

# Reducing recidivism by church rehabilitation programs

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## DECLARATION

I hereby declare that the work conducted in this dissertation is my own work and has not previously in its entirety or in part been submitted to any academic institution for the purpose of an academic qualification.

A handwritten signature in black ink, appearing to be 'Deon Pretorius', written in a cursive style.

Deon Pretorius

## **DEDICATION**

First and foremost I would like to give thanks to my Creator and Saviour for giving me the power and commitment to have completed this dissertation. It was only by His grace and love. I would also like to dedicate this to my loving wife Ronel and my son J.J., without whose support I could not have done this.

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## ABSTRACT

The crime rate in South Africa is high and this causes South Africans to live in fear. In some communities, this leads to community members taking the law into their own hands and those who have committed crimes are punished in their own ways. The high crime rate is one of South Africa's biggest concerns and people are constantly searching for solutions.

Rehabilitation and rehabilitation programs are proven effective, yet there are scholars like Martinson who believe that programs have no effect on the outcome of rehabilitation. However, there is also ample proof that religious rehabilitation programs have a positive effect on offenders still incarcerated and also on those who were released back into the society.

The research was based on Osmer's (2008) practical theological interpretation method that was used in exploring the phenomenon of recidivism of offenders. Osmer used the hermeneutical circle in explaining his four tasks of practical theology interpretations (Osmer, 2008:11).

In the descriptive-empirical task: two programs were compared in a case study format to help understand the path these two programs have taken and it was determined that religious rehabilitation programs play a very important role in the lives of the newly admitted offenders and offenders in general. The church has to ensure that these programs are Bible-based prison programs that support and encourage inmates through a process of spiritual and moral transformation, which begin while they are incarcerated and continue after release.

In the interpretive task study it was determined that there are not enough skilled persons (ratio of skilled persons to offenders) that can handle the demands of programs the Department of Correctional Services require from them (by skilled persons the researcher means social workers, psychologists, counsellors, ministers and spiritual workers). Hence, due to understaffing and the high demand for programs, it brings about that not enough time is spent on the quality of programs and other needed services that are being rendered and that means that the programs are not always effective.

In the normative task the researcher intended to develop a biblical perspective in the rehabilitation of offenders, a perspective on the question: "What ought to be going on?" The answer was that the believers (the church) have the obligation and responsibility to approach those who have fallen with humility and humbleness, without condemning them and helping them with the know-how of how to not stray or fall again.

In the pragmatic task we had to bring together "the results of the descriptive-empirical task, the interpretive task and the normative" (Osmer, 2008:11). Thereafter the task was to formulate and

enact strategies of action that would influence the effectiveness of religious rehabilitation programs in desirable ways.

In compiling these guidelines which had to be considered in the understanding of the effectiveness of religious rehabilitation, it was found that the church has to realise its responsibility towards those incarcerated and start rendering a positive contribution to address the challenges of rehabilitation and recidivism. In this regard the church has to work together holistically with the other professionals (social workers, psychologists and counsellors) in the rehabilitation of the offenders. To ensure the highest outcome of their programs, the church has to evaluate the programs that are being rendered and, in correlation with all role players, assess the progress, and where necessary, institute more effective programs to be developed.

It is necessary that the church has to explore the possibility of training offenders in the field of theology in order to act as missionaries and prison ministers to be considered by the churches in order to stop false teachings by those who are rendering services without any training. In this regard the church can provide sound doctrine in the lives of those incarcerated.

## OPSOMMING

Die hoë misdadisyfers lei daartoe dat menige Suid Afrikaners in vrees lewe. In vele gemeenskappe lei dit daartoe dat die gemeenskap telkemale die gereg in eie hande neem en op hulle eie manier die booswigte straf. Die hoë misdaad is dan een van die kommerwekkendste aspekte en mense soek voortdurend oplossings.

Die effektiwiteit van rehabilitasie en rehabilitasieprogramme is reeds bewys, maar sommige mense soos Martinson glo dat die programme uiteindelik geen effek op rehabilitasie het nie. In teenstelling hiermee is daar ook voldoende bewyse dat godsdienstige rehabilitasieprogramme 'n positiewe uitwerking het op gevangenes, sowel diegene wat steeds in aanhouding is asook diegene wat reeds teruggeplaas is in die gemeenskap.

Hierdie navorsing is gebaseer op Osmer (2008) se praktiese teologiese interpretasiemetode wat gebruik is in die verklaring van die teorie van residivisme van gevangenes. Osmer gebruik die hermeneutiese sirkel om hierdie vier aspekte van praktiese teologiese interpretasies te verduidelik (Osmer, 2008:11).

In die beskrywende-empiriese taak is twee programme in gevallestudieformaat vergelyk om te bepaal watter roete hierdie twee programme gevolg het en dit is derhalwe bepaal dat godsdienstige rehabilitasieprogramme 'n baie belangrike rol speel in die lewe van nuwe gevangenes, asook gevangenes in die algemeen. Die kerk moet verseker dat hierdie Bybel-gebaseerde programme aangebied moet word ten einde die gevangenes te ondersteun en aan te moedig deur 'n proses van geestelike en morele transformasie, wat reeds begin tydens aanhouding, maar wat ook voortgaan na vrylating.

In die interpretatiewe studiemetode is daar bepaal dat die Departement van Korrektiewe Dienste 'n tekort aan professionele personeel het om die vereiste programme suksesvol aan te bied, spesifiek wanneer daar na die ratio van personeel teenoor gevangenes gekyk word. Die term "professionele personeel" verwys na maatskaplike werkers, sielkundiges, beraders, predikante en geestelike werkers. Gevolglik bring die tekort aan personeel om die hoë eise vir die programme die hoof te bied, 'n tekort aan tyd mee en derhalwe word die programme onsuksesvol.

**In die normatiewe taak het die navorser gepoog om 'n Bybelse perspektief in die rehabilitasie van gevangenes te bring, om 'n vars perspektief op die vraag te vind: "Wat is veronderstel om te gebeur?"** Die antwoord was dat gelowiges (die kerk) die verantwoordelikheid en verpligting het om diegene wat misluk het, in nederigheid en sonder oordeel, te help en hulle dan ook verder te ondersteun met die kennis van hóé om voort te gaan sonder om weer te misluk.

In die pragmatiese taak word die resultate van die beskrywend-empiriese, die interpretatiewe en die normatiewe take bymekaargebring (Osmer, 2008:11). Dit is gevolg deur die formulering en identifisering van strategiese aktiwiteite wat die effektiewe aanbieding van godsdienstige rehabilitasieprogramme positief kon beïnvloed.

In die saamstel van hierdie riglyne om die effektiwiteit van godsdienstige rehabilitasieprogramme te verstaan, is dit bepaal dat die kerk sy verantwoordelikheid teenoor die gevangenes moet erken en moet begin om 'n positiewe bydrae te lewer in die streef na verhoogde rehabilitasie en verminderde residivisme. In hierdie opsig moet die kerk holisties saam met ander dissiplines (maatskaplike werkers, sielkundiges en beraders) werk in die rehabilitasieproses van gevangenes. Ten einde die beste moontlike resultate met die programme te verkry, moet die kerk die programme wat aangebied word deurentyd in samewerking met ander rolspelers evalueer en, wanneer nodig, aanpas of nuwe programme ontwikkel.

Dit is noodsaaklik dat die kerk die moontlikheid van teologiese opleiding van gevangenes sal ondersoek. Hierdie opleiding sal dan behels dat die gevangenes sendelinge of gevangenispredikante word en sal ook help om die verspreiding van vals leerstellings deur diegene sonder enige opleiding te bekamp. Die kerk kan relatiewe leerstellings vir diegene in aanhouding aanbied.

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## ABBREVIATIONS

ACA	American Correctional Association
CJI	Criminal Justice Initiative
IFI	InnerChange Freedom Initiative program
JRCC	James River Correctional Centre
FBO	Faith-based Organisations
NGO	Non-Governmental Organisation
KJV	King James Version
OSF-SA	Open Society Foundation for South Africa
SAPS	South African Police Service
UN	United Nations

**Keywords:** recidivism, rehabilitation, rehabilitation program, offender/inmate, incarcerated, correctional centre, prison

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## CHAPTER 1: INTRODUCTION, PROBLEM STATEMENT AND RESEARCH METHOD

### 1.1 Definition of terminology

#### *Recidivism*

A convicted criminal who re-offends

From *recidivist*, one who recidivates, from French *récidiviste*, from *récidiver*, to relapse, from Medieval Latin *recidivāre*, from Latin *recidivus*, falling back, from *recidere*, to fall back, to fall (Oxford, 2001:1195).

According to Louw and Nida (1989:449) the possible semantic and contextual meanings of *παραπίπτω* (Gal. 6:1) is “to fall away, to forsake, to turn away”.

Arichea and Nida (1983:145) take on the Greek expression translated from Galatians 6:1, “is caught in any kind of wrongdoing”. The condition may simply be rendered as, “if someone does something bad” or “if someone sins”. Wrongdoing (literally “trespass” or “transgression”) is best understood here to refer to wrongdoing of any kind.

The meaning of *recidivism* for the purpose of this study will be: “Someone released from prison and who, for some reason, does something bad, which leads to him/her falling back into crime all over again.”

#### *Rehabilitation*

According to the Oxford dictionary the meaning of rehabilitation is as follows:

- Restore to health or normal life by training and therapy after imprisonment, addiction or illness.
- Restore the standing or reputation of.
- Restore to a former condition (Oxford, 2001:1221).

“To restore to useful life, as through therapy and education or to restore to good condition, operation or capacity. The assumption of rehabilitation is that people are not permanently criminal and that it is possible to restore criminals to a useful life, to a life in which they

contribute to themselves and to society. A goal of rehabilitation is to prevent habitual offending, also known as criminal recidivism” ([www.answers.com/topic/rehabilitation](http://www.answers.com/topic/rehabilitation)).

The relevant Greek words in the New Testament that may help us understand rehabilitation in a biblical sense is καταρτίζω (Gal. 6:1). According to Louw and Nida (1989:680) the possible semantic and contextual meaning of καταρτίζω is “to make someone completely adequate or sufficient for something – to make adequate, to furnish completely, to cause to be fully qualified, adequacy” (see also Kruger, 2002:529-551).

The meaning of *rehabilitation* for the purpose of this study will be: “to restore someone in a manner that he/she will be completely adequate or sufficient for living a useful life back in the community they came from”.

## 1.2 Background to problem statement

### 1.2.1 Background

In the researcher’s argument on the problem statement the researcher will be using resources and research materials that are up to 20 years old. The reason for this is that the problem that they faced in those days is still a big reality in the present and that forms the basis that can be helpful in this research.

We first have to establish what the word “crime” implies in the context of this research. The general definition of crime as provided and embraced in the Criminal Procedure Act 51 of 1977 is:

“An act committed or omitted in violation of a law forbidding or commanding it and for which punishment is imposed upon conviction.”

In defining crime according to Criminal Procedure Act 51 of 1977, it is an act committed or omitted in violation of a law. In the biblical context there are also laws that we as Christians have to uphold, though some of them are not punishable in accordance to the Criminal Procedure Act 51 of 1977. We will be held accountable for our deeds that are committed in direct violation of God’s laws. Just as when someone violates the laws of South Africa, some are punishable by incarceration and others will bring the perpetrator a fine.

**In the context of Criminal Procedure Act 51 of 1977 crime might be punishable with incarceration. ( Poor choice of word or unintelligible) sentences** It therefore happens that the community thinks that the police are not capable of handling the crime problem and take the

law into their own hands in an effort to stop the crime, and in effect committing crimes themselves. Schoeman (2002:2) also brings this crime problem back to government in saying that: “The capability of the government to deal with the high crime rate in South Africa is furthermore questioned”. In the *Pretoria News* of 23 September 2003 the full extent of this phenomenon was published and I quote: “Twelve-and-a-half-million crimes have been reported in the past nine years only 6% of the criminals have been punished” (compare SAPA, 2003:3 and Gifford, 2003:3).

Marsh (1999:178) stated the following with regard to the opinion of the high crime rate in South Africa: “If half of the stories we hear are true, we are living in a war zone”. Although this is not scientifically substantiated and it may be an exaggeration, it sets a great problem to many people who suffer from crime. Schoeman (2002:2) elaborated on the effect that this high crime rate has on all the levels of society by stating “that the negative publicity and international condemnation due to the high crime rate influence all levels of civilization, from grassroots to international level”.

Human (2008:7) writes that it is difficult for any community to be totally free of crime. Human goes on in saying that “communities are pleading for longer sentences in the hope that the offenders will never be free again, yet this is not the solution. Longer sentences are not ensuring better rehabilitation for the offenders of the crimes committed. No country in the world could ever get any solution for their crime problem by building more prisons and grasping at longer sentences for crime committed. By building more prisons, politicians try to show the people of the country that they are doing something about the problem” (2008:7). In the White Paper on Corrections in South Africa (2005:6) it is acknowledged that to sentence offenders longer for crimes committed, in an effort to have a correcting outcome, is a myth that must be addressed:

“Crime and criminality are phenomena prevalent in all societies. In our case, it is exacerbated by a range of circumstances that are not unrelated to the legacy of our past. There is the misplaced notion that this social challenge is best addressed in correctional centres only through correction. This is however a myth that has contributed to increasing instead of reducing incidents of crime.” (White Paper on Corrections in South Africa, 2005:6)

This myth and the thought that longer sentences are going to reduce crime or stop recidivism of offenders does nothing for the reduction of the occurrence of crime in society.

There is a discrepancy between high crime and recidivism rates in South Africa. The researcher agrees with Hoffman that the progressive policies being strived for under the label of rehabilitation, which are largely influenced by the gap between dynamics underlying divergent socio-political sentiments of pre-1994 and those aimed for post-1994, is not helpful to reduce the problem (2005:1).

The reality and the estimate of the high crime rate in South Africa is problematic in the sense that no official statistics exist, yet there are those like Schoeman (2002:3), who already in 2002 indicated that: “Even though no official statistics exists to determine the impact that recidivism has on the crime rate it is speculated that it could be between 55.3% and 95%” (compare Prinsloo, 1995:4). And in his report Muntingh (2005:3) is also estimating the “recidivism rate to be between 85% and 95% in South Africa.” In strengthening our claim the researcher also looked at the Criminal Justice Initiative (CJI) of the Open Society Foundation for South Africa (OSF-SA) who is also seeking to understand the scope and the scale of criminal activity and repeat offending in South Africa. A scan of the criminal justice literature shows that discussions of recidivism almost always say the recidivism rate in South Africa is between 80% and 90%. However, this oft-quoted figure has never been scientifically quantified, nor has any agreement been reached in terms of qualifying or standardising the definition of recidivism (OSF-SA Report, 2010:1).

The statistical estimations are justified in the report of the OSF-SA by acknowledging that:

“Despite these significant knowledge gaps, these figures are used regularly when defining both policy and performance targets in almost all areas of the criminal justice system. For example, the Department of Correctional Services (DCS) White Paper on Corrections has explicitly identified levels of re-offending as the primary measurement of success of its rehabilitation efforts. It stands to reason that, in the absence of an agreed definition of re-offending and no baseline data, it will be difficult to measure success and to use data to improve programs and service delivery” (OSF-SA Report, 2010:1).

Because of the lack of research in this field, the absence of an agreed definition of re-offending and no baseline data in the South African context, the researcher was compelled to

look elsewhere in this research and reported on a survey conducted on former prison fellowship inmates (Johnson *et al.*, 1997:10). This study examines the impact of religious programs on institutional adjustment and recidivism rates in two matched groups of inmates from four adult male prisons in New York State.

For the means of measurement of success Johnson, *et al.* (1997:10) indicated “that researchers have operationalised recidivism with a variety of measures which included:

- All arrests and/or charges,
- Technical violations and/or revocation,
- Conviction, or
- Incarcerations.”

He saw that the consequent findings on recidivism commonly yield different rates, depending on the measure. The further indication was that a workable measure for recidivism with a single factor was “any arrest of a former inmate during a one-year post-release period”. There was a limitation in using this definition; however the constraints of the available data made it impossible to collect more accurate measurements. Though researchers obviously recognise that the likelihood of arrest increases with the size of the window, most post-release arrests occur within the first year of release (Johnson *et al.*, 1997:10).

Recidivism and rehabilitation are much debated; yet it is still also a most neglected subject. Not much has been done in the field of research on this subject. The biggest problem with researching the effectiveness of religious rehabilitation of offenders with recidivism is the fact that due to the neglect of this research field the researcher had to refer to resources as old as Garner *et al.* (1990), because the issue is still a reality and has not yet been solved. The reference to Garner *et al.* (1990:15) is that he argued that there is an almost complete absence of research on the relationship between religion and religious rehabilitation programs with recidivism. Garner *et al.* said that this was because, for years controversy and debate have surrounded the effectiveness of rehabilitation programs.

### ***1.2.2 Preliminary literature study***

The argument for this research is that by participating in ample religious rehabilitation programs, an offender gets a chance to make right with God. He can change and turn his life around for the good.

Therefore, in South Africa where it is estimated that the crime rate is very high, communities do not need another system failure that adds an influx of crime in the form of ex-offenders re-offending after a period of incarceration during which they did a rehabilitation program. In the research by Muntingh (2005:3), he indicated that very little research is available on offender reintegration into the community.

Re-offending and/or recidivism form part of the alarming crime rate in South Africa and without good sound research we will never know what effect re-offending has on the crime rate. It is necessary to have good analytic and systematic research to show the true impact it has. However for this research we will work with the estimated numbers of 85% and 95%.

Correctional Services are also trying to find solutions to recidivism and in *SA Corrections Today*, Manzini (2008:1-19) wrote that the Department of Correctional Services has implemented numerous programs to combat this phenomenon. Human (2008:8), the Director of Spiritual Care, says “that this is by involving churches, religions, faith-based organisations (FBOs), non-governmental organisations (NGOs) and the community”. However, without the proper system in place to measure the outcome of these programs, is a futile exercise (Manzini, 2008:1-19). Thomas and Zaitzow (2006:243) agree in saying that “despite a growing number and variety of religious programs in prison, little systematic research exists to assess the impact of religious programs on inmates during incarceration or after release”.

The Open Society Foundation for South Africa also elaborated on the fact that a more textured understanding of both the levels of recidivism and its drivers are critical if any progress is to be made in reducing crime and increasing safety in the long term. This argument has valid bases to be explored, and if conducted scientifically, such a study would provide objective, empirical data which would assist the DCS, the South African Police Service (SAPS), the courts and civil society in planning operations and evaluating how effective their policies and interventions are in respect of both crime prevention and criminal justice transformation (OSF-SA Report, 2010:1). This can assist all the NGO's and FBO'S by providing a scientifically framework to be followed.

In the South African context there is a lack of professionals in the field of religious rehabilitation programs and in the field of recidivism. The OSF-SA also identified this as a limitation in the effectiveness of rehabilitation programs. “Given the fairly limited expertise in South Africa in relation to recidivism and the wealth of experience globally in this field, OSF-SA partnered with the Open Society Institute East-East Program to invite international experts, local academics, civil society practitioners and government officials” (OSF-SA Report, 2010:1).

Because of this limitation of scope and the lack of research material, this research looked at a much cited article written by Martinson (1974). This landmark study of Martinson, which concluded that nothing works, also casts a larger negative shadow over rehabilitation programs presented to offenders (Martinson, 1974:7-39).

The rehabilitation problem is not a new phenomenon. In the article Martinson (1974:49) argued that rehabilitation was said not to have any effect on those imprisoned and the recidivism rate; therefore, the nickname “the null effect”. This was the case, not only in one location, but across the globe.

Because of Martinson’s research outcome in the United States in 1974, “criminal rehabilitation programs were no longer seen as effective vehicles for reducing recidivism. Most research evaluations of a wide variety of programs indicated meagre or no results in reducing the number of convicts returning to prison” (Himelsohn, 2003:1). Martinson (1974:49) believed that his work revealed:

“... A radical flaw in our present strategies – that education at its best, or that psychotherapy at its best, cannot overcome, or even appreciably reduce, the powerful tendency for offenders to continue in criminal behaviour.”

Martinson’s (1974:49) hypothesis may not be correct. Cullen’s (2004:7) responded to the total rejection of rehabilitation:

“That rejection of rehabilitation was excessive and not fully thought out. Although the critique of corrections and of state power had merit, critics placed unfounded blame on rehabilitation and failed to appreciate the humanising influence of treatment ideology.”

All over the globe Martinson’s “nothing works” theory was scrutinised and Moore (2010:1) elaborates on this theory in saying “the pessimistic orthodoxy of ‘nothing works’ is clearly set out, as are the inherent theoretical and methodological tensions within Martinson’s (1974)

argument which were subsequently articulated by his critics”. In the light of this controversial pessimistic orthodoxy of ‘nothing works’ Martinson himself realised his mistake and revised his position on this matter five years later.

In the research it was found that there are rehabilitative success stories and Angola Penitentiary in Louisiana, Baton Rouge is one of the success stories. Angola was recorded as the bloodiest prison in all America, but Warden Burl Cain came and turned it all around with his program he called “moral rehabilitation” and I quote from the book telling this story (Shere, 2005:91):

“This has become a new penitentiary – God is working mightily in this place, in a miraculous way. The mentality at Angola today is different. Hideous crime, premeditated murders, and wilful crimes are largely a thing of the past. Corruption and violence are being shoved out. Education and rehabilitation are coming in. God’s Spirit is moving in this place”.

The Angola story is one of a number of success stories, and its defining success in this context is that though there are still crime, corruption and violence, the crime, corruption and violence are on a much smaller scale and almost being shoved out completely. The Baptist Experiencing God program in Angola prison is given credit for reducing violence and escapes, and providing stability to the inmate culture (Frink, 2004).

Another success story is that of Prison Fellowship Ministries, “the largest and best-known non-governmental organisation” which “has developed partnerships with at least four states to implement Christian-based programs intended to provide a model for other prisons” (Nolan, 2002:1-2). In “Brazil’s Humaita Prison that was designed to turn the prison into a Christian community, reportedly with some success. Despite problems perceived to exist in faith-based programs, they can contribute substantially to life for staff and prisoners alike” (Thomas & Zaitzow, 2006:250).

Seen in the light of the fact that it is established that there are religious programs that are working in some institutions, Hollin (2002:159) in his article asks the question regarding the issue of the rehabilitation of offenders and the effect of the programs.

“The issue of the rehabilitation of offenders is one that continues to excite controversy and debate, both academically and publicly, at several levels. At the most fundamental level there is what might be called a ‘moral issue’ – whether the preferred philosophy within a system of criminal justice should be one that is constructive rather than destructive. That is, should

criminal justice be ‘constructive’ in seeking to adopt approaches that focus on the offender in an attempt to bring about some beneficial change; or ‘destructive’ in the administration of legal sanctions that take something away from the offender?” (Hollin, 2002:159).

Is it not destructive rather than constructive in approach when offenders are sentenced to longer periods of imprisonment for crimes committed? Hollin also asked the question of punishment and rehabilitation:

“Should offenders be punished for their actions, or should rehabilitation be the goal? Is it right, from a moral perspective, that those who break the rules are the recipients of services, generally paid for from the public purse, that seeks to improve their personal well-being? On the other hand, is it acceptable that those who transgress the law are dealt with by the administration of punitive sanctions, which seeks simply to deliver retribution?” (Hollin, 2002:159).

This question can and will never be answered until the evaluation has been done of how effective the policies and interventions are in respect of both crime prevention and criminal justice transformation, as it has been mentioned in the OSF-SA Report.

In understanding the role of the church in these processes the following questions have to be asked and answered considering the moral impact on the process of rehabilitation:

- Is the church responsible for changing the behaviour of the offender?
- Is the church bearing in mind that when an offender violated the law of the country, that he in fact has already also violated God’s law?

In regard to this comment, Swart (1986:21) remarks:

“It is important to understand the fact that an offender is first a sinner before he violates the law of the country. By the time a human being violated the laws of the country he already violated God’s law and turned away from God’s path.”

As a sinner, man needs reconciliation with and to be changed by God. Romans 12: 2 states that “do not conform to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God’s will is – his good, pleasing and perfect will.”

The emphasis here is that the problem of criminal behaviour and that of re-offending in the context of this research is not a social or educational problem to be solved; in fact it is deeply rooted as a spiritual problem. These phenomena started off like all other human problems with the total disruption of the relationship with their Creator.

The researcher is of the belief that the offender is already separated from his moral and spiritual values when committing these offences.

It can therefore be said that the most effective way of correcting this behaviour is by addressing the root of the problem, namely man's relationship with God. The soul of a person is the courtroom where life decisions are made. It is the seed of the self-life and the fountain from which character traits such as self-confidence, self-pity, self-seeking and self-affirmation originate (Hoekema, 1994).

That is where the church and spiritual programs come in to play and it may play a significant role in the lives of these offenders. The question is: "Is the church able and willing to assist offenders with rehabilitation programs?"

Due to the fact that not all denominations are involved in the process of rehabilitation of offenders, more churches have to come to grips with the reality that crime and recidivism is a serious problem and they have to start to take a stance for what they think is the correct viewpoint and ask themselves questions, like Cullen and Gendreau (2000:111), such as "What should be done with those who break the law?" This ostensibly simple question defies a simple answer.

"The answer most commonly given has changed over time, and which answer is most defensible has been, and continues to this day to be, a source of much dispute. In part, the disputes are contentious and continuous because they reflect normative differences – often inextricably linked to larger, deeply felt political ideologies – on what should be done to those who flaunt criminal statutes" (Hollin, 2002:159).

We must ask the same question as the utilitarian considerations Hollen asked: "How effective is the approach we have chosen to take with criminally wayward citizens? Most important, does it 'work' to reduce crime and make us safer?" (2002:159).

In presenting the programs to reduce recidivism or to change the offender's behaviour, the church that presents these programs to offenders must ask the same questions: "Does it work to reduce crime? How effective is the approach we have chosen? Is this approach going to

make the world safer for us?” However, little research has been done regarding the question: “Do religious programs reduce recidivism?” There are those that are of the belief that it will and can have the effect of reducing recidivism and change the behaviour of those incarcerated, as already indicated.

It is not only the theological scholars who think “that religion can play a role in the penal system; the criminology society share the same thoughts. The topic of religion and the criminal justice system is now on the American criminological agenda” (O’Connor *et al.*, 2006:559). They go further in saying “that researchers have also responded to the re-emergence of religion as a factor that requires explicit consideration in the development of the penal system” (O’Connor *et al.*, 2006:559). O’Connor *et al.* (2006:559) noted that “Garner *et al.* (1990) documented an almost complete absence of research on the relationship between religion and rehabilitation, cite several studies on this topic, most of which are from 1992 onwards”. In a 2004 review of the research literature, O’Connor (2004:11-27) “identified twelve studies of varying methodological quality, which examined sixteen associations between religion and rehabilitation. Today the count of studies is closer to twenty and faith-based programs have been studied with a methodological quality that is rigorous enough to warrant their inclusion as a separate category in a meta-analytic study of adult correctional programs” (Aos *et al.*, 2006).

O’Connor *et al.* is of the opinion that the cultural, political and research context surrounding this topic of religion and criminology present a “window of opportunity” for working explicitly with religious, spiritual and ethical themes in criminology. This window of opportunity is not without its dangers and threats (2006:560).

In a nutshell, it must be indicated that very little research has been performed on religious programs with the focus on rehabilitation and the effect they have on changing the behaviour and/or reducing recidivism of offenders. As is seen, several factors exist that have to be taken into consideration in this research before a final conclusion can be drawn. Therefore this research will aim to develop sustainable guidelines based on biblical principles for how churches can be instrumental in reducing recidivism.

### **1.3 Research questions**

The basic question that this research will focus on from a practical theological vantage point, is: Do religious rehabilitation programs reduce recidivism?

In order to find answers to this research question from a practical-theological perspective, the researcher will have to look at sub-questions, namely:

- What insights can be formulated from the descriptive empirical research by means of the qualitative research to understand or evaluate the success of religious rehabilitation programs?
- What perspective can neighbouring sciences such as social work, penology, criminology, etc. provide regarding the situation of rehabilitation programs?
- What is the biblical perspective on the rehabilitation of offenders?
- What information from the research can help us understand the effectiveness or ineffectiveness of religious rehabilitation programs?

## **1.4 Aim and objectives**

### ***1.4.1 Aim***

The aim is to develop insight in the success or failure of religious rehabilitation programs regarding recidivism of offenders.

### ***1.4.2 Objectives***

The objectives of this study must be seen in their relation to the aim.

- To determine through the descriptive empirical research by means of the comparative research to understand or evaluate the success of religious rehabilitation programs.
- To establish insight from neighbouring sciences regarding the rehabilitation and to evaluate rehabilitation programs.
- To determine what the Biblical principles are regarding rehabilitation of offenders.
- To present guidelines that have to be considered in the understanding of the effectiveness or ineffectiveness of religious rehabilitation programs.

## **1.5 Central theoretical argument**

The central theoretical statement is that the church with the correct rehabilitation programs and guidelines can support ex-offenders in making the correct decisions when it comes to possibly committing crime.

## 1.6 Method of research

In this research project Osmer's (2008) practical theological interpretation method will be used in exploring the phenomenon of recidivism of offenders.

Osmer uses the Hermeneutical circle in explaining his four tasks of practical theological interpretations (Osmer, 2008:11). These tasks are as follows:

- The descriptive-empirical task: Gathering information that helps us discern patterns and dynamics in particular episodes, situations or contexts. (What is going on?)
- The interpretive task: Drawing on theories of the arts and sciences to better understand and explain why these patterns and dynamics are occurring. (Why is this going on?)
- The normative task: Using theological concepts to interpret particular episodes, situations, contexts, constructing ethical norms to guide our responses and learn from “good practice”. (What ought to be going on?)
- The pragmatic task: Determining strategies of action that will influence situations in ways that are desirable, and entering into a reflective conversation with the “talk back” emerging when they are enacted. (How might we respond?) (Osmer, 2008:11).

In this section Osmer's method is introduced. A more detailed description of his approach will be presented when the various tasks proposed by Osmer are performed.

### 1.6.1 *Descriptive-empirical task*

Osmer “grounds the descriptive task in terms of ‘a spirituality of presence’. It is a matter of attending to what is happening in the lives of individuals, families and congregations” (Osmer, 2008:33-34). This empirical research forms part of the meta-theoretical task and Osmer uses this step to describe the praxis at present (2008:49-50).

The empirical research will compare two programs and it will be done through a process of data analysis and interpretation. The study of these two programs will be done by reviewing all transcripts, books, journals and documentation to gain a sense of the whole and to spot recurrent language, issues or themes. The researcher will begin to code the data, chunking it into smaller units for analysis and gradually forming categories that allow these chunks to be organised and compared across different data sources (Osmer, 2008:58).

The findings of the comparison of the programs in the empirical research will be subjected to a literature control and will contribute towards the meta-theoretical perspectives discussed in the previous chapters. In so doing, the findings of the empirical study will be compared to previous research results (Creswell, 1998:23). It is expected that it will result in the ability to formulate recommendations to the church as sustainable rehabilitation guidelines.

### ***1.6.2 Interpretive task***

The comparative-interpretive perspective is compiled by consulting with the other sciences. According to Osmer “the theoretical interpretation denotes the ability to draw on theories of the arts and sciences to understand and respond to particular episodes, situation, and contexts” (2008:83).

This will be accomplished by the following:

- Recognition of the relevant particulars of specific events and circumstances;
- Decrement of the moral ends at stake;
- Determination of the most effective means to achieve these ends in light of the constraints and possibilities of a particular time and place (Osmer, 2008:84).

This research will be using contributions from other sciences such as criminology, philosophy, psychiatry, penology and social development. In these, views were interpreted especially supporting the factors that influence rehabilitation of offenders and factors that can reduce re-offending behaviour. In this research the intention is to gather information that can help in creating a guideline for the church to use in presenting rehabilitation programs. The comparative-interpretive perspective will challenge the outcomes of the basis theory and, where necessary, fill the gaps.

### ***1.6.3 Normative task***

Osmer’s normative task of formulating a basis theory can be similar to Letsosa (2005:12) who indicates that the basis theory has a specific function within a specific discipline – in this case Practical Theology. This results in a sound foundation being formed. It grants biblical-dogmatic and ethico-normative foundations (Kruger, 2002:9). Letsosa (2005:12) “further maintains that the basis theory of Practical Theology systematically describes, from the

revelation of Scripture, the nature and purpose of the communicative activities that take place”.

To create a basis theory for this research it will be conducted as follows:

- A historical-grammatical exegetical study of certain chosen relevant scriptures;
- A literature study concerning relevant theological works/documents on the subject;
- Old Testament texts: In the study of the Old Testament the following texts will be selected for exegetical analysis: Genesis 39:20–23.
- New Testament texts: In the study of the New Testament the following texts will be selected for exegetical analysis: Matthew 25:36–40; Galatians 6:1 and Hebrews 13:3.

Guidelines for responsible literature research, as explained by Creswell (1998:24) will be applied when dealing with a theological text. These guidelines are:

- To master the content of the literature;
- To identify similarities and contradictions within the literature;
- To understand the contribution made to the specific field of study;
- To support and enrich the knowledge database with acceptable contributions.

With the literature research, all applicable data, primarily obtained from library databases which include books, journals, dissertations and magazines, will be investigated. If needed, secondary, authoritative internet sources will also be used. Internet sources will be treated as secondary sources due to their nature.

#### ***1.6.4 Pragmatic task***

In this pragmatic task we have to bring together “the normative task, the interpretive task and the descriptive-empirical task results, the task will be to formulate and enact strategies of action that influence the effectiveness of religious rehabilitation programs in ways that are desirable” (Osmer, 2008:176). Osmer goes further in saying “the models of practice offer a general picture of the field in which religious rehabilitation programs are acting and ways they might shape this field towards desired goals. Rules of art are more specific guidelines on how to carry out particular actions or pragmatic tasks of religious rehabilitation programs” (2008:176).

Kruger (2002:9) “stated that the praxis theory describes how the basis theory has to function in practice”. At this stage the basic principles from the normative task and the data from the comparative-interpretive perspective in addition to the empirical research results should already have been collected and compared so that it can be combined in creating a pragmatic task of religious rehabilitation programs.

The subsequent hermeneutical interaction implies that all the data has been processed in an interactive manner, by ways of interpretation, re-formation and re-adjustment. Letsosa (2005:15) further indicated that the result of the praxis theory is a development of a new praxis. This is now where the theoretical knowledge has been put into action through the pragmatic task in a new way of thinking. This will be accomplished by exploring a model of religious rehabilitation programs that is illustrated with an empirical study. **This model will be studied by examining an open system model of rehabilitation change and a case study that puts flesh and bones on the process of rehabilitation change.** (Osmer, 2008:176).

### 1.7 Proposed structure of study

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Chapter 4: Normative task: A basis theoretical viewpoint of the Bible on the rehabilitation of offenders and the behavioural change of the person

Chapter 5: Pragmatic task: Proposed guidelines and programs in helping offenders not to recidivate

### 1.8. Sciatic proposal

Research question	Objective	Methodology
1. What insights or information can be gathered that will help	1. To understand or evaluate the success of religious	1. All data received from the empirical research has to be

<p>us discern patterns and dynamics in particular episodes, situations or contexts?</p>	<p>rehabilitation programs.</p>	<p>analysed in a systematic and analytic manner to determine if there are any renewing insights with regard to rehabilitation programs and recidivism. Findings of the descriptive-empirical task research will be subjected to a comparative-interpretive perspective that will contribute towards the descriptive-empirical task. What insights can be formulated from the descriptive-empirical research by means of the qualitative research to understand or evaluate the success of religious rehabilitation programs?</p>
<p>2. What information from the research can help us to understand the effectiveness or ineffectiveness of religious rehabilitation programs?</p>	<p>2. To present guidelines that has to be considered in the understanding of the effectiveness or ineffectiveness of religious rehabilitation programs.</p>	<p>2. In this pragmatic task the researcher brings together the normative task, the interpretive task and the descriptive-empirical task results, and then combines the data to develop a new objective, that will contribute to the pragmatic task outcome.</p>
<p>3. What perspective can neighbouring sciences provide regarding the situation of rehabilitation programs?</p>	<p>3. To establish the insight from neighbouring sciences regarding rehabilitation and to evaluate rehabilitation programs.</p>	<p>3. A study must be conducted on the history of presenting rehabilitation programs to offenders and the stance of the neighbouring sciences on presenting programs to those who have committed crimes. Contributes to the pragmatic</p>

		task outcome.
4. What is the biblical perspective in the rehabilitation of offenders?	4. To determine what the biblical principles regarding the rehabilitation of offenders are.	4. An exegetical and literature study has to be undertaken concerning the concepts <i>rehabilitation</i> program and <i>behavioural change</i> . This will provide a biblical perspective on the effective handling of rehabilitation as a tool for addressing wrong behavioural patterns.

## CHAPTER 2: DESCRIPTIVE-EMPIRICAL TASK – AN EMPIRICAL STUDY ON REDUCING RECIDIVISM THROUGH RELIGIOUS PROGRAMS

### 2.1 Introduction

In this chapter we will try to understand: “What is going on?” through the descriptive-empirical task according to Osmer’s model. The aim will be to develop an understanding through evaluation and comparison of successes of two religious and rehabilitation programs; to evaluate what makes them successful and what effect these rehabilitation programs have on the offenders that are released back into the society.

The empirical research will compare two programs in a case study format; that will be conducted to help understand the path these two programs have taken and what the outcome thereof was. This study will be done through a process of data analysis and interpretation. The study of these two programs will be done by reviewing all transcripts, books, journals and documentation to gain a sense of the whole.

The result of chapter 3 (the interpretive task) and the result of chapter 4 (the normative task) will be subjected to a literature control in chapter 5 (pragmatic task) to verify the results and to use it in further results. It is expected that it will result in the ability to formulate recommendations to the church as sustainable rehabilitation guidelines.

In this chapter we will use Osmer’s model as a guideline to lead the research in discovering patterns and dynamics in particular episodes by gathering information that helps us discern situations or contexts. By asking the correct questions we should be able to get to the outcome. We have to go about this in a methodical way and ask ourselves the following questions: Firstly, in the descriptive-empirical task we have to determine what is going on. Secondly, in the interpretive task we have to draw on theories of the arts and sciences to better understand and explain why these patterns and dynamics are occurring and say why is this going on. Thirdly, in the normative task we have to use theological concepts to interpret particular episodes, situations, contexts, constructing ethical norms to guide our responses, and learn from “good practice and say to ourselves what ought to be going on. Lastly, in the pragmatic task we have to determine strategies of action that will influence situations in ways that are desirable and entering into a reflective conversation with the “talk back” emerging when they are enacted. Therefore we have to ask how we might respond (Osmer, 2008:11).

In this descriptive task it is a matter of attending to what is happening in the lives of individuals, families and congregations (Osmer, 2008:33-34). “This empirical research forms part of the interpretive task and Osmer uses this step to describe the praxis at present” (Osmer, 2008:49-50).

## **2.2 The strategy utilised**

As already determined in this chapter the model of Osmer will be utilised (2008:33-34), “gathering information of practical theological interpretation that helps us discern patterns and dynamics in particular episodes, situations or contexts” [sic].

The strategy for choosing these two programs, firstly the IFI (InnerChange Freedom Initiative program) and, secondly, the Angola Penitentiary in Louisiana State in Baton Rouge was because of the successes they had with rehabilitation and turning offenders’ and ex-offenders’ lives around.

The IFI (InnerChange Freedom Initiative program) is an extended program which also had great successes. With an extended view on rehabilitation, the program starts in the institution with the incarcerated offender and the program extends to the outside after the offender leaves the system on parole, while still assisting him and giving him the needed support to adapt to life on the outside. It is a mentoring program that helps the offender and ex-offender to straighten out his life. The aftercare of this program is very important to this research.

The aftercare program is called Prison Fellowship and is a NGO that offers a basis program and a controlled program with a controlled selection of offenders in a controlled environment. Prison Fellowship focusses on full-time aftercare managers administering the mentoring program after release and assisting parolees in securing housing and employment (Ceï, 2010:49). The offenders are medium classified offenders with lesser sentences. No murderers or rapists are involved in this program. This program is mainly a volunteer-driven program. The volunteers are mainly from nearby or local churches and other prison ministries that assist the program in aftercare (Ceï, 2010:49). To add to that Prison Fellowship is one of the largest non-governmental organisations (NGO’s) worldwide. Prison Fellowship is also working actively in correctional centres in South Africa and it is a part of the program that Ceï refers to as very successful.

Ceï indicated that:

“The department’s overall recidivism rate is about 30 percent. These results have been so effective the department has expanded the program to two other male institutions and one female facility. Warden Layton Lester of the James River facility stated, the faith-based re-entry program at JRCC has been very impressive, to say the least. The key for this programs success has been the element missing in other release programs and this is the mentorship piece” (2010:50).

Because of all the crime and irregularities that took place inside the facility, Angola Penitentiary in Louisiana State was known as the bloodiest prison in the entire America (Angola Penitentiary in Louisiana State is situated next to the border of Louisiana and Mississippi State on the Mississippi river near the town of Baton Rouge). This all changed when a warden with a vision of moral rehabilitation came along; a man who turned the circumstances in that facility around for the better, where after remarkable changes took place. This program is a program that is only for the incarcerated because the offenders in Angola do not have the privilege to be released on parole and they will probably die in the penitentiary.

Angola was a notorious prison in its time and as Shere (2005:34-45) puts it:

“The turnaround of this penitentiary was amazing , to be classified as the bloodiest prison in America and now to build upon this operational foundation through independent American Correctional Association accreditation of its training academy and health care programs.”

The offenders at Angola are maximum offenders with life sentences without the option of parole, hence they never leave the institution and those that are privileged to leave, are few. This program was designed to change the face of the prison environment for the better and that it did.

The strategy of the empirical study will seek to develop a theory that relates to the subject of reducing recidivism in the two programs being studied. We will look more closely into these two programs under headings selected to answer the question: “What is going on?”

## **2.3. Findings from the research through the process of comparing two rehabilitation programs**

### ***2.3.1 Introduction***

The results reflected below were obtained through the comparison and case study of programs and the gathering of information. Through this comparison of programs and gathering of information regarding rehabilitation, the researcher is attempting to answer the question: “What is going on?” This question lies at the heart of the descriptive-empirical task of practical theological interpretation (Osmer, 2008:33).

### ***2.3.2 Historical background of the two programs***

In this comparison of the programs it is necessary to give an overview to show why these two programs were selected for this research.

#### *IFI (InnerChange Freedom Initiative program)*

IFI (InnerChange Freedom Initiative program) is a Prison Fellowship-basis program and is a controlled program with a controlled selection of offenders in a controlled environment. Prison Fellowship focuses on full-time aftercare managers administering the mentoring program after release and assisting parolees in securing housing and employment (Cei, 2010:49). The InnerChange Freedom Initiative (IFI) is a faith-based pre-release program operated by Prison Fellowship Ministries through a contract with the Texas Department of Criminal Justice.

The IFI program was implemented in April 1997 at the Carol Vance Unit in Richmond, Texas. The Vance Unit was selected due to its proximity to the Houston area, which is the focus of aftercare resources and volunteer recruitment (Johnson, 2011: 61). In the mid-1990s, Prison Fellowship decided to pursue an unusual correctional experiment. Prison Fellowship’s plan was to locate a willing prison partner that would allow the launching of a program to replace occasional volunteer efforts with a completely faith-based approach to prison programs (Johnson, 2011: 61).

“The InnerChange Freedom Initiative (IFI) represented the first full-scale attempt to offer religious programs in a prison environment virtually around the clock. IFI is a faith-saturated prison program whose mission is to create and maintain a

prison environment that fosters respect for God's law and rights of others, and to encourage the spiritual and moral regeneration of prisoners. IFI is a Christ-centred, Bible-based prison program that supports and encourages inmates through a process of spiritual and moral transformation, which begins while they are incarcerated and continues after release." (Johnson, 2011:6)

### *Angola Penitentiary in Louisiana State*

Angola started as a camp for the slaves prior to 1835, and these slave inmates were housed in a vermin infested jail in New Orleans. In that same year the State of Louisiana built the first Louisiana State Penitentiary on the corner of 6<sup>th</sup> and Laurel Streets in Baton Rouge. In this period no rehabilitation programs were offered to inmates. They only had to work hard in the fields.

From 1901 until 1916, corrections were operated by the Board of Control, a three-member panel appointed by the Governor of Louisiana. One of the first things the board did was to purchase the 8 000 acre Angola Plantation, and they erected new camps. They also hired many new security officers. Brutality toward inmates was stopped and the death rate among inmates was reduced by 72% (Anon, 2014).

Unfortunately Angola suffered two floods in 1903 and 1912, which ruined the crops and put Angola in economic chaos. The board was abolished in 1916 and the legislature appointed Henry L. Fuqua as General Manager of the penitentiary. Mr Fuqua, as an economic measure, fired almost all the security officers at Angola and in their place put selected inmate trustee guards. Nothing changed in the field of rehabilitation – the only rehabilitation was retribution in the sense that the inmates had to do hard labour from the morning to the evening. It was not sure if they would get rest (Anon, 2014).

“It was said that during the late 1960's, Angola became known as The Bloodiest Prison in the South due to the number of inmate assaults. Both the guards and the inmates were capable of spreading destruction and despair at Angola. There were predators – mean men, seemingly without souls, who had come to the prison after committing vicious crimes and saw the situation as ripe for violence and oppression” (Shere, 2005:84).

This move brought back the brutality and this continued until 1972, when Governor Edwin Edwards appointed Elayn Hunt as Director of Corrections. Hunt had long been known as an

advocate for prison reform. Under her direction, massive reform began. Things were on the up again and four new camps were constructed and major renovations were completed on others. For the first time, meaningful rehabilitative efforts were made and medical care was improved (Shere, 2005:84).

When Cain accepted the position as warden of Angola in 1995 he said: “That was scary. Because Whittle (the former warden) had told him, about five years is as long as you can survive at Angola. Bad things just happen” (Shere, 2005:37-47).

When Burl Cain arrived at Angola, the public mentality with regard to prisoners truly was “lock ’em up and throw away the key” (Shere, 2005:37-47). People on the outside were scared of prisoners. Burl Cain and the team he surrounded himself with vowed to change all that, to create a new prison, a better prison – a place where men sentenced to life could make lives and homes for themselves. **Cain knew more needed to be done to ensure stability in the maximum-security prison** He realised he had to foster a positive “culture of community” in a place where fighting and fear and apathy and the gospel of “every man for himself” ruled the day (Shere, 2005:37-47).

Angola achieved initial accreditation from the American Correctional Association (ACA) and has since maintained ACA accreditation. Accreditation is a recognised credential in identifying an entity as stable, safe and constitutional. ACA accreditation forms the foundation of operations at Angola and is a continuing catalyst for positive growth and change. After initial ACA accreditation, Angola began to build upon this operational foundation through independent ACA accreditation of its training academy and healthcare program (Shere, 2005:37-47). The turnaround was phenomenal and even the inmates that have been incarcerated there for a very long time say that the changes that happened there is like day and night (Shere, 2005:34-45).

### ***2.3.3 Preliminary differences and comparisons***

In this comparison of the two programs the following information already came to the fore from the background of the two programs.

We see that IFI (InnerChange Freedom Initiative program) is a Prison Fellowship-basis program and is a controlled program with a controlled selection of offenders in a controlled environment with a focus on full-time aftercare managers administering the mentoring program after release and assisting parolees in securing housing and employment (Cei,

2010:49). The offenders are medium classified offenders with lesser sentences. No murderers or rapists are involved in this program. This program is a volunteer-driven program and is mainly from area churches and other prison ministries that assist the program in aftercare (Cei, 2010:49). As a volunteer-based program that needs a great amount of volunteers to be of service to the offenders and ex-offenders, the success rate of this program is also high in comparison to similar programs in the institutions and that is why this program was chosen for this research.

Angola Louisiana State Penitentiary is a maximum institution and the offenders incarcerated here are maximum offenders with life sentences without parole so the probability is that they will never leave. Those that are privileged to leave are few. This program was designed to change the face of the prison environment for the better and that it did. This program uses volunteers from the community churches around the institution; it also uses trained offenders to do some of the training and facilitating of programs.

- Both programs work with volunteers.
- Both programs work with community churches.
- IFI extended their program to do aftercare for ex-offenders.
- Angola does not have ex-offenders.
- Angola has its own seminary to train offenders.
- IFI is dependent on trained volunteers.

### ***2.3.4 The methods and working of the programs***

#### *IFI program method*

InnerChange Freedom Initiative (IFI) program is a program that has a good success rate, Angola Louisiana State Penitentiary also has a good success rate although it is directed towards a different target group.

IFI is “a faith-based pre-release and aftercare program” operated by Prison Fellowship Ministries through a contract with the Texas Department of Criminal Justice (Johnson, 2011:61). The focus that has already been explained above is as follows: “the target group is with a controlled selection of offenders (medium offenders and no murderers and rapists) in a controlled program with a controlled environment and the focus on full-time aftercare

managers administering the mentoring program after release and assisting parolees in securing housing and employment” (Johnson, 2012:61).

IFI is a Christ-centred, Bible-based prison program that supports and encourages inmates through a process of spiritual and moral transformation, which begins while they are incarcerated and continues after release (Johnson, 2012:61). The most important part of this program is that it starts while the offender is still incarcerated and it continues after release and further assistance is needed from family support group leaders to coordinate the activities of support groups made up of family members and friends of IFI participants (Fabelo, 2002:2).

The IFI program aims to facilitate the life transformation of the offenders and to eliminate the thinking process which resulted in their incarceration. The program aims to rebuild the offender’s value system, establishing a solid foundation for productive growth. These factors were identified to reduce the recidivism rate of the offenders that participate in the program and had significantly lower rates of arrest following release.

The IFI (InnerChange Freedom Initiative) program is a three-phase program that involves prisoners in 16 to 24 months of in-prison biblical programming and 6 to 12 months of aftercare while on parole. This includes two-year orientation periods to facilitate the phases as well as an aftercare phase (Fabelo, 2002:5).

Fabelo (2002:5) explains what the phases imply and I quote: “Phase one’s focus is mainly placed on biblical education and work to try to transform the criminal thinking process and also to start a new era in which the offender can grow. The key program components of this phase include Christian Life Skills, mentoring and the Sycamore Tree project. The Christian Life Skills program provides life changing training, teaching, mentoring, nurturing, modelling and networking in regards to live spiritually healthy and productive lives. This is being done in the context of church, educational institutions and community settings” (Fabelo, 2002:5). The Sycamore **Tree Project was introduced with the IFI program as a result of this program bringing together unrelated victims and offenders** (meaning that they are not each other’s victims and offenders). A facilitator leads the participants in conversation about subjects related to crime and justice (Fabelo, 2002:5).

During phase two of the program the participating offenders are tested on implementation and adaptation with the newly developed value system. During this phase the participants are encouraged and allowed to perform community service work off-site for part of the day. The

key program components of this phase include work, support groups and mentoring (Fabelo, 2002:5).

During phase three (the final phase) the participants are provided with post-release assistance for a period of 6 to 12 months upon discharge from the unit (Fabelo, 2002:8). This phase entails that case managers lead participants through an aftercare program in order to provide participants and their families with continued care and interaction through involvement in the local church. The main purpose hereof is to make the process of reintegration into the community much easier for the participants, the families as well as the communities (Fabelo, 2002:8).

Aftercare services are targeted at those offenders who complete at least 16 months of the IFI program at the Vance Unit. Aftercare objectives include:

- Locating a “nurturing church” for IFI members;
- Matching the member with a Christian mentor if a mentor has not already been assigned;
- Assisting with the search for employment and affordable housing (Fabelo, 2002:8).

The modus operandi is that the aftercare staff recruits mentors, churches and volunteers to find employment, housing, transportation and other services.

However, participation is not simply guaranteed. Offenders must meet certain requirements in order to graduate from the program. This includes:

- Complete 16 months in the Vance Unit program;
- Complete 6 or more months in aftercare;
- Hold a job and have been an active member in church for the previous 3 months;
- Have verification from the parole officer, mentor, sponsor, response and faith community coordinator and IFI staff regarding satisfactory completion of aftercare requirements (Fabelo, 2002:8).

To further add to the success of the program, video visitation is offered as an alternative for the visitors. Video visits also provide a behaviour incentive because to have such a visit, inmates have to be infraction-free for six months. Further, it is believed that visits from family members help inmates cope with prison and behave better. Video visitation can also be used to augment re-entry programs. By setting up visitor centres in faith-based buildings

in strategically placed urban areas, these centres can be used for a variety of programs. For example, a substance abuse counselling class can be offered to soon to-be-released offenders via videoconference by one staff member at one visitor centre for up to 10 prisons, rather than hiring multiple staff members to provide the same service at each facility (Cei, 2010:50-51).

The InnerChange Freedom Initiative video program has been an overwhelming success and nearly 200 family members have participated in more than 650 individual video visits, with only one minor security incident reported. After each visit, the visitor completes an evaluation and the comments have been decidedly positive (Cei, 2010:50-51).

Footnote: The Vance Unit program entails a complete unit that was cleared in the institution and only offenders related to the InnerChange Freedom Initiative program are housed there for a more controlled program.

#### *Angola Penitentiary in Louisiana State method*

The larger part of the research emanated from the book *Cain's Redemption: a story of hope and transformation in America's bloodiest prison* written by D. Shere in 2005, hence most of the information will be from this source.

At Angola Penitentiary in Louisiana State an extension seminary by the New Orleans Baptist Theological Seminary has proved to provide the necessary training to the inmates of Angola in order for them to perform certain duties. It was the task of the New Orleans Baptist Theological Seminary to operate the extension school at the prison. This program had a positive outcome, despite some initial scepticism from the community (Shere, 2005:78).

Bearing in mind that many inmates at Angola do not have a high-school education or the equivalent, improving literacy rates is an important goal of the staff's effort to change the prison environment. The certificate course New Orleans Baptist Theological Seminary teaches them is entitled "How to achieve a close relationship with God" by adopting spiritual disciplines into daily life. To show that he believed in this program Burl Cain himself has taken the course and found it to be life changing. He was so impressed with the program that he himself initiated it, and he convinced his church group into sponsoring the first study group's intake at Angola in April 1995 (Shere, 2005:79).

The community was not convinced about this, since Burl Cain began talking about bringing the New Orleans Baptist Theological Seminary here. The community said: “It’ll never work”. Despite the criticism and scepticism, the results were visible – and there was the first graduating class, and then another. Everybody, even the critics, began to see real change in the culture of the prison (Shere, 2005:78-79).

The decision was made that the program will be open to inmates of all faiths whose applications indicate they are likely to be successful in a rigorous college-level program, accredited just the same as at Louisiana State University (Shere, 2005:78).

This whole initiative of the extension seminar centre began in September 1995. From the start, it was quite clear that graduated inmates are the driving force of the success of this program. The results started to come and there were 16 inmates in the first graduating class, 17 in the second class, and 35 in the third.

In May of 2005 more than one hundred inmates were enrolled, with 66 graduating. One notable statistic in extension seminary literature is that in one year, inmates’ ministers baptised 150 inmates. They also averaged 15 000 evangelistic contacts a month. Another 260 inmates were enrolled in a certification program the seminary operated to teach men who do not qualify academically for the degree program (Shere, 2005:78-79).

Measures had to be put in place to ensure that the offenders do not misuse this opportunity for their own gain, and therefore, before anyone can be accepted into the seminary, there is one final hurdle. A committee of assistant wardens must review the application and evaluate the inmate’s suitability based on how he has acclimated to prison life, with troublesome offenders rarely **approved for the program**. Yet, if the spark of redemption was identified in a man’s conduct, he may still have the opportunity to attend (Shere, 2005:80-81).

Those enrolled in the seminary consider it their full-time prison jobs. They study and take tests. They are expected to carry what they learn into the prison’s living areas, to help men around them achieve the aspirations of “experiencing God”. It is possible for an inmate to finish the four-year program – 129 classroom hours – on schedule. Some, however, get into trouble elsewhere in the prison and are disciplined by being removed from the seminary. That is not always a permanent expulsion; they can eventually reapply after completing whatever requirements were imposed for their misconduct and by demonstrating that they will abide by the prison’s rules without fail (Shere, 2005:79).

This program does not only have an impact on the Christian faith, it also has the same impact on other faiths. Shere writes: “We teach exclusivity of Christ ... still we allow men from other religions to apply and become accepted if they are willing to meet all of the requirements. One student of Islam calls his seminary training enlightening and inviting. We’re guests here; we do not insist that anyone accept our religion; nor does anyone in the seminary insist we accept theirs” (2005:53).

Likewise, a Roman Catholic inmate who graduated from the seminary went on to build a strong Catholic church in the 850 prisoner Camp D at Angola. New Orleans Baptist Theological Seminary allows inmates to graduate with degrees in pastoral studies, theology and general studies. The offenders that go through the program can become inmate ministers, inmate lawyers or literacy teachers – important in a community where the average educational level is fifth grade (Shere, 2005:53).

These fully accredited college degrees are designed to provide a broad foundation for ministry within the prison system and are based upon six core competencies: Biblical Exposition, Christian Heritage, Servant Leadership, Interpersonal Relationships, Spiritual and Character (Shere, 2005:53).

Cain also decided to take some of the trustees (offenders become trustees if they have shown for a 10-year period that they can be trusted) and allowed them to attend an outside church in the community to minister. The inmate ministers and the inmate band are escorted by only one official of correctional services. He knows that this give them a bigger sense of responsibility and creates a sense of self-worth (Shere, 2005:78).

The next step in giving the offenders responsibility and self-worth was to start a rodeo. Once a year the public is invited to come and enjoy the show. The offenders can showcase their crafts that they had crafted themselves and the community also have the opportunity to purchase these crafts from the offenders to help them to purchase necessary essentials from the prison shop on a monthly basis (Shere, 2005:91-100).

According to Burl Cain, Warden Louisiana State Penitentiary: “If you educate a criminal you get an educated criminal; when you morally rehabilitate a criminal you get a changed man” (Shere, 2005:34).

Cain also introduced the Neighbour system in the institution and that gave offenders more responsibility in their daily outlook on life, not only for themselves, but also for those who share these environments with them and to be treated as human beings. Since Warden Cain

came to Angola he has worked very hard to create a culture of neighbourly love: Cain insisted on the principles of: “You should visit your neighbours, talk to each other, console each other, and be concerned about each other’s well-being. Keep your city free of drugs, violence, and other illegal activity. Don’t steal from your neighbour. Go to church together. Don’t use profanity. Once you start cursing each other out, violence is likely to follow” (Shere, 2005:46).

This brought about that the offenders had to build up trust relationships in their small communities and take responsibility for the group. Since the start of the program, it has proven to be a workable program with a high success rate.

In all of this Cain’s view on rehabilitation is that of moral rehabilitation. It is to change the person and not the situation. The changed face of Angola is clearly evident, even though not all of the offenders underwent that transformation. According to Warden Cain some prisoners at Angola won’t change:

“Not of their own accord. They’ll remain soulless predators – unless something changes in their lives. They come to prison angry and determined not to cooperate any more than they must. They figure that if the world has rejected them, they will reject anything the world offers, even some opportunities in prison. That may make an endless existence a bit more tolerable” (Shere, 2005:77).

“How do you even begin to reach these bitter, discarded human fragments?” (Shere, 2005:34). Burl Cain believes there is one answer, one way to reach the offenders and to convert them into men who genuinely seek to make something of themselves in prison. He believes there must be a true conversion – deep inside, touching an inmate’s very soul, that secret place where virtually no man can fool himself (Shere, 2005:34).

That is the reason why it is so important that the environment where offenders have to be rehabilitated must be a positive environment where the church, the program coordinator as well as the correctional officers should all have a positive mentality towards the incarcerated. The approach to rehabilitation is one of a positive mind towards the program and its participants, otherwise the program is destined to fail. Therefore the officials have to foster a positive “culture of community” in a place where fighting and fear and apathy and the gospel of “every man for himself” ruled the day (Shere, 2005:37-47).

Nowadays the program provides numerous candidates who finished the college-level program and some of them are helping with tutoring some of the subjects; others become prison

pastors assisting the chaplain, others became missionaries and some others are transferred in twos to other correctional centres to spread the good news and help change offenders' lives. Cain brainstormed and came up with the following idea: Why can't Angola seminary graduates go to other Louisiana prisons as missionaries? They could go in twos to other prisons to work for the chaplains, plant churches, organise Bible studies, and enhance the moral programs, serving for two years (Shere, 2005:79-80).

Cain also realised that all of this would not be possible if he didn't have the support of the church and the community to help build a better environment for those incarcerated in his institution, hence he said: "We couldn't do it without church support" (Shere, 2005:65).

He continued in the sense of self-worth and responsibility and gave the offenders and their children a chance to have an open day where they can play together. This gives the inmates a chance to apologise for abandoning their children (Shere, 2005:64-65).

He also started a rodeo that was built by the offenders themselves and once a year the public are invited to come and enjoy the show and have the privilege to purchase crafts from the offenders that they have crafted themselves.

Burl Cain came and turned around a penitentiary with his program that he calls "Moral rehabilitation". I quote from *Cain's Redemption* where Shere tells this story: "This has become a new penitentiary – God is working mightily in this place, in a miraculous way. He still believes that unless a man makes his peace with God, he is not rehabilitated" (2005:91).

He had initiated programs, offenders have been trained as ministers, missionaries and hospice volunteers to care for their fellow inmates. A culture was created where offenders are encouraged to visit their neighbours, talk to each other, console each other and be concerned about each other's well-being. They are also expected to keep their city free of drugs, violence and other illegal activity. Don't steal from your neighbour. Go to church together. Don't use profanity. Once you start cursing each other, violence is likely to follow. This gave the inmates back their dignity and also demanded accountability and responsibility for their cities, themselves and their communities (Shere, 2005:81-82). Cain does not force this rehabilitation upon them; they have a choice.

## 2.4 Summary

### 2.4.1 IFI programme

- The IFI program was implemented in April 1997 at the Carol Vance Unit in Richmond, Texas.
- Prison Fellowship decided to pursue an unusual correctional experiment. Prison Fellowship's plan was to locate a willing prison partner that would allow launching a program replacing occasional volunteer efforts with a completely faith-based approach to prison programs.
- The InnerChange Freedom Initiative (IFI) represented the first full-scale attempt to offer religious programs in a prison environment virtually around the clock.
- IFI is a faith-saturated prison programme whose mission is to create and maintain a prison environment that fosters respect for God's law and rights of others, and to encourage the spiritual and moral regeneration of prisoners.
- IFI is a Christ-centred, Bible-based prison program that supports and encourages inmates through a process of spiritual and moral transformation, which begins while they are incarcerated and continues after release.
- Faith-based strategies are rooted in religious values and help offenders by introducing moral concepts found in the Bible, the Koran and other spiritual texts.
- While there is no commonly accepted definition of faith-based programs, the consensus is that they operate mainly on the theory that by conforming to such religious principles as honesty, truthfulness, non-violence and service to the community, offenders will not commit further crimes.
- InnerChange Freedom Initiative program is a volunteer-driven program from area churches and other prison ministries that assist in aftercare.
- One part-time and two full-time aftercare managers administer the mentoring program after release and assist parolees in securing housing and employment.
- One of the key aspects of these programs is that all this has been achieved at virtually no cost to the taxpayer.

#### ***2.4.2 Angola Penitentiary in Louisiana State***

- The extension seminary at Angola Penitentiary in Louisiana State has proved to be a very positive program.
- The New Orleans Baptist Theological Seminary operates the extension school at the prison.
- This initiative of the extension seminar centre started September 1995.
- In May 2005 more than one hundred inmates were enrolled, with 66 graduating.
- This certificate course teaches how to achieve a close relationship with God by adopting spiritual disciplines into daily life.
- Those enrolled in the seminary consider it their full-time prison jobs. They study and take tests.
- This program teaches exclusivity of Christ, but still they allow men from other religions to apply and become accepted if they are willing to meet all of the requirements.
- The offenders that go through the program can become inmate ministers, inmate lawyers or literacy teachers – important in a community where the average educational level is fifth grade.
- These fully accredited college degrees are designed to provide a broad foundation for ministry within the prison system and are based on eight core competencies.
- A rodeo was build and thereafter once a year the public are invited to come and enjoy the show.
- The offenders can showcase their crafts that they had crafted themselves and the community also have the opportunity to purchase these crafts.
- A neighbour system was introduced in the institution and that gave offenders more responsibility in their daily lookout on life.
- Offenders have to keep their city free of drugs, violence and other illegal activity. Don't steal from your neighbour. Go to church together.
- This brought about that the offenders have to build up trust relationships in their small communities and take responsibility for the group.

- The moral rehabilitation program is meant to change the person, not the situation.
- The belief is that a person must have a true conversion – deep inside, touching an inmate’s very soul, that secret place where virtually no man can fool himself.

## 2.5 The inter-disciplinary intervention on the field of rehabilitation

The term rehabilitation falls in a broad spectrum and there are a number of disciplines (Social work, Corrections and Psychology) that are intertwining with the religious care aspect in helping offenders with rehabilitation. Religious care in the correctional system works closely together with Social work, Corrections and Psychology in creating a conducive environment for the offender to grow and have a chance to make a change. **Each of these areas of discipline have their own set of programs and rehabilitation tools, but the disciplines still work closely together for the common good of the offender (Relationship between clauses in sentence is unclear. Revise).**

Howes (1996:33-39) who agreed with this perception of working closely together for the common good, also emphasises the important role of the social worker in this process. Schoeman (2002:5) also emphasises social change through interdisciplinary intervention with the rendering of specialised and need-directed therapeutic services. Schoeman concurred with Howes (1996:33-39) regarding the interdisciplinary intervention which was once presented in The National Crime Prevention Strategy (1996) and also with The White Paper for Social Welfare (1997). In both cases the emphasis is placed on intersectional collaborations and partnerships.

This is also confirmed in the White Paper on Corrections (2005:6):

“The White Paper is not intended as the ultimate panacea for all challenges that we are confronted with in the correctional system it does reflect a dynamic approach to align correction with the transformation objectives of the country. If we want to succeed in developing and sustaining a correction-focused correctional system, it is crucial that this is not done in isolation of our partners and other stakeholders. In fact, South African society must be embraced as our overall partner because it is only through interactive engagement that the objectives of this White Paper will have the potential to be realised.”

## **2.6 What works: Do religious rehabilitation programs work and why?**

To answer this question: “What is happening” the researcher conducted a study of these two different programs that had measurable success and according to Osmer this strategy focuses on a single case or a limited number of cases, studied in depth for a specific period of time. Often a single individual, program, relationship or practice within a community is studied intensively; though sometimes the community as a whole is studied (e.g. the effect religious programs have on reducing recidivism) (Osmer, 2008:51).

In this empirical research we look at two totally different programs targeting two different target groups and that were running for a significant length of time to compare the differences in this time period. The research studies were not done during this study, it was conducted by other researchers who studied these two programs for an extended period. Analysing the outcome of these two programs give an accurate result to the question: What works? Do the religious rehabilitation programs that are presented to offenders really work? To answer this question we have to look at the success rate and the drivers behind the success.

## **2.7 What is the role that the church and community (support systems) have to play in religious rehabilitation programs for changing the behaviour of those incarcerated?**

In the IFI program they realised the importance of families’ support and hence family support group leaders were created to coordinate the activities of support groups made up of family members and friends of IFI participants (Fabelo, 2002:1).

The IFI program is designed to target offenders inside and outside (aftercare) of correctional facilities. “After the pre-release phase, the post-release stage begins when the offender leaves the institution. Each participant is offered a volunteer mentor, who has been recruited and trained by IFI. For the survival of the offender it is important to have a support system on the outside, and offenders with a good support system on the outside are more likely not to return to prison. The program is intertwining this function with that of the mentorship program. This brings about for the mentors (IFI participants continue to interact with the mentor they were assigned during phase one) to serve as role models and friends to offender and their significant others” (sic) (Fabelo, 2002:2).

“The mentor assists the released with the challenges he/she may face with transportation, housing, job searching and Alcoholics Anonymous or Narcotics Anonymous contact, and

encourages the offender to continue his spiritual growth through church attendance and involvement” (Ceil, 2010:50).

If the offender has a good relationship with the mentor, family and friends, he can start to “facilitate the life transformation of the member eliminating the thinking process which resulted in his incarceration and to rebuild the member’s value system, establishing a solid foundation for productive growth” (Fabelo, 2002:2).

This can only be possible with the help from the community outside the institution. Because IFI program is a complete non-governmental program that is being run by church organisations how focus on those incarcerated. The church must accumulate volunteers from area churches in the vicinity of the institution to assist in aftercare, **and full-time aftercare managers to administer the mentoring program after release and assist parolees in securing housing and employment** (Fabelo, 2002:2).

The program’s success is dependent on the assistance of the church and the volunteers from the community surrounding the area of the correctional centre to assist in all the different programs and mentoring of offenders and parolees alike.

Fabelo (2002:2) gives an indication of how this system works:

“Volunteers from Houston and surrounding areas work with inmates prior to and after release from prison. Volunteer ministry opportunities in the IFI program include:

- Male mentors to serve as role models and friends to offenders and their significant others
- Bible instructors for conducting group seminars
- Volunteers to assist the chaplain with counselling and spiritual guidance for IFI members”.

## **2.8 Offender-based mentoring program**

In the IFI program it is important to have a good support system on the outside of the prison in the community for the offender to go to after release. In the case of the offenders incarcerated in Angola penitentiary that is not the case because they will probably spend their entire lives incarcerated.

The monitoring program for IFI is based on an adopting program model, where volunteer mentors adopt an offender. The mentor is mentoring the offender from phase one of the program and can also be of assistance after release, not stopping the mentoring because the offender left the correctional environment.

However in Angola there is an almost identical type of mentoring program with a difference in the sense that this is an internal mentoring program and it is not extended to the outside of the institution. This mentoring program is that of the inmate minister that is training and studying to become an ordained inmate pastor.

The offenders in the seminary's training and studying are rewarded:

The inmate minister is the first person a new inmate sees when he steps off the bus into the correctional centre. New inmates arrive at Angola's front gate by bus, frightened and bewildered, clinging to hope, finally realising this is where they will remain – a place that will only be kind to them as long as they are good to it. The first person who meets the bus, along with security and classification staff, is an inmate minister, trained through the prison's college program. The inmate minister tells the new arrival: "You can go with me and be involved in moral rehabilitation, or you can go with the predators. The choice is yours" (Shere, 2005:52).

If the new inmate accepts the invitation, this is when the mentoring program starts and the inmate minister takes the newly admitted offender under his wing and helps him to adapt to his new environment. The inmate minister will be there for his needs (physical and spiritual). They also help with the moral rehabilitation of the new arrival. This is important for the new arrival to help him to accept the reality and to make the transition easier.

## **2.9 The effect and/or efficiency of such programs on the rehabilitation of offenders in a South African context**

The analysis of the abovementioned programs inspired the headings below where the feasibility of what transpired in these two programs and the findings as to whether it can work in the South African context is discussed.

### ***2.9.1 Training of inmate ministers***

In the analysis of what helped the change at Angola penitentiary, one of the programs stood out. That was the one by the New Orleans Baptist Theological Seminary that is training offenders as follows: “Those going through the program can become inmate ministers, inmate lawyers or literacy teachers – important in a community where the average educational level is fifth grade” (Shere, 2005:53).

In the South African context, it is necessary to network with different NGO’s (non-governmental organisations) and FBO’s (faith-based organisations) and to liaise with the Department of Correctional Services in finding the suitable correctional centre setup and to assist in creating a study environment where offenders can achieve these types of qualifications.

In the South African correctional system of today, through an extended observation by the researcher over an extended period (20 years of service as warden in correctional centres in the Department of Correctional Services), the conclusion was that the fastest growing church inside the facilities is one that was started by offenders with no training in theology. They started “His Church in Prison” in a small institution in Rooigrond Correctional Centre near Mahikeng. This ministry was so successful that offenders that were transferred to surrounding correctional centres started mission work and the church spread rapidly – similar to what Warden Cain did with the missionaries that were trained at the seminary and who were transferred in twos to other correctional centres to go and do missionary work.

### ***2.9.2 Aftercare mentoring programs***

One thing that is lacking in the South African correctional process is aftercare and the correctional services have recently embarked on the creation and running of halfway houses to help ex-offenders who have no support system outside of the correctional centre with the process of reintegrating successfully back into the community after release. This process includes assisting the offenders to get work/employment after release and supporting them. Running halfway houses successfully is an expensive option.

The lack of aftercare is one of the main factors that lead to recidivism. Offenders with a strong support system are less likely to commit an offence after release. That is the reason why the IFI mentoring program and aftercare is a very good program where the church, family, friends and surrounding community of the offender can come together in a volunteer

program to assist the offender as a support group while he is incarcerated as well as after release.

It is also necessary to network with different NGO's and FBO's and to liaise with the Department of Correctional Services to find common ground on how this program can work in the South African context.

## **2.10 Program similarities**

The research study, through a process of interpretation of both these programs, was conducted and the following conclusions were made:

- Both programs are successful in rehabilitating offenders and were assisting the offenders in the changing of behaviour (Shere, 2005:79).
- Both these programs have life-changing qualities that are needed for offenders to make the correct decisions (Shere, 2005:79).
- The IFI program is designed to target offenders inside and outside (aftercare) of correctional facilities. After the pre-release phase, the post-release stage begins when the offender leaves the institution. Each participant is offered a volunteer mentor, who has been recruited and trained by IFI (Johnson, 2012:61).
- In the case of Cain's moral rehabilitation program there is no aftercare, the offenders of Angola prison are all sentenced to life without parole, meaning that they will never be released on parole and will probably die in prison, however the mentor assists the offenders inside and they have a neighbouring culture (Shere, 2005:53).
- Both the programs are labour intensive and both indicated that the involvement of the church is an integral part of their success. "The IFI program is volunteer-driven from area churches and other prison ministries to assist in aftercare. One part-time and two full-time aftercare managers administer the mentoring program after release and assist parolees in securing housing and employment" (Cej, 2010:50).
- Both these programs are relying heavily on the support of the churches in the surrounding areas to provide support and volunteer to fulfil the services needed. "We couldn't do it without church support", says Cain (Shere, 2005:65).

- Both programs are faith-based programs and Cei, (2010:50) commented: “One of the key aspects of the IFI program is that all this has been achieved at virtually no cost to the taxpayer”. Virginia Corrections Director Gene Johnson said: “There’s no doubt faith-based efforts are cost-effective and well managed. We are going to aggressively expand them”.
- In the case of Angola the program and the seminary building was sponsored by the community and the offenders built the seminary themselves.

### **2.11 Conclusion**

In the comparison of the two programs, it is clear that what is going on in the different institutions is that the respective spiritual programs that are being offered to the offenders both have remarkable life-changing results on those that partake in these programs.

## **CHAPTER 3: INTERPRETIVE TASK – THE PERSPECTIVE THAT NEIGHBOURING SCIENCES PROVIDE REGARDING THE SITUATION OF REHABILITATION PROGRAMS**

### **3.1 Introduction**

In the interpretive task the researcher intends to engage in a literature study concerning the phenomenon of recidivism and the role rehabilitation programs play in reducing this recidivism. In this chapter the researcher will examine the Bill of Rights in the Constitution of South Africa and the United Nation's Minimum Standard Rules on offenders. In addition, a historical overview will be conducted to show the struggles rehabilitation went through all these years. This research may help that a rehabilitation program will not to fall prey to the same pitfalls experienced with previous rehabilitation processes. This also means that this chapter will include an examining of approaches of other disciplines such as criminology and penology.

This will bring about easy-to-use measures that can show the church, in conjunction with other non-governmental organisations, how to use these countermeasures in combating the high recidivism rate.

### **3.2 Method of interpretive study**

The comparative-interpretive perspective is compiled by consulting with other sciences. "Theoretical interpretation denotes the ability to draw on theories of the arts and sciences to understand and respond to particular episodes, situation, and contexts" (Osmer, 2008:83).

This will be accomplished by "... giving 1. Recognition of the relevant particulars of specific events and circumstances. 2. Discernment of the moral ends at stake. 3. Determination of the most effective means to achieve these ends in light of the constraints and possibilities of a particular time and place" (Osmer, 2008:84).

This research will be making use of contributions from other sciences such as criminology, philosophy, psychiatry and penology. In these, views were interpreted especially supporting the factors that influence rehabilitation of offenders and factors that can reduce re-offending behaviour. In this research the intention is to gather information that can help in the creating of a guideline for the church to use in presenting rehabilitation programs. The comparative-

interpretive perspective will challenge the outcomes of the basis theory and, where necessary, fill the gaps.

### 3.3 The Constitution

#### 3.3.1 *The Constitution of the Republic of South Africa*

It is clearly stipulated in the Constitution of South Africa, as referenced in the Statutes of the Republic of South Africa Constitutional Law, *Constitution of the Republic of South Africa Act, No. 108 of 1996*, SS. 12-19, that there can be no discrimination towards the religion, belief and opinion of any person incarcerated in a South African correctional centre. Section 15 of the Constitution stipulated on the freedom of religion, belief and opinion that: “Everyone has the right to freedom of conscience, religion, thought, belief and opinion”. This implies that an offender has the right to make his own choice with regards to rehabilitation. He cannot be forced to participate in religious programs. It must be by own choice (attendance is free and voluntary). This means that the church has an open pass to present these rehabilitating programs only to those offenders that choose to attend their programs.

In section 15 of the Constitution, on the freedom of religion, belief and opinion we find the following:

“(1) Everyone has the right to freedom of conscience, religion, thought, belief and opinion.

(2) Religious observances may be conducted at state or state-aided institutions provided that:

(a) Those observances follow rules made by the appropriate public authorities;

(b) They are conducted on an equitable basis, and;

(c) Attendance is free and voluntary.

(3) (a) This section 15 does not prevent legislation recognising:

(i) Marriages concluded under any tradition, or a system of religious, personal or family law, or;

(ii) Systems of personal and family law under any tradition, or adhered to by persons professing a particular religion.

(b) Recognition in terms of paragraph (a) must be consistent with this section and the other provisions of the Constitution.”

From the section of the Constitution outlined above it is evident that the government is taking a positive stance on the rehabilitation of offenders and it shows the role that the church must play in the lives of the offenders.

Per section 15 (1), “everyone has the right to freedom of conscience, religion, thought, belief and opinion. This gives anyone the full right to consult with religious representatives of their own choice”.

It is important to define this phrase “own choice” in order to give clarity for the purpose of this research. In the context of this research “own choice” is defined as follows: *For a person to have a total life-changing experience from the inside out. He must have to choose to change (his own choice). It is a choice that comes from the heart.*

### **3.4 The Nelson Mandela Rules**

The Nelson Mandela Rules on the prevention of crime and the treatment of offenders (Anon, 1955) were adopted by the first United Nation Congress, held at Geneva in 1955, and approved by the Economic and Social Council by resolution 663 C (XXIV) of 31 July 1957 and 2076 (LXII) of 13 May 1977.

The Nelson Mandela Rules were set apart to protect the human rights of offenders worldwide and to give guidance to the authorities that have to guard the offenders on a daily basis. In section 41 and 42 the Nelson Mandela Rules refer to religion as part of the offender’s daily routine and how the authorities have to conduct these activities.

Nelson Mandela Rules sections 41 and 42: Religion:

“41. (1) If an institution contains a sufficient number of prisoners of the same religion, a qualified representative of that religion shall be appointed or approved. If the number of prisoners justifies it and conditions permit, the arrangement should be on a full-time basis.

“(2) A qualified representative appointed or approved under paragraph (1) shall be allowed to hold regular services, and to pay visits in private to prisoners of his/her religion at proper times.

“(3) Access to a qualified representative of any religion shall not be refused to any prisoner. On the other hand, if any prisoner should object to a visit of any religious representative, this objection shall be fully respected.

“42. So far as practicable, every prisoner shall be allowed to satisfy the needs of his/her religious life by attending the services provided in the institution and have possession of the books of religious observance and instruction of the preferred denomination.”

The above outlined section indicates that the offenders must be provided with a qualified representative of the church (section 41[1]), “who shall be allowed to hold regular services and to pay visits in private to prisoners at proper times”.

In section 42 it indicates that: “every prisoner shall be allowed to satisfy the needs of his/her religious life by attending the services provided in the institution and have possession of books of religious observance and instruction of his/her denomination. This service has to be supplied by the relevant church to provide the proper tools to help with his/her rehabilitation path.”

Section 42 refers to the churches of world religions of the offender “by attending the services provided in the institution and have possession of the books of religious observance and instruction of the preferred denomination”. In conjunction with this section the church must play their role in the institutions of the Department of Correctional Services by providing those incarcerated with Bibles and relevant rehabilitation programs, to improve the offender’s life so that he can become a perfect citizen of society at his release from incarceration.

### **3.5 Historical overview on the development of rehabilitation in the prison system**

The historical summarised overview of rehabilitation of offenders is just what it says – an overview of a few highs and lows of the rehabilitation systems in the United States of America and South Africa. It is to examine the historical journey of rehabilitation from two countries, and to develop a common understanding of the path of rehabilitation, from the late 1800s up till the present day.

### ***3.5.1 United States of America***

#### *1800–1930*

In 1800 the way prisoners were treated was harsh and inhumane; the inmates were seen as sinners. They were treated voluntarily and involuntarily by the churches with massive doses of scripture to clear their wickedness (Himelson, 2003:3).

Himelson (2003:3) indicated: “The Discipline was enforced with an iron hand, and with physical punishment applied to those who broke the rules. The penitentiary staff often included clergymen or ex-clergymen drawn to the work by the possibility of saving souls”.

After the Civil War (1861–1865) there were a big shift in the way prisons were run and the situation changed drastically, as Himelson explained: “The secular professionals emerged as the preferred bearers of knowledge and scientifically derived techniques. They were believed to be able to solve many social problems – among them, high rates of criminal recidivism” (2003:2).

The United States and the prison services saw that religion, while never absent from the prison setting, became subservient to secular efforts. It was relegated to the role of ameliorating harsh conditions within the prison (Himelson, 2003:3). With the rise of NGO’s emerges a try to revive the rehabilitation of prisoners. “Organisations such as the Salvation Army provided chaplains, conducted religious classes, and provided spiritual and economic resources for former inmates and their families” (Himelson, 2003:3).

#### *1930–1950*

By the 1930s, however, despite all the good work the church had done, the church was perceived as only focusing on saving the lost and not the rehabilitation of wrong behaviour. “Other prison ministries were rendering programs, and still are active in providing religious classes, seminars, and necessary religious items such as pulpits and bibles” (Himelson, 2003:3). Some of these organisations train people to become prison chaplains to render programs to those incarcerated on a more regular basis.

*1950–1960*

In the 1950s and 1960s the designers of the programs had made grandiose claims of what they might accomplish. They were overzealous in the total number of prisoners that came to their programs and did not calculate the total that really committed themselves to change, and therefore made the claims. “Claims of success rates of 80% were not uncommon. Careful evaluation usually indicated little or no difference between program subjects and a matched group of inmates who hadn’t participated in this form of rehabilitation” (Himelson, 2003:1).

This figure was not based on facts and no academic evaluations were done in this time. Those that rendered the services based their totals purely on the totals that attended.

*1970–1980*

In the 1970–1980 came the controversial research of Martinson that changed the way rehabilitation was looked at. In a landmark study he concluded that nothing works. He also cast a larger negative shadow over rehabilitation programs presented to offenders.

According to Martinson (1974:49) rehabilitation was said not to have any effect on those imprisoned and the recidivism rate; therefore, the nickname “the null effect”. That was why the criminal rehabilitation programmes were no longer seen as effective for reducing recidivism. Most research evaluations of a wide variety of programs indicated meagre or no results in reducing the number of convicts returning to prison (Martinson, 1974:7-39).

“The lack of results coupled with the rising American crime rate led correctional administrators to state publicly that it was time to stop relying on rehabilitation to solve the problems of high rates of recidivism and move on to other means” (Himelson, 2003:1).

Martinson (1974:49) believed that his work revealed:

“... a radical flaw in our present strategies – that education at its best, or that psychotherapy at its best, cannot overcome, or even appreciably reduce, the powerful tendency for offenders to continue in criminal behaviour.”

The researcher is of the conviction that Martinson’s (1974:49) hypothesis that nothing works to reduce recidivism is incorrect, yet the phrase “what works” is much more central to this discussion.

Martinson's hypothesis was not founded and he himself recanted this notion five years later. Moore (2010:1) argues that the pessimistic orthodoxy of "nothing works" is clearly set out, as are the inherent theoretical and methodological tensions within Martinson's (1974) argument which were subsequently articulated by his critics. Moore elaborates on this "nothing works" theory by saying that, despite reservations about of the criminological validity thereof, it has become "almost official doctrine" for Raynor and Robinson (2009:67-68) to the point where emergent research contesting its fundamental premise and conclusions was "largely ignored".

### *1980–present*

In the 1980s "the partial revival of rehabilitation programs was seen through meta-analysis and the various forms of cognitive-behavioural treatments. In the 1990s, faith-based organisations started introducing faith-based programs into state penitentiaries. Kairos Prison Ministries started in 1996 programs with great success" (Himelson, 2003:4).

Due to intense debate on the topic of rehabilitation, many NGO's emerged with a purpose similar to that of Kairos Prison Ministries, namely of addressing the spiritual needs of male and female prisoners. Volunteers of Kairos Prison Ministries go into prisons in teams of thirty to forty: to pray, share the love and forgiveness of Jesus Christ, share meals and fellowship with the incarcerated on a one-on-one basis. The first visit is a three-day event, during which time the team presents a short introductory course on Christianity. Subsequent visits are monthly half-day reunions with the prisoners over a twelve-month period (Kairos International Newsletter).

Kairos is a faith-based organisation that is currently operating in 270 prisons in 33 states in the United States as well as in England, Australia, South Africa, Costa Rica and Canada. More than 170 000 incarcerated men and women have been introduced to Kairos Prison Ministries since its inception. The current number of volunteers from around the world exceeds 20 000 per year (Anon 2012).

Kairos Prison Ministry has different ministries under one blanket. It covers prison ministry under three groups or ministries. The three ministries under the Kairos group operate separately from each other with at least one in the various centres. The type and number of ministries depend on the type of prison that they are assigned to. There is the ministry for adult men and women and then there is also Kairos Torch – a program for incarcerated youth.

The ministry also includes an outside ministry that renders services to the family members of those incarcerated called Kairos Outside Ministry.

The Kairos Prison Ministries programs has gained the respect of the global correctional system too. In a study of 505 inmates released from Florida prisons, the recidivism rate for those Florida prisoners was 15,7%, among those who had participated in one Kairos session. For those Florida prisoners who had participated in two or more Kairos sessions, the recidivism rate was 10%. On the other hand, with those Florida prisoners that did not attend any Kairos control group sessions, there was a recidivism rate of 23,4%. The savings to the taxpayer are also substantial. As one former prisoner put it: “It cost the government about \$1,000,000 to try and imprison me for several years, yet a \$100 program keeps me out” (Anon 2012).

The United States has had its share of debate as to whether rehabilitation programs work or not; if we look at this timeline we realise one thing: rehabilitation has always been a part of handling the behavioural patterns of offenders in the US.

### ***3.5.2 South Africa***

*1652–1980*

“The first years following the arrival of Jan van Riebeeck can be described as a period of harsh and severe penalties with very little provision for the spiritual needs of prisoners. With the Reform Movement in England circa 1770, doors were opened by authorities to give churches free access to minister to their members and adherents in prison, which also reflected positively upon the prison ministry in South Africa” (Van Deventer, 1986:3).

Van Deventer goes on to say “... that the response by churches to this opportunity however, was disappointing – activities merely consisted of occasional church services. By means of legislation, more and more opportunities were created for churches to play an active role in the pastoral care of prisoners belonging to the relevant denominations” (Van Deventer, 1986:3).

With the coming of the Union in 1910, a single Prison Service was established. New regulations followed with the acceptance of the new Prison Law – Law No: 8 of 1959, the contents of which reflected the spirit of the Standard Minimum Rules laid down by the Congress of Geneva in 1955 (Van Deventer, 1986:3).

“This period also saw the introduction of a system that allowed for the remission of part of a prison sentence, subject to good behaviour on the part of the inmates; and a system of probation, that allowed for the early release of inmates, either directly into the community or through an interim period in a work colony or similar institution. There was much talk of rehabilitation still very little materialised. Punishment for transgressions within correctional centres was harsh and it included whippings, solitary confinement, dietary punishment and additional labour” (White Paper on Corrections in South Africa 2005:25).

In the 1960s, although the new legislation took cognisance of the Standard Minimum Rules, it ignored other crucial aspects, such as the prohibition of corporal punishment for prison offences (White Paper on Corrections in South Africa 2005:26).

On 1 May 1961 “the first Director for Spiritual and Social Services was appointed in the person of Rev. J.R. Luckhoff who explored a wide spectrum in this regard. He was succeeded by Rev. A.C. Sephton who became the first official Chaplain General under his guidance and initiative, inter alia, a Chaplain Corps was established” (Van Deventer, 1986:3).

#### *South African prisons in the early 1900s*

South Africa, in the early part of the last century, saw the prison system regulated mainly by various Provincial Ordinances; this was because every province in that time had their own governmental republics. With the British occupation a new type of imprisonment saw an inflation of offenders in the form of women and children in concentration camps. The British occupation of Transvaal and the Orange Free State Republics in 1900 led to a major reorganisation of the penal systems in these provinces. This early period will probably be remembered most for an already inflated inmate population, mainly due to transgressions of the pass laws, and the fact that mining companies used prison labour at very low rates (White Paper on Corrections in South Africa, 2005:24-30).

In the 1900s “punishment for transgressions within correctional centres was harsh and it included whippings, solitary confinement, dietary punishment and additional labour. Racial segregation within correctional centres was prescribed by legislation and it was vigorously enforced throughout the country” (White Paper on Corrections in South Africa, 2005:24-30).

*Prisons in 1945*

In 1945 new developments held much promise. The Commission held the view that offenders should not be hired out to outsiders; it also asked for an increase in the emphasis on rehabilitation and the need to extend literacy among offenders, in particular black offenders; and was critical of the Government's decision to reorganise the prison service on full military lines, which were seen to be an attempt to increase the control it had over prison officials. It warned that such a militarised system would not be conducive to "the various rehabilitative influences which modern views deem essential" (White Paper on Corrections in South Africa, 2005:24-30).

Sadly, nothing much came of the Landsdowner Commission Report presented in 1947, as illustrated by subsequent permission for "bona fide farmers associations" to build prison farm outstations to facilitate the extended use of prison labour by farmers (White Paper on Corrections in South Africa, 2005:24-30).

*Prisons in the 1960s and 1970s*

In the Republic of South Africa in the 1960s and 1970s the new legislation took cognisance of the United Nations' Standard Minimum Rules for the Treatment of Prisoners as far as the emphasis on rehabilitation was concerned, but it ignored other crucial aspects, such as the prohibition of corporal punishment for prison offences.

In the 1960s, prisons were not used to detain prisoners on a large scale as a means of controlling political unrest. This subsequently changed and the incarceration of political detainees and sentenced political prisoners became a significant feature of prison reality. This led to an increasing attack on the legitimacy of the prison system.

*Prisons in the 1980s*

In 1984 progressive changes started taking place and with the closing down of prison outstations it brought about a general decline in the use of prison labour for agricultural purposes. The system of paroling prisoners under paid contracts was also phased out.

In the 1980s prisons mainly remained overcrowded places of security and not much more. During that time, although some rehabilitative processes were taking place, they were insignificant. These marginal improvements in the prison system were soon overshadowed by

the declaration of a State of Emergency on 21 July 1985 which lasted until 1990. The mass detention of political prisoners in prisons during this period further inflated the already problematic prison population.

During 1988 important amendments were made to prison legislation. By excluding all references to race, a reversal of the almost total racial segregation of the prison population was brought about, although it took some years before this was implemented (White Paper on Corrections in South Africa, 2005:24-30).

### *Prisons in the early 1990s*

During this time the prison service had a facelift. Thus, the Department of Correctional Services was born, with the emphasis on rehabilitation and secure detention on the same level.

The Interim Constitution of the country, introduced in 1993, embodied the fundamental rights of the country's citizens, including that of offenders. This resulted in the introduction of a human rights culture into the correctional system in South Africa, and the strategic direction of the Department was to ensure that incarceration entailed safe and secure custody under humane conditions.

The passing of the Constitution in 1996, which provided the overall framework for governance in a democratic South Africa, enshrined the Bill of Rights, and compelled all government departments to align their core business with the Constitution and their modus operandi with the framework of governance (White Paper on Corrections in South Africa, 2005:24-30).

“In the late 1990s a new chapter came into existence in the prison system. Because the focus was always and foremost on safeguarding of offenders until their day of release, there was little regard for rehabilitation.”

The practice of keeping offenders safe and behind bars, was about to change. In the late 1990s the government announced that it planned to introduce extensive reforms in the prison system.

“The Prison Service was separated from the Department of Justice and renamed the Department of Correctional Services. This triggered important changes to prison legislation. An important milestone in this period was the introduction of

the concept of dealing with certain categories of offenders within the community rather than inside prison – a system known as non-custodial “correctional supervision” (White Paper on Corrections in South Africa 2005:27).

This was introduced as a more cost-effective way of dealing with offenders and a response to overcrowding.

### *Prisons since 2000*

During the period 2000–2003 the Government acknowledged the critical role played by the Department of Correctional Services in the long-term strategy of crime prevention in the reduction of repeat offending and the provisioning of effective rehabilitation services to offenders.

To this end the Department identified the enhancement of rehabilitation services as a key starting point in contributing towards a crime-free society.

In 2002 the Department recognised that the incompleteness in the transformation of the Department had resulted in a lack of coherence of paradigm, and the lack of a common understanding of the meaning of rehabilitation across the entire Department White Paper on (Corrections in South Africa, 2005:24-30).

A concept document called “Conceptualising Rehabilitation” was developed for internal discussion in all components of the Department. Alongside this process, an approach to the development of a corporate culture that would support the philosophy of “rehabilitation and correction” was articulated (White Paper on Corrections in South Africa, 2005:24-30).

In 2005 the Director for Spiritual Care and Development, Reverend H. Human, gave a speech on Moral Regeneration as quoted by Manzini: “The Correctional Services Moral Regeneration Campaign set a pace for the moral transformation of offenders and members of the department, and helped inculcate the value of compassion, ethics, commitment to service and anti-corruption” (Manzini, 2008:5).

### **3.5.3 Summary**

Rehabilitation either works or it doesn't. There are different viewpoints on this question. There are those who believe that a prison is only a university where criminals go and come

out worse than when they went in, recommitting crime after release. In some cases the crimes are even more hideous than the first crimes they committed. There are also those who believe offenders upgrade their crimes after release from prison.

There are those who believe that rehabilitation still has a place, and, as we have seen from the faith-based program of Kairos Prison Ministries, there is success in rehabilitation programs. As we have witnessed in this historical overview, it is clear that rehabilitation has been and will continue to be part of the correctional approach to reduce crime.

### **3.6 The present challenges and the issue of what works**

The phrase “What Works” is taken from a much cited article of the same title by Martinson (1974). “This landmark study of Martinson, which concluded that nothing works, also casts a larger negative shadow over rehabilitation programs presented to offenders” (Martinson, 1974:7-39).

According to Martinson, “after reviewing 231 studies of interventions intended to reduce recidivism, rehabilitation was said not to have any effect on those imprisoned, or the recidivism rate; therefore the nickname ‘the null effect’”. This was the case, not only in one location, no it is all across the globe. Martinson concluded that there is “little reason to hope that we have ... found a sure way of reducing recidivism through rehabilitation” (1974:49). Following this conclusion, “Martinson and his colleagues, faced the question of, what was the alternative treatment of reducing recidivism?” (Bonta, *et al.*, 2000:313).

“In 1974, criminal rehabilitation programs were no longer seen as effective vehicles for reducing recidivism” (Himelson, 2003:1). Himelson in this statement is referring to what Martinson said in 1974, namely that analysis of the results of a wide variety of programs indicated little or no success in reducing recidivism. In his opinion his work revealed a “... radical flaw in our present strategies – that education at its best, or that psychotherapy at its best, cannot overcome, or even appreciably reduce, the powerful tendency for offenders to continue in criminal behaviour” (Martinson, 1974:49).

We do have to take into consideration that rehabilitation programs that were rendered had a measurable number of successes and failures and as Bonta, *et al.* stated: “That 40% to 60% of all studies reviewed by Martinson reported reduced recidivism for some offenders. Therefore, treatment advocates recognised that not all rehabilitation programs were equally effective.

That is why it is imperative that researchers and practitioners be tasked to identify the conditions associated with effective rehabilitation programs” (2000:313).

Cullen and Gendreau (2000:133) went further with the theory on the effectiveness of rehabilitation programs and they elevated it to another level by saying that: “The evaluation literature on correctional treatment programs often seem a bewildering mixture of programs that encompass different settings; treatment modalities, samples of offenders, quality of intervention, and so on. Making sense of this diverse research – discerning what works – is an enormous challenge”.

Therefore, since Martinson, the viewpoint and the stance on rehabilitation as a workable tool for reducing recidivism has changed, the effectiveness of the programs is still a debate that is yet to be resolved. Therefore, to answer the question as to whether the rehabilitation programs rendered to offenders brought about some beneficial change to the way the offender see the world and their guilt, we will have to look at the fundamental viewpoints on this issue; and explore a few of these viewpoints to try to better our own understanding and interpretation of rehabilitation (Martinson, 1974:49).

### **3.7 The fundamental concerns about criminal justice and the different approaches**

The fundamental concerns about criminal justice brought about three viewpoints that have been debated for decades when it comes to destructive or constructive justice. Hollin (2002:159) describes the three viewpoints:

“First, the retribution viewpoint; second, the utilitarian viewpoint; and third, the humanitarian viewpoint. In addition, there are other viewpoints that the researcher wishes to discuss, and they are: retributive approach, utilitarian deterrence approach, humanitarian approach, restorative justice approach, rehabilitation approach, and, restitution approach.

As with moral issues in general, there are seldom right or wrong answers; the moral debate concerning the proper role and function of the criminal justice system has become an ideological battleground. Historically, the struggle has been between conservative proponents of the traditional punitive function of the criminal justice system and those who seek to bring about liberal, rehabilitative reforms” (Hollin, 2002:159).

### ***3.7.1 Retributive approach***

In the retributive approach the researcher will have a look at the viewpoint of what the retributive approach means and to show why it is so difficult to hold a correct viewpoint towards rehabilitation.

This retributionists' viewpoint would hold that the purpose of the criminal justice system is to deliver punishment. "The delivery of punishment eschews change, either for the individual offender or as a warning message to society, yet it serves to admonish offenders for their wrongdoing" (Newman, 1983:159-164). "Thus, punishment becomes the end in itself, and clearly, there is no place for any further outcome such as deterrence or rehabilitation" (Hollin, 2002:159).

"The retributive theory is probably the oldest theory of criminal punishment. Its roots are deeply set in religious and theological ideas, and it has its strongest impact in traditional theocratic political structures. In deeply religious theocratic societies, there is little or no distinction between a moral wrong, or "sin", and a legal wrong, or "crime". According to this view "the civil law itself is part of the divine law; therefore a legal offense is an offence against the deity. Thus, it is natural that criminal punishment in such societies is indistinguishable from divine retribution" (Brunk, 2001:36).

Brunk also adds: "In many religions, a fundamental conception of moral wrongdoing, or sin, holds that the only way it can be atoned for is through the suffering of the offender, or, as in Judeo-Christian tradition, the suffering of a sacrificial substitute. Hence the principle that: Only through the shedding of blood is there remission of sin" (2001:37).

It is easy to see how the retributive approach to punishment developed its focus upon pain, suffering, or even death, as the only way of "paying" for a criminal offence.

"Only an eye can atone for an eye, or a tooth for a tooth, because it is primarily the deity who has been wronged, and how else does one recompense a deity? If the injustice of an offence is the injured relationship with God, how else can the injury to God be restored except through the exaction of a similar injury – or an act of forgiveness and grace? There is no need to engage in a debate about the theological merits of this view" (Brunk, 2001:37).

Human nature leads us to want to take revenge when we feel we have been wronged. Historically this has led to many blood feuds and even today, genocide or “large-scale human murder” happens. Bunk thought that divine vengeance was the result of this human emotion, which is also linked to moral intuition and diverse human culture (Brunk, 2001:37).

### ***3.7.2 Utilitarian deterrence approach***

Next the utilitarian approach will be discussed and the driving point of this approach will be looked at. Hollin (2002:159) indicated:

“A utilitarian stance proposes that the function of the criminal justice system should bring about beneficial change in terms of reducing offending rather than simply delivering retribution. Thus, the question becomes one of how to deliver the most cost-effective means of reducing the likelihood of an offender committing further crimes.”

A utilitarian stance takes an empirical approach of not favouring rehabilitation over punishment: it may be possible that punishing offenders is the most effective means of reducing recidivism, or, it may not be the case. Of course, such a utilitarian approach immediately becomes entangled in moral issues.

“The most effective means of reducing crime must also be morally acceptable to the majority within society. For example, the principle of proportionality between the seriousness of the crime and the severity of the punishment has become broadly accepted, so that most people would not advocate long prison sentences for say, car parking violations, might well do so for violent crime” (Hollin, 2002:159).

The predominant modern theory of punishment has been the utilitarian deterrence view. In this view, the first of the fundamental concerns about punishment – that it should protect society from offenders – is primary. “The justification of punishment lies in its ability to deter people from breaking the law. It is called the ‘utilitarian’ view because its sole criterion for deciding what kind and amount of punishment is justified. An assessment of the overall social consequences of the punishment need to determine if it will maximise the general social good” (Brunk, 2001:39).

For years this theory of punishment was acceptable as the norm. The modern utilitarian approach to punishment was first defended by the Italian scholar Cesar Beccaria, with his classic treatise *On Crimes and Punishments* (1764) and it was popularised in the nineteenth century by the influential British utilitarian philosophers Jeremy Bentha and John Stuart Mill. The utilitarian approach to punishment was considered in its day to be radically “humanitarian” because its advocates were the first to call for limitation on punishment, including opposition to torture, corporal punishment and capital punishment; and were leaders in the prison reform movement (Brunk, 2001:39-40).

### ***3.7.3 Humanitarian approach***

The humanitarian approach is one of human rights, everybody has a right: you, I as well as the offenders that are incarcerated have rights.

Farrington (1995:929-964) argues: “The unconditional delivery of rehabilitation might be seen as the favoured humanitarian approach, given what is known about the personal and social circumstances of many offenders.” In this argument Farrington leans towards rehabilitation, also liking it to “what is known about the personal and social circumstances”. This is a viewpoint that needs to be researched more to understand the eco-metrical existence of the offender and what made him respond in this way.

Widom argued that: “Is it clear that offenders may come from disadvantaged backgrounds, both socially and economically, and that offenders may themselves have been childhood victims of criminal abuse” (1989:3-28). Given this, it might be argued that the offender himself is a victim of circumstance and therefore deserves to receive a chance to be rehabilitated. Hollin also sees this in the same light and also argued that “because of deprivation and victimisation, in a humane society, offenders indeed are deserving recipients of rehabilitative endeavours” (2002:159).

### ***3.7.4 Restorative justice approach***

The three previous approaches to criminal justice and punishment have been the dominant ones within jurisprudence and the philosophy of law, although only the first has had significant impact upon western legal and penal systems (Brunk, 2001:45-46).

“Legal theorists are only now beginning to look at the restorative justice approach seriously. Strangely enough, it is not because the traditional theories have not

provided an adequate moral justification for the practice of criminal punishment, which would be an accurate assessment. Rather, it is because the grassroots movement for restorative justice has forced the theorists to start taking it seriously” (Brunk, 2001:45-46).

One of the few serious attempts to formulate a comprehensive philosophical case for a restorative approach to criminal justice is Wesley Cragg’s (1992) *The Practice of Punishment: Towards a Theory of Restorative Justice*. Cragg argued that the fundamental goal of legal punishment (and its only moral justification) should be to resolve the disputes that are reflected in criminal offenses in ways that maintain the confidence of victims and the public at large, and to do this with the minimum amount of force and violence. Cragg argued very persuasively that neither of the two dominant traditional theories of justification for legal punishment – the retributive or the utilitarian/deterrent – succeeds in justifying the practice of punishment, for many of the reasons specified above (Brunk, 2001:46).

Brunk is of the opinion that sentencing criminal behaviour as far as possible strives towards healing the damage and hurt caused by the offender, but should also attempt to address the internal issues which caused the offender to commit the crime in the first place (Brunk, 2001:46).

Clive R. Hollin (Professor in the Centre for Applied Psychology, University of Leicester, England) says that sex offenders provide an excellent example of this potential for confusion. It is probably the area that most people would agree on for the need to incarcerate serious sex offenders at a moral level (2002:160).

“Imprisonment may deliver retribution, those of a utilitarian persuasion would argue that unless it can be shown that custody reduces the likelihood of sexual recidivism, and imprisonment alone is not sufficient. Something above and beyond custody needs to be achieved with imprisoned sex offenders to reduce the likelihood of their further offending on release from prison” (Hollin, 2002:160).

Marshall, *et al.* (1999:333-348) wrote: “However, a humanitarian approach might hold that, as many offenders have themselves been victims of sexual abuse, harsh punishment is less than helpful, and services should be configured to meet effectively the needs of sexual offenders and so break the cycle of victim to offender”. Hollin questioned whether it is possible for any criminal justice system to deliver retribution alongside constructive humane treatment (Hollin, 2002:160). Hollin explain that the basic philosophical differences between

the different approaches make it highly unlikely that any system can satisfy everyone. It is against this broad backdrop that the current agenda on rehabilitation of offenders is developing” (2002:160). Hollin continues to indicate that:

“Of course, there is always a political dimension to the stated emphasis of any criminal justice system. The reality is that politicians will want to be seen to be tough on criminals, while at the same time being committed to reducing crime. A criminal justice system that is dedicated solely to retribution or to the unconditional delivery of humane services to offenders is probably not politically tenable, even if one or the other might be desirable” (Hollin, 2002:160).

### ***3.7.5 Rehabilitation approach***

The classical debate about the justification of punishment has been between the theories we have just considered.

“However, in the twentieth century two additional approaches have emerged, both of which have claimed to offer alternatives to punishment because they reject the ‘infliction of harm’ formula of the traditional view. The first of these, the rehabilitation model, has probably had more influence in the design of penal policy in Europe and North America in this century than any other view. The second, the restitution view, is just beginning to be felt in sentencing policy and in scholarly discussions” (Brunk, 2001:41-42).

The rehabilitation approach is rooted in the rise of the social and behavioural sciences in the early part of the century and the emergence of what many writers have called the “therapeutic state”. It is based “upon the conceptualisation of crime as a deviant behaviour stemming from an illness suffered by the offender, the offender’s family, or the offender’s society” (Brunk, 2001:42).

### ***3.7.6 Restitution approach***

All six of the approaches of punishment we have considered so far focus primarily upon what should be done to offenders.

“The retributivists want to give them their just desserts, the utilitarian’s want to deter them (and other potential offenders) from offending, and the

rehabilitationists want to cure them. None of them have much, if anything, to say about how criminal justice should take into account the injustice done to the victims of an offense” (Brunk, 2001:43).

Public concern in recent years has turned to these victims, as more and more people ask why criminal justice in developed legal systems has largely ignored those who suffer most. The restitution approach has its theoretical roots in two recent, closely-related economic and political schools of thought. These are neoclassical economics and political libertarianism. Schools are committed to a strong ideology of the “minimalist state” – governments should intervene as little as possible in society, and the free market should be allowed to resolve many of the human conflicts governments have traditionally managed (Brunk, 2001:44).

All of these different approaches have the focus on punishment, rather than rehabilitation. The success of these has been debated extensively and yet, none has brought about purposeful reduction of recidivism. This purposeful reduction of recidivism can, in the view of the researcher, only be achieved through focusing on rehabilitation instead of punishment. Offenders are able to achieve inner change towards rehabilitation best by active participation in religious programs.

### **3.8 Rehabilitation and penology**

The correctional rehabilitation ethic is a child of this century, born with the rise of progressive ideology and reform in the early decades, growing strong with the development of social science in the thirties and forties, reaching maturity in the fifties when the medical model was at its peak, suffering a mid-life crisis and a loss of faith in the sixties and seventies, and essentially gone and forgotten by the eighties (Charles & Gerald, 1993:1).

In the nineties “the rehabilitative ideal showing signs of revival as some researchers, employing a new technology called meta-analysis, believe they have detected life in the old body still. Were the rumours of the death of rehabilitation premature? Or is it time to give rehabilitation a decent burial and to consider a redefinition of penology without reference to corrections?” (Charles & Gerald, 1993:1).

Charles and Gerald go further in saying “that the debate over treatment versus punishment is rooted both in empirical research and in ideology; a candid discussion needs to address both of these aspects” (1993:1).

Failure to do so has displaced seemingly objective questions such as: “Which is more effective: rehabilitation or punishment?” With the kind of passion normally associated with

ideological questions, such as which is a morally superior goal for criminal justice: rehabilitation or punishment? (Charles & Gerald, 1993:1). Charles and Gerald indicated that:

“In this paper we intend: first, to challenge some of the recent empirical research being used to support claims for the effectiveness of rehabilitation; and, second, to argue that regardless of what the research shows, punishment is preferable to rehabilitation as an aim of criminal justice, and in particular, that punishment through confinement is the most appropriate mission for a prison. Meta-analysis of research on rehabilitation has not yet established that any particular method of treatment is significantly and reliably effective. We still do not know what works in correctional treatment; it really wouldn't matter even if we knew, because the fundamental purpose of imprisonment is not the correction but the punishment of criminal behaviour” (1993:1).

### **3.9 Rehabilitation and criminology**

O'Connor *et al.* (2006:560) said: “The cultural, political and research context surrounding this topic of religion and criminology presents a window of opportunity for working explicitly with religious, spiritual, and ethical themes in criminology. This window of opportunity is not without its dangers and threats. How can policy makers work with religion without establishing a state religion and maintain the separation of church and state?”

O'Connor *et al.* (2006:560) goes on saying that:

“Religious volunteers in prisons seem to be adequately accomplished in aspects of education, work, family, citizenship, and religion. Most people in prison are not as accomplished in these areas of life, so there is a tremendous potential for them to learn how to be successful in these areas by interacting with the religious services staff and social learning volunteers. Becoming successful in these areas would contribute to less recidivism for people who leave prison.”

Clear and Sumter (2002:127-159) said: “Found that this religious practice in prison helps people to deal with: guilt, find a new way of life, and cope with the many losses (freedom, family, sexuality, etc.) that accompany incarceration; and helps to find a safe place in the prison, to gain access to outsiders, and establish less stressful inmate-to-inmate relationships”.

Clear *et al.* (2000) argues that the real outcome or purpose of religion in prison is not to reduce recidivism to counteract the tendency of prisons to dehumanise people, and to help prisoners prevent a further decline in their humanity (O'Connor *et al.*, 2006:563).

O'Connor *et al.* (2006:565) conclude in saying that given the state of the criminological evidence, they urge great caution and honesty on the part of policy makers while engaging with this topic of religion which is close to the passion of many people who are either intuitively in favour of, or against, faith-based programming for prisoners. This area of research is too new for us to reach any firm conclusion about the impact of recidivism.

### 3.10 Summary of the findings and evaluations

- Treatment advocates recognised that not all rehabilitation programs were equally effective. That is why it is imperative that researchers and practitioners be tasked to identify the conditions associated with effective rehabilitation programs (Bonta *et al.*, 2010:313).
  - In the light of this statement is it imperative that the church, in correlation with the Department of Correctional Services and other human sciences, need to do more research on the outcome of religious-based rehabilitation programs.
  - The church also has to research the workability of spiritual rehabilitation (behaviour-changing) programs for a solution to reduce recidivism. It showed that not all rehabilitation programs were equally effective.
  - That is why it is imperative that researchers and practitioners be tasked to identify the conditions associated with effective rehabilitation programs.
- In the research it came out that correctional treatment programs often seem a bewildering mixture of programs that encompass different settings: treatment modalities, samples of offenders, quality of intervention and so on. Making sense of this diverse research – discerning what works – is an enormous challenge (Hollin, 2002:159).
- The most effective means of reducing crime must also be morally acceptable to the majority within society. For example, the principle of proportionality between the seriousness of the crime and the severity of the punishment has become broadly accepted, so that most people would not advocate long prison sentences for say, car parking violations, might well do so for violent crime” (Hollin, 2002:159).

- Offenders may themselves have been childhood victims of criminal abuse, Hollin argued that “because of deprivation and victimisation when young, in a humane society, offenders indeed are deserving recipients of rehabilitative endeavours” (2002:159).
- Cragg argued that the fundamental goal of legal punishment (and its only moral justification) should be to resolve the disputes that are reflected in criminal offenses in ways that maintain the confidence of victims and the public at large, and to do this with the minimum amount of force and violence (Wesley Cragg’s (1992) *The Practice of Punishment: Towards a Theory of Restorative Justice*).
- Brunk is of the opinion that sentencing criminal behaviour as far as possible strives towards healing the damage and hurt caused by the offender, and should also attempt to address the internal issues which caused the offender to commit the crime in the first place (Brunk, 2001:46).
- Charles and Gerald is in argument saying “that the debate over treatment versus punishment is rooted both in empirical research and in ideology; a candid discussion needs to address both of these aspects” (1993:1).
- It is found that the use of prison religious programs presents a unique opportunity to channel inmates’ energies in meaningful and beneficial ways.
- The research showed that the real outcome or purpose of religion in prison is not to reduce recidivism to counteract the tendency of prisons to dehumanise people and to help prisoners prevent a further decline in their humanity (O’Connor *et al.*, 2006:563).
- It is found that this religious practice in prison helps people to deal with guilt, find a new way of life and cope with the many losses (freedom, family, sexuality, etc.) that accompany incarceration; and helps to find a safe place in the prison, to gain access to outsiders and to establish less stressful inmate-to-inmate relationships (Clear & Sumter, 2002:127-159).
- O’Connor *et al.* (2006:565) conclude in saying that given the state of the criminological evidence, they urge great caution and honesty on the part of policy makers while engaging with this topic of religion which is close to the passion of many people who are either intuitively in favour of, or against, faith-based programming for prisoners.

### 3.11 Findings established

The findings that we have established in the interpretive task analysis can be summarised in the following fashion: by formulating them into two groups and/or categories, which include correctional services and professional services.

#### 3.11.1 Correctional services

- Every offender by law has the right to freedom of conscience, religion, thought, belief and opinion. This gives anyone the full right to consult with religious representatives of their own choice. (Nelson Mandela Rules sections 41 and 42: Religion).
- Every offender has the right to a qualified representative of that religion/faith of his own choice. If the number of prisoners justifies it and conditions permit, the arrangement should be on a full-time basis.
  - The government is providing rehabilitation programs for pre- and post-release offenders.
  - There are devoted spiritual workers rendering services to offenders on a regular basis.
  - There are churches that acknowledge their God-given responsibilities towards those incarcerated.
  - There is positivity among those who render programs to offenders, despite the daily challenges they face (Nelson Mandela Rules sections 41 and 42: Religion).
- A qualified representative (spiritual worker appointed or approved for all denominations and faiths) shall be allowed to hold regular services, and to pay visits in private to prisoners of his/her religion/faith at proper times.
- Quality service has to be supplied by the relevant church to provide the proper tools to help with the offender's rehabilitation path.
- The minimum standard rules and the constitutional development (section 15) of the Constitution of the Republic of South Africa, e.g. the Bill of Rights, have opened the door for offenders to have more opportunity in changing through rehabilitation.

- If the number of prisoners justifies it and conditions permit, the arrangement should be on a full-time basis (Nelson Mandela Rules sections 41 and 42: Religion).
  - Conditions do not always permit the rendering of rehabilitation services.
  - Facilities are not always appropriate for hosting spiritual programs (most prisons were built in the 1970s and were not built with rehabilitation in mind).
  - The noise levels are a problem most of the time and movement of other offenders is distracting.
  - Because of the layout of the facilities the officials are using delaying tactics and are not always cooperative in assisting the spiritual workers.
  - Time constraints play a role in the effective rendering of rehabilitation programs, as a direct result of the lack of suitable space inside the facilities.
- Nelson Mandela Rules section 42: “So far as practicable, every prisoner shall be allowed to satisfy the needs of his/her religious life by attending the services provided in the institution and have possession”.
  - The governmental rehabilitation services provided are not relevant enough to handle the demand of offenders to refrain from crime. It does not address changing of behaviour of offenders’ lives.
  - The factors that influence those rehabilitation outcomes are because there are not enough skilled persons that can handle the demands that correctional services require from them to render satisfying services (by skilled persons the researcher means social workers, psychologists, counsellors, ministers and spiritual workers).
  - Now because of the understaffing of skilled people and the speed at which the programs are rushed through, the programs that are being rendered are not effective.

### ***3.11.2 Professionals***

- For the church the question must be: “Are the rehabilitation programs rendered to offenders bringing about some beneficial change to the way offenders see the world and their guilt?” The fundamental viewpoints on this question will have to be researched; and a few of these viewpoints explored to try to better our own understanding and interpretation of rehabilitation.
- Religious volunteers in prisons seem to be adequately accomplished in aspects of education, work, family, citizenship and religion. Most people in prison are not as accomplished in these areas of life, so there is a tremendous potential for them to learn how to be successful in these areas by interacting with the religious services staff and social learning volunteers. Becoming successful in these areas would contribute to less recidivism for people who leave prison (O’Connor, *et al.*, 2006:560).
- “Found that this religious practice in prison helps people to deal with: guilt, find a new way of life, and cope with the many losses (freedom, family, sexuality, etc) that accompany incarceration; and helps to find a safe place in the prison, to gain access to outsiders, and establish less stressful inmate-to-inmate relationships” (Clear & Sumter, 2002:127-159).
- The church has to show the offender that he had wronged the community, the persona and that he/she has to restore the wrong that he/she committed. The church also has to stand in the gape for the community, teaching them not to take revenge (The human nature leads us to want to take revenge when we feel we have been wronged). The church must also walk the path of forgiveness with the offenders.
- “The retributionists’ viewpoint: punishment becomes the end in itself, and clearly, there is no place for any further outcome such as deterrence or rehabilitation” (Hollin, 2002:159).
- “The principle of proportionality between the seriousness of the crime and the severity of the punishment has become broadly accepted, so that most people would not advocate long prison sentences for say, car parking violations, might well do so for violent crime” (Hollin, 2002:159).
  - Longer sentences for punishment are harsh and dehumanising and do not help rehabilitation.

- Sentences do not always relate to the crime.
  - Imprisonment alone is not conducive to reducing the likelihood of recidivism.
- The failure to see the bigger picture has displaced seemingly objective questions such as: “Which is more effective: rehabilitation or punishment?” With the kind of passion normally associated with ideological questions such as, “Which is a morally superior goal for criminal justice: rehabilitation or punishment?” (Hollin, 2002:159). The church has to ensure that their moral goal is to rehabilitate the offenders in order to prevent recidivism.

### **3.12 Conclusion**

To conclude, the question of rehabilitation or punishment as a form of deterrence will still be debated for a long time. This is an ideological difference that for now will be a matter of “agree to disagree”. Hollin stated: “As with moral issues in general, there are seldom right or wrong answers; the moral debate concerning the proper role and function of the criminal justice system has become an ideological battleground” (2002:159).

## **CHAPTER 4: THE NORMATIVE TASK – A BASIS THEORETICAL VIEWPOINT OF THE BIBLE ON THE REHABILITATION OF OFFENDERS AND THE PERSON’S CHANGE IN BEHAVIOUR**

### **4.1 Introduction**

In the previous chapter, we had a look at rehabilitation or punishment as a form of deterrence. The findings were inconclusive: “As with moral issues in general, there are seldom right or wrong answers; the moral debate concerning the proper role and function of the criminal justice system has become an ideological battleground” (Hollin, 2002:159). There are those who are in favour of punishment and those in favour of rehabilitation. The question to answer now is “what biblical principles are there for the rehabilitation of offenders?”

In this chapter about the normative task the researcher intends to develop a basic theological viewpoint on rehabilitation of offenders and/or the behavioural change that is needed for rehabilitation. Osmer’s (2008:4) view of the topic in this chapter is: “Using theological concepts to interpret particular episodes, situations, or contexts, constructing ethical norms to guide our responses, and learning from ‘good practice’”. In compiling these principles the objective will be to answer the question: “What is the biblical perspective in the rehabilitation of offenders?” This objectives and principles will be combined with that of the descriptive-empirical task, the interpretive task and pragmatic task’s objectives and principles to establish what Osmer (2008:4) referred to as “good practice”.

Though there is no mention of rehabilitation of offenders in the biblical sense of imprisonment during biblical times, imprisonment as we know it today was almost unknown in Israel. The people around Israel made use of such facilities, in Israel these were mostly used for a person awaiting trial. In that time and period of history the community was part of the court of crime and they played a prominent role in the punishment of crime. “A person convicted of a minor offence would be stoned to death because crime was wrong and an abomination that had to be eliminated from the realms of Israel” (Gouws, 1986:31).

No mention was made regarding rehabilitation of offenders because most of the Old and New Testament offenders were either stoned to death or sold as slaves with no privileges. A prisoner of war (in New Testament times) could be sold as a slave (Claassens, 1986:35). Nonetheless the Bible does speak of imprisonment and the care and the obligation that we as church should have.

This brings us to the question: What is the biblical obligation of the church towards those incarcerated?

There are no clear guidelines on rehabilitation programs and the reducing of recidivism of offenders in the biblical context to be found, but there is plenty of guidance on how to live a fruitful life and how to make the correct choices in life.

In order to answer the question regarding the indication of a fruitful life, we first have to establish where this fruitful life comes from and to answer that we have to establish our origin. On humanity Erickson (2013:458) wrote that the understanding of what humanity entails, is as important as the question to its source. However, the answer to the question of the origin of humanity does not explain what God brought into being when He created humanity.

The answer to this question can be found by investigating what the Bible says about human beings. We might, if we did so, conclude that they are inherently evil; we would probably also discover that they are different now from what Adam was at the time of creation and that something triggered the change to the present condition. Or we might investigate existing humans using the research methods of various behavioural sciences. Erickson (2013: 458) also said:

“That this conception would be based on current human behaviour. The Bible’s depiction of the human race is that it is in an abnormal condition today. The real human is not what we now find in human society, the being that come from the hand of God, unspoiled by sin and the fall, a very real sense, the only true human beings were Adam and Eve before the fall, and Jesus. All the others are twisted, distorted, corrupted samples of humanity. It therefore is necessary to look at the original human state and at Christ if we would correctly assess what it means to be human.”

The issue lies in the phrase: “in the likeness of God” (Gen. 1:26-27). Obviously we as humanity struggle to live according to God’s will, meaning to be in God’s will. And the only way to get back to doing God’s will is through Jesus Christ and His salvation. This, Erickson (2013:826) indicated that “salvation is the application of the work of Christ to the lives of humans. Accordingly, the doctrine of salvation has particular appeal and relevance, since it pertains to the most crucial needs of the human person”. This view entails change on the part of the individual, as Heibert’s transforming worldview model (2008:127) explains it:

“An Anthropological understanding of how people Change worldview contain cognitive (beliefs), affective (feelings) and evaluative (values) dimensions. He argues that for a true Christianic worldview transformation to occur there must be change in all three dimensions of one’s worldview that is shaped by and consistent with biblical understanding. This kind of worldview transformation enables followers of Jesus to be in the world but no longer of the world in every area and in every cultural context.”

Change comes from inside and it is by choice, sometimes we need someone to convince us of God’s salvation and changing power, through the Holy Spirit and as Brand (1986:69) indicated: “The joyful message of salvation is entrusted to the church of Jesus Christ. Through His Church the gospel is spread throughout the world by the believers. Every believer has a calling and is a witness for Christ. The churches exist for the benefit of the world, and this world to which the gospel must be proclaimed, includes prisoners”. As Petrenko (2011:11-128) put it, the church has to remember that:

“The place where the saving renewal (soteriological transformation) takes place is therefore in the hearts and thoughts of the human being [Petrenko also calls it the “the inner being” and “the centre of decision and motivation”]. The soteriological work of the Holy Spirit is found in the fact that He brings the Human being back to life together with Christ (Eph. 2:6) and that He brings about wisdom and knowledge (revelation) of God’s plan (will/mystery) in them, as well as a deeper (experiential) knowledge.”

The church is the body of Christ and the church is known to be His hands and feet. True pastoral care is initiated by God. The concept of God as the Good Shepherd is often used in the Old Testament and New Testament (John 10; 1 Peter 5:1-2; Acts 20). In the New Testament Jesus Christ fulfils that role. In prison, this concern of God for His flock needs to be translated into practical action (Janse van Rensburg, 1986:91).

The problem, though, is that we are the body of Christ, yet the hands and feet are not moving. Erasmus and Ollewagen (1984:59) said the following about the church, i.e. the church in general being the body of Christ: “The churches are not worrying about those church members of them that are imprisoned” (Erasmus & Ollewagen 1984:59). The church must be mobilised to render care and translate God’s love in practical action as Janse van Rensburg stated above.

It is important that the church regains its rightful place in the correctional system by showing those incarcerated how to identify their true self and define issues. “We all have a philosophy or a vision of life, a worldview, whether we’re aware of it or not. It’s the story line or road map or lens with which we interpret all our experiences of life. It determines how we see reality and our own identity and how we decide issues of morality” (Horton, 2006:380). The church needs to be willing to assist those incarcerated in determining their true identity philosophically in order for them to change and become model citizens of society.

## 4.2 Method

Osmer’s normative task of formulating a basis theory can be similar to Letsosa (2005:12) who indicates that the basis theory has a specific function within a specific discipline – in this case Practical Theology. This results in a sound foundation being formed. It grants biblical-dogmatic and ethico-normative foundations (Kruger, 2002:9). Letsosa (2005:12) further maintains that the basis theory of Practical Theology systematically describes, from the revelation of Scripture, the nature and purpose of the communicative activities that take place.

To create a basis theory for this research it will be conducted as follows:

- A historical-grammatical exegetical study of certain chosen relevant scriptures.
- A literature study concerning relevant theological works/documents on the subject.

In the study of the Old Testament the following texts will be selected for exegetical analysis: Genesis 39:20-23. In the study of the New Testament the following texts will be selected for exegetical analysis: Matthew 25:36-40, Galatians 6:1 and Hebrews 13:3.

Guidelines for responsible literature research, as explained by Creswell (1998:24) will be applied when dealing with a theological text. These guidelines are:

- To master the content of the literature;
- To identify similarities and contradictions within the literature;
- To understand the contribution made to the specific field of study;
- To support and enrich the knowledge database with acceptable contributions.

With the literature research, all applicable data, primarily obtained from library databases which include books, journals, dissertations and magazines, will be investigated. If needed,

secondary, authoritative internet sources will also be used. Internet sources will be treated as secondary sources due to their nature.

### **4.3 An exegetical study on imprisonment and the outcome of religious rehabilitation programs**

#### **4.3.1 Old Testament**

As indicated above, not much is mentioned regarding rehabilitation of offenders in the Old Testament because of the fact, as Gouws indicated (1986:31) “that the Israelites gave the death penalty to those committing crimes. A person convicted of a minor offence would be stoned to death because crime was wrong and an abomination that had to be eliminated from the realms of Israel”. If we look at the Old Testament there are ample verses referring to what happened when someone broke the laws. In Exodus 21, Leviticus and Numbers we can read and see that there were different sentences for different crimes, yet crime was an abomination in the eyes of the Israelites.

Although Israel did not have prisons “other cultures, such as the Egyptians of the time, did have places that could be called prisons. The term suggests it was a fortress that also served as a prison, several of which are known in Egypt” (Wenham, 1994:377). Joseph was put in prison in Egypt and his story was used in this exegetical study from the Old Testament to show that bad things can happen to good people and that the prison doors are open to everybody and anybody, no matter who you are or what your social status is. It was also used to show that God cares for people when in prison.

#### *Genesis 39:20-23*

##### *a) Exegesis of Genesis 39:20-23*

Genesis 39:20: “And Joseph’s master took him, and put him into the prison, a place where the king’s prisoners were bound: and he was there in the prison.”

Genesis 39:21: “But the Lord was with Joseph, and showed him mercy, and gave him favour in the sight of the keeper of the prison.”

Genesis 39:22: “And the keeper of the prison committed to Joseph’s hand all the prisoners that were in the prison; and whatsoever they did there, he was the doer of it.”

Genesis 39:23: “The keeper of the prison looked not to anything that was under his hand; because the Lord was with him, and *that* which he did, the Lord made *it* to prosper.” (King James Version)

*b) Purpose and message of the book of Genesis*

Genesis is the book of beginnings and contains the foundation of much of the theology of the Old Testament. An understanding of the book’s content and message is essential to the study of the rest of the Bible (Cross & Livingstone, 2005:663). It is not a book of science, though scientists are right to investigate its claims. It is not a book of biographies, though much can be learned from the lives of the men and women portrayed in its pages (Hill & Walton, 2000:63). The book of Genesis is a pie that may be cut in more than one way, depending on the perspective and interests of the reader. Thus the book of Genesis has a prologue, followed by ten episodes (Longman & Dillard, 2007:53). John H. Walton argued that the original is: “God takes up His residence and history begins under His exclusive sovereignty. The cosmos functions just as it was designed to function – it was good. People are portrayed as the pinnacle of creation, endowed with dignity as those made in the image of the Creator” (Walton, 2001:65).

The purpose of the book of Genesis is to tell how and why Yahweh came to choose Abraham’s family and make a covenant with them (Hill & Walton, 2000:67). The structure of Genesis considers the book’s transition in terms of content and style. In the first place, it is possible to divide the book into two subsections: the primeval history which covers the time between creation and the tower of Babel – these chapters encompass an indeterminably long period of time in the far distant past; and, the second part of Genesis, which is characterised by a slowing down of the plot and the focus on one man, Abraham and his family for four generations – these chapters (often called the patriarchal narratives) follow the movements of the people of promise from Abraham’s call in Genesis 12:1 “to the death of Joseph at the end of the book. Both of these divisions of Genesis begin with a creation initiated by the word of God” (Longman & Dillard, 2007:53). In Genesis 1:1 “God calls the universe into existence by the power of God; in Genesis 12:1 God calls a special people into existence by the power of his word” (Brueggemann, 1982:105).

The covenant is the foundation of Israelite theology and identity, and its history is therefore of understandable significance. According to Hill and Walton (2000:67) the book contains

the tale of how the covenant was established by detailing the various stumbling blocks and threats to the covenant. Finally, we discover how the Israelites venture into Egypt, thus setting the scene for the exodus. The function of the history contained in Genesis is to provide a prologue and foundation of the founding of the nation of Israel and the giving of the law in the book of Exodus. It recounts how God chose Abraham and guided his family as his special people (Longman & Dillard, 2007:55).

The message of the book of Genesis has several aspects. First of all, it provides an appropriate introduction to the Israelite God, Yahweh. We find that He is the sovereign creator of a world made especially for human habitation (Hill & Walton, 2000:63).

According to Hill and Walton (2000:68) a second aspect of the message of Genesis concerns the role of people in the newly created world, and a contrast of Mesopotamian thinking is present. A key message of the book of Genesis is “that humans were created in the image of God”. The world was created for them and with them in mind.

### *c) The background and context of Genesis 39:20-23*

The story of Joseph provides the first stage in the transition from a semi-nomadic, patriarchal family to an independent nation, in keeping with the promise. The favourite son, badly spoiled, is hated by his brothers, sold into slavery and taken to Egypt.

“There his virtue, wisdom and grace quickly establish him, get him into trouble. A God-given ability to interpret dreams brings Joseph to the Pharaoh’s attention, and his interpretation of the famine dreams and his wise counsel leads to a high position of status. This, in turn, opens the way for Joseph to provide for his own family and bring them to Egypt. This carefully-constructed story, so different in form from the Abraham and Jacob story cycles, is one long lesson – God’s providence brings to nought the plots of men and turns their evil intent to his own ends” (La Sor *et al.*, 1982:113).

Longman and Dillard (2007:53) also concluded “that a subdivision can be made within the second part of Genesis between the patriarchal narratives and the Joseph story. The former are episodic, short accounts of events in the lives of Abraham, Isaac and Jacob. The Joseph story is a connected plot, which recounts how Abraham’s family came to Egypt in the first place”. Hill and Walton (2000:73) also indicated that:

“The main intent of the Joseph story appears to be, to recount how the family of Abraham ended up in Egypt. In this way it is preparatory for the Exodus narratives. Though the covenant is barely mentioned, God’s providential care of Joseph and sovereign control of history is evident as the plot develops and is resolved.”

In this story, although Joseph was telling the truth, he was still convicted and sent to prison. This was part of God’s great plan. Through this oppression God groomed Joseph, first as the head servant in the house of Potiphar and also in his time in prison (Paul, Van den Brink, & Bette, 2004:413). This rapid promotion, we are told, “occurred because the Lord was with Joseph. Indeed, God’s presence with Joseph was even evident to Potiphar, which was why he promoted him, and he prospered greatly as a result: the Lord’s blessing rested on everything he had” (Wenham, 1994:377). Walton (2001:645) quoted Genesis 39:2-7:

“The Lord was with Joseph and he prospered, and he lived in the house of his Egyptian master. When his master saw that the Lord was with him and that the Lord gave him success in everything he did. Joseph found favour in his eyes and became his attendant. Potiphar put him in charge of his household, and he entrusted to his care everything he owned. From the time he put him in charge of his household and of all that he owned, the Lord blessed the household of the Egyptian because of Joseph. The blessing of the Lord was on everything Potiphar had, both in the house and in the field. So he left in Joseph’s care everything he had, with Joseph in charge, he did not concern himself with anything except the food he ate. Now Joseph was well-built and handsome, and after a while his master’s wife took notice of Joseph and said, ‘Come to bed with me!’”

Potiphar’s wife was attracted to Joseph because of his stunning beauty; and like his mother Rachel, Joseph had a fine figure and handsome face. Brueggemann (1982:313) also stressed that “according to writings of the day it was well known that he was attractive in every way (the women of the day were intrigued with him) and the women of Egypt were drawn to Joseph’s beauty and desired him because of it”. So the mistress of the house was determined to have sex with him. “Day after day she attempted to seduce him; he repudiated her advances with ethical and theological arguments” (Wenham, 1994:377).

Goldingay (2010:139) phrased Joseph's story: "When we read Joseph's story, we may be inclined to wonder about the woman's vision of what happened. Would she say that as he grew up this hot guy was flaunting his muscles around the house, asking of it? We certainly pick up hints that her husband is clueless. All he cares about is his work and what's for dinner".

Joseph was falsely accused and the master of the house believed the accusations and threw Joseph in prison. He chose to believe his wife instead of believing the servant. Wenham explained that one day, however, she caught him alone in the house, pulled off his shirt, and ran outside calling to the servants that Joseph has tried to rape her (Wenham, 1994:377).

For the second time in his life Joseph was cast out. First it was by his own family (his brothers), sold as a slave, and thereafter those who entrusted him with their valuables and house, threw him in prison wrongfully, still he put his trust in the God he knew would not forsake him. Joseph's fear of God was like that of the wise man that fears God in Proverbs 1:7 which gave him the attributes needed to rise above his circumstances. This made him totally loyal and dependable, and who thus enjoys favour and good repute in the sight of God and man (Hagner, 1995:378). If it was not for his prison time he would not have met the king's butler and it was through this encounter that he became the second to the Pharaoh (Paul, Van den Brink & Bette, 2004:413). Wenham (1994:377) also indicated that "Joseph was put in the prison, the place where the royal prisoners were imprisoned, and in prison he established contacts which led to his eventual promotion".

This narrative is not explicit kerugmatik theology. Nor is it mere pragmatism. It is, rather, a story that depicts the struggles with the exposure to real life with real faith. It affirms both, convinced that they belong together. This narrative assumes an essential compatibility between the experience of Yahweh and the experience of life (Brueggemann, 1982:319).

Joseph's imprisonment and how he triumphed over everything that came in his path, is the pathway towards spiritual/religious rehabilitation that works. It is the author's conviction that Joseph was a role model by showing what the effect is of a person that has a total dependent relationship with God and the concurring power this relationship has, not just for the person possessing it, also those surrounding him. God was with Joseph.

God had promised to be with his father and his grandfather (Genesis 26 and 28) and had kept that promise. It is fulfilled for Joseph, too. As was the case for them, this means God made

things work out well for him; it did not merely mean he had a feeling that God was with him (Goldingay, 2010:139).

*d) The meaning of some words in the passage of Genesis 39:20-23*

Prisoner: אָסִיר

A masculine noun probably meaning prisoner, captive. It refers to a variety of prisoners or captives: prisoners of war (Isaiah 14:17), prisoners held in containment for various reasons (Genesis 39:20) or who had been under taskmaster (Job 3:18). These persons were also the object of God's special concern (Psalm 68:6-7). This word describes the freed captive, prisoners from the Babylonian exile, the exiles of Israel (Zechariah 9:11) (Baker & Carpenter, 2003:80).

Prison: בֵּית סֶהַד

Particle, preposition plus noun, common, masculine, singular, construct, plus, article noun, masculine, singular, absolute סֶהַד probably meaning: "to the house of roundness" or simply "to jail or prison" is found only in this section of Genesis. The term suggests it was a fortress that also served as a prison, several of which are known in Egypt (Wenham, 1994:377).

Gouws (1986:33) had the following to say about the word prisoner: "It is evident from the case of Joseph (Genesis 39:20) that the prison in which he was confined was not a state prison, like we have them today, a private prison of the king, where his prisoners were confined."

*e) Summary of Genesis 39:20-23*

The Joseph story teaches us that "bad things happen to good people". In the case of Joseph it has to be noted that he was completely innocent. This is not the norm for incarcerated people, yet there is still hope as the Joseph story is a story of hope to people in prison. The phraseology of the Joseph story ("The Lord is with Joseph") must be stressed in spreading hope, uplifting them with the following message: "God gave him favour; he was successful; he served; he was put in charge, was appointed; he was entrusted and echo this to lift their moral" (Wenham, 1994:381).

Although Joseph was innocent, there are, however, things that we can learn from the story of Joseph, namely:

- God cares for the incarcerated and anybody can concur with God's grace, even in the terrible conditions in prison.
- The rehabilitation program must also strive to equip people with faith in God and His grace which can lead them through the worst circumstances.

The story of Joseph provides a narrative with which prisoners can associate for a hopeful future, despite all the differences.

The church needs to bear in mind that as a humane story of hopes raised and dashed, this episode is meaningful to most readers. Ultimately, Joseph's plea to be remembered will be recalled by the chief cupbearer and the prison will prove to be a stepping stone to the palace. It will be clear that the suffering of one righteous man has proved to be the source of blessing, not only for Egypt, to keep many people alive.

The church is the middle man in representing God's rehabilitation by rendering rehabilitation programs and addressing the needs of the offenders. It gives them a chance to make that life-changing decision to lay down their sinful life and start following God on His path of forgiveness.

In the Joseph story it shows God's mercy and forgiveness and favour for the ones who turn their lives to Him. Though the fact that Joseph is innocent and already had a relationship with God, the story is still a guide that can be used by the church to help the offenders to also turn to God and receive his mercy, forgiveness and favour.

#### ***4.3.2 The New Testament***

In the New Testament an exegetical study was done on the following scriptures: Matthew 25:36-40, Galatians 6:1 and Hebrews 13:3.

This selection of texts was made to understand God's love for people in need, even prisoners and the church, as body of Christ's obligation to attend to them.

*Exegesis of Matthew 25:36, 43, 44*

Matthew 25:36: “Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.” (KJV)

Matthew 25:43: “I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.” (KJV)

Matthew 25:44: “Then shall they also answer him, saying, Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?” (KJV)

*a) The purpose and message of the Gospel of Matthew*

Burge and Hill (2012:950) indicate that the purpose of the Gospel of Matthew is written to believers in the latter part of the first century, to portray Jesus as God’s chosen Messiah who paradoxically ushers in the reign of God through his self-giving ministry and death.

Burge and Hill (2012:950) go on in saying: Matthew communicates that Jesus’ Messianic claims and mission are vindicated as His resurrection, when God grants him all authority. Matthew seeks to persuade his readers to respond in trust, loyalty and obedience to Jesus the Messiah and His teachings and to empower them to invite others to follow and obey Jesus.

*b) Background and content of the Gospel of Matthew 25:36-44*

This section describes the judgment that will take place when Christ returns. When the judgment will take place is difficult to determine, as much of Matthew chapter 23-24 deal with various parts of the end times, yet not always chronologically (Hindson & Mitchell, 2010:75). Turner (2008:609) also collaborates on this by saying that Jesus has been described as the Son of Man who judges the nations as a shepherd separating a flock. In Matthew 25, Jesus is identified as a king who determines who will enter His kingdom. Jesus tells the sheep on His right hand that they whom the Father have blessed will inherit the kingdom of God, because they had helped Him when He was hungry, thirsty, away from home, naked, sick and imprisoned.

We find Jesus counting those who visited him vicariously in prison as righteous. Matthew 25:36 and the writer of Hebrews urges their readers to remember those in prison “as if chained to them”, that is, as if they were their fellow prisoners (Hebrews 13:3). We see here that Jesus groups those in prison with others who are oppressed or in need, the hungry, the

naked, the sick and the stranger (Jenkins, 1979:127). Jenkins goes further in saying: “While imprisonment today is given as a result of a legal judgement, and is not used as an executive instrument of control, as it was in Jesus’ day, for example in the case of John the Baptist, nevertheless we should remember that Jesus links the needy together as the beneficiaries of his Messianic mission”. This Messianic mission is nicely captured in Luke 4:16-21:

“He stood up to read the Scripture and was handed the book of the prophet Isaiah. He unrolled the scroll and found the place where it is written, ‘The Spirit of the Lord is upon me, because he sent me to proclaim liberty to the captives and recovery of sight to the blind, to set free the oppressed and announce that the time has come when the Lord will save his people.’ Jesus rolled up the scroll, gave it back to the attendant and sat down. All the people in the synagogue had their eyes fixed on him and he said to them, ‘This passage of Scripture has come true today, as you heard it being read’”.

Turner (2008:609) said that when the righteous profess ignorance of this merciful ministry, He tells them that they did it for Him when they did it for one of his little brothers and sisters (cf. Cuvillier, 2001). The righteous are amazed because they did not realise that these six acts of ministering to Jesus’s suffering people would be regarded as ministering to Him. This is the central basis of judgment in this passage.

*c) The meaning of some words in Matthew 25:36-44*

Verse 36: φυλακῆ ἡμην καὶ ἦλθατε προς με

To guard closely: φυλακῆ

According to Louw and Nida (1998:183) the possible semantic and contextual means of φυλακῆ is “to hold in close custody – to guard closely”.

Come unto me: ἦλθατε

The possible semantic and contextual means of ἦλθατε is “come unto me”. Newman and Stine (1988:808) said the following of the word ἐρχομα which is translated as “come unto me”: seen in the context of visited, it can mean “come or went” to see me. In the context of the research the idea of “come onto me” can mean to take care of, which is probably a better reference. Reason being that the last verb, “come” does refer to going to see a person in prison, so visited is quite an appropriate reference.

To visit: επισκέπτομαι

Verse 43: επισκέπτομαι καί φυλακῆ καί οὐκ ἐπεσκέψασθέ

επισκέπτομαι may mean: To go to see person on the basis of friendship and with helpful intent – to visit, to go to see (Louw & Nida, 1998:453).

The Greek word επισκέπτομαι (“to visit”) means that the church has a role to play in the rehabilitation of offenders by visiting them and helping them with their needs. To elaborate on this it is therefore necessary to quote a few researches that said: “Even though the accumulated evidence demands cautious evaluation, the relationship between religion and offending is not irrelevant for the academic community” (Baier & Wright, 2001; Johnson, 2011). Notwithstanding the critical questions raised by Aos *et al.* (2006) religion has value within prison (O’Connor & Perreyclear, 2002), faith-based interventions can conduce to rehabilitation if coupled with substance abuse treatment, educational and employment services (McKean & Ransford, 2004), and aligned with the principles of “What Works” (O’Connor *et al.*, 2006).

Ministry: διακονέω

Verse 44: φυλακῆ καί οὐ δηκοήσαμέν

The possible semantic and contextual means of διακονέω is: ministry. It seems quite evident that διακονέω involved a number of different functions as persons served others, especially in connection with relief to the poor. In some instances it may be best to translate διακονέω as to have responsibility to help others or to be responsible to take care of the needs of believers (Louw & Nida, 1998:541; see also Breed, 2014).

Not just to visit the offenders, as the following Greek word διακονέω (“ministry”) explains that the community (church) has to minister the message of good news to the offenders. Clarke indicated (2005:7):

“One specific manifestation of partnership is community chaplaincy which provides a bridge between prison and the community. It takes prisoners from the gate and supports them as they start their new lives, building the links between churches and the community. There are now ten community chaplaincies in existence and eleven more in development. Community chaplaincy is not the

creation of Government. It has grown up from the grassroots, and we must nurture it. It is an initiative to which many faith groups, not just Christian, are contributing.”

*d) Summary of Matthew 25:36-44*

Matthew 25 speaks of the grace and help that has to be rendered to those in need. In this context “those imprisoned” is included and this help is being rendered in the same sense as helping Jesus. The good we have to do is the Christian view of the nature of good according to Vorster (2006:21), the good we have to do or perform is the good in terms of what God wills. Therefore the good we as Christians have to do or perform is the perfect will of God and the will of God is also for the church to visit those in prison.

With regards to “recidivism” in the context of Matthew 25 there is no direct information, still there are important independent truths:

- “The message of Matthew 25 does not mean that people become holy through good works, that good deeds to others are always part of being Christian and the church’s ideology. This is so important that Jesus described it as deeds done to Him and a lack thereof detracts from the honesty of the Christian belief in Him.
- It also gives an indication that good deeds should be targeted at real needs, including prison, food, water and clothing.
- The church must therefore in its rehabilitation efforts cater for all needs, including spiritual, emotional, perspective, life and social skills and others.

The point at which prisoners re-enter society is critical. Accordingly it is expected that the relatively new phenomenon of community chaplaincy can make an effective contribution to post-release outcomes (Wilson *et al.*, 2009:32-34).

*Exegesis of Galatians 6:1, 10*

Galatians 6:1: “Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such a one in the spirit of meekness; considering thyself, lest thou also be tempted.”  
(KJV)

Galatians 6:10: “As we have therefore opportunity, let us do good unto all *men*, especially unto them who are of the household of faith.” (KJV)

*a) Purpose and message of the book of Galatians*

The letter of Paul to the Galatians has been used and interpreted by Christian believers, theologians’ historians and commentators from the second century A.D. to our own time. By contrast, this communicates to the very first users and interpreters of the letter, a group of believers in Christ living in Galatia in the middle of the first century A.D. (De Boer, 2011:1).

Hayford (2002:1628) said: “Legalists in the church of the New Testament were called Judaizers, taught that certain Old Testament laws were still binding upon Christians. They reasoned that God’s promises extended only to Jews, and that Gentiles must be circumcised before they could fully experience salvation”. Hayford (2002:1628) goes on: “The Judaizers did not deny that faith in Jesus was necessary, yet insisted that it was inadequate, and that one must add observance of the law to faith. This doctrine was in direct contradiction to Paul’s insistence that salvation was by grace through faith, so the Judaizers sought to discredit his teaching by challenging his authority.” Hayford (2002:1629) argued:

“Galatians contains biographical, doctrinal and practical divisions, which has two chapters each. In the biographical section (chs. 1 and 2), Paul defends his apostolic independence, not in a spirit of personal indignation, by establishing the divine origin of the gospel. In the doctrinal section (chs. 3 and 4), Paul presents a series of masterful arguments and illustrations to prove the inferiority of the law to the gospel and to establish the true purpose of the law. In the practical application of his doctrine (chs. 5 and 6), Paul exhorts the Galatians to use their Christian liberty properly and not to abuse it. Rather than giving license to sin, the gospel provides the enabling means to attain the righteousness that the Law demands.”

*b) Background and context of Galatians 6:1, 10*

It is not unusual for Paul to conclude his letters with a section on practical living, which emphasises some of the themes he addresses in the heart of the letter. It may well be that this

was the chief attraction of legalism – the opportunity to measure oneself relative to another and to appear superior (Burge & Hill, 2012:1352-1353).

Paul provided a positive indication of what following the Spirit involves: “Brethren, if someone should indeed be overtaken in any trespass, you who are spiritual restore such a person in a spirit of humility, watching yourself lest you also are tempted”. The key term in this verse is “humility” (*praütēs*), listed as a fruit of the Spirit in Galatians 5:22-23 (De Boer, 2011:373).

Burge and Hill (2012:1353) go on to say that “the Spirit led individual will work towards restoration (Gal. 6:1), which has the effect of obliterating the wrong that could be used to strengthen one’s claim of superiority against the erring sister or brother. They explain that Paul completes these exhortations with an appeal for each person to seriously assess their own condition, as one whose only concern is to test their own level of responsibility in the Lord, without falling into an attitude of conceit”.

It is interesting to note that Paul seems to regard such practical areas of personal relationships among believers as the benchmark of which type of law they follow: the one leading to acts of the flesh or the one exhibiting the fruit of the Spirit (Burge & Hill, 2012:1353).

Thus, the final section is provided in answer to the opponents’ objection that participation in Paul’s collection of letters is unwise, giving a pretender the chance to defraud them. Paul’s word is to appeal to God’s judgment of the matter. Their participation is called for as a manifestation of the Spirit in their lives, an active “doing good”, which is especially appropriate when it benefits the family of believers (Burge & Hill, 2012:1353).

As in many similar contexts “my brothers may be rendered as ‘my fellow believers’ or ‘you who along with me trust Christ’. Paul’s first application of his general appeal is that of dealing with someone who falls into sin” (Arichea & Nida, 1983:145). They go further in saying that Paul’s words here should be interpreted as stating a hypothetical case. This is indicated first of all by the nature of the conditional clause, “particularly in the word he used for ‘if’; and secondly, by his uses of the generic someone or anyone”. Yet he probably had in mind a specific situation, in which case, someone would refer to a member of the Christian community (Arichea & Nida, 1983:145).

In verse 10 Paul exhorts his readers to do good to everyone, whether they belong to a Christian community or not. However, he adds a specification and lifts it up as a very important obligation of the Christian, as indicated by the word especially, namely, to do good

to those belonging to our family in the faith. The family in the faith is, literally, the household of faith (Arichea & Nida, 1983:153).

*c) The meaning of some words in Galatians 6:1*

Overtaken in a fault: παραπίπτω (v. 1)

According to Louw and Nida the possible semantic and contextual meanings of παραπίπτω are: “to fall away, to forsake, to turn away; to abandon a former relationship or association” (Louw & Nida, 1998:449).

Restore: καταρτίζω

According to Louw and Nida the possible semantic and contextual meanings of καταρτίζω are: “to make someone completely adequate or sufficient for something – to make adequate, to furnish completely, to cause to be fully qualified, adequacy”. See also Luke 6:40: “everyone who is thoroughly qualified will be like his teacher”. In this context, however, it may be useful to translate κατηρτισμένους as “one who has been fully trained” (Louw & Nida, 1998:680).

Do good: αγαθός (v. 10)

To do good is seen as a positive moral quality of the most general nature and it can be expressed as good, goodness or a good act. Since goodness implies some type of activity involving others, one must frequently use a verb expression, for example, “to be good” or “to benefit”. The qualification “full of” in Romans 15:14 must likewise be restricted in a number of languages so as to indicate the fact that one always engages in doing good, for example, “that you always are doing good to people” (Louw & Nida, 1989:743).

An alternative is to define moral in terms of the word “good” and the word good in terms of what God wills. This, of course, is the Christian view of the nature of good. The good is what God wills is good. Whatever action God specified is a good action (Vorster, 2006:21).

In the biblical context of these verses the word καταρτίζω (“to restore” or “to make someone completely adequate or sufficient for something”) is the way God’s goodness works. Millard (2013:254) indicates: “That the Goodness of God may be discovered in all relationships

(even in the relationship with offenders) with his creatures. Sometimes these attributes are viewed as conflicting with each other, as in the case of justice and love”.

Millard goes on to say that: “Because God is good as well as great, he can be trusted and loved. To do good is seen as positive moral qualities of the most general nature and it can be expressed as good, goodness or a good act”. This moral quality “is seen in the light of moral purity and by moral purity we are referring to God’s absolute freedom from anything wicked or evil. His moral purity includes the dimensions of holiness, righteousness and justice” (Millard, 2013:256). Millard (2013:256) further indicated that:

“This ἀγαθός to do good is a constant battle between the works of the flesh and the works of the fruit of the Holy Spirit. This in a sense is like a farm where the ground is been worked and sowed in by the Holy Spirit, which can be described in the word “to do good” or in moral purity to bring holiness to the persons in prison. In doing so the offender can cut himself off or separate him from the sinful deed that brought him to prison.”

#### *d) Summary of Galatians 6:1, 10*

The church needs to equip itself into a ministry of caring disciples wherever or whenever bondages residual to an individual’s past threaten his or her growth in the family of God, to become a helper that is there to restore those fellow believers who have fallen aside or are being trapped or bound by sin.

The church as the body of Christ has the obligation to attend to those who fall by the way, and bring them back onto the correct way and help them to form a binding relationship with God.

It is also the moral duty of the church to approach the incarcerated in humility and compassion, and to convey the message of this goodness and God’s love. Therefore the church is not only obligated to do good by rendering services to the incarcerated offenders behind bars, also to teach them the moral value of doing good to others.

This is where the church comes in; by training spiritual workers – one who has been fully trained *καταρτίζω* may mean “to make someone completely adequate or sufficient for something – to make adequate, to furnish completely, to cause to be fully qualified, adequacy in addressing rehabilitation – and educate offenders in changing their behaviour for the good

of God's will in their lives" (Louw & Nida, 1989:680). This change will bring a change in behaviour and will ensure that the person will think twice before committing a crime and recidivist.

In teaching the offenders the value of moral purity and helping them to live a life of holiness, the church will help them to be able to "cut off" or "separate" themselves from ordinary uses and stop recidivism. The Hebrew word for "holy" (קֹדֶשׁ – qadosh) means "marked off" or "withdrawn from common, ordinary use". The verb form that it is derived from suggests "cutting off" or "separating" (Millard, 2013:256).

### *Exegesis of Hebrews 13:3*

Hebrews 13:3: "Remember the prisoners as if chained with them – those who are mistreated – since you yourselves are in the body also." (NKJV)

#### *a) Purpose and message in the book of Hebrews*

The author of the book of Hebrews' purpose is to write to arrest an incipient apostasy and to strengthen wavering faith. Perhaps some members of this community had already deserted the faith, turning their backs on the way of salvation and the Saviour they had once acknowledged (Burge & Hill, 2012:1491). Hayford (2002:1728) goes further in saying:

"That the high point of the epistle is the presentation of the high priestly ministry of the Lord. Christ is a high priest, not after the order of Aaron, after the order of Melchizedek, who had no predecessor and no successor in the priesthood. Thus Melchizedek was a perfect type of Christ, who received the office of high priest by the direct call of God, not by inheritance."

Hayford continues: "Whereas the Aaronic priest had to continually offer sacrifices for his own sin, as well as for the sins of the people. Christ, once and for all, offered His own sinless person as the perfect sacrifice. In His flesh He experienced the testing that all believers know, and thus He is able to intercede compassionately on their behalf" (2002:1728-1729).

#### *b) Background and context of Hebrews 13:3*

The majority of early Christians were Jewish. Apparently “they expected Christ to return soon, the delay in His coming and the persecution against them (10:32-34) caused them to wonder if they had made the right choice in becoming Christians. Consequently, they were in danger of returning to Judaism” (Hayford, 2002:1728). “Pride of place goes to brotherly love, a costly virtue by which these believers have already distinguished themselves, especially with regard to prisoners” (Burge & Hill, 2012:1520). Hayford (2002:1728) puts emphasis on the fact that:

“The epistle was written to wavering Jewish believers, encouraging them to stand fast in their faith. The writer points out the overwhelming superiority of Christ over all that they had experienced under the law. What is offered to them through Christ is so much better than that which is promised under the Mosaic economy they should never consider turning back. The writer of the epistle also dwells on the incomparable glory of the person and work of Christ, showing His supremacy over prophets, angels, Moses, Joshua, Aaron and the whole ritual of Judaism.”

Maddox (1997:32) also emphasises the manifest of brotherly love and indicated that: “The readers of Hebrews 13:1-19 are expected to hold fast to the unchanging revelation that is fulfilled in Christ, his sacrificial death and suffering, and his ongoing high priestly ministry. Because believers share in the unique grace of God and the privileges available within the community of faith, they are to manifest brotherly love in doing good things and sharing, rather than living in fear and being ashamed to bear the reproach of Christ’s death in the world. Moreover, believers are to resist diverse, or strange, teachings that do not reflect the grace expressed in the new covenant. The community of faith should understand that their experience of God’s grace does not preclude personal and mutual responsibility and accountability. In other words, the leaders and church members are responsible to each other and to God for sacrifices that are pleasing to God”.

The message of Hebrews 13:3 is to remember: “Remember them that are in bonds, as bound with them”, to remind them of their duty to those in prison, to minister to them with the loving heart of Jesus. He asks them to do this in a way that they can understand the circumstances of those that they minister to (Ellingworth & Nida, 1983:321). Always thinking about “them that are ill-treated, as being yourselves also in the body”. Being in prison does not make the offender a lesser brother or sister of the kingdom of Christ (Ellingworth & Nida, 1983:321).

It goes further as the tense of the verb suggests duration; the original phrase says “think constantly of” and therefore seemingly excludes the suggestion that the writer is writing directly to the people in prison (Ellingworth & Nida, 1983:321).

In Hebrews 13:3 the phrase “as bound with them” also must be looked at in the context of the history of the time in which the book Hebrews was written. It was during the reign of Emperor Nero. He disliked the Christians and was persecuting them, throwing them into prison and killing them for his pleasure in the arena. The calling here was probably that those imprisoned were co-Christians being persecuted and those who were free, were just free because they were not caught yet (Anon, 2005:1826).

The early Christian church’s attitude of compassion towards offenders is well expressed in the Apostolic Constitutions: “It therefore behoves you ... to encourage those who have offended, and lead them to repentance, and afford them hope ... Receive the penitent with alacrity, and rejoice over them, and with mercy and bowls of compassion judge the sinners” (Hadley, 2001:121).

In saying all of this it is important to understand that it is not enough to equip the incarcerated to have God’s will done in the lives of those people (offenders) and to guide them through knowledge of God to grow in being part of Him and his church. As in the argument of Fee (1996:66) about pastoral counselling, it is in a sense the same for the church in rendering ministry to the offenders: “He argues that the purpose of pastoral counselling (Prison ministry) would not be, problem solving, conflict management or healing in the first place, but above all, to have God’s will done in the lives of those people (offenders) and to guide them through knowledge of God to grow in being part of Him and his church”.

*c) The meaning of remember (μνημονεύω) in Hebrews 13:3*

Remember: μνημονεύω

According to Louw and Nida the possible semantic and contextual meanings of μνημονεύω is: to recall and to respond by making mention of – to remember and mention (Louw & Nida, 1989:349).

*d) Summary of Hebrews 13:3*

The writer of the book Hebrews often calls the church to remembrance: “Remember them that are in bonds, as bound with them”, to remind them of their duty to those in prison, to minister to them with the loving heart of Jesus. He asks them to do this in a way that they can understand the circumstances of those that they minister to (Ellingworth & Nida, 1983:321).

As the church goes to prisons to minister to those there, they need to remind themselves that they are also subject to the same hostility “them that are ill-treated, as being yourselves also in the body”. Being in prison does not make the offender a lesser brother or sister of the kingdom of Christ (Ellingworth & Nida, 1983:321).

This verse (Hebrews 13:3) shows the church that in the example that Jesus left it is the obligation of members of the body of believers to teach offenders the meaning of neighbourly love. They must learn to love and respect their neighbour, their life and their property. Jesus taught the church in Matthew 22:39 that they have to love God firstly, and secondly, like on to it, love their neighbour as themselves; it is the obligation of the church to teach the offenders not to forget to show love towards strangers, “for thereby some have entertained angels unawares” (Hebrews 13:2).

The suggestion to remember may imply that the writer wants his readers to give practical help to those who are in prison. But it goes further as the tense of the verb suggests duration; the original phrase says “think constantly of” and therefore seemingly excludes the suggestion that the writer is writing directly to the people in prison (Ellingworth & Nida, 1983:321).

“Remember those who are in prison” may be more satisfactorily rendered as “being concerned for those who are in prison” or “be concerned for and give help to those who are in prison”. Some languages do not have a convenient way of expressing a condition contrary to fact, such as, though you were in prison with them (Ellingworth & Nida, 1983:321). This means that the church in her ministry to those in prison needs to remember those that are in bonds, as bound with them, to remind them of their duty to those in prison, to minister to them with the loving heart of Jesus. It is not just enough to equip the prisoners incarcerated; still the church has to extend their ministry to the offender after release.

It’s as Fee (1996:66) argued about pastoral counselling that it is in a sense the same for the church in rendering ministry to the offenders: “The purpose of pastoral counselling (Prison ministry) would not be, problem solving, conflict management or healing in the first place,

but above all, to have God's will done in the lives of those people (offenders) and to guide them through knowledge of God to grow in being part of Him and his church".

### ***4.3.3 Summary of exegetical research***

In this exegetical research of the Bible we find important principles that are applicable to the offender and the task that the churches have to empower them.

#### *Old Testament principles*

The Joseph story teaches us that "bad things happen to good people". In the case of Joseph it has to be noted that he was completely innocent. This is not the norm for incarcerated people, yet there is still hope as the Joseph story is a story of hope to people in prison. The phraseology of the Joseph story "the Lord is with Joseph" must be stressed in spreading hope, uplifting them with this message that God gave him favour, he was successful, he served, he was put in charge, was appointed, he was entrusted and echoed this to lift their moral (Wenham, 1994:381). This story also echoes a personal relationship with God. His relationship with God will grant him inner freedom as he changes. Although Joseph was innocent, there are, however, aspects that we can learn from the story of Joseph, namely:

- God cares for the incarcerated and anybody can concur with God's grace, even in the terrible conditions in prison.
- The rehabilitation program must also strive to equip people with faith in God and His grace which can lead them through the worst circumstances.

The story of Joseph provides a narrative that prisoners can associate with for a hopeful future, despite all the differences.

The church needs to bear in mind that as a humane story of hopes raised and dashed, this episode is meaningful to most readers. Ultimately, Joseph's plea to be remembered will be recalled by the chief cupbearer, and the prison will prove to be a stepping stone to the palace. It will be clear that the suffering of one righteous man has proved to be the source of blessing not only for Egypt but to keep many people alive (Wenham, 1994:385).

The church is the middle man in representing God's rehabilitation by rendering rehabilitation programs and addressing the needs of the offenders. It gives them a chance to make that life-changing decision to lay down their sinful life and start following God on His path of forgiveness.

In the Joseph story it shows God's mercy and forgiveness and favour for the ones who turn their lives to Him. Despite the fact that Joseph was innocent and was already in a relationship with God, the story is still a guide that can be used by the church to help the offenders to also turn to God and receive his mercy, forgiveness and favour.

### *New Testament principles*

Matthew 25 speaks of the grace and help that has to be rendered to those in need. In this context "those imprisoned" are included and this help is being rendered in the same sense as helping Jesus. The good we have to do is the Christian view of the nature of good according to Vorster (2006:21).

The good we have to do or perform is the good in terms of what God wills. Therefore the good we as Christians have to do or perform is the perfect will of God and the will of God is also for the church to visit those in prison.

With regards to "recidivism" in the context of Matthew 25 there is no direct information, there are independent important truths. The message of Matthew 25 does not mean that people become holy through good works, that good deeds to others are always part of being the Christian's and the church's ideology. This is so important that Jesus described it as deeds done to Him and a lack thereof detracts from the honesty of the Christian belief in Him.

- It also gives an indication that good deeds should be targeted at real needs, including prison, food, water and clothing.
- The church must therefore in its rehabilitation efforts cater for all needs, including spiritual, emotional, perspective, life and social skills and others.

Paul's letter to the Galatians made the believers' (the church) obligation towards the fallen, clear and direct. The believers (the church) has the obligation and responsibility to approach the fallen with humility and humbleness, without condemning them and helping them with the know-how of how to not stray or fall again.

“The purpose of pastoral counselling (prison ministry) would not be, problem solving, conflict management or healing in the first place, but above all, to have God’s will done in the lives of those people (offenders) and to guide them through knowledge of God to grow in being part of Him and his church” (Fee, 1996:66).

Hebrews 13 requires of the believers (the church) to recall and/or to respond by “thinking what it would be like to be in prison with the offenders” or to “imagine yourself to be in prison with them”. This will give the churches the attitude of compassion towards offenders, and it must be as was said by Hadley: “to encourage those who have offended, and lead them to repentance, and afford them hope” (2001:121).

Hebrews reminds the church of their duty to those in prison: to minister to them with the loving heart of Jesus. The writer of Hebrews calls the church frequently to acts of brotherly love to distinguish themselves, especially to prisoners. In teaching the offenders the value of moral purity and helping them to live a life of holiness the church will help them to be able to “cut off” or “separate” themselves from ordinary uses and stopping recidivism. This means that the church in her ministry to those in prison needs to “remember them that are in bonds, as bound with them, to remind them of their duty to those in prison” (Ellingworth & Nida, 1983:321) to minister to them with the loving heart of Jesus.

#### **4.4 Conclusion**

In conclusion, it is noted that the church in general must do their God-given calling and be the middleman in representing God by rendering rehabilitation programs and addressing the needs of the offenders. In doing so it will give the offender a second chance to make that life-changing decision to lay down their sinful life and start following God on His path of forgiveness. This is the beginning of the offender’s rehabilitation path.

## CHAPTER 5: PRAGMATIC TASK – PROPOSED GUIDELINES AND PROGRAMMES IN HELPING OFFENDERS NOT TO RECIDIVATE

### 5.1 Introduction

In this chapter, referred to as the pragmatic task by Osmer, he emphasises that we bring together the normative task, the interpretive task and the descriptive-empirical task results. From these results the task will be to formulate and enact strategies of action that influence the effectiveness of religious rehabilitation programs in ways that are desirable (Osmer, 2008:176). Osmer goes further in saying “the models of practice offer a general picture of the field in which religious rehabilitation programs are acting and ways they might shape this field towards desired goals. Rules of art are more specific guidelines about how to carry out particular actions or pragmatic task of religious rehabilitation programs” (2008:176).

So to get to the desired goals we have to determine the strategies of the action that will influence the situation in ways that are described and entered into a reflective conversation with the “take back” emerging when they are enacted (Osmer, 2008:4). This approach will bring us to our objective, which is “to present guidelines that has to be considered in the understanding of the effectiveness or ineffectiveness of religious rehabilitation programs”.

Kruger (2002:9) stated that “the praxis theory describes how the normative task has to function in practice. At this stage the basic objectives from the normative task and the data from the comparative-interpretive perspective in addition to the empirical research results should already have been collected and compared so that it can be combined in creating a pragmatic task of religious rehabilitation programs”.

The subsequent hermeneutical interaction implies that all the data has been processed in an interactive manner, by ways of interpretation, re-formation and re-adjustment. Letsosa (2005:15) further indicated that the result of the interpretation theory is a development of new objectives. This is where the theoretical knowledge has been put into action through the pragmatic task in a new way of thinking (Osmer, 2008:176).

It must be mentioned that the descriptive-empirical task’s principles, the interpretive task’s principles and the normative task’s principles, as indicated in chapter 1 have been established. Therefore the aim of this chapter will be to determine the practical guidelines and motivations concerning the church in the rehabilitation of offenders.

## 5.2 Method

In chapter 1 it has been already indicated that the method that will be used here is the method that brings together the descriptive-empirical task, the interpretive task and the normative task results, and to develop a new praxis, to move from praxis 1 to praxis 2. “Osmer’s pragmatic task determining strategies of action that will influence situations in ways that are desirable and entering into reflective conversation with the ‘talk back’ emerging when they are enacted” (Osmer, 2008:4).

Heyns and Pieterse (1990:35) indicated that this is where a critical hermeneutical interaction takes place between the basis and meta-theories. Kruger (2002:9) stated that the praxis theory describes how the basis theory has to function in practice.

## 5.3 Hermeneutical interaction

### *5.3.1 Empirical study regarding a descriptive-empirical task on reducing recidivism through spiritual programs*

#### *Moral rehabilitation program*

In the case of Cain’s redemption it was found that the program “Moral Rehabilitation” had a marked effect on the way the offenders think, react and approached life after interacting in the program. The story of Deters’ dramatic change was only one of numerous cases of change. There was a turnaround where Deters had a more positive way of thinking and he also felt better about himself and about his life and he went so far as to share this with his fellow inmates teaching in the certificate program (Shere, 2005:45).

Through the way the offenders were given back their dignity and also demanded accountability and responsibility for their cities, themselves and their communities, it gave the offenders a new mind-set in knowing that they have to change in order to receive better living conditions and for those that did not want to change their ways. However, there is hard, tedious work in the fields, extended lockdown and virtually no opportunity to attain meaningful existence at Angola. There is always light at the end of the tunnel for any man to change. A man who breaks the rules and hurt others will find himself alone, inside a narrow cell with little to occupy his time. He will stay there for as long as it takes to show he wants

to act responsibly. It is up to him. Rehabilitation will not be forced upon them, no, rehabilitation is a choice.

Because of Angola having been in the spotlight and scrutiny, there is a fair share of scepticism and criticism, which is why the warden opened up Angola for the outside to come in. He wants to let the outside world in. He wants society to see that many inmates in his prison are being rehabilitated and, perhaps, even could be released someday. He welcomes public scrutiny of what he and his staff are doing.

The course teaches on how to achieve a close relationship with God by adopting spiritual disciplines into daily life. Burl Cain himself has taken the course and found it to be life-changing.

The seminary was an example of the change in Angola's culture, creating a climate of safety and community, transforming lives (like Jessy Deters'), and impressing such varied celebrities as Barbra Walters and Joyce Meyer (Shere, 2005:68).

Burl Cain said: "His job was to do the right thing and to do what was expected. It takes a positive way of thinking and life to incorporate that kind of change on the scale of what happened at Angola" (Shere, 2005:34).

The church has to demonstrate not only the courage of their convictions that their programs can and will rehabilitate offenders, but they have to have consistent willingness to carry them out. They must believe that they can rebuild the offenders' lives that have been shattered by awful crimes if they embrace a genuine change of heart (Shere, 2005:45).

We as the church have to remember one thing. We know God – and God will hold us accountable one day. If we don't see that those prisoners have a chance to know Him, He will hold us accountable for their souls.

Warden Cain believes moral rehabilitation must take place in order for an inmate to lift himself beyond the jungle atmosphere that too often can smother a prison. One could teach them to read and write, could help them learn skills and a trade – without moral rehabilitation, one would only be creating a smarter criminal (Shere, 2005:39). It is proven by Burl Cain and hundreds of the offenders that are living proof in Angola that change is possible.

- The only lasting change in a man's heart is if he has God. Otherwise, whatever programs we offer the inmates are only going to make them into more intelligent criminals.
- The prison or correctional centre has to strive to copy the Angola model and become a fully developed, faith-based prison.
- There is one answer, one way to reach the offenders and convert them into men who genuinely seek to make something of themselves in prison.
- Moral rehabilitation must take place in order for an inmate to lift himself beyond the jungle atmosphere that too often can smother a prison.
- The church has to be committed – not only to encourage the inmates to search within themselves for the answers that lead to moral rehabilitation – also to wiping out, as nearly as possible, the environment that allows the predators to survive.

*The InnerChange Freedom Initiative: The faith-based prison program within the Texas Department of Criminal Justice*

The InnerChange Freedom Initiative (IFI) is a faith-based pre-release program operated by Prison Fellowship Ministries through a contract with the Texas Department of Criminal Justice. The IFI program was implemented in April 1997 at the Carol Vance Unit in Richmond, Texas. The Vance Unit was selected due to its proximity to the Houston area, which is the focus of aftercare resources and volunteer recruitment. The IFI biblical counsellors are required to be seminary graduates. The mentors are invaluable in ensuring that the offender gets the help he or she needs to succeed. Volunteers are necessary not only due to lack of funding for paid staff, also for the amount of manpower needed to execute an effective re-entry program.

The IFI program is a “revolutionary, Christ-centred, Bible-based prison program supporting prison inmates through their spiritual and moral transformation beginning while incarcerated and continuing after release” (Ceis, 2010:49). IFI's goal is also to facilitate the life transformation of the member eliminating the thinking process which resulted in his

incarceration and to rebuild the member's value system, establishing a solid foundation for productive growth.

The fact that IFI graduates were significantly less likely to be either arrested or incarcerated during the two-year period following release from prison represents initial evidence that completion of this faith-based program is associated with lower rates of recidivism of former prisoners. It is also clear that these faith-based efforts are cost-effective and well managed. But it requires that the sample has to have a comparable group of prisoners with very similar backgrounds and histories – a match to the IFI participants – except that they did not participate in the faith-based program.

Recidivism measures will be based on the percentage of offenders returning to prison or state jail within two years of release due to a conviction for committing a new offense or revocation for violating the conditions of supervision. After controlling for level of participation in Prison Fellowship-sponsored Bible studies, Prison Fellowship inmates in the high-participation category (10 or more Bible studies) were significantly less likely to be arrested during the follow-up period (14 percent versus 41 percent) (Cej, 2010:49).

The research on faith-based initiatives shows potential. Both meta-analyses (studies that combine other studies) and individual case studies indicate favourable outcomes concerning avoidance of future criminal behaviour. For example, a 2002 meta-analysis by the University of Pennsylvania reviewed 46 studies of religious programs and concluded that “research on religious practices ... indicates that higher levels of religious involvement are associated with ... lower rates of delinquency among youth and reduced criminal activity among adults” (Cej, 2010:49).

### **5.3.2 Summary**

#### *IFI program*

The IFI program was implemented in April 1997 at the Carol Vance Unit in Richmond, Texas.

- Prison Fellowship decided to pursue an unusual correctional experiment. Prison Fellowship's plan was to locate a willing prison partner that would allow launching a

program replacing occasional volunteer efforts with a completely faith-based approach to prison programs.

- The InnerChange Freedom Initiative (IFI) represented the first full-scale attempt to offer religious programs in a prison environment virtually around the clock (Johnson, 2011:61).
- IFI is a faith-saturated prison program whose mission is to create and maintain a prison environment that fosters respect for God's law and rights of others, and to encourage the spiritual and moral regeneration of prisoners.
- IFI is a Christ-centred, Bible-based prison program that supports and encourages inmates through a process of spiritual and moral transformation, which begins while they are incarcerated and continues after release (Johnson, 2011:61).
- Faith-based strategies are rooted in religious values and help offenders by introducing moral concepts found in the Bible, the Koran and other spiritual texts.
- While there is no commonly accepted definition of faith-based programs, the consensus is that they operate mainly on the theory that by conforming to such religious principles as honesty, truthfulness, non-violence and service to the community, offenders will not commit further crimes.
- InnerChange Freedom Initiative program is a volunteer-driven program from area churches and other prison ministries to assist in aftercare (Fabelo, 2002:8).
- One part-time and two full-time aftercare managers administer the mentoring program after release and assist parolees in securing housing and employment (Fabelo, 2002:8).
- One of the key aspects of these programs is that all this has been achieved at virtually no cost to the taxpayer (Cei, 2010:50-51).

#### *Angola Penitentiary in Louisiana State*

- The extension seminary at Angola Penitentiary in Louisiana State has proved to be a very positive program.
- The New Orleans Baptist Theological Seminary operates the extension school at the prison.

- This initiative of the extension seminar centre started in September 1995.
- In May 2005 more than one hundred inmates were enrolled, with 66 graduating (Shere, 2005:78-79).
- This certificate course teaches how to achieve a close relationship with God by adopting spiritual disciplines into daily life (Shere, 2005:53).
- Those enrolled in the seminary consider it their full-time prison jobs. They study and take tests.
- This program teaches exclusivity of Christ but still they allow men from other religions to apply and become accepted if they are willing to meet all of the requirements (Shere, 2005:80-81).
- The offenders that go through the program can become inmate ministers, inmate lawyers or literacy teachers – important in a community where the average educational level is fifth grade.
- These fully accredited college degrees are designed to provide a broad foundation for ministry within the prison system and are based on eight core competencies (Shere, 2005:78).
- A rodeo was built and thereafter once a year the public are invited to come and enjoy the show.
- The offenders can showcase their crafts that they had crafted themselves and the community also have the opportunity to purchase these crafts (Shere, 2005:65).
- A neighbour system was introduced in the institution and that gave offenders more responsibility in their daily outlook on life.
- Offenders have to keep your city free of drugs, violence and other illegal activity. Don't steal from your neighbour. Go to church together (Shere, 2005:46).
- This brought about that the offenders have to build up trust relationships in their small communities and take responsibility for the group.
- The moral rehabilitation program is meant to change the person, not the situation.

#### 5.4 Comparative summary of the program similarities

The research study through a process of data analysis and interpretation of both these programs were conducted and the following conclusions were made:

- Both programs are successful in rehabilitating offenders and were assisting the offenders in the changing of behaviour (Shere, 2005:79).
- Both these programs have life-changing qualities that are needed for offenders to make the correct decisions (Shere, 2005:79).
- The IFI program is designed to target offenders inside and outside (aftercare) of correctional facilities. After the pre-release phase, the post-release stage begins when the offender leaves the institution. Each participant is offered a volunteer mentor, who has been recruited and trained by IFI (Johnson, 2012:61).
- In the case of Cain's moral rehabilitation program there is no aftercare, the offenders of Angola prison are all sentenced to life without parole, meaning that they will never be released on parole and will probably die in prison, however the mentor assists the offenders inside and they have a neighbouring culture (Shere, 2005:53).
- Both the programs are labour intensive and both indicated that the involvement of the church is an integral part of their success. "The IFI program is volunteer-driven from area churches and other prison ministries to assist in aftercare. One part-time and two full-time aftercare managers administer the mentoring program after release and assist parolees in securing housing and employment" (Cei, 2010:50).
- Both these programs are relying heavily on the support of the churches in the surrounding areas to provide support and volunteer to fulfil the services needed. "We couldn't do it without church support", says Cain (Shere, 2005:65).
- Both programs are faith-based programs and Cei (2010:50) commented: "One of the key aspects of the IFI program is that all this has been achieved at virtually no cost to the taxpayer". Virginia Corrections Director Gene Johnson said: "There's no doubt faith-based efforts are cost-effective and well managed. We are going to aggressively expand them".
- In the case of Angola the program and the seminary building was sponsored by the community and the offenders built the seminary themselves.

## 5.5 Final principles established in the interpretive task

In the interpretive task research the program ideas established was formulated as Correctional services and professional *services* and the summary thereof is as follows:

### 5.5.1 Correctional services

- By law every offender has the right to freedom of conscience, religion, thought, belief and opinion. This gives anyone the full right to consult with religious representatives of their own choice. (Nelson Mandela Rules sections 41 and 42: Religion.)
- Every offender has the right to a qualified representative of that religion/faith of his own choose. If the number of prisoners justify it and conditions permit, the arrangement should be on a full-time basis.
  - The government is providing rehabilitation programs for pre- and post-release offenders.
  - There are devoted spiritual workers rendering services to offenders on a regular basis.
  - There are churches that acknowledge their God-given responsibilities towards those who are incarcerated.
  - There is positivity among those who render programs to offenders, despite the daily challenges they face. (Nelson Mandela Rules sections 41 and 42: Religion.)
- A qualified representative (spiritual worker appointed or approved for all denominations and faiths) shall be allowed to hold regular services, and to pay visits in private to prisoners of his/her religion/faith at proper times.
- Quality service has to be supplied by the relevant church to provide the proper tools to help with the offender's rehabilitation path.
- The minimum standard rules and the constitutional development (section 15) of the Constitution of the Republic of South Africa, e.g. the Bill of Rights, have opened the door for offenders to have more opportunity in changing through rehabilitation.

- If the number of prisoners justify it and conditions permit, the arrangement should be on a full-time basis (Nelson Mandela Rules sections 41 and 42: Religion.)
  - Conditions do not always permit the rendering of rehabilitation services.
  - Facilities are not always appropriate for hosting spiritual programs (most prisons were built in the 1970s and were not built with rehabilitation in mind).
  - Most of the time the noise levels are a problem and the movement of other offenders is distracting.
  - Because of the layout of the facilities the officials are using delaying tactics and are not always cooperative in assisting the spiritual workers.
  - Time constraints play a role in the effective rendering of rehabilitation programs, because of the lack of space inside the facilities.
- Nelson Mandela Rules sections 42: “So far as practicable, every prisoner shall be allowed to satisfy the needs of his/her religious life by attending the services provided in the institution and have possession.”
  - The governmental rehabilitation services provided are not relevant enough to handle the demand of offenders to refrain from crime. It does not address changing of behaviour of offender’s lives.
  - The factors that influence those rehabilitation outcomes are because there are not enough skilled persons that can handle the demands that correctional services require from them to render satisfying services (by skilled persons the researcher means social workers, psychologists, counsellors, ministers and spiritual workers).

Now because of understaffing of skilled people and the speed at which the programs are rushed through, the programs that are being rendered are not effective.

### ***5.5.2 The professional services***

- For the church the question must be: “Are the rehabilitation programs rendered to offenders bringing about some beneficial change to the way the offender sees the world and their guilt?” We will have to look at the fundamental viewpoints on this

issue and explore a few of these viewpoints to try to better our own understanding and interpretation of rehabilitation (Martinson, 1974:49).

- Religious volunteers in prisons seem to be adequately accomplished in aspects of education, work, family, citizenship and religion. Most people in prison are not as accomplished in these areas of life, so there is a tremendous potential for them to learn how to be successful in these areas by interacting with the religious services staff and social learning volunteers. Becoming successful in these areas would contribute to less recidivism for people who leave prison (O'Connor *et al.*, 2006:560).
- It was “found that this religious practice in prison helps people to deal with: guilt, find a new way of life, and cope with the many losses (freedom, family, sexuality, etc.),” Clear *et al.* said (2002:127-159).
- The church has to show the offender that he had wronged the community, the persona and that he/she has to restore the wronged that he/she committed. The church also has to stand in the gap for the community, teaching them not to take revenge (human nature leads us to want to take revenge when we feel we have been wronged). **The church should teach both inmates and the community the path of forgiveness.**
- The retributionists’ viewpoint: punishment becomes the end in itself, and clearly, there is no place for any further outcome such as deterrence or rehabilitation” (Hollin, 2002:159).
- The principle of proportionality between the seriousness of the crime and the severity of the punishment has become broadly accepted, so that most people who would not advocate long prison sentences for say, car parking violations, might well do so for violent crime (Hollin, 2002:159).
  - Longer sentences for punishment are harsh and dehumanising and do not help rehabilitation.
  - Sentences do not always relate to the crime.
  - Imprisonment alone is not conducive to reducing the likelihood of recidivism.

- The failure to see the bigger picture has displaced seemingly objective questions such as: “Which is more effective: rehabilitation or punishment?” With the kind of passion normally associated with ideological questions, such as “Which is a morally superior goal for criminal justice: rehabilitation or punishment?” the church has to ensure that their moral goal is to rehabilitate the offenders in order to prevent recidivism (Hollin, 2002:159).

## 5.6 Final principles established in the normative task

### *Old Testament principles*

The Joseph story teaches us that “bad things happen to good people”. In the case of Joseph it has to be noted that he was completely innocent. This is not the norm for incarcerated people, yet there is still hope as the Joseph story is a story of hope to people in prison. The phraseology of the Joseph story “the Lord is with Joseph” must be stressed in spreading hope, uplifting them with this message that God gave him favour, he was successful, he served, he was put in charge, he was appointed, he was entrusted and echo this to lift their moral (Wenham, 1994:381). This story also echoes a personal relationship with God.

Although Joseph was innocent, there are, however, aspects that we can learn from the story of Joseph, namely:

- God cares for the incarcerated and anybody can concur with God’s grace, even in the terrible conditions in prison.
- The rehabilitation program must also strive to equip people with faith in God and his grace which can lead them through the worst circumstances.

The story of Joseph provides a narrative with which prisoners can associate for a hopeful future, despite all the differences.

The church needs to bear in mind that as a humane story of hopes raised and dashed, this episode is meaningful to most readers. Ultimately, Joseph’s plea to be remembered will be recalled by the chief cupbearer, and the prison will prove to be a stepping stone to the palace. It will be clear that the suffering of one righteous man has proved to be the source of blessing not only for Egypt, but to keep many people alive (Wenham, 1994:385).

The church is the middleman in representing God’s rehabilitation by rendering rehabilitation programs and addressing the needs of the offenders. It gives them a chance to make that life-

changing decision to lay down their sinful life and start following God on His path of forgiveness.

In the Joseph story it shows God's mercy and forgiveness and favour for the ones who turn their lives to Him. Despite the fact that Joseph was innocent and was already in a relationship with God, the story is still a guide that can be used by the church to help the offenders to also turn to God and receive his mercy, forgiveness and favour (Wenham, 1994:381).

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Matthew 25 speaks of the grace and help that has to be rendered to those in need. In this context "those imprisoned" are included and this help is being rendered in the same sense as helping Jesus. The good we have to do is the Christian view of the nature of good according to Vorster (2006:21).

The good we have to do or perform is the good in terms of what God wills. Therefore the good we as Christians have to do or perform is the perfect will of God and the will of God is also for the church to visit those in prison.

With regards to "recidivism" in the context of Matthew 25 there is no direct information, but still there are independent important truths. The message of Matthew 25 does not mean that people become holy through good works, yet that good deeds to others are always part of being the Christian's and the church's ideology. This is so important that Jesus described it as deeds done to Him and a lack thereof detracts from the honesty of the Christian belief in Him.

- It also gives an indication that good deeds should be targeted at real needs, including prison, food, water and clothing.
- The church must therefore in its rehabilitation efforts cater for all needs, including spiritual, emotional, perspective, life and social skills as well as others (Wilson *et al.*, 2009:32-34).

Paul's letter to the Galatians made the believers' (the church) obligation towards the fallen, clear and direct. The believers (the church) has the obligation and responsibility to approach the fallen with humility and humbleness, without condemning them and helping them with the know-how of how to not stray or fall again (Burge & Hill, 2012:1353).

"The purpose of pastoral counselling (prison ministry) would not be, problem solving, conflict management or healing in the first place, above all, to have God's will done in the

lives of those people (offenders) and to guide them through knowledge of God to grow in being part of Him and his church” (Fee, 1996:66).

Hebrews 13 requires of the believers (the church) to recall and/or to respond by “thinking what it would be like to be in prison with the offenders” or “imagine yourself to be in prison with them”. This will give the churches the attitude of compassion towards offenders and it must be as was said by Hadley: “to encourage those who have offended, and lead them to repentance, and afford them hope” (2001:121).

Hebrews reminds the church of their duty to those in prison: to minister to them with the loving heart of Jesus. The writer of Hebrews calls the church frequently to acts of brotherly love to distinguish themselves, especially to prisoners. In teaching the offenders the value of moral purity and helping them to live a life of holiness, the church will help them to be able to “cut off” or “separate” themselves from ordinary uses and stopping recidivism. This means that the church in her ministry to those in prison needs to “remember them that are in bonds, as bound with them, to remind them of their duty to those in prison” (Ellingworth & Nida, 1983:321) to minister to them with the loving heart of Jesus.

### **5.7 Suggestion for new workable program ideas established pertaining to the rehabilitation process of offenders**

In this pragmatic task we have to bring together “the descriptive-empirical task, the interpretive task and the normative task results, the task will be to formulate and enact strategies of action that influence the effectiveness of religious rehabilitation programs in ways that are desirable” (Osmer, 2008:176). Osmer goes further in saying that “the models of practice offer a general picture of the field in which religious rehabilitation programs are acting and ways they might shape this field towards desired goals. Rules of art are more specific guidelines on how to carry out particular actions or pragmatic tasks of religious rehabilitation programs” (2008:176).

The following program ideas were the direct result of what came out of the findings of the comparison of the programs in the empirical research.

### 5.7.1 Program ideas

- Church and religious rehabilitation programs play a very important role in the lives of the newly admitted offenders and offenders in general. The church must help the offenders after admission to make that all-important decision of following the correct path.
- The church has to ensure that they render programs to members of their denomination who are incarcerated because of crimes they committed. They have also to ensure that they have clergy or lay persons who are willing to render programs to offenders and ex-offenders.
- In rendering programs the church needs to be aware of and to guard against workable programs whose implementation is so inadequate as to render them ineffective.
- The church has to know that they are not alone in the battle of rehabilitation and have to work in a holistic manner with all the other role players (professionals) in rehabilitating offenders. This means networking with other role players to ensure that they have a program that helps offenders with pre-release issues that can be negative for the release of the offender. The programs that they present must help the offender to learn to live peacefully and productively and to cope with the new-found freedom and the challenges that he will face when released.
- It is the belief that for a person to have true redemption must there be a true conversion – deep inside, touching an inmate’s very soul in the secret place where virtually no man can fool himself. And it is also imperative in this path of conversion that the church guides the offender to make that important choice “to make his peace with God”.
- More research should be done by the church to establish theological guidelines for training offenders to be inmate ministers to help other offenders in the transition from freedom to captivity. The inmate offender has first-hand experience of what life in the correctional centre implies and can better relate to his fellow inmates than someone with no field experience of the circumstance in which this offender is having a life crisis. Therefore that inmate minister can be of better assistance and provide better counselling than any appointed professional or spiritual worker from the church.

- The church has to be aware of factors that can influence the outcome of their programs negatively and cause offenders to re-offend. The factors are the needs, deeds and demographic characteristics of offenders. **Problems related to poor parenting, abuse, and neglect and damaged relationships, criminal and anti-social peers, low educational attainment, substance abuse and dependency, high levels of impulsiveness and aggression, poverty, poor housing and/or homelessness contribute towards inmates' negative behavior.** The church also has to bear in mind that irrespective of how these difficulties are related to offending behaviour, they have important implications for supervision and the skills required to prompt and support reductions in re-offending. The problems relating to family relationships, drugs and alcohol abuse featured prominently in probationers' and are attributed most often to re-offending.
- That is why the church has to insure that the pre-release programs must be a workable plan to ensure that the offender and his family will have proper time before his release to come together to work out their differences (family ties). This means to have private time with each other in the presence of the spiritual worker and the social worker employed by the Department. This has to happen in sessions where the offender and the family have the time to rebuild the ties of a broken relationship in order to re-establish the relationship boundaries and values that are needed to make their relationship work with the person that will sign as their caregiver, be it family member, friend or employer. This must be a combined action between the church and the Department of Correctional Services. Shere (2005:65) indicated that "the shredding of relationships with those an inmate has loved and sees depart from him while he is in prison can destroy whatever spark of kindness and compassion he might have retained when he first arrived at prison".
- The church has to acknowledge that there are some important differences identified between different types of offenders. Compared with male probationers, for example, women's offending was more likely to be described as financially motivated or a response to emotional stress, while young offenders were more often described as impulsive or opportunistic and as influenced by negative peer pressure. The programs are therefore adjusted accordingly.
- The church has to rethink their approach towards crime and those who commit crime. To create sound training programs that will address the behaviour and make a positive

change in the lives of these offences. One of these training programs to look at is the training of offenders in the field of theology on a level of being missionaries and prison ministers and has to be considered by the churches in order to stop false teachings by the ones that render services without any training. The church can be of help in providing sound doctrine in the lives of those incarcerated by presenting offenders with the opportunity to be trained theologically, in becoming missionaries and offender pastors so that they can go and spread the good news to the incarcerated.

- The church also has to look into the possibility of starting to train people from their congregations to be the hands and feet of the church to the offender (to render programs to the offender). This ministry is part of the church just as missionary work and pastoral care is part of the church. Therefore is it imperative for the church to create training programs to train those who will represent them in the correctional centres.
- The churches must encourage the offenders to get involved with the FBOs and NGOs in the programs they render. The church should also be taking part and driving crime awareness campaigns in their communities.

### **5.8 Recommendations for further study**

- More research is necessary to determine how effective the approach is that we have taken with criminally wayward citizens. Most importantly, the questions as to whether it “works” to reduce crime and make us safer have to be answered in a systematic research model.
- There is so little research done in the field of religion and the criminal justice system: research into the role that religion plays in the criminal justice system and how religion can help the criminal justice system. It is necessary to close the intellectual gap and to give religion a fair chance of show the potential of religious rehabilitation as a workable tool.
- There is a great need for more systematic research on the impact of faith-based programs and to establish theological guidelines on the effects spiritual rehabilitation has on the change of the offender’s behaviour.

- There is a need for the training of offenders in the field of theology on a level of being missionaries and prison ministers to conduct spiritual duties in order to stop false teachings of those that are rendering services without any training. This training can help in providing sound doctrine in the lives of those incarcerated by presenting offenders with the opportunity to be trained theologically in becoming missionaries and offender pastors so that they can go and spread the good news to the incarcerated.
- There is a great need for the church to be better equipped and therefore it is necessary to be aware of factors that can influence the outcome of their programs negatively and cause offenders to re-offend. The factors are the needs, deeds and demographic characteristics of offenders as well as **problems related to poor parenting, abuse, neglect, and damaged relationships, criminal and anti-social peers, low educational attainment, substance abuse and dependency, high level of impulsiveness and aggression, poverty, poor housing and/or homelessness contribute towards inmates' negative behavior.**

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