication of achievement. He makes sure that he represents the church well in terms of conduct so that there are no negative reports to the church. He learns from spiritual workers and he gets invited by different churches where he is able to market the DCS and maximise the involvement of community.

The sixth interviewee measures her success through the implementation of programmes which she brought to the management area.

The seventh interviewee said that he was never called for a disciplinary hearing and he never had any transgressions or involvement in unbecoming behaviour. When correctional officials come to him with confidence for advice he feels that to a certain degree it determines his success.

4.3 Correctional officials' responses

The following section reviews and analyses the feedback on the DCS Chaplaincy as viewed by the correctional officials.

The involvement of the correctional officials as people who know the responsibility of the chaplains was of pivotal importance to the study. Unlike in the South African Police Service and South African National Defense Force where chaplains are ministering to the officials, in the DCS the role of chaplains is different. The DCS chaplains only play a supportive role when it comes to correctional officials according to the DCS framework. They assist officials on an ad-hoc basis.

Correctional officials were approached, informed about the study on the chaplaincy in the DCS and were also given the option to participate.

Before proceeding with this section, it is important to mention that correctional officials that participated in the study are not necessarily those who had received services from the chaplains for example: counseling services. It was correctional officials who are aware of the chaplaincy functions in the DCS.

There were 24 correctional officials who completed the questionnaires before follow up interviews were done. There were 8 non-respondents from 32 questionnaires that were distributed in the different management areas in the Gauteng regions. The researcher had to travel to the different correctional centres to facilitate the completion of the questionnaires and follow up interviews.

The key issues arising from responses to the questionnaires and some follow-up interviews, where the need arose, were considered and organised according to the following themes that emerged:

- Focus and objective of chaplaincy
- Utilisation of chaplains
- Interaction of chaplains and correctional officials
- Accessibility of the services by the chaplain
- Visibility of chaplains in the correctional centres
- Impact of chaplaincy

The actual questionnaire used is **Annexure C** at the back of this book. Please use the template in conjunction with the reviews that proceed.

The responses to the questions were as follows:

Questions 1 and 2: Focus and objective of chaplaincy

Question 1: When asked, who do they think chaplaincy is focusing on, some officials responded, “the whole correctional centre.” This was a generic response. However other responses suggest that correctional officials are also expecting spiritual care services from the chaplains. Other respondents said that the chaplaincy in the DCS is focusing more on offenders though officials are also assisted in terms of services and counselling.

There are respondents that alluded to the assertion that the main focus of chaplaincy in the DCS is the Spiritual well-being and mental well-being of offenders and officials.

Some respondents also mentioned that the focus of chaplaincy in the DCS is on inmates.

Question 2: Respondents indicated that the primary objective of the chaplaincy in the DCS is to:

- Help both offenders and officials. When it comes to offenders focus should be on issues of Victim Offender Mediation (VOM) and Victim Offender Dialogue (VOD) and on not leaving the community out.
- Help both offenders and officials as they facilitate reconciliation in the community.
- Ensure that the spiritual care office is running without discrimination of other faiths within the DCS.
- Offer spiritual growth and assistance to offenders
- Spread the Gospel of God and to accommodate all religions.

Questions 3, 4, 9, 10 and 11: Utilisation of chaplains

Question 3: The third question was to determine whether officials think chaplains are used optimally by the department. Responses to this question indicated that respondents think chaplains are used optimally. Most responses were positive. Having responded respondents substantiated that the outcome of rehabilitation through spiritual services is good.

There were also few responses that indicated that chaplains are not utilised optimally in the DCS.

Question 4: Respondents said that the role of chaplains is to train spiritual care personnel, hold monthly meetings and empower the spiritual and moral development of coordinators as there is a need for the chaplains to delegate some of the workload to these officials.

Other responses said the role of chaplains is to:

- Monitor the spiritual services in the department, and to motivate and encourage the officials through the gospel of God.
- Manage and help with spiritual needs of all denominations

- Help officials gain more spiritual insight as well as providing counselling.

Question 9: Responding to the ninth question correctional officials said the following:

- Chaplains should perform ministerial duties and do more preaching.
- Prayers are needed for correctional officials on a regular basis.
- Chaplains are not seen in correctional centres and should be more visible.
- Chaplains are not visible enough and are not interacting with both officials and inmates.
- Chaplains are not ministering to officials on a daily basis, which will help members to overcome the daily challenges with offenders.

Question 10: Asked about what they think chaplains should do in the DCS respondents said:

- Chaplains should subject correctional officials to programmes such as Anger Management as anger of officials is vented on offenders. Correctional officials are not given care spiritually and that has a negative impact on the rehabilitation of offenders.
- Chaplains should provide general spiritual support for correctional officials as it is only an imperative if they are injured on duty.
- Chaplains should offer counselling to officials on personal issues.
- Chaplains should be more visible and interact more with offenders.
- Chaplains should not only focus on offenders but officials as well.
- Chaplains should ensure that they visit the correctional centres timeously to check that there is no discrimination against other faiths as the constitution of South Africa allows people to spiritually practice according to their faith.
- Chaplains should spread the gospel of God.

Question 11: Responding to the eleventh question on what chaplains can do differently respondents mentioned the following;

- Chaplains should visit the correctional centres more regularly to resolve spiritual issues including religious diets as offenders become violent if their complaints are not addressed.
- Chaplains should involve stakeholders.
- Attend to the needs of officials more as officials may not be attending own church services regularly.
- Chaplains should visit the correctional centres regularly
- More visibility of the chaplain in correctional centres is needed
- More moral renewal programmes to fight things like corruption.
- Chaplains must assist in teaching members about the function of the spiritual care office, so that they can understand what the office is all about.

Questions 7 and 8: Interaction of chaplains and correctional officials

Question 7: Responses to this question were in most cases a “yes” or a “no” This was disadvantageous to data collection of the study as the opportunity for more inputs was missed.

Most of the positive responses came from people who are involved in the spiritual care offices at the correctional centres. Other respondents supported their positive responses by saying chaplains are reaching out to the family of the deceased in cases of a death and are arranging seminars for correctional officials as well as rendering counseling services.

Question 8: This question was teasing out information on the issues that are discussed by officials and the chaplains. The following responses were received;

- In most cases the chaplain talks to officials about spiritual issues.
- The chaplains take care of correctional officials if they are aware of their problems.
- The chaplain talks to officials about faith, marriage and divorce.
- Issues that are discussed with the chaplain involve: marriage, financial problems and health problems, death, relationships and work frustrations.

- The chaplain talks to us as members about relationship problems, and assists when there are death cases.

Questions 12 and 13: Accessibility of the services by the chaplain

Question 12: Correctional officials indicated that they do receive spiritual services from the chaplains in the following cases:

- Support with health problems,
- Counseling to them and their spouses.
- Hospital visits are done and also support after hospitalisation is necessary.
- Chaplains' visits to the correctional centres where they share the word of God.
- Mostly in general personnel meetings.
- When there are events in the management area.

Some respondents indicated that they never received any services from a chaplain.

Question 13: When asked about other spiritual support that correctional officials need from a chaplain the following responses were received:

- More spiritual services and programmes are needed from the chaplain.
- Prayer Days for correctional officials should be arranged by the chaplain.
- Moral guidance is needed from the chaplain and through motivational speakers invited by the chaplain.
- More and more work should be done by chaplains on officials as they are expected to contribute immensely in the rehabilitation of offenders.
- The chaplain is needed for Christian counselling and visiting members at hospitals or at home when they are sick.
- Support is needed from the chaplain when a loved one dies.
- Spiritual deliverance and counseling is needed from the chaplain.

Question 6: Visibility of chaplains in the correctional centres

The responses to this question differed significantly as some correctional officials indicated that chaplains do come to the centres at least once in three months. They do not

visit centres for programmes and services. They also come to the correctional centres if there are special occasions.

According to Shaw, a chaplain cannot be effective in prison without being immersed in it. He defines visit as follows. “Visit: make rounds often. Be visible and listen. Be dependable and accountable” (Shaw 1995:140)

Questions 5 and 14: Impact of chaplaincy

Question 5: When responding to the question on whether they think that the ministry of the chaplain will stop re-offending the following responses were received:

- Yes, because the programmes of chaplains revive the spirit of offenders and change the mindset and behaviour of offenders.
- Programmes that are received from the chaplains are good.
- No, yet to some degree yes, as it all depends on the individual.
- Not really, but if there is recognition of what chaplains are doing, then more positive results will be seen.

Question 14: When asked about the spiritual care role and the impact of chaplains’ work correctional officials indicated that:

- Counseling services from the chaplain are important for both correctional officials and offenders.
- Individual counseling makes a huge difference to offenders who committed aggressive offences.
- Chaplains are also contributing to the reconciliation of offenders and the victims of crime. Their involvement in VOM (victim offender mediation) and VOD (victim offender dialogue) is assisting the department towards reaching the goals of restorative justice.
- By allowing service providers of different faiths to come to the correctional centres most of the offenders benefit.

- The offenders benefit more than officials and there is great impact observed on offenders.
- Not much, chaplains are not visible and are not recognised.

On reflecting on the above comments, one must seek to determine the reasons for the negative responses as this is where the greatest opportunity lies for future improvements.

4.4 Inmates' Responses

Inmates were approached, informed about the study on the chaplaincy in the DCS and were also given the option to participate. The sample number was 26 valid questionnaires that were returned. A total of 32 questionnaires were distributed and administered by the researcher at 8 correctional centres in the different management areas. The researcher had to ensure that inmates understood the questionnaires. This was not a challenge as they all understood English. The researcher also engaged the inmates in interviews after the completion of the questionnaires in some instances if they are comfortable. Only one correctional centre sent the completed questionnaires via mail.

The inmates, while incarcerated, have time to reflect upon their lives and what they did wrong in committing crime and what got them to the place where they are. The following testimony is worthy of repeating.

One inmate spontaneously spoke about his reflections before the researcher interviewed him about the chaplaincy and its contribution to his change of behaviour. He said that he thought he was too smart to get caught. He never took full responsibility for his actions and never thought about the consequences of crime that not only affects him but his family as well. His question was: How will he make things right? The issue of restoration troubled him as he was stripped of everything as a person and did not know how to pick up the pieces to be what he intended to be in life. The role of chaplains and the spiritual care personnel was given credit by this inmate as he thinks he got the second chance from God.

The key issues arising from responses to the questionnaires and some follow-up interviews, where the need arose, are considered and organised according to the following themes that emerged:

- Focus and objective of chaplaincy
- Utilisation of chaplains
- Visibility of chaplains in the correctional centres
- Accessibility of the services by the chaplains
- Chaplains interface with inmates
- Impact of chaplaincy

The actual questionnaire used is **Annexure A** at the back of this book. Please use the template in conjunction with the reviews that proceed.

The responses to the questions were as follows:

Questions 1 and 2: Focus and objective of chaplaincy

The researcher asked the participants about the focus or objective of correctional chaplaincy. Responses were as different as the people who participated. There are those that spoke to what the chaplaincy is doing and others were not sure as to what the chaplains are doing in correctional centres.

Question 1: The respondents were asked about who they think chaplaincy in the DCS is focusing on and the responses were polarized to the following two responses:

- Chaplaincy is focusing on offenders in terms of rehabilitation
- Chaplains are focusing on both offenders and correctional officials. Offender in terms of rehabilitation and officials in terms of support in crisis and spiritual care is needed for officials.

Question 2: Responding to this question about what they think the objectives of chaplaincy in the DCS are; inmates gave the following responses:

- The objective of chaplaincy is to ensure that offenders know about God.
- It is to ensure that all various religions are attended and services are rendered without favouritism.
- It is to look after the running of the religious care office and to encourage the care officers and make sure that the office runs smoothly in accordance with the DCS policy.
- To have impact and knowledge about God and to render service in terms of rehabilitation and also helping those who are curious about God.
- Primarily it is spreading the word of God.
- It is rehabilitation and reintegration, reconciliation and dispute resolution.
- Chaplaincy has to promote and teach about love for myself and neighbor.
- Chaplains should be spreading the word of God.
- Chaplains should communicate with different religions and coordinate spiritual care activities.
- Chaplains are also expected to teach about the Bible and religion.

Questions 3, 4, 9, 10, 11 and 12: Utilisation of chaplains

Question 3: this question was teasing out information about what inmates think chaplains are doing. Some inmates responded that they see chaplains as people who are willing to help rather than maintaining order or doing the guarding job. The following responses were given:

- Inmates receive services and programmes from external people and the spiritual and moral development coordinators and not directly from the chaplain.
- Chaplains are offering support services to spiritual workers and motivating them to be involved in correctional ministry.
- Chaplains are checking the smooth running of spiritual care services.
- Chaplains are tackling challenges and problems for inmates.

- Chaplains take care of the needs of offenders spiritually. They must help in terms of counseling and advices to the offenders and they need to work hand in and with leaders of various religions.
- Chaplains are looking after the running of all religions that are in the DCS.
- Chaplains are helping towards rehabilitation of offenders. they oversee the Spiritual aspects of individuals
- Chaplains render support spiritually, emotionally and physically through advice and spiritual counseling.

In one correctional centre, inmates said they have an idea of what chaplains should be doing as they see the chaplain twice in five years.

Questions 4: asked about whether they think chaplains are used optimally in the DCS the inmates responded as follows:

- Chaplains are not optimally utilised. They should be more involved in reintegration programmes and family counseling.
- There is more that the chaplains can do to the different categories of offenders and they are not running programmes in correctional centres. They do not have enough contact with offenders.
- Chaplains are utilised optimally in the DCS but there are challenges in spiritual care work.

Question 9: Inmates were asked to respond on what they think chaplains are not doing.

- Chaplains are not interactive and are not doing ministerial job.
- On Sundays chaplains are not visible when church groups are visiting the correctional centres.
- Sometimes chaplains are ignorant of rehabilitation of offenders. They only care for themselves and show favouritism to the religion they participate in and by so doing lose the purpose of chaplaincy.
- Chaplains are not keeping in touch with the inmates.

- Chaplains are not organising special classes for offenders so that they can learn more about rehabilitation and come closer to God.
- In other facilities chaplains are not doing their work with regard to planning of rehabilitation activities for offenders. Bible courses will help inmates to gain more knowledge on the belief system.

Question 10: the following responses were received on what do inmates think chaplains should do:

- Chaplains need to render service that concerns spiritual matters at large. They need to know the leaders of various beliefs and address them concerning anything takes place within the Spiritual care portfolio.
- Chaplains should be more visible in correctional centres.
- Chaplains should organise conferences and seminars that will touch the lives of inmates especially focusing on restoration, reconciliation and conflict resolution.
- Chaplains should communicate and make sure that offenders are always visited and are taught to reconcile with those they have wronged.
- Chaplains should treat all the offenders in different beliefs in the same manner, not to be favourable toward a certain belief that they believe in or are practising.
- Chaplains should always meet with leadership of churches within correctional centres. This will assist in mitigating differences and enhance tolerance.

Question 11: This question is about what chaplains can do differently in the DCS. The responses received are as follows;

- Chaplains have to show love to all.
- Chaplains should be more committed to their job description.
- Visibility of chaplains is important especially to oversee what is happening. This is important at least once or twice a month.
- Chaplains should not show favouritism towards various religions. They tend to focus on their own doctrine and also need to inform all religious leaders concerning every matter that takes place.

- Chaplains can change offenders drastically and they can be the role model by stopping to preach in words only but also to lead by example.
- Chaplains should come to ground level where inmates are.
- Chaplains should not focus on administrative work and compromise ministerial duties. Their primary duty is to minister, preach, counsel and mentor the offenders.
- Chaplains should minister to correctional officials and change their views and behaviour. Officials need to change in order to change inmates.
- Chaplains should approach things from a Godly perspective.
- Chaplains should get involved when inmates are reintegrated back into the community.
- Chaplains should monitor progress of inmates and their practical involvement in the spiritual care programme is important.

Question 6: Visibility of chaplains in the correctional centres

In an effort to check the visibility of the chaplain at correctional centre level inmates were asked as to how often do they see the chaplain in the correctional centre

Responses varied from correctional centre to correctional centre. Some of the responses are as follows:

- I always see the chaplain anytime or his assistant.
- I see the chaplain at least once a week or during week-end.
- I see the chaplain once a month in the correctional centre
- The chaplain comes to the correctional centre maybe once in six months but we see him if there are big services.
- The chaplain comes once a year and sits in the office, after an hour he is gone.

Some respondents indicated that chaplains are not seen in the correctional facility for six months to a year. One respondent said that during the period of incarceration which at the time had exceeded two years he had never met the chaplain in the correctional centre.

The chaplains' visibility is one important aspect in pastoral care. The question is:

If chaplains do not visit the correctional centres how do they minister and assist the offender in their rehabilitation?

Question 13: Accessibility of services by the chaplains

When asked whether they receive any services from the chaplains the inmates had different responses. Some respondents indicated that they did receive services from the chaplain. Others said once and others said on several occasions. Those that said they did not receive any services from the chaplain indicated that they are receiving services rendered by spiritual workers.

In terms of services by the chaplain some respondents indicated that they cannot refer to anything as insufficient contact of chaplains and inmates is taking place.

One inmate said the loss of an immediate family member results in us going through denial, sadness, anxiety, isolation, anger and loneliness. All these emotions manifest themselves in their behaviour in the correctional centre. The chaplaincy should be part of the support systems that are available to help the inmates work through grief when a family member has passed away outside.

Questions 7 and 8: Chaplains' interface with inmates

Question 7: Suggestions on what the chaplaincy can do differently were addressed by the following points:

- The visibility of the chaplain is important especially to oversee the work done by the spiritual workers and volunteers and to be well informed about what is happening in a correctional centre.
- Suggestions were that at least one inmate should see the chaplain once or twice a month. According to the inmates this is not happening.
- Chaplains should not be office bound and focus on administrative work and compromise the ministerial duties which are their primary duty.
- Chaplains are not interactive and they do not do the ministerial job. They should interact more with inmates and do more pastoral work.

- It is also important that on Sundays chaplains are visible when church groups are visiting the correctional centres.
- The inmates also indicated that preaching, counseling and mentoring is what they expect the chaplain to perform.
- Chaplains should organize workshops and seminars that are targeting the lives of inmates and focus on issues of self-image, restoration, conflict resolutions and reconciliation.
- Another sentiment was to minister to the officials which the inmates think is of pivotal importance. They indicated in the follow up interviews that the attitude and views of correctional officials need to change as well and that will yield positive results to the rehabilitation efforts of the DCS.
- Chaplains should not be influenced by the environment they work in as they also put on corporate wear like any other correctional official. A chaplain should be dressed differently.
- If a relative has died, death messages should be communicated by the chaplain not just any correctional official. The chaplain would have a better way for communicating death notices.

Question 8: Subjects, according to this question, that they discuss with the chaplain are the following:

- The work of God on the individual offender
- The growth of the body of Christ
- Salvation
- Relationships
- How to cope outside in the society

In two management areas the responses were negative and the respondents said chaplains are not there whereas there were chaplains who are deployed in those management areas.

Questions 5 and 14: Impact of chaplaincy

Question 5: Asked about whether the work of the chaplain will stop re-offending the following responses were received:

- Only if there are follow-ups
- If properly done, benefits will be enormous, however currently the contribution of the chaplain in rehabilitation is not enough.
- Stopping re-offending needs more involvement.
- There is no link between the offender and the chaplain.

Question 14: This question was teasing out general views on how spiritual care and chaplains make a difference in the lives of offenders. The responses were:

- There is good impact of spiritual care on us as offenders.
- People from outside are contributing immensely to our rehabilitation. Pastors from outside make a difference.
- It is important to link us to the local faith communities.
- Chaplains are used by God in terms of transforming the inner being of offenders in the DCS.
- Spiritual guidance and courses make a great difference and the chaplain always comes to church to show support in what we are doing.

At the end of the engagement with data as the study moves towards reflections on the responses credibility becomes important and Charmaz has this to say about it;

- Has your research achieved intimate familiarity with the setting or topic?
- Are the data sufficient to merit your claims? Consider the range, number, and depth of observations contained in the data.
- Have you made systematic comparisons between observations and between categories?
- Do the categories cover a wide range of empirical observations?
- Are there strong logical links between the gathered data and your argument and analysis?
- Has *your* research provided enough evidence for your claims to allow the reader to form an independent assessment-and *agree* with your claims? (Charmaz 2006:182).

Reflections on the responses of each group are necessary to clarify some of the issues raised above.

4.5 Reflection on the responses of the chaplains

Sincerity and honesty from the chaplains which would enhance the credibility of the study was of pivotal importance. The chaplains over-elaborated on some of the issues maybe to reflect some hesitation in terms of disclosing themselves and their performance. For the researcher it was sometimes important to go beyond what was said and tackle how it was said to get to the depth of the responses and their meaning or interpretation. The interviews which were one-on-one were based on the questionnaire for chaplains. This means that if a chaplain completed the questionnaire, the responses of the interview would be similar to the responses on the completed questionnaire. However, according to the observation of the researcher, questionnaires were not as meticulous as the interviews that were conducted. The chaplains' interview data was collected through the voice recorders and transcribed by the researcher narratively and sometimes verbatim. The questions were categorised and responses formed into themes as the grounded theory states. Swinton and Mowat indicate that the analysis should be firmly linked to the research question and carried out simultaneously with the collection of data (Swinton and Mowat 2006:175). This approach assisted the researcher in the crafting of different themes.

The data collected from the chaplains shows that the chaplains do understand their role in the DCS given the role of management of spiritual care services. However there is a challenge of striking the balance between the pastoral role and the managerial or administrative role which is more demanding on a day to day basis as reflected in the data. This leads to limitations on the functioning of chaplaincy and some chaplains did express that they think that they are belittled managers.

It became clear that what chaplains are offering is what the DCS cannot provide without having spiritual care services as a component in its structure. There is an increasing demand to be performance driven in the spiritual care component and the DCS as a whole where annual targets are set and performance has become so critical that non-

performance is considered as non-compliance. Chaplains did allude to this when they were responding to the question on how they measure and determine their success. The approach by the Department puts a lot of pressure on the chaplaincy as it is subjected to thorough scrutiny in terms of performance from time to time as reports are submitted monthly quarterly and annually. Accountability on what one is doing has become the order of the day. This study to investigate what chaplains are doing could not have come at a better time. Chaplains in the DCS are production bound which shows a skewed bias towards desk bound administrative chores.

With regard to the historical background of the chaplaincy not much was stated by the chaplains, especially those who had less than ten years' experience in the DCS.

There was a notion that the chaplain is an underrated manager referring to lack of supervision from the person of the same profession. The researcher surmised in this regard that one cannot rule out the possibility of demoralisation or dissatisfaction by some chaplains about this situation. This was an indication that there are structural and pragmatic challenges that reflect underlying problems which will not emerge unless a research exercise is undertaken. One of the chaplains suggested that streamlining of the order of supervision of chaplains is imperative. Evidence emerged of growing discomfort with the way the chaplaincy is structured in the DCS. Furthermore, another viewpoint was that if a chaplain at the management area level could be monitored and assessed by a chaplain at regional level it would ameliorate the functioning of the chaplaincy.

In the chaplains responses there is an indication that the administrative duties demands more time in the activities of the chaplains. Most of the interviewees gave the same response to duty load, where the majority of their time is taken by administrative work as indicated initially. They felt that they are stretched in terms of the demands of the administrative role as it consumes more of their time than the pastoral role. To shed more light on this, one chaplain, the fourth interviewee to be precise, even indicated that he has an administrative secretary who is specifically appointed for administrative duties. From this observation there is a challenge evident from the confusion that creates a clash of methods of operation in the various functions as chaplains value different functions while at the same time they neglect others. This brings the researcher to the conclusion that what may be possible in one management area may not be feasible in another. Because of

the nature of a chaplain's work some chaplains may not have time because they are overwhelmed by office work and meetings as they are managers.

All the chaplains that partook in the study indicated that if they had to choose they would spend more time in the correctional centre. Interaction with the inmates seems to be at the heart of the chaplaincy as relationships are always valued by those who offer pastoral care. This brings the researcher to the conclusion that chaplains have to go to where people are and engage with them there.

One of the significant factors that the chaplains confronted at many levels in their work was the assumptions and stereotypes that many correctional officials who are in leadership held about the role and function of the chaplain. The officials are undermining the role of chaplains as informed by data gathered in this study, for an example, one chaplain even indicated that they instructed him to pray a short prayer and he felt so disrespected.

Theological training was not an issue in terms of further training as chaplains indicated they need training on management, financial management, advanced computer knowledge, counseling, programme facilitation and people training skills. It became clear that chaplains do not bring all these proficiencies with them when they are appointed to serve as correctional chaplains. Though theological training was not a serious issue, one of the respondents was skeptical and stressed that sound theological training is imperative and mentioned that chaplains who are from accredited theological institutions only should be appointed. What is important is that continuous training should take place during the different stages of the chaplain's career to hone their skills.

Chaplains alluded to the realisation of the spiritual care directorate targets that indicates whether they are successful in their work or not. As much as the role of the chaplains is

evolving they feel that there is considerable potential to build on past experience and develop a broader pastoral role to both correctional officials and inmates.

In terms of caring for the caregiver the chaplains indicated that they attend the activities of their churches and a session that is arranged by the spiritual care directorate once a year for chaplains. There was also a comment that retreats are helpful because that is where chaplains would discuss theological issues with their counterparts. There is a need for retreats on an annual basis for chaplains as they currently rely on their churches and faith groups for support. The researcher recommends that mentoring and coaching for chaplains can be introduced as part of supportive services to the chaplains.

4.6 Reflection of the responses of the correctional officials

Looking at the responses of the correctional officials there is a strong sentiment that the chaplains are ministering to the officials in the correctional centres. The job description of chaplains in the third chapter indicated that this task is done only on an ad-hoc basis but when it comes to practice one cannot notice the difference. It becomes clear that the chaplaincy can play an increasingly prominent role in rendering programmes and services to correctional officials.

Correctional officials' responses indicated that especially when it comes to the focus of the chaplaincy, where they referred to the whole correctional centre, which indicates that they see themselves as beneficiaries of the services received from the chaplains. Yet according to the South African Correctional Services Act 111 of 1998 section 14 (1-4) the focus of chaplaincy is on the inmate.

From the responses the trend becomes clearly evident that there is a discord between policy and on the ground practice that the researcher flags as a point to review for future planning and development in the correctional centre.

The attitude of the recipients of services and programmes from the chaplains is important. This applies to both the inmates and correctional officials. In this instance the correctional officials see the work of chaplaincy in the DCS in a broader perspective since they mentioned that they expect motivation and encouragement from the chaplain. They also think that providing counselling services for them is important. Among other points raised, was noting what chaplains are already doing, for example conducting devotions. There was a challenge identified for future development when it comes to spiritual services, which some thought should be on a daily basis to help them cope with challenges that they experience in the correctional centres. Currently this cannot be executed as the chaplains have many correctional centres in their management areas and some areas are quite remote.

Correctional officials work in a very difficult environment and their challenges are also often overlooked. There are important pastoral care elements that they mentioned when it comes to people who are injured on duty or death cases which would demand bereavement counseling where the chaplain would be the relevant person to take a lead. Spiritual support was one area that correctional officials felt was important for them and also the programmes targeting family issues, relationships and anger management. Caring for correctional officials by the chaplaincy seems to be imperative for future consideration that this study has revealed.

4.7 Reflection on the responses of the inmates

Inmates were quite clear on the focus and objectives of chaplaincy in the DCS as they indicated that they are its primary target and secondary are the correctional officials. At the correctional centres where questionnaires were completed in the presence of the researcher it was necessary to engage the groups or individuals on points of clarity employing the focus groups approach. More inputs were solicited in that approach as the researcher could gain insight into their logic which assisted him to understand what informs the responses that were given.

Inmates reflected upon the victimisation they get in the correctional system. Though they acknowledge the contribution of chaplains and other spiritual care personnel they expressed the need to review the rehabilitation ideology. They believe that the success of the work of the chaplain is dependent on the establishment of a conducive environment for rehabilitation.

This study is not an attempt to investigate whether rehabilitation works or not, however some of the responses from the inmates, as they tackled the issues of chaplaincy, did overlap. One offender, when asked about how he felt after completing the questionnaire, stated that chaplaincy should also target correctional officials as he emotionally said:

“There is no rehabilitation here. Rehabilitation should start with the correctional officials. We know what the White Paper on Corrections says.”

He then referred to one incident that showed that the rigidity and attitude of some correctional officials is the reason for inmates to disregard some of the rehabilitation programmes. An incident was related to the researcher where an official on a family day, where members of the communities and families of the offenders were present, had actually said;

“An offender is an offender; I lock them up and throw the keys away.”

This is just one statement that agitated and demoralised offenders. This statement endorses the following points that;

- Some correctional centres still remain painful and depriving places that cannot easily facilitate reformation or change of behaviour by inmates as they may at times be characterised by abuse and injustice.
- Hate speech against the inmates even by those who have to rehabilitate them is still occurring thus presenting a challenge that has to be mitigated.
- Some correctional officials are not able to handle inmates in a constructive and positive way.

- Though strides have been made in terms of the reformation of offenders, to some inmates the DCS institutions still have a long way to go to realise what rehabilitation entails in their insights and experience.

In view of the above, which this study is not investigating but found that the engagement with inmates necessitated the need to record their comments which other studies can zoom into by conducting investigations on how conducive the correctional centre environment is for rehabilitation.

The reflection of Griffith, the ex-offender, sheds some light on the frustrations welling up in the inmates that inform the kind of a situation that the researcher has alluded to. He advocates as follows:

“There is an unreal and surreal quality of life in a cage that cannot be captured by statistical or theoretical analyses by criminologists, psychologist, or sociologists. How but fiction can one describe the surreal experience of existing in an environment where everything tells you that you no longer exist? If you had work or a career in the “outside” world, where is your work now? If there was someone you loved, where is she or he? Where are your parents or children? Any friends with whom you visited or streets on which you walked or newspapers you read or vistas you surveyed are nowhere to be found – not even clothes you used to wear. The people, events, and things that help shape a sense of identity are stripped away, and that “you” no longer exists. What is stripped away is not only what had facilitated your crime or your anger or your “antisocial” behaviour but also that which had engendered any sense of love or kindness or gentility.”
(Griffith 1993: 71-71)

Inmates appreciate the work done by the chaplaincy in terms of coordinating their activities. Though they indicated that challenges are always there when it comes to their different activities, especially where they expect chaplains to do certain things, the opportunity that is presented to them to practice their own religion is greatly valued.

It appears that there is a consensus of views among inmates with regard to the importance of what chaplains are contributing as they highlighted the fact that spiritual care contributes to the safety and security of the correctional centre. Those who are involved in spiritual care services and programmes are avoiding as well as not participating in corrupt activities. Reduction of violent acts was also attributed to the presence of the existing programmes and services. According to the inmates those that partake in spiritual care activities are not involved in gangs which are prevalent in some long term sentences correctional centres commonly known in the DCS as a maximum security correctional centre.

From the responses of the inmates it also became evident that there are good and poor chaplains. Being a correctional chaplain is just another job for some, but it is a job that has higher expectations. The study managed to assess the effectiveness of chaplains and that is evident as the inmates responded to issues that talked to the visibility of chaplains. There are chaplains who are visible at the correctional centres and there are those who are not even seen for a period of six months to a year. The question was not even seeking information on whether chaplains are always rendering pastoral services and programmes but elicited more than that. What became quite evident is the fact that there is an increased need for pastoral services by chaplains.

4.8 Shortcomings of the chaplains' ministry to the inmates

The following shortcomings arise from the engagement with the inmates and were extracted from the information gathered from the inmates and they are worth considering in this study:

- Favouritism in terms of own religion. The self-interest of chaplains seems to come out strongly in some instances as inmates spoke about favouritism. Chaplains have to strike some balance between self- interest and the inmates'

interest. The people, who are served, as they receive programmes and services, must be the focal group whose interests take precedence. Bias seems to be a serious problem when it comes to management of different faiths. This point is consistent with what happens in the USA. Commenting on overcoming bias the American Jails magazine states:

“Today, as in the ancient past, chaplains are specifically affiliated with institutions and often affiliated with the government. This establishes an even higher bar for them to meet in their ministry. Unlike a congregational minister, a chaplain is required by law to treat all faiths equally, showing preference to none no matter his or her own faith preference” (American Jails JULY | AUGUST 2012:27)

Looking at this statement which addresses bias by chaplains in the American jails, one can state that in South Africa chaplains are expected and bound by the Spiritual Care Policy and Policy Procedures to be neutral when dealing with issues of different faith as articulated in the third chapter of this study.

- Chaplaincy is becoming more and more administratively oriented and lacks the pastoral emphasis whereby contact with people is important. It is important that administrative duties are carried out with the same diligence as pastoral duties. This issue was evident where inmates responded on how often they see the chaplain in the correctional centre. This is also consistent with the study that was conducted by Andrew Todd, Victoria Slater, Sarah Dunlop (2014) where they make the following observation on the hidden nature of chaplaincy:

“Within discussions regarding the hidden nature of the chaplaincy, it was noted that chaplains are invisible because of the one to one nature of their work. They do not stand up in front of a crowd, except when doing a high profile funeral. One chaplain said:

“When chaplaincy isn’t integrated into the rest of the institution, it becomes invisible, irrelevant, people don’t know how to relate to it, they don’t know what it is there for” (Andrew Todd, Victoria Slater, Sarah Dunlop 2014:23).

The fact that chaplains seldom conduct church/faith services in the DCS may also be construed in the same sentiment.

The demanding administrative work is further echoed in the study entitled “Religion in Prisons” by Pew Research Center where new developments on more administrative work that has to be done by correctional chaplains is identified:

“Moreover, the role of chaplains continues to be recast to suit the changing needs of the correctional system. For instance, recent research suggests that, due to a shortage of funding and staff, many chaplains have shifted their focus from direct ministry to administrative duties, such as recruiting and supervising community volunteers, processing inmate requests for special diets and other religious accommodations, and organizing secular as well as religious programs to counsel, mentor and educate inmates” (Pew Research Center 2012: 8).

In line with the ideas extrapolated from the inmates’ information, in some correctional centres the chaplain’s role was clear and quite influential whereas in some the administrative role was dominant. This is indicative of the fact that new developments are contributing to the pastoral work being compromised. As such, ramifications are becoming evident throughout the studies that have been conducted.

- Chaplains as correctional officials – one offender stated that when he sees a chaplain he sees another correctional official who does not know anything about rehabilitation because chaplains use corporate wear. They are always in the DCS uniform and the spiritual workers from outside are the people they can easily relate to. Inmates stated that chaplains should not be influenced by the correctional environment by using corporate wear but they should be dressed differently. The observation drawn from this comment shows that certain items of clergy attire, for instance, the black cassock, are recognised as a “brand” which identifies the role they fill in the communities in which they work.
- While involvement of chaplains in some areas is good there was another view that in social reintegration, chaplains should also get involved to curb recidivism.

- Conformity of the chaplains to the spiritual care policy procedures and their job description. Data indicated that chaplains do stick to the spiritual care policy and their job description, however, at the same time this is where their weak points are also exposed. To cite one example the time spent at the correctional centres by some chaplains according to the offenders makes it impossible to conclude that they are facilitating rehabilitation programmes. In one correctional facility inmates who are actively involved in spiritual care services indicated that they seldom see a chaplain in a correctional centre. Such observations make it crystal clear that adherence to the job description is compromised. This further leads to the conclusion that chaplains do have limitations but they should strive to always do the best they can to implement policies by adhering to what is dictated by their job descriptions.

4.9 Comparison of chaplains and inmates' responses

Uncommon Threads

The researcher expected that certain aspects of the data collected from the inmates would be similar to that of chaplains. The researcher was surprised that the two sets could not be correlated. The variance was identified in questions that were designed to determine whether chaplains are visiting the correctional facilities and the time they spend with the inmates. There were odd cases where the chaplain would say he or she visits the correctional centre daily and the inmates on the other hand say they would see the chaplains in a correctional centre once a month. In this case there is a possibility that the chaplains wanted to reflect adherence to the job description which talks to programmes and services that are facilitated by the chaplain. Another possible explanation could be that the dress code for chaplains matches that of every other official and the inmates just never noticed them moving about the correctional centre. It is important that the narratives are juxtaposed in this pattern to determine variances and data triangulation and interpretation assisted in achieving that point.

Common threads

Taking into account that it became clear that chaplains are becoming increasingly office bound due to administrative duties, the researcher noticed a common feeling that there is little engagement between chaplains and inmates. The question is; since the research results indicate this is the case, how will chaplains help inmates to develop a healthy and positive spiritual attitude which in turn promotes spiritual growth? Inadequate engagement of chaplains with inmates jeopardises the spiritual and rehabilitation agenda which chaplains are expected to facilitate in the correctional system.

Chaplains identified a need for more pastoral work to be done with the inmates. This was evident when chaplains were asked; what they could do differently? For example, statements given by the second interviewee addressed the need for pastoral work. On the point of utilization of chaplains, the expectation was also expressed by inmates, when responding to a question on what they think chaplains are doing. To cite an example: necessities for spiritual counselling, spiritual support and overseeing of individual spiritual aspects were critical issues mentioned.

On the point of optimal utilisation of chaplains, there were mixed responses as some chaplains said they are over-utilised and others said they are under-utilised. There were also some responses that reflected that chaplains are content with the way they are utilised. From the inmates' contribution, there was a feeling that chaplains are not utilised optimally in the DCS and a suggestion was made that more involvement in reintegration and family counselling is imperative. Other responses indicated that the challenge is with spiritual care work whereas chaplains are optimally utilised. A conclusion drawn from the above is that there is an imbalance evident with the Spiritual Care Directorate of work load application among the chaplains that the researcher is flagging for Departmental review within future planning and development.

4.10 Comparison of chaplains and correctional officials' responses

The chaplains as indicated on the reflection mentioned that they wish to do more ministerial duties and the responses of correctional officials also pointed to that as there was a feeling that more ministerial duties and preaching are needed from the chaplains. The “ministry of the presence” was demanded by the correctional officials as they indicated that to deal with day to day challenges support from the chaplain is needed. The chaplains also responded with the same indication that they would like to spend more time in correctional centres ministering to both correctional officials and inmates. If they had to choose they would spend more time in the correctional centre than in their offices which are, in most cases in the DCS, not within the correctional facility.

Services are made available to correctional officials according to responses of both groups, however there seems to be a longing for more services and support programmes. Some chaplains do visit correctional centres to meet the correctional officials though the feeling expressed was that chaplains are only seen in official gatherings and meetings. This could be explained by the fact that attention is focused on the clergy attending these events and the possible contributions that Chaplains bring to such events (leading prayers, giving a sermon) contributes to everyone thinking that they are the key figure every one listens to.

The following activities are common in all the data where there is a question of what is needed from the chaplains:

Prayers, counseling, moral guidance and bereavement support. What was strange is that the responses of correctional officials were also more on what chaplains can do when working with the inmates. The assumption in this regard would be that correctional officials are aware that in the DCS, chaplaincy is mainly for the inmates.

4.11 Preliminary Conclusion

This chapter has addressed separately, the responses of the chaplains, the correctional officials and the inmates. The reflection on each group was also done which actually reflected the importance of triangulation as explained in chapter two. The initial analysis of data covered a variety of issues from different perspectives, as revealed by the interviews and questionnaires when the grounded theory was engaged. One may think that the views noted were too much for a single research piece of work. However the grounded theory was helpful in collating the data. This study is important for the chaplains in the DCS as it is the first study that interrogates their issues and that is beneficial for their profession. The following chapter will address the in depth analysis and further interpretation of the findings by engaging the literature and other critical issues in the functioning of the DCS chaplaincy as outlined in chapters 2 and 3.

CHAPTER 5

Analysis of the Findings and Futuristic Views

5.1 Introduction

This chapter comprises the juxtaposition of literature with data that has been analysed by looking for any similarities and differences. It also examines the implications of what has been or is happening currently and gives direction to the future of a journey to be taken with chaplains, officials and inmates who collaborated and partook as key informants in interrogating the chaplaincy. The study results highlight the shortcomings and strengths of the chaplaincy in the DCS. The study takes on another form and explores the integration of ethnography into the correctional chaplaincy practices. The modalities of re-aligning the DCS chaplaincy for a new era were looked into. The chapter continues to be notional as several proposals are also made to improve the pastoral care services to both inmates and correctional officials. Various approaches are promulgated to navigate the way forward, to cite a few examples:

- The proposal for a handbook for chaplains in the DCS
- Moving towards a correctional chaplains' pledge and
- Building capacity for improved service delivery by the chaplaincy.

5.2 Juxtaposition of Literature with Findings

Within the resource and time constraints of the study, it was impossible to speak to all correctional officials and inmates who could potentially have been involved as was intended. Inevitably, therefore, a partial picture has been obtained. The researcher aligns himself with the data that was collected because the participants in the study were representative of the chaplaincy, were the most closely involved and were well placed to comment on how the chaplaincy in the DCS functions. The researcher is satisfied that the sample size was adequate, taking into account the number of chaplains' posts (52), to use for extrapolating the findings to the whole Department.

Literature referenced in this study has stimulated some ideas about the correctional chaplaincy in general, what it is all about, how it functions, expectations and some challenges surrounding it in the South African Department of Correctional Services.

At the beginning of this study there was a Practical Theology reflection made on the study. As the interpretation of data unfolds, Swinton and Mowat make a profound comment about interpreting situation:

“Because of its starting point within experience, Practical Theology tends not to be (sometimes quite self-consciously), a unified, systematic discipline. Instead it offers fragments and themes that emerge from particular situations and contexts. It uses the language of themes and patterns, rather than systems and universal concepts, seeking to draw us into the divine mystery and drama by providing reflective experiences that enable us to re-imagine the world and our place within it. The language and grammar of Practical Theology eases us into new places and opens us up to the possibility that the way the world is, is not the way it has to be, or indeed will be” (Swinton and Mowat 2006:12).

The literature in chapter 2 which is used together with Gerkin’s pastoral model gave the basics for pastoral care that need to be preserved throughout the centuries. The practice of chaplaincy to a certain degree does embrace the different pastoral approaches.

The interpretation of data has revealed that there are many possibilities in terms of the approaches that can be used to elevate and bring value to what the chaplaincy is doing.

There is some correlation between the literature and the findings of the study as the information managed to reveal that the spectrum of the DCS chaplaincy is very broad.

The expectations of the researcher were that there would be plenty of information especially from the chaplains on what they would do differently and additionally. The chaplains were quite vocal on what is entailed in their scope of work. Given time constraints that are present on a daily basis it was felt that they could not do any additional tasks.

5.3 Observations/Shortcomings/Gaps on the Chaplaincy in the DCS

What came across implicitly in the study are the following areas which reflect that there are gaps between the intent of Spiritual Care policy procedures and the chaplains' job description, and operational delivery. There are operational hurdles that need to be cleared that make the chaplaincy fall short. Some of the areas are as follows:

- **Administrative duties versus ministerial duties**

In the data that was collected the challenge emerged of administrative duties versus ministerial duties. The correctional chaplains in their interviews indicated that they spend more time on administrative functions and this is similar to what other studies indicated as well. According to The Magazine of the American Jail Association (July | August 2012), today's correctional chaplains are as much program managers as they are clergy. From coordinating religious services to facilitating volunteer orientation and safety training, the chaplain's position serves the inmate population in diverse ways. The Pew Research Center conducted a 50-State survey of prison chaplains to determine which functions they believe are the most important part of their job. Second only to actually serving as a religious counselor, administrative functions go hand in hand with organizing religious programs and volunteer clergy. The survey also showed that clergy spend most of their time on these administrative functions (Religion in Prisons: A 50-State Survey of Prison Chaplains 2012:40).

In the South African correctional chaplaincy with the current model, unpacked in chapter 3, which is geared towards management only, gaps are being created as reflected in the data. The researcher concludes that this is an area requiring an overhaul and review to close the gaps that are within the structure of chaplaincy in the DCS. Pastoral duties are being neglected. This theological critique, which is missing, is necessary for the improvement of chaplaincy. Redefining and tailoring the role of correctional chaplaincy may necessitate the revisiting of the mandate of the spiritual component (if the solutions that emerge make it essential to amend the Act to address the identified gaps, let it be so).

- **In job training and learning**

Learning on the job is one of the challenges that the correctional chaplaincy has. Preparation for ministry which all chaplains go through may not necessarily be adequate to be a chaplain. The myriad assignments which the chaplain has can be overwhelming to the detriment of many important roles that a chaplain has. At least in South Africa theological institutions have identified this gap and started to take chaplaincies seriously. They have embarked on developing curricula that would ensure that intensive training is undertaken by those who want to focus on the diverse chaplaincies. Chaplains did allude to a few matters that reflect that they learn while doing the job without any prior exposure to that task. They alluded to essential abilities of a correctional chaplain mentioning things like: management skills, counseling skills, conflict management, computer literacy and financial management. If these indicated areas are not addressed they could have serious implications for the chaplaincy as in the DCS a lot is expected from managers. The job description of the chaplains in chapter 3 demands competences in the aforementioned areas.

- **Supervision and management of chaplains**

Management of chaplaincy is another area that poses threats to the correctional chaplaincy. Nationally the responsible person who accounts on chaplaincy is at director level and in management areas chaplains report to people of other vocations except only one case. The study concludes that this creates a gap which needs to be addressed by the Department of Correctional Services in future.

- **Recruitment of correctional chaplains**

There is also a tendency of other professions to undermine vocations other than their own and this trend is quite prevalent and the DCS is no exception. One interviewee indicated and actually alleged that appointments of people who are not from theologically accredited institution are sometimes done. According to the researcher's experience the

leadership of the Spiritual Care component are not always involved in the recruitment process and cannot ensure that right people are appointed and that may mean that anything can happen. However this does not have a serious effect on the operation of the chaplaincy at this stage. Time will tell whether what is done does not jeopardize the future of the chaplaincy in the DCS.

- **Appointment of spiritual workers according to the religious affiliation of inmates**

The reader will recall that we are in an era where there is freedom of association and any person, who has followed the necessary procedures, can start any organization. This leads to the proliferation of different denominations which are mushrooming in each and every corner of society because people claim to be called and used by God. The question is: Should spiritual workers be appointed according to all the religious affiliations of inmates?

This is a question that has to be posed as there is now a trend of groups or ministries that do not address the issue of generally accepted doctrines but are established for any individual who wants spiritual nourishment. Recent incidents in South Africa show that these small sects can be subjected to deviant abuse disguised as instruction from God. As this study was about to be concluded to cite a few examples pastors in South Africa: Ga-Rankuwa and Soshanguve made their followers eat grass in the month of January 2014, live snakes and drink petrol in the month of September 2014. Faith groups including faith based organisations challenged these acts and instituted a commission to deal with the culprits. Chaplains need to be vigilant as what happens in the outside communities may replicate itself in another form within the correctional centres.

- **Chaplains' Spiritual support**

In terms of the data there is a lack of spiritual support to the chaplains. Some chaplains indicated that they need retreats that are geared towards their spiritual development as care-givers. Suggestions were made that there should be annual retreats organized by the DCS. Though Churches are trying to take responsibility for this but they do not have the

same obligations as the employer, the DCS has. Attachment to an external congregation which was cited as one way of dealing with spiritual support of chaplains was implicitly received.

5.4 Re-aligning the DCS Chaplaincy for a New Era

While reflecting on the data that was collected, it becomes crystal clear that there is a high level of expectation on the work of the chaplains. This research is about a practicing profession in the DCS and it does not only contribute to academic knowledge but has information that indicates how the day to day job demands can be met. Taking this into consideration the question becomes:

Is the DCS chaplaincy positioned in such a way that it is efficient, efficacious and able to become a competitive chaplaincy?

Though it is quite evident that it has made strides in terms of adjusting to the new strategic direction of the DCS, however it still has to be restructured and re-energised in its performance as well as its commitment to its mandate. Strengthened stakeholders' engagements and operational improvements are imperative. Apart from the interpretation of data which also indicates that something needs to be done to improve pastoral demands and involvement of chaplains, the necessity for change has become imperative and is imminent.

Does the DCS chaplaincy have a vision for its future? This is a leading question as the chaplaincy has to have a vision for the future. The future may bring new challenges that the chaplaincy never thought of or anticipated. Creating a vision has to start from the top leadership of the chaplaincy and all individuals have to know about the corporate vision and be always reminded of it so that they work towards it.

This study does not have to stop at critique but has to suggest some directions that the data has pointed out and established. To optimise the limited capacity of the chaplaincy in the DCS each correctional centre should have a chaplain whose role would be to

facilitate the spiritual care activities including rendering services and needs based programmes to the inmates that will assist inmates in social reintegration. The need might not have been there in the past as the spiritual development of inmates was based on services as per constitutional imperative and currently, spiritual care rehabilitation programmes have become a priority. The first principle of the Spiritual Care Policy Procedures makes provision for the appointment of chaplains at management area level (Spiritual Care Policy 2007:6).

5.4.1 Role of Chaplains in Counselling

Counselling of individual inmates has become one critical area where the chaplaincy in the DCS has to report on in terms of performance. Actually inmates need to be seen by a chaplain several times during their period of incarceration, beginning with the assessments, and facilitation of programmes as well as preparing for release. Though provision is made for this in the DCS, responses of the inmates still expressed a need for more interaction with the chaplain. Pastoral care in its broadest sense is needed by inmates. Chaplains need to have the broad objective of articulating, questioning, and sustaining moral and religious values in the DCS for both inmates and correctional officials. Advocating moral and religious values by the chaplaincy should be one of the critical aspects appreciated by the Department as endorsement of the contributions made by chaplains would enhance service delivery on the rehabilitation of offenders.

The visibility of chaplains in a correctional centre is imperative even if they do not render services as their presence indicates the availability of spiritual care services. The job description of the chaplain as narrated in the third chapter reflects pastoral duties that have to be performed by the chaplains at correctional centre level. The counselling interventions are desired by the inmates as expressed in the data that was collected. There is a need to streamline the activities of the chaplains so that they have time to address the individual care needs and that is consistent with Gerkin's approach as depicted in the second chapter of the study. This would be simplified by the fact that already the current method of operation makes provision for counselling sessions through what is commonly known as individual pastoral interviews.

There has to be synergy between a chaplain and a theologian. The work of correctional chaplains encapsulates the theology in praxis as stated in the second chapter on the practical theology reflection of this study. The issues raised are challenging the chaplains to be pragmatists rather than theorists (see Veling 2005 and Walton 2002).

Gerkin makes a suggestion for an inquiry tool which can allow pastoral caregivers to postulate a certain historical logic to otherwise often baffling human dilemmas and further states that every practitioner of pastoral care needs to master a well-developed theory of human development, a psychological, theoretical framework within which to consider the developmental issues facing those who are to receive care (Gerkin 1997:87). McCormick and Davenport also express that concept in a specific way:

“Shepherds have to listen and understand the needs of their flock which has to be the practice on a daily basis” (McCormick and Davenport 2003:14).

This shepherding dogma, in the researchers view, makes Gerkin to see that the shepherding model of pastoral care has weak points which can be improved by employing other models as he contends:

“If those of us who are to offer pastoral care in future are to learn both the capacity to listen and the capacity to observe fully, we will find ourselves called equally into a ministry of care and nurture of individual and family life, and into a ministry of social and cultural transformation” (Gerkin 1997:91-92).

Taking these ideas into consideration prompts one to admit that this is what the correctional environment may also demand as chaplains are informed by the need in their rehabilitation efforts and the enquiry tool and this would go deeper than the assessment as mentioned in chapter three where Spiritual Care Policy Principles are dissected. Ethnography seems to be the approach that can provide a solution in assisting the chaplaincy to holistically provide the ministry of care and nurture individuals from an informed position after listening and observing fully what inmates go through during incarceration.

5.4.2 Integration of Ethnography in the Correctional Chaplaincy

Practices

Looking at the gaps that Gerkin's model of shepherding displays, may assist the chaplaincy to improve its ministering to the inmates, however there are other deficiencies that may lead to it not achieving its core mandate of rehabilitation. The approach of shepherding makes the chaplains to think that they know what is best for the sheep (inmates) whereas the introduction of ethnography as a pastoral practice in Moschella's approach would make the chaplains learn from the inmates which would lead to improved pastoral care. Moschella defines ethnography as follows:

“Ethnography is a form of social research used by sociologist, anthropologists, historians, and other scholars to study living human beings in their social and cultural context” (Moschella 2008:25).

Leedy and Ormrod define ethnography as the word that comes from *ethnos*, Greek for “a nation or other close-knit group of people,” and *graph*, “something written or recorded.” (Leedy and Ormrod 2014:144).

Moschella substantially gives the fields that use ethnography whereas the approach of Leedy and Ormrod which starts with the etymology of ethnography is basically one that the people should be studied in their natural setting. This would be undertaken for a specific period of time where known and unknown things at the end of the day are revealed. Moschella in her definition indicates that this happens in a social and cultural context. Swinton and Mowat stress that the ethnography method gives the best possible chance to understand the participants in their own setting (Swinton and Mowat 2006:167). Taking these views into consideration, it could be technically argued that if the natural setting is so important, then an ethnographic study in the DCS which is not a natural setting of inmates is not connected to ethnography. However the researcher looks at the practice of chaplaincy which to a certain degree has to take an ethnographic approach to be always relevant. This is not to say other fields such as sociology or anthropology as mentioned in the definitions of ethnography are of greater importance

and have better approaches for chaplaincy than theology. Obviously theology can borrow certain concepts which are good, for the translation of theory into praxis.

Swinton and Mowat explain that ethnography takes its meaning and philosophical assumptions from the discipline of anthropology where it is the traditional research tool which involves prolonged and close contact with research subjects (Swinton and Mowat 2006:167). This would stoutly maintain the view that close contact with people involved is important in this approach and in the field of practical theology it cannot be overemphasized. Moschella puts it in simple terms when she states that, after all, in pastoral care, many think it is about visiting the sick or counseling people through family crisis which is employed in the biblical metaphor of the good shepherd and further states that the concept of ethnography as a pastoral care practice grows out of some of these new models, particularly the communal contextual model of care (Moschella 2008:4-5). In this view Moschella is skeptical about the shepherding model which would make the shepherd to leave the other sheep and look for one that is lost. This point is important as this study unpacked the shepherding model of Gerkin in the second chapter where the shepherd is explained to be always in the company of the sheep which always portrays the shepherd determining what the sheep need.

In relation to pastoral practice, Moschella explains that ethnography is a way of immersing oneself in the life of a people in order to learn something about and from them especially in terms of understanding how they practice their faith (Moschella 2008:4). Looking at the visibility of chaplains in the correctional centres this theological reflection would be useful for those who are in the correctional chaplaincy. Scharen and Vigen state that by being with the people where they live, with caring and fraternal attitudes as virtuous beings we expose ourselves to the richness and to the limits of their human and social experience (Scharen and Vigen 2011:180).

There is also some connection to narrative therapy as Moschella says that ethnography as a pastoral practice also draws from narrative models of theology and care where storytelling is important as a hallmark of human experience (Moschella 2008:4). Howell, who reflects on the short-term mission experience, contends that ethnography provides a

perspective on how people understand, interact with and construct the world (Howell 2012:33). The narrative approach would also be effective in dealing with inmates as rehabilitation starts with acknowledgement and admission that one needs help to deal with the effects of crime that was committed. Taking the offenders through storytelling about own lives, their own world, and what may have led to the commission of crime would lead to a point where they discover that they need to change.

In chapter three the study addressed the issue of diversity in a correctional setting which is also relevant to ethnography as Leedy and Ormrod discuss that an ethnography is especially useful for gaining an understanding of the complexities of a particular sociocultural group (Leedy and Ormrod 2014:145). This would place the chaplain in the understanding of cultural dimensions within the DCS. A non-judgmental and objective stance is important for chaplains to accomplish a state of understanding the complexities of sociocultural groups. Howell also contends that within every culture, narratives are an important means of teaching about the world, understanding right from wrong and thinking about people, nature, life and God (Howell 2012:58).

According to Moschella ethnographers go to the places where people live, work, or pray in order to take in firsthand the experience of group life and social interactions. For example: an ethnographer studying a congregation will visit the congregation many times over a year or more in order to observe as many aspects of congregational activity as possible (Moschella 2008:25). After going through the reflections on the data the researcher thought that monitoring and evaluation visits that are done by the chaplaincy in the correctional centres as well as the coalface by the deployment of directors from Head Office will have some link with this kind of approach as explained by Moschella. However, in articulating the findings of the visits, the geographical and cultural settings are implicitly covered. This would mean that what ethnography covers can, in the long run, be applied by the chaplaincy as they are expected to visit correctional centres to observe and evaluate how spiritual care work is done as well as indicate if there is any impact of the services and programmes rendered.

Ethnography is also important as the spiritual care policy dictates that chaplains have to conduct research in their field. If their practice takes an ethnographic approach, well informed research exercises and conference papers could be delivered at their annual workshops. Ongoing research efforts would contribute to the growth of chaplaincy in the DCS. The idea of Welman, Kruger and Mitchell is also interesting as they contend that:

“The primary tasks of ethnographic research (collecting field notes) is to uncover and explicate the ways in which people in particular settings come to understand, account for, take action, and manage their situations, as well as problems and difficulties they encounter” (Welman, Kruger and Mitchell 2012:193).

However, Scharen and Vigen argue that the history of ethnography itself shows how anthropologists, cultural theorists, sociologists, and others have questioned and critiqued ethnography as a way to complexify its assumptions, methods, and practices (Scharen and Vigen 2011:8). The researcher does not view this as a problem as it is one of the ways that lead to generating new knowledge and other dimensions which can also be applied in different disciplines.

5.4.3 Ethnography and Narrative Models

As mentioned before, according to Moschella ethnography as a pastoral approach also draws from narrative models of theology. Narrative models recognize the importance of storytelling as a hallmark of human experience (Moschella 2008:5). This is one area that is relevant to the correctional setting where rehabilitation of offenders is prioritised. If inmates are given the opportunity to tell their stories in terms of their background and what contributed to them committing crime it would be easier for chaplains to come up with approaches that would lead to the change of offending behaviour. Miles states:

“Unfortunately most moral guidance in crisis counseling is too little too late. Pastoral caregivers responding to crises have no choice but to do the best they can in a difficult situation. But how much better it would be if the church had done a good job of moral guidance all along the way” (Miles 1999:56).

What Miles explains is the fact that a correctional chaplain, as explained in the third chapter, has to take care of the moral life of the people. The Department, though it comes too late in contributing to the positive formation of a person's life, can still do a good job on moral guidance through the presence of chaplains. Taking the views of Miles and applying them to the DCS it would be impossible to imagine any correctional centre without the presence of a chaplain. Better human beings can be created through this moral guidance.

Moschella further explains that a key element in using ethnography as a pastoral practice is that it becomes a form of pastoral listening (Moschella 2008:12). This is crucial in pastoral counselling and needs the counsellor to have time to focus on listening before trying to guide the individual. The listening skill is one of the basic skills of counselling (see Clinebell 1984 and Campbell 1986). The question is: can the current method of operation in the DCS for chaplains accommodate this approach? Inmates indicated that some chaplains are not visible in correctional centres. Even in places where chaplains are visible there is still a challenge that inmates meet them in a formal way and they do not meet the chaplains outside the formal setting where observations can be made. The study would suggest that in the researcher's view that chaplains also meet with inmates in normal settings within and outside the correctional centres.

This study has raised contemporary concerns and expressions on the chaplains' involvement with both inmates and correctional officials. The researcher, when referring to the chaplain's interface with inmates, concludes that there is a need to delve into what could be called the "correctional or rehabilitation theology." In fact, evidence indicates that there is a need for a more structured and formally documented way of recording how the chaplaincy works with inmates. In their struggle for change, the chaplains did indicate that they would like to spend more time in the correctional centres. This is what the researcher would call the restructuring and reclaiming of the chaplains divine mandate. This is becoming increasingly important and is demanded by the postmodern era where chaplains should focus on moral guidance, rehabilitation, repentance, restoration, grace, forgiveness and reconciliation in line with their specific context as pastoral care practitioners.

To conclude this approach, there are positive things that can be learned from the shepherding model as reflected in the second chapter of this study. It is obvious that the correctional environment needs more than the principles of shepherding to effectively contribute to the rehabilitation of offenders. It is imperative to go beyond the four important key areas of pastoral care as most practical theologians of our time suggest which are:

- sustaining,
- guiding,
- healing and
- reconciling.

An ethnographic model should be explored where much has to be learned from the recipients of programmes and services by pastoral caregivers to be on point and always relevant. The prefabricated models that are imported to South Africa will be adapted to what the situation is in the DCS, as findings determine what does not work and what works in the chaplaincy. For this prolific end goal to be accomplished, fundamental facts need to be established through immersion of the chaplaincy in the correctional centre life.

5. 5 Building a Caring Chaplaincy

5.5.1 Proposal for a handbook for chaplains in DCS (Handbook for Correctional Chaplains in SA – suggested acronym HCCSA)

The analysis of data revealed some approaches by different chaplains which create gaps and tension between being managers and pastoral caregivers. This is in line with Gerkin's observation that many pastors lack coherence in their work resulting in a fragmentation of purpose, confusion among often conflicting methods of operation in various functions, valuing of one function and neglect of another and he suggests that pastors need a foundational, organising image of the whole of pastoral ministry that can give coherence to and inform all of the various functional roles that the pastor plays in the life of the congregation (Gerkin 1997: 115-116). This is consistent with the role of the chaplaincy in the DCS which determines strong and weak chaplains and the administrative duties that

supersede the pastoral duties of the chaplains. Taking this into cognisance the researcher cannot over-emphasise the importance of a handbook for correctional chaplains which would be a conglomerate of all that the work of a chaplain in the DCS entails. The researcher proposes the following conceptual framework of a handbook which can be consulted and refined by the chaplaincy. It is not considered to be all encompassing as many activities of the chaplaincy are outlined in the Spiritual Care Policy Procedures as unpacked in the third chapter of this study.

❖ **Objectives of the handbook**

The objectives of the handbook for correctional chaplains will be to ensure that:

- The chaplain understands the correctional environment and the nature of his/her position in the religious diversity within the DCS.
- Spiritual Care services are implemented and rendered according to the approved Spiritual Care Policy, Policy Procedures and the Compliance Framework for Spiritual Care Services and programmes
- Effective, efficient and transparent utilization of resources, human and material, are enforced.
- All chaplains are informed, empowered and guided by their procedure manual regarding chaplaincy services and the rendering of spiritual care services and programmes in the DCS to assist in the rehabilitation of offenders, services to awaiting trial detainees, probationers and parolees and critically, the services to correctional officials.

❖ **Content:**

Some of the sections proposed in the chaplain's manual will address the management and pastoral role of a chaplain, relevant Acts and Legislation, dress code, code of conduct aligned to the DCS code of conduct, human resources, job descriptions, annual work plan, personal development plan training, research,

services and programs to inmates in correctional centres. It should cover a wide range of issues including Process Mapping for Spiritual Care services and programmes and the Offender Rehabilitation Path commonly known in the DCS as ORP. ORP critical issues like Assessments, facilitation of programmes and reports will be unpacked and there should be a referral procedure as chaplains, in terms of their placement, function in an environment which has other professionals. Marketing will also form an integral part of the chaplain's handbook. In essence, it will be informed by the mandatory documents of Spiritual Care services as outlined in the third chapter of this study. Other issues can be incorporated as identified by the consultation process. The Spiritual Care component can then proceed to embark on the crafting of the handbook.

5.5.2 Towards a correctional chaplains pledge

There is a great need for greater competence of chaplains in caring and counselling as well as facilitating rehabilitation programmes which are needs based. The spiritual care component crafted a pledge which was used at a community outreach by the DCS chaplaincy on 20th January 2013 in Cape Town, Gugulethu, which read as follows:

We, the Chaplains of the Department of Correctional Services pledge ourselves anew to the service of God and our fellow human beings, that we may be peacemakers in our homes, in our communities, in our country and the whole world.

We commit ourselves;

- *to partner with Churches and other faith groups, faith-based organisations, non-governmental organizations, community-based organisations and learning institutions in the rehabilitation, development and social reintegration of offenders.*
 - *to assist in creating a crime free South Africa.*
 - *to help in curbing attitudes that lead to re-offending.*
 - *to help with victim offender mediation and reconciliation, bringing about healing and restoring family relationships.*

This pledge, which was crafted by the spiritual care component for use in the community outreach initiative, was utilized once and forgotten, whereas it was supposed to be perpetually used in reminding the chaplaincy in the DCS of its responsibilities, starting with their commitment to God and then to fellow human beings. Without question, a correctional chaplain is responsible first of all to God who has called him/her to the position of being a chaplain. Next is the responsibility towards fellow human beings and specifically in the DCS, inmates. The chaplain is also answerable to the Department, the church/faith group and the whole community.

Professor Tinyiko Maluleke, when addressing the DCS National Chaplains' Workshop held in Nelspruit on 16 February 2015, alluded to the similar approach when he stated:

“The chaplain must always be clear in his mind, this is his or her duty, are first and foremost to God and not to earthly authorities. A chaplain must always be clear in their mind that not even the prisoner and the warder are the source of their calling. Elsewhere, it is said that the customer is king. In chaplaincy the Lord is King always. We engage in chaplaincy work not because it pleases the prisoners, the churches or the warders. We engage in it because it pleases the Lord!

- *For God so loved the world, we engaged in chaplaincy.*
- *For He came so that all may have life and have it abundantly, we engage in chaplaincy.*
- *For He came to set prisoners and captives free, we engage in chaplaincy.*
- *Not because we love Him, but rather because He loved us first, we engage in chaplaincy.*
- *For He was sick and we are commanded to visit Him, we engaged in chaplaincy.*
- *For the Lord was in prison, and we are commanded to visit Him, we engage in chaplaincy.*

- *The Lord said, “if you do it for the least, you are doing it for me.”*

The words of Professor Maluleke reiterate that correctional chaplains are responsible first of all to God.

5.5.3 A need for developing a training programme for the DCS chaplaincy (Curriculum)

Institutions of higher learning can develop a training programme for chaplaincies in general. Churches and other faith groups can integrate correctional ministry training in their curricula. Another approach would be generic where proper training is done in consultations with different chaplaincies to prepare theological students for the ministry through serving in the chaplaincies. This is informed by the chaplains’ proposal in terms of further skills that they need which may not have formed part of their basic theological training in preparing them for ministry. Other training needed will be on basic concepts of different religions, management skills: stakeholder management; personnel, financial and asset management and courses in information technology.

5.6 Building capacity for improved service delivery by the chaplaincy

This study has clearly demonstrated that chaplains, as clergy, are also correctional officials as they serve in the correctional system on a permanent basis. Their presence then blends the state and the church or faith groups. After the engagement of data it is important to expound on how some of the gaps that are identified are addressed. Navigating the way forward on how the chaplains can intensify rehabilitation and reintegration of offenders should be considered. The involvement of the church and faith groups which is a crucial factor in the DCS and is stipulated in the policy procedures. As indicated in the third chapter, every church/faith shall be granted the opportunity to minister and care for the spiritual needs of its members or adherents in correctional centres/units. The role of the religious groups is enormous in terms of maintaining a peaceful society that is free from crime. Erasmus and Mans in Swart, Rocher, Green and

Erasmus (2010:355) indicate that in South Africa the church is the strongest and most influential Non-Governmental Organisation, reaching on average 63% of the Christian population on a weekly basis. This statistic excludes other religions.

The above percentage indicates how great the influence of the Christian community would be if its focus is on fighting crime. Actually the religious community needs to be involved in community development and the DCS has identified that gap and intensified the need for partnership with broader society.

It is also quite clear in the third chapter of this study that the DCS has always acknowledged the value of spiritual care to inmates and in particular in the rehabilitation of offenders as one goes through the legal mandate of spiritual care services. It is common knowledge that religion forms an important part of man's existence. For the offender, religion is the beacon of hope and the only anchor that he/she can cling to and gives motivation for a reformed and new life which is free of crime. There is no doubt that spiritual formation and care has an important role in the conversion from the old life to a new life which actually should start as a response to the rehabilitation processes and continues during social reintegration.

Spiritual care is primarily the responsibility and task of the church and faith groups as it has been mentioned implicitly and explicitly in this study. There is absolutely no doubt that churches and faith groups have not only a faith and church teaching but a definite role to play in the rehabilitation of offenders. It could be within this approach that practical theology is demonstrated. Erasmus and Mans (in Swart, Rocher, Green and Erasmus 2010:355) make the following observation:

“The well-being of communities depends largely on the harnessing of their citizens' contribution. In many communities the majority of the residents are people of faith. It is inevitable that most of these contributions, be they physical, emotional or from other resources, come from people of faith. No one who wants to mobilise these contributions towards the transformation of the community can ignore the pervasiveness of these faith communities.”

The chaplaincy could be used more strategically to help develop common frameworks and mechanisms for engaging with churches and faith groups in the community. According to the current spiritual care model, churches and faith groups have become critical role-players in the rehabilitation and reintegration of offenders. The focus area in this regard, is the delivery of spiritual care services to the inmates through chaplains, spiritual workers and volunteers who do correctional ministry on behalf of their churches/faith groups. The third chapter unpacked the spiritual care model which is used in the South African correctional chaplaincy that involves spiritual workers and volunteers. The church or faith group fulfills a unique role in ministering to its members behind bars and the DCS cannot do that without involving the religious fraternity which is in the community. It has become evident that the faith/church practice, non-judgementally supports some people through incarceration and those who may seek new meaning and purpose in changed circumstances because of their conviction. Through this practical support, the community also finds its way and place at the correctional centres and that becomes important in dealing with isolation and stigmatisation of inmates. The role of chaplains becomes important to ensure that there is the synergy between the faith community and the DCS which is exhibited in the rendering of programmes and services geared towards assisting inmates.

For the Faith Based Organisations (FBOs) to be effective in contributing towards the rehabilitation of offenders, they need to reposition and align themselves with the new strategic direction of the Department of Correctional Services. The chaplaincy shoulders the responsibility to ensure that this is executed through proper education on the vision and mission of the DCS and even by delving into the policies of spiritual care. Involvement through church or faith services is not enough and it has become crystal clear that programmes geared towards rehabilitation are more meaningful when they are rendered by one's own church or faith. One thing the researcher has learned, having served as the chairperson of the parole board appointed externally by the DCS from the community, is that inmates do like the sympathetic ear of people who are not working at the correctional centre. Whenever there are outsiders they use the opportunity to voice their concerns about the things that are happening in the correctional centres.

5.7 Practical support by churches and faith groups

An indication of how churches and faith groups can be involved in various activities is supremely important with regard to offering spiritual care to inmates in the correctional centres and the offended, the victims or survivors of crime in the communities. However, it is also critical to mention that families of inmates are always forgotten victims of crime. They also need to be ministered to. This would not only contribute to restorative justice elements such as reconciliation and reparation but would also contribute to social transformation. Swart mentions that according to the World Values Survey there are approximately 43 000 Christian faith communities in South Africa and the infrastructure of faith-based organisations reaches every corner of the country (Swart, Rocher, Green and Erasmus 2010: 309). This shows that if the infrastructure which is well established is utilised optimally, significant work can be done to address the current gaps which are identified in this study. It all has to start with community education. The knowledge of how correctional centres work and understanding what goes on in them can help the community feel that their correctional centres belong to them. The following ways involving the chaplaincy may be explored:

- **Establishment of correctional ministry structures in the churches and faith groups**

To fulfill the imperative that corrections is a societal responsibility, churches and faith groups have to minister to inmates through assignment of chaplains and appointment of spiritual worker and volunteers, who will serve their members in the correctional centres. This is done through visiting their members in correctional centres as explained in the third chapter of this study. However the ministry of the church or faith group has to be well structured, for example, through the establishment of the correctional desk or forum which will co-ordinate all correctional ministry activities. This would be further realized through the establishment of structures in different churches and faith groups according to the DCS demarcations or the country's provincial structure. This approach will help to ensure that churches and faith groups are providing practical support to all affected by

crime. Focus should not be on visiting the inmates only but families of inmates and victims of crime.

- **Church or faith group education on the involvement in correctional ministry**

If correction has to be truly realised as a societal responsibility, church or faith based establishment and funding of correctional chaplaincy could be another model that compliments what the DCS is doing. Through the employment of full time chaplains who are community based, provision of training and other resources, the churches and faith community can streamline their activities and have a better contribution to the rehabilitation and reintegration of offenders. This would be a true reflection of the church or faith group taking full responsibility for its members. This is actually an extension of caring for the members by the church or faith group where people, who are in correctional centres, still form part of the membership in their faith group or denomination. The chaplains indicated that for spiritual support they depend on their churches and the inmates also acknowledged the contribution of churches and faith groups.

- **Appointing spiritual workers and volunteers**

Using volunteers, who participate in the rendering of spiritual care programmes and services, has been one way of contributing immensely to the rehabilitation of offenders by the faith community. The third chapter of this study outlined the model of the Spiritual Care Directorate in the DCS and did not explain that the role of spiritual workers and volunteers has grown to a point where the services and programmes that they are rendering have to be tested to evaluate whether they do have an impact in terms of correcting the offending behaviour. The evaluation process will determine measurable criteria that will be used as the tool to monitor a desired end result. This is a new approach which is a justifiable transition to improve correctional ministry so that it also becomes outcome based. The chaplaincy has to ensure that the spiritual workers and volunteers are trained and developed to deliver on this mammoth task as they not only

have to bring church services to the inmates but facilitate some rehabilitation programmes from a religious perspective.

- **Support to the victims, survivors of crime or the offended**

According to Snyder while attention to the roots of injustice cannot be ignored, neither can our response to the victim in our midst and unfortunately our model of criminal justice largely ignores the victims (Snyder 2001: 132). The chaplaincy should remind the churches and faith groups that they have a pivotal role to play in advancing restorative justice principles. It is the responsibility of the chaplain to take the lead in creating peace in our communities by reconciling the parties and repairing the wounds caused by crime. This could be done by ensuring that a core of adequately trained volunteers is formed to assist as mediators, in facilitating the victim - offender mediation processes. The church, faith groups and the broader faith community are a reconciled and reconciling entity which plays a pivotal role in keeping peaceful relations. Snyder proposes that churches can form victims' support groups (Snyder 2001: 133). This initiative, if facilitated by the chaplaincy, can benefit the offended and the victims of crime or their next of kin.

- **Support to the families of the offenders**

The families of the offenders are always forgotten as they are also victims of crime. Networks need to be established with families of the offenders. There are cases where the breadwinner is convicted of serious crime and when incarcerated, the family is left without any source of income. The church or faith group, in their responsibility to take care of its members, should know the circumstances of people and assist in all forms. Families could be strengthened and nurtured through family support programmes to deal with the repercussion of crime. The chaplaincy has to remind the churches and faith groups that families of inmates have to be assisted while not forgetting the victims or offended families as it is imperative to address all groups.

- **Establishment of a support and mentoring system**

Different challenges arise when inmates are released from prison as the community is not always informed in advance by the DCS about those who will be reintegrated back to society. The chaplains, in their responses, indicated that spiritual care is not performing well when it comes to their services and programmes in the reintegration offices. According to Snyder, when men and women are released from prison, they return to a society that views them with fear, anger and suspicion (Snyder 2001:137). This becomes a problem which actually leads to re-offending. Changing the attitude of the faith groups and churches becomes pivotal. The chaplaincy has to educate broader society and advise that support and mentoring systems have to be in place. Some studies recently done, though not explicit, show that successful cases of reintegration are through the involvement of ex-offenders in the faith community. Such initiatives would bring down the high recidivism rate if the individuals who could potentially relapse to the life of crime are identified and assisted before their misdeeds warrant going back to the correctional centres to serve other sentences. Community education in this regards cannot be over-emphasised.

- **Distribution of spiritual and religious literature**

There are organisations that are already assisting the DCS by making donations for literature. To mention one, the Bible Society of South Africa donates Bibles annually to be given to inmates. On a small scale other faith groups ensure that their adherents have the book of faith. Other organisations and individuals can also donate books for spiritual development of inmates.

- **Support to offenders with their reintegration back into society**

Though this study focuses more on the work done within correctional centres by the chaplaincy it is important that their link with the faith community outside assists in both rehabilitation and reintegration. One respondent, who was convicted for sexual offences for the third time, indicated that to him it has become a problem that he is released and he

commits the same offence and is convicted again. He indicated that there is no support system outside as the services programmes of a correctional chaplain and other professionals are only accessible to those in a correctional centre. This indicated that one area that is seriously lacking nationally is the issue of after care and re-integration of ex-offenders. Integrating offenders immediately into the community is not succeeding because of various factors, namely; the high levels of unemployment in the country, the stigma attached to a criminal record, lack of suitable accommodation and the attitude of the community towards ex-offenders.

The religious community cannot afford to distance itself from the inmate population. Reintegration of offenders cannot be left in the hands of the state and a few voluntary organizations only. Churches and faith groups, including Faith Based Organisations, Non-Governmental Organisations and Community Based Organisations in partnership with government need to be involved in the after care of offenders if we wish to curb re-offending and reduce the rate of recidivism. There is a great need for comprehensive and organized after care and follow-up programmes. The chaplaincy cannot continue to take care of the offender's spiritual needs and talk to them about the love of God, but abandon them when they are released from the correctional centre and have nowhere to go. Therefore, continuity of services in this regard is imperative. Hahn, in Sephton (1986), saw the importance of the involvement of the chaplaincy in reintegration and suggested:

“There is a need for an additional type of ministry which can be best called – church aftercare. For various reasons this cannot be rendered adequately by the traditional Religious Workers because they are part time workers and kept very busy with their various types of pastoral work inside the prison so that already, in terms of time, it would be impossible to get involved in church aftercare programmes” (Hahn in Sephton 1986:188).

The view of Hahn is still valid as there is still no system in place to ensure that chaplains also get involved in journeying with offenders in the community. What is suggested here can ameliorate the sustainability of work done by the chaplaincy in a correctional centre before as it can be tested and applied in the community setting. There is a gap that needs

to be addressed through other research exercises to solicit new knowledge on the role of chaplaincy in the community.

The chaplaincy, with other components in the DCS, has to embark on educational campaigns on a broader scale for churches and other faith groups to also realize that assisting ex-offenders to find jobs is crucial to curbing recidivism. Ex-offenders should be given a real chance to change their behaviour and receive support in the community where their survival is important after incarceration. They also need to be mentored in order to be successfully reintegrated back into the society.

By means of spiritual care programmes that are faith based, the community can contribute towards motivating and uplifting inmates that have become despondent due to incarceration.

5.8 Ecumenical involvement

It has become common knowledge that the DCS cannot single handedly address problems of crime. Rehabilitation is institution based and should be expanded and be made community based as well. The Department cannot deal with the rehabilitation of offenders in isolation. The criminal justice cluster has established formal links with churches and faith groups, non-governmental and community-based organisations as well as community leaders and communities to form a significant number of partnerships. This ensures that rehabilitation of offenders involves the community.

Considering the existence of the well-established infrastructure through churches and Faith-based organisations in South Africa, these networks could be mobilised to foster and facilitate spiritual care and aftercare on an interfaith or interdenominational basis. There is great need for ecumenical ties that should be resuscitated to address reintegration challenges.

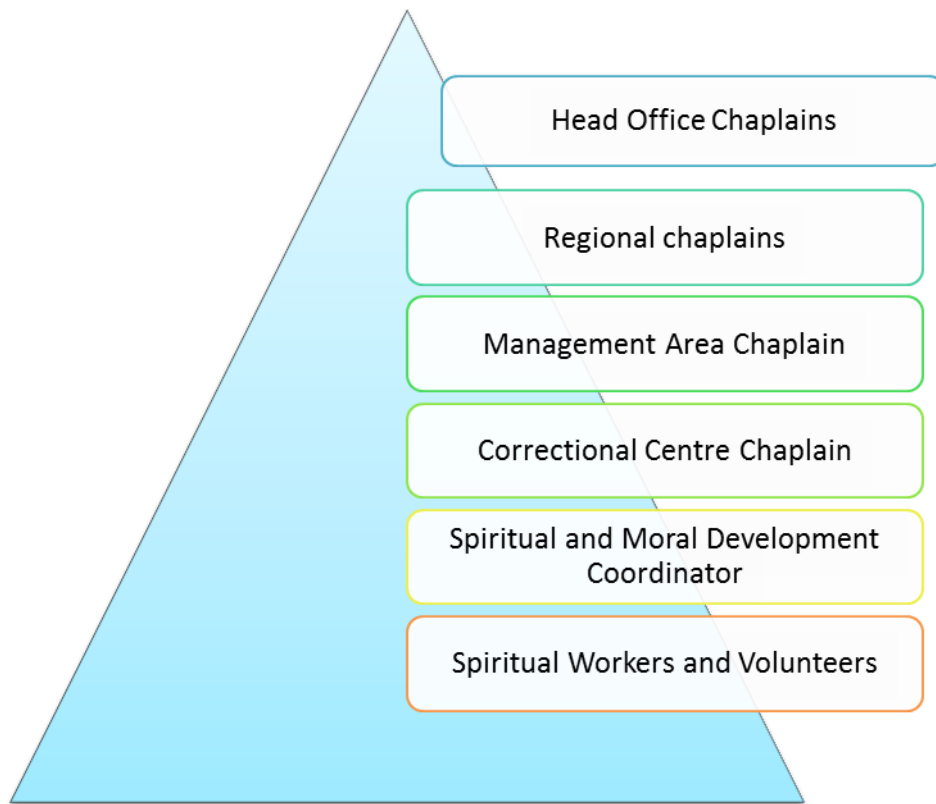
Taking into account the limited resources available, this can only be achieved when the different religious communities, ecumenical bodies such as the South African Council of

Churches and the recently established structures such as the National Interfaith Council of South Africa engage in joint ventures regarding the spiritual and physical support of offenders.

The figure below presents the proposed structure in which the composition of the personnel is reflected:

Figure 6: Suggestion on the Composition of Spiritual Care personnel

(Created by the researcher)



5.9 Preliminary Conclusion

What has been developed in this chapter is a theological direction for the correctional chaplaincy. A clear direction has been pointed out through the engagement of data which showed how the chaplaincy, with the understanding of all the issues that emerged, can formulate a new agenda for working with the inmates, correctional officials and the community in both rehabilitation and reintegration. Several proposals are made including

the integration of ethnography in the chaplaincy. This fulfills the aim of practical theology by noting that it is therefore not only complicated to understand the world, but also to change it as theologians would put it.

CHAPTER 6

Main Conclusion: The Synopsis of the Study and Recommendations

6.1 Introduction

This chapter presents the conclusion of the study which draws from other chapters the fact that there is a need for a new direction as well as other approaches for the DCS chaplaincy which will improve the services and programmes that are available. The key findings that inform the recommendations comprise the content of this chapter. There is a recap of the problem statement and the research question. This chapter also looks into whether the objectives of the study were accomplished or not and future recommendations are crafted. The chapter culminates with the summary of the chapters, suggests fields for further research and closes with the main conclusion.

6.2 Recap of the Problem Statement and Key Findings

What this study investigated is whether the chaplains are doing what they are supposed to do, and are they optimally utilized in the DCS? The study critically looked at what they should do differently and additionally to optimise their pastoral skills. The conclusion is that given the current job description of the chaplains they are doing what they are supposed to do; however there is a need for the chaplaincy to expand in order to cover all the areas of pastoral care for both inmates and correctional officials.

Another fact is that this study explored the broad framework within which the correctional chaplaincy understands itself and it revealed that chaplains differ in their approach to their work. There are chaplains who still respect their work and stick to the calling of God and are always trying their best to do what they ought to do. There are chaplains as well who are complacent and are polluted by the correctional environment and tend to behave like any other correctional official thus compromising their

theological integrity. They operate according to the DCS policy only and disregard that the chaplaincy is based on the calling by God to serve Him through serving other fellow human beings. These are some of the things that highlighted the areas that require further thought and action.

In terms of pastoral duties, the conclusion is that the current chaplaincy model where inmates are served by their church or faith group, limits what the correctional chaplain can do pastorally. As much as the objective role by the chaplain in executing his/her duties is of critical importance, the job description and the scope of work for the correctional chaplain should be structured in such a way that it gives the chaplain freedom to minister to all people in his own faith.

Another conclusion is that chaplains are content with their current working conditions and they believe that on their part there is nothing more that they can do additionally in terms of the scope of work as dictated in their job descriptions. The need to do more pastoral work was expressed, though the managerial and administrative duties are given priority in order to comply with performance expectations of the Department. This leads to the pastoral duties being neglected because of other job demands.

The inconsistency with regard to how the chaplaincy is structured and positioned in the organisational structure is a challenge according to this study. There are issues that also contribute to this according to the collected data such as: the position of chaplains is at management level and below the chaplain, for example at correctional centre level, there is a void that needs to be filled. The Spiritual and Moral Development Co-ordinators at the correctional centre level have to account for spiritual care work where as in big correctional centres there would be people who are far above them in terms of the DCS ranks. This poses a risky imbalance in terms of the issues of spiritual care services being taken seriously and prioritised at correctional centre level. It therefore becomes imperative that the intervention by the chaplain, in terms of how spiritual care work is coordinated, is always necessary and that derailing of service delivery is prevented.

The hypothesis in chapter one states that given the opportunity to serve God in a correctional environment chaplains can always do more in taking care of people and will

find themselves fulfilling their call. The limitation to this idea is brought forth by the way the chaplaincy is structured. The study revealed that chaplains in the Department of Correctional Services, in terms of their pastoral duties, are under-utilised as they focus heavily on administrative issues. This makes the researcher to also conclude that a good pastoral chaplain may not make a good management chaplain and an opportunity to place people where God designed to them be should be created. There should be chaplains at a lower level who are assigned to do pastoral duties that would actually focus on the individuals and bridge the identified gap as all the current chaplains are managers.

6.3 Restatement of the Research Objectives

One of the objectives of this study was to improve the pastoral care services rendered by the chaplaincy in the Department of Correctional Services. The literature that has been utilised in this study addressed the complex problems that chaplains in a correctional environment encounter and explored practical responses to their challenging situations.

Another objective was to identify the gaps that could help in long term planning by improving services of the chaplaincy within Correctional Services. There are gaps that were identified in the way the chaplaincy in the DCS functions. Some of the gaps were on the operational issues of chaplains and some were pastoral care based. Navigating the way forward in the chaplaincy in the DCS has room for improvement as the challenges of the correctional setting are evolving.

The study also attempted to create and generate some knowledge on different models that could be explored to improve the chaplaincy within the correctional centres in South Africa.

One other critical objective was to address the gap of the shortage of literature on the chaplaincy in the Department of Correctional Services in South Africa. The correctional chaplaincy in South Africa has undergone significant changes in the post-apartheid era. One of the greatest obstacles in the way of this study of the identified aspects within the

chaplaincy in the DCS was the lack of written records by chaplains on their history and activities. The researcher in terms of the background of the DCS chaplaincy came across the “oral tradition” which made it difficult to put the information systematically together.

Luckily, there were no contradictory accounts on the background of the chaplaincy. The evolution and activities of the chaplaincy in the South African correctional chaplaincy to a certain degree are now documented. However, the status quo on the chaplaincy in the DCS poses a serious challenge in terms of identifying further research, which needs to be conducted in the field of correctional chaplaincy in South Africa and the functioning of the spiritual care component.

This study also aimed at informing and or educating broader society on the impact of chaplaincy on the rehabilitation of offenders as well as on their social reintegration processes. The role of the church and the various religious groups including faith based organisations and non-governmental organisations were articulated.

The way the chaplaincy has been structured in the DCS is simple as it is a small component but the study has covered areas that show recent growth and demands a more direct and streamlined structure. Precisely because this study has indicated ways as to how chaplaincy has grown in terms of its responsibilities but is limited by the current model opens the door for suggesting new methods of operation. The position of a chaplain in the past was reduced to focus on praying and preaching but chaplains are capable of offering far more than that as they are skilled in counseling. One example which could assist in expanding the role of chaplaincy and bring back what is lost in terms of pastoral care could be that every correctional centre should have a chaplain who will offer counseling on a daily basis to both officials and inmates. Creating more time for interaction with offenders by chaplains is one significant area informed by the findings. Pastoral skills of chaplains should be optimally utilised in the DCS.

Chaplains form part of the multidisciplinary team looking after the needs of inmates. However chaplaincy goes beyond the needs as it creates and provides the opportunity to connect with God. Chaplains should devote their time more on addressing the spiritual

needs of inmates rather than being office bound as there is a disproportionate load of administrative work that they have to do.

6.4 Recommendations

Stemming from the findings are the following recommendations:

6.4.1 The practicability of the chaplains' job

There is a need for the chaplains to go back to the basics and perform what they are called for, which is pastoral duties. The fact is that rehabilitation needs more than just counting people who are participating in spiritual care activities. Other recommendations will simplify this and navigate the way forward as it became clear in this study that the DCS chaplaincy has potential to expand its knowledge base and theological base as well so as to be relevant and effective.

6.4.2 Structuring chaplaincy according to the identified needs

A need emerged for structuring the appointment of chaplains according to the various needs of the Department: chaplains for youth centres, chaplains for female centres, chaplains for awaiting trials detainees' centres. Chaplains managing the Employee Assistance Programme to deal with matters of correctional officials may be appointed to address the shortcomings of the DCS' responsibility for the well-being of its personnel.

6.4.3 Fostering self-care for chaplains as care givers

Concern should be shown for the well-being of chaplains by the directorate of Spiritual Care Services and also by the Employee Assistance Programme of the DCS. Attending retreats to unleash or replenish spiritual energy will assist the chaplains to deal with challenges in their day to day job demands.

6.4.4 Centralisation of the appointment of Chaplains

Appointment of chaplains should be centralised to ensure that people who are appointed received training in theologically accredited institutions and are academically qualified to serve as correctional chaplains. The fields of specialisation in theological training are also important and just cannot be ignored, as in the long run, all chaplains should be appropriately placed where their skills are most needed. The study could not establish whether ineffectiveness of chaplains is due to correct or incorrect placement. However it became evident where it emerged that there are strong and weak chaplains.

6.4.5 Introduction of correctional centre chaplains

Given the workload of the current chaplains it is difficult to attend to issues at correctional centres as their job descriptions dictate they visit. It is inadequate to have chaplains who are overstretched by the workload and think that services and programmes will be offered effectively. There is a need to appoint correctional centre chaplains to deal with issues of both inmates and officials at correctional centre level instead of having one chaplain who is stationed at the management area office which in some cases is far away from the correctional centres. In terms of the inmates' population, there are some correctional centres that should have full time chaplains stationed at the centre. This would improve service delivery as for each inmate who receives spiritual care services and programmes, reports are essential. It would enhance compliance with The United Nations Standard Minimum Rules for the Treatment of Prisoners section 41. (1), (2) and (3) which states categorically that:

- 41. (1) if the institution contains a sufficient number of prisoners of the same religion, a qualified representative of that religion shall be appointed or approved. If the number of prisoners justifies it and conditions permit, the arrangement should be on a full-time basis.

- 41. (2) A qualified representative appointed or approved under paragraph (1) shall be allowed to hold regular services and to pay pastoral visits in private to prisoners of his religion at proper times.
- 41. (3) Access to a qualified representative of any religion shall not be refused to any prisoner. On the other hand, if any prisoner should object to a visit of any religious representative, his attitude shall be fully respected.

6.4.6 Appointment of Regional Chaplains

There is a need to review the current structure of the chaplaincy in the DCS to enable it to function more effectively. Regional chaplains should be appointed to co-ordinate the spiritual care work at regional level and to be overseers of chaplains in the management areas. Actually this would be a resuscitation of what was once practiced in the DCS as indicated in the data that was collected. The services and programmes would improve if management area chaplains had to be monitored at regional level by another chaplain.

6.4.7 Establishment of the Correctional Chaplaincy Interfaith Board

The Correctional Chaplaincy Interfaith Board should be established to tackle all issues of common interest and to be an advisory body to the correctional chaplaincy. This board would unite practitioners of all religions involved in the DCS and will also serve as a watchdog for the religious rights of inmates. Bias by chaplains and correctional officials in terms of their own religion being promoted will be addressed as information gathered indicated that bias does emerge in some instances. This study has revealed that the fact that other religions are in the minority compared to Christianity in the DCS this could lead to preferential treatment of those in the same faith. To conclude, discussion on this recommendation, it is suggested that religious diversity should be encouraged and embraced by all in the DCS as dictated by the Spiritual Care Policy.

6.4.8 Training of correctional chaplains

The DCS has to prioritise training that is critical for optimal functioning of chaplains. It is clear from the study that chaplains should receive training in computer skills, advanced management skills, financial management skills, profession specific skills e.g. counselling, and upgrading of qualifications.

6.4.9 Developing the chaplains' self-care programme

There is a need to craft an internal support strategy for the chaplains' self-care structured programme, for example: incorporating into the yearly schedule, activities like retreats where chaplains would be spiritually nurtured to deal with issues of burnout, fatigue, etc. The development of a few programmes that focus on supporting chaplains is essential and that should be the responsibility of the DCS as the employer.

6.4.10 Implementation of a reviewed mandate and structure of chaplaincy.

There is a need to review the mandate and structure of chaplaincy in the DCS as correctional officials also need to benefit through receiving programmes and services from the Spiritual Care Directorate. More engagement with correctional officials and inmates on how they think the chaplaincy can serve them is imperative. The chaplains can also deliberate on how they want to work with the two groups.

6.4.11 Extending chaplaincy services to social reintegration

There is a need to sustain the work that is done in terms of rehabilitation in a correctional centre at the period of social reintegration. The work that is done by spiritual workers and volunteers under the social reintegration component needs to be properly managed by a chaplain and proper reporting should be done on the progress made by parolees to curb recidivism. Deployment of chaplains, spiritual

and moral development coordinators and spiritual workers at social reintegration offices is essential.

6.5 Summary of chapters

Chapter one narrated the introductory orientation on the chaplaincy in the South African Department of Correctional Services and also provided its historical background. The problem statement, research question and gaps were identified. It also included the current trends of research specifically on chaplaincy in the correctional setting. Other areas that were covered include the hypotheses and the objectives of the study, its significance, the researcher's position, limitation of the study and ethical consideration. The chapter culminated with the overview of chapters and a preliminary conclusion.

Chapter two presented the methodology of the study. It was definitive and interpretative as it engaged literature to form the theoretical base for the study with Gerkin's model being dominant.

Chapter three gave the legal framework of chaplaincy in the South African Department of Correctional Services. It provided a critical overview of the current trends on how chaplaincy functions in the DCS. It was significant in this chapter to also give a glimpse of the current structure and the model of the DCS chaplaincy and the whole Spiritual Care component where there are different role-players. The development of chaplaincy was dissected in terms of how it is challenged by the diverse environment, not forgetting the critical role played by policies in maintaining order. Benchmarking the South African correctional chaplaincy against other chaplaincies in the world is important. Therefore the last segment of this chapter looked into how correctional chaplaincy and chaplaincy in general is operating in other countries like UK, USA and Zambia.

Chapter four dealt with data that was harvested from the chaplains, correctional officials and inmates. This triangulation led to a juxtaposition of the different views and the grounded theory was employed to give shape to the data. The findings spoke to recent

changes in the DCS chaplaincy, daily functions of a correctional chaplain, services rendered to officials and inmates, the utilization of chaplaincy in the DCS and lastly the impact of chaplaincy.

These different themes that were formulated assisted in mapping the way forward in the fifth chapter.

Chapter five gave a theological direction for the correctional chaplaincy. It provided the findings which also reflect shortcomings of the chaplaincy in the DCS. In navigating the way forward for the DCS chaplaincy various approaches were made, to cite a few examples:

- introducing chaplaincy to ethnography,
- the proposal for a handbook for chaplains in the DCS,
- looking to the issues of reshaping the chaplaincy and gearing it up for a new era.

Chapter six comprised the key findings that inform recommendations for practice in the DCS chaplaincy. The problem statement was restated and the research question reiterated with the view of testing whether it has been answered. The objectives of the study were outlined with the aim of checking whether they were accomplished or not and recommendations are crafted. The chapter culminated with the summary of the chapters, fields for further research and the main conclusion.

6.6 Further Research

This is the first study within the South African Department of Correctional Services that set out to objectively assess and analyse the activities of the chaplaincy. The study is intended to serve as a baseline for other similar studies that can be conducted on the chaplaincy. The following suggestions are made for further empirical research:

- Research can be done on the contribution of female chaplains in the DCS as most of them are serving in management areas where there are male inmates. This kind

- of contrast needs to be explored as there could be some fascinating new knowledge emanating from the findings.
- This study focused on the Christian perspective of practical theology as predominantly 99% of chaplains in the DCS are from the Christian religion. Another study could be explored from, for example: an Islamic or African Traditional religion perspective. The professional responsibility and core mandate of various religions in the DCS is common.
 - Research can be done on looking at the impact of correctional chaplains after inmates are released, how programmes and services contributed to the change of behaviour is also imperative.
 - Research can also be done on how chaplains minister to people who are transient, as inmates become eligible for parole placement in future. This applies even to those who are sentenced to be incarcerated for life. The DCS policy allows that after serving their minimum detention period they are eligible for parole placement. Rehabilitation is geared towards release of better people who are law abiding citizens and the contribution of the chaplaincy in that regard cannot be over-emphasised.
 - Ethnographic studies on the needs and the response of the inmates to rehabilitation programmes can also improve the availability of pragmatic experiences which may also lead to a lot of literature in the field. Exploring a new operating model would enable the chaplaincy to operate as a streamlined and united profession.

6.7 Conclusion of the study

This study managed to comprehensively examine the DCS chaplaincy and was able to identify the key gaps and weak areas that need strengthening in terms of the utilisation of chaplaincy in the DCS. It was able to shed light on some of the aspects of correctional chaplaincy in South Africa where little attention has been received in the past. It also looked into specific areas that require better designed, planned and targeted spiritual interventions for inmates and correctional officials which will improve and elevate the role chaplaincy.

The study gave an in-depth account of the chaplains, correctional officials and inmates about the chaplaincy as the collected and analysed data allowed the researcher to explore various possibilities for the future. It revealed that there is room for further improvement of the chaplaincy as it explored and extrapolated various issues raised by the collected data. The researcher indicated that very few empirical studies have touched on Spiritual Care Services at the beginning of the study. Therefore, the chaplaincy as a vocation in the South African Department of Correctional Services has been forgotten and was until now an unexplored field for research.

The study culminated with the crafting of recommendations arising from the findings of the data and information which when implemented will ameliorate the rehabilitation and reintegration processes of offenders as well as the spiritual care support services for the DCS officials. The researcher desires that the DCS accepts and implements the recommendations made in this report. He holds a strong conviction that the study will help the DCS and its chaplaincy to build on the existing good practices, and to improve and make a more meaningful contribution to society.

APPENDIXES

ANNEXURE A

QUESTIONNAIRE FOR OFFENDERS

1. Who do you believe chaplaincy in the DCS is focusing on?

2. What do you think are the objectives of chaplaincy in the DCS?

3. What are chaplains doing in the DCS?

4. Do you think that chaplains in the DCS are optimally utilised?

5. Do you think the work of chaplains will stop re-offending?

6. How often do you see the chaplain in the correctional centre?

7. Does the chaplain talk to you on spiritual issues?

8. What subjects do you discuss?

9. What do you think chaplains are not doing?

10. What do you think chaplains should do?

11. What can chaplains do differently?

12. In your opinion, what can they stop doing?

13. Did you ever receive any spiritual care services from a chaplain?

14. How do spiritual care and the chaplains make a difference in the life of offenders?

ANNEXURE B

QUESTIONNAIRE FOR CHAPLAINS

1. How long have you been a chaplain?

2. How was chaplaincy conducted in the DCS in the past?

3. How has the chaplaincy changed recently?

4. How much time in a day (8hrs) do you spend addressing administrative issues?

5. How much time in a day (8hrs) do you spend ministering to offenders?

6. How much time in a day (8hrs) do you spend helping officials?

7. How often do officials ask you to help them on personal issues?

8. What would you like to do additionally?

9. What would you like to stop doing or change in this department?

10. What would you like to do differently?

11. What are the essential abilities a correctional chaplain needs to possess?

12. How much time in a day (8hrs) do you spend in a correctional centre?

13. If you had to choose, would you spend more time in the office or correctional centre?

14. How often do you attend retreats organised by the Spiritual Care directorate?

15. How are you taken care of spiritually?

16. Is the department utilising you optimally?

17. What are your challenges as you function in the multifaceted environment?

18. How do you measure your success as a chaplain?

19. What skills do you need?

ANNEXURE C

QUESTIONNAIRE FOR OFFICIALS

1. Who do you believe chaplaincy in the DCS is focusing on?

2. What do you think is the objective of chaplaincy in the DCS?

3. Do you think that chaplains in the DCS are optimally utilized?

4. What role do you think chaplains play in the DCS?

5. Do you think the ministry of chaplains will stop re-offending?

6. How often do you see the chaplain in the correctional centre?

7. Does the chaplain talk to you on spiritual issues?

8. What subjects do you think you can discuss?

9. What do you think chaplains are not doing?

10. What do you think chaplains should do in correctional services?

11. Is there anything that they can do differently?

12. Did you ever receive any spiritual care services from a chaplain?

13. What other spiritual support would you like to receive from the chaplain?

14. How do Spiritual Care and the chaplains make a difference in the life of offenders and officials?



Letter of Consent

Faculty of Theology

Department: Practical Theology

University of Pretoria

Lynnwood Road

Hatfield

0083

Study Title: *A Critical Analysis of chaplaincy in the South African Department of Correctional Services After 1994.*

You are invited to participate in the research study on the analysis of chaplaincy in the South African Department of Correctional Services.

Purpose: This study will look into the value that chaplaincy adds to the SA Correctional through the growth it has in the democratic South Africa, as well as what can be done, by Chaplains, differently and additionally.

Procedure: The research will take about one hour to complete the questionnaire or being interviewed if you can be reached. It will take one session to go through the questionnaire in the office or any available space in the correctional facility.

Confidentiality: It will be ensured that you are protected in terms of anonymity or identity in all steps from the analysis of data to publication of the findings. Your name or any identifying information will not be revealed. The questionnaires or tape-recorded interviews will be destroyed once data has been consolidated. A copy of the results of the study may be available upon request at the number mentioned below.

Second page of the Letter of Consent

Participation: Your participation in the study will be voluntary and if you decide to withdraw from the study or do not wish to participate there will be no serious consequences.

Benefits: There are no personal benefits but the information and knowledge will be of value to the chaplaincy and the rehabilitation efforts in the Department of Correctional Services in South Africa.

Risks: There are no risks or discomforts associated with the Study.

Researcher: If you have any questions pertaining to your participation in this study, you may contact Menzi Mkhathini at 012 307 2430.

By signing below you agree to participate in the study titled; “A Critical Analysis of Chaplaincy in the South African Department of Correctional Services After 1994”

Participant’s Signature:

Date :

Witness :

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