

**THE ROLE OF PASTORAL PROGRAMS AND ACTIVITIES IN REHABILITATING
LONG-TERM CHRISTIAN INMATES IN WESTERN KENYA COUNTIES**

BY

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DECLARATION

Declaration by the Candidate:

I declare that this thesis is my original work and that it has not been presented either wholly or in part to any other university for a degree or any other award.

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DEDICATION

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ABSTRACT

About 75 % of those incarcerated in prisons globally are found to have committed crimes for the second, third or more times. Recent statistics show that prisons are full of former inmates who find reintegration back to the free society. In Kenya, pastoral programs, and activities (PPA) are some of the measures that the government of Kenya uses to reform and rehabilitate criminals into law-abiding citizens. However, despite these PPA, the problem of recidivism persists. Theoretical explanation of this persistence is limited, as seen in the erratic systematic research on the role of PPA in rehabilitating inmates in Kenya. The purpose of this study, therefore, was to investigate the role of PPA in Rehabilitating Long-Term Christian Inmates (LTCI) in Western Kenya Counties (WKC). The study specifically sought to; ascertain the current situation of Chaplaincy in the prisons of WKC, establish the operational strategies of WKC Prisons in inmate rehabilitation, determine the role of chaplains in the rehabilitation of inmates and explore the perception of inmates on the PPA. Rehabilitative Needs Theoretical Framework of PPA for inmates was adopted to frame the study. The study area was prisons of WKC of Bungoma, and Busia, Kakamega (Kakamega Main, Kakamega Women, Shikusa Borstal and Shikusa Farm) and Vihiga. Vihiga prison was not used in the study because it lacked LTCI. Busia was used for piloting. The study population was 3484 inmates, where 1314 were LTCI. Descriptive surveys that employed both quantitative and qualitative approaches to the study were used. Stratified and random sampling procedures were used to select 324 LTCI from 5 prisons. Purposive sampling was used to select 5 officers in charge of 5 prisons and 22 chaplains from the 5 prisons giving a total sample of 351 respondents. To explore the extent to which PPA have succeeded in the rehabilitation of inmates, the study used secondary and primary sources of data. Secondary data was obtained from published and unpublished literature whereas primary data was sought using instruments such as structured questionnaires, oral interviews, Focus Group Discussions, and observation methods. The validity and reliability of the instruments used were verified by experts from the School of Arts and Social Sciences as well as a pilot study which was conducted in Busia County prison. Qualitative data from interviews, focus group discussions, and observations were transcribed and organized into themes and sub-themes in an ongoing process as data unfolded. Quantitative data was analyzed using descriptive statistics. The study showed that the prisons of WKC had a majority of chaplains who were untrained and unordained hence negatively affecting the rehabilitation of inmates. Different operational strategies were present but were not being properly implemented to achieve rehabilitation of inmates. Also, the study found that PPA such as spiritual nourishment, guidance and counselling played a critical role in the rehabilitation of inmates but were hampered by unqualified personnel, poor working and living conditions and lack of spiritual materials for inmates. Finally, the study revealed that inmates have mixed perceptions of various PPA, and activities presented to them. The study concluded that there are various PPA, and activities used in the rehabilitation of inmates in WKC prison but were poorly managed and hence not effective in the rehabilitation of inmates. The study recommends that there is a need to improve prison living and working conditions for the success of rehabilitation programs and activities, train and deploy qualified chaplains and provide inmates with materials and facilities for PPA as well incorporate the opinions of LTCIs in service delivery. The study findings are significant since they contribute knowledge by supporting correctional justice planners in coming up with better policies to address the rehabilitation of inmates. Philosophically there is need to reconceptualize the Dannerup conceptual framework to cost effectively utilize available resources to achieve rehabilitation. The study recommends an investigation on rehabilitation programs post-release as well as the role of prison guards in the rehabilitation of prisoners.

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LIST OF ACRONYMS AND ABBREVIATION

AIDS	:	Acquired Immunodeficiency Syndrome
C/Cs	:	Chaplains/Catechist (in the transcripts C1 means chaplain or catechist numbered 1)
C/CQ	:	Chaplains/Catechist Questionnaire
FBPT	:	Faith-based Program Theories
FGDs	:	Focus Group Discussions
HIV	:	Human Immunodeficiency Viruses
IFLL	:	Inquiry into the Future of Lifelong Learning
OIC	:	Officer(s) in Charge
ISOIC	:	Interview Schedule for Officers in Charge
KCPE	:	Kenya Certificate of Primary Education
KCSE	:	Kenya Certificate of Secondary Education
KPS	:	Kenya Prison Services
LTCIQ	:	Long-term Christian inmate(s) Questionnaire
NCAJ	:	National Council on the Administration of Justice
OICQ	:	Officers in Charge Questionnaire
PF	:	Prison Fellowship
PPA	:	Pastoral Program(s) and Activity(ies)
RRI	:	Rapid Results Initiative
TVET	:	Technical and Vocational Educational and Training
UNODC	:	United Nations Office on Drugs and Crime.
WKC	:	Western Kenya Counties

OPERATIONAL DEFINITION OF TERMS

Borstal institutions - These are prisons reserved for youthful offenders of the apparent age of 15 years and under the apparent age of 18 years on criminal conviction who are committed to a three-year borstal training e.g. Shikusa Borstal institution.

Closed prisons - These are prisons for convicted criminals serving long jail sentences or being convicted of subversive or violent offenses, including prospective escapees who have been incarcerated for more than three years, e.g. Bungoma Main Prisons.

Jail/ Cell - Will be used to mean detention centers at the police station level which is the first place an accused person is held before being taken to court or as they await payment and clearance of bonds.

Long-term Inmates/prisoners- In the context of this study, these are inmates sentenced for longer periods in Prison normally 3 years and above.

Long-Term Christian Inmates — These are long-term inmates who ascribe to the various Christian denominations in the prisons of WKC.

Mate: Used to mean prison inmate. For example, *Mate 2* means inmate numbered 2.

Non uniformed posts- These are civil servants serving within the Kenyan prisons service as secretaries, welfare workers and chaplains.

Pastoral Activities- This refers to the social events that inmates engage in under the leadership of chaplains as part of pastoral services to the inmates in prisons of WKC. These include music festivals and music competitions. Pastoral activities are embedded within pastoral programs.

Pastoral Programs — This refers to a set of related measures offered by chaplains in prisons of WKC with an aim of transforming the behaviour of inmates in the long-term. These include spiritual nourishment, praising and worshiping, etc.

Penal institutions - Will be used to mean institutions where persons in lawful detention especially those convicted of crimes are confined and to protect the public.

Penance - The term is hereby used to mean directed actions a prisoner undertakes to undo or make up for a crime committed for purposes of reconciliation with those offended.

Recidivism- The term will be used to describe a relapse into criminality on a regular or habitual basis. It's a long-term tendency to repeat criminal or antisocial behavior patterns, which leads to reincarceration (Johnson, 2008).

Rehabilitation- This term is used to refer to specific pastoral programs and activities applied within prisons focusing on physical, mental, spiritual, and psychological issues in the lives of the inmates to bring an end to criminal behaviour and reduce recidivism.

Semi-closed prisons - These are medium security prisons for prisoners serving medium terms of imprisonment or those convicted of less offences of subversive and violent nature including all potential escapees e.g. Busia Prisons.

Uniformed posts- will be used in this research to mean prison officers in uniform from the Commissioner of Prisons warders/wardresses serving within the Kenyan Prison Service.

Western Kenya Region - Western Kenya Region will hereby be used to mean the following counties: Bungoma, Busia, Kakamega and Vihiga of the former Western Kenya Province.

Women prisons - These are closed, or semi closed prisons reserved for female prisoners e.g. Kakamega Women Prisons.

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CHAPTER ONE

INTRODUCTION

1.1 Background to the Study

Crime is costly to society at all levels of human and national life that cannot be underrated. In the U.S over thirty billion dollars a year is required to run the criminal Justice system. This is besides what is lost individually to people and the business community as well as the society as a whole which is estimated to be approximately \$15 billion (U.S Department of Justice, 2008). While data on crime is not available in half of all African countries, and those that exist are rarely released regularly, where figures are available, the level of crime is underestimated (UNODC, 2005). According to the United Nations Office on Drug and Crime [UNODC] (2005), crime undermines development by degrading the quality of life and forcing skilled labour overseas and may impede the development of those that remain. Secondly, crime drives businesses away from the affected countries because generally all investors see crime as a sign of social instability which, and crime pushes the cost of doing business up as well as sending local and international tourists to safer destinations. Thirdly, crime undermines the ability of governments to achieve developmental goals due to corruption as well as eroding the tax base as the wealthy bribe tax administrators and the poor engage in ghost businesses. Fourthly, fear of crime can limit movement of human and material resources, loss of lives, expensive medical bills which naturally reduces productivity as the work forces is affected or forced to migrate to safer working environments (UNODC, 2005).

Governments use the criminal justice system to contain crime with two goals in mind, to offer justice to the offended through punishment and to help prevent future crimes by incapacitation and rehabilitation (Wilkins, 1976). Rehabilitation can be defined as any method employed by governments through the criminal justice system to get a criminal change cause and avoid involvement in future criminal activities (Hoyles, 1955; Jayawardene, 1981). These Rehabilitation efforts include probation and release on parole, supervising those sent to the community from prison by ensuring that those able can continue with education, therapy which ultimate modifies behavior for the better (Chamberlain, 2012). Rehabilitation therefore becomes an inhibition for "recidivism," where "recidivism" refers to a convict relapsing into crime after a period from release, being caught again and sent back to prison through a judicial process. (Wilkins, 1976; Chamberlain, 2012; Hoyles, 1955). The rehabilitative paradigm, according to Muhlhausen (2010), posits that society is the "root cause" of criminality. "Crime is primarily a product of social factors," according to this paradigm. As a result, societal pressures such as poverty, racial prejudice, and a lack of work prospects dictate criminal behavior, and the goal of criminal justice is to ameliorate or remove those

adverse forces” (Muhlhausen, 2010). Because fundamental flaws in society can lead to people engaging in criminal behaviour, rehabilitating these individuals as opposed to punishing them is likely to lead to less crime and hence a safer society—this is where spirituality comes in as a component of rehabilitative efforts to reform behaviour and reduce recidivism.

According to Milner (2012), African prisons were once fairly comfortable in the provisions of basic amenities such as water, nutritious food in good quantity regularly, healthy living conditions, and good medical care. The bulk of the prisoners were even better off incarcerated than they would have been at home (Milner, 2012). Today, the same cannot be said of these prisons, the reality is different. African prisons are too overcrowded. Overcrowding, according to Dankwa (2008), is a serious concern in most African prisons because it dehumanizes convicts and makes international standards for hygiene, sanitation, enough food, and housing unachievable. As a result, illegitimate sexual interactions and other illegal acts are fostered (Amoakoh, 2012).

A report by US State Department offered this assessment on Kenyan prisons, “Prison conditions continue to be harsh and threatening. Prisoners are subjected to severe overcrowding, deficient health care, unsanitary conditions, inadequate water, diet and beddings” (Mutiga, 2012). The increase in criminality in Kenyan jails is shocking. According to the Handbook on Human Rights in Kenyan Prisons (2006), a survey conducted in Kenyan prisons in 2005 found male and female recidivism rates of 29 and 24 percent respectively in 2004. These figures are misleading because they only indicate a small percentage increase over 2003. The increasing prison population, as indicated by the Prisons Statistics (2014), offers a different image, indicating a more real challenge: 2003 (39,582), 2004 (42,278), 2005 (44,757), 2008 (45,000), 2009 (48,000), 2012 (49,947), 2013 (49,979), and March 2014 (52,105). (2006). It is clear that in the Kenyan prison context, custodial rehabilitation efforts are faced with numerous challenges. Some of these problems include harsh prison conditions characterized by overcrowding and congestion, poor diet, poor sanitation, infectious diseases, homosexuality, drug and substance abuse, poor medical care, illiteracy, and inadequate supervisory staff (Omboto, 2010). All these challenges coupled with recidivism tendencies continue to make prisons practically inhabitable (Aghan, 2016). This is worsened by the fact that medical insurance companies are less likely to cover imprisoned patients' mental health requirements, leading to an increase in consumers seeking assistance from clergy, who rarely accept payment for their services (Worthington et al., 1996). Given these challenges, Mutiga's (2012) report leaves the reader in the dark concerning the role of PPA in rehabilitating LTCIs in Western Kenya prisons.

Women menstruation issues are especially wanting. For instance, essentials such as hygienic female pads are rare. In Zimbabwe, for example, women have used newspapers, toilet papers, old shards of bed coverings, or even their own prison uniforms as options during monthly periods. Countries like South Africa, prison wardens demand to see used sanitary pads before they supply new ones which can be extremely humiliating (Ade-Adoah, 2012). The situation in the Great Lakes region is no different. Many prisoners endure serious pain and suffering from HIV and AIDS, tuberculosis and other ailments but, there are no proper health facilities or sufficient medicine or even qualified medical personnel to attend to them when they are that sick (Allard & Allard, 2010). In Rwanda's Gisenyi Central Prison, for example, individuals accused of atrocities and genocide are still awaiting trial, while newly convicted or remanded convicts arrive on a regular basis, and the majority of the young women are serving life sentences for procuring or abetting abortion (Allard & Allard, 2010).. Similarly, many young boys as young as 13 are serving long prison sentences for allegedly raping classmates, but mature men who perpetrate frequent rape are protected by society and enjoy freedom outside of prison (ibid). Ade-Adoah, (2012) and Allard & Allard (2010)s studies were not concerned with how these challenges have been tackled from a pastoral perspective. This study endeavoured to examine the current situation of prisons in WKC.

Globally, the conditions in prisons have influenced most countries to create strategies to help prisons operate in a manner that works to improve on inhuman conditions in various prisons that may hinder rehabilitation. According Rajasekar (2014), “Strategy formulation is entrepreneurial and requires a great deal of analysis, judgment, and innovation. However, implementation requires administrative and managerial talent and an ability to foresee obstacles that might arise in strategy implementation. It entails working through others, organizing, motivating, culture building, and creating strong links between strategy and how the organization operates.” It also entails changing the formulated approaches into sustainable strategies that will produce the prison services targeted results (Adem, 2012). The role of the prisons is to “protect society, to punish individuals convicted of a crime, to serve as a deterrent for offenders convicted, and to rehabilitate those within its walls.” (Quinney, 1979; Pace, 1985; Ross, 2012; Singh 2012; The Jamaican Gleaner, 2013). Therefore, the implementation of various operational strategies in handling inmates makes incarceration more human and acceptable by most human rights organizations. Some of the operational strategies implemented in rehabilitation are religious-based and are run by religious personnel, among them chaplains and Faith-Based Organizations attached to various major Religions of the world. From the aforementioned literature, it is not clear whether there are rehabilitation strategies to deal with the ever increasing cases of recidivism and if pastoral programs and activities are important in achieving the set goal of rehabilitating inmates.

The Kenya prison system was founded by the British colonial government whose facilities were mainly designed for detain natives who opposed the repressive colonial rule and laws (Kenya Prisons Handbook on Human rights, 2004). It is in these prisons that some Africans were tortured to death because they stood against these laws. When Kenya got independence in 1963, more reforms aiming at strengthening the system took place. The KPS has continued to grow gradually since its establishment in April 1911 transforming itself from Kenya prisons to a service, it has largely retained the colonial identity. In 2010, The Kenya Prisons Service (KPS) was entrenched in the Kenyan Constitution (2010) through an Act of Parliament under the Prisons Act (CAP 90). Kenya now has around 107 prisons, which are divided into four categories: maximum, medium, and farm prisons, as well as Borstal Institutions (Kenya Prisons Handbook, 2004). There were 107 prison institutions, two Borstal institutions, and one adolescent corrective training center in 2004, with plans to open a ladies' correctional facility. Regional commanders oversee regional prisons, which are overseen by the commissioner of General Prisons at Nairobi's Prisons Headquarters (Kenya Prisons Handbook, 2004). The current capacity of Kenyan prison facilities is an average of 54,000 inmates, although, at times, it rises to over 80,000 inmates (Aghan, 2016). For example, correctional facilities like Nairobi Remand Prison carry triple their capacity with a population of 3,200 instead of about 1,000 inmates (Kenya Prisons Service, 2015). As a result of the challenges of overcrowding, high recidivism rate, and inadequate male-friendly rehabilitation facilities, there has risen the urgent need for decongesting prisons and controlling recidivism rates among offenders nationally (Omboto, 2013). The vicious circle of recidivism, if not controlled, impacts negatively on the socio-economic wellbeing of the country by giving rise to high rates of crime and insecurity in major urban centers (Aghan, 2016).

In response to the challenge of recidivism, the Government of Kenya established various rehabilitation programs and activities in its correctional penal institutions. These programs and activities include faith-based spiritual programs and activities, peer counselling, formal education, medical care, vocational training, and prisoners work program. The cited programs and activities target helping offenders modify their tendencies towards crime and equip them with coping skills, educational skill prerequisites to enable them fit better into the free society (Kenya Prisons Service, 2015; Aghan, 2016). The conventional method to rehabilitation and correction of criminals in Kenya in the 1950s was primarily focused on the imprisonment of inmates to fulfill the requirements set forth by the courts and as specified in the Kenya Prisons Act (GOK, 1977; Kenya Prisons Service, 2015).

According to the Judiciary report (2013), “The Government of Kenya has placed emphasis on the Community rehabilitation and reintegration of offenders by the Department of Probation and

Aftercare Service whose role is to promote and enhance the Administration of Justice, community safety and public protection through provision of social inquiry reports, supervision and reintegration of non-custodial offenders, victim support and social crime prevention” Presently the this department has the role of ensuring that all non-custodial orders concerning each individual are enforced “with the aim of reducing re-offending and effecting behaviour change; promotion of harmony and peaceful co-existence between the offender and the victim/community through reconciliation, victim protection and participation in crime prevention initiatives; reduction of penal overcrowding by supervising select ex-prisoners in the community and facilitating prison decongestion programs; reintegration of ex-offenders and Psychiatric offenders into the community” (National Council on the Administration of Justice [NCAJ], 2015).

Kenyan courts handed 50,722 non-custodial orders to the Probation and Aftercare Services department in 2012-2013; the penalties were only for short periods of time, making it difficult to plan real rehabilitation efforts for criminals (NCAJ, 2015). Poor funding, society's low tolerance of crime, which makes non-serious offenders serving non-custodial sentences less supported, old and inadequate vehicles to carry out supervision on non-custodial offenders, and a lack of adequate training for probation officers to prepare them detect and treat criminogenic tendencies and adapt contemporary administration of rehabilitation programs (ibid). Other challenges that the Probation Service offender faces include; “poor offender record management system (ORMS), connectivity problems affecting generation of reports to Court and the low number of probation officers which is not adequate to meet the demands of all magistrates and High Courts” (ibid).

Although the Kenya Prisons Services roles are to restrain and keep convicted and remanded lawbreakers in protected care, work to rehabilitate and reform delinquents, they also ensure that justice is served as well give the inmate opportunities to learn skills in order to reintegrate back to the free society better. Facilitate the administration of justice and increase prospects for social reintegration for prisoners. For many years the Criminal Justice reports have had little or nothing to say about custodial rehabilitation and specifically pastoral programs and activities and how they apply in the rehabilitation of inmates. Despite the introduction of "newer forms of rehabilitation" in recent years, "punishment in the form of hard labor remains a significant component of "rehabilitation" in Kenyan prisons" (2018, Ondeng). As a result, it is not uncommon to see male inmates working in prison plantations, maintaining prison facilities, mowing lawns, and trimming trees and flowers in county and national government offices and public health facilities, just as their female counterparts wash wardens' clothes and tidy their homes for very little money if any (ibid).

The Kenya Prison Service has continued to provide inmates with rehabilitation services such as PPA, vocational training, and formal education in order to help them reintegrate into society and actively participate in positive socio-economic activities after their sentences are completed. The skills gained are intended to improve their chances of finding gainful employment upon release and reduce their chances of reoffending (Kenya Prisons Service, 2015). According to Ross and Richard (2009), "the fundamental goal of the Prison rehabilitation program should be to boost offenders' education or skill level, hence improving their prospects of success in life once they are released from detention." The provision of any type of training or education, whether primary, secondary, or vocational, is critical because most offenders will eventually exit jail and return to their communities, better prepared for the problems they will face."

Chaplaincy is a crucial player in the Kenya Prison Service's rehabilitating and reforming inmates (The Kenya Prisons Service Manual 2006:69). Kenya's chaplaincy was formed in 1957, with official deployment of chaplains to the civil service beginning in 1963, following the country's independence. According to the 2013 Chaplaincy Statistics, 90 of the 108 institutions have at least one chaplain (ibid). Bible studies, concerts, theatre, hymns, and preaching are among the chaplaincy functions outlined in Kenya Prisons Standing Orders (KPSOs). Furthermore, chaplaincy occurs within theological frameworks that regard the Bible and its theology as spiritual principles that guide prisoner rehabilitation (Kenya Prisons Handbook on Human rights, 2004). In part, Jesus' own words illustrate this: "I needed clothes, and you clothed me; I was sick, and you cared for me; I was in prison, and you came to see me." (Matthew 25:36, New International Version). With chaplaincy in almost all prisons in Kenya with a mandate of rehabilitating, there is a need to establish the operation strategies employed by KPS to achieve rehabilitation. According to the National Police Service Report (2011) on crime rates in the country, there was an increase in crime reported to the police. The cases reported increased by 4,954, equivalent to a 7% increase. Cases in the Western Kenya region alone increased by 4%. Therefore, prisons in WKC were among the most affected regions, and hence, more people ended up in prison. With the escalating prisoners population, as seen in the statistics provided here, there was a need for a study to examine the current operational strategies used to rehabilitate inmates.

Despite the fact that pastoral programs and activities have long been used to give spiritual care to various groups of individuals, including prisoners, rigorous research on the effectiveness of faith-based efforts in reducing recidivism are lacking (Mears et al. 2006, Harden, 2006). For prison chaplains, religion is an important aspect of rehabilitating offenders since it serves as a link between prison and society. Teaching religious concepts to prisons helps the chaplains achieve their goal of helping offenders find meaning in their life. As a result of these teachings, a new person emerges,

ready to face the outside world productively. The chaplains consider their work, and the pastoral trainings and activities they offer inmates help them to become useful individuals in the long run (Mears et al. 2006, Harden, 2006).

In most African countries, chaplains are employed in prisons to lead PPA specifically meant to rehabilitate criminals (Sundt, Dammer & Cullen, 2008). Milner (2012), however, observes that there is little rehabilitation taking place in these prisons. Allard & Allard (2010) assert that the reason behind it can be attributed to challenging working conditions chaplains endure. In Rwanda, for instance, prison chaplains receive no or little salary and no transportation allowance making it difficult for them to avail the services promptly (Allard & Allard, 2010). Outside pastoral engagement with prisoners is absent in Cameroon prisons as religious institutions and ministers are yet to start chaplaincy programs and activities with prisoners (Akih and Dreyer, 2012). In the case of Kenya, the government recognizes the role played by chaplains hence deploys chaplains in various prisons in the country. However, most of these chaplains are untrained. In the case of prisons in WKC, there are several untrained chaplains, a lack of worship facilities where inmates worship compelling the inmates to worship under the sun, and many prisoners attended by one or two chaplains. In the same vein, all prisoners sometimes attend services without regard to their religious affiliations (The Kenya Prisons Service-Busia Prison, 2012). These reviews demonstrate that notwithstanding the involvement of chaplains in prisons, prisoners' perceptions about the chaplains work and whether they are meeting inmates spiritual needs is not clear. There was, therefore, a need to re-examine how rehabilitation programs and activities, particularly PPA, are done in Kenya and the perceptions of prisoners about these programs and activities.

Religion's significance as a treatment option in jail is as old as the institution itself (Dammer, 2012). Beginning in the days of Constantine, the early Christian Church gave shelter to criminals who would otherwise be maimed or killed. Soon after, incarceration under Church supervision became a popular alternative to physical punishment (Dammer, 2002). Monastic cells were used as a site of punishment for troublemakers during the Middle Ages (Hoyles, 1955). Officially coordinated prison ministry began in 1488, when the Order of Misericordia (Beheading of St. John) was founded to aid and encourage people who had been sentenced to death ((Dammer, 2002; Keuther, 1951). During the sixteenth century, English reformers established associated prison ministries (McNeill, 1951; Korn, 1959). Because the Americans took the laws of England with them, they were punished by humiliation using "stocks and the whipping post" (Dammer, 2002). The European criminal law and penal practices were imposed on Africa with the arrival of colonialists to fulfill European interests (Milner, 2012). These pre-existing legal systems, regulations, processes, and established practices, as

well as expatriate administrative and penal officers, continue to have a significant impact on African criminal justice systems (Milner, 2012).

According to previous research studies, there has been a lot of global public debate about inmate rehabilitation strategies in the last couple of decades (Cullen & Gendreau, 2002). Some academics argue that offenders must be rehabilitated through major programs and activities that meet their criminogenic and social needs in order to reform and effectively reintegrate into society (Morita, 2013). Such a PPA must provide the person with the required ambient settings in order to influence their decision to live a better life and teach them how to reduce the likelihood of reoffending (Ward & Stewart, 2003). Prisons have established rehabilitation programs and activities such as formal education, vocational training, peer counseling, medical treatment, and psychological-based initiatives to change convicts during their incarceration (Farabee, 2005).

According to Joshi, Kumari, and Jain , (2008) , “Religion can provide [inmates] a direction, which in turn can steer them toward achieving their life goals . It may also alter their perceptions of themselves and others in society." As a result, it is obvious that religion can have a significant impact on the social and spiritual life of persons who are confined. In addition, while considering the impact of religion on psychological well-being, they note that:

“Individuals display religiosity in two main different orientations: intrinsic and extrinsic. Accordingly, those with intrinsic religious orientation live according to the religion they ascribe to and achieve positive outcomes such as better health, decreased anger, hostility, apathy, and increased self-esteem. On the other hand, those with extrinsic orientation use religion for participation in group activities or social identity. Extrinsic orientation of religion is associated with adverse health indices such as depression and anxiety, identity diffusion, and irrational thoughts” (Joshi, Kumari & Jain ,2008).

Studies have shown “about 60-75% of those released from prison will be back behind bars within four years of release” (Sharp, 1977; Pace, 1982; Rabey, 1999; Ristard, 2008). Rabey, (1999) contends that in many cases, these people do not have the desire or ability to be useful members of the communities they live in. In spite of the ever-present use of religion to reform inmates, higher rates of recidivism continue to be an issue. Previous studies show that religion is being used to rehabilitate inmate more frequently than the use of education in the U.S prisons (Johnson, 2008). Dammer (2002), states that “32% of inmates are involved in religious activities such as church attendance, prayers, and other religious activities.” The growth of prison ministry programs and activities, such as the Prison Fellowship Program (PF), founded by Charles Colson in 1975 (Dammer, 2002), and The Abdi Sabda Team Ministry in Indonesia, established in 1992 to cater for juvenile prisoners and those yet to be sentenced, also supports the acceptance of religion in

correctional institutions (Sihombing, 2010). Whereas, according to Akunesiobike (2016), “religious programs and activities improve social integration,” quoting the American Correctional Association. Furthermore, the author claims that “religion helps build a sense of guilt in inmates and discloses to them the bad conduct they have committed, as well as how it violates moral norms, especially those established by the supernatural” (Akunesiobike, 2016). With this in mind, religious pastoral programs and activities, when correctly implemented, can be a strong tool for inmates to think on the consequences of the wrongs they have committed against society and to change in a better way.

Tewksbury and Collins (2005) found that, nearly all volunteers report engaging in some form of teaching convicts" in their study. The most common “formal” activity recorded by volunteers is preaching in the prison; over two-thirds (65.9%) of those who volunteer say they do so. Surprisingly, just a small percentage of volunteers indicate they help inmates with activities that aren't strictly religious, including as counseling for personal issues, assisting with transition/re-entry into society, and offering companionship/friendship. Citing the work of Worthington, Kurusu, McCullough, and Sandage (1996), Sundt, Dammar, and Cullen (2002) assert that religious counselling is gaining a more significant degree of acceptance into mainstream clinical psychology as a viable method of treatment of those struggling with social challenges be it in or outside penitentiaries. One consideration for this prominence is economic factors.

The goals of prison ministry are similar to those of the worldwide church: "regeneration, healing, and spiritual development" (Covert, 1995). Pastoral care is not simply a human rights concern, but it is also a church command. “...I was naked, and you gave me clothing, I was sick, and you looked after me, I was in prison, and you came to visit me,” Jesus says in a discourse recorded by St. Matthew (Matthew 25:36; New International Version). Those incarcerated are members of our communities and they are all in need of our love and compassion as well as the Grace that only Jesus Christ can offer (Covert, 1995). Matthew (12:18-21) describing the prophecies of the long-awaited Messiah in terms of one will meet the needs of the prisoners. His demenour is that of “a Servant, gentle, spirit-filled, non-judgmental, and compassionate.” These are the same attitudes chaplains and those who volunteer to work with prisoners should have in their service (Diochi, 2001). It is Chaplain Ackermann (1998) who stated; “In our sharing of stories, there must be willingness to hear, to see, and to feel and to show the compassion that Jesus did: ...not to break the crushed reed, nor to put out the shouldering wick” (Matthew 12:20 New International Version). Pastoral ministry is a command from the church (universal) and a constitutional right for inmates. However, it is not entirely clear whether all or most of the prisoners welcome this ministry or not.

A study done by Ondeng (2018) revealed that guidance and counseling together with the spiritual wellbeing and the general welfare of inmates are administered under the social welfare department of the Kenya Prison service. However, because PPA are viewed as powerful transformative tools they are, the KPS has employed Chaplains who facilitate these programs separately to supplement "government efforts in offender rehabilitation" (Ondeng' 2018). Although "religion on its own may not be able to alleviate psychological problems," the current focus on positive psychology identifies religion as a source of resilience (Southwick & Charney, 2015).

This implies that custodial rehabilitation alone might not be capable of reducing recidivism and reintegrating offenders into their community without addressing their criminogenic needs such as anti-social peers, anti-social values and beliefs, family dysfunction, low self-control, personality traits, and substance abuse among others (Andrews & Bonta, 2010, Prison Fellowship. n.d). This argument implies that even though solid prison rehabilitation programs and activities help offenders achieve some progress during the correction, the progress is often lost due to failure to align rehabilitation programs and activities to the needs of prisoners. Effective crime prevention strategies and recidivism reduction efforts by policymakers and key stakeholders must pay special attention to strengthening needs-based rehabilitation programs and activities in prisons. The question is what is the perception of inmates on the programs and activities offered?

The study also explored the inmates' attitude towards the offered programs and activities and how they impacted their lives. How a person feels and acts towards a particular program has a huge bearing of the benefits they accrue from the same. The motivation and enthusiasm towards these PPAs should be guided by what the LTCIs say and feel about them. Individual opinions of the LTCIs opinions are insightful on "How they feel about the programs and activities offered and if they are good and beneficial to them in the long run. This will reveal their attitude toward the programs and activities, as well as whether or not they will benefit from them and acquire the desired skills" (Andrews & Bonta, 2010). 115 (77.7%) of respondents thought prison learning facilities were insufficient, while 22.3 percent thought they were excellent (Muasya, 2013). A study done by Aghan (2016) established that most of the respondents had a positive perception that faith-based spiritual programs and activities aided in reducing recidivism. Fifty-one point-two percent (51.2%) of the respondents rated the extent to which these programs and activities helped recidivism reduction as high. In contrast, 46.2% indicated very high, and 2.5% rated it to be moderate. The results corroborate with studies carried out by Dodson, Cabage, and Klenowsky (2011). Investigating the impact of evidence-based assessment on faith-based programs and activities is therefore vital in lolling out impactful programs in Kenyan prisons that will aid rehabilitation and reduce recidivism.

This study seeks to explore the perceptions of LTCIs on the PPA within the prison service and overall the study explored the role of PPA in rehabilitating LTCIs in WKC.

1.2 Statement of the Problem

Crime generates substantial costs to society at individual, community, and national levels. In general, the church as an institution and Christianity has a direct responsibility in the correction and rehabilitation of those who go astray and against the laid down norms. The Kenya Prison Services (KPS) recognizes the central role played by religion in this process, and hence it has PPA, whose objectives are to assist in the rehabilitation of the convicts. Despite a growing number and variety of religious programs and activities in prison, little systematic research exists to assess the impact of religious programs and activities on inmates during incarceration or after release. If this impact is not known, proper mechanisms to either strengthen or seek other alternatives will subsequently not be pursued. Secondly, KPS has mandated the chaplaincy with the responsibility of rehabilitating inmates. It is not clear which operation strategies have been employed to achieve this role. Without the knowledge of these strategies, the prison conditions are less likely to improve, and the rate of recidivism will remain high. Thirdly, PPA are meant to assist in the rehabilitation of inmates; however, it is not clear how rehabilitation programs and activities of inmates are carried out and the outcome of the same. Further, it is also not clear what the perception of inmates on these PPA is. A lack of understanding of these issues breeds a shaky foundation for improving how PPA are tailored, and it becomes impossible to provide sound rehabilitation recommendations.

1.3 Purpose of the Study

The purpose of the study was to investigate the role of pastoral programs and activities in rehabilitating long-term Christian inmates in Western Kenya counties.

1.4 Objectives of the Study

The specific objectives of the study were to:

- i. Examine the current situation of PPA in prisons in WKC.
- ii. Establish the operational strategies employed by the Kenya Prison Service to achieve rehabilitation.
- iii. Analyse the role of PPA in the rehabilitation of inmates.
- iv. Explore the perception of inmates on the PPA offered in prison.

1.5 Research Questions

The research questions that guided the study were to:

- i. What is the current situation of PPA in the prisons in WKC?
- ii. What are the operational strategies to achieve rehabilitation by the Kenya Prison Service?
- iii. Which role do the PPA play in the rehabilitation of inmates in WKC Prisons?
- iv. What are the perceptions of inmates on the PPA being offered in Western Kenya Prisons?

1.6 Significance of the Study

The study has generated necessary information that can be useful to service providers within the Kenya Prisons Services (that is, the prisons headquarters, officers in charge of the Prisons, Chaplains and Wardens) on their approach to rehabilitation programs in Prison. This knowledge could therefore contribute to the improvement of the existing rehabilitation programs and subsequently the development and implementation of newer and effective rehabilitation programs. Chaplains, Counselors, psychologists, FBOs, NGOs, the court system, families, and the general public can all benefit from the study by learning about current LTCI rehabilitation procedures as well as fresh ideas for effective LTCI rehabilitation in Kenya. This study will aid future scholars, academicians, groups, and individuals interested in researching challenges of rehabilitation of various types of offenders because it establishes the groundwork for their own research. Philosophically, the study adds to the knowledge that for the Dannerup Conceptual Framework used for this study to work in Kenya, there is need to reconceptualize it to include the utilization of the available resources in a way that is cost effective to achieve rehabilitation.

1.7 Scope of the Study

The study was limited to Christian PPA offered to inmates in the Prisons of the WKC. Although there are other rehabilitation programs that the government runs in prisons, the interest of the study was on pastoral program and activities, which, specifically has a focus on physical, mental, spiritual, and psychological focus in the lives of the inmates. These components may be useful for long-term transformation as criminal acts relate to the four components. The study concentrated on spirituality as the domain for rehabilitation as it was found missing in the rehabilitation programs offered by other agencies. Therefore, the justification for studying prisons in the WKC prisons is that these prisons, Kakamega Main, Kakamega Women, Bungoma Main, Shikusa Farm Medium and Shikusa Borstal, house inmates fit the categories of inmates imprisoned in Kenyan Prisons namely, short-term, medium, long-term and the condemned (Kenya Prisons Headquarters, 2012). Further, WKC also have one of the only two borstal institutions in Kenya - Shikusa Borstal Institution the other being Shimo la Tewa Borstal Institution which receives inmates from Coast, Lower Eastern and North Eastern which are predominantly Muslim (World Faiths Development Dialogue [WFDD],

2017). Furthermore, the Kenya Housing and Population Census, (2019) demonstrate that there are more Christian faithful in Western Kenya compared to the rest of the country. Moreover, the head of the prison chaplaincy department in Kenya (Personal Communication, KPS, 2012) indicated that all five prisons had established rehabilitation structures and PPA that the study was interested in.

1.8 Theoretical Framework of the Study

This study adapted the Rehabilitative Needs Conceptual Framework by Dannerup (2004). The Dannerup framework categorizes rehabilitative needs and programs and organizes them to facilitate the future integration of existing programs and activities to new ones to enable the human and cost-effective rehabilitation of inmates. This is done to equip them maximally for reintegration into society. This Conceptual framework by Dannerup shows the criminogenic needs of incarcerated female offenders. It was hoped this could be used by others in subsequent research to establish which needs are served by existing programs and activities and which types of programs and activities still need to be developed (Dannerup, 2004). As a result, it is obvious that the vast variety of operationalization of religion and rehabilitation has made it nearly difficult to compare assessments conducted to date across religious programs and activities in order to find similarities and variations or to compare outcomes (Willison, Bruzzell, & Kim, 2011).

The researcher modified Dannerups framework to make it more suitable for use in this study as depicted in Figure 1.1. The adapted framework conceptualizes the role of PPA as independent factors upon which the rehabilitation of inmates is premised. The independent variables and dependent variables are conceptualized as indicated in Figure 1.1. The conceptual framework envisages rehabilitation dependent on factors such as facilities, the process of incarceration, prisoners involvement, and the types of programs and activities offered. The other intervening variables like operational strategies within prisons, the availability of resources for chaplains, how well those who offer PPA do it, and the perception of inmates eventually led to effective inmate rehabilitation.

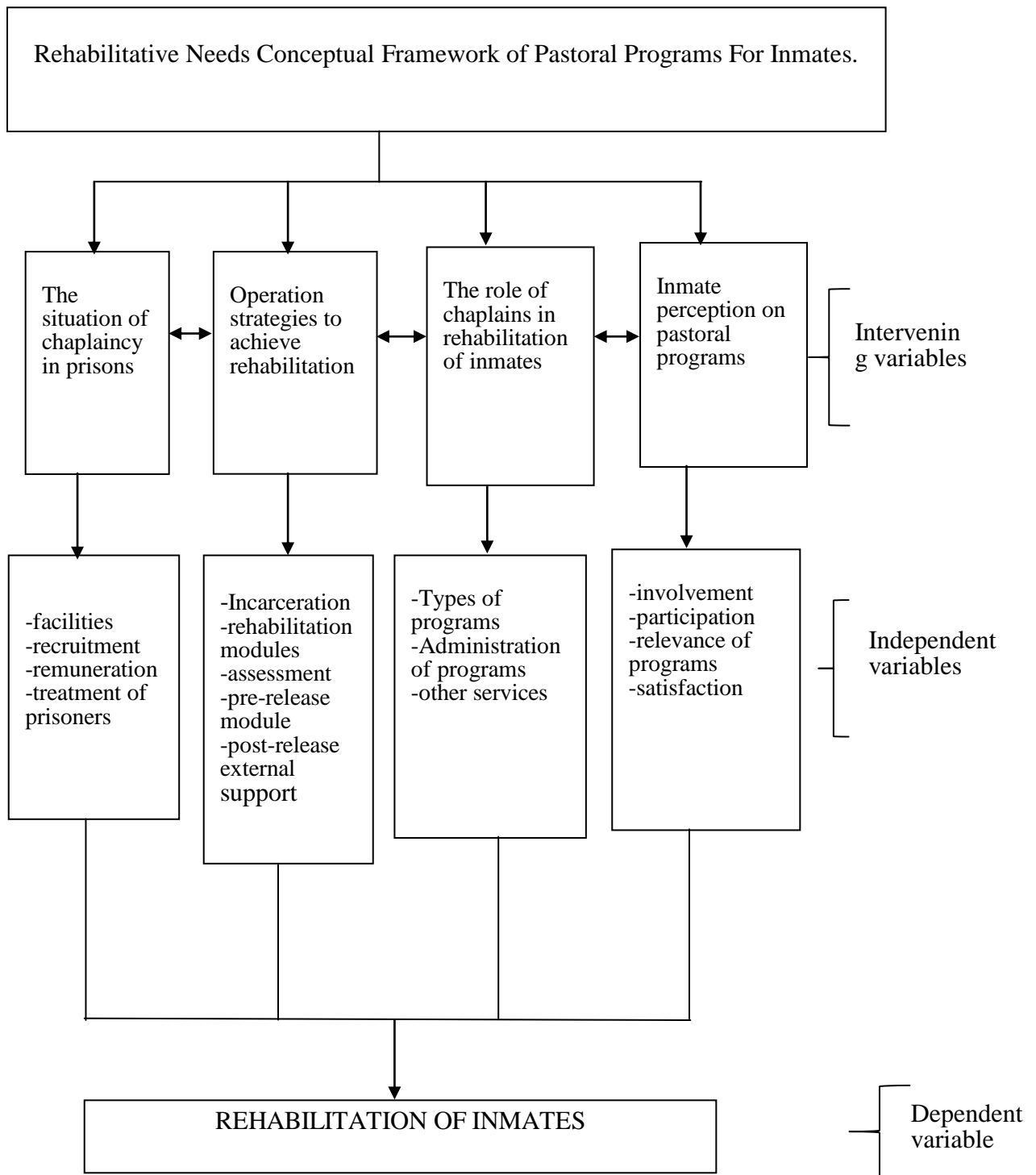


Figure 1.1: Dannerup (2004): Rehabilitative needs conceptual framework

Source: Dannerup (2004): Rehabilitative Needs Conceptual Framework

CHAPTER TWO

LITERATURE REVIEW

2.1 Introduction

The literature review in this study is divided into four sub-headings: The first sub-section is on examining the current situation of PPA in prisons. The second sub-section deals with establishing the operational strategies employed by the Prison Service to achieve rehabilitation. The third sub-section determines the role of PPA in the rehabilitation of inmates. Finally, the fourth sub-section dwells on exploring the perception of inmates on the PPA offered in prison.

2.2 Current Situation of Chaplaincy Ministries in Prisons

Since the time of the New Testament, Christians have worked with prisoners. The order of Misericordia (“Beheading of St. John”) was founded in 1488 for its members to aid and console criminals sentenced to death (Keuther, 1951). During the sixteenth century, English reformers created similar jail ministries (McNeill, 1951; Korn, 1959). Religious groups, such as the Quakers, aspired to enter jails and rehabilitate inmates during this time. A significant objective of imprisonment, according to Quaker ideology, was penance through required Bible reading and meditation on one's faults (Clear & Core, 1997; Sumter & Clear, 2005). Thus, the present Christian ministry to inmates led by correctional chaplains has its roots in Methodism's eighteenth-century beginnings. The epithet "Methodists" was first applied to the Wesley brothers and their associates, according to Hoy (Hoyles, 1955), because of their systematic visits to condemned felons confined in Oxford Castle (Hoyles, 1955). The above scholars based their findings on two denominations, Quakers, and Methodists whereby rehabilitation was done in prisons through Bible study and introspection of ones sins and visitation to condemn criminals. The current study examined, in general, the current situation of chaplaincy ministry in WKC prisons.

When incarceration replaced flogging, mutilation, or execution as a method of punishment, Christian prison ministry played a significant part in the formation of penological thought. At the end of the eighteenth century, Quaker leadership in Pennsylvania founded the "penitentiary." The objective was to provide the offender the opportunity to perform "penance" (Pace, 1982). At the early nineteenth century, a jail in Milbank, England, was built with religion at the forefront of its activities (Pace, 1982; Hoyles, 1955). Pace and Hoyles state how Christian ministries were incorporated in prisons to give room for penance. The current study examined the role of chaplain ministry in prisons in Western Kenya.

With the coming of colonialists, the European systems of criminal law and penal practices were imposed on Africa to serve European objectives (Milner, 2012). These set legal systems, codes, procedures, institutional practices, and expatriate administrative and penal officers remain a significant influence on African penal systems (Milner, 2012). Before then, traditional modes of dealing with crime varied from community to community. Crimes were seen as upsetting the communion between the gods, ancestors, and the community. The communion was restored through the sacrifice of the offender or an animal depending on the gravity of the wrong (Kaguongo, 2006; Milner, 2012). Milner and Kaguongo explained how a crime was dealt with in the African community. But they did not show how the penitentiary system harnessed the benefits of religion, particularly PPA, in the rehabilitation of inmates. The current study examined how the church through PPA deals with crimes through its chaplaincy.

In comparison to Europe, the situation of prisons and prison chaplains in the Great Lakes region is radically different and considerably more difficult (Allard & Allard, 2010). Several studies in jails and prisons in Europe, for example, have looked into the above problems (Delgado (2008), Favier (1998), and a few scholarly journals like *The Journal of Jail and Prison Health*). The majority of this research, however, is epidemiological. Correctional institutions are filthy, lacking in basic hygienic conditions, overcrowded, and poorly ventilated (MacDonald, 1999; Murphy 2003; Speed, 2001). In the United States, convicts are constantly at risk of contracting tuberculosis, hepatitis, HIV, and AIDS. Hearing loss, lung cancer, and asbestos poisoning are among the other health issues induced by the unclean living conditions inside prison walls (McKinnon, 2004). In other facilities, four inmates share a cell that was built for one person. Other prisons have transformed leisure centers and classrooms into dorms with double and treble admissions (Hallinan, 2003). Many inmates have tuberculosis and HIV/AIDS, yet there is often nowhere to send them when they are critically ill (Joshua & Ojong, 2005). The majority of the people in Rwanda's Gisenyi Central Prison is still awaiting trial for genocide crimes, while the majority of young women are serving life terms for having or helping in an abortion. Rape is charged against a large number of minors, some as young as 13 years old; yet the charge is less common against mature men (Allard & Allard, 2010). The above scholars pointed out the situation of prisons in Europe and Rwanda. The current study examined the current situation of PPA in the prisons in WKC.

It is universally believed that change can be brought about in prisons through spiritual intervention, pastoral care services, and chaplaincy activities by churches and other faith-based organisations (Akih and Dreyer, 2010). According to O'Neill (2009), the purpose of prison ministry is to give inmates a plan for salvation, a way to move on with their lives, to form inside of them a kind of discipline, to pray, read scriptures and relate to people properly. Duncombe (1992) argues that

prison chaplaincy should address the problems of shaky religious foundations, a lack of vision and realistic plans for a persons life, and the shame and self-deception that is prevalent amongst inmates. The aim would be to improve the provision of pastoral care in prisons to provide a stronger prophetic voice on issues concerning prisoners conditions and provide a meaningful humane service in the prisons. Akih and Dreyer, ONeill, and Duncombe wrote on the role of prison ministries in the provision of pastoral care. Their aim was not to help the inmates get freedom they once enjoyed, but on pastoral care while still serving their prison term and its impact after completing their imprisonment and getting back to their communities. However, the current study examined the current situation in Kenyan Prison in WKC in the provision of pastoral care and other pastoral activities.

Correctional services in Canada, the United States, the United Kingdom, Australia, Denmark, Norway, South Africa, Sweden, and Uganda have made great strides in improving PPA and care for inmates to achieve rehabilitation and transformation (Gendreau & Andrews, 1990; Duncombe, 1992; Skotnicki, 2000; Hall, 2003; ONeill, 2009; Allard & Allard, 2010). The above scholars have written on how various countries have improved PPA to achieve rehabilitation. The state of the PPA in Kenyan prisons has not yet been studied. This study examined the current situation of PPA in the provision of inmate pastoral care. The prison system should restructure its operations to allow offenders to choose a lifestyle that is different from the usual cycle of crime and incarceration (Duncombe, 1992). Prisons, on the other hand, present issues that most governments are unable to properly handle. Inmates are typically left without support during their incarceration because rehabilitation programs and activities are rare, if not non-existent. This is where churches can help, and pastoral care can make a difference in the lives of those who are incarcerated. Pastoral care, on the other hand, is typically considered as volunteer work. Sometimes prison chaplains and coordinators are chosen, but neither the church nor the government provide any actual help. Others respond to the need in jails by visiting inmates, even though their churches have not officially designated them to do so (Atabong, 2007). Duncombe and Atabong (2007) wrote on the difficulties that pastoral care providers face in prisons in general. The current study examined the current situation of PPA and challenges they faced, and how they overcame them.

The failure to achieve the stated aims of protecting society, punishing wrongdoers, and rehabilitating convicts through work, training, and counseling is hampered by a lack of suitable material, personnel, and financial resources (Skotnicki, 2000). In general, jailed people are famished, live in cramped cells, and receive little life skills training. They get violent when they are hungry. To live, they fight, steal, and conspire with jail guards to engage in other antisocial behaviors (Akih & Dreyer, 2010). The prison infrastructure is antiquated and overcrowded, with facilities that are

inhumane. In most African prisons, despite their hard labor, convicts do not receive enough meal rations (Singh, 2012). Malnutrition, overcrowding, insufficient medical care, slow access to justice, and an arbitrary jail discipline system are just a few of the issues inmates face daily in African prisons. Consequently, this makes them aggressive and sometimes unwilling to co-operate with anything or anybody, whether good or bad (Akih & Dreyer, 2010).

Although prison circumstances are intentionally made unpleasant in the hopes of deterring future criminal behavior and crime, rising prison populations (Roberts, 2006; Singh, 2010; Amoakoh, 2012) and high recidivism rates (Ristard, Jr., 2008) tell a different narrative. In most prisons, manipulation, distrust, despair, bitterness, and animosity are rampant. Inmates' psychological core or emotional balance is typically threatened by their jail experience, which is often painful. Trauma is defined by Krystal (1978) as "a paralyzed, overwhelmed state characterized by immobilization, withdrawal, and probable depersonalization." The general consensus on the prison system is that inmates should be punished severely for crimes against society and the state. As a result, prisons are for punishment rather than rehabilitation, and the emphasis is not on education and imparting life skills but on punishing and dehumanizing inmates. The above scholars focus was on capital punishment to prisoners. Their concern was not on PPA. The present study examined the current state of PPA aimed at rehabilitating inmates.

Rehabilitating convicts is a difficult assignment for chaplains and prison guards. Many people, according to Stan (2000), are unfamiliar with the techniques for dealing with human components such as spiritual issues, inmates' comprehension, conscience, creativity, insight, and motivation. Chaplaincy must fill a void in these areas due to a lack of sufficient theology and counselling-based understanding. Even though spiritual assistance is offered and delivered by chaplains and officers, according to the Prison Chaplaincy Manual (2008), there is essentially no informed evidence to evaluate how their responsibilities contribute value in maximizing opportunities for convicts to change their behavior. Stan (2000) and Prison Chaplaincy Manual (2008) highlighted the challenges they experience in fulfilling their mandate of rehabilitating inmates in prison. This study examined the current PPA put in place in prisons in WKC.

2.3 Operational Strategies of Kenya Prisons Service to Achieve Rehabilitation

The prison system serves four interrelated purposes: to protect society, to punish criminals, to serve as a deterrence for convicted offenders, and to rehabilitate those who pass through its gates (Quinney, 1979; Pace, 1985; Ross, 2012; Singh 2012; The Jamaican Gleaner, 2013). How well the above goals are implemented determines the success of the rehabilitation of inmates. Prison reform is vital to achieving the noble goal of inmate character reformation and rehabilitation. Four

contextual elements, according to Ross (2012), might make imprisonment and prison sentences appear to be death sentences. Poor healthcare, a high degree of violence within prison, unclean living conditions, and an increased number of persons dealing with chronic diseases living nearby are just a few examples. Unless the KPS lays down structural strategies to address these concerns, justice will be subverted and rehabilitation defeated (Ross, 2012). Ross, Quinney, Singh, and Jamaican wrote on the goals of prisons that enable them to be effective in rehabilitation. They did not research how those goals could be operationalized to achieve rehabilitation. This study investigates operational strategies employed by KPS to achieve rehabilitation.

A comprehensive and truly rehabilitative prison regime should involve formal education of prisoners, vocational training that equips them with skills and a work program that can produce resources for the prison service and the prisoners themselves. Meeting the basic needs of inmates, providing decent living conditions, addressing health-care needs, and ensuring constructive relationships between prison staff and the inmates for whom they are responsible are even more fundamental requirements, without which even the most innovative rehabilitation programs are unlikely to succeed (United Nations Office on Drugs and Crime, 2017). Equally crucial procedures should be made to guarantee that post-release support and supervision are available. In the absence of such services, most of the time and money spent in jail on educating and training criminals will be wasted as inmates revert to their "old ways" of criminal behavior. Despite these limits, the roadmap's subject matter of education, vocational training, and employment is a critical starting point in all prison regimes that want to be both effective and consistent with international standards and norms, if not sufficient in and of itself.

Education, occupational training, and labor, as well as other relevant and available forms of help, such as remedial, moral, spiritual, social, health, and sport-related services. All of these programs, activities, and services should be tailored to the specific treatment needs of inmates. Rule 51 of the United Nations Standard Minimum Rules for the Treatment of Prisoners (The Nelson Mandela Rules) states that; " The prison regime should strive to minimize any differences between prison life and life outside of prison that tend to diminish the responsibility of the prisoners or the respect due to their dignity as human beings, especially the teaching of literacy and numeracy, which is the foundation upon which almost all personal change and development is built" (UNODC,2017).

Vocational training and work, on the other hand, are fairly simple ways of involving large numbers of inmates in productive activities, enhancing their employability upon release and, as a result, their capacity to successfully reintegrate into society. While infrastructure and jail staffing may be required to carry out these activities, it should be able to make reasonably rapid changes in all three

areas in countries with varying levels of resources, and to have a good influence both within and beyond the prison walls. The United Nations Standard Minimum Rules for the Treatment of Prisoners has a set of guidelines developed by the United Nations to aid in achieving these goals (UNODC, 2015).

Jail rehabilitation programs and activities have become an important element of prison life in the United Kingdom and Wales (Glaze and Palla, 2004). Some are generally outsourced out to organizations such as the Staff College, universities, and private training institutes as a control mechanism. The programs vary from literacy through postgraduate degrees, with the major concentration on social and life skills for students aged 15 to 65 (Glaze and Palla, 2004). All federal penitentiary and detention facilities in Canada provide rehabilitative programs and activities, ranging from Adult Basic Education (Grades 1—10) through Secondary Education (Grades 11 to 12)- (Correctional Source of Canada, 2008).

The Canadian Correctional Services' programs and activities for serving inmates are designed to give them provincially authorized or certified programs and activities that satisfy their stated educational and training needs, allowing them to reintegrate into society as law-abiding citizens. The available programs are designed to fit the individual needs of offenders, ensuring that they have the necessary skills for self-sufficiency upon release and, as a result, are totally rehabilitated. In Tanzania, convicts serving long-term sentences may attend a prison training college to gain vocational training. Over 15,000 prisoners have passed various trade examinations over the last 25 years, according to the country. In addition, 52% of convicted inmates participate in agricultural training and 24% in industrial jobs (Muasya, 2013). The above scholars have described the states of prisons in their countries, but they have not stated the strategies put in place to correct the situation. The present study examined operation strategies employed by KPS to overcome challenges in rehabilitation in prisons.

The Netherlands is the only country in the world to successfully reduce the rate of recidivism with Prisons closing down each year due to a reduction in crime, hence a reduction in the Prison Index. According to the (DJI) Custodial Institutions Agency, which administers the penalties, offenders serving prison sentences are handled differently, with a focus on rehabilitation rather than punishment, with the goal of reversing criminal behavior and thereby lowering the likelihood of reoffending. This entails a rigorous educational program, talent sharing, and the completion of courses that will better prepare detainees for release (News.com, 2016). When detainees return to the community, they have access to an extensive support network, whereas juveniles are subjected to more intensive programs that include counseling, education, and parental support, all of which are

critical to ensuring that as many of the 1600 children in detention remain trouble-free as much as possible. In recent years, the Netherlands' crime rate has reduced by an average of 0.9 percent, thanks to an emphasis on keeping offenders active. Some even have the option of spending weekends at home, which helps to relieve prison overcrowding (News.com, 2016).

The Singapore Prison Service, on the other hand, adopts a quite different approach. Prisons must be more than just jails; they must be transformational spaces where crime is deterred while strayed lives are brought back on track. Time spent serving should never be wasted (Tang,2010). In Singapore, jail provides an opportunity to focus on life rehabilitation, showing offenders that crime does not pay, teaching them a marketable trade, and educating them, all with the goal of reducing the likelihood of reoffending after release (ibid). All prisons have well-structured and functional operational strategies. One fewer recidivist means one fewer crime victim and one fewer harm caused, resulting in a safer Singapore for everyone. Singapore has one of the lowest crime rates in the world, with 661 reported crimes per 100,000 in 2009 (ibid). The recidivism rate at 26% is also one of the lowest in the world. Tang pointed out how transformation is achieved in Singapore prisons through education. The present study examined how KPS uses PPA in WKC in reforming inmates.

For example, in South Africa, prisons were created to house offenders in order to satisfy' the aims of punishment, namely retribution, rehabilitation, and societal protection; yet, as Singh (2012) argues, this is far from the case. In order to protect persons in society, society must take the necessary steps to dissuade those who disobey its laws and appropriately punish those who do so. Incarcerating criminals in structures that were not meant for the purpose for which they are being employed will yield little or no results. If a prisoner is placed in a deplorable setting, it is difficult to expect him or her to respond positively to the most up-to-date and innovative rehabilitation program (Singh, 2005). Singh's findings reveal that rehabilitation in South Africa is yet to be achieved without a clear explanation of what strategies are working and which ones are not. The current study addressed the operation strategies employed to ensure rehabilitation is achieved in Kenya Prison, specifically in Western Kenya Prisons.

The African experience is harrowing; Nigerian jails are plagued by a slew of issues. The Nigerian jail system, according to Alemika (1983), is a colonial creation that serves as a monument to colonial experiences in the administration of criminal justice. In terms of crime and crime control, Nigeria's current criminal justice system is incapable of doing so since it is operationally biased against the poor and impoverished (Odekunle, 1981). Within a specific socioeconomic and political context, criminal laws are enacted, broken, and sanctioned in diverse ways. The people, method of

operations, and other characteristics of crime prevention, control, and correction agencies can sometimes exacerbate rather than reduce the problem (ibid). As a result, over half of individuals who have been reformed and rehabilitated are constantly returned to jails. Alemika and Odekunle discussed the prison state in Nigeria, which has received back almost half of the prisoners due to lack of proper operation strategies in rehabilitation. The current study analysed some strategies in prisons in Western Kenya to control crimes through rehabilitation.

The lack of "fit" between the stated goals of reform and rehabilitation and the prison's practical operating realities has also been blamed for the recidivism problem's continuation. Given the punitive, depriving, and dehumanizing state of Nigerian prisons, it has been suggested that the stated goals of reform and rehabilitation will be difficult to achieve (Tamimu, 2006). Nigerian prisons have been described as "human cages with no facilities for correction, reform, or vocational training" (Ahire, 1990). The situation is no different in other African countries (Allard & Allard, 2010). The Kenyan case is not different. The current facilities, programs, and activities in the Busia jail, according to a pilot study, are inadequate, unsuited, and irrelevant to the declared reformatory and rehabilitation principles (Researcher. 2013). However, operational strategies are in place, although the implementation of the same is not up to date and in line with Kenya Prison Services requirements. As a result of the current state of confusion and despair that pervades official thinking and response to crime, condemned prisoners have lost faith in the Kenyan prisons' rehabilitative aspirations (Mutiga, 2012). Tamimu, Ahire, Allard, and Mutiga's findings show desperation in the rehabilitation of inmates in prison. Although they expose the strategies in place to deal with this state, their studies do not indicate whether these strategies have brought any changes the current study established how KPS is employing various strategies to achieve rehabilitation. The study also explored the gaps that these strategies have left to warrant the need for pastoral ministry.

2.4 Role of PPA in Rehabilitating Inmates

Scholars are divided on whether religious programs and activities do a better job of rehabilitating prisoners than secular programs and activities (Mears, 2007). PPA in prisons, according to Mears (2007), is divided into five categories: evangelism, ongoing discipleship (including counseling), follow-up with ex-prisoners, supplying full-time and part-time Chaplains, and family ministry. All prison ministries rely largely on volunteers from the local religious community to invigorate the outreach programs they conduct. The vast majority of these ministries encourage, equip, and support volunteers in their prisoner ministry. By far the most emphasis is placed on evangelism of the five areas. Whereas this may be the case in other jurisdictions, it is not known what PPA are offered in the prisons of WKC, how they are offered, and whether there is a curriculum that chaplains follow in administering rehabilitative treatments to inmates.

In Most cases, the only skills they have are the ones they learned in prison to help them survive. Often this skill is the proper response to a problem given that getting a decent job for an ex-convict is very hard; it can become challenging for former inmates to re-assimilate into the outside world without relapse (Zaitzow & Jones, 2012). According to O'Connor & Perreyclear (2008), the estimated annual cost of religious programs and activities in US jails was \$150-250 per inmate, compared to over \$14,000 for other correctional programs and activities during the same time period. Lack of enough funds, according to Sundt et al. (1998), have fostered religious activity in prison. Health insurance companies for instance are less inclined to cover the costs of mental health therapy in prison, allowing clergy to fill the gap because they rarely charge for the services.

In their study of what works and what doesn't work to reduce recidivism rates, Aos et al. (2006) analyzed six faith-based program studies that had a sound methodology. Some studies found evidence of a favorable program effect, while others found no evidence of a significant decrease in recidivism. Besides, Aos et al. (2006), Burnside et al. (2001), and Wilson (2005) reviewed the effect of faith-based programs and activities on recidivism. They found out that the programs were 32% effective in the reduction of recidivism. Surprisingly, even with the information that chaplains-offered religious programs and activities are cost-effective, little attention has been given to the nature and content of the programs and activities, treatment methodology, and how the various PPA offered in prison help in the rehabilitation of inmates. Inmates have traditionally received a variety of religious and secular services from chaplains to meet their religious, institutional, and post-release requirements (Sundt & Cullen, 1998). Second, aside from correctional officials, chaplains are the only members of the prison workgroup that communicate with convicts on a regular basis (Shaw, 1995).

Chaplains, unlike correctional personnel, are not responsible for the supervision of inmates, and as a result, they can have a significant positive impact on them. Chaplains are also responsible for providing counselling to inmates, prison officers, and their families (Religion Behind Bars, 1998). Today, several groups of faiths are actively involved with prisoners in a bid to rehabilitate criminals and provide support to inmates and families. Although this religious orientation dominates in prisons with aggressive and well-organized preaching and promoting Christian values in the integrated content of programs and activities, such ministry is not limited to Christianity. Florida's faith-based prisons, for example, have been chastised for basing prison programming and governance on religious beliefs (Besen, 2004). The largest and best-known organization, Prison Fellowship Ministries, has formed relationships with at least four states to conduct Christian-based programs and activities that will serve as a model for other prisons (Nolan, 2002). The goal of Brazil's

Humaita Prison was to convert it into a Christian community, and it was reportedly successful (Johnson, 2002). The Baptist Experiencing God program in Angola prison is credited with lowering violence, preventing escapes, and stabilizing inmate culture (Frink, 2004). Although the above scholars have dealt with the role of faith-based organizations in rehabilitating inmates, they do not examine the role of chaplaincy in rehabilitating LTCI, particularly in WKC. This is the gap in knowledge that this study intends to investigate.

The work of Prison Chaplains has allowed religion to have a direct influence in correctional facilities. Chaplains were not always welcomed in correctional facilities because they were perceived as too sympathetic and easy prey for inmates. Many prison administrators thought Chaplains were a burden to administering a jail throughout the creation of the reformatory (Sundt et al., 2012). The Clinical Pastoral Education Movement of the 1920s and 1930s, on the other hand, resulted in the positive re-emergence of prison chaplaincy. The systematic techniques of study and transmission of the gospel by competent professional Chaplains who could combine their work with another kind of applied rehabilitation methods demonstrated the professionalization of prison chaplaincy practice. Despite such evidence of the prison chaplain's evolution in the West and other places, it is not known how the prison administrators relate with the chaplains in Kenya.

Furthermore, no research has been done to determine their levels of training and quality of pastoral services they offer in prisons, particularly in WKC prisons. Today, the prison chaplain is expected to be a well-educated, multi-skilled professional who is widely regarded as helpful by the various groups of people that live and work in the prison context (Sundt et al., 2012). It is not known what challenges chaplains in the WKC face as a hindrance to the provision of PPA and how these challenges, whether material, infrastructural or administrative, hinder the rehabilitation of inmates. This work endeavours to address this gap.

The global Human Rights wave of the 1980s on prison reform resulted in a significant shift in Kenya's approach to offender reform, emphasizing the merger of punishment and rehabilitation (Wekesa, 2013). Human rights organizations, Faith-Based Organizations (FBOs), and Non-Profit Organizations (NGOs) are still lobbying for the implementation of appropriate rehabilitation programs and activities for offenders (Omboto, 2013; Onyango-Israel, 2013). OConner and Perreyclear (2002) found that attendance at faith-based programs and activities was an important measure that influenced recidivism rates. According to Johnson et al. (1997) compared inmates who highly participated in faith-based activities with attendance of 10 or more in bible study sessions in a one-year to those classified as low or non-participants in faith-based programs and activities. They

found that the high participants were significantly less likely to be re-arrested than their low or non-participants counterparts (Roman et al., 2007).

Prison Chaplaincy services in Kenya were introduced in the year 1979 when the Kenya Prisons standing order was enacted into law (Prison Standing Orders, 1979). Prison chaplaincy in Kenya initially served the Islamic, Roman Catholics, and Protestants inmates. Later in 2009, the Seventh-day Adventist (SDA) component was introduced by the current Commissioner General of Prisons, Mr. Mosiori Osugo, to cater to SDA prisoners (Kenya Prisons, Nairobi, 2012). In Kenyan prisons, the government has institutionalized faith-based programs and activities supervised by prison chaplaincy services and emphasises spiritual transformation, moral values, good conduct, and obedience to the laws of the land (Wambugu, 2014; Laisa, 2013). Studies by Johnson (2009) back such programs and activities by arguing that active participation in faith-based programs and activities can help to steer offenders back to a course of less deviant behaviour and away from potential career criminal paths. Research shows that faith-based programs and activities are a key protective factor that buffers inmates from harmful recidivism tendencies and promotes pro-social behaviour (Johnson 2007; Johnson et al., 2011). In Kenya, Christian prison chaplains are headed by a senior prison chaplain while Maalimu leads the Muslims. Chaplains report to the Commissioner of prisons for effective programs and activities of spiritual rehabilitation of inmates and all matters incidental thereto (Prisons Standing Orders, 1979). It is expected that every penal institution should have a sufficient number of Catechists/Maalims to satisfy the religious needs of inmates and staff and their families. Every prison institution is expected to have enough Chaplains/Catechists/Maalims on staff to meet the religious requirements of convicts, staff, and their relatives. Although historical and contemporary accounts of the chaplaincy suggest that prison chaplains play a pastoral role in Kenyan prisons, there has been a paucity of research on the nature and content of the PPA chaplains provide, as well as their effectiveness in rehabilitating LTCI, particularly in the WKC prisons.

Reforming the prisoner is necessary because more than 90% of those incarcerated will eventually return to the community (Petersilla, 2003; Zaitzow & Jones, 2012). The Kenya Prison Service has a primary goal of providing rehabilitation programs and activities to all offenders serving short and long-term sentences so that they can be properly rehabilitated and reintegrated back into their families and communities. The purpose of the rehabilitation programs is for offenders to be self-sufficient and able to support their immediate dependents whenever they are freed. They can also continue their education and training to become more skilled, and those in secondary school can complete their studies and even go on to university. Furthermore, ex-offenders can avoid reoffending and returning to jail by reintegrating into the job market and reducing stigmatization by the

community (Muasya, 2013). Muasya's work gave a guideline on various programs and activities offered by chaplains, including providing education. The current study explored other programs and activities provided by chaplains in various prisons of Western Kenya Prisons.

2.5 Perception of Inmates on the PPA

Prisons have a reputation for being places where violent crimes, drug offenses, illegal gambling, and illicit sexual behavior occur on a daily basis (Thomas & Zaitzow, 2006). Administrators of inmate correctional centers face two complex issues due to rapidly growing populations and more criminals serving lengthier sentences (Singh, 2010; Thomas & Zaitzow, 2006). The first is to rehabilitate criminals while still holding them accountable for their actions. The second is to have offenders confess their wrongdoings while also assisting them in finding the good within them (ibid). Because more than half of the inmates are sentenced to three years or more in jail, adaptation takes longer and is more difficult (Jones and Schmid, 2000). A large proportion of inmates go through the process of transformation and rehabilitation. Religion and spirituality are one source of this development. Recent research (Clear et al., 1992; Johnson, Larson, and Pitts, 1997) revealed no evidence that participating in religious programs and activities in jail reduces recidivism. These studies, interestingly, advocate for and promote religious programs and activities in prisons. Johnson (2004) discovered a shaky connection between recidivism and religious activity more recently. He warns, however, that the link is complicated, and he calls for greater research into the influence of religious programs and activities on inmates while they are incarcerated. The scholarly works above did not state the perception of prisoners instead, they recommended for religious programs and activities to be put in place in prisons. The present study explored the perception of inmates towards these religious programs and activities.

According to Ristard (2008), by growing the jail population and being tough on crime, California, which has the world's third-largest prison system, has not saved money or gained security, as proven by the increased prison population. Parolees who return to prison have a recidivism rate of 70—85 percent. “Our war on crime is a war on society, for it has created a fiscally weak and unsafe society. Our prison system is not only dysfunctional for staff and inmates, but also for society as a whole (ibid). Ristard's views are in the prison state in California. He does not explore the perception of inmates on rehabilitative programs and activities. The current study examined the perception of inmates based on religious programs and activities offered in prisons in WKC.

More than half of all crime in the United Kingdom is committed by people who have already been convicted. The cost of re-offending by recent convicts was estimated by the British National Audit Office to be between £9.5 billion and £13 billion per year in 2007-2008 (British National Audit

Office, 2007/2008). By diverting large sums of money from our educational, medical, welfare, aging, recreational, water, energy, emergency, and transportation systems, in order to address criminal issues, society is being crippled (Ristard, Jr, 2008). Evidence shows that prison rehabilitation programs and activities are well-structured and offered, resulting in a net benefit to the public sector of 2000-28000 billion per offender, or 10,500 to 97,000 per offender when victim costs are factored in (Home Office Crime in England and Wales, 2010/2011). Though these studies are useful in gaining a picture of British prisons, there is a paucity of research into rehabilitative programs and activities, as well as inmates' perceptions of them.

By reforming offenders through the many correctional methods available in prisons, correctional facilities are meant to inhibit the recurrence of criminal behavior. Rehabilitation, according to Ahire (1990), refers to steps designed to strengthen a person's moral character so that he or she is less likely to reoffend in the future. Given this study's rehabilitative needs conceptual framework, and despite the stated goals of reform and rehabilitation in African prisons, it is possible to argue that convict rehabilitation has been lacking. Correctional staff and correctional officers continue to rank group counselling and religious programs and activities as "important" and "very important" compared to educational and vocational courses, which they rank as less important. However, prisoners favour educational and vocational programs and activities to religion (Irwin, 1980; Fox, 1982). This view seems to contradict earlier stated views by (Dammer, 2008) and others who have historically found religious programs and activities as being loved and attended more by prisoners. There is also a lack of information on how prisoners perceive religious rehabilitative programs and activities, a gap that this study explored.

Using coercion to force prisoners to participate in rehabilitative programs and activities is becoming more common. In most cases, programs and activities supplied to inmates are coercive since non-participation in therapy has negative implications (Day, Tacker, and Howells, 2004; Maxwell, 2000). While coercion is not necessarily unethical and occurs on a daily basis in even the most free societies, the offender's attitude toward coerced rehabilitative treatment may be a factor in correctional institutions' increasing failure to rehabilitate inmates (Bell, 1999). This helps to explain why recidivism rates are so high all throughout the world. Second, how professionals working in treatment and rehabilitation programs and activities use compulsion in an ethical rather than persuasive manner with criminals contributes to negative inmate treatment (ibid). This is important where an inmate does not feel the need for treatment. Bell and Maxwell studied the attitude of inmates towards rehabilitative treatments that have failed. The current study explored the perception of inmates in prisons in Western Kenya have towards PPA offered towards their rehabilitation.

Hoffman (2004) found that all of the participants in her qualitative study of 20 young men and women who had completed rehabilitative treatment believed that change originates from inside. As a result, it's critical to think about how to make programming and policy appealing to those we wish to change. Perhaps consulting or collaborating with those who are most directly impacted by programming might aid in the development of the best appropriate treatment services - services that are better tailored to the specific rehabilitation requirements of individual offenders. Hoffmans study revealed a gap this study endeavors to address namely- the inmates' perceptions of PPA as rehabilitative tools.

Officials in jail have made efforts to provide prison programming that will assist offenders in successfully re-entering society after their release. Substance abuse treatment, life skills training such as anger management, vocational training, and educational programs and activities at all levels from adult basic education to secondary education are examples of such programs and activities (Steurer & Smith, 2003). These programs and activities assist society at large by lowering crime and building communities by enhancing the mental, physical, and social well-being of convicts and providing them with job training and other skills (Visher-Clipp et al., 2005). Although Visher-Clipp mentioned the numerous programs and activities offered to convicts as part of their rehabilitation, he did not discuss the prisoners' perceptions of the programs and activities. This is the information gap that this study will empirically address.

In his study, Muasya (2013) found that offenders convicted for serious crimes like robbery with violence are housed in maximum-security prisons like Kamiti. Long-term inmates are meant to be trained in a variety of widely marketable industrial crafts while serving their sentences, such as carpentry and joinery, wood processing, leatherwork, taxidermy, soap manufacture, mechanics, blacksmithing, upholstery, signwriting, and so on. These inmates also take numerous trade examinations while in prison in order to find work fast following their release. The major goal is to provide them with vital skills that will help them after they are released. Inmates are given the opportunity to choose the type of training they want while in jail, according to prison officials. This previous study noted the main objectives of rehabilitation programs and activities for inmates. However, it does not capture the perception of prisoners on the programs and activities offered. The question is, how effective are the programs and activities? This question can only be addressed by looking at the perception of the prisoners on the programs and activities offered. This is the gap in knowledge that this study addressed.

Correctional personnel are required to provide social welfare services to Kenyan detainees. Religious, recreational, medical, and counseling services are supposed to be available to them as

well. One of the most useful instruments for prisoner reform is 'social engineering.' The tool involves a group counseling technique, which entails non-medical personnel leading discussion groups with inmates along predetermined lines. In this approach, a member of the prison staff serves as a counselor, and inmates are encouraged to confront their issues through group interaction and self-criticism. According to Hall-Williams (2004), the amount of time and attention dedicated to listening to a single prisoner and sorting out his or her problems is the most important single component associated with rehabilitation. Because there aren't enough qualified social psychologists, sociologists, social workers, or criminologists in Kenya, this compassionate method isn't feasible. According to MOHA (1998), there were only five degree-holding civilian welfare officials and counsellors at the headquarters in June 1998. Prisoners often have issues with social maladjustment after they leave. Despite the fact that Hall-Williams and MOHA illustrate some of the advantages of rehabilitation institutions, they do not capture convicts' attitudes toward such programs and activities. This results in a knowledge gap, which the current study sought to fill.

Rehabilitation programs, it is stated, increase the ability of inmates by providing them with skills and technology for self-sufficiency and revenue generation when they leave jail. The Kenya Prisons Service has bolstered vocational rehabilitation programs and activities such as masonry, carpentry, tailoring, mechanics, driving, tailoring, and soap manufacturing as part of its reform mission (Kenya Prisons, 2015). After their release from prisons, inmates with various vocational skills are easily reintegrated back to society since they possess prerequisite skills for their daily survival. A critical examination of the influence of vocational rehabilitation programs and activities on offenders finds that the programs and activities are effective in assisting inmates in changing their character and attitudes. Inmates who embrace reform as a result of learning diverse talents for a living end up being a constructive force in society rather than a liability (Nyauchi, 2009). Although the study done by the above scholars detailed the role of rehabilitation programs and activities, it does not explore the perception of inmates once enrolled in the various programs and activities. The current study sought to fill this knowledge gap by determining convicts' perceptions of various rehabilitation programs and activities given in Western Kenya prisons.

According to Aghan (2016)'s study on the influence of specific faith-based rehabilitation programs on recidivism, 85 percent of respondents rated specific faith-based rehabilitation programs and activities such as prayer as having a high effectiveness in reducing recidivism. Bible study and church services were also rated high at 64% and 66%, respectively. The study also found out that evangelism, Holy Communion, and Baptism ceremonies had a low effect on recidivism reduction by an aggregate rating of 41%, 46%, and 50%, respectively. On the effect of peer counselling on recidivism, the study results showed that 22.5% and 37.5% of respondents rated peer counselling to

have a very high effect and high effect on recidivism reduction, respectively. Nevertheless, a total of 36.25% rated peer counselling to have a low effect on the rate of recidivism. On the effect of peer counselling on respondents' well-being, the study findings established that peer counselling helped respondents alleviate stress with a rating of 54% and 33% for very high and high, respectively. Contrary respondents rated sports and paralegal skills acquisition at 80% and 49% for very low and low, respectively. The current study established inmates' perception on rehabilitation programs and activities offered by chaplaincy in various Western Kenya Prisons.

CHAPTER THREE

RESEARCH METHODOLOGY

3.1 Introduction

The purpose of the study was to investigate the role of PPA in rehabilitating LTCI in WKC. The chapter discusses the research methodology under the following sub-topics; research design, area of the study, study population, sample and sampling procedures, sources of data, methods of data collection, validity and reliability of research instruments, data collection procedures, methods of data analysis and presentation, ethical considerations of research and return rates of instruments.

3.2 Research Design

The research design adopted for this study was the descriptive survey research design. Surveys are useful in establishing the existing conditions of a phenomenon (Frankel & Wallen, 1999). A descriptive survey design involves asking a large group of respondents questions about issue(s) (Mugenda, 1999). The information is obtained from a sample rather than the entire population if the population is too large. This design has an advantage because it is easy to apply research instruments such as questionnaires and observable schedules which also allow for the collection of data from a large number of respondents in a relatively short period. The limitation of descriptive survey research is that they depend on the cooperation of respondents. When data collection procedures are erroneous, the responses given may be inaccurate and hence, the whole study may be flawed (Borg & Gall, 1983). This design was supplemented by quantitative measures to explain certain aspects that cannot be addressed using descriptive measures only.

The advantage of mixed-method research is that it provides strength that offsets the weaknesses of both qualitative and quantitative research, and it offers comprehensive evidence for studying a research problem than either qualitative or quantitative alone (Kothari, 2004). Mixed methods for data collection allowed the researcher to combine both elements of qualitative and quantitative approaches (Creswell, 2014). The research design enabled a detailed investigation of the role of PPA in rehabilitating LTCI. The study employed both quantitative and qualitative methods. A quantitative study design using questionnaires was used to generate data. The use of the quantitative method gave a systematic standardized approach and methods such as surveys and asking questions. They, therefore, produced results that are easy to summarize, compare, and generalize (Kabir, 2016). The use of the qualitative method in form of oral interviews, observation, and Focus Group discussions (FGDs) were also appropriate for this study as they facilitated the gathering of narratives and experiences related to prisoners. Qualitative approaches aim to address the how and why of a program and tend to use unstructured methods of data collection to fully explore the topic. Both

qualitative and quantitative designs yielded data that was used to answer the question of the current situation of PPA in the WKC, the perception of inmates on the PPA being used in these prisons, the role of PPA in rehabilitating inmates, as well as the operational strategies used by the KPS to achieve rehabilitation in the prisons of the WKC.

3.3 Study Area

The study was done in 4 counties of the former Western Province. The Western region is bordered by Uganda to the west and Rift Valley to the East, Turkana County to the North, and Former Nyanza Province to the south (Appendix 1). The four counties of the Western Region are Kakamega, Busia, Bungoma, and Vihiga. Western Kenya region has 27 administrative districts and 26 constituencies distributed as follows; Kakamega County (9 constituencies), Vihiga (4 constituencies), Bungoma (6 constituencies), and Busia (7 constituencies). The study included the following prisons: Kakamega Main Prison, Kakamega Women, Bungoma Main, Shikusa Farm Medium, and Shikusa Borstal Institution. Vihiga Medium had only short-term inmate who were not the subject of this study while Busia prison was excluded from the main study and was only used to pilot the study.

The justification for studying prisons in the WKC is that Western counties house prisoners that fit in the four main categories of prisons in Kenya including condemned, long-term and short term and borstal and women prisons (KPS, 2012). While there are two Borstal institutions in Kenya, the one in the coastal region was naturally established to house inmates from the coastal region, north-eastern and lower-eastern parts of Kenya, the majority of whom are Muslims (World Faiths Development Dialogue [WFDD], 2017), who were not part of the target population. A pilot study conducted in the Busia prisons showed that most of the prisoners were Christians belonging to the Catholic, Protestant, and Seventh-day Adventists denominations. This showed there was a likelihood of finding inmates with similar religious affiliation in the other prisons within the WKC which include Kakamega Main, Kakamega Women, Shikusa Farm, and Shikusa Borstal, and Bungoma prisons. Moreover, the head of the prison chaplaincy department in Kenya (personal communication, KPS, 2012) indicated that all these six prisons had established rehabilitation structures and PPA that the study was interested in.

3.4 Study Population

There are 7 prisons distributed as follows Kakamega (4), Vihiga (1), Bungoma (1), and Busia (1) with a total of 3484 inmates (Prisons Headquarters, December 2012). Out of this total, 1314 inmates are long-term (3 years and above), 913 are short-term (0-3 years), 593 are ordinary remands waiting for trial or unable to raise bonds and 654 are capital remands (Personal communication, KPS, 2012). There are 3 civil debtors, 7 mental patients, and 26 children (4 years and below) accompanying their

mothers in prison. Every prison is expected to have at least 4 chaplains representing Roman Catholics, Protestants, Seventh-day Adventists, and Muslims. There are several prison guards and 1 Officer who is in charge of every prison. This study focused on the LTCI, officers in charge, and chaplains/catechists. As such, the study population consisted of 1314 LTCI, 5 officers in charge or their deputies (OIC), 22 Chaplains/Catechists (C/Cs). Out of the 1314 inmates, 234 were from the Busia prison and were used to pilot the study leaving behind 1080 LTCI out of which a sample was selected for this study. Likewise, the OIC and chaplains/catechists from Busia prison were used in the pilot study and are not part of the study population. The population studied thus included 1080 Long-Term Christian Inmates (LTCI), 5 OICs, and 22 Chaplains/Catechists (C/Cs) totaling to a population of 1107 subjects.

3.5 Sample and Sampling Procedure

The sample consisted of five prisons out of the six prisons as one of the prisons, Busia, was selected randomly for the pilot study. In the selection of the sample, stratified sampling was used where the sample was divided into three strata including LTCI, officers in charge (OIC), and chaplains/catechists (C/Cs). In selecting a sample size for the LTCI, the researcher used 30% of the inmates as suggested by (Borg & Gall, 1983). According to (Borg & Gall, 1983), a 30% proportion is enough to represent the population. Purposive non-probability sampling was employed in selecting a sample of officers in charge and chaplains/catechists. This technique was used because the officers in charge and chaplains were very few with the officers in charge being only one per prison. Out of the 1080 LTCI, 30% were selected making up 324 inmates. Officers in charge from every prison were purposefully selected giving a total of 5 OIC. The 22 chaplains/catechists in the five prisons were all selected purposively. The total number of respondents in this study was 351 as shown in table 3.1 below:

Table 3.1: Study sample

	LTCI	OIC	C/Cs	Total
Kakamega main	108	1	6	115
Kakamega women	40	1	3	44
Bungoma	65	1	6	72
Shikusa Farm	63	1	3	67
Shikusa Borstal	48	1	4	53
Total	324	5	22	*351

Source: Author (2013) * Busia prison was used for piloting thus not reflected in sample totals.

3.6 Sources of Data

Gathering data can be accomplished through a primary source (researcher is the first person to obtain the data) or a secondary source (the researcher obtains the data that has already been collected by other sources, such as data disseminated in a scientific journal) (Mesly, 2015; Douglas, 2015; Ryerson, 2010). Data in this study were collected from both primary and secondary sources. Primary data was obtained through field surveys; questionnaires, interviews, focus group discussions, and direct observation methods, library literature, and field data. Primary data used for analysis in this study was collected between December 2012 and May 2013. Primary data was supplemented by secondary data, which was obtained from periodicals, scientific articles, books, published and unpublished documents and thesis, online journals, reports, the web, and more.

3.7 Methods of Data Collection

The study obtained data for analysis through questionnaires, interview, focus group discussion and observation. A detail about each of these methods is outlined in the following sections:

3.7.1 Questionnaires

The use of questionnaires enabled the respondents to remain anonymous and be honest in their responses (Cooper and Schindler, 2003). The choice of the questionnaire was based on the fact that it is easy to analyse the collected data statistically. A questionnaire further enables quantitative data to be collected in a standardized way so that the data are internally consistent and coherent for analysis (Roopa and Rani, 2012). Two sets of questionnaires were constructed for purposes of collecting data. They were administered to Chaplains/Catechists Questionnaires (C/CQ), and LTCI (LTCIQ). The questionnaires contained both open and closed-ended questions.

3.7.1.1 Chaplains/Catechist questionnaire (C/CQ)

The questionnaire had four sections. Section A was used to elicit background information on the chaplains. Section B addressed the role of chaplains in the rehabilitation of inmates and Section C sought information on the current situation of chaplaincy in Western Kenya Prisons (Appendix 2). The questionnaire was administered to the C/CQ because they were believed to have the relevant information on PPA than any other person in the prison. The tool gave both qualitative and quantitative data based on the state of the questions.

3.7.1.2. LTCI Questionnaire (LTCIQ)

This long-term Christian inmate questionnaire (LTCIQ) had three sections. Section A was used to obtain background information on the inmates. Section B was used to obtain information on the

situation of chaplaincy in Western Kenya Prisons. Section C was used to seek information on the perception of inmates on the PPA offered and section (Appendix 3). The group was targeted because they were familiar with the prison and even with the programs and activities offered there. They had adequate information to offer out of their experience in prison. This questionnaire yielded both qualitative and quantitative data. Therefore, the questionnaires were used to address specific objectives ii and iii on the current situation of PPA in the prisons in WKC, the operational strategies employed by the Kenya Prison Service to achieve rehabilitation, and the on the PPA offered in prison.

3.7.2 Oral Interviews

A key informant interview guide (Appendix 4) was used for this purpose and the researcher employed self-administered interviews (Bernard, 2006). The interview provided both structured and unstructured interviews. Interviews gave the most direct and straightforward approach to gathering detailed and rich data regarding a particular phenomenon. A face-to-face interview was conducted on 5 Officers in charge of Prisons in the Counties (ISOIC) and 22 Chaplains of Western Kenya. These were categorised as the key informants for in-depth oral interviews. ISOICs were used to elicit information on the operational strategies to achieve rehabilitation, the situation of chaplaincy and the role of chaplains in rehabilitation programs and activities (Appendix 5). ISOIC were targeted for the interview because they were well knowledgeable about PPA in prisons and rehabilitation of inmates through such programs and activities. The interview schedule tool gave qualitative data for the study. Oral interviews were therefore employed to gather information on the current situation of PPA in the prisons in WKC, the operational strategies employed by the Kenya Prison Service to achieve rehabilitation, and the role of PPA in the rehabilitation of inmates.

3.7.3 Focus Group Discussions (FGDs)

Focus Group Discussions (FGDs) do not aim for a representative sample of a population; they try to generate talk that extends the range of thinking about an issue, and this was done by recruiting groups that were defined in relation to the studys objectives (Kothari, 2004). The focus groups provided a more relaxing environment than a one-to-one interview. The respondents did not need to be involved with every part of the discussion and felt more comfortable expressing views when they are shared by others in the group. FGDs also allow participants to bounce ideas off each other which sometimes results in different perspectives emerging from the discussion (Onwuegbuzie, 2009). The FGDs were held in each purposively selected prison (Appendix 6) with 5 inmates from each prison giving a total of 25 inmates from the 5 prisons. The FGDs involved inmates that had been interviewed for the purpose of getting their general views regarding the role of pastoral programs and activities in their rehabilitation. The prisons were purposively selected so that they are

representative of the five main categories of prisoners in Kenya. The researcher facilitated discussions. FGDs guide facilitated the gathering of qualitative data for the study. FGDs were used to address the specific objectives i, iii and iv. This method of data collection generated data on the current situation of PPA in the prisons in WKC, the role of PPA in the rehabilitation of inmates and the perception of inmates on the PPA offered in prison. To collect data through FGDs, the researcher sought an appointment with inmates through the officers in charge (OIC). The researcher scheduled meetings with inmates in the sampled prisons to collect their opinions on the specific objectives of the study. The (OIC) required at least 2 prison officers(guards) to accompany the researcher to the FGDs meetings to guarantee security and to create confidence that there was no hidden agendas in the discussions. While conducting the FGDs, the researcher posed questions as per the research objectives. The researcher was keen with a pen and a notebook recording down the views of the inmates. In the end, the researcher grouped data collected into themes and sub-themes for related items. This was particularly important for easy transcription and thematic analysis of data hence avoiding duplication of ideas.

3.7.4 Observation Method

The observation method is significant if the researcher is adopting a qualitative approach to observation, they will normally record field notes. Field notes can take many forms, such as a chronological log of what is happening in the setting, a description of what has been observed, a record of conversations with participants, or an expanded account of impressions from the fieldwork (Emerson, 2001). Direct observation of prisons' physical facilities, worship tools, and worship environment, and chaplaincy facilities, in general, were observed (Appendix 7). Participant observation was used to enable the researcher to record the natural behaviour of inmates in the selected prisons. Attention was given to the quality of programs and activities and the behaviour of inmates during those programs and activities. The researcher prepared a checklist and administered it personally at the time of visiting each of the sampled prisons. The observation guide gave qualitative data as whatever the researcher observed and was noted down and described later in themes. Thus, observation method was used to solicit data on the current situation of PPA in the prisons in WKC and the role of PPA in the rehabilitation of inmates.

3.8 Validity of Research Instruments

Validating qualitative research entails checking the trustworthiness, authenticity, and credibility of the findings (Creswell, 2013). According to Creswell and Miller (2000), findings should be validated from the standpoint of the researcher, participant, or the readers of an account. To ensure content validity from the researchers point of view, a pilot study was undertaken by the researcher in Busia County Prison. The researcher evaluated data collection instruments in order to establish credibility,

accuracy, relevance, and breadth of knowledge within the scope of the current study. The feedback from the pilot study helped improve the efficacy of data collection instruments. Moreover, data was triangulated where multiple sources of data including surveys; interviews, questionnaires, focus group discussions and observation methods were employed.

To ensure face validity from the readers point of view, the researcher used peer debriefing and external auditors who reviewed the whole project. A colleague from the faculty of Arts and Social Sciences, Maseno University reviewed my themes and codes to ascertain that they were representative of my data. The external auditors were the thesis supervisors and the other committee members and experts from the School of Arts and Social Sciences (Postgraduate committee) and Postgraduate committee at the School of Graduate Studies- Maseno University who read the final thesis and checked the methods, themes, and codes, instruments used, interpretation of findings, and any bias issues (Cohen & Marion, 1994; Creswell, 2008; Netemeyer, Bearden & Sharma, 2003).

3.9 Reliability of Research Instruments

Reliability ensures that the researchers approach is consistent across different researchers and different projects (Gibbs, 2007). To check if qualitative approaches are reliable, the researcher endeavoured to document the procedures used and to include as many steps of the procedures as possible (Yin, 2009). Also, the researcher read through the interview transcripts as many times as possible to make sure they did not contain obvious mistakes made during transcription. The instruments were pilot tested before actual administration to remove possible errors in the instruments (Grinnell, 1993). About 10% of the study population sampled for the study was used for piloting (Gal, 1996). The pilot study specifically used the LTCL, Officers in Charge, and chaplains/catechists from Busia Prison. The Officers in Charge and chaplains/catechists were used based on their numerical strength and the unique roles they play in the life of inmates respectively. Test-retest was then used to confirm the reliability of the instruments. The instruments were administered to the same respondents twice within 3 weeks. The coefficient of reliability was then worked out for the two administrations of tests using the Pearson Product Moment Correlation Coefficient. The reliability coefficient obtained was 0.70, an indication that the instruments were much reliable for use (Borg and Gal, 1996).

3.10 Data Analysis

Data collected in the study was both qualitative and quantitative. Qualitative data were analyzed thematically by assigning codes, categorizing them into themes and sub-themes for discussion while keeping in mind the objectives of the study. In the process, related issues arising from the main themes on the role of PPA in the rehabilitation of inmates in prisons of WKC were summarized and

discussed collectively. The same was done to the sub-themes that emerged out of the study. This process aimed to ensure that there is no duplication of content from the respondents. Results of qualitative data guided the way the researcher brought out the arguments including verbatim quotations as they emerged from the respondents. Quantitative data collected through questionnaires and observation checklist were analyzed using descriptive statistics such as frequency counts and percentages, giving summaries about the role of PPA in the rehabilitation of inmates in prisons of WKC. Quantitative data analysis involved independent variables (PPA), dependent variables (rehabilitation of inmates), and intervening variables (operational strategies) to reveal how best the perception of inmates led to their rehabilitation in prisons of WKC. Dannerups conceptual framework which guided the study was modified to fit the study in disclosing facts about the role of PPA in the rehabilitation of inmates in prisons of WKC.

In the analysis and discussion of the role of pastoral programs and activities in rehabilitating long-term inmates in WKC, the study used the Rehabilitative Needs Conceptual Framework by Dannerup (2004). Dannerups conceptual framework which guided the study was modified to fit the study in disclosing facts about the role of pastoral programs and activities in rehabilitation of inmates in prisons of WKC. The study achieved its objective by discovering the successes of rehabilitation programs and activities which needed support from stakeholders and weaknesses which require improvement for successful rehabilitation of inmates.

3.11 Return Rates of Instruments

Before analysis of the findings could commence, the researcher first sought to know the response rate of the instruments that were used for data collection. Table 3.2 below illustrates the response rate of the instruments.

3.11.1 Return Rates of Instruments of Data Collection

Table 3.2: Return rate of instruments

Instruments	Respondents	Anticipated	Effective	%Response rate
Questionnaires	LTCI	324	*301	92.9
	C/Cs	22	16	72.7
Interviews	OICs	5	5	100.00
FDGs	LTCI	25	25	100.00
	C/Cs	22	16	72.7

Source: Field data 2013

*Average number of respondents to all questions

The instruments that were administered were: Questionnaires, Interviews guide and, Observation guides. Concerning questionnaires, 324 questionnaires were issued to LTCI and 301 were returned representing a return rate of 92.9%. Another 22 questionnaires were issued to C/Cs and 16 were returned, depicting 72.7% return rate. The researcher anticipated 5 interviews with OICs and managed to conduct all of the 5 interviews. This yielded a return rate of 100.00%. The researcher managed to interview all the inmates that were slotted for Focus Group Discussions (FGDs) and this represented a 100% return rate. 22 C/Cs were slotted for FGDs in all 5 prisons; however, the researcher managed to get 16 C/Cs representing a 72.7% return rate.

Concerning observation protocol, the researcher did an observation of the 5 prisons in WKC representing 100.00% observations. The average percentage return rate of the instruments of the study was 87.7% This means that the researcher was by the minimum threshold as proposed by (Borg and Gall, 1996). This is reinforced by Keeter (2006) who says, a higher response rate assumes more accurate survey results.

3.12 Ethical Considerations

This study required the participation of human subjects; therefore, ethical considerations were necessary for ensuring the privacy as well as safety of the respondents. Permission to conduct the study was sought from Maseno University- School of Graduate Studies and Ministry in charge of prisons and the local prisons from where data was sought. The researcher also took a declaration that the data collected will not be revealed to any unauthorized persons, otherwise, it would lead to a breach of confidence. The researcher always ensured confidentiality and obtained informed consent from informants whose participation was voluntary. Notes that had been collected during interactions with the respondents were kept in a locked cabinet where only the researcher could access. The filled questionnaires were also stored in the locked cabinet where only the researcher could access them. The soft copy research documents were stored in the researchers laptop which had a password to ensure that the research remained confidential. The researcher obtained consent from the participants to archive the hard copy project upon concluding the research for use by other researchers and scholars. In protecting those below the age of 18 in prisons, permission was sought from their legal guardians (Superintendent in Charge). Anonymity was ensured through use of non-identifiers (like mate). The researcher, just like in the case of other participants explained the objective of the research. Their right to agree or disagree to participate in the study was also explained. They were also at liberty to withdraw from the study at any time if they chose to. Moreover, the researcher explained to them the findings will benefit them by informing on ways prisons conditions could be improved (Marshall & Rossmann, 2011).

CHAPTER FOUR

DEMOGRAPHIC CHARACTERISTICS AND THE CURRENT SITUATION OF PPA IN WKC

4.1 Introduction

The chapter has two subsections: The first is on the demographic characteristics of respondents and the second one is on the current situation of PPA in the prisons in WKC. Under demographic characteristics, the study sought information on various issues concerning the prisons sampled for the study, gender, educational background, marital status, ages to determine the age group that was mostly affected by criminality, ethnic composition, and denomination of the inmates. Gender characteristics, denominational distributions, and educational background of chaplains in Western Kenya Prisons were further characterized. Secondly, the current situation of PPA in the prisons in WKC was examined. The results were presented and analyzed accordingly.

4.2 Demographic Characteristics of Respondents and Implications for PPA

This section explains the demographic characteristics of the sample for the study. It aims at showing how the samples explain the present situation of PPA in WKC. Long-term Christian inmate questionnaire (LTCIQ), Chaplains/Catechist questionnaire (C/CQ), and FDGs provided demographic data for inmates and chaplains. Tables 4.1 to 4.6 below show the demographic characteristics of the respondents in this study.

4.2.1 Distribution of LTCI per Prison

Table 4.1: Distribution of LTCI per prison

Prisons	Frequency	Percentage
Prisons 1	102	33.9
Prisons 2	60	19.9
Prisons 3	62	20.6
Prisons 4	45	15.0
Prisons 5	32	10.6
Total	301	100.0

Source: Field data 2013

Kakamega Main (prison 1) had the highest number of long-term Christian inmates (LTCI) 102 (33.9%), followed by Bungoma (prison 3) 62 (20.6%), Shikusa Farm Prison (prison 2) 60 (19.9%), Shukusa Borstal Institution (prison 4) 45 (15%) and Kakamega women (prison 4) the lowest number

at 32 (10.6%). This number has implications on the placement of chaplains in prisons of the WKC as will be noted in other sections below.

4.2.2 Gender of Inmates and Chaplains in Western Kenya Prisons

The study also assessed the gender of inmates and chaplains. Table 4.2 below shows the gender of inmates and chaplains in this study.

Table 4.2: Gender of inmates and chaplains in Western Kenya prisons

	Gender of inmates		Gender of chaplains	
	Frequency	Percent	Frequency	Percent
Male	269	89.4	12	75
Female	32	10.6	4	25
Total	301	100	16	100

Source: Field data 2013

Table 4.2 above shows a disparity in gender distribution of inmates whereby 269 (89.4%) were males and 32 (10.6%) were females. This is consistent with the 12% female population in the world prisons according to Womens Prison Association Quick Facts (2009). In Kenya, the female population in prisons stands at 10,269 (11.5%) while that of men is 78,362 (88.4%) (KPS, 2009).

The table further shows that majority of those in prison are men 89.4%, which implies that families that remain behind are being provided for by females or are living in abject poverty. This study also sought to understand what PPA are there and if they meet the needs of different demographics in prisons of WKC.

Similarly, there are more male chaplains than female chaplains. There are 12 (75.0%) male chaplains and 4 (25%) female chaplains in the male and female prisons of WKC, respectively. There was a total of 269 LTCI in the male prisons and 32 LTCI in the female prison, meaning that the ratio of chaplain to LTCI is 1:23 and 1:8 for the female and male prisons respectively. This thus implies the need to equip male prisons with more chaplains. Apart from the female prison which has 4 chaplains covering the 3 major denominational faiths, namely Catholic, Protestant and Seventh day Adventist. Apparently, the male prisons are understaffed.

4.2.3 Education Background and Marital Status of Inmates

The researcher sought to establish education background and marital status of the inmates. Table 4.3 gives information on the above.

Table 4.3: Education background and marital status of inmates

	Education Background			Marital Status		
	Primary	Secondary	College/ University	Married	Single Parent	Not Married
Freq.	201	81	19	215	3	83
%	66.8	26.9	6.3	71.4	1	27.6

Source: Field data 2013

Table 4.3 above showed that 201 (66.8%) inmates in prisons of WKC have completed at least primary school education, 81 (26.9%) inmates have at least a form four certificate whereas only 19 (6.3%) have a college or university education and above. These demographics show that inmates are diverse in terms of age and levels of education. The question of what a pastoral program is there in prisons and if these programs and activities adequately address the needs of inmates is pertinent. This will be addressed later in the chapter. As was noted by Raynor (2009), without adequate provision and opportunities to empower inmates, we will not expect them to reform. They will thus oscillate between one prison and another for life. How education of inmates relates to the effectiveness of chaplains work of rehabilitating them would be a subject for a future study.

Table 4.3 shows that the majority of those incarcerated 215 (71.4%) are married while 3(1.0%) are single parents and 83 (27.6%) are not yet married. Research has shown that incarceration considerably increases the chances of divorce (Siennick, Stewart & Staff, 2014; Stritof, 2018) and hence the need for PPA that target married inmates and their families. One of the aims of this study was to find out if PPA being offered in WKC are meeting the needs of inmates, including those who are married.

4.2.4 Denominations of Inmates and Chaplains in Western Kenya Prisons

The study also assessed the denominations of the inmates and chaplains. Table 4.4 below shows the denominations of the inmates.

Table 4.4: Denominations of inmates and chaplains in Western Kenya prisons

	Denomination of inmates		Denomination of chaplains	
	Frequency	Percent	Frequency	Percent
Catholic	74	24.6	6	37.5
Protestant	183	60.8	6	37.5
SDA	44	14.6	4	25
Total	301	100	16	100

Source: Field data 2013

Table 4.4 shows that there are 183 (60.8) Protestant inmates in prisons of WKC, 74(24.6%), Roman Catholics, and 44 (14.6%) Seventh-day Adventists. The Protestant Christian inmates appear to be more than the rest because all denominations that worship on Sunday apart from Catholics are Protestants and are expected to worship under the umbrella of Protestant churches. While commenting on the large protestant population, a Protestant chaplain in Bungoma prisons said that “The idea of every sub-denomination among the Protestants having a chaplain is untenable because we are all Protestants, and the government may not afford it because we are many”. While it is not true that everyone is a protestant because of the distinctive nature of doctrinal interpretation and teaching (Protestantism.co.uk, 2018) the words spoken by these protestant chaplains reveal the true condition of the religious services offered in Kenyan prisons. Inmates from various denominations are not getting the specialized services they deserve, and this speaks to the need for reforms in the PPA being provided in these prisons.

The Roman Catholic and Protestants inmates have 6 (37.5%) each while the SDAs have 4 (25%) chaplains. Some prisons do not have an SDA chaplain at all. Whereas data in table 4.7 above shows that there are more Protestant Christians in the Prisons of WKC 183 (60.8%) compared to Catholics who stand at 74 (24.6%), and 44 (14.6%) Seventh-day Adventists. This implies that 6 protestant chaplains are not adequate to offer PPA to 183 inmates. The same applies to 6 Catholic chaplains against 74 inmates. Its also noted that only 4 SDA chaplains have responsibility for 44 inmates. Hence the number of inmates against the chaplains is not adequate for effective implementation of PPA to the inmates in Western Kenya Prisons. This meant that the Protestant Christians who are the majority in the prisons of WKC were underrepresented. Protestant and Catholic inmates are served the same number of chaplains. As was noted earlier in this chapter, Protestantism by nature encourages private interpretation of scripture hence the distinctive doctrinal teachings of each denomination (Protestantism.co.uk, 2018). There is thus a need to cater for each denomination when deploying chaplains in these prisons.

4.2.5 Age Ranges of the Inmates

The study set to examine the age ranges of inmates. Table 4.5 below shows the age ranges of the inmates.

Table 4.5: The age ranges of inmates in prisons of WKC

Age	Frequency	Percentage
16-20	53	17.6%
21-24	37	12.3%
25-30	67	22.3%
31-34	52	17.3%
35-40	48	15.9%
41-44	15	5.0%
45-50	7	2.3%
51-54	7	2.3%
55-60	7	2.3%
61-64	1	0.3%
≥ 65	1	0.3%

Source: Field data2013

From table 4.5 above, it was noted that 272 (90%) LTCI were below the age of 45 while only 23 (7.80%) are above the age of 45 years. This is consistent with the (KNBS, 2011) which gives the figures of 81,316 (91.7%) as being below the age of 50 years. This study found out that 201 (66.8%) inmates in prisons of WKC have completed at least primary school education, 81 (26.9%) inmates have at least a form four certificate whereas only 19 (6.3%) have a college or university education and above. These demographics show that inmates are diverse in terms of age and levels of education. The question of what PPA are there in prisons and if these programs and activities adequately address the needs of inmates are pertinent. As was noted by Raynor (2009), without adequate provision and opportunities to empower inmates, we will not expect them to reform. They will thus oscillate between one prison and another for life. Wambugu's study (2014), which is in line with the current findings, also claims that crime begins at a young age, even before the age of 18, but that such individuals are referred to juvenile institutions such as Borstal and Youth Corrective Training Centers, which are only for young offenders under the age of 18. Such institutions are

expected to assist young people who have run afoul of the law by allowing them to reform through various types of training.

Rehabilitation efforts must therefore address issues related to reducing literacy levels and equipping inmates with skills that will enable them to be employed or they will continue influencing one another into crime. One inmate and one prison officer during focus group discussion asserted that *“If the government does not address the issue of unemployment, then it will continue housing within this wall young people who should be out there building the nation.”*

4.2.6 Ethnic Composition of the Inmates

The study further assessed the ethnic compositions of the inmates. Table 4.6 below shows the ethnic composition of the inmates.

Table 4.6: Ethnic composition of inmates

	Frequency	Percent
Luhya	225	74.8
Maasai	1	0.3
Meru	3	1.0
Kalenjin	20	6.6
Kikuyu	6	2.0
Kisii	9	3.0
Teso	9	3.0
Luo	24	8.0
Ugandan	3	1.0
Mijikenda	1	0.3
Total	301	100.0

Source: Field data 2013

Table 4.6 also shows how diverse inmates are in terms of ethnic groups. Most of the inmates in Western Kenya Prisons were of Luhya origin with the majority (225, 74.8%) hailing from the

communities around those prisons. According to the OIC Kakamega Main Prison, *“Most inmates who are not Luhya find their way into our prisons either from other Maximum prisons within Kenya to help decongest them or to finish their term here.”* One superintendent in charge of one of the prisons in WKC had this to say, *“Our facilities are national in nature rather than local and we can determine which inmate stays here or which one is transferred to another prison. However, there are only two borstal institutions in Kenya and it is normal to have inmates from all over the country housed here.”* Ethnic diversity among inmates dictates the kind of linguistic and cultural backgrounds people offering rehabilitation services such as the PPA should have. This study exposed the characteristics of the chaplains and catechists who have been deployed to provide PPA in the prisons of WKC. The study has significance in informing policymakers on the qualification of chaplains they employ.

4.3 Current Situation of Chaplaincy in WKC

Researchers have associated PPA in prisons with several uses. For instance, Allard (2010) noted the aim of prison chaplaincy as focusing on pastoral care and counselling, preaching, listening, and accompanying inmates in the transformation journey. According to Duncombe (1992), prison chaplaincy should give inmates realistic plans for their lives, as well as help them overcome shame and guilt. In Kenya, the mandate to have PPA in prisons has been documented (KPS, 2012). Finding out the current situation of chaplaincy in Kenyan prisons is important as it would provide insights into how pastoral care can be improved to give chaplains “a stronger prophetic voice on issues that affect inmates and help provide a meaningful human service” in the prisons (Akih & Dreyer, 2012).

This section presents the current situation of chaplaincy in WKC as was determined through OS and administration of C/CQ and FGDs. The C/CQ was administered to the chaplains and catechists and their responses consisted of their background information, roles in rehabilitating inmates, as well as their training and living conditions. The FDGs were administered to the inmates while the interviews were administered to the OS. The following sections will present details of the researchers observation as well as the responses obtained from C/CQ and FGDs.

4.3.1 Gender of Chaplains

The study sought to examine the gender of the chaplain. Both males and females work as chaplains in prisons in western Kenya. However, it is noted that most people who volunteer to work as chaplains in prison are men compared to females. The low numbers of women who work as chaplains in prisons were deployed by their member churches. Otherwise, they would not willingly work as chaplains in prisons for fear of attack from the inmates. The majority of males working as chaplains felt that it was a calling for them to bring some changes to the inmates hence volunteered

to work as chaplains. However, some male chaplains were posted by their mother churches. Table 4.7 below shows the distribution of gender among the chaplains.

Table 4.7 The gender of chaplains

	Frequency	Percent
Male	12	75.0
Female	4	25.0
Total	16	100.0

Source: Field data 2013

It can be observed from Table 4.7 that there are 12 (75.0%) male and 4 (25%) female chaplains. According to a study conducted by Tewksbury and Dabney (2004) volunteers indicated various motivations for participating in the prison ministry program. Although 49.2% of respondents said they had a "religious calling or desire to share religious beliefs/values with others," 26.2 percent said they were participating for non-religious reasons, and 18 percent said they were doing so because they were asked or because they knew someone who was incarcerated (3 percent) (2004:176). The belief in their job and the ability to make a difference, according to many volunteers, was the most satisfying component of their prison experience. Men were more likely than women (41.9 percent vs. 30.8 percent) to value feeling like they were helping to change/rehabilitate inmates, while women were more likely than men (23.1 percent vs. 3.2 percent) to value the opportunity to share a religious experience with others, according to Tewksbury and Dabney (ibid).

4.3.2 Denomination of Chaplains

A question was posed on the denomination of Chaplains. The results showed that a chaplain may come from any denomination or religion. However, it was noted that the majority of the chaplains serving as prison chaplains in Western Kenya are seconded by their various Christian churches to serve as ministers of faith in various prisons. The study revealed that most of the prison chaplains come from the Catholic Church, various Protestant Churches, and Seventh Day Adventists. Table 4.8 below shows the distribution of chaplains across denominations.

Table 4.8: Denomination distribution of chaplains

	Frequency	Percent
Roman Catholic	6	37.5
Protestant	6	37.5
SDA	4	25.0
Total	16	100.0

Source: Field data 2013

The Roman Catholic and Protestants inmates had 6 (37.5%) chaplains each while the SDAs had 4 (25%) chaplains. Apparently, some prisons studied lacked denomination-specific chaplains. For example, some prisons did not have an SDA chaplain at all. In a prison that lacked a catholic chaplain, the inmates themselves led the worship services. Whereas data in Table 4.8 revealed that there were more Protestant Christians in the Prisons of WKC 183 (60.8%) compared to Catholics who were 74 (24.6%), they all had the same number of chaplains. This meant that the Protestant Christians who are the majority in the prisons of WKC were underrepresented. According to the conclusions of a study conducted by the Pew Research Center (2012), chaplains' assessments of inmates' religious membership are, at best, a very poor predictor. According to estimates, the majority of inmates in state prisons are Christians, while there are significant numbers of Muslims followers, pagan or earth-based faiths, Native American spiritualists, and convicts who are not affiliated with any religion (Pew Research Centre, 2012). It also meant that such a situation led to inmates not getting pastoral services even though the Kenya Prison Service (2012) uses religious activities as a rehabilitation tool which in turn may negatively affect the effectiveness of rehabilitation services.

A similar observation was made by Duncombe (1992) and Akih and Deyer (2012) where governments recognize the importance of PPA in prisons but are unable to support these programs and activities so that they are effective in addressing the needs of the inmates. For instance, Duncombe (1992) noted how rehabilitative programs and activities are sometimes scarce and non-existent and how this situation leaves inmates without proper support during their time of incarceration.

From the findings of the survey conducted among the inmates during the FGDs, one inmate had this to say about the chaplain; *we normally see him occasionally like when we have guests or when he wants to come for preaching*. Another inmate said:

I have always wanted to meet with my pastor to share my story, but every time he comes he is in a hurry to go and worship in the local church. The fact that he also does not have an office maybe explains why he doesn't stay around to meet us one on one. Surely 2 hours of worship is not enough for those who want to see pastor (Mate 20).

Another convict expressed his thoughts as follows:

I had the opportunity to work closely with my chaplain for several years as a spiritual leader. The major problem is not availability because on Monday he has a day off. Tuesday he is supposed to meet us in the wards, but most of us are out in industries or in the farms working. Moreover, the wards are many and inmates too many for one person (Mate 11).

The findings collaborated well with the researchers observation wherein one of the prisons in WKC, a chaplain spent only 30 minutes with the inmates and left to join the community church near the prison. When the researcher wanted to know where he was going the chaplain responded that he was rushing to join the lesson discussion. Unfortunately, the Chaplain left before the 2 hours the inmates are given to worship had elapsed. In another prison, the researcher found 11 Catholic inmates worshipping alone inside one of the wards. In that very prison, another group of Protestant inmates was worshipping behind one of the wards without their chaplain. They explained that the chaplain was not available and they were not aware when he would be.

From the current observations, the researcher noted that, in the prisons that had two chaplains from different denominations, one chaplain attended to condemned inmates and the other attended to long-term incarcerated inmate at a time. In prisons where the chaplain focused on the LTCI, the remands were forced to mix with the condemned prisoners for worship. Different categories of inmates differ in terms of their needs and attitudes. Being in remand does not mean that one is convicted. It means that they are simply not able to pay the bail or they are simply awaiting mention, hearing, and determination of their cases. Mixing the remand prisoners with condemned prisoners exposes them to violence, anxiety, powerlessness, trauma on top of the normal prison challenges that inmates undergo (Harner, Budescu, Gillihan, Riley & Foa, 2015). This situation further confirms the diversity existing in these prisons and presents to policy makers the need for more comprehensive PPA in the prisons within the WKC.

On the importance of chaplaincy in prisons, Wambugu (2014) noted that the Biblical idea of rehabilitation, rather than punishment and revenge, is promoted by chaplaincy in its mandate. Punishment, it is maintained, does not result in individual or community transformation. However, this raises another question: how will rehabilitation be accomplished if the New Testament rejects punishment without offering a solution? "He who spares the rod dislikes his own kid," King

Solomon said, reflecting on his parenting ideas with regard to his own son (Proverbs 13:24). According to Rubin (2001), the Pre-Enlightenment Society saw persons as being created for the benefit of others, and criminals were considered equally as outcasts who may be deported or ignored. Modern society, on the other hand, views everyone as an equal member of society with inalienable rights. As a result, it seeks a kind of punishment that allows the wrongdoer to reintegrate into society and live a productive life. Furthermore, the new psychology does not promote the concept that life is no longer to be considered as a preparation to everlasting happiness or damnation, nor that punishment is to be viewed as a method of eliciting a confession that will save the wrongdoer's soul (Gray, 1977; Habermas, 1985). Life is considered as a self-contained set of experiences with its own route of development as a result of these studies. As a result, punishment must be understood as a stage in that growth whose goal is to assist man in achieving rehabilitation (Rubin, 2001). As a result, it might be claimed that punishment is an essential component of effective rehabilitative treatments. When punishment is delivered for whatever reason, it must be done so in a way that corrects rather than instills hostility or hardens inmates.

Chaplains are better positioned to understand prisoners, spiritual predicaments, and applicable rehabilitation module because of their specific ministry. This was extracted from the chaplains' statements: "*We are better positioned to comprehend concerns relating to prisoners, particularly spiritual nourishment...*" (C7): "*We believe we are in the best position to handle criminality and how to get out of it...*" (C9): According to Coyle (2005), the late Nelson Mandela, a former prisoner and former President of South Africa, "no one genuinely knows a country until they had been inside the prison. In the case of inmates, a country should not be assessed by how it treats its top residents, but rather by how it treats its lowest population." As stated by the chaplains above, chaplaincy is critical in handling concerns of crime among prisoners. When people are imprisoned and alone, they have a natural need to search for God. Human hearts remain restless until they find rest in God, according to Saint Augustine's Confession (Ferguson, 1988). A prisoner, as quoted in Gerland, has similar concerns (1991, 1985) "That, when you are stripped of your freedom, your job, your family, you begin to seek your purpose in life, and through that, you find someone greater than yourself - God."

The process of prisoner rehabilitation is carried out by chaplaincy within an ethical framework. This is done in accordance with the ethical principles of various denominational texts. Although the Kenya Prisons Services do not precisely describe this structure. Any method of rehabilitating convicts that does not take this into account is doomed to fail. According to Bartollas (2002), "religion is one value that remains constant in the lives of prisoners." Chaplains must therefore ensure that spiritual care is offered to inmates at all phases of their moral growth. According to

Dankwa (2008), all human beings require an encounter with God in order to love and be loved, an attempt for which chaplaincy holds promise. Unfortunately, this has not been the case, as the majority of chaplains have not had sufficient theological training, leaving many concerns unaddressed in their interactions with inmates.

This finding revealed that, some prisons allowed capital offenders and ordinary offenders to interact during worship while in others they worshiped separately. The mixing of offenders of different categories was minimal and limited only to worship services which may have led to others with lesser crimes being influenced by those with higher crimes, thus not achieving the aim of rehabilitation. In addition, the study revealed that inmates rarely saw the chaplain during the week and even worship days except on special occasions or when he is scheduled to preach, otherwise the programs and activities are conducted by spiritual leaders. The findings also revealed that the spiritual needs of inmates are not properly addressed because the chaplains are too few to handle the high numbers of inmates. The chaplains do not always meet the inmates when they need their services.

4.3.3 Qualifications of Chaplains

The vast majority of chaplain positions require post-secondary education. This requires a minimum education requirement, the credentials or certification necessary will involve some additional hours of accredited religious education. A bachelors degree in religion, religious studies, bible studies, theology or a similar program will most likely be the baseline requirement of education in order to be eligible for a chaplain position. For one to obtain a job as a chaplain, one needs an explicit endorsement from the area of faith. Obtaining an endorsement is not a simple matter of asking permission, either. Most religious institutions require demonstrable ministry skills before they are willing to second one of their own as a prison chaplain. Table 4.9 presents the educational qualifications of the chaplains as of the time of study (Prison Chaplain Career Opportunities, 2013)

Table 4.9: Educational qualifications of chaplains

	Frequency	Percent
Primary	1	6.3
Secondary	11	68.8
Diploma	2	12.5
Graduate	2	12.5
Total	16	100.0

Source: Field data 2013

From the table above, 16 out of 22 chaplains responded to the questionnaire. Results established that 11 (68.9%) chaplains only had a secondary school certificate as a qualification to be a chaplain in prison in WKC, 2 (12.5%) chaplains had diploma training. In comparison, 2 (12.5%) more chaplains had bachelors degrees. There was 1 (6.3%) chaplain whose qualification was a primary school certificate. The prerequisites for becoming a prison chaplain differ from one state to the next, as well as from one jail to the next. There are, however, a number of common requirements that all applicants should be aware of. To summarize, to be chaplain, you must have a bachelor's degree, be ordained, and be certified. Many jails, especially those with large populations or inmates who have committed serious crimes, may require a chaplain to obtain a master's degree. Anyone interested in becoming a prison chaplain should first obtain a bachelor's degree in religion or a closely connected discipline. Many programs and activities offer programs and activities tracks to educate new chaplains; thus most people choose religion. Interpersonal communication, Biblical counseling, and other topics are covered in these tracks. They give the framework for a future jail chaplain to counsel persons whose life circumstances differ from those of the congregation's average member (Pastoral Counselling.org., 2019). The work of the state prison chaplain necessitates a broad understanding of a wide range of beliefs and practices, as well as the ability to suspend personal judgment and respect for many different faiths and religions.

Although each state has its own educational standards, most jurisdictions require a chaplain to have a degree from an approved seminary or theological school. A Master of Divinity or comparable degree with credits in religious studies, pastoral care, comparative religions, and ministry theology is the most common degree. The chaplain must be an ordained priest, minister, or rabbi in most states, and many also require certification from the American Association of Pastoral Counsellors (AAPC). Before entering prison chaplaincy, several states demand that chaplains have at least two years of ministry experience in a church or other environment (Dyer, 2019). Although certification is not required for one to be hired as a prison chaplain in Western Kenya Prisons, some professional credibility level is still needed. As the field becomes more professionalized, certification is likely to be more sought after in hiring.

4.3.4 Training Experiences of Chaplains

Training of prison chaplains requires theological professional training which is very significant. A trained prison chaplain equipped with adequate knowledge and skills is able to deliver services more efficiently and effectively to the prisoners. Table 4.10 presents data on the training experiences of the prison chaplains.

Table 4.10: Training experiences of chaplains

	Frequency	Percent
Certificate in Bible and Theology	1	6.3
Catechistical Certificate	1	6.3
Certificate Counselling	1	6.3
Church Administration	5	31.3
Certificate Chaplaincy	1	6.3
Christian teaching 1	1	6.3
Diploma in Discipleship	2	12.5
Degree in Counselling	1	6.3
First Aid	1	6.3
Religious Course	1	6.3
Bachelors in Theology	1	6.3
Total	16	100.0

Source: Field data 2013

Results revealed that 1 (6.3%) had a Certificate in Bible and Theology; another 1(6.3%) chaplain Catechistical Certificate; 1(6.3%) had trained and qualified with a Certificate in Theology to serve as a prison chaplain in WKC. About 5 (31.3%) chaplains had trained as church administrators, 1 (6.3%) chaplain had a Certificate in Chaplaincy; another 1(6.3%) more chaplain had Certificate in Christian Teaching, while 2(12.5%) of chaplains had diplomas in Discipleship. Only 1(6.3%) other chaplain trained in First Aid, another 1(6.3%) had a training in some religious course and only 1 (6.3%) of the chaplains had a degree in Theology. During FGDs, one chaplain asserted that; *“Rehabilitation of inmates can only begin to happen if theological institutions and universities developed a curriculum that can train them to be effective prison chaplains. Some commented that they were doing guess work as far as rehabilitation of inmates is concerned”* (C3). The results revealed that most of the chaplains require knowledge and skills in habitation to enable them handle the inmates more effectively. It is important to acknowledge that prison chaplaincy is “a professional discipline, requiring extensive training beyond that of ones own faith group” (Friedman, 2003).

One OIC echoed this view who noted that the prisons do not have a vote head to enable spiritual leaders to attend seminars and workshops or undertake refresher courses. It was noted that most of the prison chaplains were sponsored for training by their mother churches. The study further revealed that although the majority of the chaplains are holders of a diploma in Theology, they are unable to express themselves effectively in both the national language (Kiswahili) and English, the official language. This is a challenge to effective communication with the inmates.

In his views, OIC 3 stated that if the officers who come in contact with prisoners daily, both junior and senior officers are not people of integrity who are well educated and specifically trained for the job they do, which also requires an in-depth understanding of human behaviour, human motivation, human worth and human destiny, then it is not possible for them to rehabilitate the offenders. When asked what qualified them to be spiritual leaders in prisons, chaplains cited some training, as shown in Table 4.10 above. The findings in this table revealed that most of the chaplains who had neither trained on chaplaincy nor in a course related to the rehabilitation of inmates were still posted by the Kenya Prison Service to prisons in WKC to help with the rehabilitation of inmates. Only 3 out of the 16 chaplains interviewed had a certificate in chaplaincy or a course related to chaplaincy. Five chaplains had trained as church administrators, a qualification that is not sufficient for a chaplain dealing with inmates. Another interesting qualification was when a chaplain who had qualified as a first aider had been deployed to rehabilitate inmates.

These findings show that most of the prison chaplains are poorly or inadequately trained, and as such, they lack the knowledge and skills necessary in addressing the needs of inmates. The majority of the chaplains were highly educated, with approximately 78% having some post-secondary education and 47 % have a 4-year degree or more (Tewksbury and Collins, 2005). At this point, the study fills the gap for the need to expose the current state of chaplains in prisons called for by Klare (1966) and Mushanga (1974). Understanding how knowledgeable and skilled the prison chaplains are vital in assessing the effectiveness of PPA of rehabilitation. Mushanga (1974) noted that knowledgeable prison officers are key for rehabilitation because they can establish the aetiology of antisocial behaviour and apply the correct treatment techniques. Mushanga further recommends that:

Prison guards and chaplains must be better educated even than judges, for while a judge may be involved in determining whether or not the suspect violated the law, a work that may take hours or days or even weeks, it is the prison guard and chaplain who are charged with the task of reforming the convict year in year out (Mushanga, 1974).

Wambugu (2014) stated that good chaplain training, which includes a gradual increase in information about what chaplains need to perform, is critical in the rehabilitation of convicts. Currently, there is almost no proof of chaplains' effectiveness, nor is there any indication of their impact on prisoners with whom they are directly involved. Chaplaincy faces a challenge in providing persuasive evidence for its techniques and outcomes because quality is such a crucial issue in rehabilitation. This is particularly critical since that chaplain, like other federal servants, are expected to operate on a performance-based contract. As a result, the current article provides an overview of the chaplains in Western Kenyan prisons. The key finding is that chaplains in WKC prisons lack proper training to cope with inmates' rehabilitation needs.

4.3.5 Ordination of Chaplains

Ordination of prison chaplains is essential as it permits the minister to perform church rites and sacraments, such as baptisms, legal marriages, and funerals. An ordained prison chaplain is better placed to handle inmates' spiritual and psychological needs than an ordained one—table 4.11 presents data on the status of the chaplains' ordination.

Table 4.11: Ordained chaplains in the prison of WKC

	Frequency	Percent
No	13	81.3
Yes	3	18.8
Total	16	100.0

Source: Field data 2013

Results revealed that only 3 (18.8%) chaplains were ordained ministers of the gospel, whereas 13 (81.3%) were not ordained. This meant that ordinances like baptism and Holy Communion were only possible when an ordained minister from around the community near prisons became available for the ministry. Where no such minister was available, inmates had to wait until they could come, which sometimes took months or even years. A chaplain lamented during the FGDs that “*some inmates get converted and get released without ever receiving baptism (C5).*” Another chaplain asserted:

He had been preaching for 2 years but hasnt had an ordained minister to conduct baptism because the local pastor is also not ordained. But the problem may not be with the churches, one needs to be seconded by the parent church before being appointed as a prison chaplain, but most of them are trained prison officers who applied to the Kenya Prison Service to be allowed to serve as prison chaplains (C8).

Prison chaplains must have an undergraduate degree from an authorized college or university and a Master of Divinity degree or equivalent from an American Theological School-approved residential seminary or school of theology, according to Prison Chaplain Career Opportunities (2013). Before being appointed as chaplains in prisons, chaplains must be ordained or church members with at least two years of experience as a ministry leader and verified by the recognizing endorsing organization of his particular faith. The present study's findings revealed that chaplains are deployed to serve in prisons without being seconded by their parent churches. Prison chaplains who are not ordained cannot perform these functions. Having prison chaplains who are not ordained means some inmates get converted but leave prison without receiving the religious rites like baptism to cement their conversion. The fact that 81.3 percent of chaplains are not ordained could be due to the fact that most volunteers in prison chapel programs and activities have no formal training for the jobs they

are required to complete. Despite the fact that two-thirds of the volunteers claim to be ordained, the majority lack a formal education to qualify them for their responsibilities.

Only one-third of the volunteers have a university/seminary degree, and slightly more than a quarter (26.8%) have participated in a mentoring or apprenticeship program, as indicated. The notion that they have learned to accomplish their tasks through many years of experience in the Ministry of Work is the most common among these volunteers (82.9 percent). There is minimal distinction between ordained and non-ordained volunteers in terms of the functions they do. Almost all volunteers indicate that they teach inmates, with preaching being the most common formal activity. In addition, only about 20% of all volunteers say they help inmates with non-religious chores like counseling for personal problems, supporting with transition/re-entry into society, or offering companionship/friendship (Tewksbury and Collins, 2005). Although prison chaplains have a long history of assisting inmates in their rehabilitation, most of them find it difficult to administer religious rites for those who request them, according to previous studies. This is the case in the WKC's jails. Being un-ordained has an unavoidable impact on how a prison chaplain views their own position and identity, as well as how the people they serve - prisoners and prison employees - experience and perceive them (Sundt et al., 2002).

According to Tewksbury and Collins (2005), assessing the jobs performed by prison chapel volunteers in light of their education and training found both expected and surprising results. Surprisingly, a comparison of the self-reported tasks of ordained and non-ordained participants reveals minimal difference in their activities. The majority of ordained volunteers (81.5%) reported preaching at the prison, although one-third (35.7%) of non-ordained volunteers did as well. In addition, ordained volunteers were more likely to counsel inmates about personal problems (44.4 percent vs. 21.4 percent), spiritual issues (77.8% vs. 28.6%), and work to convert inmates to their faith (25.9% vs. 7.1 percent); non-ordained volunteers were more likely to work with inmates about society re-entry issues (25.9% vs. 7.1 percent). (28.6 percent vs. 11.1 percent) (ibid). As a result of these findings, it is critical that the Kenyan government partner with higher education institutions to provide theology-based externship programs and activities for students interested in pursuing a career as correctional chaplains. Students will gain hands-on experience working with convicts in a correctional context as a result of such programs and activities. Administrators, on the other hand, will get qualified and much-needed help in administering religious programs and activities to offenders.

4.3.6 The Salary of a Prison Chaplain

Salary is essential to any professional offering services. The prison chaplains have families to take care of and other dependents. Furthermore, they need finances to meet their daily needs with regard to shelter, food, and clothing. The prison chaplains were requested to give details on their remuneration, and Table 4.12 presents data on the average salary for the chaplains.

Table 4.12: The average chaplain salary

Salary (KES)	Frequency n=16	Percent
Below 20000	4	25.0
20000-30000	4	25.0
30000-40000	8	50.0
Total	16	100.0

Source: Field data 2013

Results show that the chaplains' emolument were as follows; 4 (25.0%) chaplains earned below Kshs. 20,000, while another 4 (25.0%) earned between Kshs. 20,000 -30,000 per month. Half of the chaplains interviewed earned between Kshs. 30,000- 40,000 per month. According to Dyer (2019), remuneration for state prison chaplains vary by state. Chaplaincy was born out of the need for pastoral and spiritual care workers to assist people in the military, hospitals, and prisons cope with crisis situations (Akih and Dreyer, 2017). The role of chaplains and the nature of their work in the military and hospitals is well documented (Paget and McCormick, 2006:3), but the state of prison chaplaincy, especially in Africa and Kenya in particular, remain undocumented. According to Roberts (2012), prison chaplaincy necessitates a unique set of abilities and knowledge of the prison environment and system, as well as the people who are jailed and those who work there. Prison chaplains, according to Lewis (2017), play a vital role in the rehabilitation of jailed people. These chaplains offer spiritual guidance as well as religious services. In its 2010 Occupational Employment Statistics report, the Bureau of Labor Statistics compares the incomes of prison chaplains to those of other clergymen around the country. The majority of prison chaplains work for state governments, although some are also employed by the federal government. As of May 2010, the average annual pay of prison chaplains employed by state government agencies was \$52,400, according to the Bureau of Labor Statistics.

This study endeavoured to bring out the work conditions of chaplains in the prisons of WKC. Knowing how chaplains are paid in particular is crucial because it will help policymakers legislate laws that will address the pay parities of those who offer pastoral care in Kenyan prison.

4.3.7 Places of Worship

The study explored whether or not there were specific places (rooms or buildings) designated for worship in the Kenya Prisons of Western Region. The responses obtained from 16 chaplains who were interviewed in this subject are shown in Table 4.13.

Table 4.13: Places of worship in Kenyan prison in Western Kenya

	Frequency	Percent
No	11	68.8
Yes	5	31.3
Total	16	100.0

Source: Field data 2013

Results show that 11 (68.8%) chaplains indicated that the prisons did not have a worship place from where they could meet the inmates and conduct services. Five (31.3%) chaplains had returned a positive response that they had a hall of worship. This shows that majority of the inmates did not have a proper place from where they could worship God and listen to their pastors offer the PPA. It also means that service delivery was hampered because inmates could not sit in the sun for long nor attend PPA during the rainy seasons.

Interviews with the officer-in-charge (OIC) manning the Prisons of WKC revealed that inmates and chaplains had a difficult time during worship services. One OIC noted a place of worship as one of their major challenges:

Its never easy to concentrate to what is being preached while sitting outside and in the sun. Its worse during the rainy season; sometimes inmates do not worship at all. Our worship hall is very small. It can only accommodate a maximum of 100 people squeezed together (OIC5).

Consequently, only a few attend worships. All the inmates worship together, whether on capital, jail, or remand basis. Most inmates enjoy prayer time since it gives them some freedom from the everyday routine. On Saturday, all inmates congregate with Adventists, and on Sunday, all inmates congregate together for worship. Catholics and Protestants alternate on the days of worship. For example, the Catholics can lead worship this week; the Protestants will also lead next week. It was further noted that even the Muslims and other religious inmates join the Christians on the day of worship.

During FGDs, chaplains made similar observations. One chaplain mentioned a case where some inmates went for months without getting a chance to worship due to a lack of worship facilities. This

is the case because most prisons do not have places for worship, and even for those that have places designated for worship, the room capacity is often small, and only a certain number of inmates can worship at a time on a first-come, first-serve basis. A similar observation was made by inmates who confirmed that the prison wardens determine who will attend worship by Saturday due to limited spaces of worship. It was observed that in some prisons, not all inmates desiring to worship were allowed to participate in worship services during their day of worship. It was upon the prison guards to determine who goes to worship and who would stay indoors. Another chaplain further reiterated that the only time all inmates attended worship service was during public crusades, and during this time, enough security arrangements were required. In most cases, however, the officer on duty determined those to attend worship services. The Kenyan constitution guarantees religious freedom, allowing individuals or communities to practice, teach, or observe any religion they choose. Individuals are not to be forced to act or engage in any conduct that is opposed to their belief or faith, according to the constitution (Kenyan Constitution, 2010 Chapter 1, Cap 32).

Although forcing inmates to stay indoors is a violation of human freedom to worship, some prison guards perceived limiting the number of inmates who go to worship as necessary in ensuring good behaviour and discipline among the inmates since it is not in order to have all inmates attend church services at once. There have to be some restrictions on their movements and association to maintain discipline. It was also clear from observation schedules that when the chaplain had not come to lead the services, inmates worshiped from their wards led by their spiritual leaders. These data provide evidence of genuine worshippers who are denied their right to worship at the expense of maintaining discipline. Denying inmates, a chance to worship is like denying them an opportunity to better transform their lives. Rehabilitation of inmates, therefore, fails to achieve its effectiveness. Consequently, denying inmates an opportunity to worship denies them their freedom to religion; the prison guards urged that limiting the numbers of worshippers helped them maintain discipline in the prisons. The case of denying inmates their right to worship at the expense of security concerns needs further investigation.

Another consequence for not having places for worship in the prisons of WKC is brief worship. Lack of places of worship forces inmates to worship outside in the sun and so the services are shortened so that people can run away from the hot sun. During rainy seasons, pastors were forced to suspend worship services completely. In one prison, it was also noted that inmates did not have pews or even benches to sit on during worship. This type of atmosphere goes against the Kampala Declaration on African Prison Conditions (1996), which states that "prisoners should maintain all rights not specifically taken away by their custody." Furthermore, such regional tools demand, in various forms, that the misery associated with incarceration not be exacerbated by the prison regime. The

Declaration tackles prison conditions, remand prisoners, prison staff, and alternative sentencing, as well as making recommendations to the African Commission on Human and Peoples' Rights and laying out an agreed-upon Plan of Action. Rule 5 of the European Prison Rules, published in 2006, states that "life in prison shall approximate as closely as possible to that community."

In another prison, some inmates stood the whole duration of the service while others sat on the floor and in another prison, inmates sat on the floor along the veranda. In all of the five prisons in WKC the situation in worship halls was the same. Inmates worshipped in conditions that were not conducive as many of them moved to and from the nearby toilet, and it was clear that they found it hard concentrating on the sermon due to the discomfort caused by the lack of seats and tables. This study, therefore, shows that there are poor worship conditions in all the five prisons of the WKC. First, there is a lack of places for worship, and in prisons where these facilities are available, they are too small and lack facilities like seats and tables. Lack of seats in the worship halls affected the delivery of PPA because it was uncomfortable for inmates to stand or sit on the floor for the 2 hours, which was the duration of all the services conducted in the prisons of WKC.

Furthermore, lack of adequate space for worship meant that some inmates would be denied an opportunity to worship because of the first-come, first-serve formula discussed in this section or that inmates with different religious affiliations would congregate together or alternate services so that if for example the Catholic chaplain gives mass on one weekend, the Protestant will lead the services the following weekend. The problems of poor concentration during worship services, limited access to worship services, congregating different denominations together, or alternating worship services might compromise the effectiveness of PPA in rehabilitating inmates into better human beings. The situation in Western Kenyan prisons contrasts from that in the United States, where many jails and prisons have chaplains who may provide religious programs and activities for inmates. However, religious programming in prison is often limited due to a lack of room and security personnel to conduct seminars and/or worship sessions (Methodist Church, 2019). A chaplain or educational director oversees religious and/or educational programming for inmates in most state and federal prisons. Some jails offer significant inmate programs and activities, while others do not. It is mostly dependent on the administration's opinion of religious programming's value, as well as if there are enough correctional personnel and volunteers to run the programs and activities. A lack of room might be a problem as well. Worship is at the center of the chaplain's ministry. Chapel services are frequently well-attended, with men and women who have never before attended a church service. The chapel's sanctuary, combined with the devotion of liturgy and prayer, provides a welcome break from the hardships of prison life. In some respects, the chapel stands out from the rest of the facility as a haven of hope in the midst of despair, forgiveness in the midst of punishment, and the

restoration of life in a place that for many feels like a dead-end. Men and women can be raised above their circumstances into the freeing world of faith and love through worship (The Methodist, 2019). In one prison, it was also noted that inmates did not have pews or even benches to sit on during worship. The below picture gives a glimpse of the state of worship halls:



Figure 4.1: Plate 1: A worship place and inmate worshippers in one of the prisons
Source: Field data 2013

The plate above shows inmates seated on bare floor and others on inverted water pails during a church service that a fellow inmate was conducting in the absence of a catholic chaplain. The leader had the catechism (a manual for religious instructions) written in an old exercise book indicating lack of worship tools. This type of atmosphere goes against the Kampala Declaration on African Prison Conditions (1996), which states that "prisoners should maintain all rights not specifically taken away by their custody." Furthermore, those regional tools demand, in various forms, that the prison system does not exacerbate the pain that comes with incarceration. As a result, the lack of worship space and worship equipment in Kenyan prisons is a problem that the Kenyan government should solve by providing appropriate worship space, chaplains, and resources to meet inmates' spiritual needs.

4.3.8 Chaplaincy Offices

The study sought to know if chaplains had offices from which they could meet with inmates or prison staff wanting to see them for one-on-one counselling sessions. As shown below in Table 4.14, 15 (93.8%) chaplains do not have offices while only 1(6.3%) chaplain had an office.

Table 4.14: Chaplains office in the prisons of WKC

	Frequency	Percent
No	15	93.8
Yes	1	6.3
Total	16	100.0

Source: Field data 2013

These results implied that inmates have no known place to meet with the chaplains for private counselling. These findings were collaborated by OIC in various prisons within WKC. One OIC complained that one major challenge for the chaplains is lack of office space. This becomes difficult to account for the whereabouts of chaplains since they do not have office space. It was further noted that in some areas chaplains share offices with the welfare in charge and teachers. This makes it difficult for them to effectively and efficiently discharge off their duties. These are captured in the following statements:

A major challenge for my chaplains here is office space. I am never sure where my chaplains are during the day because I have not provided them with office space and they cannot stand in the compound the whole day (OIC 1).

Offices for our chaplains are a big challenge and they are not the only ones. Many of our sectional heads do not have offices. In this prison chaplains share an office with Welfare in charge and teachers. But priority is not even the offices; we must first of all address the congestion problem before we even talk of offices (OIC 3).

It was further observed that even those who shared offices with other sectional heads did not have comfortable chairs; they sat on benches. Furthermore, most offices lack stationary like files, notebooks or papers, and other relevant office equipment. This greatly affected service delivery; record-keeping consequently kept the chaplains demoralized.

It can be concluded that, although the government has employed chaplains to work, provide spiritual nature and help rehabilitate inmates, it has not facilitated them with infrastructures necessary to work effectively. It was also revealed that inmates only met with their pastors during open meetings, which are not sufficient for those who want to follow up on what had been preached or those

wanting to have a private conversation with the pastor. Lack of offices and a known schedule so inmates could be clear on when to see their pastors worked against the chaplains in their efforts to rehabilitate inmates.

4.3.9 Counselling Schedule

The chaplains were asked if they had office schedules when inmates and other prison staff could visit them for counselling during the week. Table 4.15 shows the chaplains responses as to whether or not they held office hours during which inmates came for counselling during the week.

Table 4.15: Chaplains weekly counselling schedule for inmates

	Frequency	Percent
NO	14	87.5
YES	2	12.5
Total	16	100.0

Source: Field data 2013

Findings show that 14 (87.5%) chaplains in the Prisons of WKC indicated that they did not have known times for their inmate clients to see them for counseling. Only 2 (12.5%) chaplains had known times when they could meet inmates. These findings revealed that the one-on-one counseling sessions were rarely carried out in the said prisons. It therefore followed that inmates were not properly attended to during the week apart from weekends when the worship program is fixed. These findings are reinforced by inmates during FGD discussions. An inmate in one of the prisons in WKC stated that, “*apart from Sundays its very hard to see our pastor, maybe because they do not have offices but they should be around somewhere during the day for inmates to access their services.*” (Mate 17) They emphasised that it is important for them to receive counseling services since they face many psychological, mental and emotional challenges.

From the findings of the survey conducted among the inmates during the FGDs, one inmate had this to say about the chaplain: *We normally see him occasionally like when we have guests or when he wants to come for preaching (Mate 5).* Other inmates said the following:

I have always wanted to meet with the pastor to share my story, but every time he comes he is in a hurry to go and worship in the local church. The fact that he also does not have an office maybe explains why he doesnt stay around to meet us one on one. 2 hours of worship is not enough for those who want to see pastor (Mate 20).

I have had the opportunity to work closely with my chaplain for several years as a spiritual leader. The major problem is not availability because on Monday he has a day off, Tuesday he is supposed to meet us in the wards, but most of us are out in industries or in the farms working. Moreover, the wards are many and inmates too many for one person (Mate 11).

The findings collaborated well with the researchers observation wherein one of the prisons in WKC, a chaplain spent only 30 minutes with the inmates and left to join the community church near the prison. When the researcher wanted to know where he was going the chaplain responded that he was rushing to join the Bible lesson discussion class in another church. Unfortunately, the chaplain left even before the 2 hours the inmates are given to worship had elapsed. In another prison, the researcher found 11 catholic inmates worshipping alone inside one of the wards. In that very prison, another group of Protestant inmates was worshipping behind one of the wards without their chaplain. They explained that the chaplain was not available and they were not aware when he would be. These findings are reinforced by inmates during FGDs as shown in the following statements by the mates:

Prison life is hard life; we need these people (pastors) to counsel us when we are down and about to give up. Sermons only will not do much in any case a sermon takes twenty to thirty minutes at most, before that we take a lot of time to assemble and settle down for the preacher to begin preaching. (Mate 3)

The only person I trust in this place is my pastor, I have a lot to share, but on Sabbath he just comes and goes so fast. Sometimes when I want to rush out for worship am told those required for worship are enough. During the week he sometimes only attends the remands while we (meaning sentenced inmates) are busy working. When we come back from work we are locked up. The little time we are outside pastor is nowhere to be seen. Afande (meaning researcher) tell them to make sure chaplain is available daily to help us cope with the difficult situations we undergo here. (Mate 12)

In addition, most of the chaplains who participated in the FGDs made comments that support the fact that chaplains hold little counseling time with the inmates:

These people have a lot of demands; anytime you meet them they have this need or that need. Others want you to call home, but who is going to load your phone with credit? You know we do not have funding, secondly like in this prison we are only 2 how on earth am going to sit around and listen to one thousand plus inmates. It would have been better if we had offices. (C4)

Its not that we do not meet inmates during the week. I am always in my office but most of them are out working. When they come back, they are either washing or eating. The problem is not with us but with the prison routine as a whole. (C8)

This finding was supported by one of the OIC who remarked during interviews that the Kenya Prison Service should give a known program on chaplaincy for them to implement. However, during the

survey in one prison, not a single chaplain was around to meet the inmates during the week. In another prison, the chaplain made a brief appearance during worship service and went back to the community church ostensibly where they enjoyed the services. When probed during FGDs why they left the inmates unattended, that chaplain stated that it was not easy to preach in the hot sun. The researcher further observed in one of the Prisons in the WKC chaplain sitting in a small office that had other officers who identified themselves as teachers and welfare officers there ensured a conversation and the officers present said the following statements which the chaplains laughed off as not true. *“The chaplains are the only prison officers enjoying life here. Apart from Sundays and Saturdays what do they have to do during the week? Nobody can trace them. I wonder if they even report to anybody. This people just ran away from the watch tower.”*

Another prison worker in that office added, *“We have seen many chaplains who applied to join prison chaplaincy as a means of getting promotions, once that is achieved they reapply to join the mainstream prison service because they cannot go back to watching over prisoners anymore.”*

This is consistent with the findings of Allard and Allard (2010), who discovered that prison chaplains visit prisons as often as they can to meet the demands of inmates who want them to bring clothing, tissue paper, and medicine. This can be challenging since, despite not receiving a pay or transportation allowance, chaplains continue to visit prisoners, even if they have to bribe guards to let them in, which has been common practice in some jails where the guards have not been paid in a long time.

In one office available in one prison, there was an incident when one inmate knocked at the door, and the chaplain shouted, *“Please see me later, I am attending to visitors now.”* When the inmate insisted that his issue was urgent the chaplain retorted, *“go ahead and state your problem”* to which the inmate insisted, *“its you I wanted to see”* a conversation that took close to 10 minutes before the chaplain finally moved out and re-emerged after 30 minutes claiming thus, *“we are used to these stories from inmates.”* The findings revealed a disorganized and demoralized chaplaincy department that was overwhelmed by the work because of the large population of inmates and the demands to address the needs of inmates. Many chaplains had devised a method of hiding from the role of counselling inmates because they could not supply the inmates physical needs. It was also revealed that other chaplains were too casual in how they handled those who needed to see them. It was also revealed from the findings above that inmates do have privacy issues that they want to share and that pastors are the most trusted personnel to listen and counsel. Religious services are delivered to inmates/prisoners with a focus on the moral and spiritual components that will benefit them now and in the future. A comprehensive range of spiritual and social services are provided to all inmates/prisoners who desire to participate, regardless of their religious affiliation, through the Correctional Services Chaplain, Honorary Chaplains, and volunteers from religious groups. Visits,

teaching, counseling, religious worship, and recreational activities are among the services provided (Sundt, 2002).

The prison chaplaincy program is a multi-faith program that caters to people of all faiths. To seek assistance from a chaplain, inmates do not need to profess their faith. The chaplaincy service conveys a message of hope, reconciliation, and healing in a dignified and respectful manner. The prison chaplaincy provides pastoral care to inmates and employees, including listening and support services, religious services such as worship programs and events, religious instruction, and a variety of personal development programs and activities. All inmates are allowed to express their faith, practice their religious views, and have access to suitable sacred texts, ceremonies, and publications. This is in conformity with international human rights and security treaties (Government of Southern Australia, 2014). Individual pastoral care and group work are among the programs and activities offered by the chaplaincy.

4.3.10 Funding of Chaplaincy in the Prisons of WKC

The study sought to know who funds the PPA of the WKC. The chaplains were thus interviewed as to whether it was the government or the church and Faith-based organizations (FBOs) and well-wishers who funded their programs and activities. Table 4.16 shows the chaplains responses to the issue of funding.

Table 4.16: Who funds chaplaincy programs and activities?

	Frequency	Percent
Government	6	37.5
Churches and FBOs and well-wishers	10	62.5
Total	16	100.0

Sources: Field data 2013

The findings revealed that the Government of Kenya funds some prisons PPA with 6 (37.5%) chaplains indicating they received assistance. The study showed that the chaplains received an insignificant and insufficient amount of support from the government to run the PPA. However, 10 (62.5%) indicated that the PPA in WKC prisons were supported by the Faith-based Organizations (FBOs) and churches. During interviews, most OIC admitted that they do support the PPA by adjusting other vote heads where possible in order to spare some amount for the chaplaincy departments within their jurisdictions. However, some officers in charge of prisons in WKC said they had no money to help with the PPA. It was revealed that the government does not allocate any

money for the chaplaincy department even though they occasionally receive signals from the headquarters to support this or that program. When that happens, it is the officers duty to sanction expenditure from whichever vote head because they must obey orders from the bosses OIC had this to say:

The government does not allocate any money for the chaplaincy department even though we occasionally receive signals from the headquarters to support this or that program. When that happens its my duty to sanction expenditure from whichever vote head because I must obey orders from my bosses. (OIC 4)

I did sponsor two of my chaplains to attend a two-day seminar in Nairobi on chaplaincy. I provided fare and their parent church supported them with registration and accommodation. (OIC 3)

If we do not support the PPA we will be crippling an important segment in the rehabilitation of inmates. It is my duty to supplement what they get from the local churches to make them function properly. (OIC 5)

Dominey and Lowson (2017) state that the work of community chaplaincy requires adequate and secure funding. When income is uncertain, the expertise of staff and volunteers is lost and organizational energy is diverted away from the development of the service to raising of funds. In Israel, the Senate Commission changed its position and decided to also cover part of the costs for Jewish pastoral care (Robert, 2019). However, interviews from the FGDs revealed that what the chaplains called supports were the periodical visits by churches from the community to supplies inmates with the basic needs like soap, tissues and sometimes bibles. One chaplain explained it this way:

Churches from the community do shoulder a lot here in prison. Some inmates do not have relatives visiting the whole period of their incarceration and even those who are visited have their personal effects stolen by those who do not have. This is where our churches support us (C15).

It may appear that we are not here in prison during the week but I have to visit the local churches and try to coordinate support for our ministries here (C14).

One prison guard who introduced himself as assistant chaplain noted that the levels of suffering among the inmates are unbearable sometimes in the following words; *“The only way you can have a sizable number of inmates attending worship services is when visitors come. The inmates know visitors come with blessings.”* On the same note, an inmate reiterated during FGDs and confirmed that it was true saying: *“the only people who care about our needs are the church members from outside these walls.”* The study further established from observations that several church leaders and

members from the community visited the prisons. During one of those occasions in the female prison, all inmates received 3 packets of sanitary towels each, two panties each, a bar of soap per person, an orange for everyone, and a packet of milk for the children accompanying their mothers in prison. It was observed that the service was lively with all inmates from all the religions within the prison participated in singing and dancing to the gospel choruses led by the worship leaders. There were shouts of “Amen” and “Hallelujah” as the preacher spoke the word. However, the following Sunday, the service was a pretty subdued affair that even though all the inmates were in attendance, they were not as lively as when the visitors were there. In the USA, Joan Chittister of Fund for Prisoners work closely with a network of 90 prison chaplains and volunteers to ensure that materials reach those in prison and are used effectively in small discussion groups, retreats, journal classes, and for individual reflection and prayer (O'Connor (2005). Broadly speaking, religious activities add colour to the tedious (and often dehumanizing) prison life and aim to inspire inmates to turn away from a life of crime.

Most offenders see their lives in jail as "meaningless," "difficult," and "bleak," according to O'Connor and Perreyclear (2002). Religious activities, according to O'Connor (2005), play a key role in humanizing the harsh correctional environment and encouraging hope among lost and desperate inmates. Religious activities can help inmates cope with their emotional upheavals and increase self-awareness, eradicating hatred and generating hope and knowledge. Chaplains urge offenders to develop humility, respect, patience, and appreciation, all of which are essentially religious and derive from biblical principles, according to Chui and Cheng. The chaplains added that they look for convicts' potentials or ideals and urge them to develop them, as well as teach them how to contribute to society (Chui and Cheng, 2011).

4.3.11 Donations from Churches, FBOs and Well Wishers

Churches also relied on donations since there was no chaplaincy department vote head to enable them to facilitate their activities. This negatively affected the functioning of the chaplaincy programs and activities. It was further discovered that due to lack of funding, only one prison had an office. The rest of the 4 (80.0%) prisons, the chaplains did not have offices, stationary or storage facilities to record and keep files. In this digital era, not a single computer was found in any office. This revelation meant that the chaplains were poorly facilitated, and the majority of them never kept records of their activities in prison.



Figure 4.2. Plate 2: Donations from well wishers

Source: Field data 2013

These findings support Stuart's (2007) assertion that prisons and inmates are putting increasing burden on prison staff chaplains, particularly because of the populations and different requirements of offenders. According to Ndungu (2005), Kenyan jails, like those in many other African countries, are breeding grounds for disease, poverty, despair, violence, and corruption. Prisons have a profoundly detrimental impact: drugs and disease spread quickly, mental health deteriorates, and AIDS spreads. Unfortunately, it is a less equipped chaplain who has to shoulder all that.

4.3.12 Residential Facilities for Chaplains

The study showed that chaplains live in extremely dilapidated houses within the prison compounds. In one of the houses, a chaplain had lived in what used to be a carpentry workshop for the past ten months while he waited to be moved to a better facility. In another house, two married chaplains shared one room separated with a curtain. On the said conditions, one of the chaplains confided that it's a shame that most of their colleagues live in some inhuman settlement makeshifts. Some

chaplains claimed that; “many of us cannot even allow our families to come here, but the brave ones do let them come, and when they do, you are forced to listen to what they are doing behind the curtains or play your radio loudly.” The living conditions are deplorable! The latrines that the prison staffs use are equally terrible in one of the prisons, the doors were not properly fixed, and they were never kept clean. One of the chaplains complained that they only have four toilet holes serving about 50 officers and their families, some of whom do not care how they use them. The state of the latrines could easily transmit communicable diseases to the various families affected.

The researcher observed that in some prisons, new two-bedroom houses had been built for a prison officer, but the ranked officers were the ones living there, leaving the chaplains who held the lowest rank of a constable to make do with the mad walled or iron-walled old houses. From the findings on the residential areas of chaplains, it was established that the majority of them lived in homes that were run down, old and uncomfortable. Many did not have privacy and were not secure from breakups from neighbours, and these left chaplains demoralized, and hence it may have affected the delivery of pastoral services. Some of the statements below capture these observations.

CS 5: This is where we live, just come and see, with this bed where do I put my stove, I normally cook from outside, or I eat from the canteen if I have money and in case am broke, I go and serve the inmates meals while pretending to be tasting the food.

CS 8: Many of us cannot even allow our families to come here but the brave ones do let them come and when they do you are forced to listen to what they are doing behind the curtains or play your radio loudly.

CS 5: My husband normally comes to visit me, but we cannot do anything (they cannot have sex) because we are afraid our neighbours are listening.

One of the chaplains complained that they only have four holes serving about 50 officers and their families some of whom do not care how they use them. The state of the latrines was evidenced in the plate below:



Figure 4.3: Plate 3: Prison latrines in one of the prisons

Source: Field data 2013



Figure 4.4. Plate 4: Chaplains house in one of the prisons

Source: Field data 2013

During one of the FGDs one of the Chaplains had this to say:

C4: Once a chaplain is employed, he should start with the rank of a sergeant because that will put us above regular wardens or corporals who keep harassing us during worship. And you know there is no way you are going to stay in a better house if you are just a constable. Secondly if a corporal says “stop praying” and you are a constable you have to obey.

From the findings on the residential areas of chaplains, it was established that the majority of them lived in homes that were run down, old and uncomfortable. Many did not have privacy and were not secure from breakups from neighbours, and these left chaplains demoralized and hence affecting the delivery of pastoral services. Furthermore, the LTCI probed on the issue of living conditions also revealed that the living condition was on top priority for the government to achieve the noble goal of rehabilitating inmates. This implied that the living conditions of the inmates of prisons of WKC were in a bad state. Consequently, the inmates opined that government was responsible for improving this situation. The researcher noted the difficult sleeping conditions of inmates, especially newly admitted ones are subjected to should be improved for successful rehabilitation. This was an indication that the inmates were suffering despite the effort of rehabilitating them.

According to Akih and Dreyer (2012:59), African prisons have issues that most governments are unable to adequately solve. According to the experts, rehabilitation programs are either mismanaged or non-existent, leaving offenders without support during their imprisonment. Sometimes prison chaplains and coordinators are chosen, but neither the church nor the government provide any actual help. Prisons in many African countries, according to Sarkin (2008) and Onyango (2013), are often old and poorly ventilated, with insufficient sewage systems. Inmates frequently lack space to sleep or sit, hygiene is poor, and food, while acceptable, is cooked improperly, and clothing is inadequate. It is difficult to achieve convict rehabilitation in the face of such degradation and deprivation, regardless of the approach adopted. Unfortunately, as compared to countries in other regions of the world, many African countries' prison conditions fall far short of internationally agreed-upon norms. Worse, African prisons "have been, and in some cases still are, very secret, closed institutions," according to the report. Prior to the election of President Kibaki in 2003, the state of Kenya's prisons had been awful. Overcrowding, poor infrastructure, underfunding, high death rates, episodes of torture and ill-treatment of detainees, and other undesirable practices characterized Kenyan prisons prior to the Kibaki administration (Oundo, 2002). The cells, which held treble the number of convicts and were dirty and unsanitary, resulted in epidemic breakouts (Muasya, 2013). Bunde Benjamin, for example, describes human waste in the living quarters, insufficient ventilation, and sanitation at Kamiti Maximum Prison, where he did his time, in his book "Birds of Kamiti." There was a lot of overcrowding and poor living conditions. Although prison officers have a variety of rehabilitation programs and activities, it is critical that these programs, activities, and services target issues like as housing, employment, and community support, and that they be established in collaboration with community corrections where possible. pre-release, day, weekend and family leave, education, should all be included in pre-release programs and activities where possible. Equally inmates should be provided with opportunities to work and earn money.

4.4 Conclusion

This chapter dealt with the current situation in prisons of WKC. It was revealed that training experiences of chaplains were mostly not in chaplaincy but in related areas though a few had training in chaplaincy. A small number of chaplains were found to be ordained ministers from their churches. They exposed that the salary of a prison chaplain was above their qualifications. However, some were getting salaries equivalent to their academic qualification. Prisons of WKC lacked places of worship by the prisoners. Inmates were forced to use their wards or the open ground for worship. The study further discovered that there were no offices allocated to chaplains. This was strange because they could not offer their services effectively, especially counselling sessions. It is difficult for the chaplains to keep their records since they had no place or office to keep them. Finally, the study revealed that in most cases, chaplaincy received funding from churches and FBOs. The government puts meagre financial support to chaplaincy department. It has further been revealed that chaplains have no adequate housing program making their stay in prisons unbearable. Therefore, the current situation in western Kenya prisons is difficult and therefore hard for chaplains to offer adequate rehabilitation services to the inmates.

CHAPTER FIVE

OPERATIONAL STRATEGIES EMPLOYED BY THE KENYA PRISON SERVICE TO ACHIEVE REHABILITATION

5.1 Introduction

The chapter deals with the operational strategies employed by the Kenya Prison Service to achieve rehabilitation. Strategy formulation is an entrepreneurial endeavor that takes a significant deal of research, judgment, and creativity. However, strategy implementation necessitates administrative and managerial skills, as well as the capacity to anticipate potential roadblocks (Rajasekar, 2014). It requires collaborating with people, organizing, inspiring, cultivating a positive culture, and forging strong ties between strategy and how the company runs. It also comprises a process of transforming defined strategy into practical operations that will produce the desired outcomes for the firm (Adem, 2012). The Prison Service in Kenya has laid down operational strategies to harmonize the procedures and processes of ensuring that corrections personnel are tasked with keeping with the operations in prisons to realize their goals on rehabilitating the inmates in the most professional manner. Prison officials are responsible for providing offenders with the tools and opportunity they need to successfully reintegrate into their communities after they leave a correctional facility. It should be highlighted that the operational strategies provide a framework for not only prison officers but also chaplains who are actively involved in inmate rehabilitation to better comprehend the highly interrelated areas of corrections people, organizational procedures, and best practices (ibid). The operational strategies help improve the corrections and, therefore, enhance the laid-down procedures in successfully implementing the processes and procedures for successful rehabilitation through the PPA. It is important to note that officers in charge have the mandate to implement operational strategies in order make the work of chaplains in implementing PPA smooth. Chaplains may be involved in placement of inmates to certain PPA and in evaluating their progress. However, in this study, the chaplains role in inmate placement and progress evaluation do not count as part of the PPA they implement. We also note that the pastoral activities are embedded within the pastoral programs.

The study obtained data on operational strategies for analysis through questionnaires, interviews, and focus group discussions (FGDs). Two sets of questionnaires were constructed for purposes of collecting data. They were administered to Chaplains/Catechists Questionnaires (C/CQ), and the officers in charge of the prisons. The questionnaires contained both open- and closed-ended questions. A face-to-face interview was conducted on 5 Officers in Charge of Prisons in the

Counties (ISOIC) and 22 Chaplains of Western Kenya. The collected data that seemed to agree with the rehabilitative needs model in a conceptual framework by Dannerup (2004) is presented below.

5.2 Operational Strategies Employed by the Kenya Prison Service to Achieve Rehabilitation in WKC

To address the second research question, the researcher used survey questionnaires and an observation protocol to verify the facts as given by respondents. The survey asked OICs to indicate the strategies used by the Kenya Prison Service to achieve rehabilitation, while inmates were asked to indicate their views on what helps them get rehabilitated. On the operational strategies used by Prisons as given by the officers in charge, the researcher began to assess the strategies from the time an inmate is admitted until one is eventually released from prison. The Kenya Prisons Service (KPS) is implementing public-sector reforms, which include strategic management tools like performance contracting, service delivery charters, and rapid-results initiatives (RRI). In order to accomplish all of this, it created its first-ever strategic plan in 2003 (KPS, 2013). The KPS's mission is to be a world-class correctional service in Africa and beyond. In 2009, it was re-evaluated in light of the first Medium-Term Plan for Vision 2030. It has also created a service charter to govern service delivery and has embedded a performance-based culture by placing senior officers on performance-based contracts (ibid). As a result, management has been under a lot of pressure to implement the strategic plan in order for KPS to achieve its goals, which are governed by KPS fundamental principles such as Universal Justice, Integrity, and Leadership by Example, Credibility, Meritocracy, Teamwork, Loyalty, and Discipline. Implementing a strategy entail putting what has been formulated into action (ibid). As a result, all of the operational tactics outlined below are KPS-formulated policies.

It is further noted that Kenya Prisons Service has a strategy that is implemented in five-year plan periods. The organization has institutionalized the strategy implementation process and is currently implementing its third strategic plan for the period 2013 to 2017. The strategic plan has clearly stated vision, mission, and objectives, and the implementation of objectives, strategies, and activities are guided by the Vision and Mission. The organization derives its organizational objectives from the Kenya Prisons Services mandates which are outlined in the Prisons Standing Orders. The objectives are directly linked to Kenya Prisons Services mandate (KPS, 2013). Following the laid down strategies by the KPS this sturdy was contextualised by the already formulated operational strategies.

5.2.1 Reception and Admission of Inmates to Prison

When one officer in charge was asked about reception and admission of inmates, the following responses were provided:

The process of receiving our guests is a tedious one, once the police hand over convicts; they are classified into categories: Those that have been given short-term sentences, 0-6 months, medium-terms- 6 months to 2 years and long-term prisoners- those who are to stay for over 3 years. The other category are the remands.....The reason why the courts send them to prison is because we can provide safe custody as priority number one, rehabilitation will come later. The inmates are then admitted to a register at the reception office.they are shown where to sleep until the following day. On the day of admission eating is a luxury because we cannot cook food for the unknown (OIC 5).

On the same issue of admission, an officer in another prison contended that;

The first thing we do when inmates are brought to prison is to confirm the admission warrant from court and it must have the following; date of admission, the correct name of the inmate, type of offence, length of sentence if already convicted or date of next appearance in court. It must also have signature of the magistrate and the seal of the court (OIC 3).

The researcher probed the OIC 5 on whether or not the prisoners start eating immediately they enter the cells. “Normally they feed if food is available but if not they will start feeding the following day)” (OIC 5). An inmate noted during the FGDs that the worst day was his first day in prison. This was because they would lack most items because of the long process of registration which at times made them miss food. In such a situation, it was difficult to talk about God because they are so weak and withdrawn and feel that God has abandoned them. How do you pray for a prisoner who has not eaten for 24 hours or more? Remember all new inmates come from court and they dont serve food in those places”. This is in line with a study published in the Daily Nation in January 2017 that found that in Kakamega, no breakfast is served, and lunch is served at 11.50 a.m. and dinner is served at 4 p.m. This is an unfortunate condition because it means that the time between the last meal of the day and the first meal of the next day is 20 hours. It's unclear why Kakamega only offers two meals, and further research is needed. The inmates were asked to judge the food they were provided on a five-point scale ranging from "extremely awful" to "very good" in areas of flavor, odor, texture, color, appearance, and nutritional content. It's not surprising that 44 percent of them assessed the parameters as "poor." However, as a result of the recent jail changes, the quality of the food served to convicts has improved.

OIC 5 continued to explain that the inmates are then taken to the documentation office from where their particulars are entered, including; full name, age, height, weight, religion, next of kin and home contact, the Assistant Chief, village elder, and previous conviction (s). All these details are recorded

in the committal warrant of the inmate. OIC 4 had this to say: *“First of all, it is important to know that this is not a prison, but a Borstal Institution and our inmates are called Borstal boys because they are youthful offenders or inmates.”*

He then went on to explain the reception process as follows:

When these boys arrive from court, the gate keeper certifies that they need to be here by ensuring one is between 15-17 years because at that age, they cannot be taken to prison. Another thing before a boy is brought here, his district probation officer has to make a request to this institution for a vacancy and we have to confirm that indeed we do have space because we are not supposed to go past a certain capacity. The court convicts and sends here on the strength that we have a vacancy (OIC 4).

The conversation drifted a little bit when I called him “Mr. OIC,” to which he looked at the researcher while smiling; “even though that’s my rank, that’s not my name, I am Superintendent in Charge (SUPI).” Thus, the officer confirmed that admission of the inmates is a process that requires serious attention to avoid committing mistakes.

The SUPI went on to state the following:

After conviction the boys are sent to the nearest police station from where they are brought here.at the gate, they are received by the gate keeper and their committal warrant or borstal order checked to ensure it has the following, name, date of conviction, offence, criminal case number and the signature of the magistrate and of course the seal of the court. Ah..... Two other things are important, the probation officers report giving the brief history of the boy, circumstance of crime, his social support system and why institutional rehabilitation is recommended. Secondly the age assessment report to proof that the offender is not below 15 years and not above 17 years meaning the 21st birthday should not find the boys here. After inspection the inmate is handed over to the ward-in-charge who will give them food. They will eat depending on the availability of meals, if not, they will have to do till the next day.

What these sentiments revealed was that the prisons of WKC had employed specific operational strategies in admitting and releasing inmates from the prisons. Prison officials also say that a prisoner's rights and privileges throughout his or her incarceration are explained to him or her upon admission. Arrest, detention, or imprisonment may only be carried out strictly in accordance with the law and by competent officials or persons authorized to do so. These principles demand that information about an individual's arrest, detention, or imprisonment be kept on file and made available to the subject, including an explanation of their rights and how to exercise them (UNDC, 2008).

The United Nations Office of Drugs and Crime (2008) supports these findings, stating that generating and maintaining prisoner files is an important component of successful prison management and helps to improve the openness and accountability of prison administrations. Information about those who are being kept in custody must be carefully collected in order to inform both daily jail management and long-term prison planning. It is just as important to be aware of these rights as it is to have working processes and procedures in place for effective prisoner file management. These principles demand that information on an individual's arrest, detention, or imprisonment be recorded as well as made available to the subject, including an explanation of their rights and how to exercise them (United Nations Office of Drugs and Crime, 2008).

A Chaplain noted during the FGDs thus;

If you visit some of the inmates, they are so weak and withdrawn. Majority appear to have lost hope. As a preacher it is normal to ask How do you pray? Leave alone preach to a prisoner who has not eaten for 24 hours or more? Remember all new inmates come from court and they dont serve food in those places. The warden in charge is also meant to ensure they are facilitated to find beddings to enable them to get a place to sleep but sometimes this is not the case (CC7).

On being asked as to when inmates are given prison uniforms, an OIC 4 responded: *Thats the first thing they receive on admission after inspection.* He went on to explain that; *where uniforms are in short supply chiefly because of overcrowding, we give them used ones while those who are older in prison get the newer ones.*



Figure 5.1: Plate 5: An inmate leading a worship service in one of the prisons of WKC
Source: Field data 2013

Admission to prison is a torturous experience. The researcher saw a number of inmates wearing worn-out uniforms. The researcher also saw inmates entirely undressed in front of other inmates for the officer in charge to inspect them if they carried illegal items like drugs or mobile phones. An officer in charge responded on being asked why such inhuman treatment thus, these guys are criminals, and a criminal can carry anything hence the frisking (OIC 3). Strip-search is common in most prisons to ensure that no new inmate is admitted with unauthorized materials. These findings align with the Government of South Australia's 2016 policy of strip-searching all inmates to ensure jail security and prevent contraband. Staff of the same gender do the strip search in a polite manner. The inmate will be given the opportunity to shower and will be given clean prison clothing and shoes. While the prisoner is being processed, he or she may be placed in a holding cell (Government of South Australia, 2016). However, in Western Kenya Prisons, the search seemed designed to humiliate and dehumanize rather than welcome a new inmate to a rehabilitative environment. The Maine State Prison's Department of Corrections is committed to zero tolerance procedures in various prisons to prevent unlawful drug and alcohol use by inmates. According to departmental regulation, you may be compelled to submit to drug and alcohol testing while detained at the Maine State Prison (Bouffard & Ponte, 2017). Whereas the same applies to Kenya prisons where all inmates are expected to go through checks to ensure that no prisoner gets in prison with drugs, it is sometimes impossible to eliminate the entry of illegal contrabands or drugs completely. This was collaborated by one OIC indicated thus; *“you know we are required to ensure no inmate comes in with drugs, but we do not have drug testing equipment to enable us to detect the hardcore drug or users, so they are put in some form of a watch. This is why we use frisking to prevent some people inhuman as it may appear”* (OIC 3).

Another OIC had this to say.

Frisking is the only way we have of ensuring nobody comes to this premises with illegal items some of these illegal items in our prisons are: knives and ropes which they may use to harm themselves or others, phones which they use to reach the outside world and drugs like cigarettes, bhang and cocaine which harden them while here” (OIC 1).

An officer on duty in another prison facility said the following: *“These are criminals and it is compulsory to frisk them, some are members of the outlawed Al-Shabaab militants, they may hide a mobile in their private parts”*. A prisoner is also required to wear state issued prisoner clothing and/or authorized personal clothing. Unauthorized alterations to any clothing are prohibited and wearing of any personal headgear while indoors is prohibited. The clothing that inmates are issued upon reception to a center is intended to provide for all their requirements while they are in custody. Prison-issued clothing is distributed to newly received inmates on reception into a correctional center (Bouffard & Ponte, 2017). The issuance of uniforms is in tandem with the Kenyan Prisons

Service requirements. The only difference is that in the Western Kenya Prisons most uniforms were noticeably old and decrepit.

However, inmates felt differently, for example, during FGDs an inmate who is also a spiritual leader said, “*How on earth can an inmate sneak an illegal item to prison? Ask the “afandes?” (in reference to the prison guards) they sell everything to us, its a booming business I tell you*” (Mate 2). The officer present could not deny. One prison guard shot up and said “*this is true. Some of us do that but not everybody*”. The researcher also noted that inmates kept asking the prison officers for their phones so they could make calls but in reality, as one inmate conferred to the researcher the phones confiscated upon admission are resold to the inmate. An inmate had this to say; “*You see these phones are sold to an inmate who has money and then when alone in the wards we pay small amounts to make calls to wherever we want*” (Mate 9). On making further inquiry as to how inmates communicate to the outside world another inmate retorted; “*who doesnt know that we have phones, cigarettes and even alcohol in our wards, do you think they came here through some miracles? No they are sold to us by our wardens*”.

According to (The Standard, Thursday, January 30, 2014), the prison authorities impounded 400 cell phones, cigarettes and bhang estimated to cost Kshs. 800, 000 at the facility within a period of three months. The assistant commissioner of prisons and the officer in charge at the Kisumu main Prison reported that 3 officers had been arrested on suspicion of being behind the illegal business.

Kinyanjui and Atwoli (2012) noted a current alcohol use among some participants in his study on *Substance use among inmates at the Eldoret prison in Western Kenya*. He further stated “This finding probably reflects the fact that some inmates had lived in the prison for brief enough periods of time to have had a drink before incarceration, due to the limitation of access to alcohol in a prison setting. However, the possibility of illegal alcohol procurement cannot be dismissed. “*Therefore, getting drugs out of our prisons is a critically important issue for successful rehabilitation*”, he noted.

A convict brought into prison may have more offences raised against them if they are found with drugs. If drugs are found within the facility, they are deemed contraband and worth multiple times more its face value in the street. It is an additional charge to introduce contraband into a facility for this exact reason. The individual also has to smuggle drugs after receiving them from visitors to avoid detection upon the re-entering population. How can prisoners in jail get hold of drugs and alcohol? Without invasive exams or X-ray, it is impossible to catch this every time it happens (Knoblock, 2017). To ensure the integrity of the testing technique and the results, systems used to

test convicts for the presence of drugs and other illicit substances should be utilized in accordance with suitable, relevant standards (ibid). Furthermore, upon arrival, all inmates were screened to allow prison management to conduct an initial health and psychological assessment in order to identify and give appropriate intervention measures for any medical condition (including drug, alcohol, or mental health) and welfare concerns. Furthermore, all inmates were inducted into the prison operations and regime, and the requirements were submitted as quickly as possible following their arrival (Government of Western Australia, 2012). As noted, therefore, it is important that adequate operational procedures on admission and reception of a prisoner are undertaken as part of preliminary progressions and measures that will lead to successful rehabilitation of the newly initiated prisoner.

5.2.2 Induction and Placement of Inmates into Rehabilitation Programs

Induction is the occasion when the inmates are formerly introduced to the prison operations by the prison authorities. After this, they are then placed into different rehabilitative programs. Therefore, the researcher was interested in knowing how this was done and hence probed the OIC who had this to say; *after the inmates have been received and admitted, the following day the admission board sits to interview them. The purpose of the interview is to know what rehabilitation programs they desire to join and assess their suitability for the same* (OIC 1). In another prison the officer in charge explained further on what happens on induction day;

Induction is important in making sure our new guests are properly welcomed and given orientation about the life here. They are told the protocols of prison, introduced to the officer in charge and his deputy and how to find them. Further they are informed who to see when they get sick and its at this point that the chaplains of various denominations are introduced to the new inmates. Rehabilitation programs are read to them, conditions of admission explained, and invitation made for the willing to join” (OIC 5).

This assertion indicated that the prisons of WKC had officers in place that took care of admission and induction of inmates into their new prison environment. These processes and protocols were important and critical, especially in ensuring that the new inmates were oriented well with the operations in prison so that they can follow the law. Lack of this kind of induction would lead to more crimes being committed, more so rampant lawlessness within the prison walls. According to Peterson (2017), offenders generally enroll in numerous rehabilitation programs while incarcerated in order to increase their chances of leading a productive, crime-free life after their release from prison by addressing the underlying reasons that contributed to their criminal activities. These programs incorporate both education and therapy for substance abuse. Various studies suggest that when such programs are well-designed and implemented, they can minimize the number of

offenders who recidivist (or reoffend), and that the resulting savings can more than cover their costs. Rehabilitation programs are generally offered to offenders who are incarcerated in either state prison or county jail and those who are supervised in the community by state parole agents or county probation officers.

This practice is similar to what has been observed in Australia, where inmates are given access to programs and services, such as education, vocational training (and employment), that allow them to build relevant skills and abilities to support reduced re-offending when they return to society. Programs addressing literacy and numeracy were given top emphasis. Relevant inmates were urged but not forced to participate in such activities. Programs and services addressing criminogenic needs should be based on best practices and supported by good evidence of their effectiveness. All programs were examined on a regular basis for the achievement of their goals as well as the perspectives and experiences of inmates. Prisoners, particularly those who have been incarcerated for a longer period of time, should be provided with programs and resources that will help them make a successful transition from prison to civilian life (Government of Western Australia, 2012).

Early childhood development for children born in correctional institutions under the age of two, general education and training, further education and training, and computer-based training are among the formal education programs available within WKC jails on paper, according to the research. Technical, Vocational and Educational Training (TVET), college programs, and skills development programs were also found to be operating in very few prisons. Workshops on production and agricultural activities aided in the transfer of skills by complementing other skill development rehabilitation programs aimed at improving social and personal functioning were not working as they should. These programs were put in place to guarantee that the offenders were qualified to work in the field in which they had been trained. There are a variety of leisure activities available, including rugby and football, chess and table tennis, as well as arts and culture facilities and library services with educational and technical programs even though they were not being run properly. Evidence-based treatments such as motivational enhancement strategies, cognitive-behavioral interventions, relapse prevention, and a contingency management program were also supposed to be taught to inmates. Chaplains who were supposed to provide these rehabilitative services for inmates, prison personnel, and their families were poorly equipped and trained.

Chaplaincy-based rehabilitation is a process that starts with the hearts and minds of inmates and then moves on to shaping their moral behavior. Chaplaincy promotes the Biblical model, which emphasizes rehabilitation above punishment and vengeance, as part of its mandate. Some of California's programs, such as a one-year violence prevention and life skills program, require

offenders to finish a specific rehabilitative curriculum (Foley, 2008). Other programs, such as self-help support groups in jails, have a less structured curriculum. While rehabilitation includes medical and psychiatric care, counseling, and cognitive-behavioral programs, it also encompasses a wide range of activities. This strategy focuses on three key areas: education, vocational training, and jail employment. The program strives to help each prisoner reach his or her full potential, as well as to reduce the negative effects of incarceration and increase reintegration, self-esteem, and morale (Foley, 2008). On being asked who sits in The Admission Board, the officer contended that:

The admission board comprises the OIC, welfare in charge, chaplains, medical officer, heads of schools and Industries. They are all members of the admission board to help in the placement of inmates in various rehabilitation modules.

The OIC admitted that the admissions board comprised of himself (OIC), the welfare in charge, chaplains and the medical officer, and the head of schools and industries. The OIC emphasised that the admission board is constituted based on the KPS Strategic Plan 2013-2017. This revelation from the (OIC) was a clear indication that there were laid down strategies in the operations of prisons of WKC. According to Mosweunyane and Montsho (2015), similar procedures exist in Botswana, comparable to those currently in place in Kenyan prisons, which constantly assess whether programs are working at capacity and identify what factors (such as instructor absences) hinder them from doing so. The board accomplishes this by collecting data on a regular basis, visiting programs and events, and making suggestions to solve concerns that arise. This shows that officers should be well-grounded in prison matters. More crucially, as Wambugu (2014) notes, the role of chaplains and officers necessitates advanced skills, personal integrity, and opportunity to improve proficiencies and keep up with the current thinking on prison concerns. As seen in South Africa, the programs were only based on group work and were led by correctional officers who had been trained, with preference given to those with a background in social or behavioral sciences. This is due to the fact that the people giving these programs are not professors, social workers, or psychologists, but rather regular security personnel who have been taught (Motshekga, 2014).

This was elaborated further by another OIC who said;

Let this be a confidential presentation without necessarily mentioning who said what in the last admission board interviews where inmates are asked to identify the rehabilitation program suitable for him/her. The rules and discipline are given, and prison life explained so that they may adapt but inmates have no say which rehabilitation module they chose. This is basically assigned to them by the board (OIC 5).

One inmate during focus group discussion observed,

It is common for a whole family to be found here in prison because of poverty meaning, the parent (father) is here and the kids cannot go to school and in

most cases are considered outcasts because of the mistakes of the parent yet the only way for the children is to commit crime not because they want to, but as a way of survival and I am one such example and my brother is also somewhere in one of the wards (Mate 5).

There was a mention of father and son being incarcerated in some prisons mostly due to children going into crime because they cannot fend for themselves. This is attributed to failure of some parents to uphold their parental responsibilities; unfortunately, there were no strategic plans in the prisons of WKC to address this need. According to Rockville, 2005 some of the inmates are rehabilitated on how to address parenting skills and parental responsibility for family members.

5.2.3 Criteria of Admission to Rehabilitation Programs

The results revealed that the Kenya prison service has a criterion they use in admitting inmates to rehabilitation modules. To see prisoners constructively rehabilitated, both the prison officers in charge of the prisons and the chaplaincy have to provide proper information to officers on variables influencing behavior such as age, gender, personal experiences, education, marital status, family background, and socio-economic background (Weinrath, 2016). This information is given to ensure that the prison has adequate personal information to select the suitable rehabilitation program to place inmates. While evidence-based information improves the chances of a rehabilitation program reducing recidivism, the program must still be reviewed directly. Such an assessment is required to evaluate (1) the program's real impact on recidivism and (2) whether the impact is significant enough to justify its continuation (Peterson, 2017). Research has shown that targeting rehabilitation programs towards the highest risk and highest need offenders has a tremendous potential to reduce recidivism rates (ibid). Rhode Islands instrument focuses on program implementation, program characteristics, research, and staff credentials (Miceli, 2009). According to Osugo (2010), attempts to improve prisoner rehabilitation programs should be bolstered by enlisting the help of professionals in relevant fields. This explains why the educational background of the inmates is collected on admission.

According to one OIC 2:

All new inmates are supposed to be interviewed to determine their suitability for the rehabilitation programs. The age of an inmate is also looked into; if one is too old for instance they are given light duties or left to pass time. All inmates undergo a compulsory medical examination and this helps us to avoid assigning hard labour to those terminally ill and so on and so forth. Another consideration is the interest of the inmate, how willing are they to join a particular program.

Yet another OIC 3 in one of the prisons in WKC added that:

The only rehabilitation module that an inmate chooses willingly is the spiritual rehabilitation. This is after the chaplains or catechists for the Roman Catholic faithful inform the inmates who they are and the denominations they represent. It is up to the chaplains to make their programs attractive to attract inmates admitted in various prisons

OIC 2 and 3 contended that the inmates undergo a mandatory check to determine their suitability to be placed in rehabilitation programs. There was a common agreement from the two of them that the reason for such kinds of scrutiny was to determine the level of rehabilitation programs to be placed on and whether their health was good for them to participate in certain activities. However, OIC 3 intimated that the inmates were given a chance to choose which rehabilitation program to join after a health check-up in some cases. According to Wambugu (2014), the current prison chaplaincy system should be holistic. Through capacity building, training, and discipleship, all aspects of a prisoner's life should be put into context. Otherwise, the rehabilitative process for convicts will be defective and ineffectual at changing their behavior. However, the criterion of admission to rehabilitation programs for the borstal boys was vastly different as the SUPI explained:

Normally the induction period is about two months and these 2 months are meant to help the boys acclimatize to life in prison as they identify the suitable training program. During this period different sectional heads have a talk with the boys explaining to them what they offer and the benefits of enrolling in the program as a rehabilitation tool. It is also during these 2 month period that they are told their rights and obligations, where and whom to see in case of a problem. Furthermore, we have a section allocation committee headed by a SUPI with members being Sectional Heads; every boy comes to the panel individually though we have the option of choosing for them after assessing their abilities and interests.

The explanation by SUPI above seemed to rhyme with those given by OIC. However, the SUPI was categorical in elaborating the period over which the inmates are inducted after registration. Their narration revealed that admission into a certain program was a step-by-step exercise that required the inmates to make personal choices on the kind of programs they wish to join. Moreover, these sentiments were found to be in line with the position of the official policy of the Kenya prison service and as collaborated by their officers on the ground (OIC). Admission of inmates into prison in Kenya involves chaplains who make part of the prison's admission board, thus, walking together into the process of having them registered into various rehabilitation programs (Wambugu, 2014). This journey doesn't just end there; it goes all the way into nurturing them over their term period and even towards the end of their jail term as they help them re-integrate into the society after completion of their sentence. It is, therefore, this kind of process that this study sought to find out whether the chaplains were involved fully, more especially in the admission into the various rehabilitation programs.

Table 5.1 shows the criteria of admission into rehabilitation programs in prisons of WKC.

Table 5.1: Criteria of admission into rehabilitation programs

	Frequency	Percent
Prison Administrator	165	54.8
Inmate	105	34.9
Chaplain	31	10.3
Total	301	100

Source: Field data

Table 5.1 shows that the prison administrators determined for the inmates which rehabilitative programs they would be admitted into. However, some inmates decided which rehabilitative programs to join themselves, and others were decided for by the chaplains. During an interview with one of the OIC of prisons in WKC, it was discovered that resonated with the information shown in table 5.1 above. According to the observation above, only a very small number of inmates join on the prison chaplains' advice. Rehabilitation programs are critical to inmates. According to a study conducted by Connect Network (2016), education programs in jail have been demonstrated to help offenders get a second chance. Inmates who took part in educational programs were 43 percent less likely than those who did not to commit a crime and return to prison within three years. Inmates who leave jail with a higher level of education than when they arrived have a positive impact on the community. Inmate education initiatives are assisting in giving convicts the power of knowledge. Overcoming the past and improving one's quality of life are both highly attainable goals with this capability. In another interview, sentiments from some officers in charge indicated a different picture; *I have been here for one year now and I have never seen a single admission board meeting (OIC3)*. Another prison officer commented; *“We receive many prisoners every day so it is hard to meet daily to address the rehabilitation needs of inmates (OIC 1)*.

On requesting OIC 1 to produce minutes of admission board meetings, he retorted, *“I am only three months old in these facility at the moment, I am dealing with more pressing issues”*. Yet another OIC indicated on being probed when they had the last board, *“Prison is a busy place, sometimes we are overwhelmed and leave it to those in charge of departments to deal with such issues, sometimes they meet, but I know we are doing our best”*. One of the prisons held the admission board after the researcher had left. However, on coming the following day, one officer who had participated in the FGDs quipped, *“As soon as the researcher left the prison the previous day, the admissions board met*

for the first time after so many years. The correctional centers in South Africa are placed under the department of correctional services (DCS), which is found in (Act 111 of 1998). DCS is therefore mandated for providing programs which satisfy the requirements of the offenders. The South Africa white paper on rehabilitation adds up more weight on the responsibility of DCS because it is considered that the offenders have a right to rehabilitation, and therefore, it is not a luxury but a need (Murhula, Singh, & Nunlall, 2019), which means that after their jail term, they should not go back to criminal activities as a source of income but instead depend on their newly acquired skills. In this regard, the Kenyan scenario was in tandem with the South African scenario. The emerging issue is that the Western Kenya Prisons have a laid down program used in the admission of new inmates. This is based on the terms that the inmate has been imprisoned. The laid down procedures and processes are meant to bring about sanity from the time an inmate is admitted to the level where he/she is placed in a suitable rehabilitation program.

5.2.4 Improving prison Conditions as a Strategy to achieving Rehabilitation

Poor prison conditions were identified as a significant problem that works counter to other Kenya Prisons Service rehabilitative efforts. Incarceration means separation from loved ones. Thus, being introduced to life behind bars posed a serious challenge to the inmates as the findings indicated that the inmates considered life in prison as heart-breaking. The researcher noted the problematic sleeping conditions inmates, especially newly admitted ones, are subjected to. In all the prisons, a ward which was meant to house 30 inmates (Kenya Prisons Service, 2013), there is an average of 99 inmates or more. The new ones have to wait for months or years to get an old mattress. In almost all the wards the researcher visited, newly convicted inmate sleep near the toilet, which are not flushable. The toilets also did not have privacy because the doors are damaged. Inmates wait in long queues for their colleagues to use the toilet services before they access them. The smell is disgusting, and many of the inmates take so long to recover from the shock of imprisonment. However, with the reviewed strategic plan (2018-2023), most toilet facilities have been improved as a strategy to improve the toilet facilities in all Kenyan prisons.

In one of the OI (oral interview) with an inmate, he exclaimed, *“Visitor you tell me how is the chaplain supposed to pray for me in the conditions that you saw. He should first concentrate in fighting for our rights to enable us live better; even Jesus gave bread and fish before preaching”* (Mate 22). These sentiments were remorseful and agonizing especially to the chaplains who had nothing much to do to salvage such conditions. This made this study timely so that the recommendations that would come out of it would be helpful to the authorities and policy makers towards improving the situation. It would also awaken the chaplaincy department to work with their churches to do something to improve this kind of environment. Inmates would be very much willing

to accept God when they see the generosity of the chaplains and their mother churches. In one prison there were only 19 mostly worn out mattresses supposed to serve 100 plus inmates.

The only inmates who are lucky in terms of toilets are remands which have four holes because the wards are divided into cells housing up 14 inmates per cell even thou the population of 14 inmates per cell is still too high considering that those cells were meant to accommodate 4 inmates (Mate 19).

The researcher counted in one of the wards 13 mattresses, whereas the number of inmates housed there was 108. Yet, in another ward, there were only nine mattresses with a population of 99 inmates. However, the female facility's sleeping conditions were better than the male facilities even though the problem of congestion meant sharing of mattresses. The only prison the researcher saw mosquito nets were in the female prison. However, the mosquito nets were grossly inadequate and were meant for children four years and below accompanying their incarcerated mothers.



Figure 5.2: Plate 6: The NCKK members bringing female inmates food and supplies
Source: Field data 2013

The findings as depicted in these appendices show appalling sleeping conditions inmates are subjected to. A mattress is covered with an old blanket; the mattress itself was a quarter a piece only able to cover the upper part of the body. The researcher witnessed an old piece of mattress that an inmate shares with another. Sick inmates were literally sleeping on the floor because they were not able to secure mattresses.

According to one chaplain noted during a focus group discussion;

Pastoral engagement with prisoners in this condition is difficult, most of the time I have to play hide and seek with inmates since they have their personal needs which they expect me to handle, yet we have no funding and because they need them so badly, I have to keep off to escape embarrassing myself (C12).

Another chaplain concurred saying, “*There will be no meaningful rehabilitation until the living conditions of inmates are improved*” (C13). One officer in an OI (oral interview) expressed disgust at the way inmates sleep thus, “*I have worked here for 3 years now and I can tell you, if this government was serious, they would have followed on the Moody Awori prison reforms, but it appears that his recommendations have not been implemented*” (OIC 4).

One inmate shot up during one of the FGDs and said:

Let the truth be told, in my ward there are 99 of us and only 6 mattresses, and many of us are here on mistaken identity, why are we neglected like this? Does it mean that the government does not know when they issued these mattresses and that they need to be replaced in case they are not getting reports? (Mate 21).



Figure 5.3: Plate 7: Dilapidated beddings and mattresses in some of the prisons
Source: Field data 2013

While the government is doing its best to improve the inmates' living conditions, the study discovered that there was still more to be done in matters of sleeping conditions. Many of the chaplains approached expressed concerns that sometimes they could not speak to inmates about God due to the heartless sleeping condition observed in the prison of WKC. Chaplains recognized the effort of the former vice president Moody Awori during the coalition government, whose effort to improve the life of prisoners was tantamount and commensurate, never comparable to any in the history of independent Kenya. Oruka (1985) claims that the severe conditions in prisons only serve to undermine convicts' efforts to be rehabilitated, as well as making them resentful and rebellious. As a result, it's not unexpected that from the start, offenders look for ways to conduct crimes of retaliation against society at the end of their sentence. The findings of the study are consistent with those of Morag (2018), who found that when prison populations grow, it becomes more difficult for administrators to adhere to or satisfy international norms and rules for ensuring humane conditions for inmates. Overcrowding places a strain on resources and lowers the amount of space available for educational and rehabilitative activities, making it more difficult to properly administer prisons. Working in overcrowded jails can have a detrimental influence on staff morale, promote conflict and violence in the prison environment, and generate control and security difficulties (ibid).

Overcrowding, according to Penal Reform International (2000), is one of the major contributors to bad jail conditions around the world. It is, without a doubt, the most serious problem confronting prison systems; the repercussions can be life-threatening at worst, and hinder institutions from performing their functions at best. Overcrowding causes stress even in the best of circumstances, let alone in settings where people's coping skills are limited, such as prisons (Penal Reform International, 2000). States also have an obligation to maintain hygiene and proper healthcare in jails, according to the report, in accordance with the prohibition on ill-treatment and the right to health. Inmates' health is significantly impacted by poor sanitary conditions, insufficient lighting and ventilation, extremes of temperature, insect and rodent infestation, and insufficient or non-existent personal hygiene supplies (ibid). Overcrowding, violence, sexual assault, and other situations, according to the ACLU (2016), pose substantial hazards to prisoner health and safety. Prisoner mistreatment based on race, sex, gender identity, or handicap continues to be all too common (ibid). Increased violence, inability to provide critical medical treatment and other essential services, and demeaning practices such as asking convicts to sleep on the floor are all consequences of prison overpopulation. Many prisons and jails subject inmates to hazardous conditions such as severe heat or cold, tainted food, and a lack of basic sanitation (ibid).

In *Brown vs. Plata*, the US Supreme Court ordered the state to release up to 46,000 prisoners after ruling that the state's highly overcrowded jails and grossly inadequate medical and mental health

care are "incompatible with the concept of human dignity and has no place in civilized society." Alabama has the largest inmate-to-officer ratio in the country, with jails holding more than double the national average (190 percent) (Equal Justice Initiative EJI, 2019). Overcrowding in prisons is a leading cause of and contributor to a variety of health problems, including infectious diseases and mental illnesses (Morag, 2018). According to the most recent data, 22 national jail systems have more than doubled their capacity, with another 27 countries functioning at 150-200 percent of their capacity (ibid).

Overcrowding in prisons around the world poses a variety of difficult and broad challenges in terms of maintaining prisoner health and providing a secure environment. Overcrowding in prisons can result in filthy, violent situations that are damaging to the physical and mental health of inmates. Staff members who work in overcrowded jails are at risk in a variety of ways. They are more vulnerable to prisoner violence, the risk of infection, and increased stress and mental health difficulties (UNODC, 2013). The study, therefore, contemplated finding out the living conditions of the inmates as a strategy towards improving the rehabilitation of the inmates in prisons of WKC.

5.2.5 Equipping Chaplains as a Strategy to achieve Rehabilitation

When the OICs were asked whether the chaplains are fully equipped with the relevant skills and knowledge to manage prisoners rehabilitation, they stated that chaplains who have not gone through proper professional training are a major impediment to the rehabilitation of inmates in the Prisons of WKC. Prison counsellors play a significant role in the rehabilitation of inmates. These criminal justice and mental health professionals guide inmates throughout the duration of their sentences. The support a prison counsellor provides will range based on the number of inmates. The goal is to provide rehabilitation for inmates to consider new skills and new insight into their goals and motivations.

Additionally, inmates can seek counselling on issues like depression, stress, or substance abuse. Sometimes this may come in a group form or one on one. Rehabilitation for inmates continues throughout an inmates life, even after they have left the system. Re-entering society and taking steps to join the community is a necessary piece of the rehabilitation process. All the 5 OIC admitted that they had chaplains under their watch who were not well trained and unable to rehabilitate inmates as expected. One officer had these to say:

I have never liked how our pastors are trained or deployed. We have catechists who are uniformed officer seconded to chaplaincy and once seconded they are supposed to be trained to do the work of a chaplain. Secondly, we have trained chaplain who are also seconded to serve as

pastors to the inmates. Unfortunately, in this facility all my chaplains here are catechists and none of them have proper training as regards chaplaincy (OIC 2).

Another officer had the following to comment: *“Last week the SDA chaplain was in Nairobi West Church for seminars on chaplaincy. This meant we have to keep him up to date as regards his work here” (C1).*

Yet another OIC in one of the prisons in WKC said:

We try to train them as a government, but our resources are limited. That is why we urge the Non- Governmental Organizations and Churches to come in. Last year, all my chaplains were at the Headquarters in Nairobi for refresher training. This is in line with our stated objective of equipping our chaplains (OIC 4).

On being probed as to who facilitates the training of catechists and chaplains one OIC in an OI (oral interview) remarked:

We sometimes facilitate them depending on the instructions from our bosses in Nairobi, if they say give them money we give. But we have to adjust here and there in our budget for the chaplaincy as a department does not have a vote head (OIC 2).

OIC 3 had this to say in regard to the training and seminars of chaplain in the prisons of WKC: *Yes, we train them 2-3 times a year. However, they are mostly sponsored by the faith-based organization they belong to.”* OIC 3 responded thus, *“Indeed we do train them but am not sure how relevant those programs are to the needs of inmates. Like now the Catholic chaplain is not here, he went for training.”* On being probed as to who sponsored the catholic chaplain he had this to say *“We do not have money, when he came for permission, he indicated that the Catholic Church was to take care of that (OIC3).*

However, the chaplains seemed to have a different opinion. One chaplain in an OI (oral interview) had this to say?

I have been a chaplain in three prisons for 10 years now and I have never been sent for a training or even a seminar neither have I seen any of my colleagues go for one (C1). C2 had this to say. “Sometimes we feel we should just go back to being regular guards because we are doing a job we do not understand. The challenges and demands of chaplaincy with inmates are enormous and nobody seems to understand our plight.

Most of the officers opined that they tried as much as possible to give necessary support to the chaplains in order for them to perform their duties well. The responses above demonstrate that

prison authorities valued the workmanship of the chaplains, which was why they buttress their training through training and seminars. This was done even when the prison authorities confirmed a lack of enough finance and resources. Thus, this was a commitment and determination of the authorities in reinforcing the work of the chaplains with the prisons of WKC. However, on the part of the chaplains, some lamented that they have never been taken for any training by the authorities, which was contradictory with the revelation of the prison authorities. For instance, a chaplain bawled that he had been working as a chaplain for over three years but was never taken for any training. This, therefore, meant that proper programming in terms of enhancing the training of chaplains, where for instance, the Ministry of Interior and Coordination of National Government would make available time for chaplains training. This is because some chaplains find it difficult to fit into chaplaincy's role even after having gone through some training. This study disclosed that better structure and focus are imperative in evaluating chaplains' role and measuring their impact through an established metric system. This may include international systems such as International Offender Management System based on the risk-needs-responsibility model. This will augment chaplaincy in measuring and understanding both negative and positive impacts of their work. However, this is only possible if chaplains are offered more defined career structures, enabling job progression, structural training, and development opportunities, among others.

Wambugu (2014) determined that proficiency development in terms of training must be constructively addressed in order to develop a range of skill sets in order to increase the profile of inmates and the importance of chaplaincy in rehabilitation. Furthermore, according to Cole (2002), chaplains' professional development, training, and mentorship need to be improved. In WKC jails, advanced training in theological knowledge, pastoral care, psychological counseling skills, and hermeneutical work in Biblical exposition and application was required, according to this study. The chaplains would develop experience, upward mobility, and professional advancement in this fashion. This advancement would enable them to reach their full potential in terms of service delivery. Prisoners' rehabilitation is hampered by untrained chaplains. This means that significant work needs to be done in order for chaplains to effectively rehabilitate convicts, particularly in terms of investing in their education and creating a pleasant working atmosphere. Chaplains must continue to learn more about theology, pastoral care, and psychological counseling. According to Onyango (2013), it is critical to recognize that if officers who interact with prisoners on a daily basis, both junior and senior officers, are not well trained, especially in this job that requires an in-depth understanding of human behavior, human motivation, human worth, and human destiny, rehabilitating offenders may be difficult. Knowing jail staff is vital for rehabilitation, according to Klare (1966) and Mashanga (1976), because they can determine the aetiology of antisocial behavior and implement the appropriate treatment approaches. Prison guards and chaplains, according to

Mushanga (1976), must be better educated than judges. While a judge may be involved in assessing whether or not the suspect broke the law, which might take hours, days, or even weeks, the prison guard and chaplain are tasked with mending the convict year after year.

From the discussions presented, it emerges that although most prisons have chaplains, most of them are not professionally trained to be equal to rehabilitating inmates. They lack enough skills and knowledge to handle the exercise effectively. It is, therefore, significant that for effective rehabilitation, there is a need for the chaplains to be equipped with appropriate knowledge and skills in counselling services to be able to handle various challenges that affect prisoners. This can be achieved if the government of Kenya can support their training for effective rehabilitation of inmates. Thus, this sub-section intended to discover whether equipping chaplains would be used as a way of achieving rehabilitation in prisons of WKC.

5.3.6 Evaluating Progress of inmates being rehabilitated as a Strategy to achieve Rehabilitation

During oral interviews (OI) with the OIC the study revealed a sorry state in terms of evaluation of inmates who were being rehabilitated through the PPA. One of the officers in charge complained: *“The chaplains are independent in away. Even though they report to me but the progress of inmate rehabilitation through their programs is known to them.”* On being probed how they know that one is being rehabilitated the officer had this to say:

I normally depend on their word, if they say inmate X has changed I believe them. Another OIC responding to the same question said: Prison chaplaincy is complicated, but one way of knowing that they are being rehabilitated is through the number of baptisms we have here. Last year the SDA Church baptized close to 300 inmates, that itself is progress (OIC 5).

The outward actions of an individual tells whether a person is a Christian or not or a person has changed or not. Therefore, that is what this study demonstrates especially from the sentiments of OIC 5 who revealed that they depend on the inmates response on whether one has changed or not. Furthermore, the study discovered that the physical action of baptism of the inmates was interpreted as change and which was mostly relied upon by either the prison authorities or the chaplains and even fellow inmates. However, as demonstrated by OIC 2 who asserted: *“Our institution is bound by timelines because we must collaborate with probation officers to report the progress every 6 months that comprises the input of the instructors and the progress of inmates.”* this therefore, adds that a part from physical observation of the inmates and hat of baptism, the probation officers assessed them and after every six months, they gave reports on the progress of the inmates. According to OIC 3 in one of the prisons in WKC and who seemed to concur OIC 2 sad: *One way of measuring progress is through regular exams and through the National examinations where it is assumed once*

one is doing well, they are likely being rehabilitated. Hence, for OIC 3, better performance in the Kenya National examination meant that the inmate had good progress. However, those people who were very close with the inmates such as the heads of religious programs and guidance and counselling departments knew how they assessed progress of inmates in terms of rehabilitation and as such would easily tell a reformed inmate. Findings from chaplains show consistency with the OIC observations. One chaplain said the following during FGDs:

There is no way we can keep progress given that we do not have offices or files to keep returns. I may know how many have been converted but in most cases its not properly documented. Occasionally when the head office requires returns most of us guess here and there (C2).

Yet another catechist had the following to say “*Nobody requires me to report what I do here in this prison, as per the headquarters requirements, we know what to do.*” In another prison one chaplain said the following: “*There is no way of knowing the number of those attending regularly for you to give a progress report.*” As much as the chaplains worked towards transforming the inmates, they were not able to take records of the observable rehabilitated inmates. Unlike the prison authorities who had the probation office that monitored the inmates and reported after every six months, the chaplains did not keep the records because they felt they were not accountable for doing so. A chaplain in a conversation requested to be allowed to explain what he had and here is what he said;

Allow me to explain; for one we do not have, office, no stationary, nothing, where do I document? Even if I write somewhere the moment I get home my children will tie it in pieces. Secondly some of these inmates have no stand in terms of conversion. Today they are Catholics, tomorrow they are Protestants, and last Friday some were Muslims. Why? Whichever church addresses their basic needs is the church of the moment. So in short we have no proper way of knowing or reporting progress except with a few dedicated ones whom we know very well (C2).

The concern of this particular chaplain was that it was not possible for them to document or keep records of inmates who are improving in terms of rehabilitation because they were neither allocated office space nor stationery to use for creation preservation of the records. Therefore, proper documentation of rehabilitated inmates lacked among the chaplains. Documentation of reformed inmates therefore was seen as one of the most important strategies that would be successful rehabilitation. The findings further indicated that training in industry was paramount in their rehabilitation. The study established from the survey conducted with the LTCI that inmates wanted to be allowed to train and learn practical skill in the industries. On this matter, a concerned inmate had this to say: “*I work in the farm because that is where they assigned me, and my preference would have been masonry.*” Another inmate asserted: “*I do not know what criteria they use in admitting people in industries, most people here complain that they should be allowed to learn a*

practical skill". And yet another inmate interviewed during FGDs remarked; *I will very much like to learn carpentry but I do not know what to do to join. Every time I approach "Afande" meaning the one in charge of carpentry I get the same answer, "we are full", my time in prison is soon coming to the end, how will I make it without a skill out there? (Mate 21)*. The interpretation of these views is that; according to them, it was good to place them in industry as a strategy of rehabilitating them. However, it was also important to learn that there are things people enjoy more than others. Therefore, choosing where to join was their responsibility and not for the prison authorities or any party. There were those wishing to be in the farm over workshops and vice -versa. When asked to address this issues, One OIC had this to say during interview: *"Agriculture is one of the most popular skills that we give these people (inmates)"* another OIC asserted: *"The major problem is that we do not have enough training tools for all the inmates that is the reason as to why we are forced to make the majority of them work in the farm to help contain them and make them busy."* This discovery meant that the required tools and equipment were not sufficient to allow inmates choose areas of industry to join. It was further determined that trainers were not enough thus, directing most inmates to farms as a strategy of rehabilitating them.

Muasya (2013) stated that in Kenyan prisons, there are no enough qualified personnel to train prisoners in the needed skills which would enable ex-prisoners compete effectively in today's highly competitive job market. A prison guard who was accompanying the inmates during the interview shouted: *"But sir, you must also report that the teachers are quite few and the tools of trade fewer, only the lucky ones can be admitted into those programs."* Another OIC concurred during interviews thus: *"As much as we may want to admit all of them in the industries, majority of these inmates are grossly undereducated, they are illiterate, unless they first study to get formal education, it will be almost impossible to give them a skill."* The prison industry areas were found to be exhausted; lack of enough tools and equipment and lack of enough trainers greatly hampered the rehabilitation programs especially in the area of industry. In fact, the researcher noted majority of the LTCI working in the farms. A very small number were in the industries learning practical skills. In one of the prisons, it was observed that even the few inmates who were lucky to be admitted to industries many of them were idle because the training tools were very few. Inmates also listed availability of the chaplains office as another strategy that will help achieve rehabilitation. Working in the farm as a strategy to achieve rehabilitation did not score favourably with some inmates who indicated that a lot of evil things happen when inmates go to the farms to work. One inmate had this to say in that regard, *we work so much in the farms, but we never benefit at all. We produce thousands of sacks of maize and beans but on the day of release you are given nothing. Is that fair?"* Another inmate implacably stated: *If you want to see where inmates are mistreated and beaten even by fellow*

inmates who monitor the work, go to the farms, majority of us hate that place. It is useless hard work that only benefits the officers.

One inmate asked to see the researcher in camera after FGDs and confided:

I know you will not report me; I want you to know the warden we were sitting with in the group, the one who never spoke, is one of those who sell drugs and other illegal items to inmates. This takes place mostly when we go out in the farm to work (Mate 22). Therefore, what kind of rehabilitation are we being exposed to?

Contrary to the above statement, the primary goal of the prison farms was to rehabilitate inmates through training in fields such as field crop cultivation, horticulture, and animal management. In addition to rehabilitating the inmates, the farms were anticipated to generate revenue through the sale of agricultural produce, supplementing Treasury's support for the department's training cost. Maize, beans, sorghum, rice, and finger millet are among the crops grown in Ndombi (2014).

Guidance and counselling together with counselling of inmates on issues related to their plight, causes and effects of crime and how one can keep away from harmful behaviour was cited as one of the strategies that will help in achieving rehabilitation. One inmate recommended: *“It is not enough to preach the word of God, the pastor should get verses that will make us change, stories of people who were criminals, incarcerated and overcome should be the focus here.”* Another inmate observed: *“When I was in schools, our headmaster used to bring us guest who could speak to us on how to pass exams, it is unfortunate am here but I feel there are people out there who the chaplain should outsource to come and counsel us.”*

This argument from the chaplain needed support of external speakers especially guidance and counselling career professionals to help in counselling the inmates. The chaplain emphasised on such arrangement owing to a reflection to his high school life where speakers were invited to address them on how to handle and tackle examinations. He advocated for a similar plan to help in guiding the inmates. According to O'Neill (2009), the goal of prison ministry is to provide offenders with a plan for salvation, a method to move on with their life, to instill a sense of discipline in them, and to teach them how to pray, read the Bible, and correctly relate to others. Prison chaplaincy, according to Duncombe (1992), should address the issue of fragile Christian foundations, a lack of vision, and realistic plans for a person's life, all of which lead to better rehabilitation returns. However, one of the chaplains participating in the FGDs lamented:

Most of the counsellors out there and who can help these brothers are expensive to hire. Since we do not have funds we depend on volunteers who

also require a license from the headquarters in Nairobi to come and minister. Due to those challenges, its not possible to do as the inmates demand though we try (Mate 22).

However, some chaplains had reservations over the cost of guidance and counselling professionals from outside owing to meagre finances. A trend like this jeopardised rehabilitation of the inmates. According to Mate 22, for rehabilitation of the inmates to be achieved, more support must come from the government and through the prison authorities and well-wishers. Another chaplain confirmed that it was more critical to have training tools and equipment and their own training. This inmate lamented: *“Counselling is an important component of chaplaincy but we need more training and equipment to work better. But even now we are doing our best”*. PPA were also listed as a very important strategy that leads to the rehabilitation of inmates. During FGDs, inmates indicated that many have left prisons as reformed people and occasionally visits to encourage their former inmates.

One inmate had this to say:

In this prison, we have inmates who are training to be pastors. One who graduated last year came back two weeks ago to see us. He brought us other guests and we learned that he now has his own church. Another inmate asserted: Those who meet Jesus here and decide to change go on to be very successful people in the community. Some are not yet free but we are benefiting from their ministries here in prison.

Yet another LTCI confirmed:

My testimony is very bad; I used to lead a gang of people who were being hired by politicians to discipline opponents. I used to make a lot of money but now Jesus has saved me, I am ready to live in poverty provided I go to heaven.

During observation protocols it was noted that those inmates who were taking PPA did not have facilities like classes, desks or pens. Whenever they see the researcher, they requested for exercise books and pens to use during those sessions. Some who were doing correspondence courses did not access competent instructions, so they ended up colluding. In one ward inmates were filling the correspondence exams questions as a group of 7 inmates. On being probed whether they were registered as a team, one inmate responded, *“here, we help each other, you know we do not have bibles, our teacher is also not available, and that is why we try to put our heads together in order to succeed.”* Another LTCI concurred with his fellow inmate; *actually, it is only the two of us who are registered in this Bible correspondence course but unfortunately, we do not have text books and Christian literature, the only way to pass this test is to remind each other (Mate 14).*

State jails and juvenile facilities, it should be mentioned, often provide at least basic education programming, allowing offenders to study toward a high school diploma or general education equivalency certificate. Some community colleges and universities may provide programs to inmates as a public service, allowing them to continue their education for free. Inmates' employment chances will improve as a result of such programs, reducing the likelihood of recidivism. It is further observed that rehabilitation of Kenyan prisons is essential to discourage re-jail. However, the Government of Kenya needs to put in more effort to ensure that the programs chosen for rehabilitation are viable and sustainable. The majority of criminals being repeat offenders; the correctional institution has made rehabilitation a top priority. Research over the last twenty-five years has shown that some programs are more effective than others. Without risk assessment, offenders can be placed into programs that will not be beneficial to their criminogenic needs, cognitive abilities and interpersonal skills. Without proper funding, the lack of qualified facilitators and proper curriculums would create an unsatisfactory program implementation. It is possible that with state or grant funding, enthusiastic attitudes from facilitators will make it feasible to implement these programs in the future (Miceli, 2009).

Similarly, it is critical to measure the success of convict rehabilitation programs by following up on released prisoners' progress in the community. The number of offenders who re-offend after being released, known as recidivism, can be quantified in a variety of ways. The California Department of Corrections and Rehabilitation, for example (CDCR) currently measures recidivism based on the number of inmates who are convicted of a subsequent crime within three years of their release from state prison (Peterson, 2017). Some organizations, on the other hand, define recidivism as the total number of criminals who return to jail. When assigning offenders to rehabilitation programs, the agency presently employs assessments to decide which specific needs should be addressed and which inmates should be prioritized. As a result, these assessments may need to be tweaked to guarantee that they appropriately identify the most dangerous and vulnerable inmates (Peterson, 2017).

According to Muasya, punitive reforms are required in order for the Prisons Department to efficiently perform the four key functions aimed at offender reform and rehabilitation, as well as the reduction of crime rates in society. Most governments have also failed to adopt and implement policies, regulations, and programs that ensure the rehabilitation and reintegration of convicts into society, particularly in Africa (Muasya, 2013). To determine whether rehabilitation programs are beneficial or ineffective, it is necessary to address people' unique needs and select appropriate rehabilitation programs for the various sorts of offenders (Ndombi, 2014).

5.3.7 Conclusion

In conclusion, the study established that there are varied operational strategies employed by the Kenya prison service to achieve rehabilitation. The operational strategies are derived from organizational objectives defined by the Kenya Prisons Services mandates outlined in the Prisons Standing Orders. These include reception and admission of Inmates to prison, induction and placement of inmates into rehabilitation programs, criteria of admission to rehabilitation programs, improving prison conditions as a strategy to achieving rehabilitation, equipping chaplains as a strategy to achieve rehabilitation, and evaluating progress of inmates being rehabilitated as a strategy to achieving rehabilitation.

CHAPTER SIX

ROLE OF PPA IN THE REHABILITATION OF LTCI

6.1 Introduction

The third research question responded to was: Which role do the PPA play in the rehabilitation of inmates in WKC Prisons? This question analyzed ways in which pastoral programs and activities have contributed to change in behaviour, attitude, and perception of inmates in the prisons of WKC. Respondents to this question were: inmates, chaplains, and OIC, who were asked to give their views on the role of pastoral programs and activities in the rehabilitation of inmates. Pastoral programs and activities are religious programs and activities offered to the inmates alongside other correctional activities from other professionals within the KPS. This chapter, therefore, discusses findings on the part of the role of pastoral programs and activities in the rehabilitation of the inmates. The chapter discusses the role of pastoral programs and activities in the rehabilitation of inmates such as spiritual nourishment, guidance and counselling, praising and worshiping, seminars and discussions, visitations from the Community, visitation of sick inmates, ordinances, education, and ministry training, reconciliation and re-integration, and organization of social events. The discussion shows how these activities have contributed in various ways to the rehabilitation of inmates. The findings seem to agree with the Rehabilitative Needs Conceptual Framework by Dannerup (2004).

6.2 Role of PPA in Rehabilitation of Inmates

Findings from the Chaplains in the prisons of WKC during the FGDs indicated that several PPA are available to inmates to aid in their rehabilitation and integration back to their communities. For instance, PPA offered by chaplains enable the inmates to develop peace within them and their creator (God), helping them reconcile as they are prayed for in order to embrace forgiveness, acting as a bridge between the inmates and their families, or the families of those that the convict hurt. The inmates who are willing to ask for forgiveness do it through the help of the chaplains. Therefore, PPA help the inmates humble themselves, realize their mistakes, and ultimately ask God to forgive them, changing behaviour. Studies have shown that prison chaplains engage in a mixture of spiritual and secular programs (Sundt and Cullen 1998; Sundt et al.2002).

6.3. PPA

The study investigated PPA that aid inmates towards rehabilitation. PPA help in the reformation process of the inmates. In so doing, various activities are conducted to make the programs and activities more lively and rejuvenating. Thus, table 6.1 below consists of PPA in prisons of WKC.

Table 6.1 PPA as given by chaplains (n=16)

PPA	F	%
Spiritual Nourishment	16	100
Guidance and Counselling	16	100.00
Praising and Worshipping	11	73.33
Seminars and Discussions	7	46.00
Visitors from the Community	16	100.00
Visiting Sick Inmates in Wards	7	46.00
Ordinances	3	20.00
Education and Training for Ministry	9	60.00
Reconciliation and Re-Integration Ministry	8	55.00
Organization of Social Events	16	100.00

Source: Field data, 2013

When Chaplains were asked to identify the PPA they gave to help in the rehabilitation of LTCI to achieve improvement, they offered responses, as shown in Table 6.1 above. It was revealed that PPA in conjunction with related activities, led to the rehabilitation of the inmates in Western Kenya's Counties. Thus, the prison chaplains' spiritual nourishment contributed greatly to the revival of the inmates, and hence, they were able to reflect on their past actions. The aftermath of the reflection is getting through the journey of recovery from their guilt to reformed people, and therefore, in the end, they become rehabilitated. For those sentenced to life in prison, chaplains help them come to terms with the circumstance as they turn their hope to God. Moreover, the chaplains help inmates have peace of mind as they renew their spirituality and learn how to accept that they will live away "jail" from their loved ones in their entire jail term. Prison chaplains were also reported to be comforting those on death row. They help them make peace with their lives and with God. These chaplains provide last rites and sit with the accused in their final hours, offering them prayer and forgiveness. Some also help facilitate discussions between the inmate and their family or between the inmate and the family of those who were hurt. A prison chaplain often functions as an administrator and supervisor for volunteer counsellors. Accordingly, the inmates confirmed that the chaplains did nourish them spiritually in many other ways including invitation of volunteers of various faiths to speak to them on various issues touching their lives, performing religious ceremonies and leading groups in prisons of Counties Western Kenya giving them hope in their hopelessness. Moreover, the inmates affirmed that social support and affiliation to various faithful groups were significant in

changing behaviour and becoming reformed people. Therefore, it was apparent that when religion is woven into certain circumstances, outcomes can be predicted with a relative degree of certainty. Although the chaplains were not directly responsible for the confinement, custody, and discipline of the inmates, the current study showed that they played a crucial role in the rehabilitation process.

6.3.1 Spiritual Nourishment

Like nourishing the physical body with food for good health and growth, the spiritual body also needs spiritual food. Consequently, the inmates need spiritual nourishment for change of mind and thought especially considering their condition. The study thus sought the opinion of the chaplains concerning the role of PPA on LTICIs. The chaplains FGDs revealed that: spiritual nourishment was found to be an effective way of passing the message of hope and salvation to the inmate.

One Chaplain observed:

Inmates enjoy listening to sermons that are preached here by various individuals and groups who visit this facility. We also use sermons from the word of God to help these brothers to meet with Jesus, who is the saviour of humanity (C8).

Another Chaplain concurred:

Whenever we hold public evangelistic meetings, all inmates except those who are condemned are expected to attend. Even though it is not compulsory, most of the inmates attend thus getting an opportunity to hear the word of God which a message of hope for them (C12).

The chaplains were requested to respond to the question of condemned inmates attending PPA. Condemned inmates are those sentenced for committing capital offences. The researcher was keen to find out why they were not allowed to participate in PPA. Then one of the chaplains said;

Condemned inmates can do anything anytime, they are sentenced to death and so most of the time, instead of attending the church services, we visit them in their cells to give them a message of hope from God that can help transform their behaviour, or if that does not happen they go without the message. Further, the chaplain revealed that dealing with condemned inmates requires special security to carry out our duties, which most prisons decline to give. Hence they would not be mixed with the other ordinary prisoners. Even those imprisoned for life do not attend our services (C14).

Yet another Chaplain explained.

Every service must have at least one sermon; that is why we have to be updated regarding the Bible for you must be ready in season and out of season as the Bible says (C4).

Prisoners who had a chance to go through spiritual nourishment reported that they had learned and believed in the healing power that helped them recover from criminal behaviour. Prisoners who pass through the mentorship programs and activities provided by chaplains act soberly than others also showed a positive change in behaviour within the cells' walls. It is evident that rehabilitating prisoners form the basis through which chaplaincy upholds its reform mandate. Prisoners acknowledged the input of chaplains in helping them read, listen, expound, and exegete. Therefore, the purpose of prison ministry, in his opinion, is to empower individuals to take responsibility for the freedom to be human.' It is right to say that spiritual nourishment demonstrates by its life the very principles of the Kingdom of God, such as grace, forgiveness and acceptance, and love. Prisoners reported that chaplains teachings are encouraging, helpful, and meaningful to people (and cultures) in prison.

It was observed that in the Prisons of WKC, inmates neither attended services on Saturdays nor Sundays where the Spiritual Nourishment takes place. The days of worship could not be determined because spiritual workers visited the correctional centers on the specific days allocated to their religious communities. The chaplain and the moral development coordinator decided which days these would be done. In the course of data collection, the researcher also observed that some chaplains did not have enough training on handling inmates. Consequently, some could not handle situations as they emerge during their ministry and spiritual nourishment work hence posing a challenge in dealing with the rehabilitative issues in Western Kenya Prisons. The researcher also made another observation regarding ordination. The study revealed that some religious leaders serving as chaplains had not been ordained. This status makes it difficult for them to perform some important religious rites like baptizing the converts. Baptism is a crucial stage in a convert's life because it simplifies a transition from the person you were to a new Christ-like character. Omitting this stage means that the process of conversion has not been accomplished because baptism is a show to the broader public that you have indeed changed. Moreover, the researcher observed that in some cases, inmates could conduct worship on their own from their stations under the leadership of spiritual leaders in case the chaplain failed to show up. This signifies that spiritual nourishment helps transform the character into faithful followers of Christ, given that worship can go on led by one from among them, and hence rehabilitation becomes real.

Nevertheless, Spiritual Nourishment did not address all issues affecting the inmates in prisons in WKC. Spiritual programs and activities were mainly concerned with the Spiritual growth of the inmates with the hope of release. Condemned inmates were the most disadvantaged because they could not worship freely with other inmates though the chaplains followed them to their wards occasionally with the help of prison guards to at least pass a message of encouragement to them and

point them to life eternal when Jesus comes as well encourage those who had not exhausted avenues of appeal to do so. The chaplains could not guarantee the issues pertaining to the rights of the inmates which inmate wished chaplains should address themselves to before nourishing them spiritually. Moreover, however much an inmate reformed, chaplains have no authority to free the inmates despite giving them hope for freedom one day after their jail term ends.

Akih (2017) says that some people consider religion, spiritualism, and chaplaincy as very important elements. Prisons generally cause mental discomfort due to the indoor environment and the restricted interaction with the general public. The outcome is that the inmates become stressed to a point in which they can do anything. Thus, requiring encouragement and hope for their freedom that one day all this will come to an end. The prison officials cannot give spiritual nourishment to them. Hence, they entirely rely on the chaplains for such services. Ramsay (2004) as cited in Akih (2017) agrees that rehabilitation and reintegration are both pastoral and spiritual role because PPA enable the inmates to restore their lost dignity after their sentence which excludes them from their families, relatives, and friends, dehumanizes and demeans them. Prisons pose a number of challenges; however, chaplains are spiritual leaders offering services good to rehabilitate the inmates. They need to be faithful in their roles as spiritual leaders as the prison staff provide other restorative duties. Chaplains offer rehabilitative services based on a theological perspective which earns them trust from the inmates, eventually transforming their lives.

Moreover, evangelistic campaigns are crucial PPA offers to make more converts from among the inmates. The chaplains use biblical illustrations to show the need to transform the character and become reformed citizens. Most inmates attend these meetings to listen to the word of God. The researcher observed that despite the majority of the inmates attending, only a few of them had Bibles to refer to the verses read to them. In one service where a chaplain preached, it was observed that even though he quoted from the bible often, only two inmates had Bibles. A small number of inmates carried notebooks where they could record the verses ostensibly.

Similarly, most wardens in the congregations did not have Bibles with them at all, and therefore the inmates could not carry Bibles either during the spiritual nourishment sessions. According to Akih (2017), chaplaincy is there to serve the prisons, give supportive services that help rehabilitate the prisoners, and facilitates treatment of the inmates in case of sickness. Akih (2017) emphasises that prison's aim is not just to exclude the inmates from the public for their wrongdoing, but also spiritual and pastoral care is necessary to them. That is another way of transforming the prisoners. Spiritual nourishment inculcates a sense of belonging to the inmates, ultimately helping them change behaviour. The main purpose of chaplaincy is to impart knowledge on spirituality and meet human

beings' pastoral needs, which might not be captured and understood by scientific standards. This, therefore, calls for chaplains to have very serious theological reflections on how to expand scientific understanding to incorporate elements of spirituality and humanity that is usually not clear to them (MacKinlay, 2006).

In yet another prison, the researcher observed the catechist, making a call to the inmates to accept Jesus as their saviour immediately after he finished spiritual nourishment. Several inmates walked to the front, implying that they were ready to embrace a new walk with Jesus after the spiritual nourishment. In other prisons the researcher visited, chaplains ended their messages without making calls. However, in the two evangelistic meetings that the researcher attended, requests were made, and inmates gave their lives to Jesus. O'Connor & Duncan (2011), in the sociology of humanist, spiritual, and religious practice in prison: supporting responsively and desistance from crime argues that humanist, spiritualism and religious programs and activities are intended to stop people from committing crime and would also be useful in rehabilitating those convicted of committing crime to reform to better people hence achieving greater success. This then explains that the aim of prison is to positively impact the life of a person, leading a changed human behaviour.

Furthermore, reformation is real when done and implemented appropriately. It would enable the inmates to begin a new journey to reformation and change of behaviour. Pastoral and spiritual programs and activities enable the inmates to accept their state and the negative impact of crime while in prison. They come to terms that crime causes pain to the lives of people involved, families, and even the communities where they come from. Religious activities contribute a lot to the transformation of behaviour and prisons' culture as correctional facilities. The role of PPA could not be overlooked because, throughout the year, church services are conducted by chaplains, studying of scriptures, counselling services, and other PPA whose intention is to reform and rehabilitate the inmates.

6.3.2 Guidance and Counselling

According to O'Connor & Duncan (2011), the sociology of humanist, spiritual, and religious practice in prison says that guidance and counselling aims at helping inmates desist from committing another offence while other authors (Hausmann & Spooner, 2009) question whether pastoral counselling work. People who had been given pastoral counselling were unlikely to commit crime. Particularly, the role of chaplains is wide. It includes counselling people who have suffered loss or where people are transiting from one stage to another and even during celebrations. However, in prisons, chaplains perform the role of facilitator of communal activities, such as providing an environment for renewal of character, revivals, and more importantly, the recreation of the spiritual life of the people who are locked up in these institutions. At times, the correctional institutions go against values and human

dignity, and this is where chaplaincy comes in to neutralize the hostilities within the institutions. Therefore, this study revealed that guidance and counselling was crucial in helping the rehabilitation of inmates. One chaplain noted:

All my sermons are geared towards giving counsel and guiding inmates on how they can be better human beings, how to change their evil ways and live well in the community.” Another chaplain observed: “Guidance and counselling is one aspect of the bible that is very vital in helping change lives. Even if we dont preach about it, everywhere you meet an inmate, you give guidance and counselling (C9).

This study revealed that guidance and counselling was used by chaplains in two ways; during sermons, where chaplains advised inmates on how to overcome the challenges of crime and live productive lives after prison in the community. Secondly, whenever they met with inmates for a chat in the prisons compound, chaplains used the opportunity to guide and counsel them. Guidance and counselling were given as part of motivation and encouragement to inmates to transform them. The inmates were counselled on how to manage themselves and families despite the distances. These programs and activities gave prisoners a hope of waiting for their release date as they contemplated how they could integrate with society in the future.

Many prisoners reported having benefitted from these programs and activities. Chaplains of these prisons also indicated being supportive in rehabilitation, spending most of their time counselling inmates, and utilizing a combination of religious counselling such as Biblical counselling, traditional psychological counselling, and integrated counselling. While employing Biblical counselling, the chaplains rely on the premise that God who created them has an answer to their predicament and that His solution will not, by all means, be the same as that of human beings (Colossian 2:1-10). By so doing, they are encouraged that the solution to their pain and having the hope of living a full life even as they are locked up in prison is found with the living God. Chaplains as spiritual counsellors entirely depend on the guidance of the Holy Spirit, continuous prayer and, more importantly, reliance on the Biblical scriptures. As traditional psychological counsellors, the chaplains try to earnestly help the inmates find comfort through various psychological approaches to heal from their pain. The approaches include but are not limited to Freud, Jung, and Adlers approach to Psychoanalysis, Skinners Behavioural Modification, Rogerian Reflection, and Maslows Hierarchy of Needs. The chaplains would also choose integrated counselling to incorporate the principles of Christianity into those of psychological methods while counselling the inmates (Faith Community Church, 2019). In prisons of Western Kenya, the inmates had different issues requiring guidance and counselling. But those that were raised by most of the inmates included mental and health problems, loss of a loved one serving a sentence, issues of drug abuse and/or addiction and some needed a

renewal of life and making a relationship with God. The study revealed that chaplains could handle the challenges amicably to the comfort of the inmates. This guidance and counselling helped rehabilitate the inmates as the majority of them were able to join Christian movements, thus becoming changed people. The findings showed that inmates who received ongoing supportive pastoral counselling during residential care were less likely to be re-arrested once they were discharged and returned to the community. This means that counselling room in prison is considered a safe, humane, or neutral space. Many prisoners noted that they feel free and open to talk to the preachers and councillors. This is attributed to the fact that counselling rooms give them the conditions favourable to express themselves. It is evident that chaplains are entrusted with this role and remain safe, confidant, trustworthy, and a pillar of perceived neutrality or independence. All inmates noted that counselling gave them self-discipline and respect among themselves.

Many inmates reported that they acquired professional relationships and interpersonal through getting counselling and teachings. Some of the skills they gained include emotional congruence, warmth, accurate empathy, judicious use of authority, and an ability to engage in healthy conflict. Many inmates also opted that through counselling, they could disengage from unnecessary conflict, which often leads to fights. To strengthen the issue of guidance and counselling, effective pastoral care and counselling must be measured by its ability to assess the population's needs and incorporate pastoral practices that appropriately respond to those needs. Furthermore, chaplains in prison and jail of counties of Western Kenya settings have been developed and have a good approach in pastoral counselling. They apply their skills in rehabilitating inmates. Hence, chaplains' pastoral care has shifted from the sole purpose of spiritual nourishment to providing more physical and emotional support through counselling in these prisons. This is largely because prisoners are adversely affected by stress, depression, sexual challenges, and risky diseases like HIV/AIDS. Dassel (2001) asserts that in Kenya, the prisons objective is to offer services to rehabilitate with the intention of training, counselling, and reforming the inmates. It is expected that by the end of the prison term, an inmate has gained valuable skills that will help them gain gainful employment after prison. Rehabilitation and counselling programs and activities, when combined, become very powerful tools that would help mitigate crime in communities. Findings also revealed that very few chaplains preferred sitting in the office for one-on-one counselling as a pastoral program.

One chaplain indicated; *I sit under the tree to give counsel to inmates.* Another chaplain explained

If we had offices, it will be a great thing because a number of inmates have private confessions to make. But because we do not have them, we try to improvise by being available in the compound in case somebody wants to talk to us (C7).

In one of the prisons that had an office for the chaplains, the researcher observed inmates in an adjacent veranda waiting to see the chaplain. In another prison, the researcher observed that the prison had availed a classroom where those who needed counselling could assemble to be counselled as a group. However, inmates moved to where the chaplain sat to whisper something that led to a longer low tone conversation for a few minutes. This meant that inmates prefer being counselled by their chaplain both in public and in private, though those who preferred private sessions were disadvantaged in most prisons. The findings also revealed that the prison that had offices for the chaplains had no waiting room or even benches for those wanting to see the chaplain. This meant that some inmates would easily despair and go back to the wards without being attended to due to long hours of standing in the line coupled with frequent harassment from Prison guards who prefer the inmates locked up for easier management.

Moreover, guidance and counselling could not fully provide sociocultural needs most sought for by the inmates in prisons of WKC. Culture and Biblical teachings dictate that married couples stay together, in the case of inmates, though, people of the same gender sleep together in congested wards and under very deplorable conditions. Under these circumstances, guidance and counselling programs and activities failed to address sociocultural needs despite helping the inmates motivated and encouraged that their predicaments will come to an end one day. Lack of offices and specialized training particularly made chaplains difficult while counselling the inmates to rehabilitate the inmates.

6.3.3 Praising and Worshiping

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

One of the chaplains noted:

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

Another chaplain had this to say:

As you saw last Sunday, we depend on music so much to make the service lively and attract more worshipers. We have a few instruments like a drum and guitar and we let the inmates especially those who lead song service practice during the week and lead other on Sundays. We also use praise and worship sometimes. I lead in that and for those who know the chorus, they sing and others join in. Its an uplifting experience (C2).

Another chaplain complained:

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

The findings reveal that, activities accompanying spiritual nourishment make programs and activities more attractive to the inmates. The inmates confirmed that they like singing congregational hymns and, in particular, songs from the Adventist hymnal. However, there was an outcry that the hymnals could disappear within the inmates, which led to making a few copies to enable them to participate fully in singing. In the end, the copies are collected and kept for use in the next services (C10). The study showed further that, chaplains made appeals to their churches to contribute Bibles and Song Books to prisons for use during weekly services. Furthermore, the study indicated that songs were very instrumental during church service. Instruments like drums and guitar were especially very useful, as confirmed by (C2). The praise and worship team leading the congregants in songs and praise made the service more attractive and lively. However, it was not the case with all the prisons of the counties of western Kenya. This is because some prisons had too much work for the inmates to do and hence lack of time for training of the praise and worship team as revealed by (C11). The inmates had an opportunity to give opinions on what created such circumstances, and for those who were able to say what created this atmosphere, there were varied responses. Some opined that it all depended on the people who were present, while others felt that the singing and worship style were the reason behind it and showed the presence of God. These inmates had singing groups, where they could sing together and praise God on a daily basis. These groups singing made them relieve stress and feel encouraged as they forged friendship among themselves.

Inmates revealed that music had a purpose in their healing process. This idea is attributed to the fact that music benefitted inmates mood improvement, self-expression, catharsis, assisting correctional grieving, relaxation, reflection, socialization, community building, stress reduction, and more. Inmates positively benefit because they felt they had an opportunity of being heard by having a chance to express their emotions freely. Regarding musical activities aimed at providing various benefits to inmates in terms of rehabilitation, most of the inmates indicated that singing in a prison choir helped improve their sense of self-esteem, sense of group responsibility, and feelings of accomplishment. Singing and praising affect these prisoners emotions. This benefit comes from the

fact that they enjoy and build their confidence when making music together. It was also noted that music education was used to promote a positive interaction for personal growth among these prisoners in the Western Kenyan Counties since most of the prisoners were members of various choirs. Some inmates reported that choir comes with healthy relations and positive feelings as they both have the opportunity of working together in composing songs, entertaining others, and entertaining themselves.

The inmates enjoyed participating in singing both the hymnals and praise and worship songs. Ordinarily, this meant that songs moved the inmates closer to God. It, however, could not be established whether participation in singing was from genuine inner worship or for entertainment to excite themselves. Singing and dancing were mostly animated and aggressive, which could mean the spirit of the Lord at work or inmates having some good time behind praise and programs and activities. This then raised a question as to whether praise and worship achieved its primary goal of rehabilitating the inmates or not.

According to (Abrahams, Rowland & Kohler, 2012), within the premises of social justice, music is intended to break the barriers limiting people from worship to restoring, enlightening, and transforming the lives of people via music. Moreover, music acts as an outlet through which inmates express themselves, enabling them to exploit their creativity, hence coming up with something attractive through which their pride comes. Abrahams, Rowland & Kohler (2012) add that music acts as a strong agent of change, which opens up opportunities for inmates vision, which could be advanced, their voices recognized, and their talents being heard and valued. Additionally, music creates a chance for the growth of the inmates spiritually.

6.3.4 Seminars for Discussions

Chaplains cited use of seminars by chaplains as a pastoral tool to help in the rehabilitation of inmates as a vital program that inmates enjoyed.

One chaplain had this to say during FGDs:

I do conduct seminars to inmates on issues that touch on their private lives, such as homosexuality, which is said to be common in prisons; HIV and AIDS, and how to cope in prison. However, because of time constraints, I sometimes have to suspend the sermon in order to teach the inmates on what the bible says on these areas (C7).

Another chaplain stated:

When inmates come to prison, some take time to accept that they will remain in prison for many years, and because they are many, we do organize seminars for them to help them cope. I had an inmate who because of shame

never wanted to go to meet his visiting relatives but the coping seminars have helped him, he is now liberated (C9).

Another chaplain also emphasised the importance of seminars to inmates thus:

Because my church members in this prison love guests, I make sure I meet the one coming to preach beforehand to request that he conducts a public seminar on issues that affect inmates like relating well with fellow inmates and taking life in prison positively. That way we help change the inmates attitudes for the better (C5).

The FGDs revealed pertinent issues affecting inmates, such as homosexuality and HIV/AIDS in prisons of Counties of Western Kenya. A chaplain confirmed involvement in conducting seminars and discussions regarding private issues of inmates such as HIV/AIDS. Life lessons were given on how to cope with such scenarios in case they arise. It was revealed that Biblical lessons were given based on what the Bible says on the above topics. This was found very instrumental in rehabilitating the inmates in Counties of Western Kenya.

Similarly, chaplains confessed that it was not easy for the inmates to accept that they will stay in prison for some time. Some were overcome by the fear of the prison environment and shame hence staying away from visiting relatives. However, the coping seminars were very useful in helping them get liberation from fear and shame. Furthermore, invited guests helped the inmates to relate well amongst themselves and adopt positivity regarding prison life.

On the other hand, inmates also affirmed that seminars and discussions were conducted within prisons of counties of Western Kenya. The majority confessed that these seminars and discussions effectively rehabilitated the inmates because professionals were invited as speakers who included life coaches whose career and personal experience motivated the inmates to be positive about life. According to Hallett & Johnson (2014), 1-3 days of seminar and weekly Bible studies are good in helping inmates open up their minds and set goals that will help them after their term in prison. Hallett & Johnson (2014) further explains that regular seminars and Bible studies are an appropriate way of correcting bad behaviour.

Seminars are conducted by various faith groups, held several times a year, and are conducted by volunteers who visit the institution for 2-3 days. Prisoners noted that some of the great benefits of these seminars are the teachings and trainings that they receive concerning their reintegration to the outside world once they have finished their term. The number and type of seminars and discussions vary depending on the location of the prison and the interest of volunteers and inmates who are living in that particular prison. Chaplains confessed that they conducted seminars for discussions on

issues affecting the inmates to rehabilitate inmates in prisons of WKC. Whether the talks in these seminars helped the inmates learn about complex issues affecting them, such as homosexuality and HIV/AIDS was one thing and putting in practice the knowledge acquired from the seminars was another. There was no measure for validating knowledge gained and the level of practicing the information from the discussions. This was a weakness regarding seminars. The inadequate training of Chaplains, lack of training materials and infrastructure may have negatively affected the dissemination of this particular program. Whereas research indicates that volunteer-led programs and activities in prisons are highly associated with the reduction of recidivism (Duwe & Johnson, 2016).

6.3.5 Visitations from the Community

Findings also revealed that visitors were allowed from the surrounding community to give hope and advice to these inmates through PPA. The inmates confessed that Faith-Based organizations were invited to minister to them. The finding further showed that invited visitors from different faith groups specializing in social setting areas might be brought into the institution to speak to inmates. Moreover, the inmates reported that the visitations from the surrounding communities gave them a lot of hope. These visitations made them feel that they are still accepted by the outside world, despite their actions against the law. Indeed, visitations play a vital role in making these inmates appreciate their lives, as one chaplain indicated in an FGD:

Having inmates ministered to by visitors of all kinds helps us a great deal. For one some come with gifts and others help us reach these people better because inmates are used to some of us (C12).

Another Chaplain explained:

Most of the time I visit local church administrators to explain to them what we do here in prison and how they can help us to achieve our goals of rehabilitating the inmates (C4).

Yet another chaplain concurred:

The work of chaplaincy also entails assisting correctional visitors who want to come and speak to the inmates. We make sure the OIC is aware and that he grants permission, and wherever possible, we hire a public address system for them, we also set the table for the pulpit, introduce them to the inmates and generally be there to make sure their mission is not interrupted (C6).

The chaplains unveiled that when inmates are ministered by new people. They get relief in a great way. This was because some visitors carried with them some presents, making it possible to understand the inmates needs. Furthermore, chaplains indicated that they were a link between the

inmates and their churches. They carried a message from prison on the needs of the prisoners so as they could intervene and help where they could. The chaplains also look for correctional visitors to talk to the inmates, which became very helpful to them. The inmates had a chance to comment and give views and opinions about invited visitors from the community. Their responses indicated that the visitations to prisons of Counties of western Kenya were very vital. An inmate confessed;

These visitations are very important to us. When we see our neighbour come to visit us, we feel happy. Their message encourages us and that gives us a reason to live for another day. They make us forget our predicaments for a while, that makes us see hope as days go by (Mate 16).

These results indicated that prisoners were quite positive about the visitations of their friends and relatives in conjunction with the outside community volunteers. These visitations were noted as being beneficial for support during incarceration and re-entry. The guests could be invited during the incarceration period. It was further noted that when inmates are surrounded by supportive and encouraging members of the community, they could cope with day-to-day challenges and felt they had a person to count on in times of need. When it comes to changing behaviour, the most effective tool at your disposal is the relationship that you develop with people while in custody. Visitations from the community gave solace to the inmates in prisons of WKC. By nature, crime offends society. When people from your community come to visit you in prison, it helps rebuild these broken relationships and gives hope to inmates that they will be supported back to the community after release. The inconsistency of visits from community visitors meant inmates could not establish meaningful, lasting connections and relationships, which they hoped could aid the inmate reintegration back to the free world.

Effective professional relationships are predicated on interpersonal skills that relay emotional congruence, warmth, accurate empathy, a judicious use of authority, and an ability to engage in healthy conflict, as previously demonstrated (Brault, 2014). This helped reduce some of the stresses of the difficult re-entry process and aid in rehabilitation. Additionally, this connection can provide a buffer that helps the inmates turn away from anti-social influences and reduces the likelihood of assimilation into the negative prison culture. This research indicates that visitation reduces the risk of recidivism, with some effects across measures of visitation, types of recidivism such as property crimes, and types of visitors such as spouses and family. It was found that these programs and activities helped develop positive and supportive relationships while in prison. 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 is required. On the contrary, a study by (Mears,

Cochran, Siennick & Bales, 2012), which analysed Prison visitation and recidivism, revealed that visitation to prisons had a small and modest effect in the reduction of recidivism of all types.

6.3.6 Visiting Sick Inmates in Wards

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

Its not that because one is discouraged that they dont go to work, no, what happens is that you can go in the evening before they sleep and speak to them but this is not possible in most cases because by evening, most of us have already gone back to our houses. Though we visit them, its very rare. We do it when a certain ward has a problem like rampant stealing and frequent fights that one may be requested by the officer on duty to go and address (C7).

Another chaplain explained:

We really do not go to the halls because its risky sometimes. What we do, we ask the guard on duty to open for them to sit outside their wards and we address them from there. They also like it because it gives them an opportunity to see the sun and be a way from those high walls of prison (C2).

Findings from the survey also revealed that inmates in the prisons of Counties of Western Kenya had a unique pastoral program known as Pastoral Care. According to a chaplain, this was meant to help fulfil the needs of inmates by visiting them in wards when they fall sick. The chaplain indicated as follows:

The ministries within pastoral care include; visiting the sick inmates, enhancing spiritual care while in wards and encouraging them that God has the power of healing the sick (C14).

This meant that the chaplains were willing to minister to the inmates even when they are sick and admitted in the wards. Prison Fellowship members believe that every person is made in the image of God and that no one is beyond His reach. That means there is hope for restoration and healing for prisoners, their families, victims, and all those who have been impacted by crime. Through biblically-based programs and activities and a positive community, those who once broke the law can be transformed and mobilized to serve their neighbours, replacing the cycle of crime with a cycle of renewal as indicated by many prisoners. For those sentenced to life in prison, chaplains help them come to terms with that. These inmates were offered peace of mind, which helped them reconnect with their spirituality and learn how to accept that they will live out of their homes for the rest of their natural lives without their loved ones. Pastoral care also includes an exploration of what role religion and spirituality currently play in the inmates lives. Visiting sick inmates was so helpful.

The spirit of the ill inmates was rejuvenated when they saw visitors coming towards for them. The challenge, however, was that this only gave them a short relief because as soon as visitors left, they realized they were behind doors and alone. This left them demotivated and demoralized.

Further, inmates who are sick need help, and maybe the only person they can approach to help get them proper and sometimes specialized treatment was the chaplain, but the time spent in the wards was brief, focused, and less interactive. In one prison, when an inmate tried to explain to the chaplain how he was feeling, the prison guard dismissed him as pretending because he did not want to go work on the farm. By visiting the sick prisoners in the wards, chaplains were advancing the work of God as indicated in Holy Bible. “For I was hungry and you gave Me food; I was thirsty and you gave Me drink; I was a stranger and you took Me in; I was naked and you clothed Me; I was sick and you visited Me; I was in prison and you came to Me” (Matthew 25:35-46). Akih & Dreyer (2012) contends that pastoral men and women's work is to shepherd and give hope, and those who need it most are the prisoners and the sick. Manetsch (2006) reiterates that pastoral visitations bring light to those in pain, like the sick, emphasizing that visiting such people is like medicine.

6.3.7 Ordinances

An ordinance is a religious practice that is intended to show adherence to the faith. According to Quarles (2003), an ordinance is a “prescribed practice.” Jesus prescribed what to be done, and Christians do it because Jesus Christ ordered so. In fact, an ordinance is the outward revelation that one is subscribed to the Christian faith and the truth of the Gospel. The Book of (Acts 2:41-42) reveals the ordinances as Baptism and Holy Communion. This study intended to know whether this prescription of Jesus was practiced in the Western Kenya Prisons. The findings from chaplains revealed that several ordinances were offered to inmates in the prisons of counties of Western Kenya. One chaplain observed:

Here in prison, apart from Spiritual Nourishment of the Word of God, inmates also participate in various ordinances such as Holy Communion and baptisms (C12).

Another chaplain elaborated thus:

As Chaplains, we share the joys and sorrows of the prisoners, the warders and their families. Part of this involves giving religious rites like baptism and Holy Communion. While prisoners make up the vast majority of those baptized, it is not unusual to baptize prison wardens and their families. I am a Catholic chaplain and many a times, I have had to organize for the baptism of the children of women inmates when invited by my sister in the female prison (C8).

These results indicated that administration of ordinances was valued highly by prisoners at KMP, unlike women prisoners at EWP, who ranked it last. This could be linked to the fact that prisoners interviewed at KMP were sentenced for life (condemned to death). Hence, the psychological effects demanding faith via the ordinances consoled such prisoners giving them peace and a future. The sacramental life of penance and the Eucharist are real encounters with the saving Lord. Sinners are encouraged to take responsibility and make amends as this would help them sustain hope. In line with the current findings, it can be agreed that ordinances such as confession were popular at mission times, Christmas and Easter, as in the normal urban parish. Their understanding of the Sacrament of Penance was limited among the prisoners very often to the idea of 'ridding themselves of their sins.' Occasions such as the death of an offender within the institution or on the outside, baptisms, and marriages presented the chaplain with opportunities for catechesis and reconciliation. Hence ordinances are provided to the inmates in several ways to bring the prisoner closer to God so that he/she can repent and do not continue with their criminal activities when they are released from prisons. Therefore, these prisoners appreciate the good work and efforts offered by the office of the chaplaincy in helping them revive while they are preparing to integrate with members of the outside society. The challenge with the ordinances such as baptism and Holy Communion was that it took too long for inmates to be baptized after conversion, and some ended their prison terms without ever participating in communion due to lack of ordained chaplains.

According to Assembly, (1994), the papal church “Roman Catholic Church” practices up to seven ordinances namely, ordination, confirmation, matrimony, extreme unction, penance, baptism, and the Eucharist. However, only two ordinances are prescribed in the New Testament, as indicated above. Starting with Baptism; is the physical immersion of a believer into the water to express the entrance into communion of Jesus Christ into death and resurrection or the regeneration of a believer through union with Jesus Christ. The Bible makes it clear that Baptism was initiated by Jesus “Mat 28:19; Go ye therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son and of the Holy Ghost, Mark 16:16; He that believeth and is baptized shall be saved.” The Holy Communion was instituted as an outward rite which was to be observed by the disciples of Jesus Christ to remember His death. And He took the bread, and when He had given thanks, He breaks it, and gave to them, saying, this is my body which is given for you: this do in remembrance of me, Luke 22:19, NKJV. And the cup in like manner after supper, saying, this cup is the new covenant in my blood, even that which is poured out for you (1 Cor. 11: 23-25).

6.3.8 Education and Training for Ministry

Education refers to the acquisition of theoretical knowledge in a classroom or an institution of learning, while training is the act of imparting and inculcating specific skills to a person (Mathes,

2014). Education and training for ministry, therefore, means acquiring knowledge and skills for ministry work. The Bible says that “My people are destroyed because of lack of knowledge; because you have rejected knowledge, I reject you from being a priest to me. And since you have forgotten the law of your God, I also will forget your children (Hosea 4:6). Based on this Biblical ground, chaplains organized trainings for the inmates and ongoing mentoring of trainees. These are the people who are appointed as pastors to work as spiritual leaders to mentor and disciple fellow inmates. This information was provided by Provincial Prison Chaplain in charge of Western Counties who had visited one of the prisons the researcher was collecting data. The study noted that the aforementioned programs and activities effectively reach many inmates by training and deploying inmates who had qualified as pastors to work with fellow inmates. One chaplain had this to say: “*This is the only way we can reach as many inmates as possible with the word of God that saves.*” 12 of the members of my FGD in that prison nodded in agreement as the chaplain continued:

Under my leadership I helped bring a Bible school to this prison. Now I am training some inmates on pastoral ministry and many have graduated and gone out to serve as pastors while others are helping minister to other inmates here in jail (C6).

The researcher observed a number of inmates who were taking ministerial training in one of the open spaces behind a ward in one of the prisons in WKC. The inmates discussed bible questions from a booklet and filled the questionnaires that were provided. The prison chaplain served as their instructor, but most of the time, they worked alone. The researcher also observed that those who had graduated from the ministerial training as offered by the Protestant churches in Kenya were the ones who took charge of most of the prayer programs and activities. This way, the chaplain had time to concentrate on other matters of administrative and Spiritual Nourishment nature. However, the researcher observed that the Adventist and The Roman Catholic Churches did not have such ministerial training programs and activities within prisons, thus disadvantaging these ministries. These results indicated that inmates benefitted a lot from chaplaincy. The program's main goal is not only to change the lives of those who join the ministry but also to change the prison culture by spreading faith from within and creating more space for transformation and rehabilitation. From the responses of many inmates, this program has played a very vital role in their lives as it has helped to transform both their characters and the way they interact in various prisons.

With training in grief counselling and conflict management and a commitment to service, some inmate ministers are deployed throughout the prison as counsellors, church leaders, hospice orderlies, seminary tutors, literacy coaches, and religious visitors to death row. Furthermore, inmates find great rehabilitative value in being allowed to 'give back' to the prison through voluntary religious service. The prison seminary programs and activities are now sources of religious

volunteers who are with fellow inmates. For instance, seminary graduates become teachers and moral mentors and are sent to other prisons to minister and spread the message of moral rehabilitation. Pursuing a bachelor's degree in Biblical Studies, students take courses in English, government, history, science, and math and add on divinity studies to study Old Testament, New Testament, theology, practical ministry, and ministry electives. It was, however, observed that the inmates who were being trained lacked training materials and classrooms as some were sitting outside behind a ward with no writing materials, and it was doubtful if those training them had the requisite syllabi and academic qualification to properly prepare inmates to minister to their fellow convicts. Wells, (2000), on his meta-analysis of education as prison reform, revealed that all forms of education in prisons lead to the reduction of recidivism. Wells, study resonates with this study as it revealed chaplains trained inmates, and training had a great effect on their rehabilitation.

6.3.9 Reconciliation and Re-Integration Ministry

Reconciliation is change or exchange. It involves the change of relationship between two or more parties that were once antagonistic to each other. On the other hand, re-integration is when a victim or an offender becomes an active and productive member of the society once again Langa, (2017). Consequently, reconciliation and re-integration ministry is a faithful Christian department that assists ex-offenders in joining the communities they were separated from due to their conviction. Therefore, another important role that PPA do in the rehabilitation of inmates is reconciliation and re-integration ministry, as was asserted by one of the chaplains:

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

The findings of this research indicated that chaplaincies appear in preparation for the social re-integration of convicts. Even though each chaplaincy works in liaison with selected partners, there is no global “re-integration” action program that has been organised or structurally coordinated to prepare and support inmates before their release and return to civilian life and, in the long term, their release from prison. Inmates confessed that The Victim Offender Reconciliation Program founded on the principles of restorative justice, and includes community participation, has allowed them to become involved in addressing the needs of local people. This cooperative work helps to ensure community safety. This program, even though different from the Kenyan situation, helps the freed inmates to be re-integrated peacefully into the community. In essence, Restorative Justice emphasises the need to treat prisoners with respect and to re-integrate them into the larger

community in ways that can lead them to engage in lawful behaviour. Restorative Justice emphasises the importance of working with prisoners and their victims in a way that promotes healing and encourages reconciliation, elevating the role of crime victims and community members in the process. Restorative Justice further emphasises holding prisoners directly accountable to the people they have violated, enabling prisoners to access transformative programs and activities while incarcerated. These programs and activities restore the emotional and material losses of victims, and provide a range of opportunities for dialogue, negotiation, and problem-solving, whenever possible, that can lead to a greater sense of community safety, conflict resolution, and closure for all involved.

Before the pre-colonial period, Africans had ways of resolving their disputes offering justice to offenders amicably using traditional means. The traditional justice system worked well for the Africans, though, in some ways, it clashed with the colonial system of justice (Ademowo, 2015). The traditional African justice system was not primitive as some thought by the supporters, but it also fostered development as the colonial system. So, in African societies, public participation was used to reach dispute resolution between members of the community. Therefore, in ensuring justice, some African societies had to withdraw from social and economical contact. Traditionally, Africans in a dispute had to abide by the agreements in the public's interest to ensure the outcome of the agreement is strong. This ensured that fear over supernatural beings is cleared, which haunts them after breaking the community's rules by quarrelling. Otherwise, the spirits would cause them illness and misfortune to the offenders. In following this, the offenders were rehabilitated to become responsible members of the community (Theresa & Oluwafemi, 2014)

In this study, the inmates learned the art of forgiving and reconciliation. Physically, the inmates agreed to reconcile within their minds though some were incarcerated out of mistaken identity. However, there was no mechanism of knowing as to how these changes will be received by the communities that were offended. There is therefore needed a program to train After prison care givers in the mould of Nyumba Kumi Philosophy (Kioko, 2017; Leting & Chepchirichir, 2017) together with the provincial administration and the Church to receive assess and reintegrate freed inmates back to the community. This will be cost effective because it will utilize freely available traditional as well as religious services within communities to foster forgiveness and reconciliation. It is believed that this will address the fear certain groups of inmates feel as they face the reality of finishing their prison terms and going back to the community they offended. The inmates becoming fully rehabilitated and thereby reintegrated to the community by tapping into community and religious leaders to help foster reconciliation with the offended. In this regard then Dannerup Conceptual Framework becomes a useful tool that supports this study regarding the rehabilitation and reintegration of inmates back to the community (Dannerup , 2004).

The Bible is abundant of lessons and laws that guide how people should relate amongst themselves. Exodus warns humanity against negative antisocial behaviour such as killing and stealing. Thou shall not kill, (Exodus 20:13), thou shall not steal (Exodus 20:15). This biblical example shows that the Bible was intended for the common good of His creation. Nevertheless, the New Testament completes the process through the death of Jesus Christ. Therefore, reconciliation and re-integration are rooted in the Bible, and the best person in a position to aid this process is a prison chaplain. The Biblical approach to reconciliation and re-integration makes the difference between secular and Christianity Shirlow, (2019). Boduszek, Hyland, Dhingra, & Mallett (2013) support this fact, arguing that when prisoners take spiritual programs and activities, they stand a better chance of dealing with criminality, embracing reconciliation with God the creator making it even easier to re-integrate into the community. However, other scholars like Vander Beken (2016) dispute these sentiments due to contradicting opinions given by some inmates.

6.3.10 Organization of Social Events

A social event is the bringing people together in groups to socialize Li, Lu, Bhagat, Lakshmanan, & Yu, (2014). Social event enables people to come together at a known location to share issues affecting them and meditate upon. By nature, human beings are social beings. Socialization helps people discover certain things from others, which may help develop different perspectives towards life or the way one does things. Therefore, chaplains attested that these events were part of what they minister to the inmates. A chaplain explained this during FGDs that; *we also organize social events for inmates, staff and their families like music competitions, music festivals and counselling educational forums where special guests are invited to speak to inmates on a range of topics on life issues. the music competitions and festivals give inmates an opportunity to learn, compose and sing songs on numerous social issues, how they affect society and what can be done about it.* On being probed further on what the range of topics meant he had this to say; *“These include marriage counselling, how to keep away from crime, how to forgive, starting a business, how to save and generally how to live a meaningful life and the like.”*

It was also revealed that once an inmate had been rehabilitated some chaplains write for them letters of recommendation to their home parishes and NGOs for continuation of spiritual guidance and any other material assistance. However, one Chaplain lamented: *“That can work effectively by getting a database of those due for release so that we can assist them, but without even foolscap or a pen, that still remains a dream to many of us chaplains. Maybe after this interview, things will be better (C9).”*

The sentiments reveal that identifying inmates whose term was about to come to an end was a challenge. As such, a system that reduces days of an inmate in incarceration every day was necessary to identify those that were about to complete their imprisonment. Organizing social events for inmates was a good practice from the information obtained from the chaplains. For instance, they kept inmates busy composing, learning and singing new items that dealt with the issues that affect society. They also gave inmates an opportunity to learn practical life lessons like finance management and family life. The challenge with social events was that the inmates participated in social events within the prison environment with limited space and time. Sometimes the songs sung are not recorded and kept imparting the wider society due to lack of funds. According to Skotnicki (2000), Chaplains occupy a unique place within the prison system, world over. The Prison Chaplain is called to provide pastoral care through PPA to those incarcerated either awaiting trial or to persons after conviction. It is noted that some chaplains use live music as a tool that helped these prisoners in healing, access core faith, and emotions, and help to build rapport in the chaplaincy relationship.

Similarly, a sports chaplain has provided pastoral care for the sportsperson and the broader sports community including the coach, administrators, and their families. Often, sports chaplains to a particular sport are former participants of that sport. This helps the chaplain provide spiritual support and guidance to a player and give them the ability to empathize and relate to some of the challenges facing the participant with whom they are ministering.

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

In summary, it has been noted that PPA have promoted spiritual depth and care among inmates. These programs and activities have promoted sound ethical and moral values intending to address offending behaviour. They encourage offenders to adopt a positive lifestyle and help them restore their relationship with God, their family, and the community and victims that were offended. “Rehabilitation” is the term that is then used to describe efforts aimed at transforming prisoners in order to “straighten” them or morally “heal” them. Chaplains, therefore, appear as being able to contribute to the moral reform of prisoners effectively.

Rehabilitation has also improved the spiritual growth of the offender. Involvement in the programs and activities offered at the correctional center provides the opportunity for individuals to change their offending behaviour. The after-care plan aims to assist in the social acceptance and effective re-integration of offenders into their communities while on parole. Chaplains view offender adjustment and rehabilitation as goals of their counselling and generally employ methods and correctional treatment styles associated with reductions in recidivism. This key because it takes care of those inmates that do not subscribe to any religion within the prison set up yet must be rehabilitated as well (Cadge, Stroud, Palmer, P.K. et al. 2020)

In general, faith-based programs and activities provide a wide range of services that have greatly benefited convicts. The majority of religion's direct influence in prisons has been achieved via the work of correctional chaplains. Today's chaplain is usually a well-educated, multi-talented individual who is well-liked by those who live and work in penal facilities. Their main responsibility is to oversee religious programs and activities as well as give pastoral care to convicts and staff. Previously, this entailed providing religious services, counseling troublesome convicts, and informing inmates with "bad news" from home or penitentiary officials. More recently, the role of a Chaplain has been expanded to include physical facility coordination, volunteer coordination, religious furlough assistance, contracting for outside religious services, and training correctional administrators and staff about non-traditional faith groups' basic tenets, rituals, and artifacts. Religious groups differ from one prison to the next and from one state to the next. As previously stated, nearly all state and federal correctional facilities support at least one of the four classic faith groups: Catholic, Protestant, Muslim, and Jewish (Cadge, Stroud, Palmer, P.K. et al. 2020).

6.3.11 Conclusion

This chapter entails the role of PPA in the rehabilitation of LTCl. The chapter intended to discover how PPA aid in the rehabilitation of inmates. The study found out that these PPA, together with other spiritual activities contributed immensely towards the rehabilitation of inmates. Specifically, the study concludes that; spiritual nourishment, Guidance and Counselling, Praising and Worshipping, Visitors from the Community, Education and Training for Ministry and Organization of Social Events contributed greatly towards the rehabilitation of the inmates while Seminars and Discussions, Visiting Sick Inmates in Wards, and ordinances contributed averagely.

CHAPTER SEVEN

PERCEPTION OF INMATES ON PASTORALPROGRAMS AND ACTIVITIES

7.1 Introduction

The previous three findings chapters (Chapters 4, 5 & 6) dealt with demographic characteristics and the current situation of PPA in WKC, operational strategies employed by the Kenya prison service to achieve rehabilitation and the role of PPA in the rehabilitation of LTCL. This final analysis chapter delves into the perception of inmates on PPA in response to the fourth research question: How do the inmates perceive PPA in Western Kenya Prisons? This final analysis chapter discusses the perception of inmates on PPA, which revealed the inmates' feelings concerning the PPA in Western Kenya Prisons. The chapter further discussed additional PPA and activities arising from the field during the study, especially from interviews and FGDs. Inmates perceptions of PPA in Western Kenya Prisons were crucial and necessary to this study because they will help understand whether the inmates were positive. If not, then what would be the possible problem to that effect? Answers to these questions would be crucial in determining whether there could be need for modification of the programs and activities to suit the inmates needs in Western Kenya Prisons. More importantly, inmates perception of PPA would be key in determining whether government intervention might be necessary in dealing with the problem that might arise, especially in terms of policy making and other guidelines. It is paramount to admit that PPA would not rehabilitate the inmates if the inmates are negative about them. Thus, this chapter concentrated on the inmates perception on PPA offered in prisons, whose result in a very great way resonated with the Rehabilitative Needs Conceptual Framework by Dannerup (2004).

7.2 Perception on PPA in Rehabilitation

The study sought to find out the perception of inmates on PPA. The results were computed and tabulated as shown in table 7.1 below.

7.2.1 Perception of inmates on Baptism

Table 7.1: Perception of inmates on baptism

	Frequency	Percent
Positive perception	197	65.4
Negative perception	104	34.6
Total	301	100.0

Source: Field data

The findings in Table 7.1 revealed that a large percentage of inmates were baptized while in prison. As a result, the inmates believed that baptisms contributed to making them feel free from wrongdoing despite being behind bars. Also, the inmates perceived baptism as positively impacting them, especially in their rehabilitation process. This was manifested during one of the FGDs where inmates admitted that they were led by the word of God as was being given by chaplains, spiritual ward leaders, or various church members who visited them and facilitated the process of baptism after accepting Christ.

Despite my conviction which led to my imprisonment, I was very bitter at first especially with the witnesses who testified against me. But now I am a changed person and I perceive that as a thing of the past. I just want to go out and preach even to some of my former friends in crime so that they can change (Mate 7).

Another inmate had this to say:

As of now, my perception about prison is very different compared to when I was first locked in. This is because my life has changed while I am in prison. Possibly, if it were not so, I would still be a bad person. I know I killed people but now I am a changed person he Word of God saves and redeems. I appeal to the government to conduct a survey to identify those who have reformed so as to set us free to go and serve God. I no longer fear Man, Jesus is Lord of my life (Mate 8).

Additionally, there was acceptance by the inmates that their perception on PPA was positive. They vividly acknowledged that their past mistakes and wrongdoing would no longer be disturbing them since many had received baptism and were willing to go out and serve God. The sentiments of these inmates serve as a testimony that, indeed, there was a positive perception of PPA in the inmates' minds. It is very difficult for a human being to plainly talk about their wrongdoing in normal circumstances. Inmates opening up and revealing their evil actions indicate that they were transformed hence affirming their positive perception on PPA. Moreover, some inmates in Western

Kenya Prisons perceived baptism positively, especially after becoming new creatures in Jesus. Regarding this, an inmate said;

I do not want to be reminded of my past because I know it but Jesus has saved me. I am now a new creature and from the bottom of my heart, I perceive myself as a changed person which has come through the baptism that I received after accepting Jesus Christ. My view is that prisons are no longer places of torture, but instead, they have turned to places of salvation for those who are touched by the word of God (Mate12).

Another inmate explained in an FGD;

When I was locked off in this facility, I was never provided some means by which I could understand why I committed this crime in the first place. How then do they expect me to change? I never gained insight from being placed in a cell. Instead, I just became defensive and tried to rationalize my behaviour. That being said, I believe the success to rehabilitation begins with the word of God and that is how I perceive it. I got the opportunity to get out of the ward; it gave me an opportunity to meet with outsiders who sometimes come to worship with us. Just seeing women gave me hope that I will see my wife someday. That aside, the Bible has taught me that my sins can be forgiven (Mate11).

The interpretation of these statements is that baptism was perceived positively by the inmates. This was affirmed by the confession of the inmates that after baptism, they felt spiritually uplifted and that they were happy with PPA offered in their specific prisons. Furthermore, the inmates insisted that they enjoyed PPA, therefore, revealing their positive attitude. This was confirmed after an inmate attested that;

The Church gave me a chance to say sorry to my God and allowed me to confess to my priest all that I had done. If it were not for the word of God brought to us while we serve a prison term, we would still be languishing in our sinful nature. Otherwise as things stand we perceive ourselves as saved people and can help others change and accept God and get baptised like us (Mate 3).

This statement was supported by another inmate who insisted;

You see, the Bible shows you Jesus, who forgives your sins, gives you release from guilt and shame, accepts you and gives you a new purpose for living. Even if I die here I know I am assured of eternal life. I cant explain how I feel since I was baptized. I bring all my burdens to God because I perceive the word of God as the only way to eternal life (Mate16).

The perception of most inmates about sin seemed to change after baptism as the results showed that the inmates tend to change their lives is confirmed by baptism, which is an outward sign of leaving

old criminal habits. This is consistent with a study done in Brazil where 258 prisoners baptized in one day, a sign that they decided to change, leaving behind all criminal activities and drug use. They died for their old life and surrendered body and soul to Jesus to begin a new story. The baptism in water seals this alliance between a person and God (Universal Church, 2015). In another study, it was also noted that in jails and prisons across the country, Prison Fellowship volunteers are reaching out to men and women behind bars, proclaiming to them the Gospel and shepherding them to faith in Christ. In addition, they are also providing these prisoners with support, encouragement, and practical advice to help them stay out of prison after they are released (Prison Fellowship, 2019), hence, changing their perception about crime and criminal activities.

Several inmates perceived that through baptism, God was giving them another chance to start a new life. Believe in baptism for prisoners concur with Jesus words in Matthew 25:36, "I was in prison and you came to me" (New King James Version). Biblical values such as confession, penitence, and absolution, according to Galtung (2001) and Gerhard (2004), are important in helping convicts recognize God's salvation and authority over their criminal behavior. David, for example, thought that the Lord hears the poor and does not scorn the imprisoned people (Psalm 69:33). Similar sentiments were expressed by Isaiah and reinforced by Jesus saying: "The Spirit of the Lord is on me because he has anointed me to preach good news to the poor, he has sent me to proclaim freedom for the prisoners" (Isaiah 61:1/Luke 4:18 N.I.V). According to Gaines (2004), biblical teachings provide a mechanism for humanity to be brought to repentance and reconciliation with God. As a result, most convicts accept God's word in the hopes that a new life through baptism (rebirth) will eventually transform them into "clean" people ready to ride in God's glory and thus avoid crimes at all costs. Faith can help individuals adjust to jail, reflect on and possibly change their behaviors and outlooks, build a regime for themselves inside the regime, escape danger, and feel a sense of safety and social connection, whether they attend a religious service or religious study group (Todd, 2011).

7.2.2 Perception of Inmates on Reformation

The term reformation refers to the act of improving, especially in regard to the change of character of a person. Therefore, inmates reformation means changing their bad and immoral behaviour to good people by observing moral principles. Table 7.2 below represents responses regarding the perception of the inmates on their reformation.

Table 7.2: Response of inmates on reformation

	Frequency	Percent
No	4	1.3
Yes	297	98.7
Total	301	100.0

Source: Field data

The researcher wished to know the perception of the inmates on their reformation while in the prison. According to the findings as recorded in Table 7.2, a high percentage of LTCI believed they were changing for the better while a few of them felt they were not being reformed. The overwhelming number of the inmates supporting that there was change for the better illustrates that there was a positive perception on their reformation. Even though majority of the inmates felt they were being rehabilitated, not all of them had been converted to Christianity. The main aim of prisons in Kenya is to reform the inmates to become better people after conviction. In prison, they receive training in different areas such as sewing, carpentry, masonry, and plumbing among others. These trainings are meant to help them to move on with their lives after completing their jail term. Therefore, chaplains go to prisons to assist the inmates to cope with prison environment in the period within which they will be staying there. This explains why denominational characterization and profiling may not be important when it comes to rehabilitation process through PPA. That is why conversion and baptism cannot be overemphasised. Todd in his study says that it appears that honouring and respecting the religious and cultural plurality of the contemporary prison that the prison chaplaincy, and other staff, goes hand in hand. This is with regard to being highly sensitive to any suggestion of their proselytizing. “The chaplains of today are not here to judge or convert anyone, or anything like that, they are just here to talk to and give prisoners support” (Todd, 2011).

7.2.3 Perception of inmates on various Pastoral Activities Presented to them

In this section, the inmates were presented with various activities to give their perception on how they contributed towards their rehabilitation. It was clear from the response of the inmates that pastoral activities were perceived positively. Many inmates perceived spiritual nourishment as the best thing that has happened to their lives. This was so because most inmates confessed that their lives were totally changed after receiving spiritual nourishment. Another group of inmates vividly supported guidance and counselling, citing their contribution towards their change of mind to becoming followers of Christ rather than engaging in criminal activities. Another activity that was perceived positively by the LTCI was visitors from the surrounding community. Inmates said that

visitors from the community gave them warmth, comfort, and a sense of belonging. Their company made them feel accepted despite their criminal activities and wrongdoing that brought them to prison. They felt that their generous acts made them comfortable because they would be readily accepted into the communities after their jail term. Equally, the inmates also perceived social events as very important, with the main reason that they made them forget their predicaments while in prison. Similarly, the inmates perceived praise and worship as crucial to their healing process, which ultimately led to their rehabilitation and character change to God-fearing people.

7.2.3.1 Perception on Christian Literature

The LTCI perceived Christian literature as good for their souls. They revealed that reading Christian literature helped them develop a change of mind. In so doing, they could join Christian groups, which further helped them abandon their criminal activities to become followers of Christ. The inmates, therefore, appealed for the provision of more Christian literature since they were in a position of using them during their private time when they are relaxed. The LTCI certified the use of Christian literature because of the contribution they made towards their rehabilitation.

One LTCI was quoted saying;

Currently in my ward almost everyone who has accepted Christ has a Bible and we are praying that more Christian literature be availed to us like hymn books for use during worship services and other Christian books to use during our free time (Mate 20).

And another inmate said;

Rehabilitation has improved our lives since we started receiving Christian literature in this facility. Since this seems to work well towards rehabilitating us, well-wishers should do more to get us more Christian materials. Even those who have not converted would have an opportunity to get saved through this Christian literature (Mate 24).

While another inmate concurred:

These days, Bibles, worship books, song books and Christian books are with us. However, we need churches to bring us these books of God so that we can use during our worship days during our free time. We are happy that these materials are now available for our use (Mate 22).

This implied that even though LTCI perceived Christian literature as playing an important role as a pastoral program in rehabilitating them, the literature materials were very few in the prisons of Western Kenya Prisons. The LTCI mentioned the books they would wish to access in prison, such as; Bibles, songs books, Christian books, magazines, and bible study readings.

Although Christian literature is significant in shaping the inmates, the study revealed that an inadequate supply of the literature materials to most prisons in western Kenya is common. Mackie

(2014) emphasised that Christian books are not a privilege but a necessity, particularly in prison, and that unrestricted access to these literature materials of all kinds should be the starting point for rehabilitation. Mackie insists that books should be the right of every person, especially in prisons, where reading can turn lives around. It is also noted that about 82% of chaplains “usually approve” requests for religious books or texts, according to a recent survey conducted by The Pew Forum on Religion and Public Life (Stuart, 2014). However, the situation in Western Kenya Prisons contrasts that of the Western and first world countries where there are particular Christian groups that supply Christian literature materials to prisoners as an effective strategy to the rehabilitation of the inmates.

For example, in the USA, there are a number of organizations that provide Christian literature to enhance the strengthening of the inmates spiritually. Groups such as Bible Believers Fellowship, a non-denominational, non-profit, nationwide ministry, provide prison chaplains with free English and Spanish Christian literature and videos to distribute to inmates. It also offers free counselling and encouragement to prisoners, including juveniles, who have expressed a desire to pursue a life of faith in God. Institute for Prison Ministries (IPM) is a resource center that encourages and equips the professionals and volunteers who share the Gospel with prisoners. The website offers multiple links to various ministries and services that help prisoners and provides various kinds of support to those trying to help them. Others are Prison Fellowship, Pathways to Hope, and Mission Gate Prison Ministry, among others. Their role is to donate various Christian literature materials to inmates to rehabilitate them (Trinity Christian Centre, 2019). On the contrary, this is rare in most African Countries. Brault (2014) supports this sentiment when she states that a review of pastoral literature geared toward the prison population is scarce at best.

7.2.3.2 Perception on time allocated for the Chaplains

The findings from the study revealed that the LTCI perceived time as an important asset when it came to contact hours with the chaplains. Inmates felt a need for chaplains to be available most of the time to consult them on spiritual matters. In this regard, the time available for inmates to interact with chaplains is not adequate. An inmate interviewed during one of the observation protocols opined that;

These pastors only appear on Sundays. I have not seen my priest and I do not know where he went. Consequently, I do not know what we can do. This has forced other inmates and myself to attend other church because my chaplain is not around. Therefore, we need the chaplains to have more time with us in the facility. We sincerely require adequate time to be in contact with our chaplains. This is very crucial and hence it would be prudent if they are there always for us (Mate11).

Another inmate shouted;

But were you not told that the chaplain went to school? I just want them to give us another priest because we are suffering. For how long shall we be without a priest? We want to learn more about Christ and this happens well when chaplains stay closer to us (Mate17).

This implied that inmates wanted the Kenya prison service to ensure that chaplains are available to serve inmates during the week and on the days of worship. It was revealed that most chaplains met inmates only on Sunday while others never came at all.

During FGDs one chaplain admitted that:

It is so because we do not have offices to sit during the week and because we cannot share this hall. It is better the Catholics worship this weekend and we worship the following weekend (C7).

Another chaplain noted:

Its not good to generalize that we are not attending to inmates spiritual needs. Some of us work like donkeys and inmates can testify but yes there are others who skip their work that is now beyond us. The OIC in charge should find a way of making sure that all of us are working. On the issues of our colleagues who are in school its not their mistake, maybe every denomination should have two or three chaplain so that when one is away, the inmates are not left unattended to (C6).

From these revelations, it was deduced that inmates' perception was to have the chaplains stay within so that they could be accessed any time of the day. On the contrary, the chaplains felt that they were available for service to the inmates. This could be attested from the testimony of (C6), who revealed that some chaplains could choose to pursue further studies leaving the inmates unattended to.

Prison chaplains, according to Suart (2012), are more than just preachers. They offer spiritual guidance and assistance to inmates, as well as maintain a calm environment and protect inmates' religious liberties. It's a rigorous job that has become more difficult in recent years. Prison chaplains have had to take on more and more responsibilities as a result of budget shortages that have led many states to consolidate positions. As a result, chaplains are irritated about not having enough time to minister. Chaplains are spending more time playing detective and doing paperwork than counseling inmates, despite the fact that chaplains' availability varies (ibid). Some only come to the unit on rare occasions or on specific days of the week, while others work there full-time. If the chaplain works for the Department of Corrections (DOC), he or she may have a variety of administrative responsibilities that limit the amount of time available to inmates. Volunteer chaplains and/or volunteer chaplain's assistants have more time to devote to assisting the inmates (Graziano, 2014).

Furthermore, all worship services and religious classes for prisoners are provided by volunteers from local churches and communities. The chaplain and, in most cases, the warden must always approve volunteer-led programs and activities. The planned volunteer activity is evaluated against the facility's needs, the needs of the inmates, available space, existing program schedules, and the facility's demands (Prison Fellowship, 2019). Therefore, the issue of time spent with the inmates depends on the chaplains program. Graziano (2014) puts it right when she states that "pastoral counselling addresses multiple issues of the inmates and may bring temporary relief. Time in jail changes lives for the better or for worse. A jail chaplain can help tip the scales in a positive direction by a simple message, "God Loves You." One must remember that no matter the crime, human dignity has not been forfeited. To recognize and respect each person is essential."

7.2.3.3 Perceptions of inmates on locating jobs for ex- offenders

Locating jobs for inmates was considered a crucial factor in the rehabilitation of the inmates. During FGDs, many inmates discussed the availability of work for them soon after leaving prison as very critical.

Inmate put it this way;

The major reason why young people go into stealing is because of unemployment. And because the government requires a certificate of good conduct which we do not have, the church is our only option. As they work with us they should identify where we can fit so that we get jobs immediately to avoid a relapse into crime (Mate 3).

Another inmate concurred;

If jobs are made available we are likely to settle but if you go home where you are stigmatized as a criminal it will mean you commit a crime so that you come back to prison. So let the church work with the government to help us fit into the community by offering us jobs (Mate 23).

When asked whether they are trained to merit being employed soon after release from prison one inmate retorted;

This is where the government has failed, some of these educational opportunities in prison are given to a few and nobody knows the criteria of admission. There are so many of us who are willing to learn. But here majority of us are working in the farm to enrich prison officers. Like me I was a second year in a primary school college before I came here. What is wrong if I am assisted to clear my education? I believe I am going to be of use to the society with some education. If they really want to reform they must educate us, and provide job opportunities for us. There are so many who are willing to study carpentry, masonry and other vocational courses but it is sad that many are rotting in the prison farms (Mate 17).

From the explanation of (Mate 3, Mate 23, and Mate 17), reformed inmates love to find a placement in the workforce. However, they worry about it because of their record. Their perception is that one

gets a job with a certificate of good conduct, which they may not get due to their bad record. Consequently, they perceive that the chaplains who have worked with them can help them find placement. Moreover, the inmates believe that success in rehabilitation begins with education, be it formal or informal, like vocational training, which would prepare them for the job market and also give them confidence that they do not have to depend on crime to support themselves. It also became apparently clear that they want the church to be more involved in linking them to society to enable them to get jobs and seamlessly reintegrate back into the stigmatizing and unforgiving society.

A study done in the US showed that nationwide, as many as 60% of ex-prisoners are unemployed one year after their release from prison. This signals a pending disaster-not only for the ex-prisoners and their families but also for the broader community. Without a source of income, many ex-prisoners have trouble finding housing. The stress of unemployment also puts people at higher risk of alcohol and drug abuse, particularly for those who already have a history of drug problems. Confinement in prison distances prisoners from their community. Once they return, unemployment only adds to this sense of disconnection. Unfortunately, many ex-prisoners lack the basic skills to start hunting for a job once they get out. It is also noted that 70% of men and women who are incarcerated function at the low end of the literacy range (Prison Fellowship, 2019). The literacy level for most ex-prisoners makes it difficult for them to get jobs once out of jails. Proper training in vocational and basic education would put them ready for any informal kind of employment once out of jails. This can only be enhanced if appropriate skills and knowledge are provided to the inmates during their rehabilitation. As Hayes (2011) put it, the skills system and work in prisons will be critical to assess success in making sure that offenders use their newly acquired skills to secure work, as well as the expertise of social enterprises, charities, and voluntary organisations. Inmates may acquire skills in food preparation, plant operations, warehousing, record keeping, freight transportation, vehicle maintenance, animal husbandry, farming, construction, building maintenance, carpentry, plumbing, welding, and many other occupations. Based on the study findings, since most prisoners work on the farms and as shown in most prison units with agricultural operations, inmates may do field works, raise livestock, or help maintain farm equipment.

7.2.3.4 Perception on Preparing Inmates for re-entry into the Community

The LTCI considered re-entry into the community to be vital to them. They, therefore, perceived prior preparation for re-entry by chaplains as something dear to them. Findings from these inmates showed that the thought of being released from prison is dreadful, just like the day of admission. During FGDs, inmates observed that chaplains should regularly prepare those about to be released for re-entry to the community and escort them back to their home areas.

As such, one inmate opened up and had this to say;

The cultural beliefs here in Western (some communities among the Abaluhya people) especially for certain crimes like murder and rape convicts are shocking. Once you are arrested your wife disappears back to her place, your house is destroyed and nobody visits you from home. That means you will never afford a piece of soap except from well-wishers. Once you are released you have nowhere to go to. There is need for an advance team to be sent to your home to convince them that indeed you have reformed otherwise it is hard to go back there. Personally I will never go back home I better stay in prison however bad the conditions are (Mate 7). With this kind of things happening in our communities, we perceive preparation by the chaplains for our re-entry into the community useful.

Another inmate confirmed,

Sir here in Luhya land there are certain crimes once you commit you have no way of going back to the free world. You are not only serving your term, but you are a prisoner forever. But once you are released you have to go back home. That is why I am requesting the teacher (Chaplain) to escort us to the local administrator and the local pastor to assure them that we have indeed reformed before he takes you back to your home (Mate 9). Thus, our perception is that preparation for re-entry would be very crucial to us because it would make it easy for the community to accept us back.

In another prison one inmate advised:

Once one is baptized he should be given at least a certificate and on release he should be accompanied home by the teacher to explain that it is true that one has changed. This will make our re-entry into our communities easier since there is something to show that we have been rehabilitated. They should also give a letter of introduction. Unfortunately, I have never seen anything like that (Mate 11). Therefore, we perceive this as part of preparation for our re-entry into the communities.

These testimonies from the inmates indicate that their perception of re-entry into the community is challenging altogether. There is fear of being accepted once they complete their term and getting back to the community. According to (Mate 7), it is difficult to be re-admitted to society in cases like murder and rape. This is because their property was destroyed, including their houses, and hence they have nowhere to call home. These sentiments were confirmed and reaffirmed by both Mate 9 and 11. Therefore, their reformation needs to be accompanied by a written document stating their rehabilitative status and a chaplain to escort them to convince society that their kin has changed.

Furthermore, these findings revealed that inmates perceived the work of chaplains positively, especially when it comes to their re-entry into society. However, there was a feeling that this work should not be limited to the chaplains but also extended to other rehabilitative officers to ensure that they collaborate with community leaders like village elders, chiefs, and religious leaders to ensure

that reformed prisoners re-integrate into the community without fear of revenge. Chaplains may follow up with the community leaders to ensure that the released inmates are accepted back to the community.

The key to successful rehabilitation, according to the chaplains questioned, is to maintain spiritual support after release. A large percentage of the chaplains responded that religious groups' continuous support is "absolutely necessary" or "extremely important." Only about half of chaplains indicated they follow up with former convicts after they are released, and only a handful ministries provide inmates with follow-up care. When inmates attempt to join a faith group on their own, they frequently face prejudice and discrimination. In some ways, the extent to which religious ideals and beliefs have an impact on individuals is determined by social and community ties. As Brault (2014) says, "Religion is not merely a psychological variable; conferring a particular kind of personality pattern on an individual, religious belief have the power to deter some very important delinquent and criminal acts only when supported by social bonds. In other words, religious beliefs influence behaviour when these beliefs are part of social networks and social bonds of which released inmates need support both from family and the community.

Holsinger puts it clear when he says that Pro-social community contacts and networks of positive friends and family also help inmates stay out of prison once released, especially networks that embrace the family (Holsinger, 2004). However, a previous study (Todd et al., 2010) believes that educational and vocational programs are one of the oldest ideas in prison programming that teach prisoners skills to help them get a job upon release. This research, therefore, challenges faith communities to be more involved in the social support of families and those returning to the community from prison. People in custody need to develop external support systems beyond the prison walls, especially pending their release back into the community. To facilitate rehabilitation and thus reduce recidivism, various counselling, treatment, and educational programs and activities are designed and provided to assist the offenders in their efforts to return to society in a constructive rather than destructive way (Mussigaro, 2014).

7.2.3.5 Perception on increasing the number of Chaplains

Findings from inmates and observation schedules revealed that the department of chaplaincy is understaffed. Inmates interviewed felt the need to increase the number of chaplains to provide PPA to inmates effectively. Their perception was that this increase would lead to better services, as chaplains will always be available for consultation whenever the need arises.

During FGDs one inmate observed:

This prison does not allow all inmates to come for worship. We should have chaplains praying for those who cannot come out because of security. The

number of chaplains is small and there is urgent need to increase them. Our perception is that a big number of chaplains will be able to serve us better (Mate 20).

Another inmate noted:

We have 3 categories of inmates here; the special category of inmates—these are condemned inmates, those in remand and the general category of inmates who have shorter sentences and know one day they will be free. These are the ones who mostly get the preaching from the chaplain. That is why we are calling for more chaplains to deal with all categories (Mate 10).

Another inmate concurred: “*Herein prison there is a lot of work for one chaplain, prisoners are many and they have diverse needs, we should be given at least 3 chaplains so as all categories of inmates are ministered to.*” The perception was that some categories of inmates were not attended to by chaplains at all during weekends because the 2 hours of worship given are too short for one chaplain. Secondly, some inmates like the special categories (those serving life and those on death sentences), and those in the remand category are sometimes not served at all because of a scarcity of chaplains. These views by the inmates indicate that PPA offered by the chaplains are important. The inmates believed that if more chaplains were available for them, all categories of inmates would benefit from the PPA offered by chaplains and religious groups. Most prisons do not have adequate chaplains to handle inmates issues because there are few trained chaplains to be deployed to the prisons to handle inmates' needs and concerns. Prison chaplains should be equipped with professionals who could manage the complex problem facing the prison system, including substance abuse among prisoners. In an effort to restore professionalism in the Nigerian prison service, an upward review of the minimum education qualification any officer should possess was initiated. Such effort may lead to improvement in staff quality as well as the success of prison reforms (Harmm and Sclirink, 1989). Furthermore, some chaplains are not trained to handle hard-core inmates.

The study result agrees with Todds study, who advised that chaplains need to be professionals to effectively deal with chaplaincy in prisons. Most chaplains are not also trained for the job description. Notwithstanding, the current training provision is not sufficient and/or suitable. There is no systematic mentorship program for supporting new chaplains, and many of the new chaplains involved in the study reported having learned their job “on the ground”. There seemed to be a feeling that chaplains’ pre-prison vocations and training were sufficient preparation for their role within the prison (Todd, 2016). Therefore, increasing the number of chaplains will imply that more are trained to be engaged in chaplain work more professionally.

7.2.3.6 Perception of inmates on Music Festivals

Results of the study indicated that most inmates perceived music festivals among inmates from different wards helped in driving the message of salvations more clearly because it will give others an opportunity to listen while learning at the same time. During the survey one inmate recommended that: *“Prison should be made liveable by introducing music festivals and Christian competitions where we are allowed to practice as per different wards. Further, a day should be set for us to sit and listen to the best choirs and musicians (Mate 13).”* Another inmate noted: *“Instead of locking us inside all the time, let them allow us a little entertainment like sports, and church activities like choirs and singings. That way we will encourage many who are not interested in church activities to join us.”*

These arguments reveal that the inmates perceived music festivals as very crucial in their rehabilitation process. The inmates felt that by getting involved in such activities, they forget their predicaments and embark on doing the right things in their lives. They believed that chaplains were the best people to spearhead such activities because of confidence from authorities. This implied that inmates preferred a diversity of programs and activities that will keep them outside the prison. Music festivals are where choirs from various groups within prison would participate not only to entertain inmates but also as a tool of disseminating the message of salvation to them. Mate 3 argued that prisons should be places that are accommodative and not suppressive. This is true because prisons are reform centers and should not be viewed as places of punishment.

Music is important as it helps the inmates cope with the prison environment as entertainment. According to previous studies (Garrido et al., 2015; Dean & Field 2003; Lazzari et al., 2005; Cohen, 2007; Cohen, 2009; Pérez-Aldeguer, 2014; Evain et al., 2018; Silber, 2005), Music may also assist individuals and groups in coping with trauma, releasing tension, and encouraging grieving, relaxation, introspection, sociability, community building, self-esteem, a sense of communal responsibility, and emotions of accomplishment, among other things (ibid).

7.2.3.7 Choirs

The inmates revealed that they perceived choirs formed in prison and those from the community to visit them for spiritual nourishment regularly. This was particularly useful because they helped rejuvenate their souls. Further, the inmates who were interviewed during FGDs indicated that most prisons did not have choirs because the prison program does not give them time to practice.

One LTCI indicated:

There is a lot of talent in prison, and if we are properly facilitated, we can record and reach the world in a big way. People think we have not reformed but we have choirs. Music can market us and help raise money to buy a few personal effects that we lack here in prison instead of depending on well-wishers who sometimes take long before visiting us (Mate 8).

Another inmate in one of the prisons in WKC observed:

Here in prison we only have one drum, we do not have a keyboard or guitar, if we get support to buy music instruments we will have very good choirs. We perceive these instruments as useful because they make our worship lively. We anticipate that well-wishers and churches would do something to bring us the instruments (Mate 22).

Yet another inmate observed:

Instead of locking us up and those who want to train in the choir it will be good if we were allowed to have practice sessions for singing. Our perception is that these sessions are important and we need to participate and put our talents into use. Many of us like singing. Why are we not allowed to sing to God? (Mate 19).

Another inmate had this to narrate:

Once some choir visited us, it was a blessing to everybody. But I do not know where they are. We will like them to come back and bless us with their songs, it is our wish that individual musicians should be allowed to visit us. We perceive this kind of arrangement good and ask the prison authority and our chaplains to make such arrangement more often (Mate 23).

Another inmate observed:

It will be nice if they bought DVD players and CDs of songs so that we can listen to gospel music in our wards. The wards are so boring without such kind of engagements. We perceive these gadgets crucial because if we listen to gospel music, we forget our problems and stay peaceful (Mate 24).

Results from these inmates revealed that they perceived music festivals very positively. Each of them was of the opinion that music festival would be a good thing to do. The inmates felt that there were many talents among them, which if well utilized, could save a lot in terms of entertainment and income generation. Those who were available during this study said that if they found more musical instruments, they would make wonderful choirs that would be used in spreading the word of God. Others were of the view that they get DVDs and CDs with their wards to use in listening to gospel music. This would contribute towards changing their lives. This meant that inmates enjoyed music, and that is why they wanted to be facilitated with instruments and time to enable them to practice for the music to be a blessing to others while in prison.

The researcher observed during observation schedules that apart from one prison, the rest of the four prisons visited did not have choirs. Inmates who had a choir had impressive performances that kept their colleagues captivated throughout the services. In one such session, inmates demanded that they be allowed 30 minutes more after the 2-hour worship service to sit and enjoy the choir sing. The researcher noted that there were very minimal movements during the choir sessions, unlike the normal services that had a good number of inmates sleeping or making movements to the latrines. The researcher also observed that the prison that had a choir had several drums, two guitars, several stringed musical instruments, and the OIC bought a keyboard that the chaplain said to help contain indiscipline within the prison by keeping inmates occupied during their free time.

Findings revealed further that, inmates wanted choirs established in all prisons to help them worship better, be entertained, and occupied as opposed to being locked up in prison during their free time. They wanted the Kenya prison service to support them buy musical instruments to enable them to grow their talents, record their music for worship, and in the process, earn some money to buy some of their personal effects to supplement what well-wishers give them. The findings support Silber (2005) and Cohen (2009)'s conclusions that choral singing has a positive impact on prisoner wellbeing. According to their findings, choral activities that lead to concerts and the creation of CDs can help people feel more connected to the 'outside' world, which can aid rehabilitation. Membership in a prison's "extracurricular" organization provides convicts with a "alternative community," an intimate social context in which offenders might develop non-criminal skills (Linden & Perry, 1983). R. Linden and L. Perry, R. Linden and L. Perry, R. Linden and L. Perry, R. Linden A community like this can be used as a model for forming positive social relationships, fostering the learning' of new patterns of interaction, and changing attitudes and interests (Sutherland & Cressey, 1978).

Group association affects not only learned behaviours but also impacts group members identity. For prisoners, whose only meaningful world during incarceration is the relationship with their fellow inmates, a group that serves as an alternative community, allows participants to see themselves differently and adopt a new identity (Jones & Shmid, 2000). For example, a singing community broadens the prisoner's identity as a member of a community of people whose common denominator is the commission of crimes, to include the identity of a singer in a group of singers. Group singing has been found to serve as a catalyst for cooperation and trust (Anshel & Kipper, 1998). When the group singing effort is a sustained one, it can create a bond, sometimes powerful, between and among the participants, including between sessions (Pavlicevic, 2003). In a prison setting, group singing has been found to develop certain areas of functioning, such as encouraging responsibility and cooperation and providing opportunities to improve social skills (Wardle, 1979; Gardstrom,

1996). William van de Wall, a pioneer in music therapy, demonstrated that group singing by offenders fosters feelings of belonging and loyalty, thus providing them with the tools to relate more appropriately to society at large (Clair & Heller, 1989).

7.2.3.8 Perception on Public Crusades

Public crusades as pastoral program for inmates were perceived as an important tool that chaplains use for rehabilitating inmates in the Prisons of WKC. LTCI indicated that the chaplaincy department frequently used public crusades as a means of reaching them with the word of God.

One inmate observed that:

Almost once a month we all congregate together in the field to hear the word of God. Sometimes it begins on Saturday and ends on Sunday sometimes it runs for a day. The chaplain informs us through our leaders that we shall have a visiting preacher and all inmates are required to attend. Inmates normally like visitors so attending is not a problem (Mate 7).

Another LTCI revealed that:

Crusades are very important because many people get converted during such meetings. My only concern is that the meetings should be allowed to take a week or so. That will help a lot of inmates who want to fully understand what is being taught (Mate10).

Another inmate noted that:

The only challenge with crusades is that one may be baptized with SDAs and later with the Protestants. Otherwise, we perceive crusades good for us because they provide an opportunity to declare to the public that we have accepted Christ and we are changed people (Mate16).

Yet another inmate explained:

When a crusade takes place, all inmates whether SDA, Catholic or Protestant and Muslims assemble to listen to the preacher. Some may not like it however that is prison and we must obey orders. Some get converted to impress authorities that they are good people but very few are true followers of God. If you live in the ward for one month you will know those who are truly converted and those who pretend. Pretenders keep jumping from one denomination to another to impress the teachers. Personally I attend because I know what am doing and where am going (Mate 15).

From the findings, several reasons emerged as to why inmates attended public crusades; one LTCI indicated that they enjoyed it when preachers from the outside visit. Secondly, it gives inmates an opportunity to be outside the lock-up for longer periods. Thirdly, it was compulsory to attend such meetings, and lastly, its a way of getting quick baptism to impress the authorities that you are now a changed person. The researcher observed that a number of inmates who were not Christians drugged themselves to those meetings. In one such meeting, Muslim inmates sat together facing the opposite direction while speaking in low tones. In another public crusade within the prison, the researcher

observed that while others danced and clapped their hands, others were not singing or sung without clapping their hands even after the preacher made several appeals for them to join others in praising God. This meant that forcing inmates to attend certain religious meetings against their will was not acceptable to all inmates.

The ministry workers perceived themselves as instruments of God who visit prisons with the simple goals of providing encouragement to and sharing faith with the inmates. They see themselves as part of a larger symbiotic process. Thus, they can avoid setting numeric goals and experiencing major disappointment if their efforts do not immediately lead to religious conversions among the inmates (Todd and Shoemaker, 2009). According to Ingram (1989) and Tuttle (1999), ministry workers saw themselves as God's instruments who visited prisons with the basic objective of encouraging inmates and spreading faith through Christian speech such as "sharing your faith" or just "sharing." In many circumstances, Evangelical sharing takes the form of a religious adherent encouraging a non-religious individual to attend a religious service to undergo conversion. Inmates, on the other hand, should not be pushed to participate in crusades in which they are uninterested (ibid). Other studies have indicated that reconciling the provision of religious programs and activities with active proselytization is a specific concern for chaplains (Acorn, 1990; Heiney, McWayne & Teas, 2007). The practice of employing inmates as a "captive audience" for chaplains has been outlawed, and it is now widely regarded unethical for chaplains to force detainees to attend religious programs. Jail chaplains must be respectful of whatever religious views are present in prison, in addition to not forcing their beliefs on inmates (Todd & Shoemaker, 2009). However, although religious congregants, in particular Evangelical Christians, are often characterized as pious and high-minded in their interactions with "unbelievers", ministry workers in this study were careful to frame their interactions in a non-threatening and straightforward manner.

7.2.3.9 Perception of inmates on Provision of Sacraments

Findings from LTCI perceived provision of sacraments as a pastoral program that was very vital in the rehabilitation of inmates.

During observation schedules one LTCI observed:

Since I accepted Jesus as my personal saviour, I have never received confirmation and I am not the only one. I long for that because then I will know I have truly been forgiven and ready to celebrate the Eucharist. Secondly the church should empower the chaplain to celebrate Eucharist with us because fathers are very busy and sometimes it takes a whole year before they come to celebrate mass with us (Mate 2).

On asking the chaplain who was participating in the FGDs on what confirmation was, the inmate said:

Confirmation is a service at which believers publicly affirm their faith in Jesus and accept to walk as per the doctrines of the church. The service includes the laying of hands and in some churches, the anointing with holy oil, by a Bishop or Father symbolizing the gift of Gods Spirit bestowed on his people. This follows baptism which we believe marks the reception of a believer into the church (Mate 2).

Another inmate had this to say; “*In our church our pastor is allowed to give Holy Communion, its a great sin once you have confessed your sins and you take the wine and bread to go back to the life of sin again.*” Yet another inmate indicated:

Holy Communion should be given as frequently as possible but sometimes they bring it after people have gone back to their evil ways. The perception of most of us is that we need the Holy Communion regularly so as to keep reminding us of death and resurrection of Christ. This will enable most of us not to fall into sin again (Mate 23).

This meant that inmates saw the sacraments of Holy Communion and the Eucharist as emblems that bind them with Jesus their saviour and reminds them not to relapse into sin. However, its only one denomination that had permission to serve the sacraments to inmates while other denomination depended on service from the community's churches. It was observed that this disadvantages the inmates, some of who relapse back to evil ways. This is so because they do receive the Holy Communion, which constantly reminds them of Jesus, the saviour of mankind, and the dangers of breaking the covenant that they made with God at the time of baptism and confirmation. The findings also revealed that some inmates had been baptized but had not been confirmed; others had received baptism but never the Holy Communion. While chaplains spend a lot of time doing administrative work and planning religious services, 75 percent of them consider ministering to be the most essential element of their employment (Pew Research Center, 2012). Access to high-quality religious programs and activities is "absolutely vital" to rehabilitation, according to 73% of chaplains (Stuart, 2014).

7.2.3.10 Perception on Ministering to Families of Inmates

Ministering to families of inmates was considered by LTCI as an important pastoral activity.

During FGDs an LTCI observed.

Our families suffer a great deal because of our crimes. It is important that chaplains reach out to them to console them that imprisonment is not the end of life. Once our prisons terms are over we will go back home but most importantly we would have reformed (Mate 22).

Another inmate concurred:

Some of our families are neglected by the communities where we come from. For instance, my wife was told to go back to her parents because as they claimed she had been harbouring a criminal without informing them about my activities yet I never told anybody that I was a thief until the long arm of the law caught up with me. That is why the government should look for a way of reaching out to them so that they can be counselled (Mate 13).

It was established from FGDs that some inmates had not been visited at all by family members because their wives and children had been sent away from their marital homes ostensibly because of committing crimes and now imprisoned.

One LTCI said:

Some of us do not know where we will go after imprisonment because our houses were burned and our families sent away while others are already remarried. Occasionally, my wife calls me but she lives in fear. That is why its vital to counsel her to keep courage otherwise it will be hard to go and begin life without her (Mate 23).

This result of the finding clarifies that it was not only the inmates who suffer but also their families. Thus, the chaplains ought to extend their mission to the families of the inmates and offer them the spiritual support they desire. The neglected families and the disowned wives need spirituals nourishment as much as the inmates themselves. This would make them not feel dejected or condemned. An open-ended question on the survey asked chaplains to list any other activities on which they spend “a significant amount of time” on the job. One of the frequent responses included communication with family members of inmates and to inmates regarding family news (cited by 18% of respondents to the open-ended question). According to the Pew Research Center, (2012). Chaplains may also offer concrete interventions by teaching and encouraging specific spiritual practices such as prayer, sweat lodge ceremony, meditation, or other religiously appropriate practices. The goal of all these PPAs is to modify thoughts and skills through concrete actions towards healing and hope (Braut, 2014).

7.2.3.11 Perception on Recreational Programs and Activities

Recreational programs and activities were perceived as important tools to kill boredom and constructively engage Long-Term Christian Inmates instead of letting them spend many hours in lock ups. During FGDs one LTCI had this to say:

The authorities should allow us to play and do other activities away from the normal routine of work and sleep. Like now we are locked up from 3 pm until morning. What they (Prison authorities) do not know is that nobody goes to sleep so early instead the hard-core criminals keep on hardening new inmates and that is the reason there is no meaningful reformation (Mate 21).

Yet another inmate said:

If you are keen you will notice that in this prison, we only have one valley ball pitch which is supposed to be used by over one thousand inmates meaning only a few inmates can use it at a time. We also do not have a football pitch which means after work you head to the lock up” (Mate 11).

Yet another inmate had this to say:

Since they introduced television viewing in the wards most of them have broken down. I mean they are not working. They buy us DVDs to enable us watch motivational speeches, movies, sermons or even songs (Mate 23). We perceive such electronics good for us when in our wards.

The researcher observed that almost all the prisons in the counties of Western Kenya were not designed to accommodate recreational activities. The compounds appeared very small, with no space for playing grounds. In the only prison with a small playing field of about 50 by 100 feet, about 50 inmates flocked the ground to play football, making it look like a brawl and not a football match as we know it. Moreover, inmates played football during weekends which was very disruptive to PPA because most inmates preferred going to play or watch others play. The researcher also noted that there were only two volleyball courts in all the prisons of WKC. However, nobody was allowed to use them. It was further observed that prison guards primarily used the other pitch.

Allowing convicts to leave their living units and cells to engage in leisure, self-awareness activities, cookery lessons, and other planned activities is a good idea. The activities are beneficial both therapeutically and recreationally (Graziano, 2014). In addition, Todd et al. (2010) pointed out the importance of prison recreational programs and activities; while convicts are not at work, in treatment, or in their cells, they are most likely engaged in recreation. According to Missigaro (2014), organized leisure is a popular pastime and is often fundamental to the prison experience; most men's prisons have sports teams, including baseball and football, and many compete with outside teams on a regular basis. Table tennis, weight training, music, theater, and journalism groups are all available in many prisons. In addition to passing the time, leisure programs and activities serve two key purposes, according to Missigaro. For starters, they are an important part of jail social life. Inmates have a wide range of intellectual and physical abilities, and the variety of programs and activities allows them to build strong social connections with others who share their interests and abilities. Second, recreational and leisure activities in jail can be therapeutic in a variety of ways. They can teach social skills like cooperation and teamwork, allowing inmates to gain experience and improve their self-image. They act as a product antithesis to the prison's broader estrangement (ibid).

7.3 Conclusion

In conclusion, this chapter was concerned with the perception of inmates on PPA in the prisons of WKC. The main areas that were tackled included evaluating how PPA helped in rehabilitating the inmates, perception of inmates by stimuli, and perception of inmates on their preferred confidants to share their secrets. The study explored these sub-topics in detail and concluded that inmates perceived PPA positively and needed support to enhance them so they could help make them become better and reproductive people.

CHAPTER EIGHT

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

8.1 Introduction

The study set out to investigate the role of PPA in rehabilitating LTCI in prisons of WKC. Specifically, the study aimed to examine the current situation of PPA in prisons of WKC, establish the operational strategies employed by the Kenya Prison Service to achieve rehabilitation, analyse the role of PPA in the rehabilitation of inmates, and to explore the perception of inmates on the PPA offered in prisons. All these were done to try to determine the strengths and shortcomings of PPA in prisons of WKC. This has been discussed in detail in chapters four (4) through seven (7). Therefore, chapter eight (8) presents a summary of the findings based on specific objectives of the study. In line with the findings, conclusions are drawn. Thereafter, recommendations are made on the way forward for improved PPA in prisons of WKC. Finally, suggestions for further research are made for other scholars to fill in knowledge gaps that this study might not have covered.

8.2 Summary of Findings

8.2.1 Current situation of PPA in prisons in WKC

This was the first objective of the study. The objective was discussed under several sub-sections including gender of Chaplains, denomination of Chaplains, qualifications of Chaplains, training experiences of Chaplains, ordination of Chaplains, the salary of a prison Chaplain, places of worship, chaplaincy offices, counselling schedule, funding of Chaplaincy in the prisons of WKC and residential facilities for Chaplains. The aim was to put on record circumstances surrounding chaplains in the prison environment where they worked. The gender of chaplains determined the ratio of male to female chaplains and the denominational alignment. In one way or the other, all these sub-sections contributed to presenting a clear picture of the current situation of PPA in prisons of WKC.

The study discovered more male than female chaplains of whom the majority were Roman Catholics and Protestants. Therefore, most prisons of WKC relied more on Roman Catholics and Protestants chaplains. However, there are a few SDA chaplains that have contributed to offering PPA to the inmates. Moreover, denominational alignment never hampered the delivery of spiritual services to the inmates. The study revealed that inmates were free to be ministered to by any chaplain regardless of their denominational subscription. However, the small number of chaplains available in prisons of WKC affected service delivery because chaplains attended to inmates for a short period and went to assemble with community churches. In terms of qualifications, less than 25% of chaplains were

found to possess either a diploma or a degree. The majority had secondary and primary training citing spiritual calling.

Nevertheless, the study indicated that apart from spiritual calling to ministry, proper training in religious studies is paramount especially when it comes to rehabilitating the inmates. Chaplaincy carries out prisoners rehabilitation process within a certain ethical framework. Without such a consideration, any method of rehabilitating prisoners is subject to failure.

Among the trained chaplains most of them were trained in courses other than chaplaincy such as church administration and discipleship, Bible and theology, catechistical and theology. A very small number of them had relevant training. The study further revealed that there was a need for more training of chaplains to effectively rehabilitate inmates. However, the study further showed that most prisons in WKC were not given a vote of taking chaplains to colleges for training nor to attend seminars. This meant that the government of Kenya, through the (KPS) does not fully support the operations of chaplaincy, especially within the prisons of WKC. It was intimating that there was no proof that chaplains worked. According to (KPS), there was need for the KPS to formulate a regular and predictable work schedule for chaplains to come with indicators to show their impact on prisoners. Thus, this challenged the quality of chaplains keeping in mind its position in the rehabilitation of inmates.

On the ordination of chaplains, the study discovered that very few chaplains are ordained ministers. About 20% of the chaplains were confirmed to be ordained ministers from their mother churches. However, a larger portion of them were not ordained thus, compromising their ability to serve as chaplains. This is because they could not perform ministerial functions surrounding their work, such as ordinances like baptism and Holy Communion, which only ordained ministers can officiate. Nonetheless, it was revealed that such services could be sourced from around the community near prisons. Where no such minister was available, inmates had to wait until such a time when they are available. This sometimes took months or even years. There is therefore a need for Universities to develop a uniform prison chaplaincy curriculum and the KPS to require all Chaplains to train., only after this academic training prospective chaplains should seek a certificate or diploma on doctrinal issues of the Churches, be ordained by the parent Churches before they are deployed to prison chaplaincy. This will address academic and ordination deficiencies in prisons as well have competent personnel available in prison to address the criminogenic needs of inmates to achieve rehabilitation. This recommendation is in line with the Dannarup Conceptual Framework which premises rehabilitation on the intervening and independent variables working seamlessly. Regarding the salary of prison chaplains, the study found out that majority earned between Kshs. 20,000.00 and

Kshs. 40,000.00. This was perceived to be on the higher side, given that the majority had no theological training. However, most chaplains earned less than Kshs. 20,000.00 despite there being no structured formal document on salaries of chaplains in Kenya and African countries in general. This therefore calls for standardization of salaries based on merit and experience, this may motivate chaplains to study and equip themselves the job they do which might lead to them offering effective PPA.

Moreover, the study established that places of worship in prisons of WKC were lacking. Information gathered through this study indicated that places of worship by the inmates were not available. Despite some chaplains indicating that some halls within the prison compound were used as worship places, most inmates and observation schedules revealed that majority of prisons had no designated places to congregate and conduct their worship. Inmates did not have a proper place to worship God and listen to their pastors offer the PPA. Some of the inmates worshiped from wards. This meant that service delivery was hampered for those who indicated they worshiped from open grounds because they could not sit in the sun for long nor attend PPA during the rainy seasons. Therefore, inmates and chaplains had a difficult time during worship services.

On whether chaplains in prisons in WKC had offices to meet the inmates and staff for one-on-one counselling sessions, it was established that chaplains did not have offices, and only one prison had unstructured places to work from. These results implied that inmates have no known place to meet with the chaplains for private counselling, nor did the staff do. In some cases, some chaplains shared offices with prison authorities. This scenario made chaplains in prisons of WKC remain demoralized in their work within prisons. Besides this, the study interrogated counselling schedules in prisons of WKC. Respondents largely explained that there was no known time for the inmates to see them for counselling. Thus, one-on-one counseling sessions were rarely carried out in the said prisons. Hence, inmates were not properly attended to during the week apart from weekends when the worship program is fixed.

From the data collected on funding of chaplaincy in prisons of WKC, the study showed that the government inadequately financed PPA. Interview sessions with OIC in most stations revealed that the government did support PPA. Most OIC survived by adjusting other vote heads where possible in order to spare some amount for the chaplaincy departments within their jurisdictions. However, some officers in charge of prisons in WKC said they had no money to help with the PPA. A clear picture of the situation though, was that most of the funding of chaplaincy was from churches and faith-based organizations (FBOs) but not from the government.

Finally, the research examined the residential facilities of chaplains from prisons of WKC. The study showed that most chaplains did not have decent houses to reside within the prison compounds. The study established that most chaplains lived in homes that were run down, old, and uncomfortable. Many did not have privacy and were not secure from breakups from neighbors, and these left chaplains demoralized and hence affecting the delivery of pastoral services. Furthermore, the LTCI probed on living conditions also revealed that the living situation was one of the top priorities for the government to achieve the noble goal of rehabilitating inmates.

8.2.2 Operational Strategies employed by the Kenya Prison Service to achieve rehabilitation

Under the second objective, five sub-topics were discussed to seek more clarity from the respondents. These sub-topics included reception and admission of inmates to prison, induction and placement of inmates into rehabilitation programs and activities, criteria of admission to rehabilitation programs and activities, improving prison conditions as a strategy to achieving rehabilitation, equipping Chaplains as a strategy to achieve rehabilitation and evaluating progress of inmates being rehabilitated as a strategy to achieve rehabilitation.

It was revealed that reception and admission of inmates was a tedious exercise. According to these findings, the first step was the classification of the convicts into categories that reflected their sentences namely: short sentences lasting 0-6 months, medium term sentences (Imprisonment between 6 months to 2 years), and long-term prisoners (those expected to be in prison for over two years as well as capital offenders. The study further revealed that the main aim of incarceration is the security of the inmates and later rehabilitation. After the reception, inmates are admitted through a register at the reception office. After which, they are shown places to sleep until the following day. On admission, the study revealed that inmates may or may not get a meal because of time and lack of budget for them. It was also revealed that inmates were stripped named and frisked in search of illegal items (Drugs, phones, weapons etc.) which they may bring with them to prison. Rules and regulations were given to the inmates to guide the behaviour and conduct of inmates over their period of incarceration.

The study revealed that induction is when the inmates are formally introduced to the prison operations by the prison authorities. According to the findings, prisons of WKC had officers that took care of induction and admission of inmates into their new environment of the prison. These processes and protocols were important and critical, especially in ensuring that the new inmates were oriented well with the operations in prison to follow the law. Furthermore, the study found out that there were several formal education programs and activities taking place within some of the prisons of WKC, including early childhood development for children born in prisons under the age

of two; general education and training, further education and training and computer-based training. Other programs and activities that were found going were, among others, Technical and Vocational Educational and Training (TVET) college programs and skills development programs and activities. Production workshops and agricultural activities which promoted the transfer of skills by complementing other skills in developing rehabilitation programs and activities to improve their social and personal functioning. This was certificated to ensure that the offenders could work in the field they had been trained in.

There are various recreational activities such as soccer, volleyball, music festivals and some library services for inmates and wardens. However, there was no sufficient time for inmates to engage in these activities. Majority of the inmates worked in the farms and on coming back to the wards they are locked down in the wards from 4 pm in the afternoon to early morning the next day. These are valuable hours which chaplains and other officers can utilize to interact more with inmates as opposed to letting them idle in the wards unsupervised perhaps in resentment and bitterness making rehabilitation a near impossibility. The KPS should designate this open time for chaplains and other clinical officers to counsel and guide the prisoners, prison officers, and their families. Rehabilitation through chaplaincy is a process that begins from prisoners heart and mind and subsequently proceeds to shape their moral behaviour and this needs time. Given that during the day most prisoners are engaged elsewhere, a chaplain with no office or clientele has no work to do. Chaplaincy, in its mandate, promotes the Biblical model, which underlines rehabilitation rather than punishment and revenge.

Additionally, the study reviewed the criteria of admission to rehabilitation programs and activities. In this regard, the study exposed the standard for admission to rehabilitation programs and activities. One such measure was that the inmates had to undergo a mandatory check to determine their suitability to be put in rehabilitation programs and activities. There was a joint agreement from the two of them (Office and inmate) that the reason for such kinds of scrutiny was to determine the suitability and the level of rehabilitation programs and activities to be placed on and whether their health was good for them to participate in certain activities. However, in some cases, the inmates were given a chance to choose which rehabilitation program to join after a health check-up or as in most cases the officer in charge arbitrarily assigned inmates to these programs without their input. These sentiments were found to be in line with the Kenya Prison Service's official policy and as collaborated by their officers on the ground (OIC). Admission of inmates into prison in Kenya involves chaplains who make part of the prisons admission board, thus, walking inmates through registration into various rehabilitation programs and activities. This journey does not just end there; it goes all the way into nurturing them over their term period and towards the end of their jail term

as they help them re-integrate into society after completion of their sentence. The KPS should therefore develop a quality evaluation system to ensure its own laid down guidelines are followed if rehabilitation is to be achieved and the recidivism circle controlled.

Additionally, the study examined improving prison conditions as a strategy to achieving rehabilitation of inmates. The study's outcome divulged that poor prison conditions were a major problem that works against the Kenya Prisons Service rehabilitative efforts. Incarceration means separation from loved ones. Thus, being introduced to life behind bars posed a serious challenge to the inmates as the findings indicated that the inmates considered life in prison as heart-breaking and hard to bear. The researcher noted the difficult sleeping conditions for inmates, all the prisons had no mattress except old and dilapidated used by the senior inmates. This meant that the newly admitted ones had to spread an old tiny blanket on the cold floor thus exposing them to sicknesses like pneumonia and Tuberculosis. The situation was no different for minor offenders whose metallic beds had the same dilapidated mattresses leaving one to wonder how one was expected to make it to the following day leave alone those serving long sentences. While the government is doing its best to improve the living conditions of the long-term inmates, the study discovered that there was still more to be done in matters of sleeping conditions. Many of the chaplains approached expressed concerns that sometimes they could not speak to inmates about God due to the heartless sleeping condition observed in the prison of WKC. Chaplains recognized the effort of the former Vice President Moody Awori during the coalition government, whose effort to improve the life of prisoners seemed to have ended with his term in office. Most of the Television sets entertainment and news he had introduced in prison were either too small in size for inmates sitting at the other end of the ward to view or had broken down and had not been replaced.

Furthermore, the study explored equipping Chaplains as a strategy to achieve rehabilitation. When responding to this concern, especially, on whether Chaplains are fully equipped with the relevant skills and knowledge to manage prisoners rehabilitation, it was revealed that Chaplains who have not gone through proper professional training are a major impediment to rehabilitation of inmates in the Prisons of WKC. Prison Counsellors play a significant role in the rehabilitation of inmates. These criminal justice and mental health professionals provide guidance to inmates throughout their sentence. The support a prison counsellor provides will range based on the number of inmates. The goal is to provide rehabilitation for inmates that will help them consider new skills and new insight into their goals and motivations. Additionally, inmates can seek counselling on issues like depression, stress, or substance abuse. Sometimes this may come in a group form or one-on-one. Rehabilitation for inmates continues throughout an inmates life, even after they have left the system. Re-entering society and taking steps to join the community is a necessary piece of the rehabilitation

process. All the 5 OIC admitted that they had chaplains under their watch who were not well trained and unable to rehabilitate inmates as expected.

Lastly, the researcher looked into evaluating the progress of inmates being rehabilitated as a strategy to achieve rehabilitation. The study revealed a sorry state in terms of evaluation of inmates who were being rehabilitated through the PPA. There was no proper documentation of inmates development in terms of rehabilitation. The admission of officers and chaplains was the outward actions of an individual that tells whether a person is a Christian or not or whether a person has changed or not. Therefore, it was revealed that the prison officers and chaplains rely on the inmates response or what the chaplain perceived on whether one has changed or not as opposed to scientific monitoring and evaluation tools. Furthermore, the study discovered that the physical action of baptism of the inmates was interpreted as change and mainly was relied upon by either the prison authorities or the chaplains and fellow inmates, this was not sufficient to determine reform and rehabilitation.

Upon examination of the above findings, there is need for the government of Kenya to allocate enough resources to the KPS to address dehumanizing admission procedures to prison life by buying and installing contraband detectors and video cameras that detect illegal items as opposed to undressing prisoners in front of fellow inmates just to frisk them. The government should investigate why inmates sleep in such deplorable conditions and set up a policy that guides the buying and disposing beddings that inmates use. Further the indoor toilets should be locked, and enough water provided within the wards for inmates to clean themselves and the restrooms they use as opposed to open toilets that they presently use with no running water. There is also a need to frequently evaluate its own criteria of admission and placement and how rehabilitation modules are offered as well train and equip chaplains to offer PPA professionally.

8.2.3 Role of PPA in the Rehabilitation of inmates

This objective was interrogated under PPA namely; spiritual nourishment, guidance and counselling, praise and worship, seminars for discussions, visitations from the community, visiting sick inmates in wards, ordinances, education and training for ministry, reconciliation and re-integration ministry, and organization of social events. These sub-sections demonstrated PPA play a role in the rehabilitation of inmates in the prisons of WKC. The study unveiled the existence of various PPA as summarized below.

The study revealed that pastoral programs, in conjunction with related activities, led to the rehabilitation of the inmates. Thus, spiritual nourishment by prison chaplains contributed

significantly to the revival of the inmates, and hence, they were able to reflect on their past actions. The aftermath of the reflection is getting through the recovery journey from their guilt to reformed people and therefore rehabilitation. It is right to say that spiritual nourishment demonstrates the principles of the Kingdom of God, such as grace, forgiveness, acceptance, and love. Prisoners reported that Chaplains' teachings are encouraging, helpful, and meaningful to the inmates. For those sentenced to life in prison, chaplains help them come to terms with their new circumstance as they turn their hope to God. Moreover, the chaplains help inmates have peace of mind in the knowledge that their wrongs can be forgiven and as they renew their spiritual lives and learn how to accept that they will live away from their loved ones in their entire jail term. Prison chaplains were also reported to be comforting those on death row. They help them make peace with their lives and with God. These chaplains provide last rites and sit with the accused in their final hours before execution although no executions have been carried out in Kenya prisons for years. Some also help facilitate discussions between the inmate and their family or between the inmate and the family of those who were hurt. A prison chaplain often functions as an administrator and supervisor for volunteer counsellors. Accordingly, the inmates confirmed that the Chaplains did nourish them spiritually in many other ways including invitation of volunteers of various faiths to speak to them on various issues touching their lives, performing religious ceremonies, and leading groups in prisons of WKC by giving them hope in their hopelessness.

Moreover, the inmates affirmed that social support and affiliation to various faith communities were important in helping them change behaviour and become reformed people. Therefore, it was apparent that when religion is woven into certain circumstances, outcomes can be predicted with a relative degree of certainty. Even though the chaplains were not directly responsible for the confinement, custody, and discipline of the inmates, the current study showed that they played a crucial role in the rehabilitation process. According to the finding on spiritual nourishment, the study revealed that the inmates needed spiritual nourishment for the soul just as they needed food for the body. This was particularly important to the inmates for change of mind and thought. It is evident that rehabilitating prisoners form the basis through which chaplaincy upholds its reform mandate. Prisoners acknowledged the input of chaplains in helping them read, listen, expound, and exegete. Therefore, the purpose of prison ministry is to empower individuals to take responsibility for the freedom to be human.'

On the same note, the study examined guidance and counselling and the role they played in the rehabilitation of inmates in prisons of WKC. The results indicated that chaplaincy's role is broad and includes counselling people who have suffered loss, or where people are transiting from one stage to another and even during special events of life. Moreover, the study disclosed that guidance and

counselling was used by chaplains in two ways; during sermons, where chaplains advised inmates on how to overcome the challenges of crime and live productive lives after prison in the community. Secondly, whenever they met with inmates for a chat in the prisons compound, chaplains used the opportunity to guide and counsel them. Guidance and counselling were given as part of motivation and encouragement to inmates to transform them. The inmates were counselled on how to manage themselves and their families despite the distance. These programs and activities gave prisoners hope of waiting for their release date, as they contemplated how they could integrate with society in the future. However, chaplains also perform the role of facilitator of communal activities, such as the provision of an environment for renewal of character, revivals, and, more importantly, the recreation of the spiritual lives of the people locked up in these institutions. At times, the correctional institutions go against human dignity values, which is where chaplaincy comes in to neutralize the hostilities within the institutions.

Similarly, praising and worshipping was considered a vital role of PPA in rehabilitating inmates in prisons of WKC. The results for this role showed that chaplains engaged inmates in singing as a way of helping them cope with life in prison and get messages from the songs to help change their lives. Furthermore, the findings revealed that activities accompanying spiritual nourishment make programs and activities more exciting to the inmates. The inmates confirmed that they like singing congregational hymns and songs from the Adventist hymnal. However, there was an outcry that scarce hymnals could disappear within the inmates making it hard for majority of them to participate. Some inmates had handwritten copies and others just sung along with those who knew the songs. Furthermore, the study indicated that songs were very instrumental during church service. Instruments like drums and guitar were beneficial. Praise and worship team leading the congregants in songs and praise make the services more attractive and livelier. However, it was not the case with all the prisons of the counties of western Kenya. This is because some prisons had too much work for the inmates to do and hence lack of time for training in the praise and worship team.

On seminars as a role of PPA in rehabilitating inmates in prisons of WKC, the study affirmed that chaplains use seminars as a pastoral tool to help in the rehabilitation of inmates as a vital program that inmates enjoyed. It was discovered that pertinent issues affecting inmates such as, homosexuality, HIV and AIDS, in prisons of counties of western Kenya were addressed. A chaplain confirmed involvement in conducting seminars and discussions regarding private issues of inmates such as HIV and AIDS. Life lessons were given on how to cope with such scenarios in case they arise. It was revealed that Biblical lessons were given based on what the Bible says on issues of homosexuality and HIV and AIDS. This was found very instrumental in rehabilitating the inmates in counties of western Kenya. Similarly, the study revealed that it was not easy for the inmates to

accept that they will stay in prison for some time. Some were overcome by the fear of the prison environment and shame hence staying away from visiting relatives. However, seminars on coping with social issues that affect some inmates were especially useful in helping them get liberated from fear and shame. Furthermore, guests who presented topical issues helped the inmates to relate well amongst themselves and adopt positivity regarding prison life.

The study further probed visitations from the community as a role of PPA in rehabilitating inmates in prisons of WKC. Findings showed that visitors were allowed from the surrounding community to give hope and advice to these inmates through PPA. The inmates confessed that Faith-Based Organizations were invited to minister to them. Besides, the finding disclosed that invited visitors from different faith groups specializing in social setting areas may be brought into the institution to speak to inmates. Moreover, the inmates reported that the visitations from the surrounding communities gave them a lot of hope that reconciliation with offended communities is possible but also brought them food, shoes, sanitary towels, and beddings. However, these provisions were too few and far too in between to have any significant relief to those who needed them.

Also, the study examined visiting sick inmates in wards as a role of PPA towards rehabilitation of inmates in prisons of WKC. Accordingly, the findings disclosed that chaplains visited sick inmates in their wards for spiritual nourishment. However, most of those chaplains interviewed indicated that they did not have enough time to attend to inmates in the wards for lack of accompanying prison guards or when they got guard company the time with inmates was not sufficient. This meant that the chaplains were willing to minister to the inmates even when they are sick and admitted in wards. Prison Fellowship (2012) members believe that every person is made in the image of God, and that no one is beyond His reach. That means there is hope for restoration and healing for prisoners, their families, victims, and all those who have been impacted negatively by crime. Through biblically based programs and activities and a positive community, those who once broke the law can be transformed and mobilized to serve their neighbors, replacing the cycle of crime with a cycle of renewal. By visiting the sick prisoners in wards, chaplains were advancing the work of God as indicated in Holy Bible.

According to the study findings on ordinances as a role of PPA in rehabilitating inmates in prisons of WKC, the results indicated that administration of ordinances was valued highly by prisoners in WKC. The sacramental life of penance and the Eucharist as well as Holy communion are real encounters with the saving Lord. Sinners are encouraged to take responsibility and make amends as this would help them sustain hope. Hence ordinances are provided to the inmates in several ways to bring the prisoner closer to God so that he/she can repent and does not continue with their criminal

activities when they are released from prisons. However, due to the fact established that most chaplains are not ordained, after baptism inmates went for a long time without this important service, some even finished their terms in prison without enjoying the communion meal. This was seen as working counter to the set objective of prison ministry for some inmates did not take repentance without communion as important and this might help explain why inmates relapsed back to crime even within the prison walls.

Indeed, the study scouted education and training for ministry as PPA with the aim of rehabilitating inmates in prisons of WKC. The results indicated that some inmates took ministerial training in the open spaces behind wards in prisons in WKC. The inmates discussed bible questions from a booklet and filled the questionnaires that were provided. The prison chaplain served as their instructor, but most of the time, they worked alone. It was further observed that those who had graduated from the ministerial training as offered by the Protestant churches in Kenya, were the ones who took charge of most of the prayer programs and activities. This therefore calls for KPS to further study the viability of this ministry, work to strengthen it and maybe employ some who reform and qualify for employment within the prison service, specifically chaplaincy. This will free the chaplains to concentrate on other matters of administrative and spiritual nourishment. However, it was revealed that the Adventist and the Roman Catholic Churches did not have such ministerial training programs and activities within prisons, thus disadvantaging these ministries. The program's main goal is not only to change the lives of those who join the ministry, but also to change the prison culture by spreading faith from within the inmates and creating more space for transformation and rehabilitation. Therefore, it is noted that this program has played a vital role in their lives as it has helped some inmates be quickly reached by their fellow inmates and served PPA in the absence of Chaplains which works positively to transform both their characters and those of others.

Concerning reconciliation and re-integration ministry as a role of PPA in the rehabilitation of inmates in prisons of WKC, the findings of this research indicated that chaplain listed preparation of inmates for the social re-integration as a one important role they play in prison. It was noted that each chaplaincy works in liaison with selected partners within the community to structurally prepare and support inmates before their release and return to civilian life. The Kenyan Situation needs to borrow from The Victim Offender Reconciliation Program for instance which was founded on the principles of restorative justice, and community participation, and has allowed them to become involved in addressing the needs of local people. This cooperative work helps to ensure community safety by helping the freed inmates be re-integrated peacefully in the community.

More so, the study reviewed the organization of social events as a vital PPA for rehabilitating inmates of prisons of WKC. Social events enable people to come together at a known location to share and meditate upon issues affecting them. Human beings are naturally social. Socialization helps people discover certain things from others, which may help develop different perspectives towards life or the way one does things. The study's outcome revealed that musical bands (especially Christian groups) might bring a chaplain to conduct services while they are on tour. There can also be an avenue for chaplains who minister to concertgoers at music festivals. The chaplain becomes a pastor, as well as an organizer in spiritual events and activities. This important aspect incorporates areas of spiritual, moral, and emotional and physical development for the prisoners. Prison chaplains give spiritual, social, and religious support to prison guards and staff as well. Achievement in these areas in one way that will help to ensure the future re-integration of an offender into the community who will straight away start a band in the Church or community to minister or entertain and educate through music.

8.2.4 Perception of Inmates on the PPA offered in Prison

This was the last objective of the study. It was discussed under; perception of inmates on reformation, various pastoral activities presented to them, Christian literature, time allocated for the chaplains, locating jobs for ex-offenders, preparing inmates for re-entry into the community and increasing the number of chaplains. Equally perception of inmates on music festivals, choirs, public crusades, provision of sacraments, ministering to families of inmates and on recreational programs and activities were discussed.

The findings on the perception of inmates on baptism revealed that it positively contributed towards making them feel free from wrongdoing despite being behind bars. Besides, the inmates perceived baptism as impacting positively, especially in their rehabilitation process. The study revealed that inmates were led by the word of God as was being given by chaplains, spiritual ward leaders, or various church members who visited them from the community and facilitated the process of baptism after accepting Christ. Inmates vividly acknowledged that their past mistakes and wrongdoing would no longer be disturbing them since many had received baptism and were willing to go out and serve God. The sentiments of these inmates serve as a testimony that, indeed, there was a positive perception of PPA in the inmates' minds. In normal circumstances, it is difficult for human being to talk about their wrongdoing. Inmates opening up and revealing their evil actions indicate that they had been transformed hence affirming their positive perception on PPA. However, inmates noted that some of the often waited too long to be baptized owing to the absence of ordained chaplains to perform such an ordinance or where KPS depended on a spiritual leader to from the community to come and baptize, this took long or happened once a year by such a time

some had been released from prison without baptism or relapsed back to a life of sin. This calls for the KPS to work with the Churches they partner with in prison chaplaincy to deploy only ordained ministers.

On the same note, the study looked at the perception of inmates on reformation. In this case, a high percentage of LTCI believed they were changing for the better, while a few felt they were not being reformed. The overwhelming number of the inmates perceiving that PPA were helping them reform illustrates the importance of such programs in prison. Even though the majority of the inmates felt they were being rehabilitated, not all of them had been converted to Christianity which is understandable given that the main aim of KPSS chaplaincy programs in the prisons in Kenya is to reform the inmates to become better people after conviction not to convert.

In prison, inmates reported to receive training especially from female chaplains in different areas such as sewing, baking and business management to prepare them for smooth reintegration back to the community. The male inmates also trained on carpentry, masonry, and plumbing, among others. These trainings are meant to help them move on with their lives after completing their jail term. However, it was not clear why some chaplains involved themselves in such technical trainings of inmates even though these PPA help to assist the inmates cope with prison environment in the period within which they are in prison. Similarly, the study surveyed the perception of inmates on various pastoral activities presented to them. Many of the inmates perceived spiritual nourishment as the best thing to their lives. This was so because the majority of the inmates confessed that their lives were totally changed after receiving spiritual nourishment. Another group of inmates vividly supported guidance and counselling, citing their contribution towards their change of mind to becoming followers of Christ rather than engaging in criminal activities. Another activity that was perceived positively was visitors from the surrounding community. Inmates said that visitors from the community gave them warmth, comfort, and a sense of belonging.

Inmate perception on Christian literature was also examined. The study revealed that reading Christian literature kept inmates busy and helped develop positive attitudes to cope with the harsh life in prison as well help towards reforming them. In so doing, they were able to join Christian groups, which further helped them abandon their criminal activities to become followers of Christ. The inmates, therefore, appealed for the provision of more Christian literature since they were in a position of using them during their private time when they are relaxed. The LTCI certified the use of Christian literature because of the contribution they made towards their rehabilitation.

The study further probed perception on time allocated for the chaplains. The findings revealed that the LTCI perceived time as an important asset when it came to contact hours with the chaplains. They felt that there was a need for chaplains to be available most of the time to consult them on spiritual matters. In this regard, the time available for inmates to interact with chaplains is not adequate. Moreover, it was deduced that inmates perception was to have the chaplains stay within so that they could be accessed any time of the day. On the contrary, the chaplains felt that they were supposed to be available for spiritual service to the inmates. There is therefore need for the KPS to come up with a work schedule and a job description to the chaplains to ensure that inmates fully benefit from their services.

Additionally, the study examined perceptions of inmates on locating jobs for ex-offenders. Finding jobs for inmates was considered an important factor in the rehabilitation of the inmates. Most inmates discussed the availability of work for them soon after leaving prison as very critical. The study revealed that reformed inmates love to find a placement in the workforce. However, they worry about it because of their record. Their perception is that one gets a job with a certificate of good conduct, which they may not get due to their bad history. Consequently, they perceive that the chaplains who have worked with them as a link that can help them find placement. Moreover, the inmates believe that success in rehabilitation begins with education, be it formal or informal, like vocational training, which would prepare them for the job market and give them confidence that they do not have to depend on crime to support themselves. It also became clear that they want the church to be more involved in linking them to society to enable them to get jobs and seamlessly reintegrate back into the stigmatizing and unforgiving society.

According to the study findings, the inmates considered re-entry into the community as vital. They, therefore, perceived prior preparation for re-entry by chaplains as something very important to them. Results from these inmates showed that the thought of being released from prison is dreadful, just like the day of admission. Inmates observed that chaplains should regularly prepare those about to be released for re-entry to the community and escort them back to their home areas once they complete their term and are ready to get back to the community. Inmates perceived a chaplain as important in helping reassuring communities of their reformation and rehabilitation and help to them to be re-admitted to society. It was noted that when certain crimes like rape and murder were committed communities destroyed their property including their houses, ostracized their families and hence, making them permanent fugitives. Inmates felt this is not supposed to be the case and they should be given a second chance hence they see a chaplain as one whom the government can deploy to ensure that smooth re-entry and re-integration of rehabilitated former inmates is achieved and hence the problem of recidivism addressed.

Indeed, the study scouted for information on the perception of inmates on increasing the number of chaplains. The findings from inmates and observation schedules revealed that the department of chaplaincy is understaffed. Inmates interviewed felt the need to increase the number of chaplains in order to provide PPA to inmates effectively. Their perception was that this increase would lead to better services, increased time and availability for consultation whenever inmates need chaplains. Moreover, the inmates' perception was that some categories of inmates were not properly attended to by chaplains at all during weekends services owing to the prison policy of not mixing certain categories of inmates (capital offenders do not mix with those serving time sentences). Inmates equally felt the 2 hours of worship given is too short for one chaplain. Due to the scarcity of chaplains, some inmates, especially those in special categories serving life and death sentences and those in remand, are sometimes not served at all. These views by the inmates indicate that PPA offered by the chaplains are important but scarce to others at the same time, the inmates believed that if more chaplains were available for them, all categories of inmates would benefit from the PPA provided by chaplains and religious groups.

Relating to the music festivals, results of the study indicated that most inmates perceived music festivals among inmates from different wards helped in driving the message of salvations more clearly because it allowed others to listen while learning at the same time. Furthermore, the inmates felt that by getting involved in such activities, they forget their predicaments and embark on doing the right things in their lives. They believed that chaplains were the best people to spearhead such activities because of confidence from authorities. This implied that inmates preferred a diversity of programs and activities that will keep them outside the prison ward as opposed to locking them up for long hours. Music festivals where choirs from various groups within prison would participate not only to entertain inmates but also as a tool of disseminating the message of salvation and social issues to them was important to inmates. Further, it was observed that prisons should be places that are accommodative and not suppressive. This is because prisons are reform centers and should not be viewed as places of punishment after all by the sentence they are serving, that is punishment enough.

Regarding choirs, the inmates revealed that they perceived choirs formed in prison and those from the community as a tool for spiritual nourishment. This was particularly useful because they helped rejuvenate their souls. Further, the study revealed that most prisons did not have choirs because the prison program does not give them time to learn new songs and practice old ones. The inmates felt that there were many talents among them, which, if well utilized, could serve the KPS in terms of entertainment and income generation. It was revealed that if inmates had more musical instruments,

they would make beautiful choirs that would be used to spread God's word and them and the KPS income which will help address a myriad of challenges within the prison setup. Equally they will get DVDs and CDs within their wards listen and serve as a tool of speaking to the ills in their lives and how to overcome them. This would contribute towards changing their lives. This meant that inmates enjoyed music, which is why they wanted to be facilitated with instruments and time to enable them to practice for the music as a blessing to others while in prison.

Public crusades as a PPA were perceived as important tools that chaplains use for rehabilitating inmates in the Prisons of WKC. The study revealed that the chaplaincy department frequently used public crusades as a means of reaching out to inmates with the word of God. Several reasons emerged as to why inmates attended public crusades; they enjoyed it when preachers from the outside visit. Secondly, it allows them to be outside the lock-up for more extended periods. Thirdly, it was compulsory to attend such meetings, and lastly, its a way of getting quick baptism to impress the authorities that inmates are now changed persons. The researcher observed that several inmates who were not Christians drugged themselves to those Christian meetings.

Also, the study reviewed the perception of inmates on the provision of sacraments. The findings showed that LTCI perceived the provision of sacraments as vital in rehabilitating them. Therefore, the inmates saw Holy Communion and the Eucharist sacraments as emblems that bind them with Jesus their saviour and remind them not to relapse into sin. However, it is only one denomination that had permission to serve the sacraments to inmates while other denominations depended on service from the community's churches. It was observed that this disadvantaged some inmates who relapsed back to evil ways. The study also probed the perception of inmates on ministering to their families. Ultimately, ministering to families of inmates was considered an important pastoral activity. In this case, the result of the finding was clear that it was not only the inmates that suffer but also their families. Thus, the chaplains ought to extend their mission to the families of the inmates and offer them the spiritual support they desire through phone calls and on occasion when they visit inmates in prison. The neglected families and the disowned wives need spiritual nourishment as much as the inmates themselves.

Finally, the study examined the perception of inmates on recreational programs and activities. Recreational programs and activities were perceived as essential tools to kill boredom and constructively engaged Long-Term Christian Inmates instead of letting them spend many hours in lock-ups. At the same time, the researcher observed that almost all the prisons of WKC were not designed to accommodate recreational activities. The compounds appeared very small, with no space for playing grounds. In the only prison with a small playing field of about 50 by 100 ft., about

50 inmates flocked the ground to play football, making it look like a brawl and not a football match. Moreover, inmates played football during weekends which was very disruptive to PPA because the majority of inmates preferred going to play or watch others play. The study also revealed that there were only two volleyball courts in all the prisons of WKC, which prison guards mostly used. The KPS should there work to enlist more sporting activities and space to accommodate more inmates and keep them meaningfully engaged.

8.3 Conclusions

The study intended to investigate the role of PPA in rehabilitating LTCI in WKC. The government widely acknowledges that chaplains are the drivers of religious programs and activities in correctional facilities. This has greatly influenced the life of inmates. Nonetheless, they are seen as sympathizers to the inmates, but their work is considered productive in changing and rehabilitating the incarcerated inmates. Therefore, this study makes the following conclusions from the findings.

From objective one, which dealt with the current situation of PPA in the prisons in WKC, the study concludes that prisons of WKC have challenges that hinder chaplains from sufficiently offering spiritual services to the inmates. This ranges from under non-qualified chaplains, non-ordained chaplains, lack of standardized remuneration of chaplains criteria, lack of worship and offices infrastructure, lack of funding for chaplaincy, and lack of accommodation for chaplains within the prison compounds. This scenario makes the work of chaplains almost impossible in prisons of WKC as well as demoralizes both the chaplains who offer PPA and the consumer of those services.

On objective two, which dealt with operational strategies employed by the Kenya Prison Service to achieve rehabilitation, the study concludes that various operational strategies are put in place in prisons of WKC to facilitate rehabilitation of inmates. These includes the process of receiving and admitting, induction, and admission of inmates into their new environment of the prison, the criterion for admission to rehabilitation programs and activities, provision of guidance and counselling to inmates throughout their sentence. However, it was noted that these strategies were not being implemented as outlined and there was lack of documentation of inmates development in terms of rehabilitation among others.

Regarding the role of PPA in rehabilitating inmates, the study concludes that the inmates need spiritual nourishment for the soul just as they need food. This was particularly important to the inmates for change of mind and thought. Therefore, spiritual nourishment is imperative in influencing the mind of an inmate to recover from criminal behaviour. The study also concludes that chaplaincy to the inmates has a broad role, including guidance and counselling provision of

environment for renewal of character, revivals, recreation of the spiritual life, praising and worshipping. Singing congregational hymns helps them cope with life in prison. The message in songs helps inmates to change their lives. Also, seminars, visitations from the community, and Faith-Based Organization, giving ordinances, provision of education and training for ministry, re-integration ministry, and organization of social events like musical bands, help reform inmates. Therefore, the role of PPA is to transform and rehabilitate the inmates in all spheres of life.

The last objective was to explore the perception of inmates on the PPA offered in prison. Hence, the study concludes inmates have varied perceptions on PPA, which have positively and to some extent negatively impacted them during their life in prison. Baptism is one PPA that is positively perceived as it contributes towards making the inmates feel freed from wrongdoing despite being behind bars. On the perception of inmates on reformation, LTCI believe they have changed for the better despite a few of them feeling otherwise. Even though the majority of the inmates felt they were being rehabilitated, there was need to ensure availability of enough Chaplains to minister to the diverse categories of inmates namely short term, long term, remands and the condemned. Equally important to the inmates was the chaplains role in assisting them re-enter the communities they offended and reassure it that the former criminal had been rehabilitated. Further, inmates felt, music festivals, choirs and public crusades are important and should be used as alternatives to long lock up hours. Further, inmates perceived provisions of regular sacraments as important and called for ordained and resident chaplains to attend to this PPA. Finally, Chaplains should call families of those incarcerated and minister to them when they visit inmates and help work with the KPS to avail more recreational programs and activities to help kill boredom as well as constructively engage the LTCIs.

8.4 Recommendations

Recommendations are therefore drawn from the conclusions of the study. The current situation of LTCI was carried in prisons of WKC. Thus, the first beneficiary of these recommendations is the government of Kenya through the Kenya prison services, churches, chaplaincy department, and other stakeholders. The recommendations focus on the main findings of the study as follows:

According to the findings, prisons of WKC have a challenge of understaffing. To address the challenge, the government in collaboration with churches, should work hand in hand to employ more chaplains in order to offer spiritual services to the inmates sufficiently. To address the issue of qualification, there is need for Universities to develop a uniform prison chaplaincy curriculum and the KPS to require all Chaplains to train., only after this academic training prospective chaplains should seek a certificate or diploma on doctrinal issues of the Churches, be ordained by the parent Churches before they are deployed to prison chaplaincy. This will address academic and ordination

deficiencies in prisons as well have competent personnel available in prison to address the criminogenic needs of inmates to achieve rehabilitation. Moreover, chaplains should be paid salaries that are commensurate with their qualifications and the same should be standardized. The study also recommends raising altars within the prison environment for the inmates to worship because they did not have proper worship places. More importantly, chaplains need to be given offices to work from. The offices will be crucial in keeping records of inmates and conduct counselling sessions in a more private and confidential environment. The study also recommends that the government should be actively involved in funding chaplaincy programs and activities fully. Most funding was found to come from churches and faith-based organizations (FBOs). It is further recommended that appropriate accommodation facilities to the chaplains and inmates should be provided to enable the chaplains offer their services effectively as part of the prison community and make it easier for chaplains to deal with less demoralized inmates.

The process of receiving and admitting inmates was found to be a tedious exercise. This study, therefore, recommends the use of modern ways such as information technology for capturing the details of the inmates, like the use of computers, among others. Additionally, the study recommends that inmates should be given an opportunity to choose rehabilitation programs and activities that suit them. Most prison authorities decided on the rehabilitation programs and activities for the inmates. This disadvantaged them because they may find themselves in areas they don't like, which may have little impact on their rehabilitation process. Similarly, the study recommends that the government improve the prison conditions that impede the effort of rehabilitation.

To rehabilitate the inmates effectively, there is a need for spiritual nourishment for the soul, just as they need food for the body. This should be done for a change of mind and thought of the inmates. Prison chaplains perform the role of facilitator of communal activities, such as providing an environment for renewal of character, revivals, and, more importantly, the recreation of the spiritual lives of the people locked up in these institutions. However, at times correctional institutions go against values and human dignity. Where this happens, the government should come in to ensure that prison is not a torture chamber but a place of character correction. More willing inmates should be encouraged to take ministerial courses to assist chaplains in reaching their fellow inmates with the wards as well as serve as qualified assistants to the CCs within the prison set up. However, the same trainings should be offered by qualified personnel. The transition from prison life to the community is a challenge to the inmates. Therefore, chaplains should prepare the inmates fully for re-entry into society to avoid stigmatization from their families and the community. Likewise, the study recommends that converted inmates be baptised as soon as possible as a show of outward acceptance of Christianity and to ensure that ministry is not an exercise in futility. Both spiritual nourishment and guidance and counselling were positively perceived as impacting the inmates in

incarceration and should therefore be strengthened by provision of offices, materials for counselling as well as relevant personnel who understand and can effectively address the criminogenic needs of inmates.

The study further recommends regular visitations from the outside community to worship with the inmates during the worship hours. More time should be added to the 2-hour allocation to enable the inmates to have more time to present their predicament to their creator. The study finds it suitable for Christian literature to be made available more frequently and in sufficient supply because they helped inmates learn God's word on their own and kept them busy. Moreover, chaplains need to help inmates whose prison term is lapsing to secure jobs. Prison authorities should also give a hand in recommending them for employment as they get released from prison. Re-entry of the inmates into society seemed challenging as well. The study suggests for prior arrangements to be made by chaplains in helping them transit smoothly from life behind doors to freedom. In addition, music festivals were found to be a good way of preaching to the inmates. The study, therefore, recommends that such festivals be done more often to encourage the inmates that despite their circumstances, there is hope for them and a future to live. Choirs were also a good way of spiritual nourishment. They contributed immensely to positivity in life. Hence, the study recommends a continuous invitation of choirs to reawaken the inmates' call to keep the fire burning as well as more time for inmates to form, train, practice. Chaplains should arrange for more crusades for the inmates. This is because they were found captivating and helpful in the rehabilitation of the inmates. The sacrament of Holy communion was well perceived by the inmates. Therefore, the study recommends that those who have accepted Jesus be supported to participate by regular provision of the same. Moreover, chaplains should devise ways of ministering to families of inmates virtually or otherwise when they visit prison. The study found that they also suffer the humiliation of having one of them behind bars. Lastly, the study recommends for recreational programs and activities to be strengthened to address boredom and the long lock up hours which inmates claimed to work counter the rehabilitation objectives of the KPS. over and over because they were found to be an especially important tool of killing boredom and reducing stress of the inmates.

8.5 Suggestions for Further Research

The study investigated the role of PPA in rehabilitating LTCI in prisons of WKC. The study elaborately discussed the role of PPA in these prisons revealing how prisons are struggling in the department of chaplaincy. However, despite all that the study indicated, chaplains were committed to their work. They thus did their best in helping inmates come to terms with the prevailing circumstances and, more importantly, in their rehabilitation. Nonetheless, this study did not investigate how the rehabilitation programs and activities helped the inmates after their sentence.

Therefore, the study recommends an in-depth investigation into the benefits of rehabilitation programs and activities after the jail term of inmates in Kenya. The research question may be, what is the negative and the positive impact of rehabilitation on the released inmates after incarceration? Another area that needs further study may be the role of prison officer in the rehabilitation of prisoners.

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APPENDICES

APPENDIX 1: MAP OF WKC



APPENDIX 2: OFFICERS IN CHARGE QUESTIONNAIRE ON OPERATIONAL STRATEGIES TO ACHIVE REHABILITATION AND THE SITUATION OF CHAPLAINCY IN KENYA PRISONS

INSTRUCTIONS

The aim of this study is to find the role of PPA in rehabilitating inmates in the prisons of WKC. This questionnaire is answered by the officers in charge only. Please answer the questions as best as you can by ticking the box corresponding to the answer you give or filling in the space provided. All your responses and information obtained will be treated with utmost confidentiality and will be used for the purpose of this study only.

Please tick () or fill as appropriate

1. Back ground Information

1. What is the name of your penal institution?.....
2. What is the type of your prison?
 1. Maximum () (b) Medium () (c) Women()
(d)Borstal Boys () (e) Borstal Girls ()
3. When was your prison established?.....
4. How long have you been officer in-charge?.....years
5. How long have you served as Officer in-charge in this present prison?.....years
6. Which prisons have you served? Specify in the spaces provided
 - i. _____
 - ii. _____
 - iii. _____
 - iv. _____
7. How many officers are under you?.....
8. How many prisoners is this prison built to hold at a time?.....inmates
9. How many inmates do you currently have?.....prisoners
10. How many chaplains do you currently have?.....Chaplains

2. Operational Strategies to Achieve Rehabilitation

1. What is the purpose of the Kenya prison service?
.....
.....
.....
2. Do you think your institution is meeting the above stated purposes? Explain briefly
.....
.....
3. Do you have the following facilities?
 1. Hospital/ clinic Yes() No ()

2. Pit latrines Yes () No ()
3. Worship halls Yes () No ()
4. Hostels Yes () No ()
5. If your answer above is No, what do the prisoners use
 1. When sick.....
 2. As Pit latrines.....
 3. As worship halls.....
4. In your opinion are those facilities adequate
 1. Very adequate () b. Adequate () c. Barely adequate ()
 2. Not adequate ()
3. In your opinion do you think the availability or non-availability of facilities affect rehabilitation efforts?.....
.....
.....
4. Do you have the following facilities provided by the Prison service for inmates in your prison?

	YES	NO	If yes, how many?
TV			
Radio			
News papers			
Dining hall			
Drying lines			
Beds			
Blankets			
Bed-sheets			
Mattresses			
Plates, Spoons & cups			
Toilet paper			
Sanitary towels			

2.

3.

14. How does this affect the success of rehabilitation programs and activities?

.....

15. Who inducts them?

16. Tick appropriately the rehabilitation program(s) that your prison offers and there adequacy or inadequacy?

Program	Yes	No	Adequate	Inadequate
Work				
Education				
Pastoral				
Guidance & counselling				
Any other				

17. What criteria do you use in admitting someone in a rehabilitation program?

1. Level of education ()

2. Duration of imprisonment ()

3. Whether inmates want it ()

4. Any other, specify.

.....
.....

C. The situation of Chaplaincy

1. Who is in charge of the chaplaincy programs and activities?

1. Chaplain () b. Catechist ()

2. The following denomination are represented in this prison and have their chaplain

Denomination	Represented		Have Chaplain	
	Yes	No	Yes	No
Catholics				
Protestants				
S.D.As				
Any Other				

3. In your opinion are the officers satisfied with their living conditions?

.....
.....

4. Please tick the correct answer as per the situation in your prison

1. The chaplain has an office. Yes () No. ()

2. The inmates have worship places. Yes () No. ()

3. Who employs the Chaplain? Government () The Church()

4. Who pays the Chaplain? Government () The Church ()

5. What qualifications are chaplains expected to have?

.....
.....

6. In your opinion, are your Chaplains qualified to offer services in this institution

7. If not, what is the Kenya prison service doing about it?

.....
.....

8. What is the Job description of a Chaplain?

.....
.....
.....

9. What recommendations do you have to make PPA more effective?

1.

2.

3.

APPENDIX 3: CHAPLAINS/CATHECHIST QUESTIONNAIRE (C/CQ) ON THE ROLE OF CHAPLAINCY IN REHABILITATING INMATES AND THE CURRENT SITUATION OF CHAPLAINCY IN PRISONS

INSTRUCTIONS

The aim of this study is to find the role of PPA in rehabilitating inmates in the prisons of WKC. This questionnaire is answered by the officers in charge only. Please answer the questions as best as you can by ticking the box corresponding to the answer you give or filling in the space provided. All your responses and information obtained will be treated with utmost confidentiality and will be used for the purpose of this study only.

1. Background Information

- 1. Name.....
- 2. Male () Female ()
- 3. Name of prison.....
- 4. Denomination.....
- 5. Age.....
- 6. Marital Status.....
- 7. Ethnic group.....
- 8. Home County.....
- 9. How far do you live from prison?
 - 1. In the compound () b. 1-3 km () c. 4-8 km () d. Over 8 km ()
 - 2. What is your highest academic qualification?.....
 - 3. Which other training do you have?.....
 - 4. How long have you been a chaplain?.....
 - 5. How long have you been a chaplain in this prison?.....
 - 6. How much do you earn per month? (i.e. your gross salary including all the allowances)
 - 1. Below 20,000/= () b. 20,000/= -30,000/= () c. 30,000/= -40,000/= ()
 - d. Over 40,000/= () e. Any other, specify.....

B. The role of Chaplains in rehabilitating inmates.

- 1. What are your duties as a chaplain?
 - 1.
 - 2.
 - 3.
 - 4.
- 2. Are your duties outlined in your terms of service? Yes () No ()
- 3. What do you spend most of your time doing?

- Counselling ()
- Teaching ()
- Preaching ()
- Visiting the sick ()
- Any other, specify.....

4. Which pastoral program(s) do you think the inmates enjoy most?

1.
2.
3.

1. In your own opinion do you think the PPA offered are effective rehabilitative tools? Briefly explain

2. Do you have an office? Yes () No ()
3. If no where do you operate from?.....

4. Approximately how many inmates see you in a day?

5. Do you keep a record of the inmates you see? Yes () No ()
6. Do you have known times when an inmate should visit you? Yes () No ()
7. Do you keep a record of the counselling sessions? Yes () No ()
8. What is the most prevalent need that inmates want addressed by your office?

9. How many times do you meet with all the inmates of your faith in a week?

1. Once ()
2. If more than once Specify ()
3. If yes which ones

1.
2.
3.
4.

5. Are you an ordained minister? Yes () No ()

6. If no who performs the ordinances like baptism and Holy Communion for your inmates?
.....

7. Do you have any Christian groups who come to visit inmates? Yes () No ()

8. What programs and activities do they offer?

1.
2.
3.

4. Is the prison administration supportive of the programs and activities from outside churches?
.....

5. Do the prisoners like the programs and activities? Yes () No ()
6. What are the main challenges in your work?
 1.
 2.
 3.
4. Who funds your programs and activities? Tick one
 1. Government.....
 2. Church..... (Which one?).....
 3. Any other?.....
4. In your opinion is the funding sufficient?

.....

.....
5. What are your feelings about the philosophy of inmate rehabilitation?

.....

.....

1. THE CURRENT SITUATION CHAPLAINCY IN KENYAN PRISON

1. Do you have a place of worship? Yes () No ()
2. Does each denomination have its own place of worship? Yes() No()
3. Did you train specifically as a prison chaplain
4. What is your level of training?
 1. Certificate ()
 2. Diploma ()
 3. Degree ()
 4. Post graduate ()
 5. Any other.....
6. Do you go for refresher courses/seminars Yes () No ()
7. Are the inmates involved in choosing the pastoral program you offer? Yes() No ()
8. If no above, why?
9. Do the inmates have spiritual leaders among themselves? Yes () No ()
10. Are the inmates allowed to lead PPA on their own? Yes () No ()
11. If no in 8 and 9, why?

.....

.....
12. What are the short comings of the PPA you offer?
 1.
 2.

3. Tick appropriately the facilities/ items that are present in this prison

Facilities	Available		Adequate	
	Yes	No	Yes	No
Worship place				
Bibles				
Song books				
Baptistery				
Christian literature				
Counselling office				

4. Do the inmates have adequate time to worship? Yes () No ()

5. On their worship days, how many hours of worship do they have?.....

6. What do the inmates do after worship?.....

7. What do you recommend in order to make PPA more effective?

APPENDIX 4: LONG-TERM INMATES QUESTIONNAIRE (LTIQ) ON THE CURRENT SITUATION OF CHAPLAINCY AND THE PERCEPTION OF INMATES ON THE PPA IN THE WESTERN KENYA REGION.

INSTRUCTIONS

The aim of this study is to find the role of PPA in rehabilitating inmates in the prisons of WKC. This questionnaire is answered by the officers in charge only. Please answer the questions as best as you can by ticking the box corresponding to the answer you give or filling in the space provided. All your responses and information obtained will be treated with utmost confidentiality and will be used for the purpose of this study only.

1. Background Information

1. Name.....
2. Male () Female ()
3. Name of prison.....
4. Age.....
5. Marital Status.....
6. Ethnic group.....
7. Home County.....
8. Level of education
 1. Primary
 2. Secondary
 3. College/ university
 4. Any other
5. Denomination
 1. Catholic ()
 2. Protestant (Specify).....
 3. S.D.A ()
 4. Were you baptised before you came to prison? Yes () No ()
 5. Do you think you could want to be baptised again? Yes () No ()
 6. If yes why?.....

7. How long have you been in prison?.....years
8. How many years were you imprisoned?
 1. 3-5 years ()
 2. 5-10 years ()
 3. 10-15 years ()
 4. 15 and more ()

- 5. Is this your first time to be imprisoned? Yes () No ()
- 6. If no, how many times have you been imprisoned?
- 7. What offence did you commit?.....
- 8. Briefly explain why what makes you break the law?
 - 1. Peer influence
 - 2. Lack of employment
 - 3. Revenge
 - 4. Any other
- 5. Are you here because of mistaken identity? Yes () No ()

6. Current situation of chaplaincy in prisons

- 1. Do you have a chaplain/pastor? Yes () No ()
- 2. Do you know your chaplain/pastor by name? Yes () No ()
- 3. Does he have an office? Yes () No ()
- 4. Have you ever visited his office? Yes () No ()
- 5. Are you involved in any PPA? Yes () No ()

- 6. If yes which ones?
 - 1.
 - 2.
 - 3.
 - 4.

5. Where do you worship from?

- 1. Hall ()
- 2. Church ()
- 3. Open place ()
- 4. Any other.....

5. Does your chaplain/pastor pray with you daily? Yes () No ()

6. If no when do you get to see him/her?.....

7. Who decides which rehabilitative program you attend?

- 1. Prisons administration ()
- 2. Myself ()
- 3. Any other, specify.....

4. Do you own a bible? Yes () No ()

5. Who gave the bible to you?.....

6. Does your bible have both the Old and the New Testament? Yes () No ()

7. Do you understand when you read it? Yes () No ()

8. Which language of the bible would you prefer?

1. English ()
2. Kiswahili ()
3. Mother tongue ()
4. Is attending church compulsory? Yes () No ()
5. For those Christians not wanting to attend church programs and activities what are they required to be doing at the same time?

1.
2.

3. Who do you see when you have a problem?

1. The chaplain/pastor
2. Officer on duty
3. Fellow prisoner

4. Perception of Inmates on the PPA

1. Are you involved in any PPA Yes () No ()
2. Do you like the PPA offered in the prison? Yes () No ()
3. If no in 3 above, why?

4. Do you trust your chaplain/pastor? Yes () No ()
5. If no in 4 above, why?.....

6. Are you involved in choosing the PPA you want as inmates? Yes () No ()
7. Would you like to be involved more in choosing the PPA? Yes () No ()

8. The chaplain is an important job

1. Strongly agree ()
2. Agree ()
3. Neither agree nor disagree ()
4. Disagree ()
5. Strongly disagree ()

6. The following are the reasons as to why you attend PPA , tick appropriately

	SA	A	N	D	SD
I get bored					
It is compulsory to attend					
It is for my good that I attend					
I believe I will be a better person					
Those who dont attend are victimised					

7. Do you believe you are being reformed by attending the PPA? Yes () No ()
8. In a scale of 1-5, where (1-very important and 5-least important) rate the following areas as you want them improved.
 1. Worship place ()
 2. More worship hours()
 3. Bibles ()
 4. Christian literature ()
 5. More time with the chaplain/more chaplains ()
 6. If any in your own opinion there is another area that needs improvement, please specify.....
 7. In a scale of 1-5, where (1-most important and 5-least important) rate the following rehabilitative programs and activities as you prefer.
 1. Work program ()
 2. Education ()
 3. PPA ()
 4. Guidance and counselling ()
 5. Vocational programs and activities ()
 6. Briefly explain why you prefer the program you rated as the most important in 13 above.

APPENDIX 5: INTERVIEW SCHEDULE FOR OFFICERS IN CHARGE (ISOIC)

1. Give an overview of the current situation on PPA in the prison
2. Please explain any operational strategies used to improve on rehabilitation of inmates.
3. Who receives prisoners when they are brought to prison?
4. How are the prisoners inducted to prison life?
5. What criteria do you use in admitting someone in a rehabilitation program?
6. How do you assess that an inmate is being rehabilitated successfully?
7. In your opinion, are all your chaplains qualified?
8. What are some of the PPA offered by chaplains in the current prisons?
9. What do you think should be done to improve PPA?
10. Does the prison service conduct seminars and trainings for those in charge of PPA?
11. How often do the chaplains attend training in a year?
12. What challenges do the chaplains have that impede their effectiveness?
13. What challenges do the inmates have that hamper rehabilitation?
14. What recommendations do you make to improve rehabilitation programs and activities particularly those that are pastoral?

APPENDIX 6: RESEARCHERS OBSERVABLE SCHEDULE QUESTIONNAIRE (ROSQ)

1. Name of the prison
2. Type of prison
 1. Male Maximum ()
 2. Male medium ()
 3. Female maximum ()
 4. Female medium ()
 5. Borstal boys ()
 6. Borstal girls ()
7. Evaluation of physical facilities
 1. Administration block

Maintenance aspects	Conditions				
	V.poor	Poor	Average	Good	V.good
Paintings					
Repairs of broken parts					
Cleanliness					
Flower beds/lawns					

2. Wards/hostels

Maintenance aspects	Conditions				
	V.poor	Poor	Average	Good	V.good
Environment					
Space available					
Ventilation					
Sleeping facilities					
Other boarding facilities					

1. Toilets

Maintenance aspects	Conditions

	V.poor	Poor	Average	Good	V.good
Environment					
Space available					
Cleanliness					
Ventilation					
Lighting					

iii. Recreational Facilities (T.V. Radio, Newspapers, playing grounds, playing tools) Conditions

1. Very Poor ()
2. Poor ()
3. Average ()
4. Good ()
5. Very good ()

2. Worship facilities and inmate behaviour

	Conditions				
	V.poor	Poor	Average	Good	V.good
Worship hall					
Space available					
Cleanliness					
Ventilation					
Lighting					
Bibles/ Song books					
Chaplain office					
Office tools					

vi. Behaviour of inmates during worship

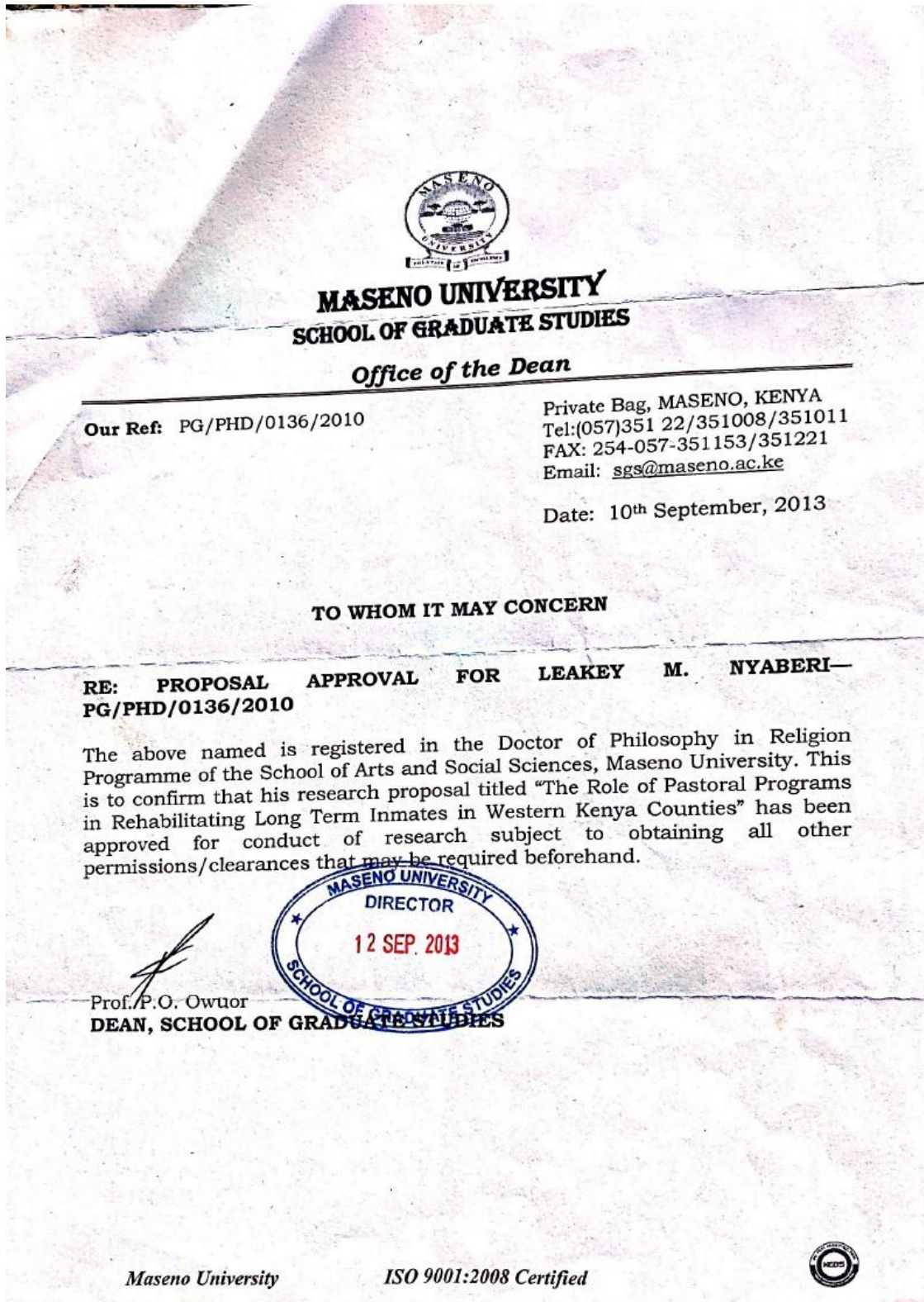
- a. Do the inmates come to worship on time?
- b. Do they carry worship tool with them?

- c. Does the sermon seem to have effect on them?
- d. Are the chaplains always available?
- e. Do they inmates have leaders among themselves?
- f. Are they supervised during worship?
- g. Do the inmates stay quietly in the place of worship till the end of the services?
- h. How actively involved in the services are the inmates?

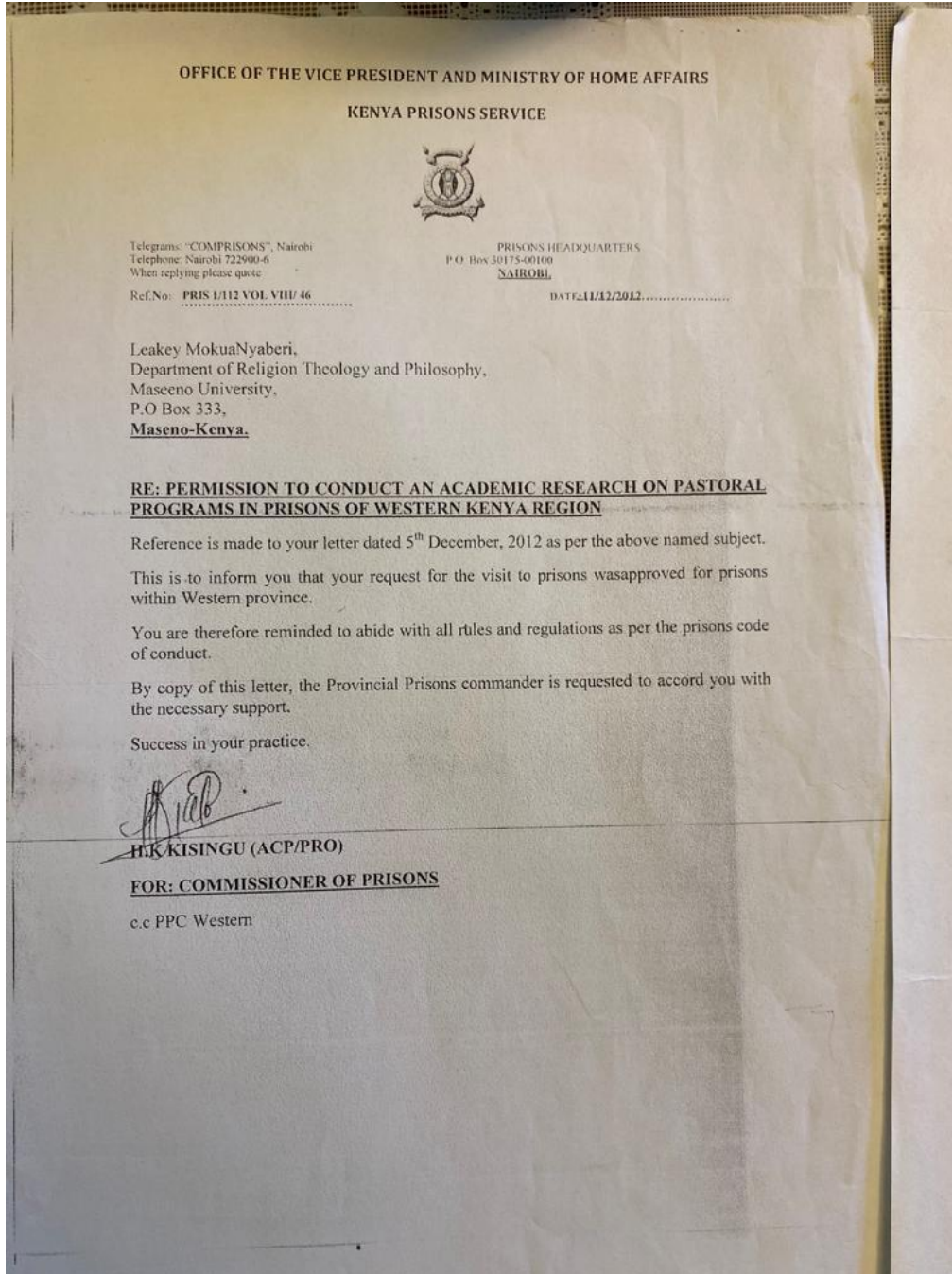
APPENDIX 7: FOCUS GROUP DISCUSSION GUIDE FOR INMATES AND CHRISTIANS

1. What is the current situation of PPA in your prison?
2. What do you think are the factors that contribute to the increased number of inmates being imprisoned again?
3. Do you think the prison conditions contribute to the failure of success of rehabilitation programs and activities?
4. Does the Church have a role to play in the rehabilitation of inmates? What are some of the PPA offered by chaplains on rehabilitation?
5. In your opinion is the church doing enough in complementing the rehabilitation programs and activities of prisons?
6. What do you think are the hindrances to effective chaplaincy ministries in prisons?
7. Briefly give your recommendations on what you think should be done to make PPA more effective?
8. What is your perception on pastoral program in prisons?

APPENDIX 8: PROPOSAL APPROVAL



APPENDIX 9: PERMISSION TO CONDUCT RESEARCH MINISTRY OF HOME AFFAIRS KENYA PRISONS SERVICE



APPENDIX 10: THE RESEARCHER CONDUCTING FOCUS GROUP DISCUSSION AND OBSERVATION SCHEDULES IN ONE OF THE PRISONS.

