

**INTERNAL STAKEHOLDERS' PERCEPTIONS ON THE ROLE
OF FAITH-BASED REHABILITATION PROGRAMMES FOR
OFFENDERS IN PIETERMARITZBURG, KWAZULU-NATAL**

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ABSTRACT

Faith-based prison rehabilitation programmes play a role in the rehabilitation and reintegration of offenders through the use of religious doctrines. Numerous studies have been conducted on the impact these programmes have on offenders however there is a dearth in literature within the South African context. Furthermore, the role of these programmes has not been clearly understood even though they are extensively used in prison facilities especially in South Africa. The main purpose of the study was to explore the internal stakeholders' perceptions of the role and impact of faith-based rehabilitation programmes as a tool to rehabilitate offenders and reintegrate them with their families and communities.

The Pietermaritzburg area of KwaZulu-Natal Province is the location of this qualitative study. Due to the qualitative nature of the study, an exploratory research design was used to capture the aspect of the study. Such a complementary approach is intended to enhance better understanding of the participants' views regarding the role of faith-based programmes in the rehabilitation and reintegration of offenders.

Semi-structured interviews constituted the qualitative data collection mechanism with a sample size of seven internal stakeholders who were included according to the purposive or judgement sampling technique.

The findings of this study revealed that faith-based rehabilitation programmes for offenders play a pivotal role in the teaching and learning environment where such activities are facilitated by the relevant role players, such as mentors. These study findings also highlight the positive impact that the programme has through its spiritual undertone which works as a moral regeneration tool in the rehabilitation of offenders. Furthermore, the sense of belonging and restoration of family ties was highlighted as one of the positive outcomes achieved through active participation in the programme.

Key words: offender; faith-based rehabilitation programmes; crime; perceptions; role; internal stakeholders.

DECLARATION

I, Siphumulile Joy Nqoko, declare that:

**INTERNAL STAKEHOLDERS' PERCEPTIONS ON THE ROLE OF FAITH-BASED
REHABILITATION PROGRAMMES FOR OFFENDERS IN PIETERMARITZBURG,
KWAZULU-NATAL**

is my own original work, that the research proposal has not been submitted previously for a degree award or publication purposes, and that all the external sources from which I have drawn, have been duly acknowledged by means of a complete reference.

Signature: _____
Siphumulile Joy Nqoko

30 April 2018
dd/mm/yyyy

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ACRONYMS

BSSA	Bible Society of South Africa
CCF	Correctional Center Fellowship
DCS	Department of Correctional Services
FBO	Faith-Based Organization
FBOCCC	Federal Bureau of Correctional Centres
FBP	Federal Bureau of Prisons
HSSREC	Humanities and Social Sciences Research Ethics Committee
ICFI	Inner Change Freedom Initiative
IFI	Inner Change Freedom Initiative
KZN	KwaZulu-Natal
LCP	Life Connections Programme
NPO	Non-Profit Organization
NGO	Non-Governmental Organization
PPF	Prison Fellowship Programme
PMCs	Peer Mentor Coordinators
UKZN	University of KwaZulu-Natal
US	United States (of America)

TABLE OF CONTENTS

1	CHAPTER 1: INTRODUCTION/ OVERVIEW OF THE STUDY	1
1.1	Introduction	1
1.2	Statement of the research problem	2
1.3	Research aim and objectives	3
1.4	Definition of terms	4
1.5	Conclusion	4
2	CHAPTER 2: LITERATURE REVIEW	6
2.1	Introduction	6
2.2	Historical background	6
2.3	Description of faith-based prison rehabilitation programmes	8
2.3.1	The Global Description of Faith-Based Correctional Centre Rehabilitation Programmes	9
2.3.2	The Impact of Faith-Based Correctional Centre Rehabilitation Programmes	13
2.4	Religious activities and faith-based rehabilitation programmes in South Africa	17
2.5	Theoretical framework	19
2.6	Conclusion	23
3	CHAPTER 3: RESEARCH DESIGN AND METHODOLOGY	26
3.1	Introduction	26
3.2	Research design	26
3.3.	Location of the study	27
3.4	Sampling	28
3.5.	Data collection methods	29
3.6	Data analysis	32
3.7	Measures to ensure trustworthiness	34
3.7.1	Validity	34
3.7.2	Transferability/ Generalizability	34
3.7.3	Reliability/ Consistency	35
3.8	Ethical aspects concerning the researcher	36
3.8.1	Ethical Aspects Concerning the Participants	36
3.8.1.1	The Principle of Respect for Human Dignity	37
3.8.1.2	The Principle of Justice	38
3.8.1.3	The Principle of Beneficence and Non-Maleficence	38
3.8	Conclusion	38

4	CHAPTER 4: RESULTS	39
4.1	Introduction	39
4.2	Data analysis: The basis of the findings	39
4.2.1	Theme 1: The Nature and Content of Faith-Based Rehabilitation Programmes for Offenders	40
4.2.2	Theme 2: Internal Stakeholders' Subjective Experiences of Faith-Based Rehabilitation Programmes for Offenders	44
4.2.3	Theme 3: The Perceived Role of Faith-Based Rehabilitation Programmes for Offenders	46
4.2.4	Theme 4: The Perceived Impact of Faith-Based Rehabilitation Programmes for Offenders	49
4.3	Conclusion	55
5	CHAPTER 5: SUMMARY OF MAIN FINDINGS	56
5.1	Introduction	56
5.2.	What do Faith-Based Rehabilitative Programmes Entail?	57
5.3.	What are the Internal Stakeholders' Subjective Experiences of Faith-Based Rehabilitation Programmes?	59
5.4	What is the Perceived Role of Faith-Based Rehabilitation Programmes for Offenders?	61
5.5	What is the perceived impact of Faith-Based Rehabilitation Programmes for offenders?	64
6	CHAPTER 6: CONCLUDING REMARKS	70
6.1	Summary of findings	70
6.2	Recommendations	71
6.3	Possible study limitations	73
6.4	Further study	74
6.5	Conclusion	74
	List of references	76
	List of appendices	
	Appendix 1: Permission Letter to Faith-Based Organization	86
	Appendix 2: Informed consent	87
	Appendix 3: Gatekeepers Letter granting permission	90
	Appendix 4: Permission Letter to Child and Family Centre	91
	Appendix 5: Approval letter from Child and Family Centre	92

CHAPTER 1: OVERVIEW OF THE STUDY

1.1 Introduction

The commitment of crime is a generally nuanced behavioural malady against society's well-being (Dodson, Cabage, & Klenowski, 2011). The courts are then tasked with administering the necessary judicially approved remedial courses of action. The rehabilitation of offenders is premised on the notion of both the criminal justice and the correctional systems' intentions concerning offences committed against the State, private and public institutions, and/or individual law-abiding members of society. The founding of correctional institutions is historically based on the notion that offenders should be given the opportunity to repent, while acknowledging the criminal offences for which they should be punished (Dodson et al., 2011). Whereas the penal approach focuses on punitive measures as retributive justice by society, the rehabilitative approach emphasizes the correction of offenders' behaviour and attitudes based on society's forgiveness – rather than on the condemnation of offenders. It is in the rehabilitative context that the study highlights the role of faith-based rehabilitation programmes for offenders in redirecting convicted offenders' behaviour and attitudes into socially acceptable modes.

Historically, religion has played a critical role in attempts to reform offenders from the very early days of the first penitentiary (Clear & Sumter, 2008). The term 'penitentiary' is etymologically cognate from 'penitence', which connotes regret for doing something wrong. Offenders were given Bibles and placed in solitary confinements from the first day of their incarceration. This process was undertaken to allow for the incarcerated persons a period of spiritual reflection and to also ask God for forgiveness (Dodson et al., 2011). Penitentiaries were then viewed as places for the offenders to be atoned for their criminal transgressions (Clear & Sumter, 2008). It was believed during this time that spiritual processes were essential to prevent reoffending. Accordingly, religion was used as a tool to explain and control delinquent behaviour. In the 20th century, however, science replaced religion as the primary means by which delinquent behaviour was to be understood and controlled (Dodson et al., 2011). Although many studies have been conducted on the impact that faith-based prison rehabilitation programs have on offenders, there is a dearth of this within the South African context. This is of grave concern as this form of rehabilitation is most predominant in South African correctional centres. Therefore, the need for this study is imperative in filling the gap of uncertainty of faith-based prison rehabilitation programs.

In the last three decades, public perceptions have increasingly demonstrated a lack of capacity by conventional government institutions to meet current challenges facing the correctional center system (Hula, Jackson-elmoore, & Reese, 2007). This lack of capacity has resulted in governments reconsidering their societal mandate. In the process, alternative measures such as the implementation of faith-based organizations have been proposed (Hula et al., 2007). These measures have been induced by the growing interest in faith-based programmes' potential to enhance the effectiveness of offenders' rehabilitative and community reintegration services and programmes (Mears, Roman, Wolff, & Buck, 2006).

According to O'Connor, Cayton, Taylor, McKenna and Monroe (2004), there is evidence suggesting that many offenders regard themselves as being spiritual and are interested in joining faith-based services to help them during their incarceration and subsequent reintegration into family and community life. For instance, about 600,000 offenders in the United States are released from correctional centres annually and are faced with many challenges that hinder the transition towards their successful family and community reintegration. Many are uneducated, poor and lack social services to help them transition from correctional center to family and community life (Petersilia, 2003). In contemporary times, faith-based organizations offer various emergency support services, such as: substance abuse treatment, housing and shelter, food, clothing, and employment opportunities (Wililson & Brazzell, 2011). Within the correctional setting, faith-based organizations are usually in the forefront of providing in-correctional center, pre-release, and reintegration programmes which promote community rebuilding and successful offender reintegration (Wililson & Brazzell, 2011). Therefore, it is of utmost importance to critically explore and understand relevant stakeholders' perceptions on the role of faith-based organizations in the restorative journey of the released offender. Such discourse and understanding is necessary to advance research and inform policy debate; especially considering the revised approved intervention techniques that recognize the need for a holistic approach to rehabilitation which addresses social, behavioural, spiritual, and psychological factors (Nedderman, Underwood, & Hardy, 2010). These innovative strategies also focus on predisposing and precipitating factors that lead to criminal behaviour, such as drug dependency, lack of education, and criminal thinking (criminality) (Duwe & King, 2012).

1.2 Statement of the research problem

South Africa's high crime rate ranks third in the world (Glaser, 2008). Despite the prevalence of many secular interventions aimed at reducing the high crime and recidivism rates, there has been

little attention accorded to the role and contribution of faith-based rehabilitation programmes in reducing and ultimately eliminating the scourge of crime in South Africa (Wililson & Brazzell, 2011). These unanswered questions of the role of faith-based correctional center rehabilitation programmes result in a huge gap that hinders meaningful debates and discourse on policy development and policy implementation (Wililson & Brazzell, 2011).

In the United States, for instance, there has been protracted debates concerning the nature and (in) efficacy of faith-based programmes and their differentiation from secular programmes (e.g. initiatives or services by professional social workers, psychologists, or psychiatrists) in the delivery of their offender rehabilitation services (Ebaugh, Pipes, Chafetz & Daniels, 2003). The persistent interrogation of the nature and differentiation of faith-based programmes from their secular variants has accelerated more research on the effectiveness of faith-based correctional center programmes in particular (Dodson et al., 2011; Duwe & King, 2012; Johnson, 2004).

1.3 Research aim and objectives

Whereas the research aim/purpose or goal addresses the more general or broader scope of intentions, the research objectives specifically relate to the more irreducible or narrower intentions of the study (Katzenellenbogen, Joubert, Erlich & Abdool, 2007). The study had the following objectives:

- To explore what faith-based rehabilitation programmes for offenders' entail
- To explore the internal stakeholders' subjective experiences of the rehabilitative programmes
- To explore the perceived role of faith-based rehabilitation programmes for offenders
- To explore the perceived impact of faith-based rehabilitation programmes

The study attempted to respond to the following research questions:

- What do faith-based rehabilitation programmes for offenders' entail?
- What are the internal stakeholders' subjective experience of being involved in the programmes?
- What is the perceived role of faith-based rehabilitation programmes for offenders?
- What is the perceived impact of faith-based rehabilitation programmes?

1.4 Definition of terms

Crime: A legally punishable action or omission resulting in an offence (Oxford Dictionary, 2016).

Faith-based programme: Activities or processes sponsored and regulated by a specific religion and focusing on the faith and religious belief system of the client and express their faith in a way that their services are delivered (Mears et al., 2006).

Offender: A person who commits an illegal or socially unacceptable act (Oxford Dictionary, 2016).

Rehabilitation: The restoration of someone to a normal lifestyle by training and therapeutic means following imprisonment, addiction, or illness (Oxford Dictionary, 2016)

Role: An assumed function or part undertaken for a particular purpose (Oxford Dictionary, 2016).

Perceptions: A particular view for understanding or interpreting something (Oxford Dictionary, 2016)

Internal stakeholders: Members who benefit immediately or directly from the internal processes and growth of an organization.

Kairos: Prison ministry

Secular rehabilitation: Non-religious rehabilitation and integration methods (Willison and Brazzel, 2011).

Non-secular rehabilitation: Religious rehabilitation and integration methods (Willison and Brazzel, 2011).

Correctional Centre: A term that may be used to refer to a jail, **prison**, or other place of incarceration by government officials (Mears et al., 2006).

1.5 Conclusion

This chapter discussed the historical component of offender rehabilitation. In addition, the research problem, objectives, research questions, significance, and assumptions of the study were explored. The lack of capacity faced by governmental institutions to meet current challenges in the correctional center system has resulted in alternative rehabilitative measures such as faith-based programmes. Despite South Africa's high crime and recidivism rate, little attention has been attributed to the nature and role faith-based rehabilitation programmes play in the eradication of crime and the rehabilitative process. This gap hinders meaningful debates and

discourses on policy development and implementation. The following chapter comprises of a review of literature considered to be relevant to the research topic.

CHAPTER 2: LITERATURE REVIEW

2.1 Introduction

The various emergency assistance services provided by faith-based organizations include shelter, food, clothing, drug abuse interventions, and employment (Wililson & Brazzell, 2011). Within the correctional setting, faith-based organizations are renowned for leading in providing in-correctional center, pre-release, and reintegration programmes which enhance successful offender reintegration and community restoration (Wililson & Brazzell, 2011). Therefore, it is of utmost importance to critically interrogate and understand relevant stakeholders' perceptions of the role of faith-based organizations. Such interrogation and understanding are necessary to advance research and inform policy debate; especially that new intervention strategies now recognize the need for a holistic approach to rehabilitation, in terms of which cognitive, behavioural, spiritual, and affective factors are collectively taken into consideration (Nedderman et al., 2010). These innovative strategies also focus on factors that lead to criminal behaviour, such as drug dependency, lack of education, and criminal thinking (Duwe & King, 2012). The term 'role' in this study is an umbrella term encompassing three factors: what faith-based organizations are, what they entail and their impact.

2.2 Historical background

The first correctional center systems were founded upon religious ideology. They included activities such as marriage counselling, individual development, meditation classes, life skills, music choirs, mentoring, anger management, Bible study, and family activities (Mears et al., 2006).

In the early 1900's, several Provincial Ordinances were in place to regulate the South African correctional center system (Singh, 2005). The British occupied the Transvaal and Orange Free State Republics by which the penal system in these provinces were reorganized. The correctional center population during this period was inflated mainly as a result of contraventions emanating from the pass laws and mining companies who exploited correctional center labour at very low costs (Singh, 2005). This period also saw the start of a system that gave offenders a reduced sentence subject to good behaviour and a probation system that allowed for early release (Singh, 2005). There also were talks of rehabilitation but little was actualized. Offenders were punished harshly in the correctional centres through whippings, solitary confinement, additional labour

and dietary punishment (Singh, 2005). Segregation of races within the correctional centres was mandatory, as set by legislation (Singh, 2005).

In the 1960's and 1970's, the introduction of new legislation was introduced and functioned within the parameters of the United Nations Standard Minimum Rules for the Treatment of Correctional centres, which emphasized the rehabilitation of offenders (Singh, 2005). However, in South Africa the prohibition of corporal punishment for correctional center transgressions was ignored and continued to exist. In the late 1990's, the South African government publicized that its planned introduction of major reforms in the correctional center system (Singh, 2005). The pursuance of such a trajectory separated the Correctional Center Service from the Department of Justice and renamed the Department of Correctional Services. This reformation included an imperative milestone where specific categories of offenders were rehabilitated within their communities rather than inside of correctional center (Singh, 2005). This system was referred to as non-custodial correctional supervision, which was implemented as a way to reducing costs and overcrowding in the correctional center system (Singh, 2005).

The transformation of the Department of Correctional Services (DCS) during the first five years following apartheid's demise heralded an era of significant changes in the correctional services sector. Firstly, there were significant changes in the representativeness of the DCS staff and management (Singh, 2005). The correctional system was demilitarised, and rehabilitation responsibilities were prioritised. There were also efforts for the DCS to align itself with international effective practises as well as the introduction of an Inspecting Judge who would objectively scrutinize and investigate DCS activities (Singh, 2005). From the 2000's, the Department prioritized rehabilitation services as a means of reducing the high crime rates (Singh, 2005). These services were intended to enhance rehabilitation strategies, and included: the expanding the individual needs of rehabilitation programmes; promoting rehabilitation services for increased offender involvement; creating community partnerships and relationships for a common understanding of the rehabilitation programmes; promoting a restorative justice approach, instead of the retributive justice perspective; promoting educational facilities and activities for offenders by means of adult based education and training (ABET); as well as the increasing skills development and training facilities (Singh, 2005). This also led to the introduction of faith-based correctional centre rehabilitation programmes in order to operationalize the new concept of rehabilitation.

2.3 Description of faith-based Programmes

According to Johnson (2004), faith-based rehabilitation programmes for offenders are unique in the sense that they dissemble the correctional center code of individualism and minding one's own business, to loving one another and holding each other accountable. Faith is used as a tool that assists offenders to admit that they have committed an offence and begin the process of healing and change (Johnson, 2004). The earliest forms of literature on correctional center ministry are traced back to 1488, where the focus was to provide comfort to those who were about to be executed. Since then, faith-based rehabilitation programmes have grown to include vocation and educational services and more (Palacio, 2012).

Definitions of 'faith-based programmes' differ both in theoretical orientation and in practice (Mears et al., 2006). Programme activities include fellowship, twelve-step programmes, Bible study, prayer groups, chaplain or worship services, and mentors; as well as secular programming such as skills training (Mears et al., 2006). Faith-based programmes are sponsored and administered by a specific religion, they focus on the faith and religiousness of the client and express their faith through the way that their services are delivered (Mears et al., 2006). Smith and Sosin (2001) define faith-based organizations as involving the following: sponsorship provided for by a religious organization; providing services based on grounds of faith; an obligation to work collectively that comes from a common religion.

According to Willison and Brazzel (2011), faith-based organizations are predominantly connected to a religious community. In their survey report on faith-based organizations in correctional centres, they found that less than half of the faith-based organizations reported an association with a church, temple or congregation. However, Stricklands and Collins (2007) state that other faith-based organization rely heavily on the local churches to provide volunteers to assist the offender as well as the family during the course of the programme. Bielefeld and Cleveland (2013) expound the notion of faith-based organizations further. They state that faith-based organizations may be associated with congregations or independent organizations but may be even working in networks collaboratively with government. For instance, in South Africa, the Department of Correctional Services (DCS) views spiritual care as a vital part of the rehabilitation of offenders. Therefore, it forms an important component of the regime in the various correctional centres (Department of Correctional Services 2003:67). In addition to regular services provided by official correctional center chaplains or spiritual workers, the DCS allows volunteers from the community to render programmes that are intended to meet the spiritual needs of offenders. Furthermore, the DCS in partnership with the community,

implements need-based programmes to ensure effective spiritual care services to all offenders. The objective of these spiritual services is to assist offenders in their rehabilitation and reintegration back to their respective communities (DCS, 2003:67).

The mission and vision of faith-based organizations is predominantly based on faith or spiritual principles; accordingly, religious beliefs form the core of the programme's model (Bielefeld & Cleveland, 2013). Palacio (2012) reiterates this by stating that faith-based correctional center rehabilitation programmes assume that devotion to God or some other higher being is one of the main driving forces that inform what they do. However, in a study conducted by Willison et al. (2011), the majority of faith-based organizations did not view religious participation or rituals as vital to programme activities. They were more likely to identify with secular activities such as helping clients acquire skills, building or repairing support networks, and building supportive relationships between staff and volunteers. However, other faith-based programmes such as the Inner Change Freedom (IFI) are anchored in biblical teachings that place importance on personal responsibility, the value of education and work, care of people and property, as well as the new life in Christ (Stricklands & Collins, 2007).

Questions still remain about what faith-based organizations do, to what degree they enlarge the provision of social services, and the relationship between the services and government. It appears to be difficult to accurately summarize the attributes of faith-based organizations, due to the complexity of activities they are engaged in.

2.3.1 The global description of faith-based correctional centre rehabilitation programmes

Faith-based rehabilitation programmes for offenders generally address areas such as drug abuse education, community reintegration, development of cognitive functioning, educational attainment, moral development, and religious teachings (Duwe & King, 2012). These rehabilitative programmes are not focused on any specific religion but accommodate many religions; such as the Federal Bureau of Correctional Centres (FBOCC) programme whose core modules are offered by spiritual leaders from local churches (Camp, Klein-Saffran, Kwon, Daggett & Joseph, 2006). The foremost concern in this regard is not on the inter-denominational character of the programmes, but a large value on the church as an important institution in the prevention of crime (O'Connor et al., 2004). The sponsors of these programmes conduct activities such as Bible teachings, worship services, seminars and retreats on religion, alcohol

and drug addiction services, as well as social gatherings (O'Connor et al., 2004). In some faith-based correctional center programmes, chaplains are hired to help with the correctional center ministry. The chaplain's role is to take care of offenders' spiritual needs and desires (Opata, 2001). The chaplain then becomes responsible for mentoring relationships intended to help offenders to steer towards a positive direction in their lives. A mentor may share his/ her own personal stories and struggles with the offender(s) in order to instil a sense of hope to them (Langteau, 2014).

The Home for Good faith-based rehabilitation programme in the United States (US) focuses on collaborating with the children and families of offenders so as to reduce recidivism (O'Connor et al., 2004). The reintegration process for the offenders begins immediately on the first day of incarceration (O'Connor et al., 2004). However, another faith-based correctional center rehabilitation programme called the Ready4Work organization, aims more to enhance the offender's employability rate by providing trainings and placement services. The organization also aims to reduce recidivism by tending to the most important and critical hindrances that offenders face both in correctional centres and out of correctional centres (Bauldry et al., 2009). Some faith-based organizations focus on the community and not necessarily the offender. For example, the Home for Good programme sees the community as the 'client' because enhancing communities to take responsibility in addressing issues of social justice and safety leads to a successful rehabilitation of offenders (O'Connor et al., 2004). Similarly, the Ready4Work programme aims to increase social bonds and support structures for ex-offenders through the role of mentoring (Bauldry et al., 2009). Faith-based organizations adopt evidence-based methods to prevent recidivism and this is viewed as more important than providing food, clothes, shelter, education and work (O'Connor et al., 2004).

Similarly, the Inner Change Freedom Initiative (IFI) aims at building support from the community for offenders and also links them up with a mentor whilst still incarcerated (Duwe & King, 2012). They also focus on addressing factors that lead to criminal behaviour such as drug dependency, lack of an education and criminal thinking (Duwe & King, 2012). The IFI involves the offender's communities in events and activities, but also assigns a mentor to each offender. The focus is on education, work, life skills, value reorganization, and interpersonal mentoring (Stricklands & Collins, 2007). The programme is structured along 16-24 months of in-correctional center programme, and 6-12 months of out-correctional center programming. The IFI programme is initiated in three phases: the first phase lasts for 12 months and focuses on building spiritual and moral values; the second phase lasts for 6 to 12 months and focuses on the

value system of the offender in real-life contexts and prepares him for life after release. The third phase also last for 6-12 months, the offender is transferred to a Work Release or Halfway House location to continue with the process of transition (Stricklands & Collins, 2007). IFI depends largely on the capacity of the local church communities to recruit multi-skilled volunteers to assist both the offender and family during the course of the programme (Stricklands & Collins, 2007).

For some programmes, there are specific criteria requirements that need to be met before an offender can be eligible for entry. For example, the Life Connections Programme (LCP) in America has specific requirements for an offender to be eligible for their programme: s/he must be releasable in the United States, completed English as Second Language (ESL), have finished or finishing their General Educational Development (GED), financially responsible and lastly be releasable in 24 or 60 months (Camp et al., 2006). The Life Connections Programme focuses on decreasing criminal behaviour and attitudes of incarcerated and released offenders (Dagget, Camp, Kwon & Saffran, 2008). The programme offers a multi-faith approach including five spiritual leaders from five religious denominations such as Judaism, Catholicism, Buddhism, Islam and Protestant denominations (Camp et al., 2006). It is an 18-month programme where offenders live together in one housing unit for the duration of the programme (Dagget et al., 2008). Camp et al. cited that spiritual guides integrate their faith principles within their teachings with the use of text books and journal exercises that all LCP offenders complete (2006). The activities that the offenders participate in are common amongst all of them, the only difference is the different religious doctrines (Camp et al., 2006). The LCP programme includes community reintegration programmes for released offenders. Volunteers in the programme are given the responsibility to identify faith groups in relation to the offender's religious beliefs that exist in their community in supporting their reintegration into the self-same community (Camp et al., 2006). Offenders are provided with a mentor as part of the requirement for the LCP programme which they work with while in a correctional center, but a new mentor is assigned to offenders after release (Camp et al., 2006).

The IFI, Ready4Work and the Prison Fellowship programme are similar with regards to their focus to prepare offenders for release. The Prison Fellowship programme offers seminars and weekly Bible studies where offenders are instructed in goalsetting goals in preparation for their release (Duwe & Johnson, 2013). They are taught on topics such as coping within the correctional center environment, developing a relationship with God while incarcerated, conquering obstacles, constructing better families, and discussing the Bible while preparing for

release (Duwe & King, 2012). Bible studies last for an hour with three day seminars being conducted a few times a year at a specific correctional center. Offender exposure to the programme is expected to be a maximum of 50 hours of Bible study and seminars yearly (Duwe & King, 2012).

In some faith-based correctional center programmes, chaplains are hired to help with the ministry. The chaplain's role is to take care of offenders' spiritual needs and desires (Opata, 2006). This is inclusive of face-to-face ministry for grief, trauma and other pressing concerns which could last for a long period of time or just briefly (Thomas & Zaitzow, 2006). Through their service, chaplains can bring temporary relief and bring about positive behaviour change (Thomas & Zaitzow, 2006). All chaplains have the responsibility to respect each offender and nurture them to the best of their ability. They also have the responsibility to exercise a degree of sensitivity to all race groups irrespective of their background and history (Thomas & Zaitzow, 2006). Offenders are encouraged to worship according to their belief systems and community members are encouraged to help with worship rituals and visitations (Thomas & Zaitzow, 2006).

Faith-based organizations prevalently include peer mentors as part of the intervention to rehabilitate offenders (Robbins and Parsons, 2010). The Welcome Home Ministries have Peer Mentor Coordinators (PMCs) and their primary responsibilities are to:

- Conduct focus groups in correctional centres for offenders to determine eligibility and desire to commit to the recovery process.
- Partner with correctional center staff and the chaplaincy office to enable access to offenders and arrange clearance for staff, interns, and other volunteers to attend focus groups.
- Begin the process of pre-release assessment and planning with each individual offender three months before release from incarceration and develop a plan of action that will meet his/her goals and needs.
- Provide transportation for participants upon release from custody to parole/ probation office, to secure prescription medications, and transport the offender to a treatment facility.
- Organize and facilitate support groups for participants focused on specific life challenges. These groups offer tools for healing and growth in health issues, including mental health and emotional stability, creating healthy relationships and spiritual environments.
- Maintaining a relationship and building a community with participants by offering emotional support through one-on-one communications.

According to D'Amico (2007), faith-based organizations offer a variety of resources and services in the communities to which ex-offenders return. They help ex-offenders and their families cope with the impact of imprisonment and reintegration (D'Amico, 2007). Some faith-based organizations can be found in communities that are hard stricken by the cycle of imprisonment, release and re-imprisonment (D'Amico, 2007). Where traditional public or secular programmes may not be able to reach most poor communities, churches and other faith-based institutions can fill this void by means of education, social, and employment services (D'Amico, 2007).

Lawrence, Mears, Dubin & Travis (2002) assert that other general characteristics of faith-based organizations are:

- Training offenders on job-related skills.
- Matching the offenders' needs with what the programme offers.
- Making sure that participation is timed to be close to the release date of the offender.
- Programming for the required minimum period.
- Providing well-integrated programmes which meet the offender's needs in relation to other correctional center programmes to avoid possible redundancy.
- Making sure that programming is followed by treatment and services upon release from the correctional facility.
- Reliance on effective programme design, implementation and monitoring, as well as involving researchers in programmes as assessors.

2.3.2 The impact of faith-based correctional centre rehabilitation programmes

Very few empirical studies have been conducted on the effectiveness of faith-based correctional center programmes in reducing delinquent behaviour, and rigorous random assignment methods have not been applied (Thyer, 2001). The majority of research on religious programming is focused on their effect on adaptation or adjustment inside and outside organizations (Lane, 2009). It is not common for most faith-based organizations to conduct impact or effect evaluation studies because of limited resources, time and the researchers required. However, even the prevalence of researchers within faith-based organization would obscure the results and cast aspersions on the credibility of those results as these researchers would be testing the effectiveness of their own services (Yoon & Nickel, 2008). Despite these limitations, a few studies will be discussed below.

According to Bauldry et al. (2009), the Ready4Work programme assessed the employability of offenders after their release and found that participants stayed in the programme for an average of eight months, and that over 60% of the participants were employed after re-entry while in the programme. They also found that two-thirds of offenders stayed employed for three consecutive months and that a third stayed employed for six consecutive months. In addition, they reported that 6.9% of the participants were reincarcerated after one year after their release.

Young, Gartner, O'Connor, Larson & Wrights (1995) assessed religious programming and recidivism and found that the Prison Fellowship (PF) programme was more effective for low-risk offenders, than for high-risk offenders. In addition to this, the programme did not contribute to any significant reduction of recidivism among African American males. Their study revealed that PF had the most effect on females where recidivism was reduced significantly (Young et al., 1995).

Alongside the above-mentioned study, the PF programme further conducted a study to determine the effectiveness of, and link between religious programming and recidivism (Johnson, 2004). The study indicated no difference between participating and non-participating offenders on measures of recidivism. However, the most active offenders in PF Bible studies were significantly less likely to be incarcerated during a follow-up period of one year. They reported that there was no difference in time of reincarceration between PF and non-PF offenders during the eight-year study period, and that offenders who participated in Bible studies were less likely to be reincarcerated after two and three years after release. They also found that differences between the offenders only reach to two and three years for reincarceration and that participation in Bible studies reduces the incidence of reincarceration at two and three years in a significant manner.

Similar results to those of Johnson (2004) were obtained from a study conducted by the Inner Change Freedom Initiative (ICFI) organization, which also assessed religious programming and its impact on recidivism. It was discovered that graduates of ICFI displayed significant lower rates of arrests (17.3%) following their release from correctional centres than that of ICFI non-finishers (50%) (Johnson, 2012). Similarly, ICFI graduates who completed the programme had significant lower rates of incarceration (8%) than ICFI non-finishers (36.3%) (Johnson, 2012). These findings were supported by Giordano, Longmore, Schroeder and Seffrin (2008)'s study which found that offenders who participated in faith-based rehabilitation programmes made meaningful and positive relationships whilst incarcerated. However, upon their release, they

continued associating with dysfunctional drug using peers. As a result, destructive relationships formed outside of correctional centres override or overshadow the rehabilitative process.

In contrast to the above studies, Hirschi and Stark (1969) posited that participating in religious activities and maintaining a belief in an after-life would result in lower levels of delinquency. However, the results showed that participants and non-participants offended at similar levels. In alignment with the above, Kerley, Mathews, and Blanchard (2005) found that offenders who believed in God or a higher force and participated in a faith-based correctional center rehabilitation programme were 50% less likely to be involved in arguments with other offenders, when compared with those who did not participate in the programme. Belief in a higher power significantly decreased the possibility of arguments with other offenders by 70%. Kerley et al. (2005) also found that religiosity did not reduce the experience of negative emotions such as stress, anxiety, and sadness. Among offenders in Mississippi, it was concluded that research on faith-based rehabilitation programmes for offenders tend to produce inconsistent results. The study by Topalli, Brezina and Bernhardt's (2012) provided some interesting results. The study found that religious doctrine perpetuated or encouraged criminal behaviour among offenders. However, they have stated that religious doctrine does not necessarily act as a criminogenic factor; rather, it is the distorted understanding of that particular religion by the offender. The participants in this study purposefully used religion to justify and explain their delinquencies, which resulted in offenders promoting and fostering crime (Topalli et al., 2012). This study could explain the inconsistencies of past research where some literature finds an effect and where some do not.

There seems to be an association between religion and crime, where religious beliefs appear to be a deterrent to criminal behaviour by instilling fear of supernatural consequences and the promotion of moral conformative behaviour for supernatural rewards (Baier & Wright, 2001). Various studies found that religious programming does decrease different kinds of criminal behaviour (Evans et al., 1995; Higgins & Albrecht, 1977; Jang & Johnson, 2001; Jensen & Erickson, 1979; Rohrbaugh & Jessor, 1975). The study by Burkett and White (1974) revealed that religion had an effect on adolescents for non-victim crimes such as alcohol and drug abuse. In contrast, some studies have disputed these, finding no effect on religion and adolescent's criminal behaviour (Benda & Corwyn, 1997; Evans et al., 1996; Krohn et al., 1982). In a study conducted by Johnson, Larson, and Pitts (1997) which compared frequencies of former offenders' recidivism, it was found that offenders who participated the most in Bible studies had lower levels of recidivism. This was supported by Kendler, Gardener and Prescott (1997), who

conducted a study with a sample of over 2,600 male and female adults. The results showed that religion was related with lower levels of psychopathology as well as antisocial behaviour.

The direct association between religion and criminality has not been supported by other researchers. For instance, Camp et al. (2006) found that participants and non-participants are possibly different because of methods that affect findings, such as selection bias. An illustration of this is that participants who chose to participate in Bible studies had scored high on the scale of motivation for change, suggesting that these participants already had a readiness to change their lives and therefore re-offended less. Giordano et al. (2008) elaborated on this contradiction by suggesting that religion played a role in a significant number of participants. However, the extent or degree to which this effect permeated, is unknown.

Faith-based rehabilitation organizations are relatively accessible, and the factor of religion seems to have a probable influence as a tool for decreased criminal behaviour (Clear, Hardyman, Stout, Lucken & Dammer, 2000). This is due to the fact that many Biblical scriptures directly relate to the problems faced by offenders, such as temptation and forgiveness (Clear et al., 2000). Religious teachings also provide a clear guideline on how to deter from crime after an individual has chosen to change. Rambo (1993), whose research primarily focused on religious conversions, contends that religious conversion experiences result in cognitive and emotional changes.

Kerley et al (2005) state that religion has some degree of effect in reducing recidivism in released offenders and destructive emotions in current offenders. However, religion in correctional center contexts seems to have a more definite impact in reducing violent behaviour in the correctional centres. Maruna, Wilson and Curran (2006) concur with Kerley et al. (2005), stating that religious conversion amongst offenders could be viewed as a way to decrease psychological conflict, emotional incongruence and bring together a “*divided self*”. According to Maruna et al. (2006) offender religious conversion fulfils five main functions. Firstly, it helps the offender to construct a new identity to replace the label of a criminal. Secondly, it makes the offender feel that their imprisonment is useful and meaningful. Thirdly, it empowers the offender in believing that he/she is an agent and child of God. Fourthly, it provides forgiveness. And finally, it creates a necessary sense of control for the future.

The practice of faith has the possibility to elicit a causal effect of improved outcomes for offenders (Mears et al., 2006). Participating in faith-oriented programmes may contribute in reducing re-offending behaviour (Mears et al., 2006). However, there is no empirical or testable

evidence about a direct link between attending the programmes and reduced re-offending behaviour. Some researchers assert that participation in a faith-oriented class or activity has the possibility of leading people to believe that some behaviours are immoral, and this results in the decrease of offenders or released offenders engaging in illegal behaviour (Mears et al., 2006). Being exposed or participating in faith-oriented classes also may affect the offender indirectly through drug use decreasing and the offenders' willingness to actively access services that will help with reintegration into society (Mears et al., 2006).

There is no evidence to support the view that faith-based correctional center rehabilitation programmes do not work, and that the absence of valid and significant findings does not mean that these programmes are useless and should be done away with (Volokh, 2011). Most of the studies on the effectiveness of faith-based rehabilitation correctional center programmes indicate severe methodological shortfalls and therefore, cannot be taken seriously (Volokh, 2011). The few studies that attempt to achieve methodological validity either are unsuccessful in showing that faith-based correctional center programmes reduce recidivism or provide weak evidence.

2.4 Religious activities and faith-based rehabilitation programmes in South Africa

The current study has not been adequately researched in the available South African literature. To some extent, the article by Du Preez (2008) addresses the history of female imprisonment and the role of religion and spiritual care in the lives of female offenders in the South African context.

The South African Department of Correctional Services pursues the encouragement and motivation of offenders to practice their religion and supports them administratively wherever possible (Du Preez, 2008). Providing access to spiritual care presently forms a fundamental part of the programmes offered in correctional centres to offenders (Department of Correctional Services 2007). The Chaplaincy in DCS used to be dominated by the Christian religion and was predominantly male oriented however, it has now transformed and is accommodating 55 religious' denominations in all correctional centres (Du Preez, 2008). The Department of Correctional services has also begun to appoint women spiritual caregivers at female correctional centres where previously this was perceived as taboo (Du Preez, 2008). The Department of Correctional Services has also formed partnerships with diverse church groups and faith-based organizations; ministers of the different religions are given access to conduct regular visits to correctional centres so as to provide cohesive and holistic services to the offenders (Du Preez, 2008). The Department of Correctional Services not only supports and promotes spiritual care

for offenders, but it also attempts to assist the offenders to practice their religion; this is achieved by providing diet meals for those who require them for religious purposes. They also allow offenders to keep and use Bibles whenever needed which were donated by the Bible Society of South Africa (Du Preez, 2008)

The Department of Correctional Services also recognizes that Restorative Justice has its origins in various religions, as well as within the indigenous communities and cultures (Jonkers, 2013). South African traditional African societies made use of Restorative Justice to deal with the repercussions of crime. These principles and values were used to restore injury and create a safe atmosphere of harmony (Jonker, 2013). Restorative Justice intends to change the past criminal behaviour into future actions of restoration, repair and renewing a relationship with those whom they harmed. Although the Department of Correctional Services, acknowledge the religious origins of Restorative Justice, it places more emphasis on the social factors that lead to criminal behaviour for example substance abuse, poor education, and poverty (Jonkers, 2013).

Zehr (1990) relates Biblical ideas like guilt, confession, reconciliation and forgiveness with the guilt of an offender. He used these biblical terminologies to accentuate the element that an offender will be measured by others in terms of his guilt and his capability to confess honestly. This is the beginning of rectifying the wrongfulness of crime. Zehr (1990) brings to focus the idea of Biblical justice, which advocates that a crime cannot go unnoticed and unpunished. However, an effort should be made to correct the self-same crime and other past mistakes (Zehr, 1990).

The South African White Paper on Corrections (2004) identified and highlighted the importance of healthy external relationships formed by the family; the community; the national, provincial and local government departments; the private sector; the JCPS and the Social Sector clusters; the non-governmental; faith-based and community-based organizations; as well as the international community. The South African White Paper on Corrections (2004) also emphasises that relationships between the Department of Correctional Services and the community, NGO's, faith-based organizations and community-based organizations as essential in the rehabilitation and reintegration of offenders. This collaborative approach must be accomplished and managed by means of proper arrangements and continued monitoring and evaluation of their projects so as to ensure a quality service delivery to the offenders.

2.5 Theoretical framework

This study draws on the social learning theory, recidivism theory as well as the person-centred theory as its theoretical framework.

2.5.1 The social learning theory

The social learning theory posits that individuals with the same values and behaviours are able to influence other individuals by means of rewarding behaviours, values and attitudes which are deemed to be important (Thomas & Zaitzow, 2006). This theory emphasizes that learning occurs within a social context. The social learning theory was developed by Albert Bandura. He believed that social learning theory comprises of cognitive, behavioural and environmental factors which interact with each other (Caneda, Busbee & Fanning, 2011). In addition to the latter factors, observational learning (which forms part of the social learning theory) refers to human beings as being able to control their own behaviour through a process called self-regulation (Caneda et al., 2011). According to this theory, self-regulation involves three progressions which are self-observation, self-judgment and self-response (Caneda et al., 2011). Self-observation is the process by which individuals monitor their own behaviour. Self-judgment involves individuals comparing their behaviour with standards set by society. Self-response is when individuals reward themselves either positively or negatively, depending on their own observation of their performance. Caneda et al (2011) state that when the social learning theory is merged with rehabilitation and reintegration programmes, they can have a positive and constructive influence on the reduction of recidivism. Religious programming or faith-based rehabilitation programmes have substantial amount of potential to reduce delinquent behaviours and increase behaviours that are rewarded for by society (Caneda et al., 2011). They provide platforms to facilitate and teach moral behaviour to offenders who progressively learn and adopt for themselves.

The self-efficacy theory which forms part of the social learning theory pertains the individual's capability to arrange and perform a task (Bandura, 1977). It is an individual's operative and effective intercommunication with the environment (Langteau, 2014). Self-efficacy is made evident when an individual has influence over events that have an effect on one's life, it is also evident when one has control over thoughts, emotions and behaviour (Bandura, 1977). Langteau

(2014) argues that the self-efficacy theory helps to develop concepts and ideas in mentoring offenders and the role that mentors play in developing the self-efficacy of offenders. Individuals do not live solely independently, self-efficacy is developed through relationships with other people (Langteau, 2014). It is important and crucial for the individual's ability to learn and complete tasks, self-efficacy is obtained through the modelling of behaviour that one identifies with and in continual contact with (Bandura, 1977). Christian mentors who invest their time with offenders while incarcerated and upon release are in an ideal position to assist offenders develop their self-efficacy because they are in frequent contact with them (Langteau, 2014).

Individuals learn the behaviour of those they associate with and have the desire to model the behaviour of those they can relate and identify with the most (Bandura, 1977). When a Christian mentor is placed with an offender, a relationship begins to develop where the offender learns from what the mentor teaches and the behaviour that is modelled (Langteau, 2014). Offenders who are willing to develop a relationship with the mentor but have low self-efficacy are then exposed to a mentor that they can relate with (Langteau, 2014). This relationship begins while the offender is incarcerated and continues to grow upon release of the offender (Langteau, 2014). However, Hirschi and Stark (1969) argue that individuals are predisposed to divergence and whether or not individuals involve themselves in criminal behaviour, merely depends on the social bonds they have that control their impulses. The idea here is that when an individual is exposed to religious bonds and institutions, these bonds will inhibit the individual from participating in criminal behaviour. Bandura (1977) states that the fundamental tenets of the social learning theory are as follows:

- Learning is facilitated by observing the behaviour of others and its consequences.
- Learning does occur without a change in behaviour. However, behaviourists believe learning ought to be followed by a permanent behavioural change. Social learning theorists, on the other hand, believe that learning may not result in a change of behaviour.
- Cognition does influence learning.

The social learning theory may be seen as a link between behaviourist learning theories and cognitive learning theories. Acquisition of these new perspectives on the self requires emotional and cognitive changes. Thus, religion provides a means for emotional coping and an additional instrument linking spiritual practices and resistance.

According to Akers (1990:8) the social learning theory integrates informal social rewards and punishments as well as the "formal application of sanctions by the legal and correctional system

to control violation of norms." Offenders who participate in faith-based rehabilitation programmes are rewarded with the above-mentioned social rewards which include mentorship and a sense of interconnectedness between offenders. However, these programmes appear to not precipitate any form of punishment but through the teaching of religious doctrines which state the punishment for sins committed and an unrepented heart.

Bandura (1977) asserts that moral thinking and moral behaviour are influenced by observation and modelling. This encompasses moral judgements such as what is wrong and what is right. Bandura (1977) states that modelling affects behaviour through: new learnt behaviour; influence on the frequency of previously learnt behaviour; encouragement of previously forbidden behaviours and increase in the frequency of similar behaviours.

Bandura (1977) also put forth the concept of reciprocal determinism. He stated that an individual's behaviour is influenced by and influences his personal factors and the environment. In essence, the environment is able to make changes in the behaviour of a person and the behaviour of the person is also responsible for the change in the environment (Bandura, 1977). Bandura (1977) encapsulated this concept through three main factors that he called the triadic reciprocal causation. The three factors are personal factors, behaviour and the environment, these influence each other and act like a cycle.

Akers and Jensen (2005) posited their own view and understanding of the social learning theory. They stated that it is a theory which provides an explanation of the attainment, maintenance, and change in criminal behaviour which captures the social and non-social factors that motivate and control criminal behaviour as well as encourage and dent conformity. They also provided an overview of a few concepts related to the social learning theory. The first is that of differential association, *Differential association* refers to direct association and interaction with others who engage in certain kinds of behaviour or express norms, values, and attitudes supportive of such behaviour, as well as the indirect association and identification with more distant reference groups (Akers & Jensen, 2005). The offenders who participate in faith-based rehabilitation programs are often directly associated with the mentors that run the program. These mentors are those who are considered to be right with society and the religious groups they form a part of.

The second concept that Akers and Jensen (2005) mention is that of *Definitions*. *Definitions* are an individual's attitudes that define the doing of an act as relatively morally right or wrong, good or bad (Akers and Jensen, 2005). Definitions include those learned from socialization into general religious, moral, and other conventional values and norms that are favourable to

conforming behaviour and unfavourable to committing any deviant or criminal acts (or general beliefs or worldviews that support deviant acts). Faith-based prison rehabilitation programs assist offenders into religious socialization which will deter future criminal acts. Belief in a higher power significantly decreased the possibility of arguments with other offenders by 70% (Kerley et al., 2005).

2.5.2 Recidivism theory

Most recidivist theories and authors note the importance that the environment plays for offenders upon release (Cole, 2010; O'Connor et al., 2004). Most rehabilitation programmes for offenders also provide interventions for the family and community so as to reduce the recidivism rate (O'Connor et al., 2004; Langteau, 2014).

Recidivism has been found to be a result of contributing factors by various researchers (Andrews, Bonta, Cullen, Gendreau, Hoge & Zinger, 1990; Cole, 2010; Langan & Levin, 2002) suggesting various factors that contribute to recidivism amongst offenders. In 1990, Andrews and colleagues argued that a failure of reintegration back into society contributes to recidivism (Andrews et al., 1990). In their study they proposed that it is not the offender or the sentence that leads to recidivist behaviour but rather their inability to readjust to society, together with insufficient support structures. In contrast, Cole (2010) disputed this assertion noting failure of sanction as the contributing factor, stating that offenders reoffend when their sentence has been too lenient or too harsh.

Similarly, the failure of programmes within correctional centres is also viewed as the contributing factor to recidivism (Langan & Levin, 2002). If offenders do not complete the programme or if the programme is under-funded or run inefficiently it may contribute to offenders committing further crimes. Cole (2010) further deviated from this view citing incorrigibility as one of the contributing factors. He viewed this concept as a belief that some offenders are beyond reformation and that most interventions will not deter them from reoffending. Proponents of this view suggest that offenders should be severely punished, as they commit crimes consciously and rationally (Cole, 2010). Furthermore he (Cole, 2010) cited other contributing factors including economic stress, peer pressure and mental health. The use of this theory for this study is justified because faith-based rehabilitation programmes are in constant attempts to reduce recidivism from a religious perspective. Although some studies have found no difference in the rates of recidivism (Young et al., 1995), most studies reported a significant change (Johnson, 2004; Kerley et al., 2005).

2.5.3 The Person-Centred Theory

The person-centred theory of Carl Rogers (1975) has also been adopted as part of this study's theoretical framework. In terms of this theory, those receiving therapy are referred to as 'clients', and not 'patients'. It is the Rogerian therapists' view that the therapist and the client are equal associates, rather than a professional treating a patient (Rogers, 1975). In this approach, the client decides for themselves between what is right and wrong and the therapist becomes more of a friend who is actively engaged in what the other is saying (Rogers, 1975). Rogers proposed three principles that informed the core of his theory, the first is that of congruence. In essence, congruence is allowing the client to experience the therapist as they are in an authentic manner (Rogers, 1975). With regards to this study, we see how the facilitators adopt this kind of approach when engaging with the offenders (Mears et al, 2006; Johnson, 2004). The second principle stated by Rogers is that of unconditional positive regard (Rogers, 1975). He argued that in order for people to develop into their full potential, they need to be valued as they are. It may occur that the therapist does not agree with the client's actions however the therapist needs to be able to accept the client as s/he is (Rogers, 1975). Alongside this, facilitators need to adopt a non-judgemental stance when interacting with offenders (Thomas & Zaitzow, 2006).

The final principle proposed by Rogers is empathy. He stated this as the capability to understand the client's feelings and their experience in the present moment (Rogers, 1975). An imperative part of this is to follow through what the client is saying and convey to the client that you understand what they are feeling and saying (Rogers, 1975). This theory displays a linkage with the social learning theory mentioned above in that there are positive effects and changes that happen to the client/offender when such an approach is embarked on.

According to Mccance, McCormack and Dewing (2011), there are a few core notions that encompass person-centred theory. The first is that of *being in relation*, which puts emphasis on the fundamental importance of relationships and the interpersonal progresses that allow the development of relationships resulting in therapeutic benefits (Mccance et al., 2011). The second notion is that of *being in a social world*, which suggests that individuals are interconnected with their social world, constantly creating and recreating meaning for themselves (Mccance et al., 2011). The third notion which is considerably related to being in a social world is *being with self*, which places importance of persons 'knowing self' and the values they hold and how they make sense of what is happening (Mccance et al., 2011).

Bright, Boland, Rutherford, Kayes & McPherson (2012) conducted a study exploring how client-centred practice was operationalised practically during therapeutic rehabilitation. Through group discussions and written reflections from the participants (therapists), the results reflected that person-centred practice was operationalised through listening in order to get to know the client (Bright et al., 2012). There were four strategies which were identified as being effective: “employing mindful listening, allowing time, supporting clients to prioritise what is meaningful and viewing the therapists’ role differently”. (Bright et al., 2012: 15). Their study also found that the sense of ‘being’ rather than ‘doing’ proves to be beneficial for winning people over into their rehabilitation process (Bright et al., 2012)

2.6 Conclusion

Notwithstanding social science findings, offenders are entitled to their religious views, since religion is construed a fundamental human right that is codified in law by the Constitution. Clear and Sumter (2008) illuminate that the religion’s authentic purpose in correctional contexts goes beyond the reduction of anti-social/ criminal behaviour or a relapse into criminal activity. The intention should be to help offenders prevent a further decline in their humanity and to delegitimize the dehumanizing tendencies of correctional centres. Researchers argue further that the correctional center-based practice of religion helps to prevent further offender deterioration by helping them to cope with social ostracization inside prison. While science and religion are founded on the human desire to expand understanding on the nature of the universe, social sciences are limited insofar as penetrating the personal internal challenges of offenders (Hewitt, 2006; O’Connor et al., 2004). It is acknowledged further that while criminality (or the absence thereof) is measurable, it is questionable whether individual’s deeper religious dimensions and motivation could be accurately detected. Such a detection (if it were possible) could be the basis for assessing whether a particular individual has changed (Sumter, 2006).

Bandura’s social learning theory and its relevance to faith-based correctional center rehabilitation was also discussed. The assumptions of this theory were also explored. The psychological aspect of offender rehabilitation which are the cognitive and behavioural factors play an important role. Factors such as self-efficacy and modelling seem to be evident in faith-based correctional center rehabilitation programmes that emphasize mentorship for offenders. Philosophical principles or theories of recidivism were also discussed, including Roger’s (1975)

person-centred theory. The following chapter discusses the research design and methodological underpinnings of this study.

CHAPTER 3: RESEARCH DESIGN AND METHODOLOGY

3.1 Introduction

In this chapter, the research design that was implored by this study will be discussed. The methodological procedures and techniques, as well as the location of the study will also be explored. This chapter will highlight aspects such as the sample size, data analysis, measures to entrust worthiness and ethical considerations. The limitations of the study and the scope of the study will also be explored.

3.2 Research design

Research design refers to the overall integration and sequence of the research processes linking the critical units of analysis in order to enable the study to reach its conclusions (Yin, 2014: 26). In addition, the research design reflects on how participants were selected, which data collection instruments were used, and the type of data analysis techniques opted for (Maree & Pietersen, 2007). Qualitative research design serves the purpose “*to generate knowledge pertaining to social events and processes by understanding what they mean to people, exploring and documenting how people interact with each other and how they interpret and interact with the wider social system*” (Hesse-Biber, 2011: 75).

This study was qualitative, with exploratory elements in order to obtain socially oriented knowledge from the research participants’ perspective. One of the advantages for opting for the qualitative approach is that it incorporates the human aspect (e.g. behaviour, emotions, attitudes, etc.) in the knowledge generation process, which, quantitative studies cannot express (Wyse, 2011). Quantitative research designs only allow for conditioned and standardized data collection subject to statistically analysed interpretations (Wyse, 2011).

Qualitative research design methods are more flexible, as opposed to the limitations imposed by the rigidity of quantitative studies (Wyse, 2011). Using a qualitative approach allowed for analysis of data through codes and themes, drawing on personal reflections and existing research to interpret meaning (Creswell, 1997). The qualitative research approach further allowed for objective data collection, which facilitated an in-depth understanding of the research participants’ experiences which could not have been accomplished through the inherent conditioning and manipulation of quantitative research designs. Qualitative designs are

instrumental in obtaining new perspectives and increased understanding of data and detailed conclusions due to the wide variety of information generated by means of the thorough investigation of a specific phenomenon (Wyse, 2011). Most importantly, and for this study's purposes, the qualitative research approach was deemed appropriate on the basis of its enhancement of reciprocated interaction and engagement between the research participants and the researcher. It is the critical element of reciprocity which enabled the researcher to generate socially constructed knowledge from the social reality of the participants (TerreBlanche, Kelly & Durrheim, 2006).

3.3 Location of the study

The location or setting of the study refers to the actual place at which the researcher physically collected the data. The setting also encompassed the timing (in the context of the historical, political, or socio-economic moment, era, or period); as well as the people or participants, and organizations that were directly involved with the study (De Vos et al., 2011).

This study was undertaken in Pietermaritzburg, KwaZulu-Natal (KZN) Province, South Africa. This city is the administrative capital of KZN Province, and the second largest after Durban. Pietermaritzburg (also known in isiZulu as uMgungundlovu, the officially adopted name of the local municipality under the Msunduzi District Municipality) is also the site of Pietermaritzburg Correctional center.

The study was undertaken at a time in the post-apartheid era when crime is rampant in the country, and correctional center populations are increasing rather than decreasing.

3.4 Sampling

The study population refers to “*the aggregation of study elements, group of people, or a collection that researchers are interested in generalizing about, and from which the sample is selected, and conclusions are drawn. This was done because it is not possible to study all the members of the population that one may be interested in*” (Barker, 2003: 12). The study population was also the larger group possessing the representative characteristics, attributes, or qualities from which the sample is derived (Botma, Greeff, Mulaudzi & Wright, 2010). In this study, the research population consisted of all the internal stakeholders that were interviewed and

residing in Pietermaritzburg. They comprised of staff working at faith-based organizations, who were also very knowledgeable on correctional center rehabilitation programmes.

Babbie and Mouton (2010) illuminate that a sample size is a representative number or sub-group from which the aggregated attributes or qualities of the larger group (population) are derived. The representative qualities of a sample are established either on the extent to which the representative qualities of the sampled sub-group are similar (homogeneous) or dissimilar (heterogeneous) to those of the larger group or population. It is in this specific context that the sample size of the study is referred to as “*an approximation of the whole, rather than the whole*” (Burns & Grove, 2011: 42). In this study, the sample size consists of only seven (7) members from various faith-based organizations in the Pietermaritzburg municipal area.

3.4.1. Sampling Technique

Sampling techniques or methods refer to the salient data collection approaches applied in the selection of the research participants (Ulin, Robinson, & Tolley, 2005). Since sampling methods can neither be accurate, best, nor perfect, the viability or applicability of any particular sampling technique resides on the availability of adequate information pertaining to the research milieu as a whole (in respect of the place, timing, as well as the people and institutions/ organizations directly involved with the study (Ulin et al., 2005).

According to Palys (2008), purposive sampling is an adequate option in the event that a sample is chosen in order to fulfil the specific purposes of the research. Furthermore, the researcher’s professional knowledge and exposure to the research site enhanced her well-considered judgement in the determination of the research site. The researcher obtained the sample by approaching various and diverse faith-based prison rehabilitation programmes in the area of Pietermaritzburg. The participants were called telephonically and thereafter emailed a permission letter (Appendix 1) describing the details of the study. From this, the participants reserved the right to either call the researcher for an interview to be conducted or decline. The duration of time that data collection proceeded for was three months.

3.4.2. Sampling Criteria

Strydom and Delpont (2003) mention that the idea of sampling selection criteria is premised on the range of qualities possessed (or not possessed) by the research participants in respect of the

relationship of the research problem and research objectives on the one hand; as well as the research questions and the research instrument on the other. The extent to which the research participants possess (or do not possess) the requisites (i.e. representative) qualities is the foremost determinant of those participants; inclusion or exclusion in the study's empirical data collection phase (Brink, Van & Van, 2012).; De Vos, Strydom, Fouche' & Delport, 2011).

The inclusion criteria, therefore, specifically related to the researcher's explicit selection of participants on the basis of their possession of the homogeneous and representative qualities consonant with those present in the larger group or study population. Possession of such representative qualities inevitably justified the sampled participants' inclusion or eligibility in the study (Holloway & Wheeler, 2010; De Vos et al., 2011). Therefore, the selection criteria were directed at the faith-based organizations. In this regard, some degree of correlation was already established between the sample size and the selection criteria, in that the selection of the seven participants was on the basis of their possession of the homogeneously representative attributes of the larger group of the community of faith-based organizations in the rehabilitation and reintegration of offenders and former offenders. Accordingly, the following considerations justified the participants' inclusion in the study:

- faith-based organizations based in Pietermaritzburg, and whose core activities are fundamentally focused on offender rehabilitative programmes;
- only trained staff from faith-based organizations in Pietermaritzburg, who have personally interacted with ex-offenders in formal rehabilitation programmes; and
- only staff from faith-based organizations in Pietermaritzburg, who had professional experience and training in formal offender rehabilitation programmes.

It is worth mentioning that any member of the study population who did not conform to all of the above-mentioned requirements was not considered for inclusion in the semi-structured interview phase of the study.

3.5. Data collection methods

Data collection is concerned with the systematic process of obtaining pertinent data and information from credible sources (primary and/ or secondary) (Holloway & Wheeler, 2010; Hesse-Biber & Leavy, 2011). For purposes of thematic logic and coherence, data collection and data analysis occurred as concurrently (Holloway & Wheeler, 2010; de Vos et al., 2011). The latter authors concur that the data collection methods and processes are reflective of the

researcher's effort to better understand the investigated phenomenon through the lens or perspective of research participants' worldview, perspectives, and experiences. Such an orientation was most suitable for this study as the research participants themselves were pivotal sources of evidence on whose basis the findings, conclusions, and recommendations are to be derived (de Vos et al., 2011). In this study, the review of literature and the semi-structured interviews constituted the most pivotal data collection methods.

3.5.1 Literature and Document Review

The review of literature and relevant documents formed the most elementary data collection stage according to which the researcher searched, consulted, and analysed secondary sources of theoretical knowledge and information from written texts.

The foremost intention of literature review was to establish a framework for the effective evaluation of the quality and relevance the secondary (written) sources of evidence in the context of the investigated phenomenon (Remenyi & Banister, 2013). According to Babbie and Mouton (2010), the search, consultation, and review of pertinent literature should not merely focus on the creation of a compendium or bibliographic listing of literature sources. Instead, the expected outcome of the literature review should be on the establishment of a framework of multiple intellectual and academic perspectives on faith-based rehabilitation programmes in respect of current practices; emergent themes; dominant theories, issues, and challenges; new information and evidence (where it exists); policy implications; as well as lessons that could be learnt in the event of any identified gaps in the current sphere of knowledge on the research topic (Babbie & Mouton, 2010). The orientation to scholarship review then (as opposed to mere literature review), provided insightful perspectives regarding the contribution of other scholars, social scientists, scholars, and intellectuals to the existing body of knowledge in the realm of the research topic (Babbie & Mouton, 2010).

In this study, the most relevant and consulted sources of secondary data and information included published and unpublished dissertations and theses; hard copy and electronic texts from recognised academic libraries and peer reviewed journals; search engines; as well as databases from which multiple academic and intellectual and scholarly perspectives were obtained in research papers, conference proceedings, and official government policy documents.

3.5.2 Semi-Structured Interviews

According to Leedy and Ormrod (2001), data collection in qualitative studies is often characterized by open-ended and flexible semi-structured interviews based on a few pivotal questions shaped by the researcher's interview schedule. From the researcher's perspective, a correlation exists between the semi-structured interviews on the one hand, as well as the study population and sample size. Accordingly, the semi-structured interviews became the mechanism by which the perceptions and perspectives on the research topic were obtained from a representative group, since the larger group could not be interviewed in its entirety due to logistical and practicality reasons. Anderson (2010) contends that the purpose of the interview fundamentally transcends its form. Since the research participants were the main sources of evidence (as opposed to the literature) in this regard, the interview questions were premised on them and had to be adjusted to their level in order to facilitate spontaneous and unrestricted participation to the point of data saturation (Willig, 2008). In this study, the following procedures were followed in the facilitation of the semi-structured interviews:

- the interview phase only commenced subsequent to the granting of ethical approval by the UKZN's research ethics;
- only the participants meeting the inclusion criteria participated in the interview sessions;
- all ethical aspects and considerations and human rights of the participants were fully explained and disclosed to them before the actual semi-structured interview sessions could begin;
- the participants' informed consent was obtained prior to the commencement of the interview sessions (see Appendix 2).
- The participants' permission was sought for the usage of an audio recorder in order to obtain their verbatim accounts (narrated statements of perception and experiences) during each 30-minute-long session;
- the participants were given enough time to ask clarity-seeking questions during the interview sessions in which probing was utilized to gather further details on elicited critical responses;
- the Interview Schedule (see Appendix 6) allowed for the flexibility of questions to be asked in accordance with the ambience of the interview session itself, rather than the strict adherence of a rigid sequence of the questions as structured in the interview schedule;

It is worth mentioning that the semi-structured interviews provided a very vital and indispensable form of (empirical) information on whose basis the data analysis and consequent findings and recommendations would be developed.

The interviews were conducted at a time duration of forty-five minutes each. There were various locations to where the interviews took place, the participants were given the liberty to choose the venue. Some interviews took place in a church, restaurant and even their own homes. The language that was used for the interviews was English, all the participants were most comfortable for the use of this language medium.

3.6. Data analysis

The type of data collection instruments used in a study inform on the type of data analysis and management processes (Maree & Pietersen, 2007). Subsequent to the verbatim transcription and collation of the audio-recorded interview statements, thematic and content analysis was used for the study's data analysis and management. Thematic analysis is an independent qualitative and descriptive research approach described as "*a method for identifying, analysing and reporting patterns (themes) within the data*" (Braun & Clarke, 2006: 9). Thematic analysis seeks to disclose the different levels of textual themes (Ahride-Stirling, 2001). This type of data analysis method assisted in the identification of important and relevant information within the data. For purposes that are congenial to this study, thematic analysis was appropriate so as to capture and code themes that are consistent in the data.

Thematic analysis is categorized into six steps, namely:

- Familiarization with the data
- Generating the initial codes
- Searching for more themes and sub-themes from the codes
- Reviewing themes (and sub-themes in the event that they have been generated)
- Definition and naming of themes
- The production of the final research report.

In the first step, the researcher immersed herself in the data for the purpose of adequate familiarization with all aspects of the audio-recorded statements. This included reading and re-reading the transcribed data, thus enabling the researcher to categorize, classify, or organize the data into individual (open) or group (axial) themes (Hollow & Wheeler, 2010). For this study,

the raw data pertained to the recorded interviews that were transcribed into written format. Familiarization with the data occurred concurrently with the raw data transcription process.

According to Braun and Clark (2006), during the data re-reading and familiarization processes, the researcher generated some ideas as directed by the quality (or lack thereof) of the data. The (simple and/ or axial) coding process then occurred. At this stage, the researcher coded the data by writing notes on the analysed narrative statements and uses texts, numbers, or colours in order to identify or show potential patterns of occurrence, based on the rate or frequency with which particular forms of responses were classified. In step three (searching for more themes), codes were grouped in order to form themes by gathering and arranging the codes in proper sequence, including all the coded data extracts from the identified themes and the relationship between the themes (Braun & Clark, 2006). These themes were then reviewed in step four, which entails the refinement of currently existing themes. During this stage, the researcher began to realize that some separated themes need to be grouped together to form a single unitary theme, that other themes need to be separated, and also that irrelevant repetitive, or redundant themes are observed. During step four, the researcher determined whether the existing themes are forming consistent patterns and also tried to figure out the strength of each theme in relation to the data set (Braun & Clark, 2006). After grouping, separating, and discarding the irrelevant themes the researcher then began to name and define themes that she used to analyse data. These are called global themes, occurring during stage five – the thematic analysis stage. Global themes are defined as “super-ordinate themes that encompass the principal metaphors in the data as a whole” (Braun & Clarke, 2006:9). As such, global themes are groups of organizing themes that together present a position or an assertion concerning a given issue, reality, or state of affairs (Ahride-Stirling, 2001). Furthermore, they are a summary of the main themes, and reveal an interpretation of the texts. The final stage of thematic analysis is concluded with the final study report (Braun & Clark, 2006). The quality and scientific integrity of the study were embodied in the researcher’s writing and persuasive skills during the final writing stages of the research report (Brink et al., 2012).

3.7. Measures to ensure trustworthiness

Holloway and Wheeler (2010) mention that measures of trustworthiness reflect the methodological soundness and adequacy of the study, employed to integrate the data collection and analysis processes as part of a monitoring and evaluation, quality assurance and management plan of the entire research process. In this study, the researcher ensured the methodological soundness and adequacy of the study in terms of the research instrument's validity, transferability/ generalizability and reliability.

3.7.1 Validity

In qualitative research methods, terms such as dependability, transferability, and credibility are essentially used to explain validity and reliability (Robinson & Media, 2015). In qualitative research designs, therefore, validity relates to the researcher's capable interpretation and accurate representation of what is being studied (Robinson & Media, 2015). TerreBlanche et al. (2006) also concur, adding that validity should truthfully define or represent the phenomenon to which it is referring. On the other hand, Willig (2008) portrays validity as authenticating the present data against a parallel or future criterion.

This study utilized respondent validation as a tool for achieving its credibility. Credibility refers to the extent of the trustworthiness and believability of the research results are from the viewpoint of the research participants (Trochim, 2001). Credibility can only be determined and judged by the participants, as qualitative research relies on data or information that has been communicated by the participants (Trochim, 2001). Respondent validation refers to re-consulting the research participants with the provisional results in order to clear any ambiguities or inaccuracies in the data, so as to improve the quality and believability thereof (Silverman, 2005). The study's validity was retained by means of a consistent focus on the same thematic aspects during the semi-structured interviews, and not introducing divergent issues 'on the spur moment' during these conversations with the participants.

3.7.2 Transferability/ Generalizability

External validity is often linked to transferability/ generalizability, hence the usage of these two terms (external validity and transferability/ generalizability) interchangeably by some academic and professional researchers. Transferability or generalizability is defined as the extent of the

research results' applicability to another research context under the same conditions as those that existed in the original study (Trochim, 2001). Meanwhile, Maree and Pietersen (2007), adds to the generalizability, transferability discourse, citing that these two research nuances refer to the degree to which the collected data and the research context are generalized or applied to a broader or wider population and events.

In this study, transferability was achieved by acquiring the demographic and baseline information pertaining to the correctional center and the availability of faith-based rehabilitation programmes at this correctional facility. The information included the types of offenders, the nature and kinds of offences for which they are incarcerated, and which offenders are assisted or integrated into the faith-based rehabilitation programmes. This information was attained and recorded in the researcher's notebook. Doing this elicited information about the research context. The elicited and noted information was referred to for possible transferability to external situations with similar experiences to those of the original study.

This study further employed the refutability principle to fulfil objective assumptions and to make an objective decision on the plausibility of the research result's transferability. The refutability principle refers to the researcher's awareness of his/ her own pre-existing knowledge and assumptions (preconceived ideas) as the basis for their refutation (Silverman, 2005). In this regard, refutability is then viewed as a self-monitoring mechanism by the researcher and is intended to infuse her objective treatment of participants and all other aspects of the research process (Holloway & Wheeler, 2009). This means that the researcher was bound to arrive at conclusions on the basis of evidence, and not on assumptions that are unsupported by data. The results attained from this study can be transferred to similar correctional centres that have similar faith-based rehabilitation programmes.

3.7.3 Reliability/ Consistency

Reliability is defined as the extent to which the selected measuring instrument has displayed clarity, stability, consistency, and accuracy (TerreBlanche et al., 2006; Mateo & Kirchhoff, 2009). Reliability also entails that the efficacy of the selected research instrument is repeatable in a different research setting with the same conditions as those which prevailed at the original setting (Thyer, 2001; Gibbs, 2007). In this regard, reliability becomes a factor of the study's external validity (Holloway & Wheeler, 2010). Furthermore, reliability/ dependability is achieved "*when the research findings achieve their aim and are not the result of the researcher's*

assumptions and preconceptions” (Holloway & Wheeler, 2010:8). Accordingly, reliability in this study was applied by means of reflexivity (self-monitoring) and the audit trail.

Reflexivity is an on-going process by means of which the researcher ensures that her personal feelings, views, attitudes, and belief systems are precluded from the study in a practical manner (Holloway & Wheeler, 210). The reflexive process ensured that the researcher eliminated her preconceived ideas throughout the study, and not imposing on the research participants’ own elicited perceptions and experiences regarding the role of faith-based offender rehabilitation and reintegration programmes. Reflexivity is necessitated by the fact that, *“In qualitative research, the researcher is both the researcher and the participant, and can therefore not be easily separated from the phenomenon under study”* (Holloway & Wheeler, 2009: 8)

An audit trail encompasses the actual documentation of the entire research process, from its conceptualization to the final report writing and data dissemination stages (Holloway & Wheeler, 2009: 8). Accordingly, both the intended (academic and non-academic) reading audiences of the study and researchers undertaking further studies on the same research topic can refer to the documented research stages as evidence for their intended courses of action in their own studies. In this study, the researcher has documented both the empirical processes and kept the audio-recorded statements for scrutiny by only authorized persons. A paper trail is also available of all the decisions taken during the literature review phase, as well as the rationale for those decisions.

3.8 Ethical aspects concerning the researcher

This category of ethical considerations is solely concerned with the researcher’s prior compliance with the administrative requirements and processes, including recognition of the regulatory authority of the institutions and organizations which are directly linked with the study. In this regard, the researcher formally applied for ethical clearance from the UKZN’s Research Ethics Department. The data collection only commenced subsequent to the granting of ethical clearance by the university. Furthermore, the researcher formally sought approval to conduct the study at the selected research sites.

3.8.1 Ethical aspects concerning the participants

Participant-related ethical considerations are primarily concerned with the fair, humane, and legally acceptable forms of treatment accorded the research participants. In this study, three

ethical principles and their attendant regime of rights have been referred to. All of the following ethical aspects were made known to the research participants prior to the study being undertaken.

3.8.1.1 The principle of respect for human dignity

Emanuel, Wendler & Grady (2008:6), emphasizes unequivocally that “*ethics is a matter of being sensitive to the rights of others in observance of the respect for human dignity*”. This principle necessitates that participants should be treated with respect throughout the period of their involvement with the study (Emanuel et al., 2008). Wassenaar and Mamotte (2008) add further that the standard mechanisms of consent are: (a) provision of proper information; (b) participants’ competency and understanding; (c) uncoerced or voluntary participation and the freedom to withdraw after the study has begun; and (d) formal representation of consent, usually in writing.

The right to informed consent further entails that all aspects of the study are fully disclosed to the research participants by the researcher, including reasons for undertaking the of the study. The researcher is also obliged to inform the participants how the findings of the study will be made use of. It is because of the researcher’s full disclosure and undertaking to maintain the participants’ privacy, confidentiality, and anonymity that the participants themselves voluntarily engaged with the researcher and her empirically-focused questions (Emanuel et al., 2008). No financial incentives were promised to the research participants. For purposes of the study, participants were also informed that they had the right to withdraw from the study at any point of its execution, and that no penal measures would be meted against them.

The participants’ right to privacy was maintained by ensuring that their identities were not divulged. As such, they were not required to indicate their names during the interviews. Participants were accordingly provided with factually clear and detailed information about the study, the research methods used, as well as the risks and benefits of participating in the study. In this study, the risk factor was very minimal as there was no harm to which participants were exposed. During data analysis, the researcher allocated an alphanumeric system to link each elicited statement to the rightful participant. Furthermore, no outside parties were privy to any aspect of the participants’ personal information and the nature of their involvement in the study.

3.8.1.2 The principle of justice

The principle of justice entails that the research participants have the right to legal recourse in the event that any of their human rights were violated. They were informed that their participation in the study did not in any way absolve the researcher from treating them fairly and in a dignified manner. Accordingly, the researcher's student number, contact details, and those of her academic supervisor were disclosed to the participants in order that any undue behaviour by the researcher should be reported.

3.8.1.3 The principle of beneficence and non-maleficence

Research should stipulate its potential beneficiaries, and in what way they may benefit directly or indirectly from it (Emanuel et al., 2008). In this study, there were no direct benefits for the participants. There are two issues that are considered in determining beneficence and non-maleficence, namely: (a) the likelihood of harm occurring, and (b) the expected severity of the harm (Wassenaar & Mamotte, 2008). That is, the participants' freedom from any form of harm should be ensured.

In this study, harm to participants was unlikely to occur. No offenders or ex-offenders were interviewed, only trained staff in faith-based offender rehabilitation programmes were interviewed for their perceptions and experiences in this field. Should any of these participants experience any form of emotional or psychological discomfort during the interview process, they would be referred to the Child and Family Centre for assistance (Appendix 1).

3.8 CONCLUSION

In this chapter, the justification of the use of a qualitative research design was discussed. The following topics were also discussed: methods of the study; location/setting of the study; sample size, population and techniques; inclusion and exclusion criteria; data analysis; measures to entrust worthiness; and ethical considerations. The following chapter provides the analysis of the data for this study.

CHAPTER 4: RESULTS

4.1 Introduction

The data collection stage of the study focused primarily on the systematic acquisition of pertinent information and evidence from both primary and secondary sources (Burns & Grove, 2011; Kumar, 2011). A core pivotal and open-ended questions in the interview schedule (see appendix 5) provided a basis for flexibility and spontaneity of responses, as well as probing to the point of saturation of the collected data (Wyse, 2011; Kothari, 2004)

In tandem with the study's qualitative research design and methods (highlighted in the preceding Chapter 3), the data collection and analysis phase are the actual implementation stage of the study following the conceptual and exploratory stages, both of which are premised in the incubation or pre-implementation (pre-execution) aspect of the study – emphasizing mainly on the abstract and theoretical premises of the investigation (Burns & Grove, 2011; Singh, 2006). The participatory (consultative), narrative, and descriptive (interpretive/ analysis) stages on the other hand, reflect the researcher's actual (empirical) engagement with the seven participants of the various faith-based organizations in the Pietermaritzburg municipal area in accordance with the study's pre-determined sampling criteria. The core function of these faith-based organizations was primarily located in the development and implementation of offender rehabilitation programmes. In the context of this qualitative study, the semi-structured interviews were utilized to collect the relevant data.

4.2 Data analysis: the basis of the findings

The data analysis process in the current study provided the context for the findings on whose basis the applicable recommendations were made. Accordingly, the recurrence of thematically constructed information provided the primary data analysis mode of the study – notwithstanding the discourse, narrative, or content analytical status. In this regard, the content of the research participants' narrated statements was reviewed repeatedly for purposes of identifying any emerging patterns of (individual or group) themes (Kumar, 2011; Braun & Clarke, 2006; Singh, 2006).

The below-cited four key themes were identified from the recurrent and emerging patterns derived from the research participants' narrative statements during the empirical data collection phase of the study. Respective narrative statements (indicated in italics) are cited, in order to

support the specific theme(s). It is worth mentioning also that the research participants' elicited responses (indicated in italics) are not necessarily presented in a numerically chronological sequence. Rather, the order or sequence of the research participants' appearance is arranged in tandem with the logic of the original question and subsequent probing (where necessary) by the researcher. The number of selected responses (narrative statements) per theme was largely influenced by their direct or relevant response and contribution to the specific intentions of the particular question posed. Where necessary, long responses were shortened, without any loss of thematic relevance to the questions. Lastly, it is also worth mentioning that the four main themes mentioned are interrelated to a large degree. The four themes are:

- the nature and content of faith-based rehabilitation programmes for offenders;
- the internal stakeholders' perceptions and subjective experiences and perceptions of the faith-based rehabilitation programmes;
- the role of faith-based programmes in the rehabilitation of offenders; and
- the impact of faith-based programmes in the rehabilitation of offenders.

4.2.1 Theme 1: The Nature and Content of Faith-Based Rehabilitation Programmes for Offenders

From the perspective of the researcher, the nature and the content of faith-based rehabilitation programmes was critical (ergo, sacrosanct) in that it provided a framework within which both the quality and efficacy of the self-same programmes or services provided by the faith-based organizations and their professionally trained staff (facilitators or mentors).

When *Participant 5* was asked about the nature of faith-based rehabilitation, he responded thus:

I can't speak for others but for ours it is actually based on Psychology and it starts with choices. We've moved through ten talks altogether. And then we separate between talk and chapel time, which is when we have meditations with as well. That talk is given by one of the Kairos team members, and then there's time for reflection and time for discussion; and often an activity like drawing a poster, what did that talk evoke in you and you [the offender] draw a poster on that. We then separate into families, and there'll be 6 offenders with three Kairos team members there. And the Kairos team members encourage the offenders to participate in the programme as much as possible. If you [the facilitator or mentor] see a person who isn't participating, you encourage that person to get involved. So, the talks move through from where it's very personal to you through to where it's more your relationship with God, and then into your relationship

with other people; and then what you do after that. So, it has a structure to it, it's actually psychological; it's based on Psychology, but obviously has a very Christian content. It is very inter-denominational. We don't carry a Catholic or a Methodist character or a whatever. In fact, we leave behind all those things that separate us and focus on those that united us. We don't have communion for example. We don't talk about that. There are different understandings with what happens with that.

Participant 7 also encapsulated the overall perspectives of the research participants:

Firstly, it [faith based correctional center rehabilitation programme for offenders] is sanctioned by the Department of Correctional Services (DCS). It's important for their support, it's important for their [offenders'] rehabilitation to take part. For us because, Kairos, is an international programme, we are in discussions with DCS and obviously the wardens; And we take their [offenders'] names down for record purposes so that at any point in time when they want to apply for parole or anything like that, they are able to say that they've gone through whatever programmes that we in fact have had them achieve. And we show them that somebody loves them that, we care about them, and we're not there to judge. As a matter of fact, we don't care what they've done [in the past]. We don't even ask them what they've done, the message we bring across to them is: God loves them, and we are the soldiers of God to carry the message forth, to say they are loved and there are people out there who care for them.

From the above, we find that faith-based rehabilitation programmes for offenders entail psychological aspects. They also provide talks and religious times along with interactive activities and encouragements. The aspect of love and care for the offenders also appears to be a pivotal component, and essentially explains the nature of faith-based rehabilitation for offenders. The crime that the offender has already committed does not form part of the rehabilitative process. Rather, there is an emphasis and focus on the future.

Secular and non-secular (faith-based) organizations have different philosophical and ideological orientations to the services offered to offenders. When **Participant 3** was asked how faith-based rehabilitation for offenders differ from secular rehabilitation programmes, he illuminated on the community-orientedness factor as a critical aspect of distinction, stating:

Yes, there are secular rehabilitation programmes in the correctional centres ... Maybe, just to say that faith-based programmes are a community thing and so you're becoming a part of a community.

A probing question was further posed concerning the nature of faith-based rehabilitation for offenders. In response, **Participant 3** responded thus:

Well, I think they [secular programmes] really offer an alternative way of living, perhaps to what society suggests; which is that you're successful by the amount of wealth and the things that you have around you; whereas with the faith-based programmes you tend to look up towards God and realize somebody is bigger than you, and that you have a small place in it. But it gives you the correct perspective. Otherwise, you can end up thinking it's all about you, and I think that's where you can start to go wrong in all areas of your life, just from, say, a point of view of greed to keep everything to yourself.

A more Scripture-focused aspect was provided as a major distinguishing factor between secular and non-secular (faith-based) correctional center rehabilitation programmes. When **Participant 4** was asked what faith-based rehabilitation programmes for offenders are, he mentioned that:

Faith based rehabilitation programmes, according to me, is where you base your rehabilitation programmes that you send to the offenders on God's word in the Bible. And the offenders can interact quiet a lot with the Bible. So, when you [facilitator] are inside [with the offenders] and you want to quote scripture, you have to be careful that you're quoting in the right context, where its coming out because they also study the Bible. They will tell you quickly that: "Listen, this is not John 12, its actually Matthew 14". Because most of them got nothing to do inside, there are some of them that are furthering their studies, but for the rest of them there's nothing else that they do. So, they spend a lot of time in the word [the Bible]. The faith-based training that we give them is just to help them to understand, you know; because being in there and not having the privilege to discuss your ideas with other Christians makes it difficult; because you think there's something that's one way, but the moment you get to contact with a lot of other Christians, you get different views and you get to understand something better. If you were just sitting on your own and reading through the word, it's got a different meaning then.

The above participants report that faith-based correctional center rehabilitation programmes are distinct from secular correctional center rehabilitation programmes because of their focus on religious components such as religious scriptures and belief in God.

As is the case with educators in formal education settings, it is of vital importance that the mentors and facilitators themselves are fully conversant with, and knowledgeable on the nature and content of the offender rehabilitation programmes offered to offenders. Such knowledge is indispensable, and in accord with their professional and ethical obligations, which requires that

they be conscious of most up-to-date development in the field of both secular and non-secular offender rehabilitation programmes. Whereas most of the consulted research participants demonstrated knowledge on the nature and content of such programmes, **Participant 5** frankly indicated scant familiarity with secular programmes, stating:

I don't know of any secular programmes. Businesses for example, they don't know how to offer employment or anything like that of their own. We get support, Kairos gets support from the businesses. In fact, we don't get to the local community, but we encourage the businesses to support us because what it does is, it creates an awareness of our [non-secular] programmes; but it also allows people to participate financially in enabling the programme to continue. And we feel that the local community is best served; if we are reaching out to the offenders and if the results are good, then it benefits the community as a whole. But I don't know of any secular organizations.

Some research participants reported that the rehabilitation programmes they developed included spiritual study of the Holy Scriptures as the absolute source of cleansing the offender's spiritually, morally, and socially unacceptable acts accruing from the 'defilement' of criminality. The orientation towards Biblically inspired rehabilitation or repentance forms an important aspect of the rehabilitation officers' programmes. **Participant 2** reaffirmed the importance of the spiritual aspects of the faith-based rehabilitation programmes thus:

We come as spiritual care workers. We motivate them, and we 'spiritualize' them. We appeal directly to their heart, in order to try to cleanse their heart and direct them to God.

Participant 6 indicated that spiritually motivated talks constituted significant aspects of the faith-based correctional center rehabilitation programmes, stating that:

The whole [offender rehabilitation] programme is based on a number of talks, alright, and one of the volunteers gets given a talk to do.

The content of these talks mainly includes a spiritual message that helps to encourage the offenders to believe or have faith, and to know that there is a God who loves and cares for them, as stated by **Participant 7** thus:

The message we bring across to them is that God loves them, and we are only the soldiers of God to carry the message forth, to say they are loved and there are people out there who care for them.

4.2.2 Theme 2: Internal Stakeholders' Subjective Experiences of Faith-Based Rehabilitation Programmes for Offenders

In essence, the researcher sought to obtain the participants' subjective experience of faith-based rehabilitation programmes for offenders. Every research participant displayed a unique personal and subjective account based on their 'lived experience' and social reality concerning their involvement with offender rehabilitation programmes. The theme above is therefore premised on those individual and personalized (subjective) experiences.

The lead question in respect of the above-mentioned theme was about the participants' thoughts, perceptions and understanding of faith-based rehabilitation programmes for offenders'. In response, *Participant 1* alluded to the inter-denominational and multi-cultural aspects of a faith-based rehabilitation programmes for offenders thus:

You know, the Hindu book of reference, the Veda, says that we should not be judgmental. We shouldn't judge people, we shouldn't discriminate against people, and we must treat all people as equals irrespective of which walk of life they come from. So, I find that when we reach out to people, we provide a service. We don't look at the person, who they are; we look at the soul within that person. When we Hindus greet a person, we put our hands together and say: "Namaste", which means: "I am greeting the soul within your soul, this body is immaterial, dust to dust, what is of importance is the soul". And the soul, you don't discriminate against; so that is why we don't say because you don't belong here, we will treat you differently. We treat all equally.

The above participants emphasize the importance of the soul and not the physical body. This facilitates a non-judgemental approach towards the correctional centres despite the nature of the crime committed. This appears to facilitate working relationships between facilitators and offenders, which informs the rehabilitative process through unconditional positive regard. In response to the self-same question posed to *Participant 1* above, the following response was obtained from *Participant 4*:

To me, it [my role] is helping the offenders to understand that they've got choices to make. What we [facilitators] found with quite a lot of the offenders is that they need role models. They have been doing what they're doing now and they didn't know any better. So, the offenders are now aware that there are different choices they can make. The fact that your father was doing something wrong all the time, doesn't necessarily mean that you have to do the same. And also, the fact that not many of the offenders were children of single parents. And there wasn't a proper

role model for them, and they get involved into the wrong things. And also, the fact that they want to be part of a group, they want to belong, and that's when they make the wrong decisions.

The above participant (Participant 4) alludes to a firmer aspect than the previous participant (Participant 1). It appears that in conjunction with a non-judgemental approach, facilitators also implore a consequence-based approach where offenders are taught about the impact of their choices.

In addition to the nature, content, and quality of the offender rehabilitation programmes, the agency of the programme officers or facilitators themselves is critically indispensable in the achievement of the anticipated programme outcomes. In response to the same question posed to the research participants above, **Participant 6** provided a response which embraces both a role-modelling and a Christian character, stating:

I come from a Christian background, where Jesus said that we should go and visit offenders. That's what it's really about. That's why I want to do it. I basically just want to do what Jesus wants me to do. And so that colours my whole perception, if you like. I see those people who've had unfortunate turns somewhere in their lives, some sort of circumstances whatever the reasons. I don't really want to even know [those circumstances], but I do know that God loves them just like He loves everyone. And most people in society would just reject them [offenders]. It makes it all the telling that we should do what Jesus commands us to do, to go and spread His word inside correctional center; they [incarcerated offenders] need it more there, than anywhere else.

This theme of reconciliatory self-reflection/ non-judgementalism was prominent amongst all the research participants, who highlighted the importance of a positive approach and treatment of offenders when rendering these programmes. One of the preferred approaches was one that adopted a non-judgemental stance, providing a supportive and nurturing space for self-reflection and growth. **Participant 1** shared his views thus:

We should not be judgmental, we shouldn't judge people, we shouldn't discriminate against people, and we must treat all people as equals irrespective of which walk of life they come from.

This non-judgemental stance seems to have elicited from the offender, a sense of being cared for and valued by the facilitator providing a space for insight and catharsis. Some participants even likened the experience to a spiritual encounter where the emphasis and focus is on the here and now, with mutual respect at the center. Another participant elaborated in this manner:

We don't look at the person, who they are. We look at the soul, within that person. We Hindus greet the person, we put our hands together and we say "Namaste". 'Namaste' means "I am greeting the soul within your soul". This body is immaterial, dust to dust, what is of importance is the soul

This spiritual interaction reportedly is based on the Holy Scriptures' guidelines on how God treats men. They reported that God is loving and caring and does not discriminate against people. In this regard, participants used the nature of God as a template for treating others. The participants reported that they do not concern themselves with the nature of the crime committed because of the possibility that such an approach had the potential to change the manner in which the research participants interacted with the offenders, and that they were not there to discuss their crimes; but rather, to spread the message of the love of God. **Participant 7** articulated the offenders' reconciliatory approach thus:

And we show them [offenders] that somebody loves them, and that we care about them. We're not there to judge. As a matter of fact, we don't care what they've done For us, our programme is based on the love of God. We're not judgmental, we're not judging anybody, we don't ask how many people [the offender has victimized], what you've done, why you're in [jail], or anything like that. We're not interested in all that.

4.2.3 Theme 3: The Perceived Role of Faith-Based Rehabilitation Programmes for Offenders

Many of the participants viewed the faith-based programmes as more family oriented, to an extent that it assisted offenders to be reintegrated with their communities as well as their respective families. The inclusive nature of these programmes allows family members to be part of the rehabilitation process in various way which appears to strengthen family ties. One of the participants alluded this way:

And that's why with Kairos we also have the Kairos programme outside [of jail]. Where we try, we reunite the offender with his family ... We give them an opportunity to ask a loved one – whether their mom, their aunt, their sister, whoever – to come. And when they do come they [offenders] realize that they are not alone.

The research participants also mentioned that their offender reintegration programmes were effective, based on the observable changes which occurred within those families of offenders who joined the reintegration programme. The research participants reported that they observed

families reuniting and also improving on their inter-personal communication levels, which was not the case previously. In this regard, **Participant 4** cited:

Somebody hasn't spoken to his mother for 10, 15 years. His mother now decides to come and visit him, you know. So, for me, that's an indication that it [reintegration programme] is definitely working.

The participants reported that family involvement is not only beneficial to the offender, but also to the affected families and communities. The families which participated in the offender rehabilitation programmes were also equipped and encouraged to start support groups in their own communities for those whose family member were incarcerated. The value of the offender reintegration into their families and communities was articulated by **Participant 3** thus:

Once their [offenders'] families begin with the [reintegration] programme, they get onto the same page of seeing the value of family support, and then we encourage the women to have support groups in their areas. So, it really helps them [offenders] come back into their family.

Faith-based rehabilitation programmes for offenders appear to encompass a familial sub-system. In this regard, they are distinguishable from the secular rehabilitation interventions. Many of the participants reported that between offenders and facilitators, as well as among the offenders themselves, a brotherhood alliance is often inevitable. Offenders who were previously at odds with each other made amends after a few days into the programme. Other offenders even became 'their brothers' keepers' by beginning to hold each other accountable with regard to the attendance of the offender rehabilitation programme. In this regard, **Participant 4** reiterated the latter view thus:

And the fact that we get them to hold one another accountable. If you're not coming [to the programme], I will come and fetch you. We've been there together, we've seen what the Lord has done. So, let's keep our promise and let's go back there.

At the end of the offender rehabilitation programme, offenders were reported to hold each other and tended to support each other through perilous and difficult times. **Participant 4** supported this perspective thus:

But the fortunate part for them [the offenders] is that they've got the others who have been on the weekend visits with them, who can support them through the difficult times.

Facilitators also formed strong relationships with the offenders. After spending time working together, the offenders and the facilitators formed brotherly bonds, which also help in the

enhancement of the offender rehabilitation process. **Participant 6** attested to this observation thus:

I mean these guys become your brothers after a long time inside [correctional center].

Participant 3 was asked whether or not there is a correlation that exists between the rate of crime and the role of the rehabilitation programmes as intervention mechanisms to mitigate the possibility of re-offence: In response, he highlighted the importance of the offender rehabilitation programmes thus:

Yes, definitely. It comes back to the point that real rehabilitation requires an element of transformation in the way that you think, and in the way that you act. As soon as you understand your involvement, what got you in there [in jail], you just have a better view of realizing that you need to change and I think that's exactly where God speaks to you in those levels so that you can understand Him; and it [the programme] gives you more meaning so it doesn't all come about you just wanting to acquire all the [material] wealth by yourself. So, it [the rehabilitation programme] gives you a bigger picture, a bigger view, and I think that makes a big difference in the rehabilitation programme.

In addition to the behaviour-changing role of the rehabilitation programmes mentioned above, **Participant 3** provided a moralistic perspective of the role of the rehabilitation programmes, and stated:

I think the moral values of the society they rebelled against and victimized are restored by these programmes. In a sense, they [offenders] start to have a better understanding of other people around them and perhaps some of those people they're victimized and they get a good understanding of what the community expects of them as a citizen and not just as a consumer which it seems to me like society has pushed us to become consumers as opposed to citizens and so it brings them into the community and what's expected of them.

The above participant alludes to the fact that faith-based correctional center rehabilitation programmes teach offenders moral values evident in society in the attempts that they will re-learn how to abide by these standards and be accepted into the community.

4.2.4 Theme 4: The Perceived Impact of Faith-Based Rehabilitation Programmes for Offenders

The four identified themes in this study are symbiotically related. *Ipsa facto*, each of the themes has a bearing on the others. For instance, both theme 4 (the impact) and theme 3 (the role) are related insofar as they address the outcomes of the rehabilitation programmes. Similarly, Theme 2 (subjective experiences) and Theme 1 (content) interstitially address the nature of these programmes as viewed by the participants themselves. However, as opposed to the role, the impact addresses both the nature and outcome of these programmes, and not in isolation of the agency of the programme officers, mentors, or facilitators.

The aspect of forgiveness of sins and other criminally-induced offences forms a major part of both the role and impact/ efficacy of faith-based correctional center rehabilitation programmes. Since offenders are incarcerated for crimes already committed and for which they have been found guilty in a duly constituted court of law, they are guided through a process of repentance and acknowledgement of their offences in order that their sins could be forgiven by God.

Participant 5 corroborated this perspective thus:

I think that many of the offenders feel that they've been rejected completely, that there's nothing they can do to be forgiven for what they've done. So, we take in a Christian based message which is that if you're willing to repent, then God is willing to forgive your sins. In fact, God is willing to forgive you immediately. But it's only when you repent that you recognize that.

Participants noted that most offenders have been rejected by their family members and community and therefore find it difficult to forgive themselves. The participants assist the offenders in the journey of forgiving themselves first, as well as asking for forgiveness from their family members, and society. This act of forgiveness seeking is viewed as an important aspect in the rehabilitation process of the offender. In this regard, **Participant 6** states:

And we had a wonderful discussion [with the concerned offender]. He just couldn't forgive himself you know, and he couldn't believe God loved him. So, we had a long chat about it and I taught him a little song whose lyrics go like: Jesus loves me this I know

Participants reported that the offenders also have people in their lives who have wronged them, and with whom they haven't forgiven yet. These were mostly their family members. However, even their fellow offenders and offenders in correctional center were included. In this respect, it was then the research participants' responsibility to facilitate a process according to which the offender was able to forgive others. **Participant 7** states:

For instance, how you can even forgive yourself for the things that you did wrong and I think from then on, perhaps, that's when it starts. I might've said I've forgiven people but sometimes I need to forgive myself and from the aspect of forgiving self and forgiving others, people come to terms with that in many ways. Aspect of forgiveness itself, the aspect of forgiving others.

The act of forgiveness both self and others was viewed as a very crucial indicator of the impact of these programmes on offenders' behavioural patterns. Although not clear whether the offenders authentically forgave their fellow offenders, especially other gang members, it would seem that the idea of seeking forgiveness based on the requirement of forgiving others first was acknowledged and accepted by offenders.

Participant 1 was asked whether he thought there should be more faith-based rehabilitation programmes for offenders. His response is reflective of unfettered conviction in the impact and efficacy of the programmes being referred to, that they need to be increased, rather than left stagnant:

Definitely, definitely it's lacking, we need more of that.

Another question focusing on social cohesion (albeit from within the correctional center walls) was asked. **Participant 5** was asked how the aspect of faith assists the offenders to rehabilitate and reintegrate back into their family and community. The response by **Participant 5** indicates that the impact of the offender rehabilitation programmes begins within the correctional center walls first, before it (the impact) becomes externally visible in the community:

I think again just to emphasize that it's a community thing. They [offenders] have a sense of community, so they are not alone. Many of them feel they are alone. The guy that I'm mentoring now served ten and a half years in correctional center and had only two visits from family in the ten and a half years. So many of them feel rejected by family and friends. So, we try and encourage a community where you are brothers and you stand together. I think that if we can do that and be successful with that, when they are released, they will assimilate well into communities outside as well.

Asked on the readiness of offenders to be reintegrated back to society after going through the programme and serving their different correctional center sentences, **Participant 5** further affirmed the aspect of the programme's contributions to social cohesion thus:

I think just equipped in the sense that they feel better about themselves. They feel that they're forgiven; they feel that they can make a new start. In other words what they've done, is being dealt with now, they're paying the price. They talk about, do the crime, pay the time and they've

done that. So, they feel that they are now free and they can go back to self and society and contribute. So, I think it's probably a more positive attitude and the acceptance that they can change and make good choices.

The above participant (Participant 5) reported that through the process of forgiveness and restitution of one's crime(s), offenders are able to return back into communities with a positive stance and a fresh start in life.

The researcher posed a follow-up (probing) question for the purpose of establishing the overall extent of the impact on behaviour of the offender rehabilitation programmes. The response by **Participant 4** most succinctly captures the overall achievements of the programme:

There's definitely lots of examples. And I don't want to put Kairos on a pedestal, but reality is reality; and if you actually ask the correctional center authorities that question, why is it that they want us to come back all the time. They want us to come back because they see a change in the behaviour of those offenders. Because offenders were previously disrespectful to the wardens. They respect them now, they understand that there is authority and they need to respect. The spiritual worker in the maximum section will tell you of the change that has happened. They [authorities] can't believe their eyes, how these guys have changed. The rudest of offenders that you could find now can say: "Please forgive me for what I've done to you in the past". They continue you know, they [correctional center authorities] now puts some of them in charge of the library, give them things to do because they've seen the change you know; and it's not like a fake change you know. Because you can pretend for one, two, three days but for three months! I think it's going to be difficult to keep up with the pretence. So yes, there's definitely some change in the behaviour of the offenders. And like I said earlier it's just a pity that we are just scratching the bottom. If you look at Kairos, we are, where we can take 42 offenders. We go in twice a year, that's 84. There're more than a thousand offenders in there. So, if there's more faith-based organizations, we can do more.

As alluded to in the above extract, offenders who participate in the programme appear to experience a change in behaviour that is also noticed by correctional center wardens. The participant notes that they (facilitators) are asked to return and continue with the programme with the offenders every year. Offenders who were rebellious to the rules of the correctional center changed their behaviour and even went to the extent of asking for forgiveness. This change in behaviour is measured by its consistency throughout the offenders' time in correctional center.

The theme of programmatic anti-recidivism is most precisely informed by the extent of the impact or effect of offender rehabilitation programmes in transforming the lives of offenders such that they are successfully reintegrated into family and community life. Furthermore, the success of such reintegration is to be determined by the degree to which re-offending behaviour (recidivism) has been terminally thwarted. In addition, the measure of such success is to be determined by the ex-offenders' continued rehabilitation following their release from incarceration (post-release services to the offenders).

Subsequent to their release from the respective correctional facilities, the ex-offenders are then connected to their nearest local church and are also assisted in the process of finding employment. These are some of the pre-emptive measures to thwart off the possibility of reoffending. The rehabilitation officer (facilitator) further acts as the mediators between families and communities, to ensure that the released ex-offender is welcomed openly and not repelled or resisted by both the family and the community in whose midst the ex-offender is released. In support of this view, **Participant 2** stated:

We don't only attend to their spiritual needs. We give them some extra activities, then we try to cater for them as soon as they come out from correctional center. We do like a follow up, go to the family and talk to the family. We ask the family also on their [offender's] behalf if they [family and society] can welcome them; because once you're an offender, when you come back to the community, it's a very difficult condition that you're facing. Understand? So, while they're inside [correctional center] we do some other programmes to relate them to their families.

Released offenders are also assigned a mentor who will continue to guide them in their post-release lives. They are then accountable to the mentor. However, most participants noted that they still needed to improve on their mentorship roles and duties. To this effect, **Participant 5** stated that:

I'm mentoring an offender at the moment. He's been released. He's been out for 12 months, and I've been mentoring him, assisting him to acquire skills. He's done his Security Board examinations. Obviously then, if the person acquires skills, he's more likely to be employed and to be rehabilitated successfully back into society in general. But we don't have that programme, that's something we could possibly investigate further.

Almost all of the research participants reported that they observed major changes in the offenders who participated in their programmes. They also reported their rehabilitation programme to be effective, comparable to referenced research done on similar programmes in other countries.

Other research participants based their statement from feedback given by the Department of Correctional Services (DCS)

For example, **Participant 5** stated:

We don't really know, but we base our down ridge on what the DCS feeds back to us, and they [DCS] say that in general, roughly 25% of released offenders are rehabilitated, and 75% will go back to committing their original crimes. So, if you release a hundred murderers for example, 75% will come back a murderer. They say that if they participate in a Kairos weekend which is a four-day weekend that is reversed and 75% of the offenders will be rehabilitated in other words they will be assimilated back into society and only 25% of them will recommit their original crime.

However, other research participants raised contradicting, yet interesting accounts on the perceived impact of these programmes. Some noted that they were informed by other non-participating offenders that certain offenders who participated in the rehabilitation programme were not authentic in their presentation and attendance of the programmes. Accordingly, the pretentious demeanour was viewed sceptically as only a façade to enable these (pretentious) offenders to have their correctional center sentences reduced. **Participant 4** confirmed this state of affairs thus:

They [deceitful and pretentious offenders] have got their friends that will tell us [non-participating offenders] that: "Listen, this guy is taking you guys [rehabilitation officers] for a ride".

Furthermore faith-based correctional center rehabilitation programmes seem to also provide a corrective experience for offenders. Some research participants reported that the offenders acquired values and learnt new ways to change and improve their behaviour from the rehabilitation volunteers. The offenders gradually adopted these new behavioural patterns, thus were able to reintegrate back into society in more acceptable ways. **Participant 3** reinforced the notion thus:

They [offenders] sort of take their eyes off, and then they start to realize that the various faith-based organizations also embrace the values of the communities, and they begin to adopt those values; which helps them to fit into society a bit better as they have a better understanding of working with people and believing in the same things and discussing things with people as well.

Though it would seem that attendance of these programmes had a positive impact on the offender's behaviour, it simultaneously had its challenges. Other research participants expressed

their concerns regarding the rejection by family and community members which most offenders faced upon their release from correctional facilities. Although the released offenders seemed prepared and equipped for reintegration into society, the community could no longer accept and trust that the offender would not reoffend. In this regard, **Participant 1** concurred thus:

Generally, when offenders are released, they are not welcome back into their communities. Often, their families reject them because they brought this dishonour upon the family. Church often rejects them as well. Businesses don't want to employ them. The only people that welcome them back in fact are their old gang members. And if they [released offenders] haven't got any alternatives they return to their old gangs. Obviously, education plays a part as well. There are opportunities for education as well, but we're not dealing with that at the moment. That probably accounts for 25% of the rehabilitation offenders who've received education. They've come out [of correctional center], and they're now equipped to go and work, whereas they probably lacked skills before. They didn't have the skills [required for work].

While the reported rejection seems to increase the likelihood of re-offending behaviour for those offenders using external locus of control, some found solace in it. In attempting to address this challenge of rejectionism, the faith-based rehabilitation programmes equip offenders to start small groups so that they receive continued support, even after the programme has been completed. Offenders are reported to come together to pray for each other and commune with each other. In concurrence with the latter perspective, **Participant 5** mentioned:

We call prayer chain groups where they [released offenders] share any particular prayer needs and concerns that they may have. They share, they're very tight as a unit; there's quite a lot of that going on, and it is developing and growing. What we try to do, and I think most of the other groups do as well, is to equip the offenders to look after each other and stand alongside each other.

The research participants also reported on the extent of spiritual changes induced by the offenders' acceptance of God. **Participant 6** further stated:

So, what you see is a lot of those coming on the weekend [to the rehabilitation programmes]; a lot of gang leaders, even captains and generals and so on you know. That's actually the guys that we want. And you can see there's such an activity there at the tables. And these daggers, they [offenders] just point daggers at each other, like they would just kill each other at this very moment, you know. By the end of the four days you see how God can change people, and they hug each other; and yeah, the change is huge.

The above extract alludes to the social behavioural change amongst offenders who participated in the programme. There appears to be guardedness in the beginning. However, towards the end and completion of the programme, offenders are seen to be more welcoming and loving of each other. This was related to the change that comes in accordance to a reliance and belief in God.

4.4 Conclusion

In this chapter, four themes that were derived from the raw data were discussed. These included the perceived impact, the role, subjective experiences as well as the nature and content of faith-based prison rehabilitation programmes were explored. All participants appeared to unanimously agree on the efficacy of these rehabilitation programmes and had similar utterances on their role in providing their services. The following chapter further discuss the above-mentioned findings.

CHAPTER 5: DISCUSSION OF FINDINGS

5.1 Introduction

The rehabilitation and reintegration of offenders has a huge impact on their communities, their families, government, and society as a whole. Many rehabilitation interventions in South African correctional centres are faith-based, and the role of these correctional center rehabilitation programmes is often misunderstood by the State and society as a whole (Lawrence, Mears, Dubin & Travis, 2002). Derived mainly from the research participants, the findings of this research provided an in-depth understanding of *what* faith-based correctional center rehabilitation programmes do, and *how* they serve the incarcerated and ex-offenders. The results show *how* different interventions are used to facilitate the rehabilitation of offenders. These interventions were broadly reflected in the form of themes such as non-judgementalism, spiritual learning, forgiveness, as well as transformative measures involving various aspects of social cohesion (e.g. family orientedness). The most striking of these results is the brotherhood alliance that is created amongst offenders through their participation in the programme. Most offenders voluntarily or forcefully join correctional center gangs as a survival mechanism. However, the brotherhood alliances that are created through participation in a faith-based rehabilitation programme is voluntary and therefore genuine. This study then concurs with Johnson's (2012) study, which found that faith-based programmes are unique in the sense that they break down the correctional center code of individualism and 'minding one's own business', to loving one another and holding each other accountable.

A summary of the study's main findings (accrued from the participants' thematically categorized responses) is provided in this chapter, together with the attendant main conclusions and recommendations (Kumar, 2011). Propositions for further study are also discussed in order to posit the study as a means to an end, and not the end in itself.

The current study sought to answer the following research questions 1) What do faith-based rehabilitative programmes *entail*? 2) What are the internal stakeholders' subjective *experiences* of faith-based rehabilitation programmes? 3) What is the perceived *role* of faith-based rehabilitation programmes for offenders? and 4) What is the perceived *impact* of faith-based rehabilitation programmes? In order to apply the synergy and correlation referred to above, each of the objectives is linked to, and discussed in respect of the corresponding theme.

5.2. What do Faith-Based Rehabilitative Programmes Entail?

Most of the participants referred to the nature and content of faith-based rehabilitation programmes for offenders as instrumental in the understanding of the overall characteristics or attributes of an appropriately constructed, functional, implementable, and measurable offender rehabilitation and reintegration programme. They viewed it not merely as an instrument for socially or politically 'correct' purposes, but rather as an avenue for teaching and learning purposes comprising of activities and responsibilities in which relevant role players such as mentors, facilitators, and warders are expected to perform a range of pre-determined functions. Characteristically, faith-based programmes assist offenders to improve their literacy levels by means of a range of formal assessment mechanisms such as examinations (Lawrence, Mears, Dubin & Travis, 2002; Duwe & King, 2012). In this regard, correctional centres become both a formal and an informal place of learning. The informal implication has given rise to nuances such as 'the university of life', from which the offenders learn from their experiences of life behind bars. Since such learning is uncertificated, only the character of the offender can 'attest' to both the quality and quantity of learning from 'the University of Life'. This is also evident and stated by Duwe and King (2012), that the development of cognitive functioning formed part of the activities offered by faith-based rehabilitation programmes.

Participant 5 mentioned that:

I can't speak for others but for ours it is actually based on Psychology and it starts with choices. We've moved through ten talks altogether. And then we separate between talk and chapel time, which is when we have meditations with as well. That talk is given by one of the Kairos team members, and then there's time for reflection and time for discussion; and often an activity like drawing a poster, what did that talk evoke in you and you [the offender] draw a poster on that. We then separate into families, and there'll be 6 offenders with three Kairos team members there. And the Kairos team members encourage the offenders to participate in the programme as much as possible. If you [the facilitator or mentor] see a person who isn't participating, you encourage that person to get involved. So, the talks move through from where it's very personal to you through to where it's more your relationship with God, and then into your relationship with other people; and then what you do after that. So, it has a structure to it, it's actually psychological; it's based on Psychology, but obviously has a very Christian content. It is very inter-denominational. We don't carry a Catholic or a Methodist character or a whatever. In fact, we leave behind all those things that separate us and focus on those that united us. We don't

have communion for example. We don't talk about that. There are different understandings with what happens with that.

Participant 7 also encapsulated the overall perspectives of the research participants:

Firstly it [faith based correctional center rehabilitation programme for offenders] is sanctioned by the Department of Correctional Services (DCS). It's important for their support, it's important for their [offenders'] rehabilitation to take part. For us because, Kairos, is an international programme, we are in discussions with DCS and obviously the wardens; And we take their [offenders'] names down for record purposes so that at any point in time when they want to apply for parole or anything like that, they are able to say that they've gone through whatever programmes that we in fact have had them achieve. And we show them that somebody loves them that, we care about them, and we're not there to judge. As a matter of fact, we don't care what they've done [in the past]. We don't even ask them what they've done, the message we bring across to them is: God loves them, and we are the soldiers of God to carry the message forth, to say they are loved and there are people out there who care for them.

The above participants note that there is structure in their programme, and that it is all centred-on religion with some academic aspects like psychology. They also allude to the inter-denominational aspect, and state that they provide a non-judgemental approach. Camp et al. (2006) also encapsulate the above statements by noting that the Life Connections programmes is comprised of multiple faiths, and that religiosity is the main source of intervention. Thomas and Zaitzow (2006) also state that chaplains who work with offenders offer a sensitive and non-judgemental approach to the offenders' different backgrounds.

The participants highlighted further that the main distinguishing feature between secular and non-secular (faith-based) rehabilitation programmes is the degree of the particular programme's orientation to religion. Though some aspects may be similar, secular rehabilitation programmes are developed by either the private or public sector, focusing mainly on temporal issues such as employment, skills training, as well as relationship building and character or behaviour modification. Conversely non-secular programmes focus on the spiritual – the involvement of God in the daily affairs of the offenders on the basis of repentance; which is not necessarily required in the case of secular variant of rehabilitation programmes. However, Mears et al. (2006) states that some faith based correctional center rehabilitation programmes do implore secular activities such as skills training in their programmes.

Since research is a scientific means intended to resolve real-life problems, the course of research processes and outcomes reflects the very pattern of vicissitudes immanent in life. That is, nothing is without its own forms of challenges, however minimal. Accordingly, not all responses were in monolithic concurrence on all the questionnaire items. While there was generally a high degree of agreeability (*ergo*, certainty) on the nature and content of the rehabilitation programmes, there was also an indication (albeit minimal) of uncertainty by one of the research participants.

As much as the pedagogic value of the programmes is indispensable, it is even more compelling that the regulatory environment of these programmes be controlled, lest that a plethora of unregulated rehabilitation programmes are ‘sold’ to the Department of Correctional Services. Such programmes have clearly defined pedagogic values and are sanctioned or regulated by institutions or bodies such as the Department of Correctional Services. In this regard, any unregulated programme would not pass any muster of recognition.

The regulatory environment of correctional center rehabilitation programmes, therefore, relates to the context in which these programmes or services are provided under the fiat or jurisdiction of legally recognized institutions (e.g. Department of Correctional Services, Department of Basic Education, or appropriate SETA/ Skills Education and Training Authority) granting approval for such services and programmes to be delivered or offered. Knowledge of the regulatory environment is *sine qua non* to the mentors of offenders and facilitators of the programmes. This is also noted by Duwe and Johnson (2013), they state the requirements and criteria that need to be met not only by the faith-based correctional center rehabilitation programme but also with the offenders in relation to requirements such as possessing a General Educational Development (GED).

5.3. What are the Internal Stakeholders’ Subjective Experiences of Faith-Based Rehabilitation Programmes?

The research participants’ perceptions and subjective experiences of faith-based rehabilitation programmes for offenders provided a framework on whose basis their own self-determined true reflections on the programmes were ‘divorced’ from any superficial ‘dictates’ or ontological domain of the programmes, the correctional center environment, the condition of the offenders, or the expectations of society. In this self-focused mode, the participants critically reviewed various aspects of their occupation. In their reflection of their ‘lived experiences’ or social reality, these participants were able to illuminate on, and ‘unburden’ their perceived

‘ungratefulness’ from society. That is, the efficacy, impact, or success of a rehabilitation programme is to a large extent, also characterized by the degree or extent of the selflessness, commitment, and perseverance of the personnel providing these rehabilitation services.

It is irrefutable that faith-based rehabilitation programmes entail a range of scripturally sanctioned principles, such as equality of all before God, irrespective of their origins or deeds. In that regard, the rehabilitation programmes are offered to any offender, irrespective of their race, gender, class, religion/ faith, language, culture, or socio-economic status. A participant alluded to this by saying:

And we show them that somebody loves them that, we care about them, and we’re not there to judge. As a matter of fact, we don’t care what they’ve done [in the past]. We don’t even ask them what they’ve done, the message we bring across to them is: God loves them, and we are the soldiers of God to carry the message forth, to say they are loved and there are people out there who care for them.

Such a repertoire entails an appealing effect to the recipients, as well as a degree of unqualified support and acceptance by the community at large, since it (repertoire of principles) is founded on the noble and virtuous platform of non-discrimination. Langteau (2014) as well as Thomas and Zaitzow (2006) also alludes to this in their paper, stating that faith-based rehabilitation programmes encompass many faiths and is sensitive to all different races and cultures.

Many participants reported that various offenders lacked family role models in particular. As such, their moral, behavioural, and decision-making aptitude was misdirected and led to acts of criminality. While incarcerated, these offenders were prone to emulate the life of gangsters. In this regard, the corrective interventions provided by means of the rehabilitation and reintegration programmes were largely influential in redirecting the offenders’ mindset. One of the reported experiences was the different approach in which the offenders were treated. A lot of the participants referred to their own spiritual framework which informed the way they interacted with offenders. Some metaphorically referred to this aspect as some sort of a calling that focuses on the spirituality of the individual, in which case even greeting itself was directed on the “soul” of the individual. One participant stated that:

We don’t look at the person, who they are. We look at the soul, within that person. We Hindus greet the person, we put our hands together and we say “Namaste”.

In this paradigm the individual is not perceived based on their previous behaviour but on *who* their Creator has destined them to be. This experienced care and love reportedly created a sense

of belonging for the offenders and a sense of ‘brotherhood’ with their facilitators to an extent that some offenders who were previously enmeshed in a criminal lifestyle associated with gangsterism, found themselves emulating the behaviour of their facilitators in such a way that reportedly it was observed by even their wardens. The non-judgemental approach offered support for the offenders and the opportunity for self-reflection and growth. Intrinsically, these offenders were spurred on to pattern their behaviour away from the correctional center gangsters’ lifestyles and rather adapt to the ‘new way’ of doing things and living as preached by their mentors and programme facilitators. This can be linked to Bandura’s (1977) theory of social learning which asserts that moral thinking and moral behaviour are influenced by observation and modelling. This encompasses moral judgement, such as what characterizes ‘wrong’ and is ‘right’. Bandura (1977) states that the effects of behaviour modelling include: new learnt behaviour; influence on the regularity of behaviour learnt previously; encouragement of behaviour previously forbidden, and the increase in the recurrence of similar behaviours.

Similar to the participants’ perceptions and subjective experiences, the *quality* of the programmes is inextricable from the *character* (moral and ethical rectitude) of the people entrusted with disseminating the *content* (curriculum) of the faith-based programmes. The work of mentors and facilitators may entail some elements of danger, especially in the ‘early days’ of formal engagement with the offenders. In this regard, both the mentors and facilitators possess a remarkable spirit of altruism (selflessness) and love of their fellow human kind. The selflessness itself is a virtue emulated by the offenders in their adoption of brotherhood behind bars, especially for those who are sparsely visited by family or friends. This is supported by Carl Rogers’ Person-Centred Theory. He posited that a client’s situation improved according to therapists themselves exhibiting the very values they seek to instil, such as being warm, genuine and understanding themselves (Rogers, 1986). This kind of approach is similar to that exhibited by facilitators of faith-based rehabilitation programmes.

5.4 What is the Perceived Role of Faith-Based Rehabilitation Programmes for Offenders?

The role of faith-based offender rehabilitation programmes is overwhelmingly supported, in spite of the apparent funding challenges experienced by various service providers. There seems to be consensus on the positive role these programmes have had in the behavioural, cognitive, moral and spiritual re-modelling of the offenders. Reportedly the role of the programmes has been conceptualized to adequately prepare offenders to value the worth of others prior to reuniting with their families and communities. As part of this reunion, family visits to the correctional

center serve as preliminary validation mechanisms to determine the offender's readiness to normal life after release from a correctional center. The family-oriented approach allows the offenders not only to rekindle non-existing family bonds but also to unite and re-integrate the offender back to the community s/he had offended. The required family visits give some offenders hope and determination to continue with good behaviour. This process is supported by Bandura's theory of reciprocal determinism, asserting that a person's behaviour is influenced by, and influences their personal factors and the environment (Bandura, 1977). In essence, the environment influences a person's behaviour and in return an individual's behaviour makes changes to the environment (Bandura, 1977). The environment that an offender is released into whether it is the family, community or both determines the continuation and maintenance of their rehabilitation. On the other hand, organizations such as the Home for Good programme focus on the community and not necessarily the offender. Rather than seeing the offender as the problem, Home for Good sees the community as the 'client' because enhancing communities to take responsibility in addressing issues of social justice and safety leads to a successful rehabilitation of offenders (O'Connor et al., 2004).

Some of the participants highlighted the opportunity for these offenders to learn from each other, which fosters a sense of 'brotherhood'. Faith-based rehabilitation programmes for offenders appear to encompass a familial sub-system. In this regard, they are distinguishable from the secular rehabilitation interventions. Many of the participants reported that between offenders and facilitators, as well as among the offenders themselves, a brotherhood alliance is often inevitable. Offenders who were previously at odds with each other made amends after a few days into the programme. Other offenders even became 'their brothers' keepers' by beginning to hold each other accountable with regard to the attendance of the offender rehabilitation programme. This is supported by Johnson (2004) who states that faith-based rehabilitation programmes for offenders are unique because they defer from an individualistic perspective to loving and caring for one another and holding each other accountable. In this regard, **Participant 4** reiterated the latter view thus:

.... we get them to hold one another accountable. If you're not coming [to the programme], I will come and fetch you. We've been there together, we've seen what the Lord has done. So, let's keep our promise and let's go back there.

At the end of the offender rehabilitation programme, offenders were reported to hold each other accountable and tended to support each other through perilous and difficult times. There is an expression of having been through the same difficulties together, therefore creating strong bonds

between offenders to complete the programme in a unified manner. There is also a trust and reliance on God to help them through this process based on what they have already seen God doing. **Participant 4** supported this perspective thus:

But the fortunate part for them [the offenders] is that they've got the others who have been on the weekend visits with them, who can support them through the difficult times.

Facilitators also formed strong relationships with the offenders. After spending time working together, the offenders and the facilitators formed brotherly bonds, which also help in the enhancement of the offender rehabilitation process. Not only are bonds created between offenders, but also between offenders and facilitators. This is in accordance with Bauldry et al., (2009), who state that programmes such as the Ready4Work initiative aims to increase social bonds and support structures for ex-offenders through the role of mentoring. This relationship fosters emotional connections as well as corrective experiences between offenders and facilitators. **Participant 6** attested to this observation thus:

I mean these guys become your brothers after a long time inside [correctional center].

Mentors, warders, and facilitators are trained to be non-judgmental in their dealings with offenders, who have already been found guilty for their offences by courts of law. Therefore, their entire time spent in correctional centres is a period of self-criticism, self-evaluation, and self-reflection. As such, they should not be 'reminded' of the offences they have committed in the past. This process is in line with Bandura's (1977) concept of self-regulation which occurs in three ways through self-observation, self-judgment and self-response.

It would appear that the rehabilitation (an internal process) and reintegration (an external process) programmes are innately designed to prevent or reduce recidivism (Evans et al., 1995; Higgins & Albrecht, 1977; Jang & Johnson, 2001; Jensen & Erickson, 1979; Rohrbaugh & Jessor, 1975) Although the success rate of recidivism in South Africa is not as high as in countries such as the USA, the offenders are provided with relevant skills while they are still in a correctional center. These skills include addressing factors that lead to criminal behaviour such as drug dependency, lack of an education and criminal thinking (Duwe & King, 2012). The aim of such preparation is to ensure that the offenders are in possession of an array of life and employment skills to 'turn over a new leaf'.

The rehabilitation programmes entail the empowerment of offenders to behave in an acceptable manner towards others. In this regard, it is overwhelmingly stated that the programmes have instilled good behavioural practices such as respect for self, for others, and for authority. This is

also alluded to by theory with regards to the impact that the environment has on being able to make changes in the behaviour of a person and the behaviour of the person also being responsible for the change in the environment (Bandura, 1977). As noted by some of the participants, the warders themselves have confirmed this improvement. Behavioural transformation is a positive development, as it has encouraged many offenders to resist gangster activities and adopt good tendencies such as furthering or improving their studies as part of preparing for a better life outside of the correctional center (Johnson, 2004; Kerely et al., 2005). Although there seem to be studies that question the effectiveness of faith-based rehabilitation programmes, this does not mean that these programmes are ineffective and should be done away with (Volokh, 2011).

5.5 What is the Perceived Impact of Faith-Based Rehabilitation Programmes for Offenders?

The perceived impact of faith-based rehabilitation programmes for offenders has been overwhelmingly supported and is ‘measured’ by the extent to which the programmes have contributed towards the overall personal, social, and employment viability of the offenders both inside and outside of the walls and confines of correctional centres. For example, in the study by Duwe and King (2012), it was found that faith-based rehabilitation programmes are involved in holistic interventions such as: drug abuse education; community reintegration; development of cognitive functioning; educational achievement; moral development; and religious/ spiritual consciousness. Other faith-based correctional center rehabilitation programmes for offenders included marriage counselling; individual development; meditation classes; life skills; music choirs; mentoring; anger management; and family activities (Mears, Roman, Wolff & Buck, 2006). In the case of this study, many of these services have been found to be provided. However, the South African situation could be exacerbated by the current economic conditions and the attendant high unemployment rates (as opposed to countries such as the USA, where employment opportunities are exponentially better).

It is incontrovertible that more than any other aspect of the offender rehabilitation programmes, it is in the spiritual realm that most of the changes and impact have been observed. The exercise of faith has the possibility to produce a causal effect of improved results for offenders (Mears et al., 2006). Participating in faith-oriented programmes may contribute in reducing re-offending behaviour (Mears et al., 2006). To this effect, *Participant 5* stated that:

So, what you see is a lot of those coming on the weekend [to the rehabilitation programmes]; a lot of gang leaders, even captains and generals and so on you know. That's actually the guys that we want. And you can see there's such an activity there at the tables. And these daggers, they [offenders] just point daggers at each other, like they would just kill each other at this very moment, you know. By the end of the four days you see how God can change people, and they hug each other; and yeah, the change is huge.

Participant 6 also notes that:

We call prayer chain groups where they [released offenders] share any particular prayer needs and concerns that they may have. They share, they're very tight as a unit; there's quite a lot of that going on, and it is developing and growing. What we try to do, and I think most of the other groups do as well, is to equip the offenders to look after each other and stand alongside each other.

The spiritual change in offenders is observed in their change of behaviour. As mentioned above, after the completion of the programme, gang leaders are seen to be more intimate and caring towards other offenders when compared to their behaviour in the beginning. Upon release, offenders engage in prayer meetings where their spirituality is continued to be developed.

The Kairos initiative is cited as the quintessential achievement of a spiritually inspired rehabilitation programme. There is statistical evidence from the correctional centre indicating that the programme is always enthusiastically attended by the offenders, who continually encourage each other and have even formed 'brotherhood alliances' emanating from this programme. Furthermore, the impact has been realised insofar as providing relief to correctional centre chaplains who are overwhelmed by the highly populated correctional centres.

As part of the spiritual development of offenders and their repentance, the virtue of forgiveness has been inculcated by the rehabilitation programmes. Most of the rehabilitated offenders have been assisted in the process of learning to forgive themselves, their families, and society; as well as asking for forgiveness of their indiscretions from God and those whose rights they violated and their families. Zehr (1990) attests to this by relating Biblical ideas like guilt, confession, reconciliation and forgiveness with the guilt of an offender. He used these biblical terminologies to emphasize the component that an offender's rehabilitation process will be measured by others in terms of his guilt and his capability to confess honestly. This is the beginning of putting right the wrong of crime. Zehr (1990) believes that the crime cannot go unnoticed. However, it can be

acknowledged, and an effort made to correct the past mistakes (Zehr, 1990). This is only possible through forgiveness of self and others and acknowledgment of wrongdoing.

The rehabilitation programmes do not place any premium on the offender's race, gender, class, creed, culture, language, or socio-economic status. All offenders are treated equally. Thomas and Zaitzow (2006) state that all chaplains have the responsibility to respect each offender and nurture them to the best of their ability. They also have the responsibility to be sensitive to all race groups irrespective of their background and history. One of the participants of this study stated that they apply a non-judgmental approach when engaging with offenders. This is because the soul of the individual is considered as of importance and not what the individual has done. Other participants noted that they treat all offenders equally because of their religious belief in the forgiveness of sins

In addition, the family orientedness of the reintegration aspect of the programmes ensure that the disruption of family life caused by incarceration is reversed during the reintegration process. In Bandura's (1977) social learning theory, there is a core concept of self-efficacy. Self-efficacy is developed through relationships with others, it entails an individual's ability to learn and complete tasks, self-efficacy is obtained through the modelling of behaviour that one identifies with and in continual contact with (Bandura, 1977). Christian mentors who invest their time with offenders while incarcerated and upon release are in an ideal position to assist offenders develop their self-efficacy because they are in frequent contact with them (Langteau, 2014).

When the participants of this study were asked whether there should be more faith-based programmes, their responses were of utmost conviction of the positive impact that these programmes have and the lack thereof of them in correctional centres. Participants also stated that the impact that the programme has on the offenders begins first within the correctional center facilities and permeates to everyday life post release. *Participant 5* was asked how the aspect of faith assists the offenders to rehabilitate and reintegrate back into their family and community. She stated the importance of the community of brotherhood and how it assists the offender to not feel isolated. Offenders who have been released from their own community and went through the faith-based programme together are able to assimilate and integrate back into their respective communities.

Participants also reported that offenders who take part in the programme seem to experience changes in behaviour which are also observed by correctional center wardens. Offenders who were once insubordinate were observed to have changed their behaviour. This change in behaviour due to faith-based programming is supported by a number of studies (Johnson, 2012;

Kerley et al., 2005; Kendler et al., 1997) citing that participants who attended these programmes had significant lower rates of arrests (17.3%) following their release from correctional centres; were 50% less likely to be involved in arguments with other offenders and were associated with lower levels of psychopathology as well as antisocial behaviour. **Participant 4** also stated that:

.... they want us to come back all the time. They want us to come back because they see a change in the behaviour of those offenders. Because offenders were previously disrespectful to the wardens. They respect them now, they understand that there is authority and they need to respect. The spiritual worker in the maximum section will tell you of the change that has happened. They [authorities] can't believe their eyes, how these guys have changed. The rudest of offenders that you could find now can say: "Please forgive me for what I've done to you in the past". They continue you know, they [correctional center authorities] now puts some of them in charge of the library, give them things to do because they've seen the change you know; and it's not like a fake change you know. Because you can pretend for one, two, three days but for three months! I think it's going to be difficult to keep up with the pretence. So yes, there's definitely some change in the behaviour of the offenders. And like I said earlier it's just a pity that we are just scratching the bottom. If you look at Kairos, we are, where we can take 42 offenders. We go in twice a year, that's 84. There're more than a thousand offenders in there. So, if there's more faith-based organizations, we can do more.

Reportedly upon release, offenders are linked to their nearest local church, and are also assisted in finding employment. This act of support coincides with the Ready4Work organization, that aimed to improve the offender's employability by providing trainings and placement services; to decrease recidivism by attending to pivotal and critical hindrances that offenders face both in correctional center and out of correctional center (Bauldry et al., 2009). These measures are put in place to prevent the possibility of reoffending. It was further reported that the rehabilitation officers (facilitator) act as mediators between families and communities, to ensure that the released ex-offender is welcomed openly and not repelled or resisted by both the family and the community in whose midst the ex-offender is released.

The research participants raised other interesting accounts with regards to the impact of faith-based programmes. Some noted that they were informed by other non-participating offenders that certain offenders who participated in the rehabilitation programme were not trustworthy in their presentation. This pretentiousness seems to serve a purpose of ensuring that the offender's sentences are reduced by pretending to have a behavioural change. One of the participants captured this precisely saying:

They [deceitful and pretentious offenders] have got their friends that will tell us [non-participating offenders] that: "Listen, this guy is taking you guys [rehabilitation officers] for a ride".

This deceit by the offenders seems to echo Giordano, Longmore, Schroeder and Seffrin (2008)'s study which found that offenders who participated in faith-based rehabilitation programmes made meaningful and positive relationships whilst incarcerated. However, post release they continued relating with drug using peers and as a result affecting the rehabilitative process.

Though these programmes had a positive impact on the offender's behaviour, it also had its challenges at the same time. Research participants articulated their anxieties regarding the rejection by family and community members which most offenders faced upon their release. Although offenders were equipped for reintegration into society, the community could no longer accept and trust that the offender would not reoffend. It is in this regard that the Home for Good programme implemented successful offender rehabilitation initiatives located the community as the client for closing the gap between reintegration and reoffending (O'Connor et al., 2004).

The reported rejection seems to increase the likelihood of re-offending behaviour for those offenders using external locus of control. Some find solace it would appear from their previous dysfunctional ways of living in the form of gangs as it appears that they are the only avenues offering support for the ex-offender. This is exacerbated by businesses who reportedly cannot employ them due their criminal record. As an attempt to deal with this challenge, the faith-based rehabilitation programmes equip offenders to start small groups so that they receive continued support, even after the programme has been completed. Offenders are reported to come together to pray for each other and commune with each other. In concurrence, **Participant 5** mentioned:

We call prayer chain groups where they [released offenders] share any particular prayer needs and concerns that they may have. They share, they're very tight as a unit; there's quite a lot of that going on, and it is developing and growing. What we try to do, and I think most of the other groups do as well, is to equip the offenders to look after each other and stand alongside each other.

The research participants also reported on the extent of spiritual changes induced by the offenders' acceptance of God. **Participant 6** further stated:

So, what you see is a lot of those coming on the weekend [to the rehabilitation programmes]; a lot of gang leaders, even captains and generals and so on you know. That's actually the guys that we want. And you can see there's such an activity there at the tables. And these daggers,

they [offenders] just point daggers at each other, like they would just kill each other at this very moment, you know. By the end of the four days you see how God can change people, and they hug each other; and yeah, the change is huge.

The above extract alludes to the social behavioural change amongst offenders who participate in the programme. There appears to be guardedness in the beginning but towards the end and completion of the programme, offenders are seen to be more welcoming and loving of each other. This was related to the change that comes in accordance to a reliance and belief in God. It would appear that offenders appear to be less anxious and more willing to interact with other offenders.

According to this study, faith-based prison rehabilitation programmes entail structure, and they are all cantered-on religion with some academic aspects and life skills. They also entail an inter-denominational aspect, and they provide a non-judgemental approach towards the participants. The subjective experiences of faith-based prison rehabilitation programmes that were reported by the participants of this study were emotive. Participants experienced a sense of care and love as well as a sense of brotherhood with the offenders. They reported that they experienced the offenders exhibiting changes in their behaviour due to the interactions they had with them. Their experience seemed to be one that is life changing and worthy of their time, no matter how many times they facilitated the programme. With regards to the role of faith-based programmes, the participants seemed to conclude that rehabilitation and reintegration of the offender are of importance to reduce and prevent recidivism. The impact of faith based programmes, appears to be significant and positive as observed in the change of behaviour from the participating offenders.

CHAPTER 6: CONCLUDING REMARKS

6.1 Summary of findings

The findings of this study have revealed that faith-based rehabilitation programmes for offenders provide a teaching and learning environment in which activities and tasks are facilitated by the relevant role players, such as mentors. Offenders are also assisted to improve their literacy levels through a range of formal assessment mechanisms such as examinations. As a result, correctional centres become both a formal and an informal place of learning by means of formally constructed or developed rehabilitation programmes and interpersonal inmate experiences. Notwithstanding, the spiritual function is most important insofar as it plays a significant and pivotal role in faith-based rehabilitation programmes for offenders. This aspect of the programme seems to assist offenders in developing emotional insight into the consequences of the crimes committed.

The involvement of family members during the rehabilitative process was also seen to be essential. Many of the offenders lacked familial role models which resulted in their incarceration and perpetuation of delinquent behaviour. The mentors of these programmes seem to have provided the offenders with a corrective experience and a re-modelling of behaviour. The role of faith-based rehabilitation programmes as revealed in this study for offenders is to assist with rehabilitation, reintegration and reducing the culture of re-offending. It is envisaged that such an orientation will contribute effectively towards efforts to reduce recidivism and the high rates of crime.

The study has also established that the participation in the programmes may be driven by two motives: the individual's willingness to change authentically and the opportunity to abuse resources in order to obtain parole. This highlights the need for these programmes to supplement structured programmes aimed at the rehabilitation and reintegration of the offender back into society. It also highlights the need for the collaboration of the justice system with faith-based organizations in the rehabilitation of offenders. This close partnership can be a vehicle used further to facilitate reintegration into societies that have been wronged by the offender. These findings concur with other studies which find the role of faith-based organizations positive in changing the behaviour of offenders. The sense of 'brotherhood' experienced in these programmes seems to foster support for many offenders who feel rejected by their families. This form of support also seems to motivate a positive change in behaviour.

Overall the impact of these programmes appears to have a broader effect on the offender, the correctional centres, families, and communities at large.

6.2 Recommendations

The recommendations represent a continuum of the research problem and the research objectives, also including the data collection and the data analysis processes on the other; culminating in the exposition of the study's findings (Singh, 2006). Accordingly, the proposed recommendations mentioned below are derived from the findings and were developed for purposes of validating and authenticating the findings as a true reflection of the current study – and not a duplication of any other study conducted previously. These recommendations signify the value, relevance, and contribution of the study in the field of Psychology and offender reintegration and rehabilitation programmes. Since the findings and the recommendations of the study are mutually interdependent, the recommendations then necessarily provide a framework for “remedial propositions in the context of the study's limitations” (De Langen, 2016: 90). The “remedial propositions” informed on a range of research-related issues, including the significance of the study, lessons to be learnt, as well as areas for improvement in aid of further study in the sphere of offender rehabilitation and reintegration programmes. In the context of the current study, the repertoire of the proposed recommendations is presented (rather than discussed elaborately) in accordance with the applicable themes – which are themselves linked to the relevant study objectives.

For purposes of improving the nature and content of the rehabilitation and reintegration programmes, the following recommendations are proposed:

- both secular and non-secular service providers, together with their programmes, should be subjected to the regulatory and accreditation fiat of the same bodies and institutions, in order to enhance symmetrical quality assurance and standardization of their content and certification/ qualification requirements of the trainers/ facilitators/ mentors;
- the programmes should be enablers of multi-faceted skills for post-release preparation, functionality, and independent self-employment readiness;
- the programmes should be integrated into any independent formal learning/ education undertaken by the offender, and be considered for overall summative evaluation and certification purposes;

- community-based inter-denominational panels (consisting of eminent religious leaders) should be involved in the evaluation of the faith aspect of the rehabilitation and reintegration programmes; and
- the trainers/ facilitators/ mentors should be adequately incentivised in order to sustain their morale and commitment.

For purposes of enhancing the participants' self-worth, given the hazardous environment in which they work, the following recommendations are proposed:

- a protracted inter-departmental human resources trajectory should be pursued in order to expand the facilitation of offender rehabilitation and reintegration programmes with multi-disciplinary teams of practitioners consisting of psychologists, social workers and psychiatrists.
- the service providers of the offender rehabilitation and reintegration programmes should undergo regular re-skilling and in-service training as part of the professionalization of the programmes;
- for purposes of improving the profile, funding, and status of the trainers/ facilitators/ mentors and their programmes, partnerships should be formed with universities, community-based inter-denominational organizations, and the private sector; and
- multi-cultural NPOs (non-profit organizations) should be integrated into the correctional centres' calendar as part of an 'arts and culture day' designed to educate offenders on the multi-cultural spectrum of the communities from which they come.

For purposes of improving the role of the rehabilitation and reintegration programmes, the following recommendations are proposed:

- behaviour modification should form part of the formal teaching and learning regime of the offender rehabilitation and reintegration programmes;
- families should be encouraged to pay regular visits to their incarcerated kin, in order to inculcate the sense of belonging even before release from correctional center; and
- the 'in-house' skills training programmes should be integrated with the non-secular variants in order to enhance the role of correctional centres as reputable correctional facilities even in the sphere of personal and community development.

The following recommendations are proposed for purposes of providing "remedial propositions" and improve the impact of offender rehabilitation and reintegration programmes:

- *anti-recidivism* measures should be expanded to include community-based organizations prior to the release of offenders from incarceration, in order to advance the spirit of social cohesion; and
- rehabilitation and reintegration programmes and activities should be continuously publicized and reported to the public in order to highlight the good work being done behind the correctional center walls.

6.3 Possible study limitations

The possible limitations of the study refer to those conceptual, theoretical, operational, empirical, and/ or methodological shortcomings which render the study's scientific integrity and intellectual quality ineffective (Burns & Grove, 2011). Despite such a possibility of the identified shortcomings, the study's overall impact and relevance was not compromised, especially in the significance and value the study carries.

The study focused only on the role of faith-based offender rehabilitation programmes which may have given biased results of the efficacy of their programme. It may have been more helpful to gather data from the recipients of the programme in terms of their own experience so as to obtain the subjective experience of the programme and perceived impact by people who attended the programme. Secondly, the study focused on only one geographic area, Pietermaritzburg in KwaZulu-Natal. There are numerous other faith-based organizations across the country that were not included in the study. The implication is that this study will only elicit a small amount of information compared to the extensive amount of information that exists; thus, tending to adversely affect the transferability/ generalizability of the findings.

Lastly the participants were facilitators in the programme and could only give account of the perceived change of offender's behaviour who attended the programme. The implications of this is that the premorbid functioning of the offenders was unknown and thus it is not clear whether those who attended may have already been in the journey of change in behaviour. However, some correctional center wardens did attest to the behavioural changes of some offenders.

Notwithstanding these three issues, the study is still credible, valid, and reliable on account of "*the weight of evidence*" (Babbie & Mouton 2010: 114). That is, the supporting evidence based on the literature review and empirical engagement with the relevant participants provided the research topic with adequate data and information to make a case for meaningful and useful findings, conclusions, and recommendations.

6.4 Further study

The proposition and recommendation for further study is premised mainly on the need for expanding the stakeholder perspective with the involvement of the offenders and ex-offenders. Their very knowledge, perceptions, and experiences concerning correctional center rehabilitation and reintegration programmes has not been a significant part of the scope of the current study. The extension of the scope of investigation, including both incarcerated and released offenders, would greatly enhance a broader stakeholder perspective. It is therefore imperative that further studies should be conducted to integrate this critical stakeholder perspective in order to determine their objective impact on recidivism.

It is the universal role and goal of faith-based rehabilitation and reintegration programmes all over the world, to reduce recidivism. Other studies have revealed that offenders are provided with a mentor as part of their rehabilitation requirement while still in a correctional center (Camp et al., 2006). In other instances, a new mentor is assigned to offenders after their release. The participants in this study expressed that the idea of mentorship has not been formalized into their rehabilitation and reintegration programmes. There is a need to integrate mentors for offenders in the near future, in order to keep the recidivism rates even lower. Various studies have highlighted this drawing more from Bandura's Social Learning Theory, which proposes that learning and its concomitant new behaviour could be induced by means of modelling (Bandura, 1977).

6.5 Conclusion

The rehabilitation of offenders and their reintegration to their families and society is a noble cause for both the criminal and social justice systems and has great potential for the normalization and sustenance of society's norms and values. The culture of normalization/restoration, therefore, require multiple stakeholder involvement; since government alone will not win the war against all forms of criminality.

While it is accepted that both secular and non-secular offender rehabilitation and reintegration programmes are instrumental in behaviour modification, the inculcation of morality and adoption of an ethically acceptable value system is paramount to the elimination of the criminal mindset. For a more durable intervention, faith-based programmes are arguably most exemplary, since they are about restoration beyond temporal parameters.

It is the study's contention that both secular and non-secular offender rehabilitation and reintegration programmes, are instrumental in the remodelling of offenders' attitudes, and behaviours. However, the efficacy of these programmes could be enhanced with the *institutionalization* of the pedagogic domain of their construction, development, and implementation. In this regard, these programmes should be regulated, funded, standardized, and integrated as part of the formal education system. Furthermore, an inter-governmental body would be responsible for all aspects pertaining to these programmes; their regulation, funding, standardization, and integration. In that way, all offenders would be obliged to participate in a formally developed teaching and learning mode of these programmes according to a recognition of prior learning (RPL) mode, with certificates awarded to encourage good performance. Although various studies seem to dispute the efficacy of the faith-based rehabilitative programmes, their role and impact in the behavioural change of offenders could not be underestimated. Whether these changes can be sustained post-release or vary depending on the offender, it still remains evident that there is a significant degree of impact.

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Appendix 1: Permission Letter to Faith-Based Organization



Psychology
P/Bag X 01
Scottsville
Pietermaritzburg, 3209
South Africa
13 February 2016

RE: Permission to Conduct Research Study

Dear Sir/Madam

My name is Siphumulile Nqoko. I am currently registered as a Master's student in Counselling Psychology at the University of Kwa-Zulu Natal and am in the process of writing my thesis. I am conducting a research study titled: Internal Stakeholders Perceptions of the Role of Faith-Based Rehabilitation Programmes for Offenders, Pietermaritzburg.

The aim of this study is to explore the subjective experiences of internal stakeholders of faith-based rehabilitation programmes for offenders, to explore the perceived impact of the role of faith-based rehabilitation programmes by various stakeholders and to determine what faith-based rehabilitation programmes for offenders' entail.

I hope that you will allow me to interview two of your staff members. All participants will be made aware that participation is voluntary and that they can withdraw from the study at any time without any penalty. All participants will be required to complete an informed consent form which will provide all the details regarding the study. No participant will be interviewed before they read and sign this form. This study is conducted for academic purposes.

Thank you for your cooperation.

Kind Regards

Siphumulile Nqoko (Master's student)

Nondumiso Mphambo (Research supervisor)

Appendix 2: Informed Consent



Information Sheet and Consent to Participate in Research

Date:

Greetings

My name is Siphumulile Nqoko and I am a Master's student studying Counselling Psychology at the University of KwaZulu-Natal, Pietermaritzburg.

You are being invited to consider participating in a study that is titled: Internal stakeholders' perceptions of the role of faith-based rehabilitation programmes for offenders, Pietermaritzburg KwaZulu-Natal. The aim and purpose of this research is to study the roles of faith-based rehabilitation programmes for offenders as perceived by relevant stakeholders of Pietermaritzburg. The study is expected to enrol ten participants in total. This study will involve your participation in a semi-structured interview, the duration of your participation if you choose to enrol is expected to be forty-five minutes.

The study does not expect any risk or discomfort to take place. We hope that the study will add to the existing body of knowledge, however there are no direct benefits to participants.

There are no risks foreseen in your participation however, should your participation in this study cause you any distress, proper counselling will be provided at the Child and Family Center.

In the event of any problems or concerns/questions you may contact the researcher at 0739381482 or by email at pumi257@gmail.com. You can also contact the HSSREC Research Office, contact details as follows:

HUMANITIES & SOCIAL SCIENCES RESEARCH ETHICS ADMINISTRATION
Research Office, Westville Campus
Govan Mbeki Building
Private Bag X 54001
Durban
4000
KwaZulu-Natal, SOUTH AFRICA
Tel: 27 31 2604557- Fax: 27 31 2604609
Email: HSSREC@ukzn.ac.za

Participation in this study is voluntary and participants may withdraw at any point in time. In the event of refusal/withdrawal of participation, the participants will not incur any penalties. Your participation in this study is also confidential, collected data will not be coded by names instead of names numbers will be used. All identifying information and records will be kept in a safe and secured place and will only be accessible to the research team and the supervisor, Nondumiso Mphambo (033 260 5675).

CONSENT

I have been informed about the study entitled Internal perceptions of the roles of faith-based rehabilitation programmes for offenders by Siphumulile Nqoko.

I understand the purpose and procedures of the study.

I have been given an opportunity to answer questions about the study and have had answers to my satisfaction.

I declare that my participation in this study is entirely voluntary and that I may withdraw at any time.

I have been informed about any available psychological interventions should risk or discomfort be experienced.

If I have any further questions/concerns or queries related to the study I understand that I may contact the researcher at 073 938 1482.

If I have any questions or concerns about my rights as a study participant, or if I am concerned about an aspect of the study or the researchers, then I may contact:

HUMANITIES & SOCIAL SCIENCES RESEARCH ETHICS ADMINISTRATION

Research Office, Westville Campus

Govan Mbeki Building

Private Bag X 54001

Durban

4000

KwaZulu-Natal, SOUTH AFRICA

Tel: 27 31 2604557- Fax: 27 31 2604609

Email: HSSREC@ukzn.ac.za

Additional consent, where applicable

I hereby provide consent to:

Audio-record my interview / focus group discussion YES / NO

Video-record my interview / focus group discussion YES / NO

Use of my photographs for research purposes YES / NO

Signature of Participant

Date

Signature of Witness

Date

(Where applicable)

Signature of Translator

Date

(Where applicable)

Appendix 4: Permission Letter to Child and Family Center

Dear Prof. Wassenaar

I am a Master's student in the School of Applied Human Sciences at the University of KwaZulu-Natal, Pietermaritzburg. I am conducting a study titled; "Internal Stakeholders Perceptions of the Role of the Faith-Based Rehabilitation Programmes for Offenders, Pietermaritzburg". This study has minimal risk in terms of emotional and psychological consequences, however should a participant experience any trauma I would like to get your permission to refer any participants to the Child and Family Center.

Sincerely

Siphumulile Nqoko

Appendix 5: Approval letter from Child and Family Center



3 March 2016

TO WHOM IT MAY CONCERN

This letter serves to provide the assurance that should any participant require psychological assistance as a result of any distress arising from the research project titled: "Internal Perceptions of the Role of the Faith-Based Rehabilitation Programmes for Offenders, Pietermaritzburg" conducted by Siphumulile Nqoko Psychology Masters student from the University of KwaZulu-Natal. Assistance will be provided by psychologists and intern psychologists at the University of KwaZulu-Natal, Pietermaritzburg Campus Child and Family Center, contact number: 033-2605166.

Yours sincerely,

A handwritten signature in black ink, appearing to read "W. Wassenaar".

Prof. DR. Wassenaar

wassenaar@ukzn.ac.za

Appendix 6: Interview Schedule

1. What is your understanding, thoughts or perceptions of faith-based rehabilitation programmes for offenders?
2. Are there any available in the area of Pietermaritzburg? If Yes, please give a few examples.
3. Are faith-based rehabilitation programmes effective in the rehabilitation of offenders?
4. What makes them effective?
5. What doesn't make them effective?
6. How does the aspect of faith assist offenders to rehabilitate and reintegrate back into their communities?
7. How many offenders are consistent in their participation in the programme?
8. How are offenders equipped to reintegrate back into their community?
9. What do faith-based rehabilitation programmes entail?
10. How are faith-based programmes different from secular rehabilitation programmes?
11. How have offenders responded to receiving help from a faith-based programme?
12. What kind of offenders does the programme work with?
13. Have offenders that have been assisted by the programme reoffended?
14. Do you think faith-based organizations have a role to play in the rehabilitation of offenders?
15. Do you think that South Africa should have more faith-based rehabilitation programmes? Why do you think so?
16. Can faith-based rehabilitation programmes help to reduce the high crime rate?
17. Do you know or seen of any instances of change of behaviour of offenders because of faith-based rehabilitation programmes? Please explain.
18. Do you have a rough idea of how many offenders participate in faith-based rehabilitation programmes in the correctional center?
19. Is there any other aspect you think has an important role to play in the rehabilitation of offenders?

