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**The tension between Correctional officials and incarcerated persons: A
pastoral challenge**

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DECLARATION

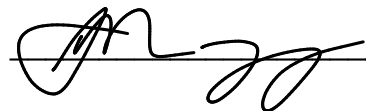
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Theology, at University of Pretoria, is my own original work and has not previously been submitted to any other institution of higher education. I further declare that all sources cited or quoted are indicated and acknowledged by means of a comprehensive list of references".

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DEDICATION

I dedicate this study to my late husband, Rev Malose Frans Manganye who always believed in me, no matter what the odds.

To my sons, Kabelo, Khauhelo and Lehlohonolo for your unconditional love and support. And especially Khauhelo and Lehlohonolo, for having had to live on anything in the house because I was not able to cook for you.

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ABSTRACT

The Vision of the Department of Correctional Services is “Contributing to a just, peaceful and safer South Africa through effective and humane incarceration of incarcerated persons, rehabilitation and social reintegration of offenders.” In other words, the department sees itself in contributing positively to make and feel South Africans safe, including the correctional official and the incarcerated persons (sentenced and unsentenced). Considering the reality that corrections exposes one to often violent situations, this is a vision that might become difficult to achieve. As Muntingh (2009:5) alludes when quoting White, “Few would argue that prisons are violent places and South Africa is no exception. Prisoners face a substantial risk of being coerced, assaulted, raped and even killed at the hands of prison officials and fellow prisoners. Officials also face a substantial risk of violent victimisation by prisoners. Even though the Correctional Services Act and case law are clear that it is the duty of the state to ensure safe custody and to maintain standards of human dignity, violence and the threat of violence forms an integral part of the prison experience and is, as White argues, a sustaining component of the punitive function of imprisonment”. The research will seek to determine the contributory factors for the tension that exists between the correctional official and the offender and how the role of pastoral care can turn the situation around to positively contribute to an enhanced relationship, that will ultimately make South Africa safer for all citizens.

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ACRONYMS

AC	Area Commissioner
CBO	Church Based Organization
CSPRI	The Civil Society Prison Reform Initiative
DCS	The Department of Correctional Services
DOD	Department of Defence
FBO	Faith Based Organization
HCC	Head of the Correctional Centre
NGO	Non-Governmental Organization
ORP	Offender Rehabilitation Path
QAC	Quality Assurance Committee
SMDC	Spiritual and Moral Development Coordinator
SOP	Standard Operating Procedures
SCW	Spiritual Care Worker
UN	United Nations

DEFINITIONS

“Apartheid” (1948 to 1994) in South Africa was the racial segregation under the all-white government of South Africa which dictated that non-white South Africans (a majority of the population) were required to live in separate areas from whites and use separate public facilities, and contact between the two groups would be limited.

“Chaplain” is an ordained and authorized minister of religion/faith appointed by the Department of Correctional Services with the responsibility of managing the Spiritual Care of offenders/incarcerated persons. He/she is responsible to the Department as well as to his/her church/faith denomination.

“Correctional centre” refers to a facility of the Department of Correctional Services in South Africa, that houses sentenced offenders and awaiting trial detainees

“Correctional official” means an employee of the Department appointed under Section 3 (4) of the Correctional Service Act 111 of 1998

“Department” means the Department of Correctional Services

“Disciplinary official” means a correctional official of the rank of assistant director or above, or where such official is not available a correctional official specially trained in the conduct of disciplinary hearings of prisoners, appointed by the Commissioner in terms of section 24

“Inmate” means any person, whether convicted or not, who is detained in custody in any correctional centre or remand detention facility, or who is being transferred in custody or is on route from one correctional centre or remand detention facility to another correctional centre or remand detention facility”

“Head of the Correctional Centre” means a correctional official designated by the National Commissioner to manage and control a particular correctional centre.

“Management area” means an area determined by a Provincial Commissioner, which consists of one or more prisons or offices, and which is under the control of a correctional official designated as an Area Manager

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

“Rehabilitation” Is 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.

It also creates opportunities, for the acquisition of knowledge and new skills, the development of an attitude of serving with excellence, and the achievement of principled relations with others, to prepare the offender to return to society with an improved chance of leading a crime-free life as productive and law-abiding citizens.

It is also a process that is aimed at helping the offender gain insight into his/her offending behaviour and understand that the crime has caused injury to others (including the primary victim/s and the broader community).

“SMDC” (refer to acronyms for full explanation) is a member of DCS appointed and authorized to coordinate and facilitate all spiritual care activities within a specific correctional centre or a unit.

“Spiritual Care” is an integral part of the rehabilitation of offenders. It is mainly about preserving, re-enforcing, and under appropriate circumstances, restoring the centre of personality, the conscience, and the inner spiritual being as the basis for self-esteem in social contacts and encouraging the development of greater self-control for subsequent reintegration into society.

Spiritual Care empowers offenders to have unconditional love, the capacity to bear the pressures of life, the readiness to forgive and be forgiven, the readiness to help and to be helped, and the capacity to love oneself and to love others.

“Spiritual Care Worker” (SCW) is any person authorized to render spiritual care and rehabilitation programmes to incarcerated persons on behalf of his/her church/ faith. The term SCW includes ordained and non-ordained members of the church/faith.

“Volunteer” is a member of the community rendering a Spiritual Care service without any remuneration

CHAPTER ONE

1.1 Background to the study

When the researcher took an inter-departmental transfer from the Department of Defence (DOD) to the Department of Correctional Services (DCS) in 2014, I was at first apprehensive upon entering a correctional centre due to the stigma attached to such facilities. However, upon sufficient exposure, on-the-job training, and clarity-seeking interviews with colleagues, she became relaxed around incarcerated persons and the correctional facility.

With the uneasiness gone, the researcher started observing the relationship between officials and incarcerated persons, particularly to see in which way the relationship contributes to the rehabilitation process, i.e., whether negatively or positively. The statement always took the researcher aback from officials which says, “*isiboshwa isiboshwa*”. It is a Zulu expression meaning ‘a prisoner is a prisoner’ and by implication, an offender will always be an offender. This statement did/does not speak to some of the values of the department like “development, i.e., enablement and empowerment, faith in the potential of people” or “Ubuntu: Serving with kindness and humanity”. The above Zulu statement disturbed the researcher and challenged her pastoral intervention. In short, she realised that some correctional officials viewed incarcerated persons as non-entities. The statement does not speak to the hope we ought to be instilling in offenders in assisting them to turn their lives around.

In the foreword to the White Paper on Corrections in South Africa by the then Minister of Correctional Services Mr. BMN Balfour, MP he says, “The White Paper on Corrections in South Africa represents the final fundamental break with a past archaic penal system and ushers in a start to our second decade of freedom...” He goes on to mention that prisons have become correctional centres of rehabilitation where the aim is for offenders to gain new hope and encouragement to adopt a lifestyle that will yield the result of a second chance towards becoming an ideal South African citizen (2005). When officials then still say ‘a prisoner is a prisoner’, it does not support the concept of a second chance, new hope, and rehabilitation. This utterance also challenges my pastoral way of dealing with incarcerated persons.

The White Paper on Corrections further states that DCS “recognises the enormous challenge it faces in changing the profile of the correctional official from that of a prison warder perceived to be prone to corrupt influences to that of a role model and a rehabilitator. However, it has become clear that this change is no longer optional, as correctional officials are best placed to influence offenders negatively or positively” (2005: 7). The statement made me think twice about the efforts that were made since 2005 to “change the profile of the correctional official” if the correctional official, in 2014 and beyond, is still insisting that ‘a prisoner will always be an prisoner’. The reality is that it probably confirms that officials also need pastoral care just like incarcerated persons if we want to see a change in the narrative. In this research, however, it is the incarcerated persons that the focus will be placed on, especially pastoral elements of rehabilitation.

In addition to this, there were numerous-reported incidents of violence against offenders and officials and vice versa, where for example, an offender would attack an official, and in stabilizing the situation the officials retaliate. In many instances, it would be to the demise of offenders. In writing, a research report for the Civil Society Prison Reform Initiative (CSPRI) Muntingh quotes Chelemu as follows, “In respect of mass assaults, these appear to occur with higher frequency than prison riots. A recent example is an assault and subsequent deaths of three prisoners by a group of warders at Krugersdorp prison in April 2007. Three of the warders were subsequently convicted of murder and sentenced to lengthy prison terms” (2009: 7).

Muntingh continues to speak about another incident at St Albans Correctional Centre, where prisoners were assaulted and denied access to medical care and legal representation in June 2005. He further states that it was in November 2006 that these assaults were admitted to by a senior DCS official to the UN Committee against Torture to have actually happened (2009: 7).

Incidents like the aforementioned, coupled with this phrase ‘*isiboshwa isiboshwa*’ send red flags for in one’s head in terms of the success of the correctional official as a “role model and rehabilitator”. The above report also counters Rule 1 of the basic principles under Nelson Mandela Rules, which emphasizes: “All prisoners shall be treated with the respect due to their inherent dignity and value as human beings. No prisoner shall be subjected to, and all prisoners shall be protected from, torture and

other cruel, inhuman, or degrading treatment or punishment, for which no circumstances whatsoever may be invoked as a justification." (2015: 2). This rule is being violated by incidents like quoted above and numerous others taking place in the correctional facility. There is little if any respect for incarcerated persons by some officials, which causes retaliation and hinders successful rehabilitation. What the researcher wishes to determine is the origin of this tension and what can be done to alleviate or at least address the situation pastorally.

This research will focus on three (3) correctional facilities in the Gauteng Region of DCS in South Africa where incidents of tension between officials and offenders became matters of public concern. They are Leeuwkop, Boksburg and Kgosi Mampuru II Management Areas.

As a Chaplain who works with both officials and incarcerated persons, I find myself struggling pastorally with the tension experienced on both sides, and feel that there should be a way to address this through pastoral care intervention. Considering the sensitivity of the cases, the names of offenders and officials will be kept confidential. With the above in mind, let us now analyse the tension.

1.2 Introduction

A supervisor of an official called me in August 2021, who wanted to make an appointment for her with the Chaplain, after she experienced a hijacking. Upon agreeing on a date for the appointment, the official was informed, and she showed up. She was still much traumatized about what happened, considering that it was about three weeks after the hijacking. Somehow her phone was recording when the incident took place and she shared with me that she would listen to the recording repeatedly, every time being more traumatized by their voices and recalling everything that transpired.

She had no zeal to report for duty anymore, and whenever she had contact with an inmate, it would leave her uneasy, vulnerable, and traumatized. Everything within the correctional facility was a reminder of the horrid experience, as correctional officials are responsible for those who offended society, including hijackers. She was struggling to cope, as she remembered the gun against her head, them shouting at her to hand over her phone and she did not know where it fell after her shock of seeing

two men with weapons on both sides of the car. She recalled being pushed down on the seat and told to stay down and keep quiet. After what felt to her like hours, they threw them (her and her boyfriend) out of the vehicle in a deserted area and drove off. The reader can now start to understand the continued use of the Zulu phrase of how offenders are viewed by some officials, as the latter are often victims of crime themselves.

Being one of the soft-spoken and patient officials, now suddenly everything would get on her nerves. On numerous occasions, she would walk out of the office and not return or go and sit in her car for hours just to catch her breath. After having felt safe in the office to some extent, now she felt exposed and in danger. Her colleagues started having growing anger towards incarcerated persons, not only because of how it has affected her in the workplace but because they too were recalling incidents of being victims of crime themselves. This would fuel any tension there is between officials and incarcerated persons (the terms 'incarcerated persons' and 'offenders' are going to be used interchangeably).

The tension between officials and incarcerated persons is clearly created by both parties in various instances. However, this research will focus on pastorally caring for the incarcerated persons. Matetola in her thesis quotes Josi & Sechrest as saying, "Conversely, it has been perceived that a correctional officer can be the most significant individual in the offender's life, having an influence in refining or declining the success of the different treatment programs that an offender undergoes" (2012: 6). This means that transformation within the correctional official is equally important as with incarcerated persons, as the official carries the most influence in the day-to-day lives of incarcerated persons. Incarcerated persons spent most of their time around officials as family visits take place according to the quota allocated and a lot of them do not even receive any visits from families. This should also assist researcher to understand why pastoral care has to concentrate on offenders, focusing on rehabilitation. Matetola continues to quote Josi & Sechrest as follows, "The role of the correctional officers (security staff) has intensely changed over the past few decades. The correctional officer is in today's corrections, expected to balance security and still be responsible for changing the behaviour of offenders constructively" (2012: 7). This can cause tension among the correctional officials themselves, as many might feel incapable or ill-equipped to execute the task. Additionally, feeling that much is

expected of them when they have only been trained as security officials can also contribute to tension between the two parties.

The transformation that needed to take place on the part of the correctional official was no easy feat. “The world in which we live places a high value on information - amassing it, managing it, and being aware of it. ...We come to equate the intake of information with transformation. ...We have information/transformation confusion” says Martoia (2003: 29-30). Not knowing the difference between gaining information and transforming oneself or the next person, is a challenge pastorally in an environment where rehabilitation is the operative word. People will start assuming that there is transformation just by sharing information. Yet no mind shift took place.

“Every community has a unique culture, demography, interests, and lifestyle. It requires as much facility in biblical exegesis as cultural exegesis, as much attention to careful biblical reading as to carefully reading the cultural context,” states Martoia (2003: 17). This can be no different for the DCS community and its organizational culture. It is critical that one fully understands the context of any environment before any attempt at transformation can be successful. The importance of entering a community with wanting to learn instead of only imposing one’s knowledge is critical. This is even more true for the researcher, having been appointed as a Chaplain in the DOD and having no prior knowledge or experience pertaining the correctional official and incarcerated persons. Paying attention to detail is of paramount importance and listening as well.

1.3 Literature review

I believe it is the tension within the correctional official-inmate relationship that is the greatest challenge to overcome when it comes to successful rehabilitation. As the primary focus of rehabilitation is on correcting the offending behaviour of the incarcerated, the focus of this study will be on how the tension affects the inmate more than the official and what measures and methodology can be put in place to address it pastorally. After all, the mission of the Department is “Contributing to a just, peaceful and safer South Africa through effective and humane incarceration of incarcerated persons, rehabilitation and social reintegration of offenders” (dcs.gov.za). In addition to this, the core business of the Chaplain in the Department is the spiritual care of incarcerated persons from various faith backgrounds, as seen in the job description

(See Appendix D). This means that without offenders, rehabilitation would just be another word and the correctional official would serve no purpose. However, it is because there are offenders in correctional facilities that we are in the business of correcting offending behaviour.

1.4 Problem Statement

The above background and story raise several questions that will help this research.

1. What is the historical context and underlying causes of tension between correctional officials and incarcerated persons?
2. How has organisational culture contributed to the development and persistence of this tension?
3. In what ways does this tension negatively impact the rehabilitation and reintegration of incarcerated persons?
4. What are the specific triggers that lead to tension, and how can they be identified and addressed by all role players?
5. What pastoral care methodology can be developed to assist chaplains and spiritual care stakeholders in addressing and reducing this tension?

1.5 Methodology

The components contained in the research will be both literary as well as empirical. Even though literature exists in other fields (criminology, psychology, law, and sociology) around the tension between correctional officials, little is written about a pastoral care approach. A qualitative method of research will be used to enter the space of incarcerated persons.

1.5.1 Qualitative approach

The best approach for the research being undertaken is a qualitative one, as I will have to interrogate the experiences of officials and offenders through sets of questions to bring light to the situation. Corbin & Strauss say, "Researchers should be very very clear at the beginning of a study what it is they are setting out to do. If the goal is to do description, then fine, do so. However, if the goal is to develop theory, the findings should be integrated to form an overarching theoretical explanatory scheme." (2008: x). The idea of this research is to formulate a pastoral theory to more effectively support offenders in dealing with the tension between the correctional official and

themselves. This theory in turn will assist Chaplains and the department in a more successful rehabilitation process.

Corbin & Strauss describe qualitative analysis as "A process of examining and interpreting data in order to elicit meaning, gain understanding, and develop empirical knowledge." (2008: 20) The research will look into finding meaning in the responses of both officials and offenders when it comes to the tension in the relationship and to use interviews to examine and interpret the data for me to understand and so develop an appropriate theory in alleviating the challenges faced by both. "The human interaction in qualitative inquiry affects interviewees and informants, and the knowledge produced through qualitative research affects our understanding of the human condition" (Brinkmann and Kvale, 2005: 157). Indeed, one can never be the same after being exposed to the traumatic experiences of others and it should broaden ones worldview and help you to treat people differently than at a time when you were ignorant.

Creswell, in wanting to answer the question, "How does the type or approach of qualitative inquiry shape the design or procedures of a study?" believes that "...students and beginning qualitative researchers need choices that fit their research problems and that suit their own interests in conducting research." (2013: 1-2) He continues, "With the epistemological assumption, conducting a qualitative study means that researchers try to get as close as possible to the participants being studied. Therefore, subjective evidence is assembled based on individual views." (2013: 20) I will use questionnaires prepared first for five officials per correctional centre, to determine what they think about rehabilitation and how they feel about incarcerated persons (see appendix A for questions to be asked). The second questionnaire will be asked to ten incarcerated persons in different correctional centres. This will help the researcher to determine their view on the issue of rehabilitation, especially how they feel about the role of officials as rehabilitators (see appendix B for questions). Lastly, the third questionnaire will be directed at five spiritual care stakeholders (including Chaplains) who provide services within correctional facilities in order to determine whether they are aware of any tension between correctional officials and incarcerated persons. Will also follow up about how they believe this impacts rehabilitation, and the approaches they have applied (if any) when dealing with such matters (see appendix C for questions).

All interviewees/participants will be asked what they think the role of management and themselves should be, in order to alleviate any tension that exists. Spiritual care stakeholders will be asked on what they believe a spiritual care approach can be to deal with the tension. When it is permissible, the interviews will be conducted personally. When it is not permissible, the questions will be sent to the relevant parties via email for completion and they can be scanned and sent back the same way. The reader need to note that permission has been granted to the researcher to interview, following ethics committee of the Department of Correctional Services. Confidentiality will be maintained throughout this research. No names will be used of incarcerated persons, officials or spiritual care stakeholders.

Throughout these interviews/questionnaires, I will determine the tension experienced by each role player, and what can be done to assist the rehabilitation process positively.

The theories that I will be focusing on are two that I believe would be relevant in dealing with the tension between correctional officials and incarcerated persons. They are Narrative Approach by Edward Wimberly and Positive Deconstruction by Nick Pollard.

1.5.2 Narrative approach

The importance of finding the root of the tension problem understands how offenders feel from the time they are incarcerated to grasp where the tension develops. Edward P. Wimberly's storytelling approach would be appropriate in this regard. He says after recalling a testimony of a woman at one of his workshops, "This testimony reminded me of how important storytelling is to our growth and development... Hearing what others say helps us see some of the possibilities that exist for us." (1999: 13) The only time one can successfully enter the space of another is to give yourself time to listen to their story.

Says Wimberly, "Genuine pastoral care from a narrative perspective involves the use of stories by pastors in ways that help persons and families visualize how and where God is at work in their lives and thereby receive healing and wholeness." (2008: 1) As a pastoral caregiver I will use the method of storytelling to assist the offenders in sharing their life experiences on the tension that often leads to violence in correctional facilities. In most of their cases, they have been incarcerated in the same spaces with other incarcerated persons for a long time, but they have never shared their stories.

Neither have they been given the platform to share their stories without judgment. I need to facilitate a safe space for the incarcerated persons to share their stories. The idea is to see things through the eyes of the inmate to assist them to take responsibility for what they can change (Wimberly, 2008).

The narrative approach is critical in determining a pastoral model that will assist in dealing with the tension between the correctional officials and the incarcerated persons. Making time for all relevant parties to tell their stories and share their experiences, will assist in a positive change towards the current tension being experienced.

1.5.3 Positive Deconstruction

Pollard uses a theory called 'positive deconstruction', which helps "those who are currently comfortable with their worldviews and beliefs", to open themselves up to pondering upon them again and possibly consider reviewing them as they become uncomfortable with the very beliefs they have (1997: 13).

Pollard's theory maintains that in the process of reconstruction, not everything needs to be discarded. Positive deconstruction's focus is acknowledging that not everything in a person or a situation can be bad. There are those areas that you can still work with whilst reconstructing those areas that need working on. Just like the correctional system: some parts are good and useful for the work of rehabilitation. However, some areas need reconstruction altogether, as the tension is one of them.

Upon researching what is working and what is not through the stories the interviewees will share, I will then be able to reconstruct their views to determine which approach brings about a successful pastoral care model for the Chaplain to care for the incarcerated persons.

1.5.4 Sampling

"Sampling addresses the questions "Who or what is in your study? Where are you getting your data or content?" (Leavy, 2017: 75). Suri states, "Informed decisions about sampling are critical to improving the quality of research..." (2011: 63). Bradshaw et al (2017: 3) quotes Parahoo (2014) as follows, "It is essential that the sampling techniques selected within a research study are reflective of the research design and research question. The sampling process best able to achieve this within

qualitative studies and in particular qualitative description designs is a non-probability technique of convenience or purposive sampling. Likewise, purposive sampling avails of accessible participants, but it provides the additional advantage of facilitating the selection of participants whose qualities or experiences are required for the study.”

To address the research question around the tension between correctional officials and incarcerated persons with the intention of applying a pastoral methodology, the population sampling will be coming from officials, incarcerated persons and spiritual care stakeholders in Kgosi Mampuru, Leeuwkop and Boksburg Correctional Centres respectively. The age ranges for officials are between eighteen to 60 years and incarcerated persons from twenty one to those above sixty years. The years of incarceration/employment/providing services were also part of the requested information on the questionnaire. The researcher did this to have experiences of participants who were part of the correctional system pre - and post 1994 apartheid to see similarities and differences in their experiences. Spiritual care stakeholders’ ages were not important as much as their years of providing services in the centres and their observations pertaining the tension between correctional officials and incarcerated persons.

1.5.5 Data collection

Data will be collected through open-ended questionnaires for officials, incarcerated persons and spiritual care stakeholders respectively. The researcher will visit each of the three correctional centres, namely Kgosi Mampuru II, Leeuwkop and Boksburg upon approval of a date by the respective Area Commissioners.

In the event where participants are either not comfortable to write down their answers or are illiterate (as is the case with some incarcerated persons), data will be collected via interviews in vernacular.

1.5.6 Data Analysis

Thematic analysis will be applied to deal with the data as Braun & Clarke say, “thematic analysis is a method for identifying, analysing, and reporting patterns (themes) within data. It minimally organises and describes your data set in (rich) detail” (2006: 6). Given the sample size I believe dealing with the questions in terms of themes is the best approach. “One of the benefits of thematic analysis is its flexibility...Through its theoretical freedom, thematic analysis provides a flexible and useful research tool, which can potentially provide a rich and detailed, yet complex account of data” (Braun & Clarke, 2006: 4-5).

1.6 Aims and Objectives

The research aims to understand the tension between the correctional official and the inmate, focusing on the history and that which have aggravated the conditions, the effect on rehabilitation and reintegration in general, and how Pastoral care can positively influence an improved relationship between both parties.

The objectives are as follows:

- a) To establish the historical context of the tension, so as to grasp how deep-seated the problem is
- b) To empower all role players (officials, offenders, and spiritual care stakeholders) to be able to identify the triggers that lead to the tension and have the necessary skills to address it positively
- c) To assess how organisational culture has contributed to the tension
- d) To create a pastoral care methodology to assist chaplains and all spiritual care stakeholders on how to intervene pastorally in this tension between officials and incarcerated persons

1.7 Relevance of the Study

Several studies have been embarked upon, because of the volatile relationship between officials and offenders. The reader needs to note that we are dealing in the fields of criminology, sociology, criminal law, and psychology. If the aim is to rehabilitate, I must therefore address the issue that causes tension between them; otherwise, rehabilitation won't take place in a smooth way. The issue of tension places

this research in practical theology, because I will be dealing with problems that affect troubled souls.

1.8 Motivation

As a Chaplain in the Department, I understand the importance of rehabilitation in ensuring that South Africa is safer and I am therefore motivated to positively contribute, through finding a concrete pastoral approach to dealing with the tension between the officials and the incarcerated persons.

The official, being the main rehabilitator in this relationship, needs to be in the right frame of mind to provide a dual service of security and rehabilitation. This becomes hampered when the officials harbour ill feelings towards incarcerated persons.

The same can be said for an inmate: If the environment is not conducive to their rehabilitation and they are aware of the animosity towards them, rehabilitation, as well as social reintegration, remain far-fetched dreams. They would revert to their old or known ways within the facility, be it violence, aggression, rebelliousness, instigating other incarcerated persons, etc., which make correctional facilities difficult places to manage.

My focus will be on pastorally caring for the incarcerated persons. As a Chaplain my pastoral intervention is crucial, because the spiritual care of offenders is important, especially when focusing on the issue of rehabilitation. All the above factors motivate me to bring a positive and lasting solution to dealing with the tension between correctional officials and incarcerated persons.

1.9 Research Gap

The tension between correctional officials and offenders is a universal challenge. Literature on the subject is available, as an article in the Grand Valley State University ScholarWorks@GVSU denotes, "In the past 20 years, there has been a dramatic increase in the amount of research on the attitudes and behaviour of correctional staff." (2002:115). This indicates already the observation of the attitudes and behaviours of correctional officials.

In social work, Matetola in her doctoral thesis in literature and philosophy deals with “The professional role of the correctional officer in the rehabilitation of offenders” (2012). Jurik writes from a criminology approach on “Individual and organizational determinants of correctional officer attitudes toward incarcerated persons” (2006). Stern, when writing about the official-inmate relationship from a sociological point of view mentions the inadequate training of officials in dealing with offenders and then they expect a 'blind obedience' from the latter (2019:4).

From a practical theological point Mkhathini, in his doctoral thesis deals with "The critical analysis of the chaplaincy in the South African Department of Correctional Services after 1994" (2016), focusing more on the functionality and role of a Chaplain. The gap is that even though most literature deals with the tension between correctional officials, it is written mostly from the perspective of the social sciences.

This research will be focusing on the issue of pastoral care, using Wimberly's storytelling and Pollard's positive deconstruction methodologies to address how pastoral care can play a more pivotal role in changing the status quo. As Wimberly states, “Biblically, changing the already formed view of reality that people bring to events and relationships is done primarily through storytelling” (1998:15). It is in listening to the stories of incarcerated persons that one will be able to understand the tension they experience and how to pastorally tackle them. The stories might reveal that the perception incarcerated persons have about officials might not be entirely accurate but subjective due to their personal experiences, as Pollard says, “One must always be prepared to reassess one's theories in the light of observations” (1997:94). The pastoral methodology will therefore become critical in assisting incarcerated persons with their current worldview.

1.10 Epistemology

The study will contribute towards providing knowledge as to the origin of the tension in the correctional official/inmate relationship as well as provide a pastoral method to counter such tension. The model to be developed aims to contribute to the positive

influence of rehabilitation and eventually successful reintegration of incarcerated persons back into society.

1.11 Outline of Chapters

Chapter one: Introduction, background, literature review, methodology, aims/objectives research gap, motivation, etc.

Chapter two: Literature review based on African and western scholars, focusing on the tension between officials and offenders, especially in Africa, where the issues may differ.

Chapter three: Methodology of Wimberly's narrative approach and Pollard's positive deconstruction', including qualitative interviews.

Chapter four: Tension in the official-inmate relationship

Chapter five: Interviews of offenders, chaplains/spiritual care stakeholders, and officials

Chapter six: Healing methodology of incarcerated persons based on Wimberly (pastoral care of stories) and Pollard's positive deconstruction

Chapter seven: Findings and recommendations of future research. Conclusion.

1.12 Preliminary Conclusion

The tension between correctional officials and offenders affects several aspects of rehabilitation, including the well-being of both parties, the environment where rehabilitation should take place, and the support provided to both throughout as well as the eventual social reintegration of offenders back into society. Neglecting the above could be detrimental to the whole rehabilitation and reintegration process, which is the main mandate of the Department. The research will address the origin, reasons, and severity of said tension and what can be done pastorally to alleviate the situation to lay a foundation for successful rehabilitation. The next chapter will explore the literature review, covering African and Western literature pertaining the prevalence of tension between the correctional-inmate relationship.

CHAPTER TWO: LITERATURE REVIEW

2.1 Introduction

This literature review will explore the nature of tensions that arise in this environment, looking at the implications for both incarcerated persons and correctional staff, as well as the pastoral challenges that emerge from these interactions. As Bello & Matshaba says, “How correctional officers relate with or treat incarcerated offenders in South African correctional centres predicts their attitudes toward or perceptions of them” (2022: 11). The tension between correctional officials and incarcerated persons in facilities such as Kgosi Mampuru II, Boksburg and Leeuwkop Correctional Centres presents a complex pastoral challenge that intertwines ethical, psychological, and social dimensions but is needed to ensure a healthy relationship where the tension is addressed. Bello & Matshaba insist, “... it is imperative to indicate that regardless of the gamut of projections made by the State and corrections management to transform the custodial institution in South Africa, if the relationship between the two groups is not cordial, actualising the goals of the corrections might be a futile exercise” (2022: 13). This literature review synthesizes various scholarly works to explore the multifaceted nature of these tensions and the implications for pastoral care within correctional settings. Leimgruber states, “...it is not only a matter of preventing harm, but also of noticing that people request pastoral care who have already experienced violence or are traumatized” (2022: 10). In this setting pastoral stakeholders need to enter with the understanding that they will be dealing with people who might have caused harm, but are probably suffering from trauma themselves.

“The rise of the modern prison has been an eventful and fascinating evolution spanning kingdoms, cultures, and nations. Even though its development spans 4000 years” (Peters, 1998), and has encountered many interpretations and changes, there remains a single and prominent feature of the prison. The feature in question is the environment that exists within the prison walls and blankets the incarcerated persons in every aspect of their incarceration. This environment consists of a myriad of factors that are byproducts of both the prison and the inmate and which are often negative in nature. These negative environmental factors are a direct result of the interaction between prison and incarcerated persons” (Bradford, 2006:8).

The relationship between correctional officers and incarcerated persons cannot be overlooked as a significant aspect of the prison system. It is critical in understanding the dynamics of prison life, particularly in the context of South African correctional facilities. This relationship is often characterized by tension, conflict, and varying degrees of mistrust. In the context of the three correctional centres included in this study, i.e. Kgosi Mampuru II Central, Leeuwkop Medium and Boksburg Medium A in South Africa, this relationship is particularly complex due to historical legacies, systemic issues, and social dynamics. Understanding this tension through a pastoral lens makes provision for a unique opportunity to explore how spiritual care and pastoral support can contribute to transforming the correctional environment and fostering reconciliation in this relationship.

The contemporary South African prison system, including above-mentioned three, reflect a duality where punitive measures stand alongside rehabilitative efforts. Super argues that prisons in the 'new' South Africa embody both a punitive impulse and a struggle for rehabilitation, highlighting the state's conflicting roles in managing crime and focusing on inmate reform. Insisting that the old is still a part of the new, as the dawn of the 'new' South Africa did not mean dropping of the old repressive regime and replacing it with an empowering, human rights-orientated new era (Super, 2011:201). This duality often causes an adversarial relationship between correctional officers and incarcerated persons, as officers may feel pressured to maintain order through strict discipline, while incarcerated persons may perceive these measures as oppressive. Often correctional officers are caused to enter into positions of authority without proper training and may lack coping mechanisms for burnout, but are expected to function optimally and “maintain levels of order in prisons by whatever means necessary”, which is crucial for fostering a rehabilitative environment (Stern, 2018: 1). I am in agreement with this, as we have experienced officials being promoted and ‘thrown in the deep end’, without sufficient training to handle a situations they need to account for, which bring more tension than relief.

The study will explore the tension existing between correctional officials from a western and African perspective as Bello & Matshaba states, “...media and institutional reports have shown that the relationship between the two groups is largely antagonistic as correctional officers have often abused offenders within correctional facilities in South Africa...” (2022: 3). It will look at what the past situations have been,

what the common factors are and what are unique in specific situations. It will look at various scholars writing on the tension in the relationship and the perspective they write from. The tension in the official-inmate relationship will also be explored in terms of biblical perspective to unearth the reason and types of tension that existed.

2.2 The Context

“Together with the abolition of the death penalty...minimum sentencing has resulted in gross overcrowding. This not only negatively affects the well-being of prisoners, but also impedes good governance and administration” (Cameron, 2020:4-5). Cameron continues on challenges like inadequate healthcare, and violence, unsanitary conditions, sickness, emaciated physical appearance of the detainees, and overall deplorable living conditions was profoundly disturbing (Cameron, 2020: 4-5). Such conditions in themselves can cause tension, as incarcerated persons will blame officials when the latter are not even responsible, as a number of matters are systemic related. As Bella & Matshaba quotes Brown et al (2019), “offenders’ perceptions of the justice system have been associated with misconduct, such that those who form negative opinions about legal authorities tend to be involved in a greater level of misconduct” (2022: 4). This indeed is a matter for concern, because in most cases such disgruntled incarcerated persons start instigating others, which can not only exacerbate the tension but jeopardise the order within a correctional facility.

The expectation would have been that with a new era politically and the dawn of democracy the crime rate would decrease as many prior incarcerated persons were political prisoners. Yet this has not been the case, as South Africa’s crime is one of the highest worldwide in modern day. Dissel, however observes, “Following the demilitarization of the Department of Correctional Services, a civilian code of conduct was adopted. It took time for staff members to become familiar with the changes. Many exploited the gap, which resulted in lax discipline” (2002: 13). The ‘lax discipline’ cannot be good for the tension or for the ultimate goal of successful reintegration.

During the apartheid era, correctional facilities, including Leeuwkop, were primarily designed to serve a society classified by racial divides, where the penal system was used as a mechanism of oppression against the majority black population. This period

was characterized by overcrowded prisons, inhumane conditions, which are still a challenge, as is highlighted by Muntingh (2016: 36), speaking about the serious and fundamental challenges facing the DCS, mentioning poorly skilled staff, overcrowding and gross human rights abuses. The recent history of the prison system still sees a culture of impunity flourishing, where lack of accountability, half-hearted attempts at accountability have left prisoners vulnerable and the rule of law thrashed. When perpetrators are not punished then rights mean very little. The urgency to strengthen accountability measures in respect of human rights violations against prisoners is huge (Muntingh, 2016: 35). The legacy of apartheid still impacts on the the current correctional services system, because even now there are inequalities, which might not be all racially motivated but incarcerated persons are still exposed to inhumane conditions at times. This in itself will trigger tensions in the official-inmate relationship. incarcerated persons know their rights and when they feel those rights are being violated tension will escalate in the form of riots, violence, etc.

The South African government post 1994, has made significant strides in reforming the correctional system, emphasizing the need for a more humane approach that prioritizes the rights and rehabilitation of incarcerated persons. The Correctional Services Act of 1998, in its aim to align the correctional system with the principles of human rights and restorative justice, marked a pivotal moment in the transition to becoming rehabilitation centres and not only punitive institutions. Dissel states, "...strategy to meet this objective involves

strengthening partnerships with civil society organisations [Correctional Services Act No. 111, Section 2]... The Correctional Services Act No. 111 places an enormous responsibility on the Department to provide programmes, which is constrained by lack of resources, such as sufficient social workers, teachers, psychologists and other professional staff." (2002: 13). However, despite these legislative developments addressing the diverse needs of incarcerated persons with the above mentioned lack will add to the tension, not only with incarcerated persons but the staff as well as they will feel overwhelmed in executing their duties which ultimately leads to stress.

Boksburg Correctional Services, like many other facilities, began to implement programs aimed at addressing the underlying issues that contribute to criminal behaviour, such as substance abuse and lack of education. However, the transition

has had its share of challenges. The organizational structure and climate within correctional facilities have been identified as two of the most significant factors contributing to work-related stress and burnout among staff, which can hinder the effectiveness of rehabilitation efforts (Ballin et al., 2021: 238,246) and bring about significant tension within the workspace. Moreover, the ongoing issues of overcrowding and inadequate healthcare services continue to plague the facility, reflecting broader systemic problems within the South African correctional system, as Muntingh insists, "...a prisoner may die due to, for example, diabetes or asthma because he was not receiving proper care from the DCS" (2009: 6). This is a recipe to exacerbate the tension in the official-inmate relationship when incarcerated persons blame the specific official(s) for the death of a fellow inmate.

Muntingh (2009: 5) feels that in the journey of transformation the Department has lost its main objective, which remains the safe and humane custody of all incarcerated persons. In another writing Muntingh (2010: 7) continues and indicates that people are not incarcerated voluntarily, but placed in custody by the State either as sentenced offenders or those awaiting trial for a crime they were implicated in. Based on this it is therefore the State's responsibility to look after the well-being of these incarcerated persons. Such sentiments can be shared by incarcerated persons as well and when they feel the Department is to blame, by representing the Department officials become the target of incarcerated persons.

2.3 Demographics and Challenges

The demographics of Kgosi Mampuru Prison is an indication of broader trends within South African correctional facilities. The inmate population is predominantly male, with a significant representation of individuals from marginalized communities (called special categories like women, children and people with disabilities, the elderly, mental health incarcerated persons and the LGBTQI+ community. The prison population consists of a diverse range of incarcerated persons, including those convicted of violent crimes, drug offenses, and non-violent crimes. It would be expected that such a diversity could lead to complex social dynamics, with the formation of gangs high on the list, which further complicates the prison environment. As Dissel states, "Gangs have dominated the South African prison scene for over a

hundred years. Gangs dominate every aspect of prison life; in some prisons they control the allocation of cells, distribution of food, a vibrant drug trade, and much of the sexual activity. They also support corruption among prison staff. Almost half of the deaths by assault in prison are attributed to gangs” (2002: 10). Farkas’ study found participants saying, “A majority of the officers agreed with the statement that personal relationship with incarcerated persons invites corruption...” (1999: 502. Gang activities are clearly a major contribution to the tension in the official-inmate relationship. You find yourself with officials who will become so intimidated that they choose to ‘look the other way’, while others will ‘do as the Romans do’. Then there are incarcerated persons forced into these activities and others who resist, become victims, even of rape, etc. The tension can only but escalate.

Overcrowding is a critical issue at almost all correctional facilities, including Kgosi Mampuru II, Boksburg and Leeuwkop, with facilities often operating well beyond their intended capacity. This situation exacerbates existing problems, such as the spread of communicable diseases, mental health issues, and increased violence among incarcerated persons (Dachew et al., 2015: 1). Research indicates that overcrowding not only impacts physical health but also contributes to psychological distress among incarcerated persons as heightened levels of anxiety and depression are experienced due to lack of privacy and personal space (Dachew et al., 2015: 1,5; Welu et al., 2021: 2). The lack of adequate resources, including mental health services and recreational activities, further aggravates these challenges, leaving incarcerated persons vulnerable to mental health crises and suicidal notions (Jenkins et al., 2005: 258, 262; Welu et al., 2021: 2). Dissel refers to overcrowding from the Judicial Inspectorate report, “The list of infringements of prisoners’ basic human rights caused by overcrowding is endless” (2002: 10). Muntingh furthermore deduces, “...overcrowding creates the environment for other adverse consequences which in turn have a closer link with prison violence” (2009: 14). I agree with the authors, because not even human beings in their own living conditions outside of the correctional setting want to feel overcrowded, as at one time or the other people will start stepping on one another’s toes, as a manner of speaking. All three mentioned Correctional Centres primarily house male incarcerated persons, inclusive of high-risk classified incarcerated persons. The facilities have faced significant overcrowding issues, indicating that the number of incarcerated persons exceeds the intended capacity. This overcrowding is

common across many South African correctional facilities, reflecting broader systemic challenges within the country's penal system. Tension can never be very far in the spaces of overcrowding.

Correctional officers also face significant challenges, including high levels of stress and burnout due to the demanding nature of their work in an overcrowded and often volatile environment (Martinez-Iñigo, 2021: 2; Cameron, 2020). The relationship between correctional officers and incarcerated persons is frequently clouded with strain, as officers may adopt authoritarian approaches to maintain order, which can lead to further tensions and conflict (Cameron, 2020). Addressing these challenges requires a multifaceted approach that includes improving conditions within the prison, enhancing training for correctional staff, and implementing comprehensive mental health and support services for incarcerated persons (Cameron, 2020). Correctional officers who have not been presented outlets for relieving feelings of burnout are susceptible to voluntary turnover. Turnover proves challenging to the officer-inmate relationship as guards are often not employed long enough to establish meaningful rapport. Officers should be acknowledged by institutions to build healthy relationships and experience first-hand feelings of success when an inmate becomes properly rehabilitated. Officers' feelings of anxiety would reduce after observing a direct, meaningful impact, proving the job burden to be worth it. (Stern, 2019:9) I am in agreement with the above authors, as a stressful environment does not assist either inmate or official and if there is no positive experiences around both parties, tension will show itself in ways that can be to the detriment of all involved. I have personally experienced the joy and fulfillment of when my efforts positively impact the lives of incarcerated persons. Not only did it give a sense of purpose and adding value, but it drives me to want to do more for other incarcerated persons as well. Whatever tension there was evaporates and it is by a less stressful environment, conducive for rehabilitation.

Challenges experienced are security concerns as the facilities house high-risk offenders and the management of violent offenders requires stringent measures that can strain resources and personnel. I personally believe that officials would find it

difficult to handle such situations, considering the high risk of the incarcerated persons and also that the latter normally want to draw more negative than positive attention. Misis et al insist, "...if an officer has positive perceptions of incarcerated persons, then they may have more pleasant and less confrontational interactions with incarcerated persons, and this in the end can result in more positive feelings and less strain from work, ultimately leading to lower job stress" (2013: 3). In addition to this, there are mental health challenges often experienced by incarcerated persons, which are exacerbated by isolation and overcrowded conditions, necessitating better psychological support systems. Haggerty & Bucerius in their study mention, "Many imprisoned individuals suffered from mental health problems, and surprising numbers of them volunteered to us that they struggled with anger management, "had issues" with authority figures, or had been diagnosed with oppositional-defiant disorder" (2020: 146). The situation of mental health incarcerated persons is an issue of tension itself, as most officials are trained for security and a minimal number of them are health professionals. So they are not equipped in dealing with mental health issues with the sensitivity and knowledge it requires. Then there is the lack of resources, as facilities currently struggle with resource allocation for both staff and inmate programs, limiting opportunities for education and rehabilitation. With the budget constraints the department is undergoing, the situation is not looking to improve soon. Recently, more budget cuts have been implemented, which will bring more strain and add to the tension.

2.4 The Dynamics Causing the Tension

In South African prisons, the tension is exacerbated by overcrowding, poor living conditions, and inadequate resources. According to Muntingh (2012), these factors not only fuel inmate frustration but also place additional pressure on correctional officers, who are often overworked and under-resourced, as he emphasizes, "Fundamentally, imprisonment affects the right to dignity and poor prison conditions may indeed have severe consequences for this right" (2012:42) A more sympathetic view is that due to staff shortages, overcrowding and general poor working conditions, DCS staff experienced a significant amount of stress. Officials were taking stress and sick leave in significant numbers, but this only increased the workload on officials who

were on duty” (2012:148). This is a serious reality in correctional facilities, where absenteeism has become the norm instead of the exception. Staff shortages cause many gaps within security and workload, which leave many matters unattended and cause stress on incarcerated persons and officials. This a challenge that can only add to an existing tense relationship.

2.4.1 Power Dynamics and Depersonalization

The power dynamics in prison settings can make a fertile ground for conflict. Bello and Matshaba say, “...a plausible reason for such unhealthy relationships may be the difficulty in finding a balance between the overarching violence subculture of the custodial environment, and the need to enforce compliance” (2022: 11). In many correctional facilities worldwide, the authority that correctional officers hold over incarcerated persons is quite significant, which can result in abuse of power, intimidation, and dehumanization. In response to this incarcerated persons may resort to resistance, defiance, or manipulation as coping mechanisms. This relationship that appears more like adversary against adversary than allies working towards the same goal, is comprehensively documented in literature dealing with criminology (Sykes, 1958:x-xi).

Sykes finds that even though the use of force is legal by correctional officers, it is not sufficient in the maintenance of order. He believes that it is a “social struggle within prison walls” that produces such order. Furthermore, he maintains that incarcerated persons may recognize the authority of the custodians (the officers), but they do not feel compelled by any moral duty to obey. Sykes writes that power in prison cannot be based on only internalized morality but something more, as those responsible for the custody of prisoners find themselves having to deal “with men who must be forced, bribed or cajoled into compliance”. Sykes’ observation is that it is an illusion to think that officials have the ability to physically coerce incarcerated persons into compliance. Due to controlled movement and routine the prisoner loses his autonomy as well as individuality. Prisoners find themselves in a world of unpredictability as their

lives are closely monitored on the one side and on the other there are potential threats to their lives from other prisoners (1958:x-xi).

The above is a recipe for tension and conflict for the official-inmate relationship and cause for concern in the overall route to rehabilitation. Officials might want to show incarcerated persons through misuse of power who are in charge and incarcerated persons will respond with the same aggression, either to rebel against the force of power or in turn intimidate the official and threaten their lives.

The integral, almost hereditary power imbalance between correctional officers and incarcerated persons is a defining characteristic of the prison environment. This dynamic is often identified through control, surveillance, and punishment, which can lead to the dehumanization of incarcerated persons and strain relationships further between the two groups. Correctional officers are tasked with maintaining order and security first and foremost, which can foster an authoritarian approach to their interactions with incarcerated persons. This power dynamic is exacerbated by the institutional culture that prioritizes control over rehabilitation, which can lead to a perception of incarcerated persons as mere objects to be managed rather than individuals deserving of respect and dignity (Ross, 2013; Misis et al., 2013:2-4).

Research indicates that this objectification can manifest in various ways, including the use of excessive force and punitive measures by correctional officers, which can further alienate incarcerated persons and exacerbate tensions (Martínez-Íñigo, 2021:2-4). The lack of meaningful communication and understanding between officers and incarcerated persons often results in mistrust and hostility, where incarcerated persons feel marginalized and dehumanized, while officers may perceive incarcerated persons primarily through the lens of their roles as enforcers of rules (Dirkzwager & Kruttschnitt, 2012:407-408). This dynamic has a two-fold effect, as it not only impacts the well-being of incarcerated persons but also contributes to the stress and burnout experienced by correctional officers, who may struggle with the emotional expense that goes along with their roles. (Stern, 2019:1-2).

2.4.2 Sources of Conflict

Several common sources of conflict between correctional officers and incarcerated persons can be identified, including issues related to security procedures, living conditions, gang influence, and perceptions of injustice. Security procedures and regulations are often a primary source of tension, as incarcerated persons may view strict enforcement as arbitrary or overly punitive. This perception can result in resistance and conflict, particularly when incarcerated persons feel that their basic needs are being neglected (Meseret, 2018:2; Dirkzwager & Kruttschnitt, 2012:405-406). Living conditions within correctional facilities, characterized by overcrowding and inadequate resources, further exacerbate these tensions. incarcerated persons constantly report dissatisfaction with their living conditions, and left unattended in their view can lead to feelings of injustice and resentment towards correctional officers who are seen as enforcers of these conditions (Muntingh, 2007:21). Additionally, the influence of gangs within the prison can complicate relationships between incarcerated persons and officers, as it is the gang dynamics that often dictate inmate behavior and can lead to violence, further straining the officer-inmate relationship (Pyrooz et al., 2011:420-423; Mears et al., 2013:14-16). Bello & Matshaba quote Barkhuizen et al. (2018), "...beyond the sporadic violent incidences or clashes in the corrections, gang-related violence is widespread in South African correctional centres" (2022: 11). As a Chaplain, you are allowed to attend courses that give you more insight in terms of gang activity, proving that it indeed is a challenge in correctional facilities. In addition to this, incarcerated persons often feel that the powers that be do not take their requests and complaints seriously. We have experienced at one point where juveniles burned their mattresses to get the attention of the Head of Centre, which ended in a fatal incident as they ended up sustaining third degree burns and did not survive. The Chaplain then needs to step in to conduct trauma for those juveniles who were used to extinguish the fire. Very traumatic and can only fuel the tension.

Perceptions of injustice or mistreatment is instrumental in fuelling conflict. incarcerated persons who perceive that they are being treated unfairly or subjected to arbitrary punishment are more likely to resist authority, which will lead to confrontations with

correctional officers (Meseret, 2018:5-6; Dirkzwager & Kruttschnitt, 2012:409). This cycle of perceived injustice can create an environment ripe for conflict, where both parties feel threatened and defensive. Muntingh insists, “The prison system should thus be regarded as an arena for addressing the injustices and divisions of the past, and not for perpetuating exclusion, marginalisation and rights violations.... prisoners are people suffering the injustices of the prison system, especially the appalling conditions due to overcrowding” (2007: 6, 21). “Inadequate prison conditions, overcrowding, and antagonistic relationships between prisoners and correctional officers resulted in major prison riots in the 1990s in Stangeways, Dartmoor, Bristol, and Pucklechurch” (Dirkzwager & Kruttschnitt, 2012:405). This shows that unjust treatment and inhumane conditions are international challenges in various correctional facilities and the reality is if we do not in regard to the above, we will not see much improvement in terms of the tension in the official-inmate relationship. I believe that there is much room for improvement in how we are dealing with injustices, ill treatment and overcrowding in correctional facilities, which will ease the tension. When incarcerated persons feel they are being taken seriously and their needs are being attended to, they behave better and are more compliant to what is expected of them.

The stressfulness of the job of the correction officers is a current situation in corrections that has brought about serious concerns. Prison facilities are severely overcrowded because of longer prison terms and additionally the presence of more violent offenders and many mentally ill incarcerated persons who are often undiagnosed and untreated, has placed heavy pressures upon the officers. This threatens custodial control as there's impaired job performance in terms of passivity, disinterest, negativity, and displaced hostility, with increasing frequency of violent incidents (Cheek & Miller, 1983:105). The above may also contribute to tension between the two.

Research has deducted that correctional orientation may be linked with job stress of correctional officers. According to the literature, there are two types of officers with divergent correctional orientations. Firstly, you have the custody-oriented officers who openly advocate for punishment strategies to deal with incarcerated persons and who are not in support of rehabilitation as a correctional philosophy. Secondly, you have

the human service-oriented officers who believe in rehabilitation as the primary correctional goal and support a more counseling-oriented role for the correctional officer. “The two forms of correctional orientation can lead to role conflict for officers.” (Misis, et al: 2013: 2). Matetoea further says, “The roles of staff comprise those of the warden, psychologist, counsellor, area supervisor, program director and correctional officer. Custody is deemed more important than any other correctional activity such as instruction or ” (2012: 155) This is a very visible dynamic in South African correctional facilities where there are the security personnel and the professionals like teachers, psychologists, social workers, chaplains, etc. In addition to this the security personnel are divided between those who were employed during the time of apartheid under the punitive system and those employed under the rehabilitation driven system. There is tension already in how they view their work and incarcerated persons.

Another crucial issue that fuel tension is the issue of Name calling: “Prisoners were defenceless in these situations and in this context due to the power imbalances between prisoners and prison officers” (Hancock, 2009:268) “An important point to make is that interviewees claim that verbal disrespect is the most common cause of conflict in these facilities. Disrespect causes violence between incarcerated persons and between incarcerated persons and the staff. If staff members, especially correctional staff who are in constant contact with incarcerated persons, resort to name-calling or harassing the incarcerated persons, they put themselves and their fellow officers in danger.” (Trammell, 2012:46). Muntingh expresses his concern, “Despite the provisions of the Constitution guaranteeing the right to be free from torture and ill treatment as well as South Africa’s ratification of the UN Convention against Torture, Cruel, Inhuman and Degrading Treatment or Punishment (CAT), the statutes remain without legislation criminalising torture in compliance with Article 4 of CAT” (2009: 30). This I am in total in agreement with, as the topic for my research emanated from hearing the correctional officials calling incarcerated persons “*isiboshwa*” (meaning offender, but using it in a degrading manner to address incarcerated persons), which can only add to any existing tension there already is. It is enough for incarcerated persons to be judged by the world and being given names, receiving a sentence and be separated from their loved ones. Then inside the facility they have to

also deal with name calling, discrimination and unfair treatment at times. It is not a good situation for rehabilitation or the official-inmate relationship.

2.4.3 The Role of Institutional Culture

The culture within prisons plays a significant role in shaping interactions between staff and incarcerated persons. “The deprivation model argues that the prison environment and deprivation of liberty result in deep psychological trauma and that for reasons of psychological self-preservation prisoners create a deviant prison subculture that promotes violence” (Muntingh 2009:10). The dynamics of interaction between correctional officials and incarcerated persons are greatly influenced by the institutional culture and the policies governing correctional facilities. Markezic and Svensson's research on the how the two parties interact during prisoner transport emphasizes the importance of compassion and discretion in mitigating tensions. I quote, “It is during the handshake that the officers position themselves and the prisoners as persons with different roles but a common task. The transport officer sets the tone. They talk with the prisoner to glean an impression of the prisoner's current state of mind and attitude about undertaking the journey: for example, by asking, ‘How are you doing?’ in a friendly way. The alliance thereby created holds components similar to those of a contract; the prisoner learns who is in charge and what might happen if he or she does not follow the rules; at the same time, they meet

people who show respect and imply mutual interest in having a smooth journey” (2024:696-697). Their findings show that correctional officers who engage with incarcerated persons empathetically can foster a more positive environment, which is crucial for effective pastoral care. Hunt explains, “The term ‘pastoral care’ is used here to refer to professional emotional, social and moral guidance, including but not limited to religious ministry. It can involve chaplaincy, personal support such as the kind offered in schools and workplaces...” (2022: 118). I am of the opinion that one needs to enter the life of an inmate with humility and empathy, not showing any prejudice or arrogance, as the above authors' studies show. My assumption is that incarcerated persons have themselves been traumatized by life experiences and need to feel that they are valued as human beings. This will make them open to trust an outsider, whether correctional official or pastoral caregiver, which could contribute to their

positive behaviour in the correctional facility and positive influence their rehabilitation. The questionnaires will assist in answering this assumption.

2.4.5 Impact on Well-being

The psychological and emotional toll of the tension between correctional officers and incarcerated persons is profound, affecting both groups. For incarcerated persons, it is the stress of living in a highly controlled and often hostile environment, which can lead to anxiety, depression, and other mental health issues. Studies have shown that incarcerated persons experience higher rates of psychological distress, which can be exacerbated by the dehumanizing treatment they often receive from correctional officers (Dachew et al., 2015:5; Welu et al., 2021:6-7; Martínez-Íñigo, 2021:3). The constant surveillance and punitive atmosphere can create a sense of hopelessness and despair, further affecting their mental health and rehabilitation prospects (Dachew et al., 2015:3-4; Welu et al., 2021:8-9). Cameron says, “We should also explore treatment for the mentally ill. Our prisons are not currently equipped to treat those with mental health or addiction problems” (2020:10). Mental health on both sides (incarcerated persons and officials) can make a volatile situation in terms of tension even worse. Somehow the one or both parties will need an outlet and this can compromise security of both.

“As much as prisoners do not volunteer to be imprisoned and that imprisonment will always contain an element of coercion, the actions of prison management and its officials should at least be perceived to be just, fair and legitimate by prisoners.” (Muntingh 2009: 25). Tensions between officials and offenders can be worsened especially when offenders get a sense of unjust, unfair and illegal dealings on the part of officials (Crime and delinquency, 2020: 455). On the other hand, correctional officers also face significant psychological burdens because of their roles. The stress associated with managing a volatile environment, coupled with the emotional toll of witnessing inmate suffering and violence, can lead to burnout and mental health issues among officers (Lavrič et al., 2022). Research indicates that officers who perceive their work environment as supportive and fair are less likely to experience stress and

burnout, highlighting the importance of organizational climate in mitigating these effects (Lavrič et al., 2022). As correctional officers work directly with incarcerated persons their perceptions of incarcerated persons may either enhance or reduce the possibility of stress from the job. Viewing incarcerated persons negatively may cause officers to become frustrated and tense when having to deal with them, and this in turn could lead to higher levels of stress from work. (Jurik, 1985; Poole and Regoli (1980).

The tension then can clearly be deducted to come from the side of officials who are suffering from job related stress. Security officials will opt for punishment first, as I have experienced especially in the cases where offenders attack officials first. In destabilizing the situation, they also want to exert punishment almost for the audacity of the offenders to harm officials. In the case of professionals, be it psychologist, social workers, medical personnel, educationist or chaplains, we regard the offenders as clients more than criminals. Therefore, tension can then even develop between these different types of officials. The phrase '*isiboshwa isiboshwa*' shows that how officials perceive offenders as objects, and thus, treat them as non-human beings. This may fuel the way they will treat them. The above may show or give an indication how positively or negatively, it will affect the rehabilitation process. Officials who had been in service for a long time tend to have less trust in the rehabilitation process, especially if they have been exposed to different traumas in different correctional facilities. They become frustrated and tense having to remain in an environment, which to them will never change with no hope of transformation and rehabilitation.

Research has indicated that correctional officers are commonly worried about inmate violence, overcrowding, prison gangs, and certain locations in prison (Finn, 1998). As confrontations and inmate violence are relatively common in U.S. prisons, correctional officers often work in a very stressful and dangerous environment. A 1985 study found that more than 60 percent of 120 prison staff who are in daily direct contact with incarcerated persons find the bureaucracy extremely stressful and about 30 percent indicated that dealing with coworkers, responding to supervisors and in addition dealing with the danger of the job were very stressful (Finn, 1998). I am in agreement with this, for one has often noticed that the tension is made worse by officials who

have strained relationships among themselves. In addition to this, you find some officials working against fellow colleagues, endangering lives and adding to the tension.

Stern says, “The primary risk associated with the correctional officer position is the possibility of a prison riot. The Attica prison riot is the most discussed prison riot in United States history. Order collapsed during the Attica prison riot that occurred in New York in 1971 as a result of improper training of correctional officers...” (2018:2) The belief is if officers had proper job training, and prisoners’ needs were met accordingly by correctional officers and the institutional administration, the four-day riot would have never occurred...Changes in job training are a serious need towards creating empathetic, rehabilitative oriented officers to prevent such incidents like prison riots as well as positively impact inmate needs for reentering society. (Stern, 2018). Kohli says that in a number of studies dangerousness or environmental safety has been associated with job stress among correctional staff as they are concerned about the lack of personal safety due to the inherent violent nature of prisons. Correctional officers are constantly anticipating a threat of violence from those they supervise which leads to increased stress. Safety concerns were a recurrent theme in various studies on correctional officer stress” (2008).

Prisons being violent, unpredictable and frustrating places where incarcerated persons have access to many programs to cope with this environment, where it is not the case for officers (Kohli, 2008) in my opinion is cause for concern in the inmate-official relationship. Due to their own volition or peer-pressure officers indulge in displays of machismo attitudes. Machismo attitudes as defined by Cheek & Miller is “a belief that the essential skills needed for the job of a correctional officer includes such ‘masculine’ traits as physical prowess and a willingness to use force.” (Kohli 2008:2) This is something I agree with, because at times you will hear spiritual care stakeholders stating how officials make fun of incarcerated persons receiving spiritual care, assuming that the latter are beyond redemption and that the services are exercises in futility. Then other officials will admit that they are jealous, because they

feel spiritual care should be provided on a bigger scale, yet others are not brave enough to admit this due to a 'machismo attitude'.

Prisons are places where a lot of physical and emotional contact take place between incarcerated persons and officers. Human beings who spend prolonged periods of time together in intimate settings will be drawn into emotional engagement with each other. The emotional content of prisons can be overwhelming as people are held captive against their will, have to adhere to routine everyday events and people are absent from their lives. These lead to staff-prisoner interactions and relationships that are emotionally charged. Officers can start feeling fearful of certain prisoners; Officers may feel that it is easy to deal with the anger issues of prisoners, but others might feel they are not equipped to deal with emotions that require a tender and patient response (Crawley, 2004). This has often been experienced in the correctional setting, where some officials are overly uncomfortable around incarcerated persons, which in turn can make an inmate even more uncomfortable and suspicious of the official. This in itself can bring tension on the respective individuals as well as for security within the centre, as incarcerated persons could start instigating other incarcerated persons against the particular official. On the other hand, the relationship between official and inmate can become so emotionally charged that feelings develop, which makes an official compromise everything the department stands for and security is compromised. The official is caught in emotions, finds him/herself being charged, dismissed and loses their livelihood, which brings about anger amongst other official, who blame the offender for their colleague's fate. Tension is the obvious challenge in this case, as officials might be planning against the identified offender and in retaliation the offender is doing the same.

In her introduction Stern states, "The correctional officer plays a valuable role in the functioning of prison society. Officers exist within the prison system to enforce order, as well as complete a myriad of other tasks. Regulating security, guiding prisoner conduct, and ensuring incarcerated persons are given proper physical and mental health checks are responsibilities that fall onto the correctional officer. Prisons with officers who perform these tasks function more efficiently and are better suited to

rehabilitate the inmate population. Rehabilitation is a key element in prison society, a task correctional officers should be involved with in order to produce incarcerated persons that are able to function in society upon release. Unfortunately, increased involvement within the inmate's life can lead to heightened amounts of job stress" (2018:1). This is true, because you find an official being passionate about rehabilitating the incarcerated persons and taking them as their own children, which causes blurring of lines. When the incarcerated persons' administration in terms of release, parole, attending programmes, etc. do not go accordingly, then the particular official might end up differing with colleagues, wanting to ensure the inmate receives the required help. Making the relationship with the inmate personal can bring about tension in relationships and unnecessary stress on the official as well.

The belief of certain researchers are that the selection methods for prison warders were very relaxed and the general thinking was that a correctional officer needed a 20/20 vision and an IQ of an halfwit. Contrary to this perception is that a correctional officer can be the most significant individual in the offender's life, having an influence in enhancing or declining the success of the different treatment programs that an offender undergoes (Matetoea,2012).

"The rise of the modern prison has been an eventful and fascinating evolution spanning kingdoms, cultures, and nations. Even though its development spans 4000 years" (Peters, 1998), and has encountered many interpretations and changes, there remains a single and prominent feature of the prison. The feature in question is the environment that exists within the prison walls and blankets the incarcerated persons in every aspect of their incarceration. This environment consists of a myriad of factors that are byproducts of both the prison and the inmate and which are often negative in nature. These negative environmental factors are a direct result of the interaction between prison and incarcerated persons." (Bradford, 2006:8)

The relationship between correctional officers and incarcerated persons cannot be overlooked as a significant aspect of the prison system. It is critical in understanding the dynamics of prison life, particularly in the context of South African correctional

facilities. This relationship is often characterized by tension, conflict, and varying degrees of mistrust. In the context of the three correctional centres included in this study, i.e. Kgosi Mampuru II Central, Leeuwkop Medium and Boksburg Medium A in South Africa, this relationship is particularly complex due to historical legacies, systemic issues, and social dynamics. Understanding this tension through a pastoral lens makes provision for a unique opportunity to explore how spiritual care and pastoral support can contribute to transforming the correctional environment and fostering reconciliation in this relationship.

The contemporary South African prison system, including above-mentioned three, reflect a duality where punitive measures stand alongside rehabilitative efforts. Super argues that prisons in the 'new' South Africa embody both a punitive impulse and a struggle for rehabilitation, highlighting the state's conflicting roles in managing crime and focusing on inmate reform. Insisting that the old is still a part of the new, as the dawn of the 'new' South Africa did not mean dropping of the old repressive regime and replacing it with an empowering, human rights-orientated new era (Super, 2011:201). This duality often causes an adversarial relationship between correctional officers and incarcerated persons, as officers may feel pressured to maintain order through strict discipline, while incarcerated persons may perceive these measures as oppressive. Often correctional officers are caused to enter into positions of authority without proper training and may lack coping mechanisms for burnout, but are expected to function optimally and “maintain levels of order in prisons by whatever means necessary”, which is crucial for fostering a rehabilitative environment (Stern, 2018: 1). I am in agreement with this, as we have experienced officials being promoted and ‘thrown in the deep end’, without sufficient training to handle a situations they need to account for, which bring more tension than relief.

The study will explore the tension existing between correctional officials from a western and African perspective as Bello & Matshaba states, “...media and institutional reports have shown that the relationship between the two groups is largely antagonistic as correctional officers have often abused offenders within correctional facilities in South Africa...” (2022: 3). It will look at what the past situations have been,

what the common factors are and what are unique in specific situations. It will look at various scholars writing on the tension in the relationship and the perspective they write from. The tension in the official-inmate relationship will also be explored in terms of biblical perspective to unearth the reason and types of tension that existed.

2.2 The Context

“Together with the abolition of the death penalty...minimum sentencing has resulted in gross overcrowding. This not only negatively affects the well-being of prisoners, but also impedes good governance and administration” (Cameron, 2020:4-5). Cameron continues on challenges like inadequate healthcare, and violence, unsanitary conditions, sickness, emaciated physical appearance of the detainees, and overall deplorable living conditions was profoundly disturbing (Cameron, 2020: 4-5). Such conditions in themselves can cause tension, as incarcerated persons will blame officials when the latter are not even responsible, as a number of matters are systemic related. As Bella & Matshaba quotes Brown et al (2019), “offenders’ perceptions of the justice system have been associated with misconduct, such that those who form negative opinions about legal authorities tend to be involved in a greater level of misconduct” (2022: 4). This indeed is a matter for concern, because in most cases such disgruntled incarcerated persons start instigating others, which can not only exacerbate the tension but jeopardise the order within a correctional facility.

The expectation would have been that with a new era politically and the dawn of democracy the crime rate would decrease as many prior incarcerated persons were political prisoners. Yet this has not been the case, as South Africa’s crime is one of the highest worldwide in modern day. Dissel, however observes, “Following the demilitarization of the Department of Correctional Services, a civilian code of conduct was adopted. It took time for staff members to become familiar with the changes. Many exploited the gap, which resulted in lax discipline” (2002: 13). The ‘lax discipline’ cannot be good for the tension or for the ultimate goal of successful reintegration.

During the apartheid era, correctional facilities, including Leeuwkop, were primarily designed to serve a society classified by racial divides, where the penal system was used as a mechanism of oppression against the majority black population. This period was characterized by overcrowded prisons, inhumane conditions, which are still a challenge, as is highlighted by Muntingh (2016: 36), speaking about the serious and fundamental challenges facing the DCS, mentioning poorly skilled staff, overcrowding and gross human rights abuses. The recent history of the prison system still sees a culture of impunity flourishing, where lack of accountability, half-hearted attempts at accountability have left prisoners vulnerable and the rule of law thrashed. When perpetrators are not punished then rights mean very little. The urgency to strengthen accountability measures in respect of human rights violations against prisoners is huge (Muntingh, 2016: 35). The legacy of apartheid still impacts on the the current correctional services system, because even now there are inequalities, which might not be all racially motivated but incarcerated persons are still exposed to inhumane conditions at times. This in itself will trigger tensions in the official-inmate relationship. incarcerated persons know their rights and when they feel those rights are being violated tension will escalate in the form of riots, violence, etc.

The South African government post 1994, has made significant strides in reforming the correctional system, emphasizing the need for a more humane approach that prioritizes the rights and rehabilitation of incarcerated persons. The Correctional Services Act of 1998, in its aim to align the correctional system with the principles of human rights and restorative justice, marked a pivotal moment in the transition to becoming rehabilitation centres and not only punitive institutions. Dissel states, "...strategy to meet this objective involves

strengthening partnerships with civil society organisations [Correctional Services Act No. 111, Section 2]... The Correctional Services Act No. 111 places an enormous responsibility on the Department to provide programmes, which is constrained by lack of resources, such as sufficient social workers, teachers, psychologists and other professional staff." (2002: 13). However, despite these legislative developments addressing the diverse needs of incarcerated persons with the above mentioned lack

will add to the tension, not only with incarcerated persons but the staff as well as they will feel overwhelmed in executing their duties which ultimately leads to stress.

Boksburg Correctional Services, like many other facilities, began to implement programs aimed at addressing the underlying issues that contribute to criminal behavior, such as substance abuse and lack of education. However, the transition has had its share of challenges. The organizational structure and climate within correctional facilities have been identified as two of the most significant factors contributing to work-related stress and burnout among staff, which can hinder the effectiveness of rehabilitation efforts (Ballin et al., 2021: 238,246) and bring about significant tension within the workspace. Moreover, the ongoing issues of overcrowding and inadequate healthcare services continue to plague the facility, reflecting broader systemic problems within the South African correctional system, as Muntingh insists, "...a prisoner may die due to, for example, diabetes or asthma because he was not receiving proper care from the DCS" (2009: 6). This is a recipe to exacerbate the tension in the official-inmate relationship when incarcerated persons blame the specific official(s) for the death of a fellow inmate.

Muntingh (2009: 5) feels that in the journey of transformation the Department has lost its main objective, which remains the safe and humane custody of all incarcerated persons. In another writing Muntingh (2010: 7) continues and indicates that people are not incarcerated voluntarily, but placed in custody by the State either as sentenced offenders or those awaiting trial for a crime they were implicated in. Based on this it is therefore the State's responsibility to look after the well-being of these incarcerated persons. Such sentiments can be shared by incarcerated persons as well and when they feel the Department is to blame, by representing the Department officials become the target of incarcerated persons.

2.3 Demographics and Challenges

The demographics of Kgosi Mampuru Prison is an indication of broader trends within South African correctional facilities. The inmate population is predominantly male, with

a significant representation of individuals from marginalized communities (called special categories like women, children and people with disabilities, the elderly, mental health incarcerated persons and the LGBTQI+ community. The prison population consists of a diverse range of incarcerated persons, including those convicted of violent crimes, drug offenses, and non-violent crimes. It would be expected that such a diversity could lead to complex social dynamics, with the formation of gangs high on the list, which further complicates the prison environment. As Dissel states, “Gangs have dominated the South African prison scene for over a hundred years. Gangs dominate every aspect of prison life; in some prisons they control the allocation of cells, distribution of food, a vibrant drug trade, and much of the sexual activity. They also support corruption among prison staff. Almost half of the deaths by assault in prison are attributed to gangs” (2002: 10). Farkas’ study found participants saying, “A majority of the officers agreed with the statement that personal relationship with incarcerated persons invites corruption...” (1999: 502. Gang activities are clearly a major contribution to the tension in the official-inmate relationship. You find yourself with officials who will become so intimidated that they choose to ‘look the other way’, while others will ‘do as the Romans do’. Then there are incarcerated persons forced into these activities and others who resist, become victims, even of rape, etc. The tension can only but escalate.

Overcrowding is a critical issue at almost all correctional facilities, including Kgosi Mampuru II, Boksburg and Leeuwkop, with facilities often operating well beyond their intended capacity. This situation exacerbates existing problems, such as the spread of communicable diseases, mental health issues, and increased violence among incarcerated persons (Dachew et al., 2015: 1). Research indicates that overcrowding not only impacts physical health but also contributes to psychological distress among incarcerated persons as heightened levels of anxiety and depression are experienced due to lack of privacy and personal space (Dachew et al., 2015: 1,5; Welu et al., 2021: 2). The lack of adequate resources, including mental health services and recreational activities, further aggravates these challenges, leaving incarcerated persons vulnerable to mental health crises and suicidal notions (Jenkins et al., 2005: 258, 262; Welu et al., 2021: 2). Dissel refers to overcrowding from the Judicial Inspectorate report, “The list of infringements of prisoners’ basic human rights caused by

overcrowding is endless” (2002: 10). Muntingh furthermore deducts, “...overcrowding creates the environment for other adverse consequences which in turn have a closer link with prison violence” (2009:14). I agree with the authors, because not even human beings in their own living conditions outside of the correctional setting want to feel overcrowded, as at one time or the other people will start stepping on one another’s toes, as a manner of speaking. All three mentioned Correctional Centre primarily house male incarcerated persons, inclusive of high-risk classified incarcerated persons. The facilities have faced significant overcrowding issues, indicating that the number of incarcerated persons exceeds the intended capacity. This overcrowding is common across many South African correctional facilities, reflecting broader systemic challenges within the country’s penal system. Tension can never be very far in the spaces of overcrowding.

Correctional officers also face significant challenges, including high levels of stress and burnout due to the demanding nature of their work in an overcrowded and often volatile environment (Martinez-Iñigo, 2021: 2; Cameron, 2020). The relationship between correctional officers and incarcerated persons is frequently clouded with strain, as officers may adopt authoritarian approaches to maintain order, which can lead to further tensions and conflict (Cameron, 2020). Addressing these challenges requires a multifaceted approach that includes improving conditions within the prison, enhancing training for correctional staff, and implementing comprehensive mental health and support services for incarcerated persons (Cameron, 2020). Correctional officers who have not been presented outlets for relieving feelings of burnout are susceptible to voluntary turnover. Turnover proves challenging to the officer-inmate relationship as guards are often not employed long enough to establish meaningful rapport. Officers should be acknowledged by institutions to build healthy relationships and experience first-hand feelings of success when an inmate becomes properly rehabilitated. Officers’ feelings of anxiety would reduce after observing a direct, meaningful impact, proving the job burden to be worth it. (Stern, 2019:9) I am in agreement with the above authors, as a stressful environment does not assist either inmate or official and if there is no positive experiences around both parties, tension will show itself in ways that can be to the detriment of all involved. I have personally experienced the joy and fulfillment of when my efforts positively impact the lives of

incarcerated persons. Not only did it give a sense of purpose and adding value, but it drives me to want to do more for other incarcerated persons as well. Whatever tension there was evaporates and it is by a less stressful environment, conducive for rehabilitation.

Challenges experienced are security concerns as the facilities house high-risk offenders and the management of violent offenders requires stringent measures that can strain resources and personnel. I personally believe that officials would find it difficult to handle such situations, considering the high risk of the incarcerated persons and also that the latter normally want to draw more negative than positive attention. Misis et al insist, "...if an officer has positive perceptions of incarcerated persons, then they may have more pleasant and less confrontational interactions with incarcerated persons, and this in the end can result in more positive feelings and less strain from work, ultimately leading to lower job stress" (2013: 3). In addition to this, there are mental health challenges often experienced by incarcerated persons, which are exacerbated by isolation and overcrowded conditions, necessitating better psychological support systems. Haggerty & Bucerius in their study mention, "Many imprisoned individuals suffered from mental health problems, and surprising numbers of them volunteered to us that they struggled with anger management, "had issues" with authority figures, or had been diagnosed with oppositional-defiant disorder" (2020: 146). The situation of mental health incarcerated persons is an issue of tension itself, as most officials are trained for security and a minimal number of them are health professionals. So they are not equipped in dealing with mental health issues with the sensitivity and knowledge it requires. Then there is the lack of resources, as facilities currently struggle with resource allocation for both staff and inmate programs, limiting opportunities for education and rehabilitation. With the budget constraints the department is undergoing, the situation is not looking to improve soon. Recently, more budget cuts have been implemented, which will bring more strain and add to the tension.

2.4 The Dynamics Causing the Tension

In South African prisons, the tension is exacerbated by overcrowding, poor living conditions, and inadequate resources. According to Muntingh (2012), these factors not only fuel inmate frustration but also place additional pressure on correctional officers, who are often overworked and under-resourced, as he emphasizes, “Fundamentally, imprisonment affects the right to dignity and poor prison conditions may indeed have severe consequences for this right” (2012:42). A more sympathetic view is that due to staff shortages, overcrowding and general poor working conditions, DCS staff experienced a significant amount of stress. Officials were taking stress and sick leave in significant numbers, but this only increased the workload on officials who were on duty” (2012:148). This is a serious reality in correctional facilities, where absenteeism has become the norm instead of the exception. Staff shortages cause many gaps within security and workload, which leave many matters unattended and cause stress on incarcerated persons and officials. This a challenge that can only add to an existing tense relationship.

2.4.1 Power Dynamics and Depersonalization

The power dynamics in prison settings can make a fertile ground for conflict. Bello and Matshaba say, “...a plausible reason for such unhealthy relationships may be the difficulty in finding a balance between the overarching violence subculture of the custodial environment, and the need to enforce compliance” (2022: 11). In many correctional facilities worldwide, the authority that correctional officers hold over incarcerated persons is quite significant, which can result in abuse of power, intimidation, and dehumanization. In response to this incarcerated persons may resort to resistance, defiance, or manipulation as coping mechanisms. This relationship that appears more like adversary against adversary than allies working towards the same goal, is comprehensively documented in literature dealing with criminology (Sykes, 1958:x-xi).

Sykes finds that even though the use of force is legal by correctional officers, it is not sufficient in the maintenance of order. He believes that it is a “social struggle within prison walls” that produces such order. Furthermore, he maintains that incarcerated persons may recognize the authority of the custodians (the officers), but they do not feel compelled by any moral duty to obey. Sykes writes that power in prison cannot be

based on only internalized morality but something more, as those responsible for the custody of prisoners find themselves having to deal “with men who must be forced, bribed or cajoled into compliance”. Sykes’ observation is that it is an illusion to think that officials have the ability to physically coerce incarcerated persons into compliance. Due to controlled movement and routine the prisoner loses his autonomy as well as individuality. Prisoners find themselves in a world of unpredictability as their lives are closely monitored on the one side and on the other there are potential threats to their lives from other prisoners (1958:x-xi).

The above is a recipe for tension and conflict for the official-inmate relationship and cause for concern in the overall route to rehabilitation. Officials might want to show incarcerated persons through misuse of power who are in charge and incarcerated persons will respond with the same aggression, either to rebel against the force of power or in turn intimidate the official and threaten their lives.

The integral, almost hereditary power imbalance between correctional officers and incarcerated persons is a defining characteristic of the prison environment. This dynamic is often identified through control, surveillance, and punishment, which can lead to the dehumanization of incarcerated persons and strain relationships further between the two groups. Correctional officers are tasked with maintaining order and security first and foremost, which can foster an authoritarian approach to their interactions with incarcerated persons. This power dynamic is exacerbated by the institutional culture that prioritizes control over rehabilitation, which can lead to a perception of incarcerated persons as mere objects to be managed rather than individuals deserving of respect and dignity (Ross, 2013; Misis et al., 2013:2-4).

Research indicates that this objectification can manifest in various ways, including the use of excessive force and punitive measures by correctional officers, which can further alienate incarcerated persons and exacerbate tensions (Martínez-Íñigo, 2021:2-4). The lack of meaningful communication and understanding between officers and incarcerated persons often results in mistrust and hostility, where incarcerated persons feel marginalized and dehumanized, while officers may perceive incarcerated persons primarily through the lens of their roles as enforcers of rules (Dirkzwager & Kruttschnitt, 2012:407-408). This dynamic has a two-fold effect, as it not only impacts

the well-being of incarcerated persons but also contributes to the stress and burnout experienced by correctional officers, who may struggle with the emotional expense that goes along with their roles. (Stern, 2019:1-2).

2.4.2 Sources of Conflict

Several common sources of conflict between correctional officers and incarcerated persons can be identified, including issues related to security procedures, living conditions, gang influence, and perceptions of injustice. Security procedures and regulations are often a primary source of tension, as incarcerated persons may view strict enforcement as arbitrary or overly punitive. This perception can result in resistance and conflict, particularly when incarcerated persons feel that their basic needs are being neglected (Meseret, 2018:2; Dirkzwager & Kruttschnitt, 2012:405-406). Living conditions within correctional facilities, characterized by overcrowding and inadequate resources, further exacerbate these tensions. incarcerated persons constantly report dissatisfaction with their living conditions, and left unattended in their view can lead to feelings of injustice and resentment towards correctional officers who are seen as enforcers of these conditions (Muntingh, 2007:21). Additionally, the influence of gangs within the prison can complicate relationships between incarcerated persons and officers, as it is the gang dynamics that often dictate inmate behavior and can lead to violence, further straining the officer-inmate relationship (Pyrooz et al., 2011:420-423; Mears et al., 2013:14-16). Bello & Matshaba quote Barkhuizen et al. (2018), "...beyond the sporadic violent incidences or clashes in the corrections, gang-related violence is widespread in South African correctional centres" (2022: 11). As a Chaplain, you are allowed to attend courses that give you more insight in terms of gang activity, proving that it indeed is a challenge in correctional facilities. In addition to this, incarcerated persons often feel that the powers that be do not take their requests and complaints seriously. We have experienced at one point where juveniles burned their mattresses to get the attention of the Head of Centre, which ended in a fatal incident as they ended up sustaining third degree burns and did not survive. The Chaplain then needs to step in to conduct trauma for those juveniles who were used to extinguish the fire. Very traumatic and can only fuel the tension.

Perceptions of injustice or mistreatment is instrumental in fuelling conflict. incarcerated persons who perceive that they are being treated unfairly or subjected to arbitrary punishment are more likely to resist authority, which will lead to confrontations with correctional officers (Meseret, 2018:5-6; Dirkzwager & Kruttschnitt, 2012:409). This cycle of perceived injustice can create an environment ripe for conflict, where both parties feel threatened and defensive. Muntingh insists, "The prison system should thus be regarded as an arena for addressing the injustices and divisions of the past, and not for perpetuating exclusion, marginalisation and rights violations.... prisoners are people suffering the injustices of the prison system, especially the appalling conditions due to overcrowding" (2007: 6, 21). "Inadequate prison conditions, overcrowding, and antagonistic relationships between prisoners and correctional officers resulted in major prison riots in the 1990s in Stangeways, Dartmoor, Bristol, and Pucklechurch" (Dirkzwager & Kruttschnitt, 2012:405). This shows that unjust treatment and inhumane conditions are international challenges in various correctional facilities and the reality is if we do not in regard to the above, we will not see much improvement in terms of the tension in the official-inmate relationship. I believe that there is much room for improvement in how we are dealing with injustices, ill treatment and overcrowding in correctional facilities, which will ease the tension. When incarcerated persons feel they are being taken seriously and their needs are being attended to, they behave better and are more compliant to what is expected of them.

The stressfulness of the job of the correction officers is a current situation in corrections that has brought about serious concerns. Prison facilities are severely overcrowded because of longer prison terms and additionally the presence of more violent offenders and many mentally ill incarcerated persons who are often undiagnosed and untreated, has placed heavy pressures upon the officers. This threatens custodial control as there's impaired job performance in terms of passivity, disinterest, negativity, and displaced hostility, with increasing frequency of violent incidents (Cheek & Miller, 1983:105). The above may also contribute to tension between the two.

Research has deducted that correctional orientation may be linked with job stress of correctional officers. According to the literature, there are two types of officers with divergent correctional orientations. Firstly, you have the custody-oriented officers who

openly advocate for punishment strategies to deal with incarcerated persons and who are not in support of rehabilitation as a correctional philosophy. Secondly, you have the human service-oriented officers who believe in rehabilitation as the primary correctional goal and support a more counseling-oriented role for the correctional officer. “The two forms of correctional orientation can lead to role conflict for officers.” (Misis, et al: 2013: 2). Matetola further says, “The roles of staff comprise those of the warden, psychologist, counsellor, area supervisor, program director and correctional officer... Custody is deemed more important than any other correctional activity such as instruction or ” (2012: 155) This is a very visible dynamic in South African correctional facilities where there are the security personnel and the professionals like teachers, psychologists, social workers, chaplains, etc. In addition to this the security personnel are divided between those who were employed during the time of apartheid under the punitive system and those employed under the rehabilitation driven system. There is tension already in how they view their work and incarcerated persons.

Another crucial issue that fuel tension is the issue of Name calling: “Prisoners were defenceless in these situations and in this context due to the power imbalances between prisoners and prison officers” (Hancock, 2009:268) “An important point to make is that interviewees claim that verbal disrespect is the most common cause of conflict in these facilities. Disrespect causes violence between incarcerated persons and between incarcerated persons and the staff. If staff members, especially correctional staff who are in constant contact with incarcerated persons, resort to name-calling or harassing the incarcerated persons, they put themselves and their fellow officers in danger.” (Trammell, 2012:46). Muntingh expresses his concern, “Despite the provisions of the Constitution guaranteeing the right to be free from torture and ill treatment as well as South Africa’s ratification of the UN Convention against Torture, Cruel, Inhuman and Degrading Treatment or Punishment (CAT), the statutes remain without legislation criminalising torture in compliance with Article 4 of CAT” (2009: 30). This I am in total in agreement with, as the topic for my research emanated from hearing the correctional officials calling incarcerated persons “*isiboshwa*” (meaning offender, but using it in a degrading manner to address incarcerated persons), which can only add to any existing tension there already is. It is enough for incarcerated persons to be judged by the world and being given names, receiving a sentence and be separated from their loved ones. Then inside the facility they have to

also deal with name calling, discrimination and unfair treatment at times. It is not a good situation for rehabilitation or the official-inmate relationship.

2.4.3 The Role of Institutional Culture

The culture within prisons plays a significant role in shaping interactions between staff and incarcerated persons. “The deprivation model argues that the prison environment and deprivation of liberty result in deep psychological trauma and that for reasons of psychological self-preservation prisoners create a deviant prison subculture that promotes violence” (Muntingh 2009:10). The dynamics of interaction between correctional officials and incarcerated persons are greatly influenced by the institutional culture and the policies governing correctional facilities. Markezic and Svensson's research on the how the two parties interact during prisoner transport emphasizes the importance of compassion and discretion in mitigating tensions. I quote, “It is during the handshake that the officers position themselves and the prisoners as persons with different roles but a common task. The transport officer sets the tone. They talk with the prisoner to glean an impression of the prisoner's current state of mind and attitude about undertaking the journey: for example, by asking, ‘How are you doing?’ in a friendly way. The alliance thereby created holds components similar to those of a contract; the prisoner learns who is in charge and what might happen if he or she does not follow the rules; at the same time, they meet people who show respect and imply mutual interest in having a smooth journey” (2024:696-697). Their findings show that correctional officers who engage with incarcerated persons empathetically can foster a more positive environment, which is crucial for effective pastoral care. Hunt explains, “The term ‘pastoral care’ is used here to refer to professional emotional, social and moral guidance, including but not limited to religious ministry. It can involve chaplaincy, personal support such as the kind offered in schools and workplaces...” (2022: 118). I am of the opinion that one needs to enter the life of an inmate with humility and empathy, not showing any prejudice or arrogance, as the above authors' studies show. My assumption is that incarcerated persons have themselves been traumatized by life experiences and need to feel that they are valued as human beings. This will make them open to trust an outsider, whether correctional official or pastoral caregiver, which could contribute to their positive behaviour in the correctional facility and positive influence their rehabilitation. The questionnaires will assist in answering this assumption.

2.4.5 Impact on Well-being

The psychological and emotional toll of the tension between correctional officers and incarcerated persons is profound, affecting both groups. For incarcerated persons, it is the stress of living in a highly controlled and often hostile environment, which can lead to anxiety, depression, and other mental health issues. Studies have shown that incarcerated persons experience higher rates of psychological distress, which can be exacerbated by the dehumanizing treatment they often receive from correctional officers (Dachew et al., 2015:5; Welu et al., 2021:6-7; Martínez-Íñigo, 2021:3). The constant surveillance and punitive atmosphere can create a sense of hopelessness and despair, further affecting their mental health and rehabilitation prospects (Dachew et al., 2015:3-4; Welu et al., 2021:8-9). Cameron says, “We should also explore treatment for the mentally ill. Our prisons are not currently equipped to treat those with mental health or addiction problems” (2020:10). Mental health on both sides (incarcerated persons and officials) can make a volatile situation in terms of tension even worse. Somehow the one or both parties will need an outlet and this can compromise security of both.

“As much as prisoners do not volunteer to be imprisoned and that imprisonment will always contain an element of coercion, the actions of prison management and its officials should at least be perceived to be just, fair and legitimate by prisoners.” (Muntingh 2009: 25). Tensions between officials and offenders can be worsened especially when offenders get a sense of unjust, unfair and illegal dealings on the part of officials (Crime and delinquency, 2020: 455). On the other hand, correctional officers also face significant psychological burdens because of their roles. The stress associated with managing a volatile environment, coupled with the emotional toll of witnessing inmate suffering and violence, can lead to burnout and mental health issues among officers (Lavrič et al., 2022). Research indicates that officers who perceive their work environment as supportive and fair are less likely to experience stress and burnout, highlighting the importance of organizational climate in mitigating these effects (Lavrič et al., 2022). As correctional officers work directly with incarcerated persons their perceptions of incarcerated persons may either enhance or reduce the possibility of stress from the job. Viewing incarcerated persons negatively may cause

officers to become frustrated and tense when having to deal with them, and this in turn could lead to higher levels of stress from work. (Jurik,1985; Poole and Regoli (1980).

The tension then can clearly be deducted to come from the side of officials who are suffering from job related stress. Security officials will opt for punishment first, as I have experienced especially in the cases where offenders attack officials first. In destabilizing the situation, they also want to exert punishment almost for the audacity of the offenders to harm officials. In the case of professionals, be it psychologist, social workers, medical personnel, educationist or chaplains, we regard the offenders as clients more than criminals. Therefore, tension can then even develop between these different types of officials. The phrase '*isiboshwa isiboshwa*' shows that how officials perceive offenders as objects, and thus, treat them as non-human beings. This may fuel the way they will treat them. The above may show or give an indication how positively or negatively, it will affect the rehabilitation process. Officials who had been in service for a long time tend to have less trust in the rehabilitation process, especially if they have been exposed to different traumas in different correctional facilities. They become frustrated and tense having to remain in an environment, which to them will never change with no hope of transformation and rehabilitation.

Research has indicated that correctional officers are commonly worried about inmate violence, overcrowding, prison gangs, and certain locations in prison (Finn, 1998). As confrontations and inmate violence are relatively common in U.S. prisons, correctional officers often work in a very stressful and dangerous environment. A 1985 study found that more than 60 percent of 120 prison staff who are in daily direct contact with incarcerated persons find the bureaucracy extremely stressful and about 30 percent indicated that dealing with coworkers, responding to supervisors and in addition dealing with the danger of the job were very stressful (Finn, 1998). I am in agreement with this, for one has often noticed that the tension is made worse by officials who have strained relationships among themselves. In addition to this, you find some officials working against fellow colleagues, endangering lives and adding to the tension.

Stern says, “The primary risk associated with the correctional officer position is the possibility of a prison riot. The Attica prison riot is the most discussed prison riot in United States history. Order collapsed during the Attica prison riot that occurred in New York in 1971 as a result of improper training of correctional officers...” (2018:2) The belief is if officers had proper job training, and prisoners’ needs were met accordingly by correctional officers and the institutional administration, the four-day riot would have never occurred...Changes in job training are a serious need towards creating empathetic, rehabilitative oriented officers to prevent such incidents like prison riots as well as positively impact inmate needs for reentering society. (Stern, 2018). Kohli says that in a number of studies dangerousness or environmental safety has been associated with job stress among correctional staff as they are concerned about the lack of personal safety due to the inherent violent nature of prisons. Correctional officers are constantly anticipating a threat of violence from those they supervise which leads to increased stress. Safety concerns were a recurrent theme in various studies on correctional officer stress” (2008).

Prisons being violent, unpredictable and frustrating places where incarcerated persons have access to many programs to cope with this environment, where it is not the case for officers (Kohli, 2008) in my opinion is cause for concern in the inmate-official relationship. Due to their own volition or peer-pressure officers indulge in displays of machismo attitudes. Machismo attitudes as defined by Cheek & Miller is “a belief that the essential skills needed for the job of a correctional officer includes such ‘masculine’ traits as physical prowess and a willingness to use force.” (Kohli 2008:2) This is something I agree with, because at times you will hear spiritual care stakeholders stating how officials make fun of incarcerated persons receiving spiritual care, assuming that the latter are beyond redemption and that the services are exercises in futility. Then other officials will admit that they are jealous, because they feel spiritual care should be provided on a bigger scale, yet others are not brave enough to admit this due to a ‘machismo attitude’.

Prisons are places where a lot of physical and emotional contact take place between incarcerated persons and officers. Human beings who spend prolonged periods of

time together in intimate settings will be drawn into emotional engagement with each other. The emotional content of prisons can be overwhelming as people are held captive against their will, have to adhere to routine everyday events and people are absent from their lives. These lead to staff-prisoner interactions and relationships that are emotionally charged. Officers can start feeling fearful of certain prisoners; Officers may feel that it is easy to deal with the anger issues of prisoners, but others might feel they are not equipped to deal with emotions that require a tender and patient response (Crawley, 2004). This has often been experienced in the correctional setting, where some officials are overly uncomfortable around incarcerated persons, which in turn can make an inmate even more uncomfortable and suspicious of the official. This in itself can bring tension on the respective individuals as well as for security within the centre, as incarcerated persons could start instigating other incarcerated persons against the particular official. On the other hand, the relationship between official and inmate can become so emotionally charged that feelings develop, which makes an official compromise everything the department stands for and security is compromised. The official is caught in emotions, finds him/herself being charged, dismissed and loses their livelihood, which brings about anger amongst other official, who blame the offender for their colleague's fate. Tension is the obvious challenge in this case, as officials might be planning against the identified offender and in retaliation the offender is doing the same.

In her introduction Stern states, "The correctional officer plays a valuable role in the functioning of prison society. Officers exist within the prison system to enforce order, as well as complete a myriad of other tasks. Regulating security, guiding prisoner conduct, and ensuring incarcerated persons are given proper physical and mental health checks are responsibilities that fall onto the correctional officer. Prisons with officers who perform these tasks function more efficiently and are better suited to rehabilitate the inmate population. Rehabilitation is a key element in prison society, a task correctional officers should be involved with in order to produce incarcerated persons that are able to function in society upon release. Unfortunately, increased involvement within the inmate's life can lead to heightened amounts of job stress" (2018:1). This is true, because you find an official being passionate about rehabilitating the incarcerated persons and taking them as their own children, which causes blurring

of lines. When the incarcerated persons' administration in terms of release, parole, attending programmes, etc. do not go accordingly, then the particular official might end up differing with colleagues, wanting to ensure the inmate receives the required help. Making the relationship with the inmate personal can bring about tension in relationships and unnecessary stress on the official as well.

The belief of certain researchers are that the selection methods for prison warders were very relaxed and the general thinking was that a correctional officer needed a 20/20 vision and an IQ of an halfwit. Contrary to this perception is that a correctional officer can be the most significant individual in the offender's life, having an influence in enhancing or declining the success of the different treatment programs that an offender undergoes (Matetoea,2012).

Matetoea is actually right, and connects to my own experience in working with incarcerated persons. I agree with the latter, as I have seen in the correctional facility that without the correctional official being empathetic and passionate about their work, rehabilitation suffers. It is the correctional official who escorts the inmate from point A to B and just the conversation taking place in-between these points could encourage an inmate to really work hard at being successful in the various programs he needs to attend or have a nonchalant attitude.

2.5.1 Addressing the Needs of Both Parties

Pastoral care can play a crucial role in supporting both correctional officers and incarcerated persons in navigating their emotional and spiritual challenges. This support can take various forms, including counselling and emotional support, facilitating dialogue and conflict resolution, promoting forgiveness and reconciliation, and offering spiritual guidance.

1. Providing Counseling and Emotional Support: Pastoral caregivers can offer a safe space for incarcerated persons to express their feelings, fears, and frustrations. This emotional support is vital in helping incarcerated persons cope with the

psychological toll of incarceration, which often includes anxiety, depression, and feelings of isolation (Burhanullah et al., 2022; Cook & Lane, 2012). Similarly, correctional officers face significant stress and burnout, particularly in high-tension environments. Pastoral care can provide them with the emotional support needed to manage their mental health and maintain their well-being (Burhanullah et al., 2022).

2. Facilitating Dialogue and Conflict Resolution: Pastoral care can serve as a mediator in conflicts between incarcerated persons and correctional officers. By fostering open dialogue, pastoral caregivers can help both parties express their grievances and work towards mutual understanding and resolution (Pandya, 2022). This approach not only addresses immediate conflicts but also contributes to a more harmonious prison environment, reducing the likelihood of violence and unrest.

3. Promoting Forgiveness, Reconciliation, and Restorative Justice: Pastoral care can encourage incarcerated persons and officers to engage in processes of forgiveness and reconciliation, which are essential for healing relationships within the prison. By promoting restorative justice principles, pastoral caregivers can help both parties recognize their shared humanity and work towards rebuilding trust (Pandya, 2022). This transformative approach can lead to a more supportive and empathetic prison culture.

4. Offering Spiritual Guidance and a Sense of Hope: incarcerated persons often grapple with existential questions and a search for meaning during their incarceration. Pastoral care can provide spiritual guidance that fosters hope and resilience, helping incarcerated persons find purpose even in difficult circumstances (Pandya, 2022). For correctional officers, spiritual support can also serve as a source of strength, enabling them to cope with the challenges of their roles and maintain a sense of purpose in their work (Burhanullah et al., 2022). Some of the scholars suggest a way forward in dealing with this issue. Let me now focus on elements of building bridges.

2.5.2 Building Bridges, Fostering Transformation

The potential for pastoral care to act as a bridge between correctional officers and incarcerated persons is significant. By fostering empathy and understanding, pastoral caregivers can help dismantle the barriers that often separate these two groups. This bridging role is essential in creating a more humane and rehabilitative prison environment.

Pastoral care can facilitate the development of relationships based on mutual respect and understanding, which are crucial for transforming the prison culture. When correctional officers and incarcerated persons engage in meaningful interactions facilitated by pastoral caregivers, it can lead to a greater appreciation of each other's experiences and challenges (Pandya, 2022). This transformation not only benefits individual relationships but can also contribute to a broader cultural shift within the prison, promoting a more supportive and rehabilitative atmosphere. The White paper quotes the mission statement of the Department, "...Progressive and ethical management and staff practices within which every correctional official performs an effective correcting and encouraging role" (2002: 37) Such a relationship requires skilled mediators, which I believe can be found in pastoral caregivers. Bello & Matshaba state, "Our findings corroborate that the relationship between correctional officers and incarcerated offenders in South Africa is not really rich..." (2022: 11). This is all the more reason for pastoral caregivers, who are neutral role players, to step in and change this negative narrative to relief the tension in the official-inmate relationship.

2.6 Challenges with Pastoral Care

2.6.1 Pastoral Challenges in Addressing Officer-Inmate Tension

Providing pastoral care within a prison environment presents unique challenges and opportunities. As Nyaberi et al state, "Religion for the prison chaplains is an essential part of rehabilitation for incarcerated persons as it acts as a bridge between prison and society. For the chaplains, instilling religious values reinforces their objective of teaching incarcerated persons to find value in their lives, and from this, newfound self-esteem individuals will be able to become productive citizens" (2019: 111). The correctional setting is inherently high-stress, characterized by power imbalances,

surveillance, and a punitive atmosphere that can hinder the establishment of trust and open communication between pastoral caregivers and incarcerated persons. As Leimgruber states, "...To a large extent, the context of pastoral care is a place in which priests encounter adults and can involve them in the dynamics of abuse. This is where perpetrators and victims meet, where relationships of trust are established... (2022:1). Pastoral care must navigate these complexities while addressing the emotional and spiritual needs of both incarcerated persons and correctional officers. As Brault highlights, "...the importance of the "Ministry of Presence"... I believe this concept is the foundation of any good ministry, and it remains our role in prison to be a safe, supportive practitioner of pastoral care to all incarcerated persons..." (2014: 3).

I can attest to challenges such as security matters being prioritized and at times pastoral care cannot continue (rightfully so) as well as the attitude of officials towards pastoral caregivers as they believe they need the service more than the incarcerated persons, etc. Yet we cannot over emphasise the importance of incarcerated persons receiving spiritual care, because many a time when other disciplines cannot make a breakthrough, it is the pastoral caregiver who makes an impact. I recall a time when a social worker called me to step in, because she tried everything to get the long separated parents of a forty eight year old inmate to come to an agreement as where he would stay, because he had almost reached his sentence expiry date. And though she could not get through to either parent, I was able to get them to an agreement to find him lodging and be equally responsible to pay for it. It is the pastoral approach that made the difference.

Pastoral caregivers must be sensitive to the hierarchical nature of the prison environment, where incarcerated persons may feel vulnerable and distrustful of authority figures, including chaplains. As Brault says, "With people who carry a deep distrust of authority and a history of abusive relationships, building a helpful rapport can take time and a good amount of patience" (2014: 4). However, this setting also offers opportunities for transformative engagement, as pastoral care can serve as a means of fostering healing, reconciliation, and hope in an otherwise oppressive environment. Brault says, "When it comes to changing behaviour, research shows that the most effective tool at your disposal is the relationship that you develop with people in custody" (2014: 4). By providing a compassionate presence, pastoral caregivers can help incarcerated persons and officers alike navigate their emotional struggles,

promoting a sense of dignity and humanity within the prison walls. "... , pastoral care is oriented towards the person in need and is intended to offer help to people in crises of faith and life" (Leimgruber, 2022: 2). I believe that when pastoral caregivers any the community of incarcerated people with the sensitivity that they too have been dealing with issues of distrust, betrayal, disappointment, etc. but have the patience to allow incarcerated persons to trust them, transformation is a guarantee, despite the challenges of the environment and what goes along with it. incarcerated persons will then learn to value self, look at their own lives and start working on what they can change within themselves, instead of concentrating on the tension between them and officials.

Providing and Emotional Support: Pastoral caregivers can offer a safe space for incarcerated persons to express their feelings, fears, and frustrations. Brault supports this when saying, "Positive religious coping strategies are associated with better adjustment to negative events" (2014:6). This emotional support is vital in helping incarcerated persons cope with the psychological toll of incarceration, which often includes anxiety, depression, and feelings of isolation (Burhanullah et al., 2022). Similarly, correctional officers face significant stress and burnout, particularly in high-tension environments. As expressed by Burhanullah et al., "Correctional officers are more likely to be exposed to potentially psychologically traumatic events such as inmate violence" (2022: 2). Pastoral care can provide them with the emotional support needed to manage their mental health and maintain their well-being. I have often been requested to come and do trauma with officials who witnessed a stabbing of an official or were called in to destabilise the situation. This creates a lot of tension in the inmate-official relationship as well.

Facilitating Dialogue and Conflict Resolution: Pastoral care can serve as a mediator in conflicts between incarcerated persons and correctional officers. By fostering open dialogue, pastoral caregivers can help both parties express their grievances and work towards mutual understanding and resolution (Pandya, 2022). Nyaberi et al says, "The chaplaincy service offers a message of hope,

reconciliation and healing delivered with dignity and respect. The prison chaplaincy offers: pastoral care – a listening and support services for prisoners and staff" (2019: 122). This approach not only addresses immediate conflicts but also contributes to a

more harmonious prison environment, reducing the likelihood of violence and unrest. The importance of a pastoral caregiver is not to choose sides and healing will come for both parties, which will reduce the tension between officials and incarcerated persons. No longer will they look at one another as enemies, but be open to understand each one's perspective and experiences.

Promoting Forgiveness, Reconciliation, and Restorative Justice: Pastoral care can encourage incarcerated persons and officers to engage in processes of forgiveness and reconciliation, which are essential for healing relationships within the prison. Brault says, "Whatever our theological and psychological leanings are toward healing and salvation, our primary task remains providing care to all, to meet people where they are, and to accept them wholly at their current state and disposition without expectation" (2014: 3). By promoting restorative justice principles, pastoral caregivers can help both parties recognize their shared humanity and work towards rebuilding trust. Brault continues, "The chaplain provides an environment within which healing and change is possible (2014: 6). This transformative approach can lead to a more supportive and empathetic prison culture. The potential for pastoral care to act as a bridge between correctional officers and incarcerated persons is significant. By fostering empathy and understanding, pastoral caregivers can help dismantle the barriers that often separate these two groups. As Dixon et al. state, "The chaplain is thereby ideally placed to enable transformation through a mixture of support and prophetic witness" (2022: 51). This bridging role is essential in creating a more humane and rehabilitative prison environment. Pastoral care can facilitate the development of relationships based on mutual respect and understanding, which are crucial for transforming the prison culture. When correctional officers and incarcerated persons engage in meaningful interactions facilitated by pastoral caregivers, it can lead to a greater appreciation of each other's experiences and challenges (Dixon, 2022: 120). This transformation not only benefits individual relationships but can also contribute to a broader cultural shift within the correctional facility, promoting a more supportive and rehabilitative atmosphere.

2.6.2 Pastoral Challenges in Addressing Officer-Inmate Tension

One of the primary sources of tension arises from the ethical dilemmas faced by correctional officials and healthcare providers. Semenza & Grosholz state, “poor physical health appears to be a strain associated with misconduct if it is acute nature rather than chronic” (2019: 3). This highlights that the correctional environment presents unique challenges that complicate the ethical obligations of medical staff, particularly regarding fair and equal treatment of incarcerated persons, as Horner says, “Prison doctors continue to express ethical concerns to the British Medical Association and the continuing difficulties in recruitment make it difficult to maintain and improve the quality of medical care in prison” (1998: 18). This ethical landscape is further complicated by the vulnerabilities of incarcerated persons, who often face significant healthcare disparities due to systemic issues within correctional facilities, as Semenza & Grosholz continue, “One can argue that experiencing more than one strain at a time will increase the likelihood of engaging in crime or misconduct. (2019: 3). This has been experienced where it was medical staff being held hostage or even violated (sometimes sexually) to try and get their point across. It was widely publicised during the Covid-19 pandemic period when a female official lost her life at the hands of an inmate. The tension then builds up on both sides, especially officials who want justice for their fellow colleague.

While pastoral care has the potential to alleviate some of the tension between correctional officers and incarcerated persons, it is not without its challenges. The prison environment can be hostile to religious and spiritual interventions, particularly when officers and incarcerated persons are skeptical of such efforts. Masango and Mkhathini explain, “There are also challenges, of course, with such research showing that incarceration does not make people religious, and people who were never involved in religious activities before conviction remain the same” (2018: 6). Masango & Mkhathini emphasise, “Chaplains and spiritual care workers thus have to be diverse not only in terms of their approach to different denominations and faiths, but also in their ability to handle different life challenges” (2016: 3) This point is critical in my view as not all officials or incarcerated persons are Christians and therefore the spiritual care stakeholders need to know and have the wisdom to approach each individual and situation differently despite facing resistance from both staff and incarcerated persons at times, in order to bring spiritual healing, rather than trying to convert someone to

their church or faith (proselytizing). The recipients of the pastoral care will then become open to the approach and might even be willing to look within themselves to see what their worldview is and how they can change it to bring relief to the tension in the inmate-official relationship.

Moreover, chaplains must navigate the difficult balance between offering spiritual care and engaging with the systemic issues that contribute to officer-inmate tension. As Horner says, “An MO's [i.e. medical officer] professional ethics stress confidentiality but in prison s/he may experience requests to disclose confidential information...The medical officer's power to certify people as fit for confinement in their cells and for medical restraint can lead to conflict” (1998: 83.84). So the power imbalances, advocating for better prison conditions, and confronting the often punitive and dehumanizing nature of the correctional system itself can become a challenge to address, especially if the spiritual care stakeholder is an external person. They need to know and respect the boundaries and how the system works. However, I maintain that they need to have a right approach to address injustices that they are aware of.

2.6.3 Pastoral Challenges

Brault says, “Effective pastoral care and counselling must be measured by its ability to assess the needs of the population and incorporate pastoral practices that appropriately respond to those needs” (2014: 8). The pastoral care perspective offers valuable insights into the challenges arising from these tensions. Pastoral care in prisons encompasses the spiritual and emotional support provided to incarcerated persons and staff alike. As Nyaberi et al state, “The prison chaplaincy service is a multi-faith service and is responsive to all faiths...The prison chaplaincy offers: pastoral care – a listening and support services for prisoners and staff...”(2019: 122). I believe this requires no bias from pastoral caregivers as both official and inmate require that moral and spiritual support. I have had to intervene in situations where both officials and incarcerated persons need pastoral care, when an official was stabbed and in stabilizing the situation the officials end up fatally hurting an inmate. I have been required to provide pastoral care services to those officials who used excessive force and the family and friends of the inmate who tragically lost his life. It is thus imperative of a pastoral caregiver not to take sides or pass judgment.

Pastoral care is increasingly recognized as an essential component of prison ministry, providing incarcerated persons with emotional, spiritual, and psychological support. The pastoral presence offers a non-judgmental space where incarcerated persons can reflect on their actions, find meaning, and reconnect with their humanity. Chaplains and other religious workers play a vital role in reducing inmate isolation and helping them cope with the harsh realities of prison life (Beckford & Gilliat, 1998: 49,55). If an holistic approach is taken to health, then spiritual support is as essential as medical support, not least when the faith is practised in a potentially hostile environment.” (Horner, 1998: 21) “Along with mental health services, many incarcerated persons rely on the spiritual and religious assistance provided by correctional chaplains to help endure both their emotional and faith challenges while incarcerated (Kesner & Pann, 2020:190).

The literature suggests that pastoral care can also serve as a bridge between correctional officers and incarcerated persons. By fostering a sense of shared humanity and offering avenues for reconciliation, chaplains can mediate conflicts and promote healing. Furthermore, the role of pastoral care in addressing the spiritual and emotional needs of incarcerated persons cannot be overlooked. Ekblad emphasizes the importance of ministering to incarcerated persons amidst the challenges posed by correctional institutions, suggesting that effective pastoral care requires an understanding of the unique barriers faced by both incarcerated persons and caregivers (Ekblad, 2018: 258-260). This perspective is echoed by Kesner and Pann, who note the high prevalence of trauma among correctional chaplains, indicating that caregivers themselves may carry burdens that affect their capacity to provide support (Kesner & Pann, 2020:193). Thus, addressing the well-being of pastoral caregivers is essential for enhancing the overall quality of care provided to incarcerated persons. I can testify to this, because the moment you become involved in a spiritual intervention strategy to assist an inmate, you as a chaplain become haunted by the challenges incarcerated persons experience. However, it is critical for the pastoral caregiver to remain focused and work around all barriers to assist the inmate, which ultimately positively impacts on the tension.

2.6.4 The Role of Pastoral Care in a High-Tension Environment

Providing pastoral care within the confines of correctional facilities like Kgosi Mampuru II, Boksburg and Leeuwkop presents unique challenges and opportunities. Chaplains and religious leaders must navigate the complex power dynamics, negotiate trust and rapport with both correctional officers and incarcerated persons, and address the spiritual and emotional needs of a population grappling with the harsh realities of incarceration. Effective pastoral care can play a crucial role in fostering a more humane and rehabilitative environment, promoting reconciliation, and supporting the overall well-being of all individuals within the prison community.

2.6.5 Case Studies and Personal Narratives

Personal narratives from former incarcerated persons provide insight into the transformative potential of pastoral care within correctional facilities. For instance, stories of individuals who found hope and redemption through spiritual guidance illustrate the positive impact that effective pastoral ministry can have on inmate behaviour and overall prison morale. Conversely, accounts of negative interactions with correctional officers highlight the need for improved training and support for staff to foster a more rehabilitative environment. This is why Wimberly (2008) advocates for the narrative approach, as the narrative, metaphors and imaging bring meaning to people. He says, “in an age where the village connections are being continually lost, it is important to utilize communal means of storytelling and story-listening as a vehicle for reconstructing village functions” (2008:8.)It is in sharing their stories that people get to have more empathy and patience with one another, I believe. Pastoral caregivers using the narrative approach can in this way respond to the needs and trauma of the official and inmate.

2.7 A biblical perspective on the tension between prison guards and prisoners

There are a number of examples of prison guard-prisoner relationship that can be explored in the Bible to see the theological perspective. As an article alludes, “Although the church has always ministered in prison, it has yet to develop a robust theology of prison” (Cantarero, Jonathan. 2023. “Acts 16:16-40 as a Framework for Prison Theology.” *Journal of Theta Alpha Kappa* 47 (1): 1). Cantarero quotes “Pounder

envisioning prison theology as a movement that seeks to liberate the prisoner from the criminal justice system and its oppressive practices” (2023: 2). The relationship between prisoners and guards in the Bible is illustrated through several key stories that highlight themes of justice, mercy, and redemption. Here are a few notable examples:

2.7.1 Joseph and the Chief Jailor (Genesis 39)

Joseph's imprisonment in Egypt serves as a profound example of the dynamics between a prisoner and a guard. After being falsely accused by Potiphar's wife, Joseph is thrown into prison, where he gains the favour of the chief jailor. The jailor recognizes Joseph's integrity and appoints him as overseer of other prisoners:

Joseph's Role: Despite being imprisoned, Joseph demonstrates leadership and responsibility, managing the affairs of the prison while still being bound in chains (Genesis 39:20-23). This relationship reflects how trust can be built even in dire circumstances.

Divine Favour: Joseph's ability to interpret dreams for fellow prisoners further emphasizes his unique position and the potential for redemption within confinement.

2.7.2 Paul and Silas in Philippi (Acts 16:25-34)

The account of Paul and Silas illustrates a dramatic interaction between prisoners and their guard:

Imprisonment: After being beaten and imprisoned for casting out a spirit from a slave girl, Paul and Silas pray and sing hymns at midnight (Acts 16:23-25). Their actions not only uplift their spirits but also affect the other prisoners.

Earthquake and Salvation: Following a miraculous earthquake that opens the prison doors, the jailer awakens to find the doors open. Fearing punishment for allowing prisoners to escape, he nearly takes his own life. However, Paul intervenes; assuring him that all prisoners are present (Acts 16:27-28). This act of mercy leads to the jailer's conversion as he asks what he must do to be saved (Acts 16:30).

Transformation: The jailer's subsequent baptism alongside his family highlights how compassion can bridge the gap between authority figures and those they oversee.

2.7.3 Barabbas and the Roman Guards (Matthew 27:15-26)

The exchange between Jesus and Barabbas presents another dynamic involving prisoners and guards:

Barabbas' Release: Barabbas, a notorious criminal, is offered freedom while Jesus is condemned to death. This situation displays the moral complexities faced by Roman authorities who prioritize public opinion over justice (Matthew 27:21-23).

Symbolism of Freedom: Barabbas' release symbolizes grace, illustrating how one who deserves punishment is freed while an innocent man suffers. This narrative invites reflection on themes of guilt, innocence, and divine intervention.

These biblical stories reveal various aspects of the prisoner-guard relationship, emphasizing themes of trust, mercy, redemption, and moral responsibility. They illustrate how interactions can lead to profound transformations for both prisoners and those who guard them, highlighting God's overarching narrative of grace throughout human experiences.

The above examples, when implemented in the official-inmate relationship could change the tension into second chances, forgiveness, elevation, reconciliation and peace. If officials can treat incarcerated persons like human beings and see their potential for good, like the jailer saw in the case of Joseph, other incarcerated persons' lives will also change for the better because the one inmate whose life is changed for the better, will become a catalyst for change in his cell, in his unit and ultimately it will spread throughout the correctional centre. As Ekblad stresses when referring to the story of Paul & Silas, "...on every occasion I have read this story with incarcerated persons, the men express a longing to move in the opposite spirit of the misery their punishment is meant to inflict, and to confess any sin that landed them in jail." (2018: 266). I have personally experienced the protection of incarcerated persons like the jailer who was told not to harm himself, when one day the office of spiritual care organised an event where stakeholders donated toiletries and snacks for offenders who do not receive visits. The mistake the office made was to invite even offenders who did receive visits and were not on the list to receive the items prepared. When the latter realised that their names were not being called, they forced their way to the table

in a stampede, where the stakeholders were handing out the items and unfortunately there were not enough security officials to manage the situation. We were protected by incarcerated persons who placed themselves in-between ourselves, the table and the storming incarcerated persons. Proof that one should never judge a person based only on where they find themselves. It also showed how important incarcerated persons regarded spiritual care stakeholders that they were living to put their lives on the line for men and women who have helped them through caring for them pastorally. Pastoral care can help change the narrative in the official-inmate relationship and bring positive changes for rehabilitation and ultimate social reintegration.

2.8 Pastoral Care in the Correctional Setting

One of the primary challenges is the potential for power dynamics to influence the effectiveness of pastoral care, which can certainly add to the tension as one might experience officials depriving incarcerated persons from meeting with pastoral caregivers. As Ekblad expresses, “Ministering to incarcerated persons and training them as pastoral agents inside jails and prisons are highly challenging in today’s correctional institutions. Many forces are at work in these facilities that interrupt access to the rich life Jesus offers and its expansion among prisoners. These powers are embodied in laws, rules, protocols, and activities such as profiling, categorizing, sanctioning, and relocating. They also manifest as addictions, mental health disorders, immigration holds, impending new charges, trials, and sentencing. They exert influence among incarcerated persons subservient to gang protocol and the code of the street. The powers are the ever-present landscape within which Jesus’s mission must be somehow proclaimed and enacted. ” (2018: 255). I can relate to this, as spiritual care stakeholders are often turned away from the correctional facility, as rules, protocols and security always come first. And you might find on such particular days there were incarcerated persons that were in desperate need of meeting with a spiritual caregiver. Hunt adds the following, “...unequal access to support may lead to differences in rehabilitative outcomes, and that more equitable and accessible services could reduce re-offending behaviour, thereby improving public safety” (2022: 117). She continues, The adverse conditions of prison life coupled with the links between mental health and rehabilitation present a pressing need for comprehensive pastoral care” (2022: 118). Having outlined some of the sources that create tension

between officials and incarcerated persons, pastoral care needs to address the issue of caring for incarcerated persons.

Matetoa is actually right, and connects to my own experience in working with incarcerated persons. I agree with the latter, as I have seen in the correctional facility that without the correctional official being empathetic and passionate about their work, rehabilitation suffers. It is the correctional official who escorts the inmate from point A to B and just the conversation taking place in-between these points could encourage an inmate to really work hard at being successful in the various programs he needs to attend or have a nonchalant attitude.

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pastoral care” (2022: 118). Having outlined some of the sources that create tension between officials and incarcerated persons, pastoral care needs to address the issue of caring for incarcerated persons.

2.10 Preliminary Conclusion

The tension between correctional officers and incarcerated persons at these mentioned correctional centres is a multifaceted issue where broader socio-political dynamics, systemic challenges, and personal struggles cannot be ignored. Effective strategies for managing these tensions must consider the vulnerabilities of incarcerated persons, the ethical responsibilities of correctional staff, and the need for compassionate engagement to foster a supportive environment conducive to rehabilitation and healing.

By understanding the underlying factors contributing to these tensions, spiritual care stakeholders can develop strategies that promote both security and rehabilitation, ultimately fostering an environment conducive to healing for all involved. Understanding these tensions through the lens of pastoral care presents both challenges and opportunities for intervention. By fostering spiritual growth, promoting reconciliation, and engaging with restorative justice principles, pastoral workers can play a critical role in transforming the prison environment and contributing to the well-being of both incarcerated persons and officers.

CHAPTER THREE: RESEARCH METHODOLOGY

3.1 Introduction

The previous chapter dealt with the literature around the subject of the tension in the official-inmate relationship and delved into the historical background of the correctional system, the sources of the conflict, the dynamics around the tension and the how important the intervention of pastoral of pastoral caregivers is in coming up with a solution between the two parties. This chapter provides an outline of the Pastoral methodology of the narrative approach by Wimberly and positive deconstruction by Pollard respectively to be used, when conducting the research and gather data for analysis and interpretation. The primary aim of the research to assist the Department

of Correctional Services with an approach to pastorally deal with the tension between correctional officials with Chaplains and other Spiritual Care stakeholders. The approach best suited for this particular situation is qualitative research. The chapter will also outline the sampling, data collection and data analysis methods utilized in this research. Finally discuss the ethical issues such as the welfare of the research participants.

3.2 Research Design

The research will use a qualitative descriptive approach that is effective in providing a detailed account of the phenomena under study without imposing preconceived theories or frameworks (Bradshaw et al., 2017: 3). This method allows for an in-depth examination of the interactions and relationships between correctional officers and incarcerated persons, capturing the nuances of their experiences and perceptions (Whiffin et al., 2022: 231). Qualitative descriptive design is characterized by its focus on understanding the “who,” “what,” and “where” of events or experiences, making it ideal for this study (Benonguil, 2022: 246). This approach lends itself to exploring the complex social dynamics and spiritual challenges faced by both groups and allows for an in-depth examination of how pastoral care can address the tensions between them. This methodology aims to provide a comprehensive understanding of the tensions between correctional officers and incarcerated persons at Kgosi Mampuru II, Leeuwkop and Boksburg Correctional Services and examine the influence of pastoral care and spirituality in resolving this issue. Through semi-structured interviews, questionnaires and participant observations, this study aims to provide insights into the potential of pastoral interventions to mediate conflict and contribute to a more supportive prison environment.

3.3 Qualitative Research Design

Wells & Giaco say, “Qualitative research methods, defined as the collection and analysis of non-numerical data to understand concepts and experiences, are often used...” (2024: 1). The research will utilize a qualitative descriptive approach, which is effective for providing a detailed account of the phenomena under investigation without imposing preconceived theories or frameworks (Suri, 2011). This method allows for an in-depth exploration of the interactions and relationships between

correctional officers and incarcerated persons, capturing the nuances of their experiences and perceptions).

3.4 Data Collection Methods

Data was collected through qualitative methods. Qualitative data was gathered via semi-structured interviews and questionnaires with correctional officers and incarcerated persons. This approach allows for an in-depth exploration of personal experiences and perceptions regarding the relationships between officers and incarcerated persons, which is critical given the complex nature of these interactions (Misis et al., 2013:4; Martínez-Iñigo, 2021:3). Data were collected through semi-structured interviews and questionnaires. Semi-structured interviews allow participants to express their thoughts and feelings in their own words, thereby providing rich qualitative data (Tham, 2022:3158). Semi-structured interviews allow participants to express their thoughts and feelings in their own words, providing rich qualitative data (Bannister-Tyrrell & Meiqari, 2020:28). “Semi-structured in-depth interviews are the most widely used interviewing format for qualitative research and can occur either with an individual or in groups” (DiCicco-Bloom & Crabtree, 2006:315). The use of triangulation in data collection – combining interviews and observation techniques – will improve the validity and reliability of the results (Abdullah et al., 2023:1411). Data was collected through semi-structured interviews and open-ended questionnaires. Semi-structured interviews will allow participants to express their thoughts and feelings in their own words, providing rich qualitative data (Bannister-Tyrrell & Meiqari, 2020). Participant observation among incarcerated persons and officers will reveal how both parties relate to one another and give perceptions that may not emerge in individual interviews.

- Open-ended questionnaires and Interviews (where participants were not comfortable to write or illiterate):
- Conducted with correctional officers, incarcerated persons, chaplains, and other spiritual care workers.

- Questions will cover topics such as perceptions of power dynamics, personal experiences of the tension (or observation from stakeholders), the role each role player can play to alleviate the situation and views on pastoral care as a means of reconciliation.

3.5 Sampling Strategy

Given the sensitive nature of prison-based research, a purposive sampling strategy was employed to ensure the inclusion of individuals who have directly experienced or are currently experiencing tensions within the correctional environment. This was to ensure representation across different demographics within the prison population, including age, years of service, and length of incarceration. This method is crucial to capture the diverse experiences of incarcerated persons and the varying perspectives of correctional officers (Steiner & Wooldredge, 2018: 756, 757; Felix et al., 2023: 3153). This includes correctional officers with varying lengths of service and incarcerated persons from different backgrounds and lengths of incarceration (Ginting & Anzela, 2019: 174, 175). The sample size was determined based on data saturation, ensuring that sufficient depth and breadth of information is gathered to provide a comprehensive understanding of the tensions present (Kim et al., 2016:7).

A purposive sampling strategy was employed in order to select participants who have significant experience within the prison environment. This includes correctional officers with varying lengths of service and incarcerated persons from different backgrounds and lengths of incarceration (Young & Casey, 2018). The sample size was determined based on data saturation, ensuring that sufficient depth and breadth of information is gathered to provide a comprehensive understanding of the tensions present (Lützén, 2017). The concept of saturation is critical in qualitative research, as it indicates when no new information is being generated, thus justifying the conclusion of data collection (Lützén, 2017).

For the qualitative component, purposive sampling was employed to select participants who have experienced significant interactions with officers, ensuring that the sample includes individuals who can provide rich, relevant insights into the tensions present (Bradshaw et al., 2017:3). The sample size was determined based on the principle of saturation for qualitative data, ensuring that sufficient data is collected to identify common themes and patterns (Markezic & Svensson, 2024:694).

- Sample Size:

- Approximately 5 correctional officials per correctional centre, 10 incarcerated persons per correctional centre, and 5 Spiritual care workers or chaplains.

- Sample size was adjusted depending on data saturation.

- Inclusion Criteria:

- Participants must be either current correctional officials, incarcerated persons, or pastoral care providers at Kgosi Mampuru II, Leeuwkop and Boksburg Correctional Services.

- Both officials and incarcerated persons with a minimum of six months to twenty plus years in the facility was considered to ensure they have substantial experience with the correctional services environment.

- Recruitment:

- Correctional officials and incarcerated persons were recruited through the cooperation of correctional authorities, and based on voluntary participation. I was able to attend the morning parades at each correctional centre to introduce myself, my topic and the relevance of my study to officials. In the case of incarcerated persons, unit managers approached those who fit the criteria in terms of the years spent in a correctional facility and those having direct contact with officials on a daily basis.

- Spiritual care workers who were providing services on the day with the years of experienced required were approached and allowed to volunteer to participate. Chaplains of the same facilities visited were recruited to participate on the day, irrespective of their years of service, as they all have direct contact with incarcerated persons and their experience matter.

3.6 Pastoral care methods

3.6.1 Narrative approach

The importance of finding the root of the tension requires an understanding on how offenders feel from the time they are incarcerated. As Brault articulates, “Another area for intervention is in the narrative restructuring and meaning making processes that incarcerated people go through” (2014: 7). In other words, the experience in the

correctional setting has been that individuals are open to religious conversation and feel safe to share their experiences with pastoral caregivers. According to the narrative psychology perspective, prison conversion narratives act as a shame management and coping strategy. This strategy creates a new social identity, providing purpose and meaning to life experiences, offering empowerment as agent of God. A language and framework for forgiveness and self-understanding is provided and recipients are allowed a sense of control over an unknown future. A shift in attitudes, thoughts, and self-understandings take place, revealing a new construction of personal identity, a change in subjectivity, and a change in worldview (Brault, 2014: 7).

The same can be said about the officials, as their motives for employment is not necessarily rehabilitation or correcting the offending behaviour. Let me connect Wimberly's narrative story telling method of caring.

Edward P. Wimberly's storytelling approach would be appropriate in this regard. He says after recalling a testimony of a woman at one of his workshops, "This testimony reminded me of how important storytelling is to our growth and development... Hearing what others say helps us see some of the possibilities that exist for us" (1999:13). The only time one can successfully enter the space of another is to give yourself time to listen to their story.

Says Wimberly, "Genuine pastoral care from a narrative perspective involves the use of stories by pastors in ways that help persons and families visualize how and where God is at work in their lives and thereby receive healing and wholeness" (2008:1). As a pastoral caregiver I will use the method of storytelling to assist the offenders in sharing their life experiences on the tension that often leads to violence in correctional facilities. In most of their cases, they have been incarcerated in the same spaces with other incarcerated persons for a long time, but they have never shared their stories. Neither have they been given the platform to share their stories without judgment. I needs to facilitate a safe space for the incarcerated persons to share their stories. The idea is to see things through the eyes of the inmate to assist them to take responsibility for what they can change (Wimberly, 2008).

The narrative approach is critical in determining a pastoral model that will assist in dealing with the tension between the correctional officials and the incarcerated persons. Making time for all relevant parties to tell their stories and share their

experiences, will assist in a positive change towards the current tension being experienced. Note that story telling method allow incarcerated persons to share their journey, but one needs to reconstruct their world, to address their pastoral problems. This is where Pollard is helpful.

3.6.2 Positive Deconstruction

Pollard uses a theory called ‘positive deconstruction’, which helps “those who are currently comfortable with their worldviews and beliefs”, to open themselves up to pondering upon them again and possibly consider reviewing them as they become uncomfortable with the very beliefs they have (1997:13). This theory is relevant in the correctional setting, as both official and inmate enter the correctional facilities with their pre-conceived notions and both parties believe they are correct. It is only upon being exposed to different worldviews and life experiences, that the tension in the official-inmate relationship can be addressed effectively.

Pollard’s theory maintains that in the process of reconstruction, not everything needs to be discarded. Positive deconstruction’s focus is acknowledging that everything in a person or a situation cannot be bad. There are those areas that positively affect an individual and those around them, whilst there are other areas that require an open mind for reconstructing conceptions. I am in agreement with this, because each individual have had life experiences that have been both positive and negative. Negative from which they have learned and developed. Just like the correctional official and inmate relationship that result in positive contributions towards rehabilitation. I have seen how the official-inmate relationship has positive effects on both parties, when they cooperate and bring positive change within the correctional environment. Some incarcerated persons have been able to be identified as leaders within their cells and different programs they attend, due to the positive relationship. However, some areas need reconstruction altogether, as the tension is one of them. “The relationship between a prison officer and inmate develops in a context of conflictive interests, wherein the officer is responsible for the control of the inmate’s behaviour” (Martinez-Iñigo, 2021: 2).

Upon researching what is working and what is not through the stories that will be shared through the interviews and questionnaires, I will then be able to first identify the worldview a person has. Furthermore, this worldview needs to be analysed in order

to determine what reconstruction needs to take place. (Pollard, 1997: 52). The discovery of the error in the world views is critical to determine which approach brings about a successful pastoral care model for the Chaplain to care for the incarcerated persons and address the tension (1997: 55). As Pollard explains, “When we analyse a worldview.... we may find that a particular worldview is not coherent, or that it doesn’t correspond with reality, or that it will not work, or indeed any combination of these” (1997:55) Identifying the error in the worldview in the tension between correctional officials and incarcerated persons, will assist me to objectively guide them to see it themselves and work towards a resolution.

3.7 Data Analysis

Data was analysed using thematic analysis, a method well-suited for identifying, analysing, and reporting patterns within qualitative data. This approach will enable the researcher to uncover themes related to tension, power dynamics, and the roles of spirituality and pastoral care.

Thematic analysis involves identifying, analysing, and reporting these patterns, allowing for a detailed interpretation of the participants' experiences (Markezic & Svensson, 2024: 690,695). This aligns with the goals of interpretivism, which seeks to uncover nuanced meanings and themes that reflect the participants’ experiences, values, and interpretations of their relational and spiritual struggles within the prison setting.

Qualitative data were analysed through thematic analysis, which involves coding the data to identify recurring themes related to the nature of interactions between officers and incarcerated persons, the impact of these interactions on the prison environment, and the underlying factors that contribute to tensions identified (Kim et al., 2017: 7-9). The analysis was inductive, meaning themes emerge from the data and were not established prior to data collection (Kim et al, 2017: 6-7). This approach is consistent with qualitative descriptive methodology and emphasizes the importance of participants' perspectives and experiences in understanding the social dynamics within the prison (Bradshaw et al., 2017:3). This method facilitates the identification of both explicit and implicit dynamics within the officer-inmate relationship.

Thematic analysis was used to analyse the qualitative data. This process involves identifying, analysing, and reporting patterns (themes) within the data, allowing for detailed interpretation of participants' experiences (Graebner et al, 2012:278-280). This allows for data, which is open-ended, which means researchers do not need to predetermine precise constructs and measures in order to collect qualitative data. It also implies that the data can be concrete and vivid, which assists cognitive processes for fostering the development and communication of ideas. Then, there is a richness and meticulousness to qualitative data, which allows the capturing of details and mechanisms that are easily overlooked in quantitative data. One can therefore build new theory when prior theory is absent, underdeveloped, or flawed, which is by far the most commonly cited reason for the use qualitative data, i.e. in order to build theory. Qualitative data is especially useful in the generating of theory when the phenomenon being studied is new or previously un-investigated (i.e., where no prior theory exists), or when existing theory contains inherent contradictions, or it has failed to withstand empirical test, or it was developed in settings that lacked ecological validity (Graebner et al., 2012:278).

The analysis was inductive, meaning that themes emerge from the data and are not predetermined prior to data collection (Kim et al, 2017:6-7). This approach is consistent with qualitative descriptive methodology and emphasizes the importance of participants' perspectives and experiences in understanding the social dynamics within the prison (Suri, 2011: 63, 73).

Theme Development:

- Coded data was grouped into themes representing significant aspects of the correctional officer-inmate relationship.
- Themes will likely include categories such as “Perceptions of Authority and Power,” “Conflict Resolution Approaches from the side of role players,” “Spiritual Coping Mechanisms,” and “Views on Pastoral Interventions.”
- Data from questionnaires/interviews were cross-referenced to strengthen the validity of findings.

- Thematic consistency across data sources will enhance the reliability of the study.

3.8 Ethical Considerations

Informed Consent: All participants will receive a thorough explanation of the study's purpose, procedures, and their rights, including confidentiality and the right to withdraw at any time.

Confidentiality: Participant anonymity was ensured by assigning pseudonyms and securely storing data. Confidentiality was emphasised and with the questionnaires as well as the interviews, participants remained anonymous

Risk Management: Considering the potential sensitivity of the topics discussed, psychological support was made available to participants who may experience distress

3.9 Limitations

Access to Participants: Gaining and maintaining access to incarcerated persons and correctional officers were not challenging despite of the high-security nature of Kgosi Mampuru II, Leeuwkop and Boksburg Correctional Services. The Department granted prior approval during the ethical clearance application and I was able to forward approval letter from the Department of Correctional Services to all respective Management Areas. The Area Commissioners provided me with a day to spend at each identified correctional Centre and arrangements were put in place for a venue and the number of required participants.

Response Bias: Participants may withhold or alter responses due to fear of repercussions or social desirability, especially within the correctional setting. Another opportunity to put participants at ease that the information remains confidential and they will participate anonymously

Researcher Bias: The researcher's background did not substantially influence data interpretation, as I am a Chaplain in the Department of Correctional Services; however, considering that each correctional centre presents their unique dynamics, a reflective journal was maintained to document, minimize biases and make observations that would assist the research.

3.10 Preliminary Conclusion

To investigate the tension between correctional officers and incarcerated persons a qualitative research methodology grounded in thematic analysis was employed. This approach is particularly suited for understanding the complex social dynamics and lived experiences of individuals within the prison context (Matta, 2021: 1056; Ryan, Gemma, 2018: 43-44). By employing a qualitative descriptive approach, utilizing diverse data collection methods, and analysing the data thematically, this research aims to illuminate the complexities of interpersonal dynamics within the correctional setting, to provide a comprehensive understanding of the tensions between correctional officers and incarcerated persons at Kgosi Mampuru II, Leeuwkop and Boksburg Correctional Centres. .

This methodology is designed to provide a comprehensive understanding of the tension between correctional officers and incarcerated persons in Kgosi Mampuru II, Leeuwkop and Boksburg Correctional Services, examining the influence of pastoral care and spirituality on addressing this issue. Through open-ended questionnaires/interviews this study aims to offer insights into the potential for pastoral interventions to mediate conflicts and contribute to a more supportive prison environment. The findings will contribute to the existing literature on prison dynamics and inform strategies for improving relationships between correctional officials and incarcerated persons, ultimately addressing the challenges faced in such environments through a pastoral methodology (Hunt, 2022:117). The next chapter will look into the tension and its impact in the lives of officials, incarcerated persons and the correctional environment as a whole, as it relates to rehabilitation.

CHAPTER FOUR: TENSION IN THE OFFICIAL-INMATE RELATIONSHIP

4.1 Introduction

The interaction between correctional officers and incarcerated persons is often characterized by inherent tension and conflict, stemming from their fundamentally different priorities and perspectives. Correctional officers are tasked with upholding the law, ensuring safety, and maintaining order within the prison environment, while incarcerated persons are typically focused on their own survival, rehabilitation, and eventual reintegration into society. This dichotomy can create a challenging atmosphere for chaplains and other pastoral care providers, who must skilfully navigate the complexities of these relationships. They are tasked with addressing the spiritual and emotional needs of incarcerated persons while also recognizing and respecting the authority and responsibilities of correctional staff. In this environment, effective communication and mutual understanding are essential for fostering a collaborative atmosphere that benefits all parties involved (Brault, 2014: 3, 8).

4.2 The Shifting Role of Correctional Officials

Historically, the primary role of correctional officers was largely custodial, focused on enforcing rules and maintaining order with minimal consideration for the rehabilitation of incarcerated persons (Snyder & Kuharig, 1960: 20). However, as the philosophy of corrections has evolved, a more nuanced understanding of rehabilitation has emerged. Today, correctional officers are increasingly expected to engage with incarcerated persons in meaningful ways, facilitating access to educational and therapeutic programs that promote personal growth and social reintegration. This shift represents a significant transformation in the correctional landscape, pushing officers to adopt a dual role of both enforcer and support system. Yet, this new expectation poses considerable challenges. Officers must navigate the fine line between maintaining security—often requiring a firm application of rules and disciplinary measures—and fostering an environment conducive to rehabilitation (Cheek & Miller, 1983: 106-107). The conflict between these dual roles can lead to confusion and stress, resulting in conflicting role definitions for correctional officers who feel torn between their traditional custodial responsibilities and the emerging focus on inmate rehabilitation (Misis et al., 2013: 3-4). This evolving role necessitates rigorous training

and a shift in mindset, emphasizing the importance of communication, empathy, and conflict resolution skills.

4.3 The Needs of incarcerated persons

Incarcerated persons often arrive in prison carrying a complex array of emotional, psychological, and spiritual burdens. Many have experienced trauma, addiction, or mental health issues that require specialized attention and care. Research increasingly supports the idea that pastoral care and counseling play a crucial role in addressing these multifaceted needs, contributing to the overall rehabilitation and reintegration processes for incarcerated individuals (Dissel, 2008: 169). Chaplains and pastoral care providers are uniquely positioned to offer vital services that extend beyond mere religious guidance. They facilitate group discussions, provide individual counselling, and serve as advocates for incarcerated persons' spiritual and emotional well-being. As described in the excerpt from "Pastoral Care and Counselling in Prison: What Works?", these providers embody the role of a "representative of Light in dark places," offering hope and companionship to those navigating the often isolating and challenging experience of incarceration (Brault, 2014: 3). Their ability to create a safe space for incarcerated persons to express their feelings, explore their spirituality, and engage in personal reflection is invaluable in fostering resilience and preparing them for life after release.

4.4 The Tension between Correctional Officials and incarcerated persons

Despite the positive intentions behind rehabilitation efforts, the tension between correctional officers and incarcerated persons can significantly hinder the effectiveness of pastoral care interventions. The necessity for officers to maintain strict order and control can often clash with the goals of spiritual growth and rehabilitation, creating a power struggle that diminishes the potential for healing and transformation. As Matetoea's research indicates, correctional officers tend to prioritize their authority and custodial duties, often viewing rehabilitation efforts as secondary to maintaining security (2012: 215 - 256). This dynamic can lead to an environment where incarcerated persons feel distrustful of officers, perceiving them as obstacles rather than allies in their rehabilitation journey. Consequently, the effectiveness of pastoral care can be compromised, as chaplains and pastoral providers may struggle to gain the necessary trust and rapport with incarcerated persons who are wary of the system.

that confines them. For pastoral care to thrive in correctional settings, it is essential to foster collaboration between correctional officers and chaplains. This partnership can create a more cohesive environment where both security and rehabilitation coexist, allowing for a holistic approach to inmate care. Training for correctional officers that emphasizes the importance of empathy, active listening, and supportive engagement can help bridge the gap between these two groups, ultimately benefiting the incarcerated persons' journey toward rehabilitation and reintegration.

4.5 Understanding Tension in Correctional Facilities

4.5.1 What is Tension?

Tension, at its core, refers to the mental, emotional, and psychological strain that arises from conflicting demands, expectations, or circumstances. It is a multifaceted phenomenon that manifests in various interpersonal, organizational, and institutional contexts. From a psychological perspective, tension is often associated with feelings of stress, anxiety, and discomfort that individuals experience when faced with competing pressures or unresolved conflicts. These tensions can have tangible effects on behavior, decision-making, and overall well-being. For instance, in a workplace setting, employees may encounter tension when their personal values or ethical principles clash with the goals and practices of their organization. This internal conflict can lead to decreased job satisfaction, reduced productivity, and strained relationships with colleagues (Kennedy & Corliss, 2008). In the context of correctional facilities, the dynamics of tension are particularly complex and multifaceted. The inherent power dynamics between correctional officials and incarcerated persons, coupled with the highly regulated and restrictive environment, create a fertile ground for tension to thrive. The constant struggle for control, the need for compliance, and the resistance from incarcerated persons all contribute to an atmosphere charged with anxiety, hostility, and mistrust (Méridade & Rochette, 2021). Understanding the nature and underlying causes of tension within correctional facilities is crucial for addressing the challenges faced by both staff and incarcerated persons. By delving deeper into the roots of this tension, we can gain valuable insights that inform strategies for fostering a more rehabilitative environment and promoting healthier relationships between the two groups.

4.5.2 Historical Tension Between Correctional Officials and incarcerated persons

The tension between correctional officials and incarcerated persons has deep historical roots, shaped by broader societal attitudes and approaches to punishment, rehabilitation, and the role of correctional institutions. In the South African context, this tension can be traced back to the apartheid era, where the prison system was characterized by harsh conditions, racial segregation, and a punitive approach to incarceration (Idowu & Muhammed, 2019). During the apartheid regime, the correctional system was primarily designed as a means of control and punishment, with little emphasis on rehabilitation or the well-being of incarcerated persons. This punitive orientation fostered an adversarial relationship between correctional staff and incarcerated persons, marked by mistrust, hostility, and a constant power struggle. Incarcerated persons were often viewed as threats to be contained, rather than individuals in need of support and guidance (Idowu & Muhammed, 2019). The transition to a post-apartheid era has brought about efforts to reform the correctional system, shifting towards a more rehabilitative approach that emphasizes human rights, dignity, and restorative justice. However, the legacy of the past continues to cast a long shadow, and significant tensions persist within correctional facilities. Correctional officials today face the challenge of balancing their traditional custodial duties, which prioritize order and security, with the growing emphasis on rehabilitation and social reintegration. This dichotomy can lead to conflicting role definitions, as officers are expected to engage in "constant and constructive contact with incarcerated persons" while also maintaining strict control and discipline (Cheek & Miller, 1983: 106-107). Incarcerated persons, on the other hand, may perceive the strict policies and procedures implemented by correctional staff as oppressive and infringing on their rights and dignity. This perception of injustice can fuel resistance, further exacerbating the cycle of tension and conflict within the institution (Idowu & Muhammed, 2019). Understanding the historical context of these tensions is crucial for comprehending the current dynamics within correctional facilities and the ongoing challenges faced by both incarcerated persons and correctional officials. It highlights the need for a holistic approach to reform that addresses the deep-rooted societal attitudes and systemic issues that have perpetuated this adversarial relationship over time.

4.5.3 Effects of Tension on Relationships

Tension can have profound and far-reaching effects on relationships, influencing communication, trust, and overall dynamics. In interpersonal relationships, high levels of tension often lead to misunderstandings, conflicts, and emotional distress. When individuals feel tense, they may become defensive, withdraw from communication, or engage in aggressive behaviours, all of which can further escalate conflicts and erode trust (Kennedy & Corliss, 2008). In the context of correctional facilities, the tension between officials and incarcerated persons can have an even more significant impact, as the stakes are often higher, and the consequences of conflict can be severe. When incarcerated persons feel that their concerns are not being heard or respected, they may become disengaged or hostile, making it difficult for correctional staff to implement effective programs and interventions (Méziade & Rochette, 2021). Conversely, when correctional officials feel threatened or disrespected, they may respond with increased authoritarian measures, further exacerbating the tension and creating a cycle of conflict. This breakdown in communication and cooperation can hinder efforts to promote rehabilitation and positive outcomes for incarcerated individuals. incarcerated persons who experience high levels of tension during their incarceration may struggle with reintegration into society upon release, as the psychological toll of living in a high-stress environment can lead to issues such as anxiety, depression, and difficulty forming healthy relationships (Idowu & Muhammed, 2019). Understanding the effects of tension on relationships is crucial for addressing the challenges faced in correctional facilities. By recognizing the ways in which tension can undermine rehabilitation and reintegration efforts, stakeholders can develop strategies to foster a more supportive and collaborative environment that benefits both incarcerated persons and correctional staff.

4.5.3.1 Examples of Tension at Kgosi Mampuru, Leeuwkop, and Boksburg Correctional Centres

The tension between correctional officials and incarcerated persons is not merely a theoretical construct; it manifests in tangible ways within specific correctional facilities in South Africa. Examining case studies from Kgosi Mampuru, Leeuwkop, and Boksburg Correctional Centres provides a deeper understanding of the complex dynamics at play. At Kgosi Mampuru II Correctional Centre, reports of overcrowding and inadequate resources have exacerbated tensions between incarcerated persons and correctional staff. incarcerated persons often express frustration over their living

conditions, leading to protests and confrontations with officials (Idowu & Muhammed, 2019). In one notable case, incarcerated persons Mthobisi Prince Mncube and Fisokuhle Ntuli, accused in the Senzo Meyiwa murder case, have reported severe mental distress due to prolonged solitary confinement, describing their conditions as "torturous" and leading to a complete breakdown in Mncube's mental state. Similarly, at Leeuwkop Correctional Centre, allegations of mistreatment and abuse by correctional officers have created an atmosphere of distrust and hostility. In a particularly egregious incident in 2014, five incarcerated persons were subjected to severe torture, including beatings, electric shocks, and forced into painful positions, highlighting the extent to which tensions can escalate into physical violence (Idowu & Muhammed, 2019). Boksburg Correctional Centre has also experienced its share of tension, particularly related to issues of gang violence and drug abuse within the facility. In January 2023, a group of incarcerated persons became unruly and barricaded a sectional gate during a search operation, leading to prison guards firing rubber bullets to restore order. The presence of gangs and the resulting power struggles among incarcerated persons can create an environment of fear and instability, further complicating the relationship between incarcerated persons and correctional staff (Idowu & Muhammed, 2019). These examples illustrate the complex interplay of factors contributing to tension in correctional facilities, including overcrowding, inadequate resources, allegations of abuse, and the presence of gang-related violence. They highlight the urgent need for comprehensive reforms that address the root causes of these tensions and create a more rehabilitative and humane environment for both incarcerated persons and correctional staff.

4.6 Impact of Tension on Rehabilitation and Social Reintegration

The impact of tension on rehabilitation and social reintegration is significant and multifaceted. High levels of tension within correctional facilities can hinder the effectiveness of rehabilitation programs, as incarcerated persons may be less receptive to treatment when they feel threatened or disrespected. Research indicates that a supportive and respectful environment is crucial for successful rehabilitation, as it fosters trust and encourages incarcerated persons to engage in the process (Idowu & Muhammed, 2019). When tension prevails, incarcerated persons may resist participation in programs, leading to poorer outcomes and higher rates of recidivism. Moreover, the effects of tension extend beyond the walls of correctional facilities.

incarcerated persons who experience high levels of tension during their incarceration may struggle with reintegration into society upon release. The psychological toll of living in a high-stress environment can lead to issues such as anxiety, depression, and difficulty forming healthy relationships, all of which can impede successful reintegration (Idowu & Muhammed, 2019). Tension within correctional centres can also create an environment that is counterproductive to rehabilitation efforts. When incarcerated persons feel that their concerns are not being addressed or that they are being treated unfairly, they may become disengaged from the rehabilitation process, viewing it as an extension of the oppressive system they are confined within. This disengagement can undermine the development of the skills, coping mechanisms, and support networks necessary for successful reintegration into society. Addressing the sources of tension within correctional facilities is, therefore, essential not only for improving rehabilitation outcomes but also for facilitating the successful reintegration of former incarcerated persons into their communities. By fostering a more supportive and collaborative environment, where the needs and concerns of both incarcerated persons and correctional staff are acknowledged and addressed, the potential for successful rehabilitation and social reintegration can be greatly enhanced.

4.7 Preliminary Conclusion

The tension in correctional official-inmate relationship has a long history and has perpetuated over the years. Despite the transition from a punitive to a rehabilitative system, a number of challenges still negatively contribute to this tension. This tension do not only affect officials and incarcerated persons respectively as individuals, but hampers the process of rehabilitation and ultimately social reintegration. Where there are unhealthy relationships, communication is a challenge which leads to programs presentations not taking place as they should. This tension can accompany incarcerated persons even upon release, and they might find it difficult to adjust in society due to the trauma and stress that go along with the tension. This could lead to them re-offending, as they might prefer the situation they are used to than an unknown one, no matter how toxic. The next chapter will deal with data presentation and analysis.

CHAPTER FIVE: DATA PRESENTATION AND ANALYSIS

5.1 Introduction

The previous chapter dealt with the concept of tension between and incarcerated persons and how it affects both of them in the correctional setting. It furthermore dealt with how this tension has been experienced during apartheid times, and what it looks like currently within the new democracy. The effects of tension on rehabilitation, incarcerated persons, officials as well as the impact of the tension on both parties' also effects of the incarcerated persons. These issues were also explored in the previous chapter. This chapter will be dealing with the presentation and analysis of data collected for this research.

5.2 Study population

The focus of this study specifically in terms of sampling will be focusing on officials, incarcerated persons and spiritual care stakeholders from Kgosi Mampuru II, Leeuwkop and Boksburg Correctional Centres respectively as the above mentioned areas have received publicity over the years regarding the official-inmate relationship. This will help the researcher to determine the tension experienced between correctional officials and incarcerated persons. Leavy clarifies, "The study population is the group of elements from which you actually draw your sample" (2017: 171). This chapter will present data gathered from the study population of officials, incarcerated persons and spiritual care stakeholders within the Gauteng Region. The reader needs to not that the region consists of the following eight Management Areas, located in Baviaanspoort, Boksburg, Johannesburg, Kgosi Mampuru II, Krugersdorp, Leeuwkop, Modderbee and Zonderwater. There are eight Management Areas in the Gauteng Region in terms of Correctional Services, but the above three correctional centres were selected as they have all experienced some sort of tension within their facilities over the years that became highly publicized. As Leavy continues, "The sample is the number of individual cases that you ultimately draw and from which/whom you generate data" (2017: 76). The researcher thought it would assist to then interview officials, incarcerated persons and spiritual care stakeholders at the respective centres, in order to see what the study would bring forth in terms of the tension.

The data was collected through open-ended questionnaires and interviews (where incarcerated persons especially were illiterate or struggled with writing their answers) to provide a comprehensive view of the tension either experienced or observed from all affected parties (officials and incarcerated persons) as well as observers (spiritual care stakeholders). The data was collated in excel worksheets where the questions and answers were populated as per participant. There was a different spreadsheet for officials, incarcerated persons as well as spiritual care stakeholder. Let us now analyse how sampling connects to this topic.

5.2 Sampling

As Leavy guides, “Sampling addresses the questions “Who or what is in your study? Where are you getting your data or content? ...Sampling is the process by which you select a number of individual cases from a larger population.” (2017: 75, 76). The collection of data emanated from the following willing 73 participants: 30 officials, 29 incarcerated persons and 14 spiritual care stakeholders at Kgosi Mampuru II, Leeuwkop and Boksburg Correctional Centres respectively. The participants ranged from ages of 18 years, up to above 60, especially for incarcerated persons who have been incarcerated from 3 months to more than 20 years. For officials the research was conducted with participants between the ages 18 and 60 and spiritual care stakeholders were not confined to age but ranged from providing services from 1 to over 20 years to get a balanced view of the various experiences of tension over the years. The figure shows the percentages in terms of participants from among the officials, incarcerated persons and spiritual care stakeholders. Although the initial intention was to receive the majority percentage from the incarcerated persons, it ended up being officials being willing to participate in bigger numbers.

Figure 1: Officials

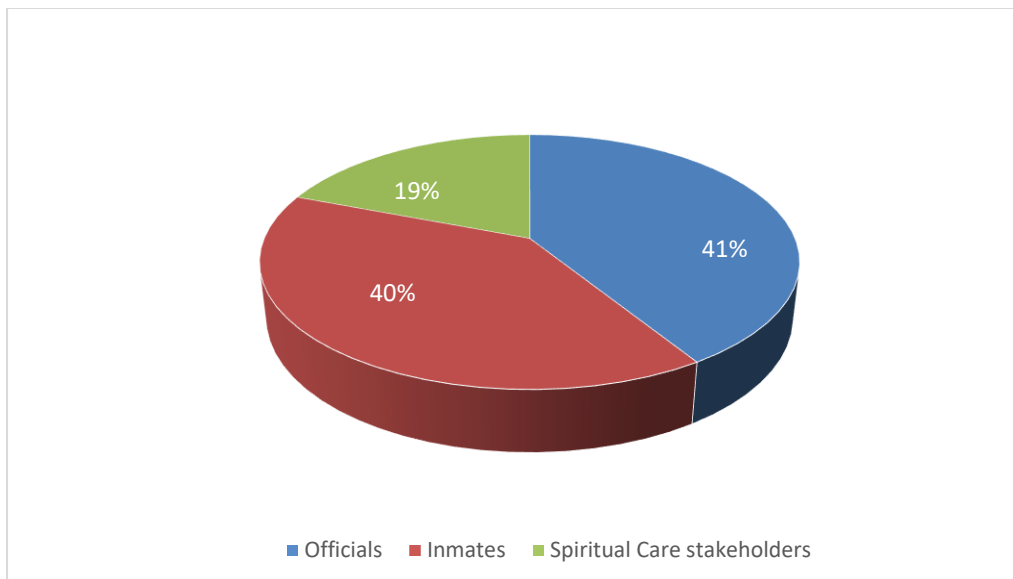


Figure 1 shows that officials made up the highest percentage of the sampling, which is 41%, followed by incarcerated persons at 40% and spiritual care stakeholders at 19%. These are the elements I was interested in for my study, as Leavy states, “Sampling is the process by which you select a number of individual cases from a larger population. The first thing you need to do is determine the elements in your study. An element is the kind of person, group, or non-living item in which you are interested (sometimes the word unit or case is used)” (2017:76). In case of this study, officials ended up being interested and affected.

The approach of the researcher in acquiring the participants was to visit each correctional centre after being provided with an approved appointment by the Area Commissioner (see appendix H for the permission of the study by the Department). In the interviews, I introduced myself, the topic and the purpose of the study at the morning parades and then inviting willing participants (officials) to come and complete the questionnaire in an office designated by management on the day. Participants were handed the consent form to complete before they started the questionnaire. After filling in the consent form, it was handed back to me for filing. At Kgosi Mampuru II Correctional Centre 2 officials indicated no interest in completing said questionnaire

and were allowed to return to their working stations. As Brinkmann and Kvale insist, “For one thing, participants should know what they agree to.” (2005:174).

In return the manager identified ways in which to assist me to reach out respective unit managers, so that *may* approach willing incarcerated persons to participate in completing the questionnaires. They were directed by the same designated office. Upon entering the office, incarcerated persons were also introduced to the topic of the study and its purpose of the research after I introduced myself I stated with the interviews. At Kgosi Mampuru II Correctional Centre one inmate indicated that he was not interested in completing the said questionnaire, and he was returned to his housing unit. He was replaced by two other incarcerated persons who were willing to participate. At Boksburg Correctional Centre Medium A, I received only 8 completed questionnaires back instead of 10. My assumption is the lack of supervision in this regard, as I did not stay at the centre to oversee the process myself due to work commitments, unlike the other two centres where I was able to stay until all questionnaires were completed. Hence, the lack of participation among some of the incarcerated persons. See appendix B For questions asked in interview.

The research question needed to be answered by participants as to whether there is tension between correctional officials and incarcerated persons. The researcher was aware that the data could prove otherwise and needed to remain open to this possibility, as Leavy states, “Methods for data collection/generation also lead to particular methods or strategies for analysis, interpretation, and representation (i.e., what form or shape the research outcome will take” (2017:14). I will be guided by the participant’s responses (made up of officials, incarcerated persons and spiritual care stakeholders at the respective correctional centres) to analyse the data accordingly. Let me share some of the outcome of the demography.

5.2.1 Demographics of participants

The ages of officials ranged between 18 to 60 years and their years of employment were from 1 year to more than thirty years, as the researcher wanted a comprehensive

picture and data with varied experiences of the tension over the years, pre- and post-apartheid.

Figure 2 shows that the majority of officials who were willing to partake were between ages 46 to 60. I was grateful for this as they have a vast experience of the correctional setting. This was followed by ages 36 to 45, whom I believe is also to be expected as they have been in the system for over ten years. The smallest percentage of officials were between the ages 18 to 35 and I believe it is that they feel they have not seen as much as more experienced officials.

Figure 2: Officials by age

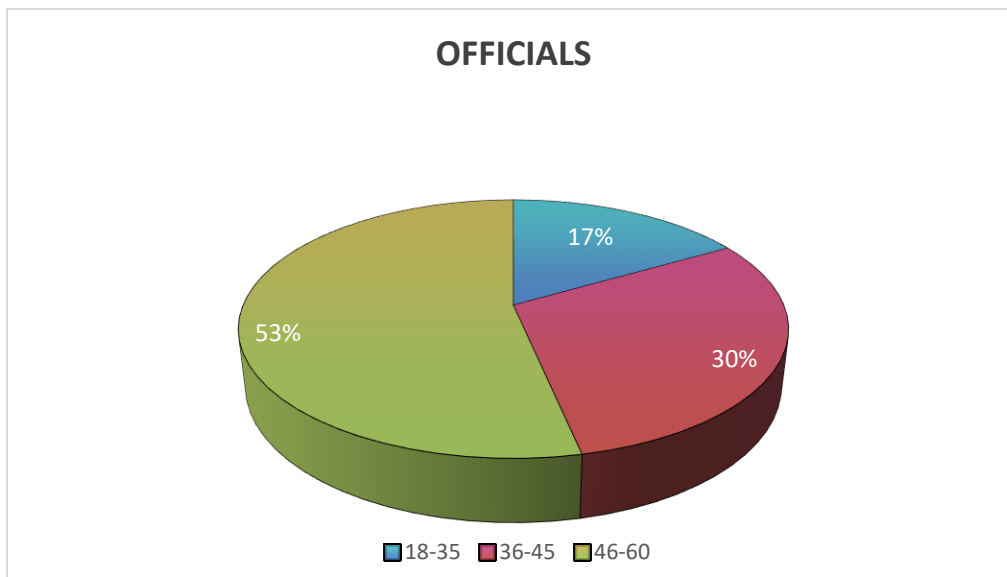
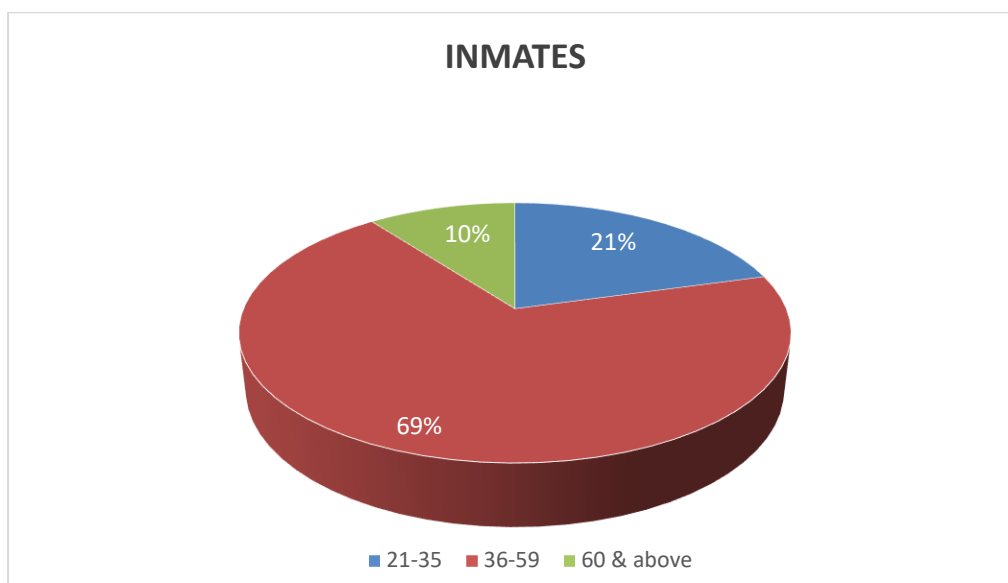


Figure 2 shows that the majority of officials who participated ranged between the age group 46 to 60 at 53%, followed by ages 36 to 45 at 30% and the youngest ages from 18 to 35 at 17%. The outcome was a balanced number of participants across the various age groups, which gave the researcher sufficient data to deal with the topic of tension effectively.

The age groups for incarcerated persons ranged from 21 to above 60 years and their years of incarceration varied from a couple of months to more than twenty years to also get an inclusive data on their lived experiences.

Figure 3 shows an interesting diversity in comparison to that of officials. The older incarcerated persons (ages 60 & above) were the smallest percentage, whilst the biggest group ranged from ages 35 to 69, followed by ages 21 to 35. I believe this phenomenon is due to the elderly really just wanting to serve their sentence and get it over with. They no longer want to be involved in issues of tension or anything else that could delay their progress. The age group 35 to 59 still have stamina to fight for their rights and I believe the young ones are trying to toe the line, as some of them have less than a year sentence.

Figure 3: incarcerated persons by age groups



In terms of Figure 3 the age groups of incarcerated persons show the biggest percentage of participants ranging from 36 to 59 years at 69%, with the younger ones from ages 21 to 35 following at 21% and the incarcerated persons, regarded as elderly (ages 60 and above) making up 10% of the group. The outcome for the researcher was still a balanced one which gave sufficient data to come to a reasonable deduction of whether they believe the tension in the inmate-official relationship is prevalent or not.

Spiritual care stakeholders' ages were not asked as the focus was more on their years of providing services within correctional facilities, which ranged from 1 year to more than 20 years, as the researcher wanted to obtain a balanced view of their observation of the tension between correctional officials and incarcerated persons. Share outcomes

Table 1: Years of employment/incarceration/providing spiritual care services

YEARS OF EMPLOYMENT/INCARCERATION/PROVIDING SPIRITUAL CARE SERVICES

<i>Participants</i>	Less than 10	10 to 20	20 to 30	30 and above
<i>Officials</i>	7	5	5	3
<i>incarcerated persons</i>	14	7	6	0
<i>Spiritual care stakeholders</i>	6	6	2	0

The figure shows that the years of service of officials of participants were fairly balanced among those serving between less than 10 years to those serving up to 30 years, whereas those serving more than 30 years were minimal. With incarcerated persons, however, those having been incarcerated for less than 10 years were in the majority whilst those between 10 and 20 as well as 20 to 30 years' incarceration were almost the same number. Spiritual care stakeholders who participated had 6 less than 10 years and 6 between 10 to 20 years of providing services, whilst only 2 of them had more than 20 years of working under spiritual care services. The researcher feels that the overall employment/services provided or time of incarceration of participants will give a balanced view of what participants have experienced or observed in terms of the tension between correctional officials and incarcerated persons. My assumption of tension was correct, because the participants were able to give valuable inputs in terms of their observations coming to the tension between officials and incarcerated persons.

The researcher was not descriptive on the gender from either officials or the spiritual care stakeholders, as this was not within the scope of the study. It would, however be wise to do a comparative study to determine which gender feels more convinced about the tension than the other, to determine which measures would apply more effectively in terms of alleviation or lifting the tension. incarcerated persons were only males as the facilities under discussion only house male incarcerated persons.

The above questionnaires/ interviews allowed me to collect data, so that I may analyse the tension between the two.

5.3 Data collection

Paranathala says, “Qualitative methods enable nuanced descriptive results—asking open questions of “how and why,” unlike traditional quantitative methods” (2022:231). Data was therefore sourced through open-ended questionnaires in order to obtain as much information on the personal experiences of each participants regarding the tension between correctional officials and incarcerated persons (the ‘how and why’). As Leavy says, “...(questions in the questionnaire) are designed to help you test your hypotheses or answer your research questions” (2017:102). Through the questionnaire and the construction of the questions I was able to be assisted to determine whether the tension between correctional officials does exist or it is not as prevalent as I initially presumed. In cases where offenders were illiterate or not able to express themselves in writing in English, interviews were conducted on the very same questionnaire in vernacular. Their answers were recorded via a voice recorder after obtaining their consent in this regard. Three offenders from the same correctional centre, which was Kgosi Mampuru II opted to be interviewed rather completing the questionnaire. This assisted in not excluding any willing participant from providing data.

5.4 Questions per participant category

5.4.1 Questionnaire for Correctional Officials

1. Will you mind sharing with me, What age group are you?
 - a) 18-35
 - b) 36-45

c) 46-60

2. How long have you been employed in the Department?

3. What made you decide to apply for this job?

4. What is your feeling or analyses about incarcerated persons? How do you feel towards incarcerated persons?

5. Do you believe that there is tension between yourselves and the incarcerated persons?

a) If yes, why do you think there is tension?

b) If not, why do you think there is no tension?

6. Do you think the tension impacts on rehabilitation?

7. What do you think can be done about it?

a) From the side of management, what do think could be done?

b) What about the side of officials

c) From the side of incarcerated persons

5.4.2 Questionnaire for incarcerated persons

1. Will you mind sharing with me, What age group are you?

a) 18-35

b) 36-59

c) 60 & above

2. How long have you been incarcerated?

3. How do you feel towards officials?

4. Do you believe there is tension between yourselves and officials?

a) If yes, why do you think there is tension?

b) If not, why do you think there is no tension?

5. Do you think the tension impacts on rehabilitation?

6. What do you think can be done about it?

a) From the side of management?

b) From the side of officials?

c) From the side of incarcerated persons?

5.4.3 Questionnaire for Spiritual Care Stakeholders (Spiritual workers, Volunteers, and Service Providers)

1. How long have you been providing services in the correctional facility?

2. What made you decide to apply?

3. Do you believe there is tension between incarcerated persons and officials?

a) If yes, why do you think there is tension and what approaches have you used to address it?

b) If not, why do you think there is no tension?

4. Do you think the tension impacts on rehabilitation?

5. What do you think can be done about it?

a) From the side of management?

b) From the side of officials?

c) From the side of incarcerated persons?

d) From the side of spiritual care

5.5 Response rate

The initial sampling of interview was based on (five) 5 officials per correctional centre, 10 incarcerated persons per centre were also interviewed and 5 spiritual care stakeholders per centre. The actual number for officials turned out to be 200% as willing officials were 30 instead of 15. I believe that the manner in which I presented

the topic and assured participants of their anonymity as well as them having a willingness to share their own experiences concerning the tension, led to the tremendous response rate. The rate of response for incarcerated persons turned out to be 29 out of 30, which is 96.67%. As I was not able to monitor the process myself at Boksburg Correctional centre, I believe that is what affected the process, as only eight out of the expected number of ten, based on questionnaires were received back by the researcher. However, at Kgosi Mampuru II when one inmate indicated an unwillingness to participate, two more incarcerated persons showed up in the place of the unwilling one, to willingly complete the questionnaire. The response rate for spiritual care stakeholders was 93.33% as fourteen out of the expected 15 questionnaires were completed. At Kgosi Mampuru II Correctional Centre there was not a sufficient number of stakeholders providing services on the day that was allocated to me. I had requested the Chaplain to complete the questionnaire electronically, as she was not present at work on the allocated day. However, the researcher never received her completed questionnaire. Overall with all categories of participants the response rate was excellent, as one can derive from Safdar et al writing on the topic Research Methods in Healthcare Epidemiology: Survey and Qualitative Research, when said, “Strengths of this study include a good response rate of 52%” (2016:1276). Therefore, the response rate in this study can be regarded far above good, as it reached a much higher percentage.

Table 2: Response rate

<i>Item</i>	<i>Frequency</i>	<i>Percentage</i>
<i>Returned questionnaires</i>	<i>73</i>	<i>97.33</i>
<i>Unreturned questionnaires</i>	<i>2</i>	<i>2.67</i>
<i>TOTAL</i>	<i>75</i>	<i>100</i>

Table two shows a response rate of 97.33% to the completion and return of the questionnaires. Mbulwa and Kinyua quote the following, “Mugenda and T Mugenda (2003) noted that 50% response rate is adequate, 60% is good and above 70% is excellent...” (2020:20). The response rate for this study can thus be considered excellent and more than adequate for the analysis to provide reliable information.

5.6 Data analysis

Paranathala stresses the matter of data analysis as follows, “Rigor of data collection and analysis is paramount for conclusions to be meaningful” as “qualitative studies seek to find deeper understanding of topics...” (2022: 231). I am in agreement with the above quotation, because I was (as here I am) trying to determine the meaning of the tension between correctional officials and incarcerated persons. Focusing on what caused it, and what can be done in order to assist the relationship as well as rehabilitation in the process.

Open-ended questionnaires were used to obtain the data. As Leavy says, “Questionnaires are the primary data collection tool in survey research. A questionnaire is also referred to as the survey instrument.” (2017: 102). The questionnaire needed to be less structured as guided by my research. The main question or focus is whether there is tension between correctional officials and incarcerated persons, as Strauss and Corbin explains, “The original research question and the manner in which it is phrased lead the researcher to examine data from a specific perspective and to use certain data-gathering techniques and modes of data analysis” (1998: 53). I believed that open-ended questionnaires would assist in gaining more qualitative data on the lived experiences of the participants. As Strauss and Corbin state, “It has been our experience that if one enters the field with a structured questionnaire, then persons will answer only that which is asked and often without elaboration” (1998: 206). The responses I received indeed showed that an open-ended questionnaire was the relevant approach, as participants were not limited in expressing themselves about the tension they are experiencing. They were able to share as much information as they thought was relevant. Some even requested additional pages for their responses.

A thematic analysis approach was applied to deal with the data. As Braun and Clarke emphasizes, “...thematic analysis should be seen as a foundational method for

qualitative analysis. It is the first qualitative method of analysis that researchers should learn, as it provides core skills that will be useful for conducting many other forms of qualitative analysis...one of the benefits of thematic analysis is its flexibility” (2006: 4). Thematic analysis will be helpful in this study, as considering the scale of the data, a range of opinions is revealed by the data, from positive to negative, that highlight how officials and incarcerated persons view one another and how spiritual care stakeholders perceive the relationship between the two parties.

5.6.1 How do you feel towards officials?

The following questions were posed to incarcerated persons:

1. Will you mind sharing with me, What age group are you?
 - a) 18-35
 - b) 36-59
 - c) 60 & above
2. How long have you been incarcerated?
3. How do you feel towards officials?
4. Do you believe there is tension between yourselves and officials?
 - a) If yes, why do you think there is tension?
 - b) If not, why do you think there is no tension?
5. Do you think the tension impacts on rehabilitation?
6. What do you think can be done about it?
 - a) From the side of management?
 - b) From the side of officials?
 - c) From the side of incarcerated persons?

In conducting a thematic analysis of this data, one can identify recurring themes, patterns, and sentiments expressed by the participants regarding their experiences with officials. Below is a breakdown of the data according to various themes: Let me now analyse the responses of their responses.

Respect and Trust

Majority of responses emphasize the importance of respect, both earned and given between incarcerated persons and officials. A clear distinction is made between officials who are seen as deserving of respect and those who are not, depending on their behaviour. The issue of respect came as a common theme that need to be addressed. Some officials treat incarcerated persons as objects, as a result, dis-respect plays within the relationship.

Respect is earned: Responses from some incarcerated persons were as follows:

"Respect is earned."

"I respect them, they're just doing their job, but sometimes you get an official that is out of line." As a result it cause one to be angry, and respond by dis-respecting them.

"Some officials display their brokenness inside, bringing their family issues to work." As a result, they display or misplaced their anger upon incarcerated persons.

Some individuals note that they don't automatically respect officials but they will respect them because of their office. In other words, the respond to treatment based on the officials' conduct and how they treat others. For example, those who display hostility, aggression, or favouritism are not respected, whereas those who act professionally and fairly are respected by incarcerated persons.

Safety and Protection

Another theme that recurred among them in the centers, is based on feelings of safety or vulnerability in relation to officials. Several responses highlight how officials' behaviour impacts the sense of safety in the environment. On a number of occasions incarcerated persons would supply a tip-off that either assists in curbing contra-bands

or the hurting of another inmate or even an official. Such an inmate then requests to be transferred for fear of being attacked by other incarcerated persons. This means that somehow the information was leaked which endangers the life of the inmate.

Safety and Comfort: Some participants had this to say: on the question of share how you feel towards officials

"Honestly, I feel safe and protected in this place... it is really safe when they are around."

"I feel comfortable, I feel safe and it's easy for me to converse and work together with the officials."

"Very safe and respected."

Many responses indicate a sense of security when officials are present, suggesting that their role in maintaining safety is crucial. This kind of relationship open up good relations among them. It is important that spiritual care givers explore this issue. However, this safety is not universally felt, and some individuals have mixed feelings.

Mixed Feelings and Contrasting Experiences

A dominant theme in this data is the contrast in the behaviour of different officials. Many individuals express conflicting emotions based on their personal experiences with various officials.

In further explaining the contrasting experiences, participants mentioned the following:

"We have friendly and unfriendly officials. Some will make you feel like you are a person while others treat you like you are in a correctional facility."

"It's mixed feelings because some are helpful and some are not." This is an accurate deduction, as even some spiritual care stakeholders at times complain about officials not treating them with the necessary respect.

"Some are ok but others have a problem with gay offenders and some are racist." Due to different worldviews and cultural backgrounds, you find that some officials grew up in a time when sexual orientation was a taboo subject. So they do not know how to treat these special categories at times. Even the issue of race is a challenge,

considering the history of South Africa under apartheid. Some people have not unlearned treating people unfairly based on their race.

Respondents often mention that while some officials are seen as helpful, supportive, or even lenient, others are perceived as unhelpful, discriminatory, or even hostile. This reflects a lack of consistency in how officials approach their duties.

Favouritism and Corruption

Some individuals perceive that favouritism or corruption within the officials' ranks high, which leads to feelings of inequality and unfair treatment.

This phenomena has been experienced at all levels in the Department. Even the recruitment of new correctional officials have been centralized to regional offices, as the belief is that officials manipulate the system for their family members to be short listed. Some HR practitioners are intimidated by much senior officials to ensure that their family member gets in.

Favouritism and Unfair Treatment:

"They don't treat us the same, those they know they treat better."

"They are selfish because they are looking for smuggling with others they favour."

"Officials are not the same, some are corrupt." It has been publicised on many occasions about officials who were dismissed due to colluding with incarcerated persons in terms of bringing contra-band into the correctional centre, be it money, drugs, knives, cellphones, etc. However, on occasion you get the ideal correctional official who does not allow corruption and reports activities as soon as they become aware.

These comments reflect a concern that some officials show bias or engage in corrupt practices, which erodes trust and fairness in the system. Participants feel that favouritism undermines the idea of equal treatment for all.

Helpfulness and Support

Many responses highlight that officials are generally seen as helpful or supportive, though with some nuances in terms of consistency.

Supportive but Inconsistent:

"They are very helpful and supportive, though people are not the same, but the average number of officials are very supportive." Markezic et al state, "A feeling of compassion for the prisoner, an ability to adapt to the prisoner's state of mind and an understanding of the importance of being a professional, including following rules and maintaining a certain social distance, allow

one to work successfully as a correctional officer" "I don't have a problem with the officials, they help me if I am asking for help."

"Honestly, I don't have a problem with any of them, there are those who are not helpful."

While a significant number of respondents report positive interactions with officials, some also point out that help is not always readily available or that some officials may not be as willing to provide assistance. For example, upon admission of any inmate, the officials on duty need to find out which church or faith the inmate belongs to in order for them to receive the correct religious diet on that day. However, this is not always the case as administration is not done with sufficient urgency to meet this need.

Emotional and Psychological Impact

A few responses highlight emotional reactions, especially when officials are perceived to act in ways that are hostile or aggressive.

Emotional Impact:

"They have a tendency of emotional bullying."

"Honestly, I feel different about them."

"I feel tremulous."

These comments suggest that certain interactions with officials can have a negative emotional impact on individuals, ranging from feelings of fear or anxiety to a sense of being dehumanized or mistreated.

Role and Responsibility of Officials

Officials are expected to keep South Africa safe through safe and humane incarceration of incarcerated persons. This means that security is the core business, but the element of humanity cannot be neglected when dealing with incarcerated persons.

Several respondents acknowledge the role of officials in maintaining order, but some also express frustration with the system's failure to address grievances or provide proper support.

Role of Officials and Systemic Issues:

"I feel good working with officials, but we still have a challenge that our ZCC Pastors are not allowed." (ZCC is Zion Christian Church)

"Some of our grievances they don't take them seriously."

"The management sometimes fails us."

Here, participants are recognizing that while officials are generally fulfilling their duties, there are systemic issues, such as management failures or restrictions (like not allowing certain pastors), that limit the overall effectiveness of the system. With the above common outcome in mind, let me now summarize the outcome of this analysis.

This thematic analysis reveals a complex and nuanced relationship between officials and the individuals they interact with, reflecting both positive and negative perceptions that are heavily shaped by personal experiences and the behaviour of specific officials. I find the tension between incarcerated persons and correctional officials as a disturbing matter, as it affects many aspects of incarceration, rehabilitation, social reintegration, etc. More incarcerated persons than not agreed that there is tension and that they do not trust correctional officials. If there is no trust in this relationship, rehabilitation can never be successful. Even though incarcerated persons have offended society, it is the duty of correctional officials to make them feel safe and cared for in the correctional facility. When this does not happen, tension will always be an issue.

5.6.2 Officials: How do you feel towards incarcerated persons?

Officials were asked this question: How do you feel towards incarcerated persons? This data presents a range of emotional responses and attitudes towards incarcerated persons, highlighting complex perceptions based on empathy, professional duty, and personal experiences. Here's a thematic analysis of the responses, organized by the key themes and patterns that emerge from the data:

incarcerated persons as Human Beings

A significant number of responses reflect the view that incarcerated persons are still fundamentally human, despite their past actions. This perception is a recurring theme throughout the data. As Brault insists, "...whatever our theological and psychological leanings are toward healing and salvation, our primary task remains providing care to all, to meet people where they are, and to accept them wholly at their current state and disposition without expectation" (2014:3). Muntingh goes further, "The right to be free from torture and the right not be treated or punished in a cruel, inhuman or degrading way are non-derogable rights enumerated in section 12(1)(d) and 12(1)(e) of the Constitution" (2009: 30). The point is incarcerated persons are still human beings despite having offended society and need to be treated humanely.

incarcerated persons as Human Beings: Responses from officials were as follows: "incarcerated persons are human beings with unusual circumstances."

"incarcerated persons are human beings who transgressed and I feel pity and concern about them." Brault insists, "Chaplains participate in this growth by leading services and groups as well as one-on-one conversations. Even our work with volunteers from other faith traditions can make an impact on the ways in which people develop and grow as, for better or worse, we are the gate-keepers" (2014: 3). The importance of pastoral care cannot be overlooked. Whereas psychologists, social workers and other professionals are employed by the Department to provide services, the dynamic in spiritual care is different. Chaplains need to partner with external stakeholders to bring a positive change in the spiritual development of incarcerated persons. This means that pastoral caregivers are in the correctional facilities because they feel called by God to make a difference in the lives of God's people who have transgressed against society. Brault says, "Prison chaplains have an opportunity to foster a quality of religious engagement and practice that truly contributes to rehabilitation" (2014: 1).

We can do that by ensuring that pastoral care remains a priority in the lives of incarcerated persons.

"I see them as normal people."

"incarcerated persons are still human and need to be rehabilitated if they are willing to do so."

"I feel that they are also human, they made mistakes, and they can be rehabilitated."

"incarcerated persons are human beings, they want to be loved, cared for & rehabilitated towards being good citizens."

In these responses, the core sentiment is that incarcerated persons are fundamentally like anyone else, with the potential for change. This highlights empathy, emphasizing the importance of seeing incarcerated persons as individuals rather than as their crimes. Pastoral care can start addressing this tension by reminding both parties of the scripture that all have sinned and fallen short of the glory of God (Romans 3: 23). When officials and incarcerated persons can look at one another and firstly see human beings who are all not perfect, it gives opportunity for dialogue. When opportunity is created for affected parties to tell their stories, then empathy is learned and the tension subsides. Horner and Stacey's edited book states, "The Prison Service Chaplaincy, staffed entirely by Christian clergy, professes a mission to all prisoners, regardless of their religious identity or sympathy" (1997: 55). This emphasizes that incarcerated persons as human beings have a right to pastoral irrespective of their religious or faith affiliation.

Empathy and Compassion

Empathy for incarcerated persons, often expressed alongside a recognition of their mistakes, is a key emotional response. This theme emphasizes a caring approach and the desire to support incarcerated persons' rehabilitation. This is in line with the methodology of the Wimberly's narrative approach combined with Pollard's positive deconstruction. When incarcerated persons are afforded to share their stories and their worldviews are identified, they are able to see the error in their own worldview and start re-constructing a positive one where the tension will be addressed positively.

When incarcerated persons and officials are exposed to one another's stories, their attitudes towards one another will change, which will change the narrative of the tension to a positive learning experience.

Empathy and Compassion: some participants had this to say:

"I feel compassionate & caring. Also trying to make an impact with rehabilitation to make a positive impact upon discharge."

"I feel pity for them even though they wronged/committed crimes that are very much scary."

"I believe incarcerated persons deserve a chance for rehabilitation and reintegration into society; I approach them with respect and empathy."

"I feel good towards them." Pastoral care, being for both officials and incarcerated persons can create platforms where officials will start to empathise with the life stories of incarcerated persons and the latter will do the same, especially when they hear how officials have been victims of crime themselves. I recall a time when I invited mothers from church to share their experiences of crime with incarcerated persons after which I shared my own. The immediate responses of incarcerated persons were tears in their eyes and when they responded, they apologised on behalf of those perpetrators because they admitted that they had never placed themselves in the shoes of the victims. Pastoral care can be a tool for healing and reconciliation.

"The perception changed once I interacted with them. I found that they were of broken souls that never healed and they need guidance & psychological interventions to heal."

Here, we see that many respondents recognize the need for compassion, mental health support, and rehabilitation. The acknowledgment that incarcerated persons have faced hardship and may be victims of their circumstances suggests an understanding that rehabilitation requires emotional as well as practical support.

Need for Rehabilitation

A number of responses focus on the importance of rehabilitation and the belief that incarcerated persons can change if given the right support. This is closely linked to the notion that many incarcerated persons are capable of reintegration into society.

Rehabilitation and Second Chances: A number of officials expressed the following:

"I feel they have wronged the society & need a second chance in life."

"They need us as correctional officers to rehabilitate them."

"incarcerated persons are the same as the community outside."

"They are normal people like us, they have just chosen the wrong path and need to be corrected."

"incarcerated persons are human beings who transgressed and I feel pity and concern about them."

These responses focus on the belief that incarcerated persons are not beyond redemption. Rehabilitation is viewed as a vital part of the process, with many respondents emphasizing the importance of giving incarcerated persons a chance to correct their behaviour and reintegrate into society.

Markezic et al say, "Compassion involves acknowledging the prisoner as a fellow human being and understanding this as the most fundamental component of the relations between the prisoner and the officer" (2014: 696). Pastoral caregivers come into the correctional facility believing that all God's people deserve a second chance. They have compassion for incarcerated persons, because they know someone once showed them compassion. I have gang leaders forgetting that they are enemies, because the pastoral caregiver treated them like human beings, which made them treat one another as human beings. I saw them being able to set aside their differences and coming to agreements to assist in bringing order back into the unit. That is the power of pastoral care.

Acknowledging Challenges and Dangers

While the overall sentiment is one of empathy, there are some responses that reveal concerns about the challenges of working with incarcerated persons, particularly regarding safety or difficult behaviour.

Challenges and Safety Concerns: In terms of feelings towards incarcerated persons, some participants expressed the following:

"A little bit afraid due to kind of crimes they did and at the same time rehabilitate them."

"Working with incarcerated persons is challenging because you have to know them and read their minds."

"Sometimes when you are doing your job, they feel uneasy towards you as a person."

"Very passionate though others are arrogant."

Some responses indicate that while there is compassion, the work is difficult, and caution is necessary, especially when dealing with incarcerated persons who may have committed violent crimes or who exhibit challenging behaviours. The sense of unease and the need to navigate complex personalities and situations are recurring concerns.

Incarcerated persons' Need for Guidance and Support

The spiritual care directorate has come up with a number of needs-based programmes to provide support and guidance to incarcerated persons in dealing directly with the matters they are struggling with. There is a spiritual care in-depth assessment tool that delves out the issues that the offenders is struggling with. They are then referred to do these specific programmes to assist their rehabilitation, be it anger management, self-image, dysfunctional family, etc. Several responses reflect the understanding that incarcerated persons often come from troubled backgrounds and that they require more than just physical confinement — they need emotional and psychological support to address deeper issues.

Guidance and Psychological Support

"The perception changed once I interacted with them. I found that they were of broken souls that never healed and they need guidance & psychological interventions to heal & get closure."

"They need guidance & psychological interventions to heal & get closure."

"I created space for them to vent out & feel free to come for any matter relating to their mental frustrations."

These responses show that some people view their role not only as enforcers of discipline but as sources of emotional support and guidance. There's a recognition that psychological interventions and empathy can help incarcerated persons heal and rehabilitate effectively.

Perceptions of incarcerated persons' Behaviour

Some responses focus on the behaviours of incarcerated persons, indicating that while many see them as capable of rehabilitation, there are still perceptions of behavioural challenges.

Behavioural Challenges and Misunderstandings:

"incarcerated persons sometimes behave like animals."

"Mis-informed, want to belong in order to survive."

"They are the people who have wronged the community and need to be corrected."

There is recognition that some incarcerated persons may exhibit problematic behaviors due to their circumstances, either as a result of their past choices or their environment. These responses reflect the complexities of interacting with people who may have deep-seated issues such as trauma, anger, or social disconnection.

Attitudes towards incarcerated persons' Potential for Change

There is a strong undercurrent of hope and belief in the possibility of change for incarcerated persons, with several responses expressing optimism about their rehabilitation potential.

Potential for Change and Reintegration:

"I believe incarcerated persons deserve a chance for rehabilitation and reintegration into society."

"incarcerated persons are the same as the community outside."

"They need to be rehabilitated if they are willing to do so."

These sentiments reflect a belief that, given the right opportunities, incarcerated persons can reform and reintegrate into society. There is a strong belief in second chances and the potential for personal transformation, provided incarcerated persons are open to rehabilitation. When treated as the priority it is, rehabilitation can be successful and add value to society, because the result will be changed, reformed and productive citizens. However, due to the tension rehabilitation and social reintegration

are done for the sake of compliance, which leads to an ineffective product. Says Muntingh, “Research has similarly identified the characteristics of programmes that are not effective and these should be avoided...as “interventions that aim at greater control over offenders, and are regarded as by-products of the “get-tough-on-crime”-approach, are not effective in reducing recidivism” (2009: 21-22). Treat incarcerated persons as human beings and not objects and we can get a lot more done, the researcher believes.

This thematic analysis reveals a mixture of compassion, empathy, and pragmatism in the way people view incarcerated persons. There is a widespread recognition that incarcerated persons are human beings who have made mistakes but still deserve opportunities for rehabilitation and reintegration into society. At the same time, there is acknowledgment of the challenges and risks involved in working with individuals who may exhibit difficult or dangerous behaviors. The overall sentiment is that with the right support, incarcerated persons can change and contribute positively to society, though this change requires time, effort, and understanding.

5.6.3 Do you believe there is tension between officials and incarcerated persons?

incarcerated persons’ responses were captured and later include officials, show tensions, and address how pastoral care can intervene. The data provided suggests a range of perspectives on whether there is tension between incarcerated persons and officials, with varying explanations for the presence or absence of tension. Below is a thematic analysis of the responses, focusing on key themes that emerge across the answers.

Lack of Communication and Mutual Respect

Rule one under the basic principles of the Mandela rules state, “All prisoners shall be treated with the respect due to their inherent dignity and value as human beings...” (2015: 2). I believe this is still a challenge in correctional facilities, as there are many incidents of riots, assaults, etc. reported on a regular basis and therefore the direction of the Department to make the course compulsory at all levels.

Several responses indicate that tension arises due to poor communication and a lack of respect between incarcerated persons and officials. This is seen as a key factor that fuels misunderstandings and conflicts. Several responses point to a breakdown in communication or a misunderstanding between incarcerated persons and officials as a key factor that generates tension.

Communication Breakdown

Officials had this to say:

"There must be a way of communicating, respect as it goes both ways."

"There is tension because incarcerated persons don't cooperate or listen to instruction."

"Officials are trying by all means to do their work, but we fight them."

incarcerated persons had these responses:

"Lack of skill/communication of some officials."

"There's no proper approach in addressing issues regarding the needs of offenders."

"Tension can occur when incarcerated persons feel their complaints & requests are not attended to."

"Officials don't comprehend rehabilitation processes."

Communication challenges often arise from unclear roles, misunderstandings, and the failure to listen to or address the needs of incarcerated persons effectively. When officials and incarcerated persons are not on the same page about expectations or responsibilities, tension is likely to develop.

This suggests that when communication is not effective or when respect is not reciprocated, tensions can escalate. The need for better dialogue, mutual understanding, and respect is a recurring sentiment. Brault insists, "Chaplains should avoid a "you need to do this" approach, and, instead, develop empathic understanding and an ability to identify the personal strengths to help people engage in more productive and helpful interactions" (2014: 4). When pastoral caregivers can be effective in their communication to both officials and incarcerated persons, I believe

that both parties will learn the skill and start communicating effectively with one another, which can address a myriad of challenges that go along with lack of communication such as misunderstandings and an inability or unwillingness to listen on both sides.

Mistrust and Deviation from Work Ethics

Mistrust is mentioned as a root cause of tension, with some respondents pointing out that both incarcerated persons and officials may deviate from their roles or ethical expectations. This erosion of trust can make cooperation difficult.

1. Lack of Communication and Misunderstanding

Communication Issues:

Mistrust and Ethical Concerns:

"There is mistrust between both sides and complete deviation from work ethics."

"incarcerated persons conceive plots to avenge mistreatment."

"Some officials have forgotten that this centre is correctional services."

These responses suggest that the relationship between incarcerated persons and officials is affected by perceived failures in professional conduct and mutual trust. incarcerated persons feel that some officials are no longer focused on rehabilitation, and officials may feel that incarcerated persons undermine their authority or purpose.

The White Paper on Corrections says, "The Department of Correctional Services recognises the enormous challenge it has to change the profile of the correctional official from that of a prison warder perceived to be prone to corrupt influences to a role model and a rehabilitator. This change is however no longer optional as correctional officials are best placed to influence offenders negatively or positively...The Department of Correctional Services believe that every correctional official is a potential rehabilitator and that every person entrusted to our care is corrigible and may become a law-abiding citizen and a nation server through correction." (2004: 8). I believe that after twenty years the changing of the mindset of some correctional officials remains a challenge. Many a time senior officials of the Department refer to 'going back to basics', because officials have become complacent

in executing their duties and prioritising safe and humane incarceration. Pastoral care can assist in reminding officials of their Godly purpose and calling and reignite their passion for their work through Wimberly's narrative approach and Pollard's positive deconstruction. When officials can share their stories and realise where their worldview needs to be adjusted, progress can be made and the tension can ease.

Unequal Treatment and Favouritism

Several answers highlight that tension is exacerbated when there is a perception of unequal treatment. This includes both perceived favouritism among officials and biases based on race, culture, or personal relationships.

Unequal Treatment and Favouritism:

"Some of them are friends with offenders."

"You have to have money for them to like you."

"Because they don't treat us the same as others, because of our color."

"Officials are not the same, we cannot run away from that fact."

This theme points to tensions arising from the perception that some incarcerated persons are treated better than others based on personal biases, such as favoritism or racial discrimination. Incarcerated persons feel that their treatment is often contingent upon external factors such as money or personal relationships, which deepens feelings of inequality.

Perceptions of Official Behaviour and Attitudes

Some respondents perceive the behaviour of certain officials as a direct cause of tension, specifically mentioning officials who are seen as disrespectful or dehumanizing.

Official Behaviour and Attitudes: participants had the following to say

"Some officials have a tendency of treating incarcerated persons like animals."

"It's because they treat us like animals."

"Officials are dating; they must not smuggle with incarcerated persons."

These responses reflect frustration with how some officials treat incarcerated persons, viewing their actions as hostile or dismissive. There is a sense that dehumanizing attitudes from officials contribute directly to the tension between the two groups. Bello & Matshaba state, “How correctional officers relate with or treat incarcerated offenders in South African correctional centres predicts their attitudes toward or perceptions of them” (2022: 11). A relationship built on negative attitudes and behaviour is breeding ground for tension and will ultimately end in the affected party retaliating, to either show that they can be the bad thing the other believe them to be or to show they too matter in the bigger scale of things.

Institutional Failures and Service Delivery Issues

Tension is also attributed to systemic issues, particularly around the delivery of services or the failure of officials to meet the needs of incarcerated persons. This includes frustrations over unmet needs and perceived incompetency.

Service Delivery and Incompetency:

"The tension on the incarcerated persons' side is mainly on service delivery and incompetency."

"We sometimes struggle when we must be provided with things we need in church by Pastors from outside."

"Sometimes we are searched and items that are allowed are being taken."

This theme underscores dissatisfaction with how services are provided or how certain rules are applied, leading to frustration. Tension arises when the needs or rights of incarcerated persons are not met, or when inconsistencies in policy enforcement occur. Muntingh advises, “In responding to prison violence, prison managers need to understand their own approach to management...These are important to distinguish for developing a particular management strategy” (2009: 18). If management does not take the time to evaluate their approach in handling situations within the correctional facility, they will never be able apply positive deconstruction to take apart each method and re-construct what can and is working.

External Influences and Cultural Differences

Some responses allude to the role of cultural or personal biases in increasing tension, especially when officials fail to respect cultural differences or fail to relate to incarcerated persons on a human level. Rehabilitation can be developed as mode of pastoral care when the focus is on transforming the mind and heart of a human being. This is why Wimberly insists, "Biblically, changing the already formed view of reality that people bring to events and relationships is done primarily through storytelling...Parabolic stories are told in such a way that the person's view of the world is undermined and he or she is ready to accept another way of looking at things" (1999: 15). And that is exactly what we want to achieve through rehabilitation: to get the mind-shift and teaching incarcerated persons as well as officials to look at their worlds differently and become the difference they want to see.

Cultural and Personal Biases:

"We are not the same culture, I think like I ask them racer or something, always they can't help me."

"It seems like I know more than anyone."

These responses highlight how cultural misunderstandings or personal biases can influence the relationship between incarcerated persons and officials. When incarcerated persons feel that their cultural background is not understood or respected, it can create tension and a feeling of isolation.

Perception of Fairness and Accountability

Some responses express that tension arises from the perception that officials are not held accountable for their actions or that some officials are perceived as not fulfilling their responsibilities in a fair manner.

Fairness and Accountability:

"Sometimes they don't treat us the same as others."

"Officials are dating that must not smuggle with incarcerated persons is what we're fighting."

"When you are supposed to go outside with your half sentence, many people are overdue."

These responses reflect the feeling that some incarcerated persons are treated unfairly, either due to favoritism or inconsistencies in how rules are applied. This breeds frustration and tension, as incarcerated persons feel that they are not being treated with the same level of fairness as others.

Positive Relationships and Mutual Understanding

A smaller but notable number of responses indicate that some incarcerated persons do not experience tension with officials, expressing satisfaction with their interactions and mutual understanding.

Positive Relationships:

"They are just generous to every inmate."

"They help me all the time."

"Everybody is treated well."

These responses suggest that, for some incarcerated persons, there is no tension because officials are perceived as fair, understanding, and generous. In such cases, the relationship is based on cooperation and mutual respect, which counters the negative experiences reported by others. Pollard says, "Our task, it seems to me, is to encourage that deconstruction, but to help people see that it can be positive..." (1997: 70). This is what I believe has happened here. Even if some incarcerated persons entered into correctional facilities with probable negative pre-conceived ideas about officials, their direct experience has changed their worldview to a positive one. Pollard continues, "It is bound to take people time, sometimes a very long time, to perceive the inadequacies of a particular worldview...we have to wait for that moment when it all suddenly make sense to us." (1997: 71). This means that as pastoral caregivers we need to be patient in our assisting both parties in deconstructing their current worldviews to finally see positive results in the relief of the tension. If not, we can harm the process more than help and rather add to the tension.

2. Power Dynamics and Inmate Resistance

A significant number of responses suggest that tension stems from incarcerated persons' resistance to authority, often linked to their desire to maintain control over their own environment and circumstances.

Power Struggles:

"incarcerated persons have their own agendas, and officials block that agenda."

"incarcerated persons want things to be according to their own ways and want policies ignored."

"incarcerated persons think they know too much and don't want to take instruction from officials."

"incarcerated persons want the officials to work according to their way or will not using policy."

"Some incarcerated persons see officials as obstacles towards their freedom."

These responses show that tension often arises when incarcerated persons resist authority, particularly in matters related to institutional policies, rehabilitation procedures, and daily routines. incarcerated persons may feel frustrated with being told what to do or restricted in ways that conflict with their own desires, and this leads to conflict. Stern insists, "In order to create the healthiest prison system, officers should use their voice to lead incarcerated persons and gain respect and mutual understanding from them. Effective displays of order require properly using available power" (2019: 5). Here the power referred to is the voice of an official and using it optimally not to alienate incarcerated persons, but rather to get them to willingly comply. Too often the abuse or misuse of power is taking place, which instead of order leads to chaos. Officials need to realise that the first authority they have is the use of their voice in communicating with incarcerated persons. When this power is used effectively, tension can be avoided and order can be restored. Inmate resistance will become a thing of the past, because officials are speaking to them with power, but respectfully so.

3. Inmate Rights and Official Limitations

Some responses highlight the perception that the rights of incarcerated persons are too extensive or misused, creating difficulties for officials in performing their duties effectively.

Inmate Rights vs. Official Authority:

"incarcerated persons have too many rights which affect/limit officials in performing their duties."

"Offenders feel they are above the law and smuggling, gangsterism."

"Some officials don't speak to other incarcerated persons. Some officials insult incarcerated persons even when not necessary."

These responses suggest that the tension is fueled by the perceived imbalance between the rights afforded to incarcerated persons and the authority of officials. In some cases, incarcerated persons are viewed as abusing their rights, which hinders officials' ability to maintain order or enforce policies effectively. The South African Constitution states, "All citizens are—(a) equally entitled to the rights, privileges and benefits of citizenship..." (1996: 3). It continues, "When interpreting the Bill of Rights, a court, tribunal or forum—(a) must promote the values that underlie an open and democratic society based on human dignity, equality and freedom..." (1996: 20). The Nelson Mandela Rules furthermore state, "Upon admission, every prisoner shall be promptly provided with written

information about: (a) The prison law and applicable prison regulations; (b) His or her rights, including authorized methods of seeking information, access to legal advice, including through legal aid schemes, and procedures for making requests or complaints..." (2015: 16-17). All of the above important documents ratify the fact that human rights are not optional. Officials need to be reminded of what those rights are in order for them to speak from a point of knowledge, which will assist in the tension subsiding, because they might now speak out of emotions without being empowered on what those rights entail. Then they will treat incarcerated persons with the necessary respect for the latter's rights and justice will prevail inside correctional facilities.

4. Official Behaviour and Mistreatment

Tension is also attributed to the behaviour of certain officials, particularly those who may treat incarcerated persons with disrespect, neglect their responsibilities, or engage in misconduct.

Mistreatment by Officials:

"Some officials insult incarcerated persons even when not necessary."

"Some officials have illegal dealings with offenders."

"Some officials do not attend to the incarcerated persons' requests."

"Tension occurs when offenders feel their complaints are not addressed."

These answers reflect frustration with the conduct of some officials, who may exacerbate tensions through inappropriate behaviour, neglect, or misconduct. When officials engage in disrespectful or unethical practices, it creates an adversarial environment that deepens the divide between incarcerated persons and officials. Ekblad says, "My calling is to communicate the life-transforming love of God most fully visible in Jesus Christ to prisoners. My hope is that they would respond to God's love by surrendering their lives and following Jesus into an adventure of faith that includes full participation in his mission" (2018: 256). It is only when you see the image of God in incarcerated persons as a pastoral caregiver, that you can share and communicate God's love to them. And upon their transformation and deconstruction of previous worldviews, they will start seeing the image of God in officials and those they have violated. This is when restorative justice can become a reality. Then officials' worldviews will also be challenged and when honest, they will change the way they treat incarcerated persons.

5. Institutional Policies and Regulations

A recurring theme is the role of institutional policies, rules, and directives in creating tension. Some incarcerated persons and officials are seen as working at cross purposes due to differing interpretations or compliance with institutional rules.

Disagreement on Policies and Procedures:

"Some incarcerated persons are attached to MP's (i.e. Members of Parliament) and want things done their way."

"incarcerated persons want policies, rules, and directives to be ignored."

"Tension can arise from institutional policies, inmate grievances, or conflicts from the nature of confinement."

"Some incarcerated persons do not accept incarceration and blame the system."

These responses highlight how policy-related issues can contribute to tension. Some incarcerated persons refuse to comply with institutional rules, either out of defiance or frustration with the system, while officials must enforce rules and maintain order. These competing perspectives can lead to conflict. Principle 6.1 of Chapter 6 of the Department's Standard Operating Procedures state, "The Department of Correctional Services acknowledges that incarcerated persons will have all the rights enshrined in the Constitution and other legislation, except those rights that have to be limited due to their incarceration. Additional to these rights an incentive and privilege scheme will be available" (page 1 of 31). The tension is often caused because of different perspectives from both parties. incarcerated persons tend to forget that due to their incarceration, some of their rights will be limited, e.g. they have an assigned time to be outside and assigned times to eat. This cannot be compromised because they feel they have the right to more privileges. Correctional services remains a security environment and rules and order need to be maintained.

6. The Role of Rehabilitation and Inmate Attitudes

The effectiveness of rehabilitation programs and the willingness of incarcerated persons to engage with them also play a role in shaping the relationship between incarcerated persons and officials.

Rehabilitation Challenges:

"Some incarcerated persons don't accept that they have wronged society."

"Tension arises from offenders who are still not accepted that they have wronged society."

"Offenders who want to be rehabilitated get along well with officials."

These responses suggest that incarcerated persons who are unwilling to accept responsibility for their actions or engage in rehabilitation may be more prone to conflict with officials. In contrast, those who are willing to be rehabilitated or who acknowledge their wrongdoings tend to have better relationships with officials.

7. Individual Behavioural Differences and Conflict

Tension can also arise from personal behaviour and the nature of the individuals involved. In particular, officials and incarcerated persons alike sometimes face challenges based on individual attitudes, personalities, and actions.

Personal and Behavioural Factors:

"Negative behaviour from other incarcerated persons towards fellow incarcerated persons and officials causes tension."

"incarcerated persons like to manipulate officials when they want something."

"incarcerated persons become mean towards officials when their requests are not granted."

"Some offenders are disrespectful and have bad behaviour."

These responses focus on how personal behaviour—whether on the part of the officials or the incarcerated persons—can create tension. incarcerated persons may attempt to manipulate officials or resist cooperation, while officials may respond with frustration or punitive behaviour.

8. Positive Relationships and Mutual Respect

Despite the tensions described above, several responses suggest that when both parties approach the relationship with respect and understanding, tension can be minimized or avoided.

Respect and Cooperation:

"Offenders who accept incarceration and want to be rehabilitated get along good with officials."

"I have seen offenders complying with the rules and regulations."

"In most cases, I see them getting along with officials."

"It's all in the psychology of the mind; respect begets respect."

These responses indicate that positive relationships are possible when incarcerated persons and officials engage with mutual respect and a willingness to cooperate. incarcerated persons who accept their incarceration and rehabilitation processes tend to have more constructive relationships with officials.

The data reveals a complex and multifaceted view of the relationship between incarcerated persons and officials. While some responses reflect significant tension, particularly stemming from communication issues, power struggles, and disagreements over policies, there is also evidence that positive relationships are possible when both parties approach the situation with respect and understanding. Addressing these challenges—especially communication breakdowns, perceived imbalances in power, and the need for clear policies—could help reduce the tensions and foster more cooperative and rehabilitative relationships between incarcerated persons and officials.

5.7 Preliminary conclusion

The chapter clearly indicated through the data that the majority of the participants believe that there is tension between officials and incarcerated persons. In addition to this, the responses from participants show that the tension impacts negatively on rehabilitation, which in general defeats the concept of correction. The next chapter will focus on a pastoral methodology to address the tension to pastorally care for incarcerated persons and restore their dignity and humanity. The data also showed that participants believe that each role player (officials, incarcerated persons, management and spiritual care and stake holders can all contribute to bring relief to the tension existing, and it can assist the official-inmate relationship. The process of healing may (which will) ultimately bring a positive contribution to rehabilitation.

CHAPTER SIX: HEALING METHODOLOGY

6.1 Introduction

The previous chapter thematically analysed the data that was presented and found that a majority of the participants believe that there is tension between correctional officials and incarcerated persons, this tension creates negatively impacts on rehabilitation, especially among incarcerated persons. This chapter aims to bring forth a methodology of healing that will not necessarily alleviate healing but aid all stakeholders to move towards a space of healing, forgiveness and restoration of relationships. Pollard's positive methodology will be helpful in ministering to both incarcerated persons and officials. This methodology will primarily aid pastoral caregivers to assist incarcerated persons (as stressed in the introduction) It will also bring into this new relationship healing and incarcerated persons will find a sense of worth, integrity and hope. In other words, it will stop contributing to the tension that exist between them. In short, tension does not have to be a stumbling block in terms of their rehabilitation and ultimate social reintegration.

The data analysis showed that the feelings of lack of self-worth and lack of human dignity are prevalent amongst incarcerated persons in the way that they feel they are treated as objects by officials. They go as far as saying that some officials treat them like animals. For healing to occur, Wimberly will be helpful. He says, "What is needed is a holistic approach involving preaching, pastoral counselling, and participation in church life that has some potential to change the shame-based narratives that undergird people's lives" (1999:18). The fact that there are spiritual care stakeholders allowed into correctional facilities to uplift incarcerated persons morally and spiritually is a step in the right direction. This way they can come with this holistic approach to turn the narratives of shame into narratives victory.

I believe that the healing methodology for this particular tension is the Wimberly's narrative approach and Pollard's positive deconstruction. incarcerated persons enter correctional facilities with their own personal challenges and shortcomings and telling their stories can have a healing effect, not only on themselves but also the hearers, especially fellow incarcerated persons as well as officials.

6.2 The narrative approach

As Wimberly emphasizes, "... of how important storytelling is to our growth and development. We learn about our faith and what can be a possible healing for us in our spiritual lives from hearing what others have to say about what God is doing" (1999:13). I believe that the moment incarcerated persons are given the opportunity to tell (share) their stories, it will afford them time to reflect on where they come from, and also where they currently find themselves. It will assist them to assess their own behaviour and find better ways of dealing with whatever brought them to the correctional facility. It is important to note that (as well) as they deal with childhood trauma that might have contributed to their offending behaviour. It will afford them opportunities of personal growth, and development and make them open to look at alternative ways in order to deal with tension or conflict, they are facing. They will not only deal with it in not only in the correctional facility, but even upon release, when they are in their own communities.

Wimberly continues to deal with the issue of change. He says: "Biblically, changing the already formed view of reality that people bring to events and relationships is done primarily through storytelling. Storytelling's function is to help shape the view of reality that influences us" (1999:15). The data indicated that a number of incarcerated persons have the view that officials regard them as animals. When allowed to tell their stories, officials' worldview might change, and they will realise that the incarcerated persons come from broken situations which also shaped their worldviews. As Wimberly puts so aptly, "What we believe about ourselves shapes our behaviour toward ourselves, others and God. Normally, what we believe about ourselves forms either positive or negative images, which we then act out in our lives. Hence, the arrest of incarcerated persons. These images either nourish our growth and development or they contribute to our demise when they negatively affect our feelings about ourselves" (1999:16-17). In my view this is exactly the case with most incarcerated persons where their belief about themselves have shaped their behaviour and the negative images have contributed to their demise as they harness no positive feelings toward themselves anymore. The reader needs to note that.:

"...storytellers can evoke unconscious stories that can be resources for our present and future to re-village our community" (Wimberly, 2008: xi). The narrative approach

can assist incarcerated persons to call to mind experiences that they might have forgotten or suppressed and equip them to have a different approach altogether in dealing with life's challenges and so contribute to them becoming productive citizens that will learn to empower others who have been traumatised by similar experiences. Wimberly continues, "Genuine pastoral care from a narrative perspective involves the use of stories by pastors in ways that help persons and families visualize how and where God is at work in their lives and thereby receive healing and wholeness" (2008:1). Deducting only from the data that was gathered it is clear that incarcerated persons need healing in order to become whole human beings. Society has judged them and after being sentenced for whatever period, they feel at times even the official who needs to help them has judged them more. Through storytelling incarcerated persons ought to find hope in God and even upon pastoral caregivers relating the stories in the Bible the inmate will realize that their story does not have to end in the correctional facility, but their incarceration can be the beginning of an entirely new story that will bring restoration of their dignity and transformation of lives.

Speaking on a theology of ministry, Wimberly says, "Only when the total ministry is understood is it possible to visualize the role of the laity in pastoral care within the ritual and worship context" (in this case incarcerated persons assisting other incarcerated persons) [2008:18]. He continues, "By being drawn into God's story, people find resources of care and love to meet their everyday needs" (2008:19). It is essential for pastoral caregivers to create communities of prayer and worship amongst incarcerated persons, so that long after the former has left the facility the latter will get into the habit of praying and worshipping together. There were a number of incarcerated persons in their responses who mentioned other incarcerated persons being favoured by officials and other being ill-treated. When incarcerated persons then start sharing God's story of love for the world without discrimination or favour, unconditional love for especially the sinner, they will become empowered and have a renewed worldview as well as new life skills to address any situation in a positive manner. They will learn to love one another as God has loved them, without judgment. This includes love towards officials, as they will understand that "...for all have sinned and fall short of the glory of God," (Romans 3:23, NKJV, 2005:991) "The purpose of god's rule is to draw all people and nations into God's story. Wimberly stresses the concept of community, "God's story is a story of the defeat of the powers of evil,

oppression, and suffering. It is a story of healing and wholeness when people live meaningful lives in community.” (2008:19) As chaplains our main role is to guide incarcerated persons to new life, rehabilitation. Several officials, when asked “how do you feel about incarcerated persons” indicated that they are dealing with people who are broken who need help to find their way back. As Brault says, “...there is ...a need for pastoral care that can help people develop and nurture a worldview significantly different from the criminal one, especially that (has gotten those) are incarcerated this far in life. In addition, while it is inappropriate for us to impose or prescribe a particular moralism or worldview onto incarcerated persons, it is appropriate for us to actively engage their thinking patterns in ways that support healthy growth and change.” (2014:1). The pastoral caregiver needs to work towards creating communities amongst the incarcerated persons. In other words, the researcher is referring to those who will be willing to open themselves up to storytelling and eventually enter into a new way of looking at life in general. This process will be providing them with the skills to rise above the evil that have surrounded them, the oppression and suffering that caused them to make the choices they have and walk them into a journey of healing and wholeness, recognizing that there is a better way to live.

Therefore, Wimberly says, “Thus, God’s rule and reign is about drawing people into God’s story so that they might be shaped by the story and begin to see reality the way it is shaped by God’s hand and teachings”. Where does the quotation end? The responses of incarcerated persons has shown that they feel at times that they have no control over their lives and the people who are in charge are neither fair or showing them respect. Others indicated feeling of not feeling safe around officials and experiencing anxiety. For them there is no positive story. It is imperative that the pastoral caregiver come with a pastoral model where the focus is moved away from their current reality, and they are brought into a reality of God shaping their lives for the better. This will assist them to move their focus away from the tension and rather focus on the positives during their time of incarceration. Wimberly explains, “The mission of the church in drawing others into the story of God has Implications for (1) the church in worship; (2) the church as a caring community, (3) the church in care and nurture; and (4) the church in service” (2008:19) connect to topic, the above. The pastoral methodology needs to help incarcerated persons see themselves as the church, that is a community of believers that can find inner strength together, despite

their outward circumstances, where the tension seems to overrule all the good that they can draw from their stories and experiences.

6.2.1 The church in worship

“...God’s unfolding story shapes worship. Worship is the act of people...as they gather to celebrate and give praise to God for being drawn into God’s story” (2008:20). When incarcerated persons can learn that they matter in God’s story, this alone is cause for celebration. Whatever tension they are experiencing with officials will be lifted up because they will realise that God has the last say about their lives. Our role is to restore the imago Dei in their lives. This realization can only shape and develop their character to a point where they no longer want to be a part of causing the problem in the facility, but they will start encouraging other incarcerated persons to become the solution. This can only help the tension challenge between officials and offenders to the point where officials will also change their attitudes towards offenders and ultimately rehabilitation will become a communal effort between both parties.

6.2.2. The church as a caring community

A number of incarcerated persons indicated that their grievances, complaints and requests are not taken seriously. In addition to this some said that it is management that has failed them. One response that came out often is that officials are treating incarcerated persons like animals and due to favouritism others are subjected to ill-treatment. Wibmberly says, “ The local church, as a community, shapes the individual stories of of its members into a communal story that reflects the unfolding of God... the vision.. is caught when the community interacts as the people participate in God’s unfolding story... the individual stories of all the people are thus shaped by the vision revealed in God’s continued action in their midst” (2008:20). The pastoral caregiver needs to make the incarcerated persons aware that, where they find themselves currently in prison, they need to relate and regard one another as a community. When they can start sharing their stories with one another, they will realise that they are not alone, especially at times in feeling mistreated, undermined, dehumanized and instead of rebelling, they will get to know that God has a better storyline for each one of them. They will realise that individually they matter to God. This new way of thinking will help

shape their character and transform their minds in looking at incarceration in a whole different way. No longer will they be feeling as being regarded as 'animals' by the officials. (believe them to be, but). They can now regard themselves as being created in the image of God. They will therefore reflect this image on officials. (that officials needs to see.) Ekblad, a prison chaplain in Washington, share an interesting concept which is worthy to states, "One of my primary goals is to identify, recruit, and equip ministry workers from among the incarcerated to carry on the ministry behind the walls" (2018:256). That is the direction to go to ensure the spirit of community amongst incarcerated persons, to equip pastoral caregivers to identify potential leaders to carry on the work when others have left the facilities. When it becomes a consistent concept, they live and believe even when there is no pastoral caregiver, then it will become their reality and they will rise above the outward circumstances of incarceration.

6.2.3 The church in care and nurture

"...care and nurture result from faithfulness to God's vision revealed within the community. Care given to another because God cares for us draws people into the richness of God's caring resources for healing, sustaining, guiding, and reconciling." (2008:20). The fact that most spiritual caregivers in the correctional setting are external people, this process already help them to bring the message of care to the incarcerated persons, better than those who are seen as officials. Most spiritual care stakeholders come into the correctional facilities because they feel a call by God to share the love of God with those who are regarded as outcasts. incarcerated persons seeing the care that spiritual caregivers have towards them are in a position to be drawn into that love and even share that love with fellow incarcerated persons as well as officials. Healing can take place where people feel cared for and when we continue to show them this care, they will learn to sustain it and guide others into the same care. In other words, spiritual care givers can help set up the rehabilitation programme better than others who are regarded as officials. This can bring reconciliation in terms of the tension between correctional officials and incarcerated persons where both parties realise that God's love is for all, not just for certain people. When pastoral caregivers nurture incarcerated persons, it is their way of showing that that they "take seriously the importance of understanding persons in need, as well as understanding the best way to respond to them..." (2008:20). Now incarcerated persons' focus will no longer

so much be on the way officials see them, but more about how God sees them. This can only build caring relationships (2008:21). In short, pastoral care depend on relationship of respect between them. Chaplain's are regarded as part of the Church. This role must be kept secret in correctional department.

6.2.4 The church in service

When we are drawn into God's story, our lives cannot remain the same. Pastoral caregivers need to get this message across to incarcerated persons that they need to reach out to others. They need to start working towards emotional and mental health of not only themselves, but their fellow incarcerated persons as well as officials. A number of incarcerated persons in their responses to "How do you feel towards officials?", indicated being uncomfortable around officials and having anxiety, not certain on how they would be treated as some officials bring their problems from home and at the end of the day the inmate becomes the scapegoat. It is therefore imperative for those incarcerated persons in responding to God's story of love and reconciliation and forgiveness to draw others into this care and so become agents of hope and peace (2008: 21).

incarcerated persons will need to learn to respond like Jesus in times hardship, suffering and temptation. They can only know how to do this if the stories are told. Therefore the pastoral caregiver needs to be intentional in telling God's story. Then incarcerated persons' will be empowered when they learn that "From Jesus' response to Satan, we decipher how Jesus knew his identity and was not reliant on the enemy to entice or convince him of doing things he knew were wrong. "Shame was not possible because his identity was rooted in his relationship to God" (Wimberly, 1999: 30). Many incarcerated persons are still shaken by the name calling from officials and choose to retaliate negatively, which proves the sayings right. However, if they are taught by pastoral caregiver that it is not what people say who they are that matters, but what God says, their identity will be restored and also their dignity. This process can be affirmed by pastoral caregivers, who represent God. The shame of having offended society will no longer keep them down but their identity in God will convict them to take responsibility and so restore even justice to those they have wronged.

Wimberly states, “When a particular group is devalued in a culture, it is hard to imagine that anything positive or extraordinary could come from that group.” (1999:37) We often lose sight of the fact that God is in all sorts of places in the world. This means then that if God is everywhere, there is always hope; even for those incarcerated persons whom the world has judged and written off. God is there within their spaces. The pastoral caregiver needs to make them aware of that fact and allow their stories to lead them there. “Jesus belonged to the lower class, and confronted with what his community heard about his achievements, people in Nazareth had difficulty accepting his reputation... It is important to explore just how people in Jesus’ home community could have developed this negative attitude and why it did not affect Jesus” (Wimberly, 1999:39). incarcerated persons would be able to relate to such stories of shame that turned into stories of self-worth. They would be able to speak to self to not allow others to define for them who they are, especially considering the correctional environment where no one wants to be regarded as weak. They would be able to take their self-confidence back. The reader has clearly saw how narrative can journey with incarcerated persons, allowing them to share their stories. Now let us include positive deconstruction, which will help up to de-construct their world.

6.3 Pollard’s Theory of Positive Deconstruction

Pollard states, “Clearly, deep and far-reaching changes are taking place in our culture... it is no good trying to respond to these deep changes at a surface level... Neither can we change the content of the gospel in order to make it more attractive. Not would it be right just to give in to the culture and try to present the gospel in ways which don’t require people to think.” (1997:41). It is important to bring incarcerated persons on board in terms of taking ownership regarding the tension experienced between them and officials. Prescribing to them in a situation that we neither live in nor comprehend is an exercise in futility. As pastoral caregivers we should neither try to convince them that we know what they are going through, because we don’t and we should not water down what they are feeling in term of the tension. Such conflicts bring deep-rooted hurt and if handled inaptly, can bring more harm than good.

The data revealed a number of deep-seated feelings towards officials of not trusting them, not feeling safe, being ill-treated as other incarcerated persons are favoured, belongings that are allowed being and not returned as well as officials smuggling with incarcerated persons, etc. when they were asked “How do you feel towards incarcerated persons?” These are serious matters to incarcerated persons and in addressing them as a pastoral caregiver one needs to approach with caution and care.

We ought not change the message we are driving across to tell them what they want to hear, but in presenting the gospel we need to make them think of their current situation and what it is they can do differently to experience a different, more acceptable outcome. As Pollard continues, “We can find ways to help today’s generation think about their worldviews so that, in turn, we can then help them think about the life and teaching of Jesus, especially how he dealt with conflict situations. If they are currently comfortable with their hodgepodge of different worldviews, we must help them become uncomfortable with it.” This is absolutely critical when referring to incarcerated persons, as their current worldviews have caused them to become offenders to society. It is necessary for the pastoral caregiver to lead them to become uncomfortable with being a criminal and rather wish to become a law abiding citizen. Pollard speaks on worldview as being used in two different ways, which are “bottom up” and “top down” (1997:33). Let me share how we could journey with them in this area.

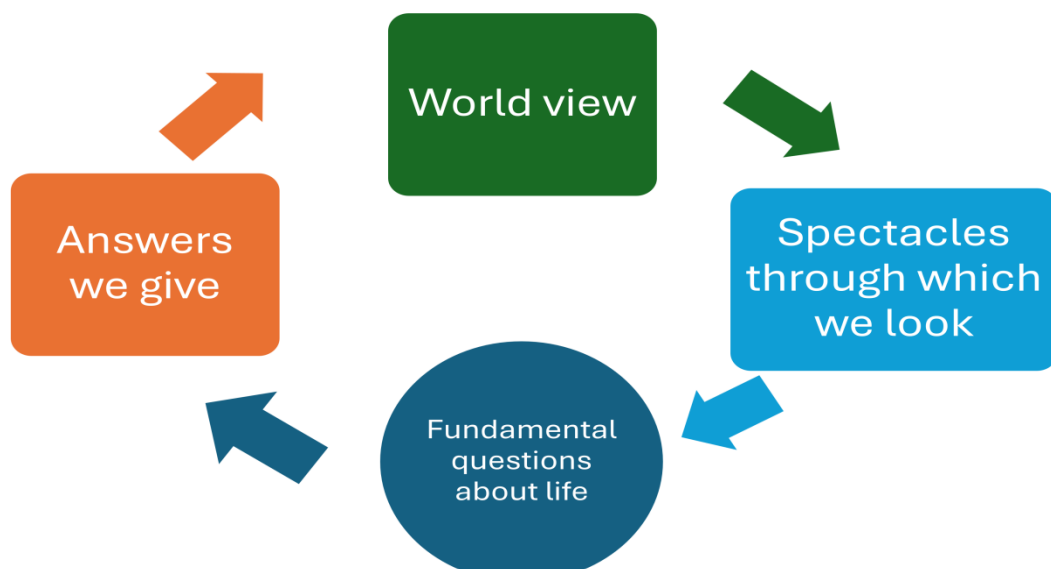
6.3.1 The bottom-up worldview model

“Some people use the term worldview in order to describe the conclusion that a person comes to after looking at the world’s problems, and asking the most fundamental questions about it: “Who am I? Where am I? What’s wrong with the world? and What’s the remedy? According to this use of the term, people take the answers they find for these fundamental questions and combine them to form their worldview” (1997:33). Based on the responses from incarcerated persons in the questionnaire, one can derive that some of them have asked the fundamental questions mentioned above and have then ended with their particular view of the world, where they feel judged, rejected and dehumanised by officials at times. As a result they responded by creating tension between them. One can understand the top bottom working relationships.

6.3.2 The top-down worldview model

“Others seem to use the term in a different way. They see it not as the conclusion at which people arrive, but as the point from which they start. It is the way people view the world, the spectacles through which they look, the grid upon which they organize reality. According to this definition, a worldview is... a way of viewing the world which brings about those particular answers” (1997:34) In other instances incarcerated persons have concluded that the tension is caused due to officials being corrupt, having free movement in the centre whilst their movements are limited, officials being racist, etc. So due to their view of the world in the correctional setting, their answers to fundamental questions will be dependent upon this view. Care givers will understand that they have nothing to lose when they respond in a negative way. Pollard contributes that, “A better model, which would give us a more complete understanding, would come from a combination of both” (1997:35) as each separate model “gives only a part of the picture” (1997:35). The complete model will then look as follows, according to Pollard where the models have been combined.

Figure 5: Adapted model



The combined model therefore caters for incarcerated persons adopting “certain answers to the fundamental questions of life” which is their “view of the world” whilst at the same time “this view of the world becomes the way they view the world.’ Example, whether negative or positively. This view affects the way they answer the

fundamental questions” of life. A pastoral caregiver therefore needs to be open to such a complete model, to comprehend the worldviews of incarcerated persons and what has brought about said worldview.

6.4 Positive Deconstruction

“The process is deconstruction because I am helping people to deconstruct (that is take, take apart) what they believe in order to look carefully at the belief and analyse it. The process is positive because this deconstructing is done in a positive way - in order to replace the false belief with something better” (1997:44). Pastoral caregivers, through positive deconstruction will be able to assist incarcerated persons in taking apart what they currently believe in terms of the tension between themselves and officials, like them being treated unfairly, them being regarded as animals, them fearing not being released on time because management fails them in terms of the system, etc. The above can also be shared by officials, where their worldviews can be taken apart as well. During the pastoral care the belief needs to be looked at carefully and then analysed to look at the validity of the belief. incarcerated persons in this regard need to be granted opportunities to share their stories that brought about their current belief and then the experience need to be taken apart for the purpose of analysis. The outcome should bring a positive impact where the inmate himself can find a new way to move forward and deal with the tension. The search for truth should be a positive one in order to positively influence the lives of incarcerated persons.

Pollard continues, “The process of positive deconstruction recognizes and affirms the elements of truth to which individuals already hold, but it also helps them discover for themselves the inadequacies of the underlying worldviews they have absorbed. The aim is to awaken a heart response...” (1997:44). The pastoral caregiver can therefore not nullify or undermine the current belief of the incarcerated persons in terms of their relationships with officials but acknowledge their truth. Yet in analysing the worldview together with the incarcerated persons, the latter will be able to discover for themselves how inadequate their worldview is in terms of the official-inmate relationship and what they themselves need to do in order to adjust to the said worldview, improving their own relationship. According to their responses incarcerated persons have been traumatised by the treatment of officials. Even spiritual care

stakeholders mention in their responses to the question “What can be done by officials in terms of the tension” that officials should respect incarcerated persons and treat them as human beings. Furthermore they speak on unfair treatment and that the tension is exacerbated as it cannot be freely expressed, and therefore fights and assaults occur in the Centre. “What our view is on what is wrong with the world depends on our interpretation of sin and consequently on our view of what Jesus did with regards to sin” (Meylahn: 2012: 9). So the pastoral caregiver need to be intentional about getting to understand the worldview of incarcerated persons and what they think of Christ’s sacrifice. Where they do not know the story of Christ’s action with regards to sin, storytelling will be helpful to bring the story into their reality.

Pastoral caregivers need to approach the incarcerated persons with respect and understanding, as they have also picked up the tension brought about by the lack of respect experienced by incarcerated persons. To get incarcerated persons to review their worldview, the approach should not be traumatising the incarcerated persons further, but to open up a new world of analysing the situation. Pollard warns against mistakes that can be made when using the positive deconstruction as he says, “One danger is to assume that it isn’t needed” (1997:45). This needs the pastoral caregiver to be skilled in their approach so that “if people are not listening, we must consider what can be done to encourage them to want to pay attention” (1997:45). The reality is that due to the historical tension between officials and incarcerated persons, pastoral caregivers need to be open to the fact that some incarcerated persons might not want to listen to them, because they do not see the need for the process, as they are facing trust issues. As Pollard states, ‘What we need is a range of gifts, abilities and strategies that can help different people in different ways and at different times’ (1997:46). Considering the differences in the sentences of incarcerated persons, their years in the facility and their various experiences, pastoral caregivers need to be sensitive to all these to start reaching incarcerated persons in terms of positive deconstruction. It is important to take time to understand as a pastoral caregiver as to what incarcerated persons believe. “I must do everything I can to understand their worldview. Only then will I know what kinds of questions to raise with them” (1997:47). This caring concept can be done by entering their space with respect. In other words, seeing them as human being, in spite of their criminal records.

6.4.1 The process of positive deconstruction

Pollard describes the process as involving four elements: “identifying the underlying worldview, analysing it, affirming the elements of truth which it contains and, finally, discovering its errors” (1997:48).

6.4.1.1 Identifying the worldview

Pollard states that a lot of people are oblivious to “the worldviews they have absorbed, which now underlie their beliefs and values. That is why it 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” (1997:48). I believe this to be true for many incarcerated persons. They hold certain beliefs but would not be able to articulate how said belief came about. Some of them did not grow up in functional homes and adopted beliefs around them for the sake of survival. They make statements in regards to these beliefs, but do not really ponder on the origin of it all. “All too often we work at a surface level, reacting to individual statements or behaviour instead of endeavouring to respond to an underlying philosophy” (Pollard, 1997:49). This cannot be the case for pastoral caregivers dealing with the tension between correctional officials and incarcerated persons.

The narrative approach will need to be applied intensively, so that incarcerated persons are given opportunity to tell their stories and life experiences, in order for their underlying worldview to be identified. The pastoral caregiver needs to lead them to a place where they are able to identify how the worldview formulated and what brought it about. Pastoral caregivers need to be skilled to provide incarcerated persons with examples of said worldviews which they can relate to in order for the inmate to better understand the concept and then identify it in their own belief system. One will find that incarcerated persons were not even aware of holding a certain worldview and examples like ‘all officials have attitudes towards incarcerated persons’ or ‘management does not care about the needs of incarcerated persons’ and upon interrogating the worldview and find it not to be true, it will clarify it to them. incarcerated persons will then be able to identify for themselves what is their underlying worldview. As Pollard stresses, “If we are to engage meaningfully with people in contemporary culture, therefore, we must begin by extracting and identifying the underlying worldviews” (1997:52). incarcerated persons will be powerless in doing

anything about the existing tension until they understand their worldviews around the concept.

6.4.1.2 Analysing the worldview

Once we have diagnosed the problem, it is easy to pastorally care for them. Pollard continues, “Once we have identified a particular worldview, we can move on to the next step: analysing it. Essentially, we have to ask, “Is it true?” Three questions assist in this regard: “Does it cohere? (that is, does it make sense?) Does it correspond with reality? Does it work?” (1997:52). The pastoral caregiver needs to lead the inmate to ask himself firstly whether his worldview makes sense. There was an inmate who responded that during searching illegal items, even those that are legal items were confiscated and were never returned to them. His worldview needs to be analysed and he needs to ask himself whether it makes sense for officials to take items that are actually allowed with their housing units. “This question, does it cohere? Derives from the theory which holds that if a statement is true, it will cohere. That is, truth will make sense. It will not contain logical inconsistencies or element that are manually contradictory” (1997:52). The question “Does it correspond with reality? Derives from the theory that if a statement is true, it will correspond with reality. The inmate needs to be guided to seriously consider whether his worldview corresponds with reality; whether evidence exists of officials doing this to other incarcerated persons. His claims need to correspond with reality. Then there’s the question, “Does it work? Which ...derives from the theory that if a statement is true, it will work” (1997:53). If the statement is true, this behaviour should be prevalent even with other incarcerated persons. Pollard states, “It is important that we use all three questions, because each one on its own is not sufficient. If a statement fails one of these tests, we know that it cannot be true. Through these questions pastoral caregivers would be able to assist incarcerated persons to look at their own worldviews pertaining the tension between themselves and officials. Then they can determine whether it is coherent, whether it corresponds with reality and whether it works. Strides could be made in assisting with incarcerated persons taking apart their own worldviews, keeping what works and changing what does not to bring a positive outlook and approach to said tension. As Pollard maintains, “We can help people to think through their beliefs and values thoroughly-and thus to discover the inadequacies for themselves. Our role is to demonstrate genuine love for them being there, and serving them, as they think

through their worldview at their own speed. Our role is not to abuse them by rudely seeking to impose our conclusion upon them at our speed” (1997:71).

6.4.1.3 Affirming the truth

“It is much easier for us to believe that others are totally wrong and that we are totally right. But this is simply not the case” (1997:54). Pollard continues, “Whether we like it or not, other worldviews contain truth” (1997:55). So in rejecting them altogether we will be guilty of rejecting truth in the process also. “And if we reject truth, we push ourselves into error” (Pollard, 1997:55). The pastoral caregiver need to enter an inmate’s worldview with the understanding that there is truth there, even if he is wrong about certain aspects in terms of his worldview regarding the tension between officials and offenders. incarcerated persons mention issues of corruption, racism, favouritism, disrespect towards incarcerated persons. A pastoral caregiver cannot discard all the views of the inmate, but have to be open to the truth wherever it is, in order to lead the inmate into a model of positive deconstruction. These are some of the elements that must be attended too, so that care can open up a new worldview of good relationship.

6.4.1.4 Discovering the error

Pollard continues, “As well as containing truth, however, ... worldviews also contain error... When we analyse a worldview using the three criteria of truth, we are attempting not only to affirm truth but also to discover those errors.” (1997:55). Our analysis might find non-coherence or no correspondence with reality pertaining a worldview or that it does not work or a combination of any of these, Pollard says (1997:55). It is in discovering the error that the pastoral caregiver will be in a position to help the inmate see the error for themselves “so that they will become uncomfortable with their current view and begin looking at Jesus” (1997:56). The pastoral methodology need to eventually lead the offender to look at what they currently believe and realise that they were wrong about certain matters all along. Once this process is done, we can now deal with the problem faced by them. And after being exposed to the story of Jesus and how he showed no prejudice and welcomed all to be part of the kingdom of God, they would be willing to discard what they thought was right and move towards what is right and start to contribute positively with regards to the tension in the official-inmate relationship. As some incarcerated persons mentioned in their

responses that officials have their own personal challenges and sometimes bring their problems to work, they will no longer look at the official as their enemy, but a fellow human being who goes through their own issues. This would tremendously ease the tension between both parties.

The proposed model of integrating the narrative approach with Pollard's positive deconstruction would provide spiritual care as a tool to bring relief in the official-inmate relationship and also eliminate a number of challenges that come along in hindering rehabilitation due to said tension. Wimberly says, "...stories, both biblical and contemporary, must be told that have as their goal disabling the secular scriptures so that a new and better world can be disclosed" (1999:18). The aim is in producing something better, in disabling the current view; in bringing relief to a relationship that has been wrought by tension and so ease the burden of rehabilitation on management, officials and incarcerated persons.

6.5 Preliminary conclusion

The aim of this chapter was to come up with a pastoral methodology to deal with the tension between correctional officials and incarcerated persons, with the main focus on assisting incarcerated persons through this model, as they are the ones needing the support and correcting behaviour to return and be integrated as rehabilitated, law-abiding citizens. Also, incarcerated persons remain the core business of the Department. The research has shown that incarcerated persons have had experiences where they have been the continuous victims of this tension. The researcher chose narrative approach as well as Pollard's positive deconstruction to come up with a workable pastoral model that will address incarcerated persons' worldviews pertaining the tension. It also identified what their worldviews are, what the reality is, whether the worldview works and then analyse said worldview to see what is truth and what is error. As Pollard says, "... 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" (1997:48). All this can only take place when the pastoral caregiver (in the person of either the Chaplain or any other spiritual care stakeholder), who provides services in the correctional facility allows the incarcerated persons to tell their stories in order for them to understand the worldview.

As Wimberly says, “Storytelling is an art... After the telling and retelling, both the first teller and the audience engage a process of reflection so that the storytellers learn new knowledge and skills that they can then incorporate into their lives and their networks” (2008:137,139). I firmly believe that this model will not only improve the lives of incarcerated persons, but that of the pastoral caregiver as they are enriched by these stories as well as the officials as they witness and experience the positive changes that will happen in the lives of incarcerated persons. The next chapter will address the findings and recommendations emanating from the research. Finally, it will deal with my own conclusion of this research.

CHAPTER SEVEN: FINDINGS AND RECOMMENDATIONS

7.1 Introduction

The previous chapter crafted a pastoral methodology of narrative as well as positive deconstruction, in order to address the tension between correctional officials and incarcerated persons. The main aim was directed to specifically focus on assisting the latter, who needs to correct their offending behaviour and leave correctional facilities as improved and productive citizens. The methodology aims to bring healing and in instances where possible, restoration of relationships. However, the main aim of the methodology is to help incarcerated persons through storytelling to start identifying and analysing for themselves the errors in their worldviews and empowering them to change this, which will ultimately bring relief in the official-inmate relationship.

This chapter discusses the findings from chapter six as well as chapters two and four in dealing with the tension, which ranged from how incarcerated persons feel towards officials and vice versa, to whether the affected parties (incarcerated persons, officials and spiritual care stakeholders) believe that there is tension between officials and incarcerated persons and how they believe the tension impacts on rehabilitation. Participants were requested to be as open and honest as possible, considering that they would remain anonymous. This would assist the researcher to get a true reflection of the existence of the tension. Participants willingly came forward to complete the

questionnaires, which made the data collection easier. The data was collated in an excel worksheet per stakeholder and so one could see how many felt that there is tension and how many felt that all is well. Lastly, participants gave recommendations as to what they believe can be done by management, officials, incarcerated persons and spiritual care stakeholders respectively.

7.2 Overview of the study

The study's aim was to determine whether there is tension between correctional officials and incarcerated persons and furthermore how to address this tension pastorally, if it does exist. The literature review revealed that much has been written on the relationship between officials and incarcerated persons from a humanities' point of view in the areas of psychology, sociology and criminology. However, limited resources were available on the relationship from a spiritual or practical theology point of view. To address this research gap, chapter one formulated research questions, aims and objectives for consideration. Chapter two started substantiating the presence of said tension historically, especially considering that the official-inmate relationship was not established to be a cordial one, but one of law enforcer dealing with a perpetrator of society. Chapter three articulated the methodology more apt to deal with the relevant research questions and chapter four aimed at going into detail as to what this tension entails in the correctional setting and its impact on all affected role players. Chapter five gave the data collection and data analysis which led to chapter six which formulated a healing methodology, which was a pastoral methodology to address the tension in the official-inmate relationship. Chapter seven tackles the findings, recommendations and further research required in regards to the tension between the correctional official and inmate. Further research would benefit the overall rehabilitation process. When researched properly, it will also will contribute in rehabilitation programme, not only for inmate's, but also the community. The findings emanate from the responses from officials, incarcerated persons and spiritual care stakeholders from Kgosi Mampuru II, Leeuwkop and Boksburg correctional centres respectively. The following topics will be discussed: 1. Lack of Communication and Mutual Respect, 2. Mistrust and Deviation from Work Ethics, 3. Safety and Protection, 4. Mixed Experiences and Contrasting Behaviours, 5. Unequal Treatment, Favouritism and Corruption, 6. Emotional and Psychological Impact/Distress, 7. Perceptions of Behaviour and Attitudes, 8. Institutional Failures and Service Delivery Issues,

9.External Influences and Cultural Differences, 10.Perception of Fairness and Accountability, and 11. Role of Spiritual Care.

In the problem statement the study was asking the main question as to whether there is tension between correctional officials and incarcerated persons. Furthermore if the answer was in the affirmative, then we need to further address why this tension. In other words, has this tension negatively affected the rehabilitation and what can be put in place to pastorally address this problem?

The objectives of the study were as follows: a) To establish the historical context of the tension, so as to grasp how deep-seated the problem is, b)To assess how organizational culture/systemic matters contributed to the tension and c) To create a pastoral care methodology to assist chaplains and all spiritual care stakeholders on how to intervene pastorally in this tension between officials and incarcerated persons. The study utilized a qualitative approach where the sampling was officials, incarcerated persons and spiritual care stakeholders from the above mentioned correctional centres. Open-ended questionnaires were the method for the data collection from thirty officials, twenty nine incarcerated persons and fourteen spiritual care stakeholders. The researcher regarded Wimberly's narrative approach together with Pollard's positive deconstruction as the best pastoral methodology to address the tension between correctional officials and incarcerated persons at all three correctional centres, namely Kgosi Mampuru II, Leeuwkop and Boksburg.

The findings are as follows:

In asking the questions around if tension affects the relationship between officials and incarcerated persons, whether the tension is prevalent, if said tension impacts on rehabilitation and what can be done by all stakeholders to improve the situation the following came through:

7.2.1. Lack of Communication and Mutual Respect

Findings: Respect between incarcerated persons and officials is earned based on behaviour. Officials who act professionally and fairly are respected, while those who display aggression or favouritism are not. Respect for officials is not automatic, but is earned based on their professionalism, fairness, and conduct. Officials who display

aggression or personal issues are not respected. Tension arises from poor communication and a lack of respect between incarcerated persons and officials. This leads to misunderstandings and conflicts. Misunderstandings and ineffective dialogue create an environment of mistrust and conflict. This issue was addressed by sharing the theories of narrative story telling by Wimberly, as well as positive deconstruction by Pollard. The focus was based on rehabilitation and change of attitudes between the two.

Recommendations: The findings of tension between officials and incarcerated persons raises programs that could further help pastoral work among correctional department. For example,

Implementing regular training programs for correctional officials focusing on professionalism, fairness, and building mutual respect is something that has come through strongly (MacDonald et al, 2018:77). MacDonald introduces a process that will continue enriching pastoral care, as part of educating care givers. The second finding is based on establishing clear ethical guidelines and regular ethics training in order to build trust and ensure professional conduct, especially since the Department itself encourages officials to complete the ethics course by National School of Government. The above help up-skill chaplaincy and care givers, so that they may realise the importance of work ethic. Implement communication training programs for both incarcerated persons and officials to foster mutual understanding, improve dialogue as well as respect (MacDonald, 2018:11). Foster environments for structured discussions, such as conflict-resolution workshops or meetings, to promote mutual respect and cooperation. Encourage a feedback mechanism where incarcerated persons and officials can voice concerns anonymously. Management also needs to schedule regular check-ins between management, officials, and incarcerated persons to foster dialogue and address concerns. In this section, other researcher's can develop or research a new way of training for a weekend, as part of pastoral care.

Outcome: Improved relationships between incarcerated persons and officials, fostering mutual respect and trust. The research revealed a new way in which pastoral care can become part of rehabilitation programme.

7.2.2. Mistrust and Deviation from Work Ethics

Mistrust arises from perceived ethical lapses on both sides, including mistreatment, favouritism, and manipulation. Mistrust and deviation from ethical standards by both incarcerated persons and officials contribute to tension. When it comes to the services provided by pastoral caregivers, security officials are expected to be in the vicinity to protect both inmate and caregiver, but not in a distance to hear what the inmate is sharing with the caregiver. Incarcerated persons need to know and feel comfortable that their matters remain confidential. The challenge at times is that both caregiver and security officials are not vigilant in this regard and officials are too close and are able to hear matters being discussed. This can be to the disadvantage of an inmate, as the official can use the information against an inmate, which could lead to mistreatment, etc.

Recommendations:

Establish clear ethical guidelines for officials, reinforced through training and regular monitoring. Create systems for impartial investigations of misconduct to rebuild trust. Ensure transparency in addressing grievances, with proper documentation and follow-up. Effective communication strategies are crucial for minimizing tension and building trust, which requires an ethical approach, as noted by Brinkmann and Kvale, “Being ethical means being open to other people, acting for the sake of their good, trying to see others as they are, rather than imposing one’s own ideas and biases on them...”(2005:161). Braun and Clarke (2021:332) emphasize the need for systemic clarity and ethical conduct in professional interactions. The above can also be applied in dealing with the parole of offenders, as lines of communication would have been opened and all role players will be speaking to one another in assisting with the best options for an inmate. There will be no working in silos, which at times delay the progress of an inmate’s case file.

7.2.3. Safety and Protection

Findings: A significant number of incarcerated persons feel safe when officials are present, although this is not universally the sentiment. However, this sense of safety is not universal and can be undermined by inconsistent behaviours among officials.

Officials face challenges in managing incarcerated persons, including safety concerns and difficulties in navigating their behaviours.

Recommendations: Enhance safety protocols and ensure consistent enforcement to maintain a secure environment for all incarcerated persons. As Muntingh emphasizes, “The duty of the state to provide such conditions is inescapable and the state is not an innocent and helpless bystander when conditions fail to meet these standards; the state is in the first instance responsible for the failure to meet such standards as it is the state that places people in conditions that adversely affect their rights to dignity and safety” (2007:7). Regularly evaluate the correctional environment and provide training on maintaining a safe and secure atmosphere. Systems are in place for officials to do patrols, follow up on tips or information, putting security first. When executed effectively and efficiently this will positively contribute to incarcerated persons feeling safer. Provide ongoing support and resources for officials to manage challenging inmate behaviours.

Outcome: Enhanced sense of safety for incarcerated persons and officials. Safer work environment and better management of inmate behaviour.

7.2.4 Mixed Experiences and Contrasting Behaviours

Findings: Findings: There are mixed feelings among incarcerated persons about officials, with some being helpful and supportive, while others are seen as unhelpful or discriminatory. incarcerated persons experience both positive and negative interactions with officials, reflecting significant variability in their behaviour and approach. Some officials are supportive and friendly, while others are discriminatory or hostile.

Recommendations: Establish clear behavioural standards for officials and conduct regular evaluations to ensure consistent treatment of incarcerated persons. This will make male incarcerated persons feel that they matter and their concerns are dealt with the seriousness they deserve. Establish a feedback mechanism for incarcerated persons to report their experiences with officials, and use this data to improve training and accountability. The current complaints and requests register can be monitored for common issues or trends which can then be zoomed into.

Outcome: Reduced variability in inmate experiences, improving overall satisfaction and fairness.

7.2.5 Unequal Treatment, Favouritism and Corruption

Findings: Some incarcerated persons perceive favouritism and corruption among officials, leading to feelings of inequality. Perceived favouritism and unequal treatment contribute significantly to feelings of frustration and tension among incarcerated persons, which will negatively affect the official-inmate relationship. Muntingh maintains, “Any perception of unfairness or decision lacking legitimacy has the potential to escalate...” (2009:26).

Recommendations: Introduce strict policies against favouritism and corruption, coupled with anonymous reporting mechanisms, where incarcerated persons’ complaints are attended to without them feeling exposed to threat or intimidation. Develop and enforce policies that ensure fair and equal treatment of all incarcerated persons, and conduct regular audits to monitor compliance. Standardize procedures for interactions with incarcerated persons to ensure fair and equal treatment. One thing I have learned in researching this pastoral problem, is that, when you give an inmate feedback on whatever their concerns are, even when not always positive feedback they appreciate the fact that their matters are receiving attention. Where possible and viable, officials need to be rotated to reduce the development of biased relationships with incarcerated persons. Introduce diversity and inclusion training to address racial or cultural biases. Reference: Leavy (2017:49) highlights that impartial systems enhance cooperation and reduce tension. Increase surveillance and rotate officials to limit opportunities for collusion or smuggling.

Outcome: Increased transparency and trust in the correctional system and improvement in the official-inmate relationship, as in giving incarcerated persons feedback concerning their matters within the prescribed time of seven days and after that providing them with progress reports until the matter is resolved.

7.2.6 Emotional and Psychological Impact/Distress

Findings: Negative interactions with officials can have a significant emotional and psychological impact on incarcerated persons. Negative interactions with officials, including emotional bullying and hostility, can lead to psychological distress among incarcerated persons. In cases where officials are not approachable, the tension is being exacerbated. Even in the cases of caregivers who are dealing with their own issues, it can lead to distress and less attentiveness to matters of incarcerated persons.

Recommendations: Provide mental health support for incarcerated persons and create a system for addressing grievances related to negative interactions with officials. Although there are psychologists in correctional facilities to deal with the mental well-being of incarcerated persons, I believe the gap is the lack of a proper system to address how officials' handling of incarcerated persons contribute to this mental state. Provide conflict resolution training and mental health awareness programs for officials. So therapy should include even officials. Chaplains also need to rope in psychologists to assist with debriefing spiritual care stakeholders so they do not end up carrying the burden of the tension around with them.

Outcomes: Reduced emotional distress among incarcerated persons due to improved interactions with officials. Improved emotional well-being of incarcerated persons, facilitating effective rehabilitation.

7.2.7 Perceptions of Behaviour and Attitudes

Findings: While there is recognition of the potential for change, some officials note challenging behaviours, including aggression and manipulative behaviour among incarcerated persons. Negative behaviours and attitudes of some officials perceived as disrespectful or dehumanizing by incarcerated persons also contribute to tension. incarcerated persons often feel disrespected or dehumanized by officials' attitudes, leading to hostility and resentment. However, there is a recognition of the need for self-discipline, cooperation, and active participation in rehabilitation from the side of incarcerated persons. Also, management to identify and empower incarcerated persons who exhibit positive behaviours to mentor others.

Recommendations: Develop individualised behaviour management plans like the anger management course in spiritual care as well as self-image and reward positive

behaviour among incarcerated persons. Provide sensitivity and diversity training for officials to promote respectful and humane treatment of incarcerated persons (MacDonald, 2018:11). Currently the Department is rolling out that all levels of officials complete the Mandela Rules that address the standard minimum rules for the treatment of prisoners, adopted by the UN in 1955 and revised in 2015, which bring an immediate awareness to officials of the humane treatment of incarcerated persons and assist officials to improve their approach toward incarcerated persons. Encourage positive reinforcement and acknowledgment of respectful interactions between both parties. Facilitate workshops for officials to understand the psychological and emotional needs of incarcerated persons. Strauss and Corbin suggest that sensitivity in professional behaviour fosters healthier relationships (1998:6, 7,248).

Outcome: Reduced negative behaviours and improved inmate-official relationships.

7.2.8. Institutional Failures and Service Delivery Issues

Findings: Systemic issues such as management failures and unaddressed grievances contribute to frustration among incarcerated persons and lead to tension. Inadequate service delivery and unmet needs of incarcerated persons, contribute to frustration and tension. Inconsistencies in rule enforcement, are seen as sources of tension as well.

Recommendations: Improve management practices and establish a robust system for handling grievances to ensure incarcerated persons' concerns are taken seriously. Here the Department is exposed, because we do have a complaints and requests register in place. It is either that incarcerated persons do not register their issues in the books as required or officials do not handle the matters timeously. Improve service delivery systems and ensure that the needs and rights of incarcerated persons are consistently met and ensure consistent application of policies.

7.2.9 External Influences and Cultural Differences

Finding: Cultural and personal biases can increase tension, particularly when officials fail to respect cultural differences. Cultural matters and misunderstandings exacerbate tensions, especially when incarcerated persons feel their backgrounds are not respected.

Recommendations: Provide cultural competence training for officials to promote sensitivity toward diverse inmate backgrounds. Encourage inclusive practices, such as celebrations of cultural diversity, to foster mutual understanding. Incorporate cultural liaisons or mediators to resolve culturally specific conflicts. Braun and Clarke highlight the importance of recognizing and respecting diversity to reduce conflict (2006:42).

7.2.10 Perception of Fairness and Accountability

Findings: Perceived lack of fairness and accountability among officials leads to frustration and tension among incarcerated persons. Incarcerated persons perceive a lack of fairness in how officials handle responsibilities, such as parole decisions or personal interactions. Some incarcerated persons experience positive, respectful relationships with officials, highlighting the potential for mutual understanding. Management needs better visibility and engagement with both officials and incarcerated persons.

Recommendations: Establish transparent processes for addressing grievances and holding officials accountable for their actions. Transparency and consistency is key in reducing the tension in the official-intimate relationship. Ensure transparency in decision-making processes, particularly regarding parole and privileges. Acknowledge officials for consistent and fair treatment of incarcerated persons to encourage accountability and show inspire other officials to adopt best practices. Strauss and Corbin (1998) emphasize the role of fairness in reducing institutional tension. Introduce mentorship programs where experienced officials can guide newer staff in building positive rapport. Levy suggests that fostering mutual understanding can lead to more harmonious interactions (2017: 29).

7.2.11 Role of Spiritual Care

Findings: Spiritual care has the potential to mediate disputes and foster rehabilitation but is sometimes viewed as superficial. There is a need for deeper engagement with incarcerated persons and officials. In a lot of cases the tension is worsened as officials feel that incarcerated persons do not the service, whilst they do as they work under strenuous conditions.

Recommendations: Enhanced Mediation Role: Train spiritual care providers in conflict resolution and mediation to act as neutral facilitators. Foster meaningful, one-

on-one relationships between spiritual care stakeholders and incarcerated persons. Chaplains to plan workshops to incorporate spiritual care into rehabilitative efforts through workshops on personal growth, moral reform, and conflict management. Ensure spiritual care services are accessible to incarcerated persons of all faiths and non-religious backgrounds.

CHAPTER EIGHT: CONCLUSION

The findings suggest that tensions between incarcerated persons and officials are rooted in communication gaps, mistrust, behavioural issues, systemic failures, and cultural misunderstandings. Gangsterism and contraband remain persistent issues. This is another important issue that could be researched. Addressing these concerns requires a combination of policy reform, training, and fostering mutual respect. By implementing these recommendations, correctional facilities can improve relationships, enhance rehabilitation efforts, and create a more cohesive environment for all parties involved and support successful reintegration into society.

The researcher's motivation for this study, and the assumption that I had, was to determine whether my observations in terms of utterances of officials towards incarcerated persons were indeed part of the tension in the inmate-official relationship. The study has proven that indeed such tension exists and that not only officials contribute, but all stakeholders from management down to the incarcerated persons.

Tensions in correctional facilities are multifaceted, rooted in systemic issues, communication gaps, and behaviours of both incarcerated persons and officials. Addressing these requires collaborative efforts from management, officials, incarcerated persons, and spiritual care providers. By implementing the above recommendations, correctional facilities can shift toward a culture of fairness, transparency, and rehabilitation, reducing conflict and fostering a safer, more constructive environment for all parties involved.

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APPENDICES

APPENDIX A: QUESTIONNAIRE FOR CORRECTIONAL OFFICIALS

1. What age group are you?
 - a) 18-35
 - b) 36-45
 - c) 46-60
2. How long have you been employed in the Department?
3. What made you decide to apply?
4. How do you feel towards incarcerated persons?
5. What do you think of rehabilitation?
6. Do you believe there is tension between yourselves and the incarcerated persons?
 - a) If yes, why do you think there is tension?
 - b) If not, why do you think there is no tension?
7. What do you think can be done about it?
 - a) From the side of management?
 - b) From the side of officials
 - c) From the side of incarcerated persons
8. Would you prefer to work somewhere else than in the Department?

APPENDIX B: QUESTIONNAIRE FOR incarcerated persons

1. Indicate your age group

- a) 18-35
- b) 36-59
- c) 60 & above

2. How long have you been incarcerated?

3. What sentence are you serving?

4. How do you feel towards officials?

5. What do you think of rehabilitation?

6. Do you believe there is tension between yourselves and officials?

- a) If yes, why do you think there is tension?
- b) If not, why do you think there is no tension?

7. What do you think can be done about it?

- a) From the side of incarcerated persons
- b) From the side of management?
- c) From the side of officials

8. Would you prefer to be incarcerated somewhere else than in the Country?

- a) If yes, where and why?
- b) If not, why not?

APPENDIX C: QUESTIONNAIRE FOR SPIRITUAL CARE STAKEHOLDERS (SPIRITUAL WORKERS, VOLUNTEERS, AND SERVICE PROVIDERS)

1. How long have you been providing services in the correctional facility?
2. What made you apply?
3. What do you think of rehabilitation?
4. Do you believe there is tension between incarcerated persons and officials?
 - a) If yes, why do you think there is tension and what approaches have you used to address it?
 - b) If not, why do you think there is no tension?
5. What do you think can be done about it?
 - a) From the side of management?
 - b) From the side of officials?
 - c) From the side of incarcerated persons?
 - d) From the side of spiritual care

APPENDIX D: LETTER OF INTRODUCTION



UNIVERSITEIT VAN PRETORIA
UNIVERSITY OF PRETORIA
YUNIBESITHI YA PRETORIA

Department -> Faculty of Theology and Religion
Practical Theology

LETTER OF INTRODUCTION AND INFORMED CONSENT FOR PARTICIPATION IN ACADEMIC RESEARCH

Title Of the Study:

The tension between correctional officials and incarcerated persons - a pastoral challenge

Researcher:

Fredolene Manganye (MTh Practical Theology)
fredolenem@gmail.com; 011 360 8148

You are cordially invited to participate in an academic research study due to your experience and knowledge in the research area, namely Tension between correctional officials and incarcerated persons - a pastoral challenge. Each participant must receive, read, understand and sign this document *before* the start of the study. If a child is 7-17 years and is requested to partake in a research study, the parent/legal guardian must give consent. Children from 7-17 years are also required to sign an assent form.

- **Purpose of the study:** The purpose of the study is to determine how far the tension between correctional officials impacts rehabilitation and to find a method to positively address it. The results of the study may be published in an academic journal. You will be provided with a summary of our findings upon request. No participants' names will be used in the final publication.

- **Duration of the study:** The study will be conducted for one (1) year and its projected date of completion is 30 November 2022.
- **Research procedures:** The study is based on literature by various scholars on the subject as well as questionnaires to be completed by officials, incarcerated persons, and spiritual care stakeholders. Interviews will be based on your age, years within a correctional facility, and your experience coming to the tension between correctional officials and incarcerated persons.
- **What is expected of you:** You are expected to be truthful in answering the questions for the research to be a true reflection of your experience
- **Your rights:** Your participation in this study is very important. You may, however, choose not to participate and you may stop participating at any time without stating any reasons and without any negative consequences. You, as a participant, may contact I at any time to clarify any issues about this research. The respondent as well as I must each keep a copy of this signed document. There is no remuneration (payment) attached to participation (you may not demand compensation for taking part in the study)
- **Confidentiality:** All information will be treated as data will be kept confidential and participants and/or their organisations will be kept anonymous, I will have access to the raw data as well as the examiners for the purposes of enhancing the research, however, your anonymity will not be compromised. The relevant data will be destroyed, should you choose to withdraw.
- **Remuneration:** No money/fees, gifts, or any form of reward will be awarded/offered / can be expected by co-researchers / respondents/participants at any time during the research

APPENDIX E: INFORMED CONSENT

WRITTEN INFORMED CONSENT

I hereby confirm that I have been informed about the nature of this research.
I understand that I may, at any stage, without prejudice, withdraw my consent and participation in the research. I have had sufficient opportunities to ask questions.

Respondent: _____

Researcher: _____

Date: _____

Contact number of I: 011 360 - 8148

VERBAL INFORMED CONSENT *(Only applicable if the respondent cannot write)*

I, I, have read and have explained fully to the respondent, named

_____ and his/her relatives, the letter of introduction. The respondent indicated that he/she understands that he/she will be free to withdraw at any time.

Respondent: _____

Researcher: _____

Witness: _____

Date: _____

APPENDIX F: PROPOSAL APPROVAL



Faculty of Theology and Religion

Research Office
Mrs Daleen Kotzé

27 July 2023

NAME: Mrs FJ Manganye
STUDENT NUMBER: 18389016
COURSE: Masters
DATE: 27 July 2023
APPLICATION NUMBER: T004/23

This letter serves as confirmation that the research proposal of this student was evaluated by:

- 1) **The Research committee:** This applies to all research proposals
- 2) **The Research Ethics committee:** This applies only to research that includes people as sources of information

You are hereby notified that your research proposal (including ethical clearance where it is applicable) is approved.



Prof D J Human
Chairperson: Research committee: Faculty of Theology and Religion



Dr JW Beukes
Chairperson: Research Ethics committee: Faculty of Theology and Religion

APPENDIX G: AMENDED APPROVAL



Faculty of Theology and Religion

Research Office
Mrs Daleen Kotzé

6 February 2024

Amendment Approval

NAME: Mrs FJ Manganye
STUDENT NUMBER: 18389016
COURSE: Masters
DATE: 6 February 2024
APPLICATION NUMBER: T004/23 Line 1

This letter serves as confirmation that the amendment of this student was evaluated by:

- 1) **The Research committee:** This applies to all research proposals
- 2) **The Research Ethics committee:** This applies only to research that includes people as sources of information

You are hereby notified that your amendment is approved.



Prof D J Human
Chairperson: Research committee: Faculty of Theology and Religion



Dr JW Beukes
Chairperson: Research Ethics committee: Faculty of Theology and Religion

APPENDIX H: APPROVAL BY THE SOUTH AFRICAN CORRECTIONAL SERVICES DEPARTMENT



correctional services

Department:
Correctional Services
REPUBLIC OF SOUTH AFRICA

Private Bag X136, PRETORIA, 0001 Poyntons Building, C/O WF Nkomo and Sophie De Bruyn Street, PRETORIA
Tel (012) 307 2059, Fax 086 539 2693

Dear: Rev FJ Manganye

RE: THE TENSION BETWEEN CORRECTIONAL OFFICIALS AND INMATES: A PASTORAL CHALLENGE

It is Pleasure to inform you that your request to conduct research in the Department of Correctional Services has been approved.

Your attention is drawn to the following:

- This ethical approval is valid from **13 December 2023 to 13 November 2024**
- The relevant Regional and Area Commissioner where the research will be conducted will be informed of your proposed research project.
- You are requested to contact the Area Commissioner before the commencement of your research.
- It is your responsibility to make arrangements for your interviewing times.
- Your identity document/passport and this approval letter should be in your possession when visiting regional offices/Correctional Centers.
- You are required to use the terminology used in the White Paper on Corrections in South Africa (February 2005) and Correctional Services Act (No.111 of 1998) e.g. "Offenders" not "Prisoners" and "Correctional Centers" not "Prisons".
- You are not allowed to use photographic or video equipment during your visits, however the audio recorder is allowed.
- You are required to submit your final report to the Department for approval by the Commissioner of Correctional Services before publication (including presentation at workshops, conferences, seminars, etc.) of the report.

Should you have any enquiries regarding this process, please contact the REC
Administration for assistance at telephone number (012) 307 2059

Thank you for your application and interest to conduct research in the Department of Correctional Services.

Yours faithfully



Pro T Matshaba
Dep Chair: DCS REC
DATE: 13/12/2023

APPENDIX I: UPDATED APPROVAL BY THE SOUTH AFRICAN CORRECTIONAL SERVICES DEPARTMENT



correctional services

Department:
Correctional Services
REPUBLIC OF SOUTH AFRICA

RESEARCH ETHICS COMMITTEE

Private Bag X136, Poyntons Building, 124 W.F Nkomo Street, **PRETORIA**, 0001,
Tel (012) 307 2770, Enquiries: Ms S.T Mahlangu; Sylvia.Mahlangu@dcs.gov.za
Ref: REC 2024/25

Dear Rev. FJ Manganye,

THE TENSION BETWEEN CORRECTIONAL OFFICIALS AND INMATES: A PASTORAL CHALLENGE

It is with pleasure to inform you that your request to conduct research in the Department of Correctional Services (DCS) on the above topic has been **extended**.

Kindly note the following:

- This ethics approval letter is valid from **15/11/2024 to 15/11/2025**.
- The relevant Regional and Area Commissioner where the research will be conducted will be informed of your proposed research project.
- It is your responsibility to make arrangements for your interviewing times.
- Your identity document/passport and this approval letter should be in your possession when visiting regional offices/Correctional Centres.
- You are required to use the terminology used in the White Paper on Corrections in South Africa (February 2005) and Correctional Services Act (No.111 of 1998) e.g. "Offenders" not "Prisoners" and "Correctional Centres" not "Prisons".
- You are not allowed to use photographic or video equipment during your visits, however the audio recorder is allowed.
- You are required to submit a copy of your final report to the Department of Correctional Services for placement in the library.

Should you have any enquiries regarding this process, please contact the REC Administration for assistance at telephone number (012) 307 2151 / 069 117 0309.

Thank you for your application and interest to conduct research in the Department of Correctional Services.

Yours sincerely,

MR S ZIKALALA

DEPUTY COMMISSIONER: POLICY COORDINATION & RESEARCH (ACTING)

DATE: 15/11/2024

Lefapha la Dikrelo tsa Bosiamisi • Lefapha la Ditshabeletso tsa Tshokoloho • uMnyango weSevisi yokuQondisa izimilo
Muhesho wa Tshumelo dza Vhululamisani • Departement van Korrektiewe Dienste • Kgoro ya Dikrelo tsa Tshokoloho
Ndzawulo ya Vululamisi bya Vabohiwa • LITiko leTakucondziswa kweSimilo • ISabe leaNkonzo zoLuleko
UmNyango WezobuLungiswa bokuziPhathia

Batho Pele – putting people first