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LA THÈSE A ÉTÉ  
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THE ROLE OF THE PRISON CHAPLAIN

JOY FLORENCE COX

SUBMITTED TO THE SCHOOL OF  
GRADUATE STUDIES AND RESEARCH,  
UNIVERSITY OF OTTAWA, IN PARTIAL  
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J.F. Cox, Ottawa, Canada, 1982



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THE ROLE OF THE PRISON CHAPLAIN

In two recent reports, the Task Force (1974) and (1979) attention had been given to the problems inherent in the role of the part-time and full-time chaplain in Canadian federal penitentiaries. This descriptive study explores the role of both the full and part-time chaplains within this setting. It is an attempt to increase the understanding of the role of the prison chaplain and to examine the applicability of marginal theory to the correctional situation by examining the role perceptions of prison chaplains.

The chaplains find themselves in a situation in which two primary reference groups exist: the church and the prison. The chaplains are confronted with diverse expectations, both of these groups having different goals, objectives and job expectations. Every person behaves with reference not only to what he conceives his role to be but also with reference to his conception of the role expectations of others. In the case of this study 'others' also refers to prisoners, administrators, professionals and correctional staff. By the very nature of the chaplain's position, he is placed in a marginal situation. The conflict may be the direct result of expectations of the chaplain's role as a minister and that of a civil servant.

A forty six item questionnaire was developed, pre-tested, and then presented to the forty nine federal prison chaplains in attendance at the National Chaplain's Conference in Toronto in May 1979 while the remaining thirty five received the questionnaire in the mail. The questionnaire dealt with such areas as: how the chaplain views his actual role as compared to the ideal role; how the chaplain feels others view his role, and any differences in role perceptions held by full and part-time chaplains. No sampling was necessary. Thirty three full-time

chaplains and twenty part-time/visiting chaplains replied to the questionnaire. Two of the respondents were in the process of changing employment, therefore, disqualified themselves from completing the questionnaire. The answers were coded by the researcher and placed on computer cards. Simple percentages were calculated and comparisons were made between the responses of the full and part-time chaplains. The information thus obtained forms the basis of the researcher's interpretations and conclusions.

The findings of this study confirm the existence of not one but two marginal situations within which the chaplains function. Respondents are marginal to the church and the prison. However, there may also be a number of other groups within the prison setting that place the chaplain in such a situation, i.e., prisoners, administrators, professionals and correctional staff. The major support for the chaplain's work does not seem to come from any outside sources but rather from within the prison.

The data in this study show that there is less agreement by part-time chaplains and their perceptions of others than between full-time chaplains and others' expectations. The chaplains still perceive very traditional areas of chaplaincy to be the vital areas of the chaplain's role, i.e., worship, counselling, and pastoral care. It is apparent that in those areas which do not directly affect the administrators, professionals, and correctional staff there are less perceived discrepancies in role expectations. These conflicting role expectations are generally more pronounced in relation to the part-time chaplains.

The role of the prison chaplain as perceived by the respondents of the questionnaire can be summarized as follows:

1. To provide regular worship services, the sacramental ministry and to see that native religious ceremonies or other forms of religious expressions are provided.

2. To provide counselling which is in addition to spiritual.
3. To be responsible for the recruiting, selecting, training, and supervising of volunteers involved in their programs.
4. To be involved at the senior administrative level.
5. To take part in crisis intervention.
6. To be involved in areas of staff training.
7. To visit the prisoners in their living quarters.
8. To provide a full range of Christian/religious programs in the institution.
9. To be involved in outside visiting with families of prisoners and ex-prisoners.
10. To be involved in community education.

Generally, the chaplain's duty is to "provide a visible presence throughout the institution and through this presence provide pastoral care, counselling, and spiritual support to inmates and staff as appropriate". Beneath all of this is a very complex and demanding job requiring a great deal of preparation on the part of chaplains to equip themselves for ministering in a prison environment. It became apparent that this study only begins to scratch the surface in the area of research into the prison chaplain's role. Therefore, further investigation is needed with special attention being given to the role of the part-time chaplains.

### ABSTRACT

In two recent reports, the Task Force (1974) and (1979) attention had been given to the problems inherent in the role of the part-time and full-time chaplain in Canadian federal penitentiaries. This study explores the role of both the full and part-time chaplains within the framework of marginality theory.

The aim is to increase the understanding of the role of chaplains in the federal penitentiaries and to examine the applicability of marginal theory to the correctional situation (context) by examining the role perceptions of prison chaplains. At the same time, the purpose of this paper is to increase awareness of the problems faced by both full-time and part-time chaplains in exercising their ministry.

A 46 - item questionnaire was developed, pre-tested, and presented to all chaplains in attendance at the National Chaplain's Conference in Toronto in May 1979 while the remainder were mailed out to those who did not attend the conference. No sampling was necessary. Questionnaires were returned from 33 full-time and 20 part-time chaplains within the time frame permitted for returning the questionnaire. Two of the chaplains were in the process of leaving their present

positions and therefore did not respond.

Responses to the questionnaire were then coded by the researcher and percentages were calculated for all stated variables.

There seemed to be a general consensus by the chaplains that the majority of individuals in the institutions had at least some degree of understanding of the tradition of chaplaincy. Generally, the traditional roles, i.e., worship, pastoral care, counselling, and the like still remain of primary importance. It became evident that chaplains are faced with diverse expectations and multiple loyalties, as well these differ for both groups of chaplains, part-time and full-time.

Since the study is exploratory and descriptive in nature, the findings reflect a variety of interesting implications for the chaplaincy as a whole as well for future reserach.

### ACKNOWLEDGEMENTS

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## CHAPTER 1

### INTRODUCTION

Historically, the traditional role of the prison chaplain seemed to be very clear cut and the ordained minister was prepared for those regular "clergy-functions". However, today with the increased complexity of his role there has not been significant emphasis on preparing the chaplain for a ministry within the penitentiaries. There appears to be a great deal of confusion and misunderstanding concerning the work of the prison chaplain. His work is not subject to the same kind of precise limitations which can be put on other types of positions in the institution. He is faced with a dual loyalty. He has to identify himself with the institution which pays his salary and which has certain objectives to achieve; but also at the same time he has to continue to identify himself with the church which he represents. The role and function of the prison chaplain varies with the denominational affiliation, the type of institution to which he is ministering, the available facilities, the nature of the administrative and community support, and with the personal qualities and characteristics of the chaplain.

Some of the difficulties that confront the chaplaincy service are the lack of research in the area; difficulty in producing measurable results; and the lack of a clear job description for the chaplains. Recently an attempt has been made to overcome the latter

problem with the Rev. Paul Crosby, Acting Chaplain General, working on producing a job description. "Generally, the chaplain's duty is to 'provide a visible presence throughout the institution and through this presence provide pastoral care, counselling, and spiritual support to inmates and staff as appropriate'." (Crosby, 1981, p. 11)

The major problems confronting the chaplains can be summarized as follows:

- a) Isolation
- b) Lack of training
- c) Lack of clear job description
- d) Ratio of prisoners to chaplain
- e) Who the chaplain is serving
- f) Lack of research

"In an effort to thwart this growing isolation, some chaplains sought to identify themselves with various members of the staff, others with correctional officers, still others with the social workers and psychiatrists in the treatment wing; and some even began to identify themselves more closely with the inmates" (Mann, 1974, p. 5). The issue of identification vs over-identification with the prisoners and staff seems to be emphasized over and over again in the literature. The ratio of prisoners to chaplain does not permit a great deal of intensive work with many of the inmates. For example, to visit with all the prisoners on a regular basis would be very time consuming.

With a number of institutions having only part-time chaplains, the role of the chaplain is limited. The issue of working with a number of groups within an institution without becoming identified with the groups' biases is of particular interest to me, and I hope this research will shed some light on the issue. This could produce conflict for any chaplain serving an institution, i.e., hospital, military, and so on. Of concern to me is the prison chaplain. It has been stated that "To work effectively in a correctional setting, the chaplain must be prepared to walk the tightrope on the boundary between the inmates and staff" (Crosby, 1981, p. 10).

The ways in which the chaplain attempts to fulfill his ministry has varied over the years, both from the standpoint of the chaplain's own training and experience, and also by what was expected of him from the point of the administration. This is reflected in the literature as one looks at the history of the prison chaplaincy and how it unfolds.

Most of the literature since 1945 in the field of the prison ministry in Canada and the United States has been concerned with the role of the full-time chaplain. Yet there is a high percentage of part-time chaplains whose needs seem to be totally overlooked. Basically the literature tends to be descriptive in nature including autobiographical reports, impressionistic views of the chaplains, discussions of his

role and task within the institution and specific jobs, e.g., counselling, pastoral care, and so on.

Although some authors suggest that the marginality literature seems to be out-dated, the writer of this paper feels that this theory does have relevance to the prison chaplains' situation. Indeed this paper will show that the prison chaplain is often a marginal man.

It is noticeable from the literature, that the role of the prison chaplain is not clearly defined and that it has changed over time. This suggests that it is worthwhile to learn more about the chaplains, perceptions of their roles, their actual work experiences and personal experiences. My personal involvement over the years both in corrections and the church, coupled with my subsequent field placement with the chaplaincy department provoked a deep concern for the importance of the role of the chaplaincy in the criminal justice system. As I started researching the material written I realized that there was a general lack of information available in this area, as well as very little published material on the Canadian scene. I hope to make a small contribution to this area.

This paper does not pretend to be comprehensive or exhaustive in the areas that it touches upon but does hope to open up some new areas to further investigation. Its primary objective is to be exploratory and descriptive in nature. Since there are a number of differences at the

federal and provincial levels of the criminal justice system I have limited myself exclusively to the federally operated institutions.

A questionnaire survey was used to gather information. Thirty-three full-time chaplains and twenty part-time chaplains replied to the questionnaire. The questionnaire dealt with the following areas:

1. How chaplains view their actual roles as compared to the ideal situations.
2. How the chaplains feel others view their role. Others refers to prisoners, administrators, professional staff and correctional staff.
3. Any differences in the role perceptions held by the full-time and part-time chaplains.

The very traditional areas of chaplaincy were perceived to be a vital area of the chaplain's role, i.e., worship, counselling, and pastoral care. More and more co-operative religious programs have been taking place in a number of the institutions. In spite of this there still seems to be a feeling among the chaplains in general that they are not providing sufficient programs. On almost all items a noticeably higher percentage of the part-time chaplains, as compared to full-time chaplains appeared to be in agreement on what the chaplain's role should be. Comparisons were made between the chaplain's views of aspects of their work with the views that they think others

hold of the work they should be doing. "Others" refers to prisoners, administrators, professional staff and correctional staff. It became clear that the chaplains' view of their work seem generally to be closer to the views that they perceive prisoners hold, than to the views they perceive others in the institution to hold.

The first chapter contains the ~~introductions~~ to the thesis. This thesis consists of nine chapters. The second chapter deals with the historical aspects of the prison chaplaincy as well as ~~studies~~ of the role of the prison chaplains. It provides a review of the relevant literature on the ministry of the prison chaplain. Chapter 3 continues with a review of the marginality literature and how it relates to the organizational settings such as the prison. Chapter 4 consists of a description of how the survey was conducted and the various parts of the questionnaire as well as the data analysis that was to take place. Chapter 5 begins the findings chapters. It deals specifically with the background characteristics of the respondents, for example, religious affiliation, educational background, years of service and the like. As well, this chapter deals with the chaplain's responses to a number of questions relating to personal experiences as a prison chaplain. Chapter 5 deals with the services of the chaplaincy, recognition of these responsibilities, what the present situation is in relation to these services and finally the degree of concern these issues raise for the chaplains. Chapter 7 will look at the respondents' perceptions of other's views about

services the chaplain should be providing the prisoners and the institution at large. Chapter 8 is the chaplains' reflections upon "others" - prisoners, administrators, professional staff, and correctional staff. This open-ended portion of the questionnaire provided an opportunity for free expression by the respondents. Chapter 9, the concluding chapter attempts to bring together the things which have emerged from the present study and relate to the review of the literature. There will be an attempt to draw some implications which might be relevant to the prison chaplaincy as a whole.

## CHAPTER 2

### THE MINISTRY OF THE PRISON CHAPLAIN

#### A REVIEW OF THE LITERATURE

This chapter will deal with the historical aspects of the prison chaplaincy as well as studies of the role of the prison chaplains. It will also deal with the descriptive literature pertaining to the chaplain's personal experiences in the correctional setting.

The word chaplain as it is generally applied refers to any minister of the gospel who conducts services in a chapel, that is, priest or minister without parochial charge. He is attached to a sovereign, bishop or institution such as parliament, prison, university, hospital or military for special duties. There appears, however, to be some difference of opinion concerning the origin of the word (Hall, 1943; Drury, 1949). Some authorities suggest that it can be traced as far back as St. Martin of Tours when persons were appointed to watch over the sacred cloak known as the cappa or capella. During times of war, the cloak would be carried into battle by the army and was kept in a tent known as the capella. The depository for the cloak became known as the chapel.

Others claim that the capella was merely the tent or canopy which was built over the altar. The altar was erected in the field for the worship of the soldiers and had no particular reference to

St. Martin. Despite the various controversies over the origin of the word, chaplain, authorities agree that both the term and the office arose in the medieval church and had some connection with the soldiers. The English word, chaplain, is derived from the latin capellanus, meaning one who serves the capella.

For the purpose of this paper, a chaplain is a church professional whose ministry takes place in a secular institution, i.e., federal penitentiary, and who is employed either full or part-time as a civil servant of the government of Canada. The terms chaplain and prison chaplain are used interchangeably to designate the minister who is attached to a penitentiary, likewise, chaplaincy refers to prison chaplaincy. Whenever, other chaplains are referred to, their status will be specified in the text. It is important to note that the words he and his, as used in this paper and questionnaire are simply generic terms as some of the chaplains are women.

Historically the introduction of religious activities into the prisons was started by volunteers but gradually the employment of chaplains was sanctioned. As early as 1733, the British Government had authorized chaplains to be appointed to all prisons. We read in the first writings of prison chaplains in 18th century England:

"It was in connection with obtaining 'mercy from God' that the chaplains became involved in the procedures of Newgate and Tyburn prisons. The chaplain dutifully accompanied the condemned to the scaffold and thereafter recorded the confessions and last words of the executed ....."

(Oliver, 1972, p.20)

In Europe, in 1703, Pope Clement XI organized a papal correctional prison for juveniles with individual cells, a feature unique in its day but quite appropriate in an institution managed by the church as an adaptation of the long-established monastic system of seclusion and penitence. It aimed at reformation rather than punishment. It has been stated that it was the world's first cellular penitentiary. Although it was visited by John Howard, it seems to have had little influence on succeeding prison experiments (The American Corrections Association Chaplaincy Services, Early History and Tradition provided in the Manual of Correctional Standards, pp. 468-482).

Although there had been informal prison ministries in Britain prior to the 1800's, it was the reforms of John Howard and the passing of the Jail Act of 1823, which made it possible for chaplains to receive a small salary (Guiliano, no date). It was not until the 1830's in the United States and Canada that chaplains were employed. From

the very inception of the American Correctional Association in 1870, it has recognized and emphasized the role of religion in the correctional process (The American Corrections Association Chaplaincy Services Manual, p. 468). In Canada, the first chaplain was appointed in the winter of 1836 - 1837 to the Kingston Penitentiary. It would appear that his role as construed by the officials was simply one of providing religious counsel and instruction to prisoners; conducting regular worship services; and endeavouring "to convince the prisoners of the justice of their sentence, and explain to them the advantages of amendment, and enjoin upon them strict obedience to the rules and regulations of the penitentiary" (Edmison, 1969, p. 1). From the viewpoint of the church, the chaplain was seen as a minister of the faith, who was expected to observe and carry out the teachings, norms, and ceremonies of their particular denomination.

A concern over the oppressiveness of the prison system was taken up by some of the chaplains, both in Britain and Canada. In Britain they criticized the unsanitary conditions in the prisons and began to fight for more humane conditions. Morrison, 1890, a chaplain at Wandsworth prison was dismissed from his position for his criticism of British prisons (Abbott, 1968, p. 22). In Canada, The Rev. R.V. Rogers, who was one of the early chaplains at the Kingston Penitentiary had his salary reduced by the warden because he openly attacked inhumane treatment of prisoners in his annual reports (Edmison, 1969, p. 3).

One might say that during this early period of development of the prisons that the chaplain took on the role of the "professional" in the institution. He became one of the first advocates of prisoner's rights. He undertook a variety of tasks which raised him to a position of authority within the prison. He took on the role of social worker, counsellor, legal advisor, recreation director, librarian, release planner, and teacher (Hartgernink, 1979, p. 20). Services which are now provided quite apart from the Chaplaincy by a specialized staff. Because of his new position of authority, he became suspect by the prisoners. Some would befriend him in order to win favours or to influence their prospects of an early release. The following statement was made by a prisoner taken by the Commission in 1922 reflects clearly the difficulties that were becoming inherent in the chaplain's role.

"The chaplain is now just part of the establishment, the 'old lags' know his weak points; the new prisoners are too reticent to an official."

(Hoyles, 1965, p. 46)

Gradually, this situation began to change as the number and size of prisons grew and money became available, and as there was a shift to rehabilitative ideas, people were hired to take on some of the secular jobs which the chaplain had been performing (Kannwischer, 1957, p. 12). This shift to specialized staff allowed the chaplain to devote his time to the spiritual needs of the prisoners. This

change did, however, bring with it a period of uncertainty. The new loss in position of authority, caused him to be looked upon as having little importance in the prison. During this period of uncertainty, the chaplain often found himself relegated to the periphery of institutional life. Often poorly trained and inadequately prepared for the strange dynamics of prison life and uncertain about the nature of his ministry, the chaplain was seen as a religious functionary whose task was of little importance in the treatment and correctional activity of the institution. In an effort to cope with this growing isolation, some chaplains identified with various members of the staff.

Despite his shortcomings, the chaplain over the years has provided a service to the penal institution. In reference to this service he has been praised by various officials and social scientists. As early as 1903, the prison commissioners of Great Britain stated that the reformatory element of imprisonment usually resided not in the discipline administered, but in "all those reclaiming influences which form the burden of a chaplain's work" (Giuliano, 1972, p. 44). Further, Mabel Elliott, a contemporary sociologist stated:

"Religious leaders have supplied the basic concepts of modern penology .... the redemptive power of love and the futility of brutal and vindictive punishment ... it is to the religious leadership within the prison that we must

look to help the prisoners understand the creative and regenerative power of love."

(Morris, 1961, p. 2)

The Archambault Report on Canadian Prisons submitted to the Minister of Justice in 1938 recommended support of religion in the Canadian Correctional System.

"Your Commissioners are of the opinion that religious services have a very definite and important place in the program of any penal system, and unreservedly endorse the following statement:

'Religion touches the deepest springs of human conduct, for it can furnish to the weak and unstable the highest ideals and the sternest inhibitions. It should therefore be awarded the first place among all forms of character training'."

(Bedford, 1969, p. 1)

One of the factors that contributed to the widening of the chaplain's role was the introduction of clinical pastoral education. This was one of the first signs of formal training that was specifically geared to the chaplain's work. The first recorded statement on chaplaincy training came from the Federal Bureau of Prisons in 1937, when they demanded that the National Council of Churches supply trained

prison chaplains. H.H. Cassler (1954) stated that "the prison chaplaincy, even though it is one of the oldest professions in the penal field, is now beginning to mature" (p. 168).

As we move into the late sixties we see the institution of Senior Chaplaincy at the federal level. At the General Assembly of the Canadian Correctional Chaplain's Association a resolution was passed creating this office/position. In the same year, 1968, the Rev. John Nickels became part of the headquarters staff of the penitentiary service in Ottawa. In November 1970, Regional Chaplains were appointed across the country.

In 1968, the Inter-Faith Committee on Chaplaincy in the Canadian Penitentiary Service was established at the request of the Commissioner of Penitentiaries to assist in the recruitment and selection of chaplains. The Inter-Faith Committee has representation from over 80% of the professed religious population of Canada. In 1977, the committee revised its constitution, aims, and objectives (refer to appendix for copy of the constitution). It is "an inter-denominational executive body whose members are delegated by the respective constituent religious bodies for the purpose of ensuring and supporting the church's ministry through chaplaincy 'service'" (p. 1). In collaboration with the penitentiary service, the committee acts as advisor, liaison, consultant in recruitment and participant in the selection of chaplains. It provides an ecumenical body to give help, concern, and support to the chaplain.

The committee may also act as a consultant to the Chaplain General on matters; this will be at his discretion.

Up until the 1970's chaplaincy functioned within the framework of the denominational limits with one Roman Catholic and one protestant chaplain at each of the major institutions. However, in more recent years, chaplaincy has become more of an ecumenical ministry. More and more co-operative religious programs have been taking place in a number of the institutions. In 1972, the Commissioner of penitentiaries approved a policy which led to one community chaplaincy centre in each institution.

It would seem today that the chaplain is gradually beginning to derive his identity in relationship to what others are doing. His ministry becomes defined according to its traditional functions; preaching, religious teaching, the conducting of the sacraments, and pastoral care. His program in the institution becomes known as religious and he begins to take his place along side of other compartmentalized services such a psychological, educational, and the like. Religion becomes one of the services offered by the institution (refer to diagram of C.S.C. in the appendix). As a result of this new compartmentalized nature of services, the chaplain appears to be continuing to find himself isolated in his professional task. In an effort to connect the isolating forces in the institution, some chaplains identify

themselves with various members of the staff. Others assumed a position of delicate balance between being a part of the staff and a part of the inmate culture. Few are able, however, to maintain this position for long without capitulating to one side or the other (Giuliano, 1972, p. 48-49).

#### THE ROLE OF THE PRISON CHAPLAIN

One often hears from the prison chaplains that the role of the chaplain defies definition. When referring to the role of the chaplain it is usually assumed that this applies chiefly to full-time chaplains. However, this is very misleading in that in 1974, 66% of the clergy doing correctional work in Canada were part-time. There is a lack of clarity of role perception of the chaplain by others. Cassler (1954) raises two factors that tend to confuse the role of the prison chaplain. First, the chaplain's work is not subject to the same types of clear limits which may be put on other types of positions in the prison. Thus, there is always a demand for a clear concise job description by other personnel in the institution. Second, the chaplain is faced with a dual loyalty. He has to identify with the institution which pays his salary and has certain objectives to achieve; but at the same time he has to continue to identify with the church which he represents (p. 165).

This problem of the role conflict has been considered by Hutcheson,

1975; Burchard, 1954; and Zahn, 1969, in relation to the church and the military. The military chaplain has also been compared with other professional groups, e.g., physicians, lawyers, and psychologists. It has been suggested that the chaplain's ordination is comparable to the physician's licensure and that his church membership can be likened to the physician's membership in the medical association. However, it has been pointed out that these comparisons are not entirely valid as there are other similarities and differences that must be taken into account. For example, in comparison with the physician: a) the church membership is more inclusive; b) organizational goals have a different focus, e.g., the clergyman is an agent for the church but his goals are far beyond that of the institution; c) both groups provide specialized services; and d) the goals for his work are established outside the institution, i.e., by the church, e.g., institution refers to the military in this comparison. A similar comparison could be made with other professionals and specialized chaplains, e.g., prison chaplains.

These authors suggest that the ministry of the military chaplain could be enhanced if the institutional duality was better understood. The chaplaincy will be most effective when both services recognize that the chaplain is a member of both rather than what we have at present, a man, marginal to both church and military. The studies of Burchard (1954) and Zahn (1969) conclude that when a military chaplain is faced with a situation in which there is a conflict between the expectations

of the clergy-role and the military-role, he is likely to resolve it in favour of the military.

The studies of the military chaplain's role suffer from what Stryker and Macke (1978) refer to as conceptual over-simplification p. 71). For example, it is reasonable to assume that the role of the prison or military chaplain may vary with the denominational affiliation; the type of institution to which he is ministering; the available facilities; his perceptions of the role-expectations of others; the nature of administrative and community support; and with the personal characteristics of the chaplain. These factors all or in part affect the degree of marginality experienced by the chaplain and the strategies he may use to decrease the marginal nature of his role.

Some of the proposals suggested for changing the structure of the military chaplaincy have assumed that the chaplain could retain the privileges of the "insider", and yet no longer be subject to the constraints of command structure authority. Such an assumption does not seem to be facing the realities of the military life; it is highly unlikely that the churches can have it both ways at once (Hutcheson, 1975).

Aronis' (1972) research compared the role perceptions of military chaplains with those of their commanding officers. His findings indicated

that the line commanders, even more consistently than chaplains themselves, give primary importance to the traditional clergy roles, that is, pastoral counsellor and liturgist-preacher.

In a study involving a small number of prison chaplains, Clarke (1970) investigated the extent of the particularly "religious role" of the chaplain and how it differs from roles performed by other professionals such as the psychiatrist, psychologist, social worker and educational director, who also function within the institutional setting (p. 135). His subjects consisted of 21 protestant chaplains working in federal institutions in the United States. The mean age was 46 years and their education level was university degree plus 6 months or more clinical pastoral training. His survey involved the use of a questionnaire which was sent to the chaplains; 18 (65%) usable inventories were returned. The questionnaire consisted of sections on a) personal data, b) questions dealing with role analysis, and c) additional comments relating to the study.

The findings of Clarke's study can be summarized as follows:

- a) The chaplain perceives himself as a spiritual leader due to the expectations of others.
- b) The chaplains find the area of pastoral counselling their most satisfying expectations to be fulfilled.
- c) Teacher and priest were ranked accordingly as important

functions performed by chaplains. The conduct of worship was rated second to pastoral counselling.

Although the study is weak in such areas as small sample, lack of information on subjects, questionnaire and analysis of the findings it does provide a number of implications for future research.

1. There is a need for more research on the sociology or social psychology of the prison chaplaincy.
2. Recognition and inclusion of the chaplaincy in the total ministry and mission of the church are called for.
3. Involvement of the church in the ministry of the chaplaincy, including recruitment, provision for clinical pastoral training and supervision of manpower.
4. Provision in the curriculum of theological education for training in the specialized ministries.
5. An examination of the elements contributing to the high level of job satisfaction on the part of penal chaplains as over against the kinds of satisfaction experienced by clergy in other specialized ministries.
6. A comparative and analytical study between the penal chaplain's own perception concerning the "central role" and that of the general practitioner (parish clergy).
7. There is need to improve communication between the chaplain and the pastor of the inmate.

8. The church has to develop a real concern for helping the inmate rehabilitate himself in the community. (p. 138 - 139).

West's (1969) paper sets out to show that there is a crisis in correctional chaplaincy. In his research he deals with ten basic questions which range from "Who is the chaplain?" to "To what extent, if any, is he a civil servant?" West raises some very pertinent issues and it would seem that the most significant conclusions he draws are in relation to the church and the civil service.

He recommends that chaplaincy should be completely returned to the church. The chaplain should in no way be a civil servant and subject to ordinary civil service regulations. He should be free to report to his religious body and they should in return accept the chaplain and responsibility for him. West suggests that the government pay part of the costs of chaplaincy services but this would be paid to the church and administered by them.

"There should never be any room for doubt in anyone's mind but that the chaplain is a representative of religion working inside the prison system." (p. 330)

It would seem that West (1969) is making a similar suggestion as proposed by the military; however, somewhat naive and impractical in

reality. His whole paper is lacking empirical support which might bear on important issues raised and one has to question where the rationale is for his findings.

Throughout the literature, two main attitudes seem to dominate when we consider the chaplain in relation to others. First, as referred to in Clarke (1970) there are those chaplains who strongly believe that religious commitment solves all problems. For example, in the case of psychiatric help they feel it only touches the superficial level of personality. Second, other chaplains are more willing to accept the need for counselling by psychiatrists and other professionals.

As a result of these varying attitudes the chaplain is often isolated from one group or another by his position and his work. He may find himself isolated within the realm of his work and also from his colleagues in the parish ministry. He is separated from the parish clergy in terms of his frame of reference. In summary, isolation and loneliness may also be brought about by factors outside the institution.

1. The chaplain's own personality.
2. Separation from fellow clergy, prison and/or parish.

The way in which the chaplain attempts to fulfill his ministry has varied over the years, both from the standpoint of the chaplains own training and experience, and by what others expectations have been.

✓

One segment of the literature reviewed is basically descriptive rather than analytical. The emphasis is placed on the areas of religious observances; specific programs; value of the chaplain's work and the like as viewed by prisoners, social scientists, and criminologists. These findings can be summed up very distinctly as either positive or negative responses to chaplaincy. However, the conclusions in either case are similar -- "the prisoner is looking for a way (out of his troubles) and he will try many ways to accomplish this" (Wenger, 1945; Smith, 1956; Morris and Barer, 1963; Lloyd-Ress, 1966; and Kandle and Cassler, 1969).

Ten years ago, at the National Chaplain's Conference, Brinkman (1968) reported some of the findings from the Massachusetts Correctional Association study concerning the influence on effect of the chaplain on the attitude and behaviour of prisoners in maximum security institutions. Of the various groups of staff that responded 24 of 157 wardens felt that the chaplain had a great effect. Psychologists were the lowest, 1 of 56 said extremely great effect and 15 of 56 said no effect. In response to the question, "What are the most probable effects of prisoner contact or association with chaplains?"; the wardens were again the most favourable, 132 of the 157 said almost always good to generally good. Brinkman does not attempt to interpret the recorded difference.

The other body of descriptive literature written by chaplains includes the autobiographical reports; impressionistic views of the chaplains; his role and task within the institution; and the more specific jobs, i.e., counselling, group work, pastoral work, administrative work, religious instruction, worship and the like (Kannwischer, 1957; Wilson, 1970; Oliver, 1972; Powers, 1972; and Jackson, 1976).

Powers (1972) summed up what he considered the role of the chaplain in corrections to be:

"... he has a basic responsibility to the prisoner and to meet the spiritual needs of the offender, and in so doing, he would expect to serve as a member of the classification committee and to work as a member of the professional team in the rehabilitative treatment of prisoners. But the chaplain can have a far wider influence and impact for good by accepting the added responsibility to spend some time with the staff and particularly with the warden or superintendent in a supportive role ..... (p. 2)."

An extensive pilot study was undertaken in 1974 by the Task Force on Justice and Corrections to consider the church's involvement in corrections in Canada. Three main areas were considered: correctional chaplaincy, volunteerism, and the official stances taken by the church.

Seventy-seven percent of the total number of chaplains were interviewed at which time a twenty-one item survey questionnaire was administered. The survey questionnaire asked for information and opinions in the areas of: a) relationship to their own and other denominations; b) job function; c) training and job orientation; d) frustrations; e) volunteers and f) a number of single interest questions. There is no information given about the procedure used in collecting and analyzing the data nor is there information on sampling procedures and characteristics of the sample.

From the list provided in the appendix of the report, the total number of subjects interviewed would appear to be 156 full and part-time federal and provincial chaplains as well as other classifications such as court, juvenile, and community chaplains. However, this is only an estimate as the report does not clearly state the total number.

Three findings relevant to the present study: 1) One-half of the prison chaplains receive no support from their denominations on either the official or congregational level. Support is defined as:

"Giving opportunity for the chaplain to report on his work to the wider church, assuming the chaplain feels he has the training and background he needs, listening and responding to the chaplain's problems and needs, and recognizing the validity of the chaplain's ministry". (p. 3)

2) Seventy percent felt that they received meaningful support from areas other than their ministry, e.g., committees, fellow clergy, prisoners, and psychologists. In Quebec, the most isolated chaplains are at the provincial level in contrast to Ontario where the most isolated are at the federal level. 3) The chaplains were asked to estimate the amount of time spent in their work. The averages were (Comprised of part-time and full-time provincial chaplains), with prisoners 67%; with staff 16.5%; with outside community 11.0% and with others 5.5%. The Task Force interprete this as an indication that there are two schools of thought amongst the chaplains on this particular issue -- a) that he has a mission to the whole institution; or b) that he has a mission solely to the prisoners (refer to Table 1 for regional variations on this issue).

TABLE I  
REGIONAL VARIATION ON ISSUE  
MISSION TO INSTITUTION VS.  
MISSION SOLELY TO PRISONERS

The task force noted some regional variance between chaplaincy to staff in the Federal system compared with priority given to staff chaplaincy in the provincial system (p. 10).

| Chaplain   | Maritime | Quebec | Ontario | Pacific |
|------------|----------|--------|---------|---------|
| Federal    | 57%      | 10%    | 12%     | 40%     |
| Provincial | 5.5%     | 35%    | 40%     | 31%     |

In Quebec and Ontario provincial chaplains spend significantly more of their total time in chaplaincy with staff, than do federal chaplains. The trend is completely reversed in the Pacific and the Maritimes.

4) The Task Force found that most part-time chaplains reported that being involved in a combination of prison work and other job commitments was enriching for them personally and for the prisoners they were serving.

One of the conclusions drawn by the Task Force was that further attention should be given to meeting the training needs of part-time chaplains whose role and situation within the correctional ministry is unique.

There are, however, some weaknesses in the study reported by the Task Force which should be mentioned. The Task Force found that in tabulating the results that the questions and responses were completely unstandardized. Another difficulty with the study is that there is no sample of the questionnaire or interview schedule, therefore it would be impossible to replicate. With respect to the sample it is impossible to conclude who was left out, i.e., number of subjects from federal, or provincial institutions. The authors note this fact but do not make allowances in the reporting of their findings, the reason for which is hard to understand.

An important factor that seems to be emphasized over and over again in the literature is the issue of identification vs. over-identification with the prisoners and staff. The chaplain must always be on his guard against over-identification with either. Walking the middle of the road he must realize that:

"His position in the dynamics of prison life is best described as one of unassuming independence motivated by an earnest desire to understand the problems of the officials and the prisoners. Moreover, he will express his understanding in attitudes of acceptance of both groups and in conduct characterized by good will".

(Kannwischer, 1957, p. 28).

The problems that marginality and the dual role may imply for the prison chaplain has been clearly stated in a memorandum issued by the Civil Service Commission (1973):

"The ministry which employs the chaplain has complete responsibility for the day-to-day activities of the chaplain, but matters of professional competence and faith are the responsibility of the church authorities, which will be exercised by the Inter-Faith Committee through the Co-ordinator of Chaplaincy Services".

The descriptive literature reflects the various aspects of his ever changing role and some of the problems he encounters (Rivét, no date; Kanniwischer; 1957; Eshelman, 1968; Oliver, 1972). Most of the literature in this area has been concerned with the role of the full-time chaplain; with little emphasis being given to the part-time chaplain. The literature indicates that the prison chaplains still see their ministry as one which is primarily to individuals rather than challenging the prison system. Perry (1977) states that a chaplain's ministry to individuals is incomplete unless combined with it there is a prophetic ministry focused on working to challenge, confront, and ultimately change those aspects of the Canadian Criminal Justice System that are destructive to these persons (p. 1). However, much of the literature deals only briefly with the ministry of the prison chaplain and tends more to a personalized account of one aspect of the chaplain's ministry, as a result the literature lacks depth. Most of the literature was written during the 1950's and 1960's. The trend then seems to shift to the area of pastoral counselling with the introduction of clinical pastoral education. The more recent concerns of the Correctional Service of Canada in defining the role of the prison chaplain may result in a return to those earlier concerns of the fifties and sixties.

The next chapter will consider the social science literature dealing with the issue of marginality theory and how this phenomena relates to the marginal nature of the prison chaplain.

CHAPTER 3

THE NATURE OF MARGINALITY

A REVIEW OF THE LITERATURE

This chapter will deal with the historical development of marginality theory, how it relates to organizational settings such as the school and the prison. The marginal situation and the marginal man concepts will be related to the prison chaplaincy.

The marginal man phenomenon was formally introduced into the study of society with Park's, Human Migration and the Marginal Man in 1928. Park (1937) defines the marginal man as one who is condemned to live in two societies and in two antagonistic cultures (p. 1). His personality is the result of a complex organism affected by instincts and heredity; the role assigned to him; and the opinions and attitudes that society has towards the individual. Thus, the person who has to live in two societies or two cultures is compelled to assume the relationship of a stranger (Greifer, 1945; Dewey, 1970; Levine, 1977). Greifer (1945) refers to the stranger as a newcomer to the group. Simmel (1921) describes him as "the man who comes today and stays tomorrow, the potential wanderer .... has not quite gotten over the freedom of coming and going" ( p. 739).

One of the consequences of migration is to create a situation in which the same individual -- who may or may not be of mixed blood -- finds himself striving to live in two diverse cultural groups (Park, 1928, p. 881). The immigrant finds himself in a state of culture conflict, torn between his culture (the subordinate one) and his new culture (the dominant one). Nevertheless, he seeks to assimilate himself into the dominant culture inspite of the difficulties he encounters in making the transition. He may be confronted with either cultural or psychological barriers which prevent him from full integration. Integration becomes even more difficult if the individual belongs to a racial grouping which is visibly different from that of the majority or the dominant group.

The early literature in the area of marginality was seen as a phenomenon used to describe the immigrant groups and their children thus limiting its use. This gives the impression that the original theory of marginality may be time and situation specific. However, this does not seem to be the case. There is an extensive body of literature and research in the area of marginality. Some people emphasize the psychological and others the sociological aspects of the marginal man. Johnston (1976) provides a careful analysis of marginality and concludes that there exists two separate theories of the marginal man. One which is represented by the work of Stonequist (1935; 1937) and the other suggested by Dickie-Clark (1966). She contends that

neither theory alone is adequate for an explanation of marginality.

Stonequist's (1937) psychological theory emphasizes the feelings and attitudes of the marginal person which culminate in a state of self-depreciating, inferiority, and withdrawal. "Marginality .... consists of an inner strain and malaise, a feeling of isolation, of not quite belonging" (p. 201).

According to Stonequist (1937) marginality results from living in a situation where a person is affected by the conflict of two cultures. Culture refers to the beliefs, values, traditions and/or ideas of the group. One of the two cultures generally carries higher prestige and power while the other is considered to be peripheral and inferior to the first. He assumes that there exists specific personality traits in the individual that are associated with his marginal nature. These traits are assumed to be the direct and indirect response of the individual to the conflicts of culture within a multistratified society. Stonequist uses as his model a racial or cultural hybrid but at the same time he ignores the fact that any person who is in transition from any one set of cultural and societal expectations to another may be termed marginal even if it is only a transitory experience.

Stonequist's (1935, 1937) theories have been attacked by many sources as being too general, unscientific, simplistic as well as

far too much emphasis being placed on culture conflict as the precipitating factor in marginal personality. Hughes (1937, 1949) was one of Stonequist's major critics. He rejects Stonequist's notion of culture conflict and looks at it from the point of view of a status dilemma of the individual. The marginal man for Hughes (1949) is a person who is confused and uncertain about his expected role. The confusion usually arises when a person is assigned a lower status by a dominant group when he possesses qualities which would normally give him the higher status. In this context, status refers specifically to a system of relations between people (p. 50). He suggests that one of the essential features of a person's status may be his identification with a culture.

Kerckhoff and McCormick (1955) criticize Stonequist's lack of clarity in formulating the theory of marginality and as a result they claim the concept has often been rejected. They suggest that it is not clear what the nature of the relationship is between the status and the personality characteristics. One cannot be certain whether the marginal man is one who occupies such a social status, or one who exhibits the described characteristics, or both. As a result, one would have to question the nature of the relationship which seems to be left unexamined.

Other writers have suggested that not all the individuals referred

to as marginal by Park and Stonequist exhibit the personality characteristics indicated. Stonequist says that the marginal situation leads to the marginal man. Goldberg (1941) says not always. The members of a marginal culture will not manifest the characteristic feelings and attitudes of the marginal man: insecurity, ambivalence, excessive self-consciousness and strain. His use of the term permits a marginal culture to in fact develop within a proportion of a marginal group.

Dickie-Clark (1966) proposes a theory of marginality which is essentially sociological. In his study with coloureds in South Africa focusing on reasons for their marginality, Dickie-Clark concludes that the marginal situation is a hierarchical one distinguished by some inconsistency in the rankings of issues regulated by the hierarchy. Dickie-Clark proposes that certain situations arise in which cultural conflict does not exist. The author asserts that psychological difficulties relating to hierarchial situations consist simply of the specific attitudes of individuals in these situations. This concept is significant in that Dickie-Clark discounts the existence of psychological difficulties of marginality, as he postulates that these situationally-defined attitudes can be held without "personal maladjustment or undue inner turmoil or emotional imbalance" (p. 190).

It would seem that in the marginal situation there is the existence of a hierarchy of groups, that is, there exists some form of inequality

or opportunity. The situation becomes marginal when movement across the two is desired and at the same time prevented by a barrier that maintains the status and the power of the dominant group.

Johnston (1976) attempts to integrate the theories of Stonequist (1935, 1937) and Dickie-Clark (1966) into a unified theory of marginality. She agrees with Stonequist that ethnic groups are prone to marginality by virtue of their bi-cultural position. She also accepts the psychological characteristics of the marginal personality. However, she states that an important qualification must be made, that is, only those who have achieved a certain degree of assimilation within the host society will become marginal (p. 145). Assimilation is defined as identification with the host culture and a readiness to adopt it. On the basis of this theory, it would then logically follow that non-assimilated ethnic group members are not likely to suffer marginality. The degree of assimilation would seem to be the key factor in Johnston's (1976) theory providing a new dimension to the basic concept of marginality.

Given that a certain degree of assimilation is a necessary condition for the emergence of a psychological state of marginality, Johnston (1976) suggests that there are other conditions which must also be present: a) a lack of decisiveness and b) attitudes of one group to another. First, there is some degree of indecisiveness about

which of the two cultures the person really wants to live in. They appear to want to hang on to both unable to sever themselves from the old culture. Second, the attitude of the host culture is also important. For example, if the immigrants in Australia want to join the host group and are rejected, they suffer from a psychological state of marginality (Stonequist, 1937). This has been studied by Johnston (1965b) using a social-psychological theory of reference group membership. She defines reference group as a group in which an individual desires to gain acceptance and with which he psychologically identified (Johnston, 1965a, 1965b). The degree of marginality suffered will depend on the degree of perceived rejection by the reference group. The individual's own identity is an important factor which does not appear to be emphasized sufficiently in Johnston's theory of reference group membership. The marginal man then appears to be the individual who uses a non-membership group as a reference group. Kelley (1956) for example talks about reference groups as having a dual meaning: a) a group in which the individual is motivated to gain or maintain acceptance and/or b) a group which the person uses as a reference point in making evaluations of himself or others. Both could be applicable to the marginal man concept. While Johnston (1976) and Kelley (1956) agree about the membership aspect of reference group concept it is not clear if Johnston's notion of psychological identification is similar or identical to Kelley's notion of reference group as a standard for evaluation of self and others. Both could be applicable to the

marginal man concept, however, in most cases it is the former which is referred to.

Studies by Kerckhoff and McCormick (1953), and Kerckhoff (1953) and others emphasize the social and group nature of marginality. Kerckhoff and McCormick (1955) provided a good early example of an attempt to operationalize and systematically measure some of the major concepts of marginality theory.

Johnston (1976) concludes that psychological marginality is a phenomenon typical of some members of certain groups and that it is generated by the following situations.

1. That life in a bi-cultural milieu arranged in a two tier hierarchy in which the ethnic culture is evaluated as inferior.
2. That the ethnic group members have achieved a certain level of assimilation.
3. That the assimilated individuals are rejected by the members of the host group.
4. That there is uncertainty amongst the ethnic group members as to the choice between the ethnic and the dominant culture, even if membership of groups in both cultures is open.

The next section will deal with organizational settings and how the use of the term marginality is used to define the various roles in an organizational structure which is peripheral to the main function of the total organization.

#### ORGANIZATIONAL STRUCTURE

Stonequist (1961) has utilized the term marginality to define roles in an organizational setting which are peripheral to the main functioning of the organization. Individuals who have to work in such a setting may become alienated; they lose direction because their roles are not clearly defined and they are subject to role strain (Goode, 1960). Where a role is not central to the goals and function of the organization, i.e., marginal role, then an individual may suffer from role pressure. Wilson (1962) suggests that conflict may arise "from circumstances in which the role is inadequately supported by the institutional framework in which it is performed" (p. 16). This is consistent with the idea of marginality, that is, the resolution and reduction of role strain in marginal roles is by coming to terms with the organizational values or finding other coping mechanisms (Goldberg, 1941; Wardwell, 1955). Morris (1972) has noted that the primary mode of adaptation seems to be one of compliance to the role demands. However, in certain circumstances, role demands may be so diverse that compliance is impossible except to the one most salient to the individual.

Hendry's (1975) study centered on thirteen urban non-selective schools. An exploratory examination of Physical Education teacher's role conceptions and the expectations by pupils, teachers and headmasters was undertaken.

The major conclusions drawn in the study have particular relevance to other organizations when considering the marginal roles, e.g., corrections. Hendry (1975) found the Physical Education teachers were particularly susceptible to diverse expectations because they have to interact with so many people in the various sectors of their professional role. He also found that differences in teacher training, dress, and behaviour patterns of Physical Education teachers result in alienation from other staff. They are unable to socialize or join in general discussion due to the number of extra-curricular activities. These may be some of the factors that contribute to public labelling of their role as peripheral, marginal and/or non-serious. Expectations and public labelling cannot be used to fully explain why the Physical Education teacher's own role conceptions are of "marginal, low prestige, elitism and effective social relations with pupils" (p. 470). It may be necessary to consider the authority-prestige relationships in such organizations to help explain the Physical Education teacher's role conception.

The coping process employed by Physical Education teachers appears

to be one of conformity to the demands of the school. Hendry (1975) uses an organizational diagram to depict the marginal role of the Physical Education teacher within the educational system. It shows the vast number of people that he/she has to interact within the various sectors of his/her professional role (p. 470). It is quite feasible to transpose this into the situation of the prison chaplain (refer to diagram 1 Context within which prison chaplains work).

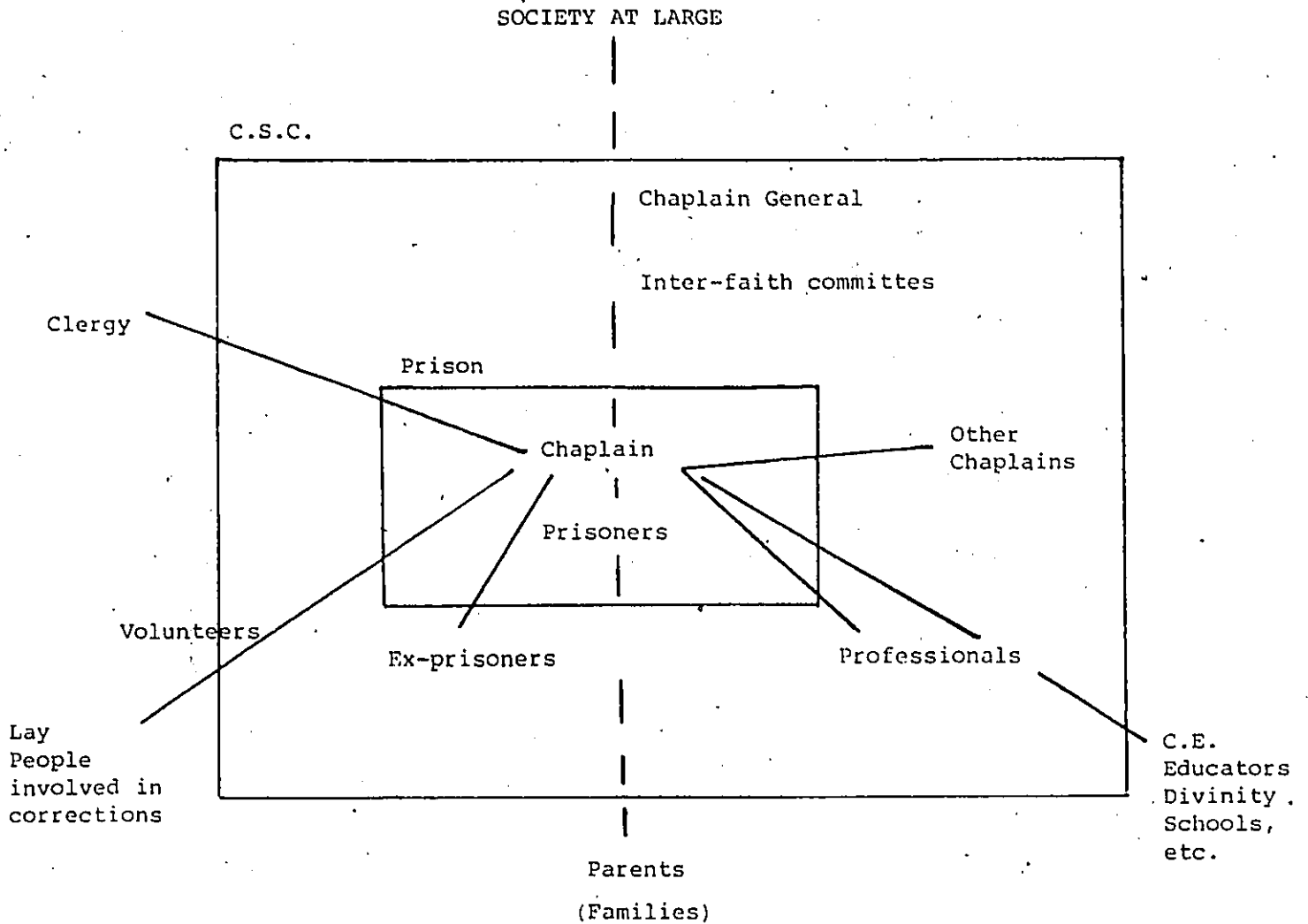
Stonequist's (1935) and Park's (1928) theories of the marginal man do not clearly distinguish between the marginal situation and the marginal personality. However, this issue was dealt with by Johnston (1976) previously in this paper. For the purpose of this research, marginality will be defined as a) social situation; b) characterized by two or more groups; c) one is dominant in terms of 1) power and 2) reward potential; and d) the boundaries between the two groups is sufficiently permeable for members of the marginal group to internalize beliefs, values and characteristics of the dominant group.

In the next section, this definition will be related to the prison chaplaincy through a discussion of the marginal situation.

#### THE MARGINAL SITUATION

The marginal situation is one in which at least two groups co-exist in some form of organized structure where the two have some

DIAGRAM I  
CONTEXT WITHIN WHICH PRISON CHAPLAINS WORK



degree of interaction and are conscious of each others existence. The significance of one group to the other may however, be minimal except to the person caught between them. The various groups may or may not be equal in power and/or status. In relation to the various groups within the institution, that is, professionals, administrators, prisoners and the like, there would appear to be a definite inequality between them.

The membership in any one group may be ascribed or achieved. He may or may not have control over the criteria. This is one of the factors that provides a barrier which is erected by one group as a way of maintaining the differentiation between it and another group. For example, ascribed membership criteria are race, colour, and appearance. The achieved criteria may be professional training, education, degree of influence and wealth. Some of the achieved criteria that will be particularly focused on in this study will be education, professional training, and the like.

The second factor is the hierarchial structure of the groups. For example, some groups may not be related in any hierarchial way, whereas others are, which results in one group being dominant and the other subordinate; prisoners -- staff, staff -- administration, professionals -- administration, staff -- professionals and so on. In any group which contains more than one level, there are elements

of evaluation and ranking used as criteria.

Scyner (1976) uses the example of industry; employees are ranked according to seniority, job classification, according to their positions in management, and to their roles as staff or line workers. Other forms of ranking that may be included are a) formal or informal; b) age and gender; c) professional groupings, i.e., such ranks as professionals, para-professionals, and administrators. However, there would appear to be more than just what Scyner is suggesting as means of ranking. Employees could be ranked according to a) education; b) job titles; and c) salary range.

There may be marginal situations where there are clear cut levels; one group is not more dominant than the other, for example, the church and the prison. There does not appear to be any objective criteria on which to base the existence of a hierarchy between the two. If there is any degree of hierarchy existing between the two it would be based on subjective criteria only.

Burchard (1954) in his study of role conflict in the military chaplains noted that the military chaplain was a marginal man. He was confronted with two conflicting roles that of the military officer and that of the minister of the gospel.

Scyner (1976) studied clergy who work in non-ecclesiastical settings, i.e., 95 clergy-counsellors. He used a 48 item questionnaire to examine the qualities of the marginal situation, both objectively and subjectively as perceived by the individual counsellor, and also the attributes and characteristics of the marginal man himself, the counsellor. He states that where individuals or groups within society do not experience dissatisfaction or malaise then those individuals or groups, cannot be said to be marginal (p. 8).

The necessary ingredients are the combination of sociological and psychological elements as referred to by Johnston (1976). This implies that where subjective feelings and objective characteristics exist, marginality may be present. In combination with these factors, the attempt to affiliate with one or other group causes a marginal situation. The chaplains have a number of possible reference groups with whom they may wish to identify. A chaplain may consider his reference group from a number of perspectives; a) a group that provides the standards and perspective regulating an individuals' behaviour within a given context, regardless of whether one is a member or not; b) the group may be the actual membership group or in-group; and c) a group which the individual is not a member but to which he aspires to be a member, achieving the relation through psychological identification. The particular frame of reference may be affected by their general orientation to the ministry and/or prisoners. The Task Force (1974) concluded

that the more a chaplain is integrated within a particular framework, the more his chaplaincy is influenced by that framework. Full-time chaplains were much more influenced by the institution and administrative system in their ministry than were part-time chaplains whose influence was predominantly from the church.

Scyner (1976) suggests that the marginal situation may also arise where an individual finds his loyalties divided between two groups and where he is not comfortable in either. There is also the situation where there may be multiple loyalties. The prison chaplain may have a number of groups to whom he feels some degree of loyalty.

If in any situation there is a complete barrier or absence of barriers then it cannot be marginal because no movement between groups can exist and some degree of assimilation is required. This is, however, not the case in most social and professional situations. A person may, however, avoid such barriers by: a) escaping altogether; b) manipulation; c) subterfuge; and d) false representation. Scyner (1976) implies that a distinction must be made between the learning of cultural and professional elements by the individual or group, and their formal acceptance into the desired group on a level of equality with its other members. Where the two groups are similar in terms of education but dissimilar in status and acceptance, then one is faced to a crucial degree with inconsistency. Runciman and Bagley (1969) (Stryker and Macke 1978)

argue that reference group comparisons always specify the consequences of objective inconsistency by creating relative deprivation when actors are not treated justly according to the cultural entitlements existing in a society (p. 64). In this particular piece of research, the prison chaplain may have achieved training equal to or superior to other professionals in the institution, but he may lack the formal acceptance of being a professional. Hence a clear distinction may be made between formal criteria and formal acceptance into a group on the basis of other factors.

In summary, it would appear that a marginal situation is one which has no complete barriers. Our present highly structured and complex society seems to provide opportunities for the emergence of numerous marginal situations. It would be inevitable that inconsistencies will be perceived, experienced, and resolved in different ways with the various types of individuals; their changing habits and abilities. For example, an inconsistency which may arise in the institution might be when a warden calls for the assistance of a chaplain, to be a mediator between the prisoners and the administration during a riot. The administration gives informal recognition to his ability to act as mediator although the chaplain may not be recognized in terms of professional status or position.

Scyner (1976) notes that a further inconsistency lies in the

possible resistance of the group or the individual to give assimilation to the new group or individual. He suggests this may be true of the church, which sets barriers to entry based on conviction that while temporarily subordinate, the church is ultimately and spiritually superior (p. 11). Therefore, we may find that prison chaplains want to maintain their ecclesiastical relationships, as well as, attempting to assimilate into the groups within the institution. It is not clear what percentage of the total sample in Scyner's (1976) study are prison chaplains as all institutional chaplains have been classified under the same category. He has not provided basic information on the subjects, i.e., federal or provincial chaplains. The statements he has made concerning the prison chaplains seem to be over generalizations concerning chaplains.

#### THE MARGINAL MAN

The earlier theorists speak mainly of marginality as a situational variable. However, from the psychological perspective, they do consider the marginal personality. Park (1928) states that the marginal man is a personality type that arises at a time and place where, out of the conflict of races and cultures, new societies, new peoples and cultures are coming into existence (p. 881). He speaks of the marginal man as cultural hybrid, a person who is living and sharing in the life and tradition of two

groups of people that never really interpenetrate. Stonequist (1942) describes the marginal man as that individual who lives in two or more interacting groups which are incompatible thus making the individuals' own adjustment impossible. He does not quite belong in either group.

The person who is in transition from one group to another in a less significant marginal situation may be only slightly affected by it. Stonequist (1942) suggests that:

"With some individuals marginality appears to be a minor problem; in such cases one cannot speak of a personality type. It is only in those cases where the conflict is intense and of considerable duration that the personality as a whole is oriented around the conflict."

(p. 201)

Scyner (1976) suggests that the marginal man is initiated into two or more groups, strata co-existing social situations. The individuals' dual connections and relationships may be reflected in his lifestyle, his personality, in his self-concept and his attitudes to the two groups (p. 13). If the strata are in conflict, then the individual may suffer from conflicting loyalties. He may at times support one group yet some other time his allegiance may shift to the opposite group. This once again may put the chaplain in a state of uncertainty and indecision. However, he may be able

The second stage appears as a crisis situation for the individual as he becomes aware of the cultural conflict which involves his own career. At this stage, the individual may be confronted by the attitudes, beliefs, values and expectations of any number of groups. Unless the person remains passive in terms of his environment, by attempting to ignore the conflict, he must make some effort to adjust.

The third stage may take any number of directions.

1. The individual may seek an assimilation into the dominant or new group and perhaps succeed in becoming an accepted member. If he is successful, the conflict ends.
2. He may reaffirm his membership in his group of origin and take on some new and significant role, thus reducing the conflict.
3. He may take an intermediary role forming his own group. In this situation, he may appear at times as conciliator, reformer, teacher or the like. In this case, all that has really happened is he has changed the antagonist; displaced from one group to another.
4. If he does not choose to take some alternative direction, there may be a withdrawal, isolation by

to make some creative use of his marginal situation by being able to stand apart from the two groups. The more the chaplain becomes partially assimilated into various groups within the institution, the more marginal he may become. For example, as he becomes involved in policy-making he begins to be assimilated into the administrative group thus producing another marginal situation.

A person who finds himself in a marginal situation may need to find methods of resolving or reducing the conflict caused by this experience. The intensity of the inner conflict will vary with the situation. Marginality is not static, therefore, it can be resolved by identification with reference groups.

Stonequist (1935) suggests that the marginal man or woman goes through a personal evolution. He equates this evolution with the stages of personal development. Regardless of the chronological age the evolution goes through three phases: childhood, adolescence and adulthood.

In the first stage, the individual is unaware of the marginal conflict. At this stage partial assimilation begins to take place which results in a conflict in loyalties for the person later on. This seems to imply that the assimilation that is taking place is an unconscious process.

the individual. This third stage may be either creative as mentioned in the former or destructive as in the latter situation.

The relationship between the existence of a marginal situation and marginal personality has been questioned by a number of researchers (Goldberg, 1941; Green, 1947). Two important elements can be determined from these and other studies: a) the orientation of the individual to a new group and b) his attitudes toward the barriers he perceives.

As mentioned earlier in the paper, in the more recent studies, little support has been given for the existence of a marginal personality which is either the cause or the result of marginality (Dickie-Clark, 1966; Johnston, 1976). However, Dickie-Clark (1966) does recognize that the marginal situation may influence the attitudes and behaviour of the people within it. It would appear that whether or not there is a specific personality, that those individuals who find themselves affected by a marginal situation will display some psychological characteristics. Scyner (1976) in his study of clergy-counsellors found no discrete personality profile or syndrome of the marginal man. However, he did find that those respondents who experienced dual affiliations showed ambivalence and confusion about their role. It is not clear how he is able to make such conclusions

concerning a personality profile when he did not use an appropriate tool to measure personality variables.

Johnston (1976) suggests that after a careful review of the research findings of other authors on marginality, they failed to take into consideration the strategies used by marginal individuals in solving their dilemma. However, Johnston (1965a; 1976) shows that marginal immigrants in Australia try to improve their position by using one of the following modes of adaptation: a) they reject the host group altogether and return to their group of origin; b) they receive acceptance into the new group and become ardent supporters of the cause; c) those refused re-admission withdrew within themselves and become embittered by the experience of rejection and become socially isolated; d) they joined the ranks of a new group that is marginal; and e) others continue to join their reference group becoming more and more frustrated.

Scyner (1976) shows that resolution or at least the minimization of marginality has occurred where a third status or category has been developed apart from the two in conflict. Pastoral Counsellors have developed several organizations of their own. The creation of such organizations seems to be an attempt to bridge the gap between the ministry and the other helping professions and, on the other hand, to provide a new professional identity for the members. The results

of his study shows that for those clergy-counsellors the situation was more complex than was anticipated. Besides the church and the secular helping professions, the data suggests a primary ambivalence between bureaucracy and vocation. Scyner (1976) considers his subjects in terms of positive and negative marginal situations. These are defined as follows:

"A positive marginal situation is one in which an individual seeks to affiliate with both groups, since he wishes to emulate members of both and to share in the statuses so afforded."

"A negative marginal situation is one in which the individual seeks to avoid affiliation with either group, or in which little or no acceptance or status is offered by them." (p. 111)

Scyner's (1976) data reflects an apparent negative marginality among his sample of penitentiary chaplains. He states that the chaplain has no desire to identify himself with his fellow employees, since he experiences major differences in motivation, goals, and purpose between himself and his fellow employees. The reactions of the chaplains fell into three categories: a) resented the isolation from the church; b) were not sufficiently integrated into the prison system at the policy-making level; and c) missed their church affiliation. The conclusions in this area do require further

explanation and there seems to be a lack of information concerning the theory of negative marginality. One can only surmise that his population of prison chaplains is small and it is unclear who they are.

There does not appear to be one best way for all marginal persons to reach adjustment. An adequate adjustment may entail risk and vulnerability for the person. Stonequist (1935) and Hughes (1949) suggest that the marginal man is often a key personality in the solution of group problems and is an agent of cultural fusion. There does not appear to be much agreement by the authors in terms of the strategies used to adapt to a marginal situation (Stonequist, 1935; Burchard, 1954; Scyner, 1976; Johnston, 1976). However, they do agree that the marginal individual does develop a set of strategies or modes of adaptation.

The full-time chaplains just by virtue of their role definition are marginal whereas part-time chaplains have a primary affiliation with the church. Therefore, the latter may not experience marginality to the same degree as the full-time chaplain. It was possible to obtain information about selected variables such as, degree of involvement; commitment; other reference groups; and demands, which were thought relevant to the experience of marginality to the part-time chaplain. The Task Force (1974) found that most part-time

chaplains reported that being involved in a combination of prison work and other job commitments was enriching for them personally and for the prisoners they were serving. The conclusion of the Task Force was that further attention should be given to meeting the training needs of part-time chaplains whose role and situation within the correctional ministry is unique. They found that full-time chaplains were much more influenced by the institution and administrative system in their ministry than were part-time chaplains whose influence was predominantly from the church. This study seems to imply that there may be several other variables that differentiate the full and part-time chaplains.

#### CONCLUSION

The first two chapters have dealt with the history of prison chaplaincy, studies of the role of prison chaplains, and literature on marginality theory. Several points have arisen which are especially salient for the study at hand. First, it is clear that the prison chaplain is affiliated with two primary groups or institutions. He is subject to the authority of the church and also to the Correctional Services of Canada. Thus, by the very nature of his position, he is placed in a marginal situation. It is important to note, however, that this situation may have different consequences depending upon whether a prison chaplain is employed on a full-time or part-time basis. It has been suggested in the literature that full-time chaplains

may feel stronger ties to the prison while part-time chaplains may have a greater allegiance to the church.

Given that the role of chaplains is not clearly defined and that it has changed over time, it seems worthwhile to try to learn more about their personal experiences, their perceptions of their roles, and their actual work experiences. These matters will be addressed in the chapters which follow.

Another issue which is important in this thesis is the conflict between the perceived expectations of the clergy-role and prison-role for chaplains. This conflict may be due to a number of factors, among them: a) discrepancy between the minister's perception of what he should be doing, and his perception of the many possible reference groups in the institution. These possible reference groups include the prisoners, the prison administration, professional staff such as psychologists, teachers, and finally, correctional staff.

### CHAPTER 3

#### METHODOLOGY

The issues raised in the conclusion to the last chapters were part of the underlying rationale for a survey of prison chaplains in the spring of 1979. Learning more about prison chaplains -- their experiences, expectations, and perceptions of others' expectations -- were all important aspects of the questionnaire survey. Moreover, there was a desire to look at possible differences between full-time and part-time chaplains. What follows at this point is a description of how the survey was conducted and the various parts of the questionnaire.

#### SAMPLE AND ADMINISTRATION OF THE QUESTIONNAIRE

The questionnaire was administered to the total 1979 population of federal penitentiary chaplains (38 full-time and 46 part-time/visiting.) Responses were received from 33 full-time chaplains (32 males and 1 female) and 20 part-time chaplains (18 males and 2 females). The mean age of the full-time chaplains was 48.4 years, while the median age was 48 and the range was 30 years. The mean age of the part-time chaplains was 52.4 years, with a median age of 50 and range of 50 years.

The minimum education was a university equivalent with a maximum

level of a Ph. D. Special Training consisted of a variety of courses with a major emphasis on clinical pastoral training. In addition, the sample of chaplains provided representation from each of the five regions in Canada. Part-time chaplains are those who provide twelve, eighteen, or twenty hours per week as a prison chaplain. Their involvement in other work is either on a full-time or part-time basis. Part-time chaplains who held other positions tended to work in settings which included universities, hospitals, halfway houses, youth facilities, and their own parishes.

#### PROCEDURE

The forty-nine chaplains who attended the National Chaplains' Conference on May 16th, 1979 in Toronto were given questionnaires at the conference (refer to Appendix for Conference Outline). The Chief of Chaplaincy Training read the questionnaire directions to them. The thirty-five chaplains who did not attend the conference, received questionnaires in the mail prior to the conference. A covering letter accompanied the questionnaire (refer to appendix) sent out by the Chief of Chaplaincy Training. A follow-up telephone call was made to all those who did not return the questionnaire by the appointed time (May 16th, 1979).

The subjects were asked to read the instructions carefully, to fill out the face sheet (i.e., age, education and so on) and then

proceed with the questions in the order in which they appeared. Half of the subjects in each group (i.e., full-time chaplains and part-time chaplains) received the questionnaire sections in A-B-C order. The other half in each group received the questionnaire sections in B-A-C order. The subjects were asked to respond to the series of statements by circling their degree of agreement on a scale from 1 (completely agree) to 6 (completely disagree). The subjects were asked to return the questionnaire as soon as they had completed it. The subjects were told that confidentiality would be observed at all times. Of the total number of questionnaires administered fifty-three were completed.

#### THE QUESTIONNAIRE: BACKGROUND CHARACTERISTICS

The face sheet to the questionnaire asked the subjects to answer the following questions: age, sex, whether full-time or part-time chaplain, hours of work per week, institution, level of education, special training, length of service as full and part-time chaplains, length of time in the ministry, and religious denomination.

These demographic items were selected on the basis of the literature review. The literature suggested that security level of the institution, level of education, special training, length of time in the ministry, length of time as prison chaplain and religious denomination might affect the responses made by individuals.

THE QUESTIONNAIRE: PERSONAL EXPERIENCE QUESTIONS

Section B of the questionnaire consisted of a series of 20 questions related specifically to the chaplains' personal experiences concerning his role as a prison chaplain. Questions dealt with areas of support and obstacles relating to his ministry. For example:

"The following are possible sources of encouragement for your work in the institution: church authorities, prisoners, administrators, professionals, and other staff."

Subjects were asked to rank these in order of importance with number 5 (being the most important) and number 1 (the least important) source.

There were items dealing with effects of the prison ministry on individuals. For example:

"I believe that the prison experience can have an effect on a prisoner, administrator, professional, and other staff --

- 1) Makes a person a stronger Christian.
- 2) Makes a person a weaker Christian.
- 3) Leaves a person unchanged in religious attitudes.
- 4) Other. "

Subjects were asked to check their response to the statement.

Other personal questions dealt with the chaplain's feelings about the ordained ministry, prison chaplaincy, other occupations, loyalties and such. An example is the following:

"I have seriously considered other occupations than the ministry since ordination."

Subjects were asked to indicate the degree of their endorsement or nonendorsement of each statement on a six-point scale.

In other questions in this section, subjects were asked to select definitions which best described their feelings about particular terms. The following question on "loyalty" provides an example:

"Given the following range of definitions for loyalty, mark (x) by the one which closely resembles your own interpretation.

- 1) Sense of duty.
- 2) Faithful adherence to.
- 3) Unwavering devotion.
- 4) Sense of obligation.
- 5) Stand by through "thick or thin."
- 6) Dedication to an idea, concept or person.
- 7) None of the above.

If you mark number-7, please define."

Subjects were then asked questions concerning their feelings of loyalty when they started their work as a prison chaplain and how

they felt at the time they were completing the questionnaire.

THE QUESTIONNAIRE: QUESTIONS CONCERNING PERCEPTIONS OF ROLE EXPECTATIONS AND PRESENT SITUATION

Section A of the questionnaire consisted of 26 descriptive statements. For each statement, the subjects were asked to indicate the degree of their endorsement or nonendorsement of each statement on a six-point scale, the first reflecting various degrees of endorsement (completely agree, moderately agree, mildly agree were given scores 1, 2, 3) and the last three reflecting various degrees of disagreement (mildly disagree, moderately disagree, completely disagree with the corresponding scores 4, 5, 6).

Each statement was to be endorsed from several perspectives.

a) The subject's perception of how closely the statement matched the ideal role or the kind of thing that the ideal chaplain should be doing. A sample question follows:

"Counselling, in addition to spiritual,  
should be a central part of the chaplain's  
ministry. "

1    2    3    4    5    6

b) The subjects' estimation of how closely the statement represented the ideal conceptions of others. In each case, others consisted of four separate groups; 1) prisoners, 2) administrators, 3) professionals, such as psychologists, teachers, medical staff and 4) custodial

staff. An example is given below:

"Others think that counselling, in addition to spiritual, should be a central part of the chaplains' ministry."

Prisoners

1 2 3 4 5 6

Administrators

1 2 3 4 5 6

Professionals

1 2 3 4 5 6

Other Staff

1 2 3 4 5 6

c) The subject was to indicate the extent to which the statement resembles the actual state of affairs - for example:

"There is already sufficient counselling, in addition to spiritual, provided by the Chaplain."

1 2 3 4 5 6

d) The subject was to indicate the degree of concern he felt and/or degree of importance he attributed to issues/potential issues. For example:

"This issue causes me some degree of concern."

1 2 3 4 5 6

The 26 questions in Section A were grouped into ten categories or items. These categories were derived from a review of the literature.

1. Worship (3 items). Includes chapel services, sacramental ministry, prayer and personal devotion as well as native and other forms of religious expression.
2. Counselling (1 item). Includes counselling beyond spiritual counselling.
3. Volunteer Work (2 items). Involves recruiting, selecting, training, and supervising volunteers.
4. Administrative Work (4 items). Includes attendance at meetings, policy-decision making, recommendations on behalf of prisoners.
5. Crisis Intervention (2 items). Involves the intervention into crises situations ranging from death in the family to riots.
6. Staff Relationships (2 items). Involves staff training and meetings.
7. Visiting (3 items). Includes visitations to the various living quarters of the prisoners.
8. Programs (1 item). Includes all types of Christian/Religious education programming.
9. Outside Activities (3 items). Includes escort duty, visitation of families and ex-prisoners.
10. Community Education (1 item). Includes all areas of public education concerning corrections.

Section C of the questionnaire was an open-ended statement providing the chaplains with an opportunity to express in their own words their feelings concerning the four reference groups: prisoners, administrators, professionals, and other staff..

#### DATA ANALYSIS

The findings concerning background characteristics and personal experiences of chaplains are presented in the following chapters in a straight forward manner which mainly relies on the use of simple percentages. Analysis of the items designed to measure role perceptions is only slightly more complicated.

The six-point endorsement scale for role perception items has been collapsed into a dichotomous (agree-disagree) measure. Answers of completely agree, moderately agree and mildly agree have been treated as agreement responses. On the other hand, the mildly disagree, moderately disagree, and completely disagree responses have been combined into one category of disagreement.

The percentages of full-time and part-time chaplains agreeing with the statements, was calculated for each question in the ten different categories. Comparisons were made between full-time and part-time chaplains. Moreover, comparisons for each item were done on agreement between chaplains, on one hand, and their perceptions, on the other

hand, of views held by prisoners, administrators, professionals  
and custodial staff.

CHAPTER 5

PRISON CHAPLAINS AND PERCEPTIONS

THEY HOLD OF THEIR WORK

This chapter will deal with the background characteristics of the respondents, for example, educational background, religious affiliations, the number of years of experience in the ordained ministry and in the prison chaplaincy.

BACKGROUND CHARACTERISTICS

Fifty-three chaplains responded to the questionnaire in this study. This figure represents sixty-eight percent of the total population of federal prison chaplains. Of the fifty-three respondents, there were thirty-three full-time chaplains and twenty part-time chaplains. Approximately half of both the full-time chaplains (16 of 33) and part-time chaplains (11 of 20) were Roman Catholic while the remainder were protestant. A more detailed breakdown of the church affiliation of chaplains is presented in Table 2.

TABLE 2

RELIGIOUS AFFILIATIONS OF RESPONDENTS

| <u>Affiliation</u> | <u>Full-time<br/>Chaplains</u> | <u>Part-time<br/>Chaplains</u> |
|--------------------|--------------------------------|--------------------------------|
| Roman Catholic     | 48.5 %                         | 55.0 %                         |
| Lutheran           | 6.1                            | 0.0                            |
| United Church      | 6.1                            | 0.0                            |
| Anglican           | 12.1                           | 20.0                           |
| Baptist            | 18.2                           | 10.0                           |
| Pentecostal        | 6.1                            | 0.0                            |
| Mennonite Brethren | 3.0                            | 5.0                            |
| Salvation Army     | 0.0                            | 10.0                           |
| Total Percent      | 100.1 %                        | 100.0 %                        |
| Total N            | 33                             | 20                             |

The fairly even split between Roman Catholic and Protestant chaplains reflects the denominational limits of the 1970's which required one Roman Catholic and one Protestant chaplain at each major institution. With the trend to more ecumenical ministry, we may, however, begin to see a drastic change in these figures. There are a number of church affiliations not represented by those who responded to the questionnaire. It is interesting to note that the following are not represented: Dutch Reform, Presbyterian and Jewish.

The sample for this study is characterized by considerable experience both in the ordained ministry and correctional settings. The mean number of years of experience in the ministry for full-time chaplains is 20.1 years; for part-time chaplains it is 22.2 years.

The mean number of years of experience in the prison ministry for full-time chaplains is 7.6 years while for part-time chaplains it is 5.7 years. These figures reflect experience both as full-time and part-time chaplains, as can be seen from Table 3. It is interesting to note that none of the full-time chaplains had served over 20 years in the prison ministry. 21.2% of the full-time chaplains have been in the ordained ministry for more than 25 years, while 35% of the part-time have been in the ministry for more than 25 years.

TABLE 3

EXPERIENCE IN THE MINISTRY AND  
EXPERIENCE IN PRISON CHAPLAINCY

| Number of<br>Years | <u>Time in Ministry</u> |                        | <u>Time in Prison Chaplaincy</u> |        |                        |        |
|--------------------|-------------------------|------------------------|----------------------------------|--------|------------------------|--------|
|                    | Full-time<br>Chaplains  | Part-time<br>Chaplains | Full-time<br>Chaplains           |        | Part-time<br>Chaplains |        |
| Less than 1        | 0.0 %                   | 15.0 %                 | 12.1%                            | 69.7%  | 80.0%                  | 20.0%  |
| 1 - 5              | 3.0                     | 10.0                   | 33.3                             | 18.2   | 5.0                    | 15.0   |
| 5 - 10             | 9.0                     | 5.0                    | 24.2                             | 12.1   | 10.0                   | 40.0   |
| 10 - 15            | 18.2                    | 10.0                   | 18.2                             | 0.0    | 5.0                    | 15.0   |
| 15 - 20            | 21.2                    | 15.0                   | 12.1                             | 0.0    | 0.0                    | 5.0    |
| 20 - 25            | 27.3                    | 10.0                   | 0.0                              | 0.0    | 0.0                    | 0.0    |
| More than 25       | 21.2                    | 35.0                   | 0.0                              | 0.0    | 0.0                    | 5.0    |
| Total Percent      | 99.9 %                  | 100.0 %                | 99.9%                            | 100.0% | 100.0%                 | 100.0% |
| Total N            | 33                      | 20                     | 33                               | 33     | 20                     | 20     |

The average age of the full-time chaplains is 48.4 years while

for the part-time chaplains it is 52.4 years. There were only three female chaplains who responded to the questionnaire, one full-time and two part-time. The majority of the respondents received their primary professional training in theology. In addition, 69.7% of the full-time chaplains and 25% of the part-time chaplains have advanced training in clinical pastoral counselling. It is interesting to note that 60% of the chaplains have at least a B.A. or B.D. or both. Educational background is specified in Table 4.

TABLE 4  
EDUCATIONAL BACKGROUND OF  
CHAPLAIN RESPONDENTS

| <u>Education</u>            | <u>Full-time Chaplains</u> | <u>Part-time Chaplains</u> |
|-----------------------------|----------------------------|----------------------------|
| B.A. equivalent             | 15.2 %                     | 10.0 %                     |
| B.A.                        | 60.6                       | 60.0                       |
| M.A.                        | 21.2                       | 25.0                       |
| Ph. D.                      | 3.0                        | 5.0                        |
| Total Percent               | 100.0 %                    | 100.0 %                    |
| Total N                     | 33                         | 20                         |
| <u>Special Training</u>     |                            |                            |
| None                        | 15.2 %                     | 25.0 %                     |
| Clinical Pastoral Education | 69.7                       | 25.0                       |
| Other                       | 15.2                       | 50.0                       |
| Total Percent               | 100.0 %                    | 100.0 %                    |
| Total N                     | 33                         | 20                         |

As can be seen from the next table, all but one of the full-time chaplains who responded to the questionnaire worked in medium or maximum security institutions. On the other hand, most of the

part-time chaplains (13 of 20) worked in minimum security institutions. This situation exists because minimum security institutions are generally not large enough (according to policy guidelines) to justify employment of full-time chaplains.

TABLE 5  
FULL-TIME AND PART-TIME CHAPLAINS  
BY SECURITY LEVEL OF INSTITUTION

| <u>Security Level of Institution</u> | <u>Full-time Chaplains</u> | <u>Part-time Chaplains</u> |
|--------------------------------------|----------------------------|----------------------------|
| Minimum                              | 3.0 %                      | 65.0 %                     |
| Medium                               | 48.5                       | 20.0                       |
| Maximum                              | 48.5                       | 15.0                       |
| Total Percent                        | 100.0 %                    | 100.0 %                    |
| Total N                              | 33                         | 20                         |

In summary to this point, the full-time and part-time chaplains can be seen as fairly similar in terms of years of experience in the ministry and in prison chaplaincy. However, the part-time chaplains appear to have a more varied experience. They are also fairly similar in average age and educational background, although there appear to be differences with respect to special training. Almost all respondents were males. Finally, there is a noticeable difference between full-time and part-time chaplains in terms of the security classification of the institutions they serve, and this seems to be a direct result of the prisoner-to-chaplain ratio set down in the policy of Correctional Services Canada.

### Personal Experiences of Prison Chaplains

This section of the chapter deals with the chaplains' responses to a number of questions about personal experiences such as:

"I have seriously considered other occupations than the ministry since ordination".

Of the full-time chaplains 57.6% have not considered any other occupation than the ministry since ordination while 10% of the part-time population have not considered any other occupations.

"I have seriously considered other occupations than the prison chaplaincy".

Of the full-time chaplains 29.3% have not considered other occupations than prison chaplaincy. Twenty percent of the part-time chaplains have not considered other occupations. It seems that part-time chaplains were somewhat more likely to have considered occupations other than the ministry and other than prison chaplaincy. Perhaps this result is due to the wider variety of choices open to part-time chaplains in their day to day work. The following table reflects the number of part-time and full-time chaplains' responses to the two previous questions.

TABLE. 6

CHAPLAINS' CONSIDERATION OF OTHER OCCUPATIONS  
THAN ORDAINED MINISTRY AND PRISON MINISTRY

|   | Full-time<br>Chaplains<br>(N=33) | Part-time<br>Chaplains<br>(N=20) |
|---|----------------------------------|----------------------------------|
| Have not considered<br>occupations other than<br>the ministry.      | 57.6 %                           | 10.0 %                           |
| Have not considered<br>occupations other than<br>prison chaplaincy. | 29.3 %                           | 20 . %                           |

The Chaplains were also asked whether they felt they were fulfilling a mission by participating in a prison ministry.

"When I became a prison chaplain, I felt  
I had a mission to accomplish."

Ninety-nine percent of the full-time chaplains and 100% of the part-time chaplains felt that they had a mission to accomplish when they became a prison chaplain. The subjects were then asked whether they still felt they were accomplishing this mission. Fifty-eight percent of the full-time chaplains felt they were accomplishing this mission, while 42% felt to some degree that they were not accomplishing this mission. On the other hand, all the part-time chaplains felt they were accomplishing this mission. The feeling of having a mission to accomplish, as well as a vocation may also be reflected in the responses given to the following question:

"I feel spiritually enriched by a  
prison ministry."

TABLE 7

ENRICHED BY A PRISON MINISTRY

|                     |                     |         |
|---------------------|---------------------|---------|
| Full-time Chaplains | Completely Agree    | 64.0 %  |
|                     | Moderately Agree    | 27.0    |
|                     | Mildly Agree        | 9.0     |
| Total Percent       |                     | 100.0 % |
| Total N             |                     | 33      |
| Part-time Chaplains | Completely Agree    | 90.0 %  |
|                     | Completely Disagree | 10.0    |
| Total Percent       |                     | 100.0 % |
| Total N             |                     | 20      |

The majority of the full-time chaplains work more than forty hours per week (88%), while the majority of part-time chaplains work ten hours or less (55%) and (80%) work fifteen hours or less. The figures reflected in the next table seem to indicate that the full-time chaplains still consider their work as a vocation or that it is impossible to put time frames around their work as it does not fit the traditional nine-to-five job.

TABLE 8

HOURS WORKED PER WEEK

| <u>Number of Hours</u> | <u>Full-time<br/>Chaplains</u> | <u>Part-time<br/>Chaplains</u> |
|------------------------|--------------------------------|--------------------------------|
| Less than 6            | 0.0 %                          | 35.0 %                         |
| 6 - 10                 | 0.0                            | 20.0                           |
| 11 - 15                | 0.0                            | 25.0                           |
| 16 - 20                | 0.0                            | 15.0                           |
| 21 - 25                | 0.0                            | 0.0                            |
| 26 - 30                | 0.0                            | 0.0                            |
| 31 - 35                | 0.0                            | 0.0                            |
| 36 - 40                | 12.1                           | 0.0                            |
| 41 - 45                | 39.4                           | 5.0                            |
| 46 - 50                | 33.3                           | 0.0                            |
| More than 51           | 15.2                           | 0.0                            |
| Total Percent          | 100.0 %                        | 100.0 %                        |
| Total N                | 33                             | 20                             |

Respondents were asked to rank the following groups, first, as sources of encouragement and, secondly, as sources of obstacles to their work in the institution; church authorities, prisoners, administrators (management), professionals (i.e., prison teachers, psychologists, etc.), other staff (Correctional Officers). The results of these rankings are presented for full-time and part-time chaplains in the table which follows:

TABLE 9  
AVERAGE RANKINGS OF OTHERS AS SOURCES  
OF ENCOURAGEMENT OR OBSTACLES

| Rankings (1-least important)<br>(5-most important) | Full-time<br>Chaplains | Part-time<br>Chaplains |
|--|------------------------|------------------------|
| <b>Sources of Encouragement</b>                    |                        |                        |
| Church Authorities                                 | 4                      | 2                      |
| Prisoners  | 1                      | 3                      |
| Administrators                                     | 2                      | 1                      |
| Professionals                                      | 5                      | 4                      |
| Other Staff  | 3                      | 5                      |
| <b>Sources of Obstacles</b>                        |                        |                        |
| Church Authorities                                 | 5                      | 4                      |
| Prisoners  | 4                      | 5                      |
| Administrators                                     | 2                      | 3                      |
| Professionals                                      | 1                      | 2                      |
| Other Staff  | 3                      | 1                      |
|  | (N=33)                 | (N=20)                 |

Both groups of chaplains seemed to feel that the most support or encouragement came from within the institution (i.e., from professionals and correctional staff). It is surprising to note that the full-time chaplains felt that the least source of encouragement came from the prisoners. They also felt that church authorities were the greatest source of obstacles yet they still ranked them high as a source of encouragement. This may reflect to some degree that age old issue of dual loyalties and the conflict that this creates in individuals.

Loyalty is an ambiguous word, meaning a variety of things to different people, therefore, subjects were asked to define what they meant by loyalty.

"Given the following range of definitions for loyalty, mark (x) by the one which closely resembles your own interpretation.

- 1) Sense of duty
- 2) Faithful adherence to
- 3) Unwavering devotion
- 4) Sense of obligation
- 5) Stand by through "thick or thin"
- 6) Dedication to an idea, concept or person
- 7) None of the above

If you mark number 7, please define".

Forty-two percent of the full-time chaplains defined loyalty as "a dedication to an idea, concept or person"; 24% defined loyalty "as a sense of duty". Thirty percent of the part-time chaplains defined loyalty as "a dedication to an idea, concept or person" while 15% defined it as "a sense of dedication". The respondents were then asked to express their degree of loyalty to others (church, clergy, laity, ecclesiastical superior, prisoners, administrators, professionals, other staff and personal faith) at the beginning of their ministry as a prison chaplain and again at the present time.

A six-point scale ranging from completely agree to completely disagree was used to record the responses. Median scores were used instead of means as they are less influenced by the extreme scores. These are presented in the following table:

TABLE 10  
CHANGES IN LOYALTY TO OTHERS  
OUTSIDE THE INSTITUTION FROM  
BEGINNING AS A PRISON CHAPLAIN  
TO PRESENT TIME.\*

| Others                     | Full-time<br>Chaplains | Part-time<br>Chaplains |
|----------------------------|------------------------|------------------------|
| Church                     | 2.6, to 2.7            | 2.0 to 2.0             |
| Fellow Clergy              | 3.4 to 2.8             | 3.1 to 2.8             |
| Laity                      | 3.2 to 2.8             | 3.2 to 3.1             |
| Ecclesiastical<br>Superior | 3.1 to 3.1             | 2.6 to 2.2             |

\* Six-point scale used; 1 = completely agree, 6 = completely disagree.

Loyalty to the church for the full-time chaplains moves from a median score of 2.6 to 2.7 during the time the subjects have been engaged in the prison ministry while there is no change for part-time chaplains with a median score of 2.0. This may be due to the fact that the part-time chaplains, in most cases, continue to have a direct relationship with the church. Loyalty to fellow clergy for the full-time chaplains moves from a median score of 3.4 to 2.8 and for the part-time chaplains from 3.1 to 2.8. This may be a reflection of the general lack of information concerning the prison ministry and the criminal justice system as a whole. Also this may reflect the fact that the prison chaplains would seem to be cut off from their fellow clergy for a variety of reasons. The same would be expected in relation to the laity in the community. The

full-time chaplains move from a median score of 3.2 to 2.8 while part-time chaplains move from 3.2 to 3.1. Loyalty to ecclesiastical superior for the full-time chaplains there was no change with the median score of 3.1 and for the part-time chaplains moves from 2.6 to 2.2. This particular score would be affected by the denominational affiliation of the chaplain. Those clergy of the Catholic persuasion would tend to show a stronger degree of loyalty to one's superior than those of the protestant persuasion.

Changes in loyalty to others within the institution are presented in the following table.

TABLE 11  
CHANGES IN LOYALTY TO OTHERS INSIDE  
THE INSTITUTION FROM BEGINNING AS A  
PRISON CHAPLAIN TO PRESENT TIME

| Others in Institution | Full-time<br>Chaplains | Part-time<br>Chaplains |
|-----------------------|------------------------|------------------------|
| Prisoners             | 1.2 to 1.2             | 1.3 to 1.2             |
| Administrators        | 2.3 to 2.4             | 2.2 to 2.1             |
| Professionals         | 2.7 to 2.7             | 2.9 to 2.8             |
| Other Staff           | 2.8 to 2.2             | 2.8 to 2.7             |

Loyalty to prisoners seems to remain fairly constant. Full-time chaplains show no change with the median score remaining at 1.2, and part-time chaplains changed only from 1.3 to 1.2. The greatest degree of movement for full-time chaplains was in relation to

correctional staff with a median score of 2.8 to 2.2. As far as part-time chaplains a movement of .1 in relation to all groups within the institution.

Loyalty to one's own personal faith for full-time chaplains moves from a median score 1.5 to 1.3, and for part-time chaplains there was no change from median score of 1.4. One can note a strong shift in loyalty to one's own personal faith by the full-time chaplains. Generally the shifts in all areas are not that significant nor is there any degree of difference between part-time and full-time chaplains other than in areas of church authority which has been explained previously. There seems to be some degree of movement away from loyalty to the institutional church and more towards a personal faith experience.

The movement towards a strong commitment to one's personal faith experience is also reflected in the subjects' responses to the questions concerning their perception of whether or not a person is affected by the prison experience. The subjects were asked whether they felt the prison experience had an effect on others and what this effect might be.

"I believe that the prison experience can have an effect on a prisoner. Please check one of the following:

- 1) Makes a person a stronger christian.
- 2) Makes a person a weaker christian.
- 3) Leaves the person unchanged in religious attitude.
- 4) Other

Specify."

This same question was asked in relation to administrators, professionals and other staff. The next four tables indicate the type of effect that the chaplains felt the prison experience had on others.

TABLE 12

CHAPLAINS' FEELINGS ABOUT EFFECTS  
OF PRISON ON PRISONERS

| Effect   | Full-time<br>Chaplains | Part-time<br>Chaplains |
|--|------------------------|------------------------|
| Makes a person a stronger christian.               | 54.5 %                 | 35.0 %                 |
| Makes a person a weaker christian                  | 6.1                    | 0.0                    |
| Leaves the person unchanged in religious attitude. | 6.1                    | 20.0                   |
| Other  | 33.3                   | 40.0                   |
| No response  | 0.0                    | 5.0                    |
| Total Percent                                      | 100.0 %                | 100.0 %                |
| Total N  | 33                     | 20                     |

TABLE 13

CHAPLAINS' FEELINGS ABOUT EFFECTS  
OF PRISON ON ADMINISTRATORS

| Effect  | Full-time<br>Chaplains | Part-time<br>Chaplains |
|---|------------------------|------------------------|
| Makes a person a stronger<br>christian.               | 24.2 %                 | 15.0 %                 |
| Makes a person a weaker<br>christian.                 | 15.2                   | 10.0                   |
| Leaves the person unchanged<br>in religious attitude. | 27.3                   | 35.0                   |
| Other   | 33.3                   | 35.0                   |
| No Response   | 0.0                    | 5.0                    |
| Total Percent   | 100.0 %                | 100.0 %                |
| Total N   | 33                     | 20                     |

TABLE 14

CHAPLAINS' FEELINGS ABOUT EFFECTS  
OF PRISON ON PROFESSIONAL STAFF

| Effect  | Full-time<br>Chaplains | Part-time<br>Chaplains |
|---|------------------------|------------------------|
| Makes a person a stronger<br>christian.             | 21.2 %                 | 20.0 %                 |
| Makes a person a weaker<br>christian.               | 9.1                    | 5.0                    |
| Leaves a person unchanged in<br>religious attitude. | 39.4                   | 35.0                   |
| Other   | 12.1                   | 35.0                   |
| No Response   | 0.0                    | 5.0                    |
| Total Percent                                       | 100.0 %                | 100.0 %                |
| Total N   | 33                     | 20                     |

TABLE 15

CHAPLAINS' FEELINGS ABOUT EFFECTS  
OF PRISON ON OTHER STAFF

| Effect  | Full-time<br>Chaplains | Part-time<br>Chaplains |
|---|------------------------|------------------------|
| Makes a person a stronger<br>christian.             | 24.2 %                 | 30.0 %                 |
| Makes a person a weaker<br>christian.               | 18.2                   | 10.0                   |
| Leaves a person unchanged<br>in religious attitude. | 27.3                   | 20.0                   |
| Other   | 30.3                   | 35.0                   |
| No Response   | 0.0                    | 5.0                    |
| Total Percent                                       | 100.0 %                | 100.0 %                |
| Total N   | 35                     | 20                     |

Both full-time and part-time chaplains felt that this experience leaves the administrator unchanged in religious attitude. Similar feelings concerning professionals, other staff and prisoners was expressed. However, 54.4% of the full-time chaplains and 35% of the part-time chaplains felt in relation to prisoners that the prison experience makes a person a stronger christian. There were few discrepancies between full-time and part-time chaplains but nothing highly significant.

This part of the chapter has dealt with the personal experiences of the prison chaplain; their judgment on issues; their preferences; their assessment of other's attitudes and their subjective experience

of support/obstacles, loyalty, effects of the prison experience  
on others.

## CHAPTER 6

### SERVICES OF THE CHAPLAINCY: RECOGNITION OF RESPONSIBILITIES, PRESENT SITUATIONS AND DEGREE OF CONCERN

This part of this chapter will deal with the respondents' answers to questions about services which chaplains should and/or do provide. For analysis purposes, the questions were divided into ten categories as follows:

1. Worship. Includes chapel services, sacramental ministry, prayer and personal devotion as well as native and other forms of religious expression.
2. Counselling. Includes counselling beyond spiritual counselling.
3. Volunteer Work. Includes recruiting, selecting, training, and supervising of volunteers.
4. Administrative Work. Includes attendance at meetings, policy-decision making, recommendations on behalf of prisoners.
5. Crisis Intervention. Involves the intervention into crisis situations.
6. Staff Relationships. Involves staff training and meetings.
7. Visiting. Includes visitations to the various living quarters of the prisoners.
8. Programs. Includes all types of christian/religious programming.

9. Outside Activities. Includes escort duty, visitation of families, and ex-prisoners.
10. Community Relations and Education. Includes all areas of public education concerning corrections.

The statements on the questionnaire were followed by six possible responses from completely agree (1), to completely disagree (6). The following presentation compares the percentages of full-time and part-time chaplains who answered in the agreement categories. Consideration is given to the proportions agreeing and disagreeing about certain issues. Finally there is discussion about the degree of concern expressed over specific issues. All the data in this chapter has been summarized for the reader's reference on tables that can be found in Appendix B.

#### CATEGORY 1: WORSHIP

The worship category consisted of three items. The first item concerned providing worship services within the institution, e.g., chapel services. The second item dealt with whether the chaplain should see that native religious ceremonies or other forms of religious expression are provided in the institution. The last item concerned the sacraments, e.g., baptism, holy communion, eucharist, marriage and death.

Of the 33 full-time and 20 part-time chaplains that responded to these questions, almost all chaplains agreed that they should provide regular worship services and sacramental ministry. The

percentages of full-time and part-time chaplains agreeing that there should be regular worship services were 94% and 95%, respectively. The percentages of full-time and part-time chaplains agreeing that they should be providing the sacraments were 97% and 90%, respectively. There was less agreement about making provisions for native and other religious ceremonies. Of the full-time chaplains 85% agreed that such services should be conducted but only 50% of the part-time chaplains agreed with this.

There appears to be general agreement amongst the chaplains that there already are sufficient regular worship and sacramental services, especially amongst the full-time chaplains. The percentages of full-time and part-time chaplains agreeing that there are already sufficient worship services provided are 85% and 74%, respectively. For sacramental services percentages are 94% and 84%, respectively. Only about half of both groups of chaplains, on the other hand, felt there were sufficient native and other religious ceremonies provided (52% of the full-time and 58% of the part-time chaplains).

It is clear from the above that a rather high percentage of the chaplains feel that they should provide worship services and that such services are already being sufficiently provided. It is, therefore, somewhat surprising to see that 73% of the full-time chaplains and 65% of the part-time chaplains express concern over the issue of

providing these services. Concern refers to a matter that engages one's attention, interest, or care. In this case, concern is measured by asking the respondent "how much concern the issue is to him", for example, this issue causes me some degree of concern (1), completely agree (6), to completely disagree. Conducting the sacraments appeared, however, to cause less concern among full-time and part-time chaplains (52% and 21%, respectively expressed concern about the sacramental services). Native and other forms of religious ceremonies are seen to concern 55% of the full-time and 45% of the part-time chaplains.

Some additional observations that might be made at this point:

1) The chaplains feel that generally this area is sufficiently covered and they are satisfied with the quality of worship being provided. 2) The specific region where the institution is located may affect the degree of concern for the second item, i.e., native and religious expression. For example, in some institutions in the pacific region the presentation of native ceremonies within the institution would be of greater importance due to the large native inmate population. 3) The denominational persuasion of the chaplain would possibly affect the regular provision of the sacraments because, for example, the sacrament of holy communion or the eucharist would be of more importance to the chaplains of Catholic persuasion than those of protestant.

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CATEGORY 2: COUNSELLING

The counselling category consists of the one item, that is almost all the chaplains agreed that counselling, in addition to spiritual, should be a central part of the chaplain's ministry. The percentages of full-time and part-time chaplains agreeing that counselling is central to the chaplain's ministry are 97% and 85%, respectively. However, there does not seem to be general agreement that the chaplains are providing sufficient counselling. Of the full-time chaplains 73% and of the part-time chaplains 53% felt that there was already sufficient counselling being provided.

Since there are high percentages of both groups that feel that counselling should be central to the chaplain's ministry it is not surprising to find that there is a fairly high degree of concern expressed by both groups. The percentages are 61% and 79%, respectively. Since counselling has always been a major part of the chaplain's job as well as the fact that one of the major criteria for the hiring of a prison chaplain today is training in the area of clinical pastoral education, this would seem to justify a certain degree of concern. Also, with such training it places the chaplain in the situation of being as "well-trained and competent" in this field as anyone else in the institution.

CATEGORY 3: VOLUNTEER WORK

This category consisted of two items. The first item concerned the selecting, training, and supervising of volunteers. The second item involved the recruitment of volunteers from the community to assist the chaplain with his programs. Almost all the chaplains agreed that it should be part of their responsibility to be involved in the whole procedure of selecting, training and supervising the volunteers that assist them. The percentage of full and part-time chaplains agreeing that they should be involved are 76% and 95%, respectively. There also seemed to be high agreement by both full-time and part-time chaplains that they should be actively involved in recruitment. Of the full-time chaplains, 94% agreed that the chaplain should be involved, while 95% of those who were part-time were in agreement.

There appeared to be general agreement amongst the chaplains that they are already responsible for the selecting, training, and supervising of volunteers. There was somewhat less agreement when it came to recruitment of volunteers. The percentages of full-time and part-time chaplains agreeing that there was already sufficient involvement in the selecting, training and supervising procedure are 91% and 84%, respectively. In the case of recruitment the percentages are 73% and 68%, respectively.

Forty-eight percent of the full-time and 63% of the part-time

chaplains felt some degree of concern over the issue of the chaplain's responsibility for selecting, training, and supervising of volunteers. It is somewhat surprising to see such a high degree of concern expressed by the part-time chaplains over this issue when a high percentage feel they are already sufficiently involved in this area. One observation that might be made here is that this high degree of concern expressed by the part-time chaplains may be a direct result of the lack of sufficient time to be totally involved in an area like working with volunteers.

The percentage of full-time and part-time chaplains expressing concern over the issue of recruitment of volunteers to work in their programs are 64% and 74%, respectively.

CATEGORY 4: ADMINISTRATIVE WORK

The administrative category consisted of four items. The first item consisted of the chaplain's involvement in making all types of recommendations on behalf of prisoners. The second and third items involved the issues of policy making and staff meetings attended once at the senior administrative level. The fourth item involved interceding on behalf of prisoners requesting parole or temporary absence passes.

The percentages of full-time and part-time chaplains agreeing that the chaplain should be actively involved in making all types of

recommendations, in addition to those pertaining to parole and temporary absence, on behalf of prisoners are 36% and 75%, respectively. It is interesting to note that fewer of the full-time chaplains felt that this was an area they should be involved in.

There seems to be fairly close agreement between both groups concerning the chaplains's involvement in policy-making. Of the full-time chaplains 88%, and of the part-time chaplains 89%, felt the chaplain should be involved in policy-making at the senior administrative level.

Sixty-one percent of the full-time and 85% of the part-time chaplains felt that the chaplain should be involved in most staff meetings at the senior administrative level.

The percentages of full-time and part-time chaplains agreeing that the chaplain should actively intercede for prisoners requesting temporary absence passes or parole are 64% and 50%, respectively.

TABLE 16

PERCENTAGES OF CHAPLAINS AGREEING  
THAT THEY SHOULD BE INVOLVED IN  
DIFFERENT ADMINISTRATIVE ISSUES

| Administrative Items          | Full-time<br>Chaplains | Part-time<br>Chaplains |
|-------------------------------|------------------------|------------------------|
| All types recommendations     | 36.4 %                 | 75.0 %                 |
| Senior level policy-making    | 87.9                   | 89.5                   |
| Senior staff meetings         | 60.6                   | 85.0                   |
| Intercede on release requests | 63.6                   | 50.0                   |
| Total N                       | 33                     | 20                     |

On the first and fourth items, the full-time chaplains felt that they were already sufficiently involved, while a smaller percentage of the part-time chaplains felt this way. On the first item, the percentages of full-time and part-time chaplains that felt they were already sufficiently involved in making recommendations on behalf of prisoners are 79% and 50%, respectively. On the fourth item, the percentages of full-time and part-time chaplains that felt they were already sufficiently involved in interceding on release requests are 82% and 60%, respectively.

There was complete agreement between the two groups on the issue of their present involvement in policy-making at the senior administrative level (30% of both full-time and part-time chaplains felt they were sufficiently involved). Of the full-time chaplains,

54% and, of the part-time chaplains, 45% felt that they were already sufficiently involved in staff meetings at the senior administrative level.

TABLE 17

PERCENTAGES OF CHAPLAINS AGREEING THAT  
THEY ARE ALREADY SUFFICIENTLY INVOLVED IN  
DIFFERENT ADMINISTRATIVE ISSUES

| Administrative Items          | Full-time<br>Chaplains | Part-time<br>Chaplains |
|-------------------------------|------------------------|------------------------|
| All types of recommendations  | 78.8 %                 | 50.0 %                 |
| Senior level policy-making    | 30.3                   | 30.0                   |
| Senior Staff Meetings         | 54.5                   | 45.0                   |
| Intercede on release requests | 81.8                   | 60.0                   |
| Total N                       | 33                     | 20                     |

On all four items the full-time chaplains seem to express approximately the same low degree of concern which is surprising when it comes to items two and three dealing with policy-making and staff meetings at the senior administrative level. A much higher degree of concern overall on all four items is expressed by the part-time chaplains.

TABLE 18

PERCENTAGES OF CHAPLAINS AGREEING THAT THEY  
ARE CONCERNED ABOUT ITEMS PERTAINING TO  
ADMINISTRATION

| Administrative Items          | Full-time<br>Chaplains | Part-time<br>Chaplains |
|-------------------------------|------------------------|------------------------|
| All types of recommendations  | 54.5 %                 | 70.0 %                 |
| Senior level policy-making    | 54.7                   | 84.2 (N=19)            |
| Senior Staff Meetings         | 48.5                   | 75.0                   |
| Intercede on release requests | 48.5                   | 65.0                   |
| Total N                       | 33                     | 20                     |

The degree of concern expressed by the part-time chaplains may reflect the lack of time to become involved in their institutions.

CATEGORY 5: CRISIS INTERVENTION

This category consisted of two items. The first item is concerned with crisis intervention which involves intervening in a variety of different crisis situations ranging from a death in the family, to hostage takings, to riots. The second item deals with the role of mediator between administration and prisoners during a crisis. Generally both groups of chaplains felt they should be involved in crisis intervention. The percentage of full-time and part-time chaplains agreeing that the chaplain should be involved in crisis situations are 94% and 90%, respectively. Of the full-time chaplains, 70% and, of the part-time chaplains, 100% felt that the chaplain

should play a role in mediation between prisoners and administrators during a crisis in the institution.

The percentages of chaplains feeling that they are already sufficiently involved in these areas was higher on the first item, i.e., crisis intervention, and much lower on the second, i.e., mediation. The percentages of full-time and part-time chaplains agreeing that they are sufficiently involved in crisis intervention are 67% and 63%, respectively. With respect to taking part specifically in mediation, 58% of the full-time chaplains and 40% of the part-time chaplains feel that they are already sufficiently involved in this area.

There seemed to be a high degree of concern expressed by both groups over the issue of crisis intervention, i.e., 67% of the full-time and 74% of the part-time chaplains expressed concern. In addition, 58% of the full-time chaplains and 85% of the part-time chaplains expressed concern over the question of mediating between administrators and prisoners.

#### CATEGORY 6: STAFF RELATIONSHIPS

This category consisted of two items. The first item involved areas of staff training while the second item pertained to attendance at staff meetings. Both groups seemed to feel strongly that the

chaplain should be involved in staff training at the institution. However, much smaller proportions of the chaplains seemed to feel that they should be involved in staff meetings. With respect to staff training, the percentages of full-time and part-time chaplains agreeing that the chaplain should be involved are 85% and 89%, respectively. Concerning staff meetings, only 21% of the full-time and 50% of the part-time chaplains feel that they should be involved.

The percentages of full-time and part-time chaplains that feel they are already sufficiently involved in staff training programs are 27% and 32%, respectively. While 58% of the full-time and 55% of the part-time chaplains feel they are sufficiently involved in staff meetings, in addition to those at the senior administrative level.

The degree of concern expressed over the issue of the chaplain's involvement in staff training is reflected in the percentages of full-time and part-time chaplains feeling concern about the issue: 67% and 70%, respectively. Surprisingly, the percentages of full-time and part-time chaplains expressing concern over the issue of attendance at staff meetings are 61% and 53%, respectively.

#### CATEGORY 7: VISITING

This category consisted of three items which involve the visits to the living quarters of the prisoners. Both groups of chaplains

feel strongly that the chaplain should spend a substantial amount of time visiting in each of the areas.

TABLE 19

PERCENTAGES OF CHAPLAINS AGREEING THAT  
THEY SHOULD VISIT PRISONERS IN DIFFERENT AREAS

| Area                 | Full-time<br>Chaplains | Part-time<br>Chaplains |
|----------------------|------------------------|------------------------|
| Ranges               | 78.8 %                 | 75.0 %                 |
| Preventive Detention | 66.7                   | 84.0 (N=19)            |
| Solitary Confinement | 75.8 (N=32)            | 90.0                   |
| Total N              | 33                     | 20                     |

Both groups seem to feel that they are spending sufficient amounts of time visiting prisoners in each of the areas.

TABLE 20

PERCENTAGES OF CHAPLAINS AGREEING THAT THERE  
ALREADY ARE SUFFICIENT CHAPLAIN VISITS TO PRISONERS  
IN DIFFERENT AREAS

| Area                 | Full-time<br>Chaplains | Part-time<br>Chaplains |
|----------------------|------------------------|------------------------|
| Ranges               | 72.7 %                 | 80.0 %                 |
| Preventive Detention | 75.7                   | 66.7 (N=18)            |
| Solitary Confinement | 81.8 (N=32)            | 75.0 (N=18)            |
| Total N              | 33                     | 20                     |

The degree of concern reflected by both groups of chaplains seems to be representative of their feelings about this particular task. That is, both groups feel that it is the chaplain's job but they also feel that it is being looked after sufficiently; and they therefore, indicate less concern about the issue relative to some of the other issues.

TABLE 21

PERCENTAGES OF CHAPLAINS AGREEING THAT THEY  
ARE CONCERNED ABOUT THE ISSUE OF VISITING  
PRISONERS IN DIFFERENT AREAS

| Area                 | Full-time<br>Chaplains | Part-time<br>Chaplains |
|----------------------|------------------------|------------------------|
| Ranges               | 57.6 %                 | 60.0 %                 |
| Preventive Detention | 60.6                   | 72.2 (N=18)            |
| Solitary Confinement | 57.6 (N=32)            | 65.0 (N=18)            |
| Total N              | 33                     | 20                     |

CATEGORY 8: PROGRAMS

This category involved areas of programming, for example, Christian/religious education, bible study, general discussion groups, marathons, and so on. The percentages of full-time and part-time chaplains agreeing that the chaplain should be involved in such programming are 88% and 89%, respectively. However, only 36% of the full-time and 42% of the part-time chaplains feel that they are providing sufficient programs in Christian/religious

education. The degree of concern reflects the need to provide more programming in the institutions. The percentages of full-time and part-time chaplains feeling a strong degree of concern over the issue of Christian/religious programs are 70% and 74%, respectively.

CATEGORY 9: OUTSIDE ACTIVITIES

This category consisted of three items. The first item involved the question of escort duty, i.e., should the chaplain, because he is employed by the Correctional Services, be asked to perform escort duty, unrelated to his field, such as taking a prisoner to the dentist? The second item dealt with visitation to the families of prisoners. The third item involved the continued visiting with ex-prisoners and their families.

There is almost unanimous agreement by both groups of chaplains that they should not be involved in escort duty. The percentages of full-time and part-time chaplains agreeing that the chaplain should not be involved in such duties are 100% and 94%, respectively.

On the next two items there also seems to be considerable agreement between the full-time and the part-time chaplains. The percentages of full-time and part-time chaplains agreeing that the chaplain should be involved in visitation to families of prisoners are 88% and 95%, respectively; while 82% and 90%, respectively

feel they should visit ex-prisoners and their families.

Interestingly, both groups of chaplains feel they are already sufficiently involved in escort duty. Eighty-five percent of the full-time and part-time chaplains agree. This does raise the question of whether or not the chaplains are involved in a great deal of escort duty or whether what they are presently involved in is more than enough. The agreement between chaplains in both groups is only slightly less when it comes to visitations. Fifty-eight percent of the full-time and 65% of the part-time chaplains feel they are sufficiently involved in visiting with the prisoners' families; while 54% and 65% respectively feel they are sufficiently involved in visiting ex-prisoners and their families.

There seems to be little concern over the issue of escort duty; 33% of the full-time and 30% of the part-time chaplains feel concern over the issue. This item may, however, be more institution-specific than other items.

Of the full-time chaplains 67% and of the part-time chaplains 75% feel concern over the issue of outside visiting with the families of prisoners. One observation that might be made at this time is that in spite of the fact that both groups feel they are doing sufficient visiting there still seems to be a definite degree of

concern shown which may be the result of time constraints, making contact with the families and the location of the prisoner's family.

The percentages of full-time and part-time chaplains that feel concern over the question of visiting with ex-prisoners and their families are 58% and 75%, respectively.

CATEGORY 10: COMMUNITY RELATIONS AND EDUCATION

This item dealt with the question of public education concerning the whole field of corrections. Eighty-two percent of the full-time and 90% of the part-time chaplains feel that the chaplain should be involved in community education concerning corrections.

A higher percentage of the part-time chaplains (84%) feel that they are sufficiently involved in community education while only 64% of the full-time chaplains feel they are involved enough in this area. In view of this difference; it seems somewhat surprising that there is more concern expressed by the part-time chaplains than the full-time chaplains over this issue. The percentages of full-time and part-time chaplains that feel concern over the issue of their involvement in community education are 58% and 74%, respectively.

This portion of the chapter of findings has dealt with the

services the chaplain should provide and whether or not at the present time he feels that these services are being adequately provided. This chapter has also dealt with the expressed concern by the chaplains over the specific issues. To summarize the findings presented in this section the traditional tasks received the highest response in relation to what the chaplain should do while those tasks receiving the lowest percent were generally jobs that could be carried out by other staff within the institution.

On almost all items, a noticeably higher percentage of the part-time chaplains appeared, in comparison to full-time chaplains, to be in agreement on what the chaplain's role should be rather than what it presently is. The only items on which the part-time chaplains showed considerably less agreement than the full-time chaplains are: 1) chaplains should see that native and other forms of religious ceremonies are provided within the institution and (2) chaplains should intercede on behalf of prisoners requesting releases. On three items, the part-time chaplains showed considerably more agreement than the full-time chaplains. These are 1) chaplains should attend staff meetings; (2) chaplains should provide escort duty, and (3) chaplains should be involved in making all types of recommendations.

On almost all items there is a smaller percentage of part-time

chaplains agreeing that there are already sufficient services being provided in these areas, except for the following items: staff training; visiting prisoners on the ranges; visitation of prisoners, ex-prisoners and their families; and community education concerning corrections.

The greatest degree of concern expressed by either group is in the area of policy-making at the senior administration level and mediator in crisis situations. The highest degree of concern over these issues is expressed by the part-time chaplains. The greatest degree of concern expressed by the full-time chaplains is in providing regular worship services and in the whole area of programming. Overall a higher percentage of the part-time chaplains expressed concern for the issue.

In the next section, attention will be given to perceptions that chaplains feel others hold concerning what the chaplain's role should be. It will also deal with the degree to which chaplain's views of their work are in agreement with the views they feel that others hold.

CHAPTER 7

PERCEPTIONS CHAPLAINS FEEL OTHERS  
HOLD CONCERNING CHAPLAIN'S ROLE

This chapter will deal with the respondents' perceptions of other's view about services the chaplain should be providing the prisoners and institution at large. Others, in this case, refers to prisoners, administrators, professionals and correctional staff. Comparisons will be made between the chaplains' views of aspects of their work with the views that they think others hold of the work they should be doing. It will also look at the extent to which there may be discrepancies between (1) chaplains thinking that certain tasks are important, (2) the percentages of chaplains who see prisoners, administrators, professionals, and correctional staff as also agreeing that certain tasks are important. As will become clear, the chaplains' views of their work seem generally to be closest to the views that they perceive prisoners hold.

Chaplains are confronted with diverse expectations because they have to interact with so many people in the various sectors of their professional role which may be a factor contributing to their marginal role. These role conceptions and expectations by others, i.e., in this case, prisoners, administrators, professionals and correctional staff, may be different from one's own thus creating conflict for the chaplain. Conflict may also be a direct result of

expectations of his role as a minister and that of a civil servant which may place him in a marginal situation" (Burchard, 1954). When the role is inadequately supported by the institutional framework, conflict results and the chaplain is placed in a marginal situation (Wilson, 1962).

This chapter will mainly concern itself with full-time chaplains because of time limitations. However, at the end, brief consideration will be given to part-time chaplains and the differences in role expectations.

For analysis purposes, the questions were divided, as previously mentioned, into ten categories: worship, counselling, volunteer work, administrative work, crisis intervention, staff relationships, visiting, programs, outside activities, and community relations and education. The chapter will consider the respondents answer as they perceived others saw the chaplains' role under these specific categories.

#### CATEGORY 1: WORSHIP

The data in this study show that high percentages of chaplains agree that they should provide regular worship services and sacramental ministry. Chaplains also felt that others in the prison agreed that they should provide these services. This is not surprising of

course since regular worship services and sacramental ministry are very traditional roles of the chaplain (Kanniwischer, 1957; Clarke, 1970; Wilson, 1970; Oliver, 1972; Power, 1972; Aronis, 1973; Jackson, 1976). Table 22 shows this similarity in views and perceived views.

TABLE 22

WORSHIP ASPECTS OF THE CHAPLAIN'S ROLE

| Worship Items                 | Percentage of chaplains who feel that the following "others" agree with the item: |           |                |                    |                    |
|-------------------------------|---|-----------|----------------|--------------------|--------------------|
|                               | Percentage of full-time chaplains in agreement                                    | Prisoners | Administrators | Professional Staff | Correctional Staff |
| Provide Services              | 94  | 97        | 97             | 91                 | 91                 |
| Arrange for Native Ceremonies | 85  | 88        | 76             | 76                 | 52                 |
| Conduct Sacraments            | 97  | 94        | 100            | 94                 | 94                 |

\* The percentages in this table are based on replies of 33 full-time chaplains.

The questions asked about worship also include whether provisions should be made for native ceremonies. There was slightly less agreement by chaplains that they should be involved in making such provision, and they also seemed to feel in fairly similar percentages that the prisoners, administrators, and professional staff would expect them to make provisions for native ceremonies. The greatest difference between chaplains and their perceptions of others' expectations occurred when chaplains' views were compared to their perceptions of views held by correctional staff. Chaplains seemed to feel that fewer guards would expect them to make provisions for native ceremonies.

#### CATEGORY 2: COUNSELLING

A high percentage of chaplains agree that counselling should be central to the chaplains' ministry. Almost all the chaplains felt that others in the prison agreed that they should provide counselling services. They seem to feel this to be the greatest difference between themselves and professionals. Table 23 shows these similarities and differences in views and perceived views. An interesting observation that might be made at this point is that with the introduction of clinical pastoral training some years ago the chaplain is placed in a fairly competent position when it comes to counselling which may pose a threat to some groups.

TABLE 23

COUNSELLING ROLE

|  | Percentages of chaplains who feel that the following "others" agree with the item. |                |                    |                    |
|--|--|----------------|--------------------|--------------------|
|  | Prisoners  | Administrators | Professional Staff | Correctional Staff |
| Counselling                                      | 97   | 91             | 79                 | 88                 |
| Counselling, Central to the chaplain's ministry. | 97   |                |                    |                    |

\* The percentages in this table are based on replies of 33 full-time chaplains.

CATEGORY 3: VOLUNTEER WORK

Seventy-six percent of the chaplains agreed that they should be responsible for selecting, training, and supervising volunteers. Approximately the same percent feel that prisoners, administrators, professionals, and correctional staff expect them to be responsible for these aspects of volunteer work. In both selecting, training, and supervising as well as recruitment of volunteers from the community to assist with their programs, the greatest degree of agreement between chaplains and their perceptions of other's expectations occurred when their views were compared to their perceptions of views held by prisoners. Table 24 shows the similarities and differences in views and perceived views. A higher percentage of chaplains felt that they should be involved in the recruitment of volunteers rather than in the selecting, training and supervising procedures.

CATEGORY 4: ADMINISTRATIVE WORK

The administrative category consists of four items, i.e., making of all types of recommendations, senior level policy-making, senior level staff meetings and interceding on release requests. Generally, the chaplains seem to feel that the prisoners would expect more involvement at the administrative level than any of the other groups and the least expected involvement by the administrators and professional staff. These similarities and differences are reflected in Table 25.

TABLE 24

VOLUNTEER ASPECTS OF THE CHAPLAIN'S ROLE

Percentages of chaplains who feel that the following "others" agree with the item.

| Volunteer Items           | Percentage of full-time chaplains in agreement | Prisoners | Administrators | Professional Staff | Correctional Staff |
|---------------------------|--|-----------|----------------|--------------------|--------------------|
| Select, Train & Supervise | 76   | 73        | 70             | 70                 | 70                 |
| Recruitment               | 94   | 100       | 88             | 79                 | 79                 |

\* The percentages in this table are based on replies of 33 full-time chaplains.

TABLE 25

ADMINISTRATIVE ASPECTS OF THE CHAPLAIN'S ROLE

| Administrative Items          | Percentage of full-time chaplains in agreement. | Percentages of chaplains who feel that the following "others" agree with the item: |                |                    |                    |
|-------------------------------|---|--|----------------|--------------------|--------------------|
|                               |   | Prisoners  | Administrators | Professional Staff | Correctional Staff |
| All types recommendations     | 36  | 85   | 39             | 39                 | 36                 |
| Senior level policy making    | 88  | 73   | 21             | 24                 | 36                 |
| Senior Staff Meetings         | 61  | 55   | 21             | 30                 | 36                 |
| Intercede on release requests | 64  | 85   | 45             | 49                 | 61                 |

\* The percentages in this table are based on replies of 33 full-time chaplains.

The data in this study shows that a high percentage of chaplains agree that they should be involved in policy-making at the senior administrative level. However, they did not perceive that administrators, professionals or correctional staff felt this way. It is interesting to note that only 36% of the chaplains felt that they should be actively involved in making all types of recommendations, in addition to those pertaining to parole and temporary absences on behalf of the prisoners, yet they seem to feel that prisoners would expect them to be involved. They also seemed to feel that administrators, professional staff and correctional staff felt as they do concerning this issue.

In terms of administrative work at the senior level, i.e., policy-making, senior staff meetings, even though a fair percentage of chaplains felt they should be involved they felt administrators, professional staff and correctional staff did not feel they should be. There are consistently larger differences between chaplains and prison staff. This is a prime source of conflict especially given prisoners counter expectations of the chaplain.

CATEGORY 5: CRISIS INTERVENTION

Almost all the chaplains felt that they should be involved in intervening into crisis situations, however fewer felt that they should act as mediator between prisoners and administrators. A

high percentage of the chaplains also felt that others in the prison agreed that they should be involved in a variety of crisis situations ranging from a death in the family to hostage takings, riots and the like.

The chaplains seem to feel that similar percentages of administrators, professionals and correctional staff felt that they should act as mediator. However, this percentage was less than the first item, i.e., participate in crisis situations. These figures will be reflected in Table 26.

#### CATEGORY 6: STAFF RELATIONSHIPS

The data in this study shows that a high percentage of chaplains agree that they should be involved in staff training while even less of the others would agree. Almost all the chaplains felt that others in the prison did not agree that the chaplains should be involved in staff meetings. Table 27 reflects these very low percentages and similarities between others. It is interesting to note that on the item of attendance at staff meetings, the greatest degree of perceived agreement between chaplains and their perception of other's expectations occurred when comparing chaplains' views to their perceptions of views held by correctional staff.

TABLE 26

CRISIS INTERVENTION ASPECTS OF THE CHAPLAINS'S ROLE

| Crisis Intervention Items | Percentage of full-time chaplains in agreement. | Percentages of chaplains who feel that the following "others" agree with the item: |                |                    |                    |
|---------------------------|---|--|----------------|--------------------|--------------------|
|                           |   | Prisoners  | Administrators | Professional Staff | Correctional Staff |
| Participate in Crises     | 94  | 91   | 88             | 85                 | 73                 |
| Mediator in Crises        | 70  | 79   | 61             | 58                 | 58                 |

\* The percentages in this table are based on replies of 33 full-time chaplains.

TABLE 27

STAFF RELATIONSHIP ASPECTS OF THE CHAPLAIN'S ROLE

| Staff Relationship Items | Percentages of chaplains who feel that the following "others" agree with the item: |           |                |                    |                    |
|--------------------------|--|-----------|----------------|--------------------|--------------------|
|                          | Percentage of full-time chaplains in agreement.                                    | Prisoners | Administrators | Professional Staff | Correctional Staff |
| Staff Training           | 85   | 70        | 64             | 58                 | 61                 |
| Staff Meetings           | 21   | 27        | 27             | 24                 | 30                 |

\* The percentages in this table are based on replies of 33 full-time chaplains.

#### CATEGORY 7: VISITING

This category consists of items which involve visiting prisoners in their living quarters, i.e., ranges, preventive detention, and solitary confinement. Generally the data shows a fairly high percentage of chaplains agree that they should spend a substantial amount of time visiting the prisoners. A number of the chaplains also felt that others in the prison agree that they should visit the prisoners.

The greatest difference between chaplains and their perceptions of other's expectations occurred when chaplains' views were compared to their perceptions of views held by correctional staff. This would not be surprising in that they are the group that would be directly involved or affected by the visitation. Table 28 shows the similarities and differences in views and perceived views. It would appear that the chaplains feel that others would expect them to spend more time visiting in solitary confinement.

#### CATEGORY 8: PROGRAMS

This involves areas of christian/religious education, Bible Study, general discussion groups, marathons and a variety of other areas of programming. Almost all the chaplains feel they should be providing such programs as well they feel that others in the prison agree that they should be providing programs. Chaplains are less

TABLE 28

VISITING ASPECTS OF THE CHAPLAINS'S ROLE

Percentages of chaplains who feel that the following "others" agree with the item:

| Visiting Quarters    | Percentage of full-time chaplains in agreement. | Percentages of chaplains who feel that the following "others" agree with the item: |                |                    |                    |
|----------------------|---|--|----------------|--------------------|--------------------|
|                      |   | Prisoners  | Administrators | Professional Staff | Correctional Staff |
| Ranges               | 79  | 76   | 79             | 67                 | 52                 |
| Preventive Detention | 67  | 76   | 76             | 79                 | 62                 |
| Solitary Confinement | 76  | 85   | 82             | 70                 | 67                 |

(N=32).

\* The percentages in this table are based on replies of 33 full-time chaplains.

likely to feel that guards would expect them to provide programs. This should not be surprising because it would be the guards that would be directly involved in seeing that prisoners were brought to any of the programs. Table 29 shows the similarity in views and perceived views concerning this item.

#### CATEGORY 9: OUTSIDE ACTIVITIES

The first item involves the issue of escort duty, unrelated to the chaplain's field of work. The data in this study shows that the chaplains feel strongly about this issue.

It shows that none of the chaplains feel they should be involved in escort duty. Almost all of the chaplains feel others in the prison feel the same way except for the prisoners. One should keep in mind that the chaplains' perception of how others feel about this issue would be affected by their view of the task.

The following two items deal with the area of visitation to families of prisoners and visits with ex-prisoners and their families. A fairly high percentage of the chaplains feel that they should be involved in both types of visitation. They also seem to feel that a similar percentage of prisoners would expect them to visit their families and ex-prisoners. The greatest difference between chaplains and their perceptions of other's

TABLE 29

PROGRAM ASPECT OF THE CHAPLAIN'S ROLE

| Program Item | Percentage of full-time chaplains in agreement. | Percentages of chaplains who feel that the following "others" agree with the item: |                |                    |                    |
|--------------|---|--|----------------|--------------------|--------------------|
|              |   | Prisoners  | Administrators | Professional Staff | Correctional Staff |
| Programs     | 88  | 100  | 85             | 85                 | 82                 |

\* The percentages in this table are based on replies of 33 full-time chaplains.

expectations occurred when chaplains' views were compared to their perceptions of views held by administrators and correctional staff related to visitation of ex-prisoners and their families. Table 30 reflects these variations.

CATEGORY 10: COMMUNITY RELATIONS AND EDUCATION

A fairly high percentage of chaplains agree that they should be involved in public education concerning corrections. They also feel that similar percentages of prisoners, administrators and professionals would expect them to be involved. The greatest difference between chaplains and their perceptions of other's expectations occurred when chaplains' views were compared to their perceptions of views held by correctional staff. Chaplains seemed to feel that fewer of the correctional staff would expect them to be involved in community education. Table 31 will reflect these similarities and differences.

Briefly, the remainder of this chapter will consider part-time chaplains and differences in role expectations. There appears to be a greater similarity between part-time chaplains' role expectations and the expectations which they think prisoners hold.

On the issue of volunteer work, there appears to be slightly less agreement between what part-time chaplains feel others expect

TABLE 30

"OUTSIDE ACTIVITY" ASPECTS OF THE CHAPLAINS' S ROLE

| Outside Activities         | Percentages of chaplains who feel that the following "Others" agree with the item: |           |                |                    |                    |
|----------------------------|--|-----------|----------------|--------------------|--------------------|
|                            | Percentage of full-time chaplains in agreement                                     | Prisoners | Administrators | Professional Staff | Correctional Staff |
| Escort Duty                | 0  | 55        | 18             | 12                 | 24                 |
| Visitation of families     | 88   | 94        | 67             | 76                 | 64                 |
| Visitation of ex-prisoners | 82   | 88        | 39             | 67                 | 46                 |

\* The percentages in this table are based on replies of 33 full-time chaplains.

TABLE 31

COMMUNITY RELATIONS AND EDUCATION ASPECTS OF THE CHAPLAIN'S ROLE

| Community Education Item                    | Percentage of full-time chaplains in agreement | Percentages of chaplains who feel that the following "others" agree with the item: |                |                    |                    |
|---|--|--|----------------|--------------------|--------------------|
|   |  | Prisoners  | Administrators | Professional Staff | Correctional Staff |
| Community Education concerning corrections. | 82   | 88   | 82             | 70                 | 58                 |

\* The percentages in this table are based on replies of 33 full-time chaplains.

of them than between full time chaplains and what they feel others expect of them.

The data in this study show that there is less agreement by part-time chaplains and their perceptions of other's expectations than between full-time chaplains and their expectations of others. This may be a direct result of the security level of the institution and the need for more programming in medium and maximum security level institutions. The greatest difference between chaplains and their perceptions of other's expectations occurred when part-time chaplains' views were compared to their perceptions of views held by administrators, professionals and correctional staff. This is not surprising due to the fact that the part-time chaplain is only available on a very limited basis, i.e., 12, 18 or 20 hours per week, therefore, one might expect that he would not have the time to spend with the various staff. The greater percentage of his time would be spent directly with the prisoners.

TABLE 32

## PERCEPTIONS PART-TIME CHAPLAINS HOLD OF OTHER'S VIEWS OF ASPECTS OF THEIR ROLE

| Items                               | Percentage of part-time chaplains in agreement | Percentages of chaplains who feel that the following "others" agree with the item: |                |                    |                    | N        |
|-------------------------------------|--|--|----------------|--------------------|--------------------|----------|
|                                     |  | Prisoners  | Administrators | Professional Staff | Correctional Staff |          |
| Provide Services                    | 95   | 95   | 84             | 63                 | 68                 | (N = 19) |
| Native Ceremonies                   | 50   | 63   | 42             | 27                 | 27                 | (N = 19) |
| Regular Sacramental                 | 90   | 95   | 90             | 84                 | 80                 | (N = 19) |
| Counselling                         | 85   | 95   | 95             | 64                 | 75                 | (N = 19) |
| Select, Train, Supervise Volunteers | 95   | 79   | 53             | 48                 | 58                 | (N = 19) |
| Recruit Volunteers                  | 95   | 100  | 96             | 75                 | 80                 | (N = 19) |
| All types of Recommendations        | 75   | 79   | 21             | 37                 | 37                 | (N = 19) |
| Senior Level Policy-making          | 90   | 78   | 45             | 23                 | 34                 | (N = 18) |
| Senior Staff Meetings               | 85   | 83   | 45             | 34                 | 39                 | (N = 18) |
| Intercede on Release Requests       | 50   | 84   | 47             | 32                 | 37                 | (N = 19) |
| Participate in Crises               | 90   | 95   | 79             | 69                 | 74                 | (N = 19) |
| Mediator in Crises                  | 100  | 89   | 68             | 56                 | 50                 | (N = 18) |
| Staff Training                      | 90   | 68   | 48             | 42                 | 36                 | (N = 19) |
| Staff Meetings                      | 50   | 53   | 27             | 21                 | 31                 | (N = 19) |
| Visiting Ranges                     | 75   | 79   | 59             | 53                 | 54                 | (N = 19) |
| Visiting-Preventive Detention       | 84   | 89   | 72             | 67                 | 61                 | (N = 18) |
| Visiting-Solitary Confinement       | 90   | 83   | 67             | 56                 | 45                 | (N = 18) |
| Programs                            | 90   | 95   | 79             | 63                 | 68                 | (N = 19) |
| Escort Duty                         | 20   | 45   | 30             | 35                 | 40                 | (N = 19) |
| Visitation of families              | 95   | 95   | 63             | 58                 | 69                 | (N = 19) |
| Visitation of Ex-prisoners          | 90   | 95   | 74             | 74                 | 63                 | (N = 19) |
| Community Education                 | 90   | 94   | 89             | 78                 | 78                 | (N = 18) |

\* Where the N's in this table vary from 20 part-time chaplains, the total number responding to the item is given in parentheses after the percentage.

CHAPTER 8

REFLECTIONS OF "OTHERS" AS PERCEIVED

BY THE CHAPLAINS

This chapter will reflect on the chaplain's comments concerning "others", i.e., prisoners, administrators, professional staff and correctional staff. At the end of the questionnaire the chaplains were given the opportunity to express their thoughts and feelings in relation to each of the four groups. This was a less structured portion of the survey and allowed for more free expression by the chaplains.

The full-time chaplains generally feel that prisoners are the scapegoats who carry the sins and injustices of society. Prisons make people lose their identity, "Prisons are the garbage bins of society". These rather strong feelings were expressed by some of the chaplains. They also seem to feel that the prisoners accept the chaplain for what he is and therefore, he must be human and accept the prisoner as a human being.

The part-time chaplains generally feel that the chaplain is wanted in the institution. For example, in two institutions 20% or more of the inmates get involved in the programs run by the chaplain. Chaplains also feel that it is often difficult

to build up credibility with the prisoners ("it takes time and in Community Correctional Centres where the stay may only be four months it is even more difficult"). Some chaplains feel the prisoners have a tendency to use the chaplain to further their own immediate goals.

The job of the chaplain in relation to the prisoners, is clearly stated by one of the part-time chaplains "The chaplain's job is to represent Christ to them..... to reinforce their individuality in spite of their condition..... to develop their sense of responsibility for their actions before God..... to take them into a growth in the awareness of God as they understand him".

Generally, the feeling concerning administrators by both full-time and part-time chaplains was one of support, chaplains felt that security was the administrators' major concern. In this case, support is seen in the sense that if the chaplain can demonstrate his value or contribution then he is accepted. They are generally supportive of the overall chaplaincy program. As far as the full-time chaplains are concerned the feelings are mixed concerning the administrators, for example, "administrators will listen if you are sincere but don't tell them how to manage. They need our support". They often hope that

the chaplains will perform miracles, but these are too few to convince them of the realistic worth as chaplains. A small number of the full-time chaplains expressed some very strong negative feelings relating to the administrators. Two such statements are as follows:

"These people are intellectuals, i.e., educated beyond their capabilities. Most of them do not have a firm touch with the realities of the human condition of the inmates in the institution. They go by the book and refuse to make any decisions that might get them in hot water with the senior management in Ottawa. Too often people are promoted or transferred on the 'Peter Principle'."

"A mixed bag largely square-jawed, ill-dressed, unimaginative civil servants. Many with ordinary education and family problems... tend to bluff their way through; but very vulnerable to ridicule and public opinion. Older men and women serve their time while younger staff protect their ass and bosses' ass.... this is the basic law."

A rather common perception that the chaplains had in relation to administrators is that they feel the chaplain is an ancient species that has no relevance for today.

As far as the part-time chaplains are concerned they feel that generally the administrators accept them and "on the institutional level of the administration are seen as very helpful".

"Important and a blessing to have the support of management."

One chaplain felt that he receives nothing more than a casual glance. He states "It is my impression that security runs the prisons and dictates policy with a few exceptions".

Overall the full-time chaplains feel they have cooperation to varying degrees from the professional staff. However, they do feel that the professional staff are locked into a particular role and as a result do the same to the chaplain, i.e., "religion seems to be the job of the chaplain only". There seems to be a feeling that the professional staff lack security in their job. A feeling that if they were doing well in their field they would not be working for the federal government.

"They tend to exclude anyone out of their particular field. Many professionals are very insecure persons and extremely poor communicators. They are jealous of what they think is their territory."

One would get the impression that there is a fair degree of compartmentalizing of various roles particularly in the professional field. This compartmentalizing can lead to the formation of

marginal roles.

The part-time chaplains seem to be divided equally in their feelings about the professional staff. One-half seem to feel there is a fair degree of understanding and cooperation between the two groups. This feeling seems to be best summed up by one of the chaplains:

"Respect their proficiency in their own field.... To pool resources that will benefit prisoners and institution.... To work together to best treat the prisoner as a whole person: physical, mental, spiritual...To help them to grow in their own relationship to God as they know Him."

On the other hand, there are those part-time chaplains that feel the professional staff do not understand the role of the chaplain. A feeling that religion in the institution is nice but not very necessary. The part-time chaplains seem to feel that there is a real need for teamwork recognizing that it is difficult due to the differences in basic ideology.

In relation to the correctional staff there seems to be a feeling of helplessness both by the part-time and the full-time chaplains. There is a feeling that they do the job in security that they are paid for but that they "lack training and are

over-worked, overlooked ordinary people.... lacking in authority, overburdened with responsibility, always open to criticism of staff and inmates alike, trying to do the job without much help from anyone.... trying to enforce elastic regulations and to cope with both their own and institutional problems". Some of the chaplains feel that a ministry to the correctional staff is a significant part of their role. This reflects, as mentioned in the literature review (Powers, 1972) that the chaplain's basic responsibility is to the prisoner but that the chaplain can have a far wider impact for good if he spent some time with the staff as well as the warden or superintendent.

This same feeling of helplessness for this particular group of staff is reflected in the thoughts of the part-time chaplains. For example, "the correctional staff are probably more prisoners than the inmates". There is a general feeling that this group tends to be more negative to what the chaplain does, but there is respect for the man and his position. As do a percentage of the full-time chaplains, the part-time chaplains feel this is an important part of their ministry but find it is a very difficult group to minister to due to more serious problems such as alcohol, divorce, tension and the like.

"The ideal situation would be for a chaplain to work with prisoners, administrators, staff, families, volunteers, society, however unless the number of chaplains is increased this is an impossible, unrealistic goal".

## CHAPTER 9

### CONCLUSION

This research has been concerned with the role of prison chaplains. In particular, the focus has been on expectations of their role, the present situation and personal experiences concerning their role. It is important to look at general orientations toward the chaplain and his work in the institution. First of all it is necessary to determine whether the tradition of chaplaincy is understood by the prisoners, administrators, professional and correctional staff. Overall, chaplains perceive that all groups in the institution do to some degree understand the tradition of chaplaincy. However, both the full-time and part-time chaplains feel that professional and correctional staff have less understanding than other groups.

Chaplains still perceive very traditional areas of chaplaincy to be vital areas of the chaplain's role, i.e., worship which includes chapel services, sacramental ministry, prayers, personal devotion and the like; counselling and pastoral care. The findings in Aronis' (1972) study of military chaplains show a similar response. He found that the chaplains gave primary importance to the traditional clergy-roles, that is, pastoral counselling, preaching, worship and so on.

In spite of the fact that more and more co-operative religious programs have been taking place in a number of institutions there seems to be an overall feeling by the chaplains that they are not providing sufficient christian/religious programs. Crosby, (1981) suggests in his proposed job description that twenty percent of the chaplains job should involve developing and directing religious education courses, bible study groups, and the like (p. 11).

One might conclude from the demographic data that this is not a group of dissatisfied clergy who move from job to job but rather a stable more mature group. This is also reflected in the lengthy preparation required for the majority of the chaplains. A much higher percentage of the full-time chaplains, than the part-time, have training in some specialized field or clinical pastoral education. It was the introduction of such training that contributed to the widening of the chaplain's role (Cassler, 1954). Clarke's (1970) study showed that the chaplains felt that areas of pastoral counselling and worship were the most satisfying. In this study, the chaplains seem to feel that counselling should be central to their ministry.

The understanding of the whole area of vocation is important for understanding the full meaning of the chaplain's ministry.

Vocation refers specifically to a calling or summons to a particular trade or career. In relation to the ministry it refers to a divine call to God's service or to the christian life, "a function or station to which one is called by God". This call is an inner experience and can bear no external validation in any direct measurable way. Therefore, this concept is out of the realm of the usual administrative procedures and the accountability techniques. Crosby, (1981), "Without weakening the emphasis on the spiritual dimension of life, we must be able to hold our own in the physical dimension of time management and goal setting", (p. 2). However, this is not as strongly emphasized by the respondents in this study as it is represented by the Task Force (1979). The present study seems to reflect a feeling of mission in relation to the chaplain's role.

The measurement of every aspect of work is a major part of the evaluation of work performance, success/failure of programs and so on. The difficulty in measuring this is a greater problem than for other professions. However, the chaplain does have certain guidelines and these take the form of norms of faith which he is expected to hold to, e.g., the creeds and articles. Other such guidelines include the value system of his denomination, demands placed on him by the members of his denomination/congregation, and his theological perspective. The chaplain ultimately must

answer to God. Historically, the chaplain's job is spoken of as a vocation, however, this seems to be less and less acceptable today. Employees are seeking more measurable tangible authority with all its checks and balances, for example, the presence of a clear concise job description (Crosby, 1981).

For the purpose of this paper, vocation and mission are used interchangeably. There appears to be agreement by both full and part-time chaplains that they have a mission to accomplish when they became chaplains. The study done by the Task Force on Justice and Corrections in 1974 produced similar findings, i.e., the amount of time spent on the job was an indication of a mission which they found to be either "a mission to the whole institution" or "a mission solely to the prisoners". However, the findings of the present study more strongly supported the mission concept than did the Task Force study. Both studies suggest that chaplains are in conflict over whether they have a single or dual role. Both studies identify at least two schools of thought.

A vocation is generally not to be measured in hours of work per week. A person lives his vocation for every waking moment. The ministry, traditionally understood as a vocation, has been one situation in which hours of work have not been counted. It is

impossible to fit the chaplain's job into that nine to five framework of many other professionals. This is another reason why the job is so difficult to define in the traditional manner that other jobs are.

Support and encouragement for the chaplain's work seem to come from prisoners, professional staff and administrators rather than from any outside source. This finding also seems to agree with the findings of the Task Force (1974). Generally the respondents did not feel that they receive much support from their church. Similarly, the Task Force (1974) found that one-half of the prison chaplains received no support from their denomination on either the official or congregational level. Seventy percent felt they received more meaningful support from others, i.e., fellow clergy, prisoners, and psychologists, than they did from the Church.

This study did not find the same high percentage of perceived support for chaplains from two of the groups, i.e., prisoners and correctional staff. The part-time chaplains report that being involved in a combination of prison work and other job commitments is enriching for them personally and for the prisoners. The full-time chaplains are much more influenced by the institution and administrative system in their ministry than are the part-time chaplains who are predominantly influenced by the church. The

Task Force (1974) supports this finding. They concluded that the more the chaplain is integrated within a particular framework, the more his chaplaincy is influenced by that framework.

The findings in this study show that full-time chaplains perceive that prisoners, administrators, professionals, and correctional staff have conflicting expectations on the chaplain's role. The greatest degree of conflict seems to appear in those areas dealing specifically with administrative aspects of the job, i.e., all types of recommendations, senior level policy-making, senior staff meetings and release requests. The other area of major discrepancy is outside activities, for example, escort duty, visitation of families and ex-prisoners.

These findings support Burchard's (1954) study. He found that chaplains are confronted with diverse expectations and that this may be a factor contributing to their marginal role. It is interesting to note that every person behaves with reference not only to what he conceives his role to be but also with reference to his conception of the role-expectations of others. Conflict may be the direct result of expectations of the chaplain's role as a minister and that of a civil servant which then places him in a marginal situation.

It is apparent that in those areas which do not directly affect the administrators, professionals, and correctional staff there are less perceived discrepancies in role expectations. This study shows that the part-time chaplains perceive that others have conflicting expectations on almost all areas of the chaplain's role.

Those findings relevant to the administrative aspects of the chaplain's role show that the chaplains perceive this role in a way which is more congruent with their perception of prisoners' views of their role. This could provide major difficulties for the chaplain. If chaplains conform to prisoners' expectations they are sure to cause problems for themselves in meeting the expectations of prison officials especially since prisoners and officials hold conflicting views of the chaplain's role. This problem is reflected in such areas as outside activities, i.e., visitation of families and ex-prisoners.

These conflicting role expectations are even more pronounced in relation to part-time chaplains. The greatest similarities seem to be between their view and their perceived view that the prisoners hold of their role. Thus, creating that conflict in expectations of the prison officials' and prisoners' views of the chaplains role.

The issue of dual loyalties was dealt with by Hutcheson, 1954; Burchard, 1954 and Zahn, 1969 in relation to the military chaplains. Cassler (1954) suggests that there are basically two factors which tend to confuse the chaplain's role: 1) the continuous demand for a clear concise job description and 2) the chaplain is faced with a dual loyalty. These studies support the findings of this paper: that prison chaplains are faced with a multitude of loyalties. Actually it is evident that there are many more conflicting loyalties than these authors talk about. Burchard (1954) and Zahn (1969) concluded that when a military chaplain is faced with a situation in which there is a conflict between the expectations of the clergy-role and the military role, he is likely to resolve in favour of the military. Burchard (1954) felt that the chaplaincy would be more effective when both services recognize that the chaplain is a member of both rather than what we have at present, a man, marginal to both the church and the military. Scyner (1976) suggested that the marginal situation may arise when an individual finds his loyalties divided between multiple groups. If this is the case, the present study confirms that the prison chaplain is in a marginal situation.

Loyalty is a rather ambiguous word. When asked to define what loyalty meant to them, chaplains gave a variety of responses. The two most commonly used definitions are: 1) a dedication to

an idea, concept or person; and 2) a sense of duty. Generally there seems to be very little change in the degree of loyalty expressed by the chaplains over time. The major shift in loyalty reflected by the full-time chaplains is in relation to their fellow clergy. Overall, the shift is slightly away from a strong to a weaker sense of loyalty. This shift may reflect a lack of information and understanding of our criminal justice system by those who are outside of the system.

As far as loyalty to ecclesiastical superiors, this particular score is probably affected by the denominational background of the chaplains. Those clergy of the Catholic persuasion will tend to show a stronger loyalty to their superior than those of the protestant persuasion. This however raises the issue of accountability. In the Catholic denominations (Roman Catholic and Anglican) the Bishop delegates his pastoral responsibilities in a given setting to the priest. Once the priest is in a given setting, he functions with few constraints. His day-to-day functioning is not subjected to any close scrutiny by his supervisor although complaints may be directed to his supervisor. The autonomy of the clergy is much greater in most of the protestant denominations where the minister achieves virtually complete independence from any hierarchy in the church. However, he is directly accountable to his own congregation. In the case of the prison, he would seem to be responsible to all

those in the institution. The recommendation of the Task Force (1979) was to have the chaplain report directly to the Warden only to preserve a positive relationship between staff and prisoners (p. 10). All chaplains, regardless of denomination, seem to be clearly less committed to a set of externally imposed loyalties and have turned more to their own personal faith experience.

Generally, full and part-time chaplains feel that the prison experience "leaves a person unchanged in religious attitude". However, there is some evidence that the prison experience might affect some prisoners by making them stronger Christians. The present study shows that the full-time chaplains feel that the professional staff think that the prison experience leaves a person unchanged in religious attitude. However, Brinkman's (1968) study found that others felt that the chaplain had an effect on the attitude of prisoners. The administrators felt that they had the greatest effect, while professionals felt they had the least.

Scyner (1976) reflects on an apparent negative marginality among the penitentiary chaplains that he studied. He found that the chaplain had no desire to identify himself with his fellow employees due to the fact that he experienced major differences

in motivation, goals, and purposes between himself and his fellow employees. The comments made by the chaplains in response to Part C of the questionnaire in this study does seem to indicate that they perceive differences in motivation, goals, and purposes between themselves and other prison personnel. However, it is not possible to confirm Scyner's findings that the chaplain does not want to identify with any of his fellow employees. The present study supports Scyner's finding that the chaplain feels isolated from his church. Scyner suggested that they also resented the isolation, but the present study does not allow that type of conclusion. However, this study does support his finding that the chaplains feel they are not sufficiently integrated into the prison system at the policy-making level.

The following paragraph provides a capsule view of the role of the prison chaplain. The responses of the full and part-time chaplains surveyed in this research are representative of chaplains from coast to coast. The chaplain's role is viewed as:

1. To provide regular worship services, the sacramental ministry and to see that native religious ceremonies or other forms of religious expressions are provided.
2. To provide counselling, in addition to spiritual.
3. To be responsible for the recruiting, selecting, training, and supervising of volunteers involved in their programs.

4. To be involved at the senior administrative level.
5. To take part in crisis intervention.
6. To be involved in areas of staff training.
7. To visit the prisoners in their living quarters.
8. To provide a full range of Christian/religious programs in the institution.
9. To be involved in outside visiting with families of prisoners and ex-prisoners.
10. To be involved in community education.

This supports to some degree the job description proposed by Crosby (1981) however, it does not reflect the percentage of time that should be devoted to each.

This study only begins to scratch the surface in the area of research into the prison chaplain's role. Further work should be carried out to replicate this study to confirm the findings. Rather than receive the Chaplain's views of others perceptions of their role future researchers might go directly to the "others" - prisoners, administrators, professional and correctional staff as well as church officials. The information that became apparent during this study in relation to part-time chaplains only confirms the need for further research in this area. With such a significant number of part-time chaplains serving our institutions it could only prove beneficial to learn as much as possible about this group

and their situation.

There is, also a need for further study into the marginal nature of the chaplain's role and to consider the coping strategies the chaplain uses to lessen the degree of marginality. It is interesting to note from the demographic data that this group of chaplains appear to be stable both in their years in the ministry and prison chaplaincy. This may have implication for the study in the area of job satisfaction. Future research might consider the relationship between job characteristics and job satisfaction among occupational groups, i.e., clergy and other professional staff.

Generally, the chaplain's duty is to "provide a visible presence throughout the institution and through this presence provide pastoral care, counselling and spiritual support to inmates and staff as appropriate" (p. 11). Beneath all of this is a very complex and demanding job requiring a great deal of preparation on the part of chaplains to be able to minister in a prison environment.

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APPENDIX A

TEXT OF QUESTIONNAIRE AND  
ACCOMPANYING LETTER SENT  
TO FEDERAL PENITENTIARY  
CHAPLAINS IN CANADA.

Government  
of Canada

MEMORANDUM

May 3rd 1979

REV. PAUL CROSBY  
CHIEF/CHAPLAINCY TRAINING

CHAPLAINCY QUESTIONNAIRE.

1. I am requesting your cooperation on behalf of Joy Cox who is assisting us through conducting a research project on The Role of the Federal Prison Chaplains.
2. We do need the questionnaire completed and sent back to us by the 18th of May. Please sit down right away and complete it.
3. Those who are fortunate enough to attend the Chaplains' Conference are doing the questionnaire on Wednesday, May 16th.
4. Thank you in advance for your cooperation.

REV. PAUL CROSBY  
CHIEF/CHAPLAINCY TRAINING

ENCL.

P.S. PLEASE RETURN THE QUESTIONNAIRE TO:

REV. PAUL CROSBY  
CHIEF/CHAPLAINCY TRAINING  
340 LAURIER AVENUE WEST  
SWL BUILDING  
OTTAWA ONTARIO. K1A 0P9

PRISON CHAPLAINCY

QUESTIONNAIRE

JOY COX

CRIMINOLOGY

QUESTIONNAIRE ON PRISON CHAPLAINCY

FACE SHEET

NAME:

FULL OR PART TIME CHAPLAIN:

INSTITUTION:

AGE:

EDUCATIONAL BACKGROUND:

SPECIAL TRAINING:

LENGTH OF TIME AS PRISON CHAPLAIN:

LENGTH OF TIME IN THE MINISTRY (ORDAINED):

RELIGIOUS DENOMINATION:

SOCIOECONOMIC BACKGROUND BEFORE ENTERING  
THE MINISTRY:

LENGTH OF TIME TAKEN TO FILL OUT QUESTIONNAIRE \_\_\_\_\_

CONFIDENTIAL

INSTRUCTIONS

This questionnaire is divided into three sections dealing with your perceptions of the chaplain's job.

Section A deals with the various aspects of your job which prison chaplains have expressed concern about. "Others" refers to prisoners, staff such as custodial, professionals such as psychologists, and administrators (management). After each issue you are asked to what extent it causes you some degree of concern.

This section consists of a series of statements to which I ask you to give your response by circling your degree of agreement on a scale ranging from (1) completely agree to (6) completely disagree.

Please consider the following example:

1. A) The statement reads as follows:

Every human being should have at least one apple a day in their diet.

(1)            2            3            4<sup>o</sup>            5            6

If you completely agree that every human being should have one apple a day you would circle number one.

1. B) This statement deals with how you think others view this issue. In this case, others refers to children, the elderly, and doctors.

The statement reads as follows:

Others think every human being should have at least one apple a day in their diet.

CHILDREN

1            (2)            3            4            5            6

If you moderately agree that children think this way,  
you would circle number two.

THE ELDERLY

1            2            (3)            4            5            6

If you mildly agree that the elderly think this way,  
you would circle number three.

DOCTORS

1            2            3            (4)            5            6

If you mildly disagree that doctors think this way,  
you would circle number four.

1. C) The statement reads as follows:

There are already sufficient people that have at  
least one apple a day in their diet.

1            2            3            4            (5)            6

If you moderately disagree that people have sufficient  
apples in their diet then you would circle number five.

1. D) This statement is asking how much concern the issue  
is to you.

The statement reads as follows:

This issue casues me some degree of concern.

1            2            3            4            5            (6)

If you feel the issue of apples in a person's diet is  
of no concern to you then you would circle number six.

Section B asks you to share your experiences about the role  
of the prison chaplain.

Section C gives you a further opportunity to write in about  
four paragraphs your feelings/thoughts concerning prisoners,  
administrators, professionals and other staff.

N.B. you will find the meaning of the response numbers repeated at the bottom of each page to assist you.

For Example:

|                     |                     |                 |                    |                        |                        |
|---------------------|---------------------|-----------------|--------------------|------------------------|------------------------|
| Completely<br>Agree | Moderately<br>Agree | Mildly<br>Agree | Mildly<br>Disagree | Moderately<br>Disagree | Completely<br>Disagree |
| 1                   | 2                   | 3               | 4                  | 5                      | 6                      |

NOTE THAT THE SECTIONS DO NOT NECESSARILY APPEAR IN ALPHABETICAL ORDER. PLEASE COMPLETE THEM IN THE ORDER IN WHICH THEY APPEAR. Thank you for your co-operation.

SECTION A SERVICES OF THE CHAPLAINCY

1. The tradition of Chaplaincy is understood in your institution..

By Prisoners

1            2            3            4            5            6

By Administrators (Management)

1            2            3            4            5            6

By Professionals

1            2            3            4            5            6

By Other Staff

1            2            3            4            5            6

2. The value of your work is recognized by others.

Prisoners

1            2            3            4            5            6

Administrators (Management)

1            2            3            4            5            6

Professionals (Non-clergy) in the institution.

1            2            3            4            5            6

Other staff in the institution.

1            2            3            4            5            6

Clergy in your community

1            2            3            4            5            6

Lay people in the community (Not in institution)

1            2            3            4            5            6

|                  |                  |              |                 |                     |                     |
|------------------|------------------|--------------|-----------------|---------------------|---------------------|
| Completely Agree | Moderately Agree | Mildly Agree | Mildly Disagree | Moderately Disagree | Completely Disagree |
| 1                | 2                | 3            | 4               | 5                   | 6                   |

3. A) The chaplain should be free to develop his work as he sees fit.

1            2            3            4            5            6

B) Others think the chaplain should be free to develop his work as he sees fit.

Prisoners

1            2            3            4            5            6

Administrators (management)

1            2            3            4            5            6

Professionals

1            2            3            4            5            6

Other Staff

1            2            3            4            5            6

C) There is already sufficient opportunity provided for the chaplain to develop his work as he sees fit.

1            2            3            4            5            6

D) This issue causes me some degree of concern.

1            2            3            4            5            6

4. A) A chaplain should be required to provide worship services within the institution.

1            2            3            4            5            6

---

|                  |                  |              |                 |                     |                     |
|------------------|------------------|--------------|-----------------|---------------------|---------------------|
| Completely Agree | Moderately Agree | Mildly Agree | Mildly Disagree | Moderately Disagree | Completely Disagree |
| 1                | 2                | 3            | 4               | 5                   | 6                   |

B) Others think the chaplain should be required to provide worship services within the institution.

Prisoners

1            2            3            4            5            6

Administrators (management)

1            2            3            4            5            6

Professionals

1            2            3            4            5            6

Other Staff

1            2            3            4            5            6

C) There are already sufficient worship services provided by the chaplain within the institution.

1            2            3            4            5            6

D) This issue causes me some degree of concern.

1            2            3            4            5            6

5. A) The chaplain should see that native religious ceremonies, or other forms of religious expression are provided in the institution.

1            2            3            4            5            6

B) Others think that the chaplain should see that native religious ceremonies, or other forms of religious expression are provided in the institution.

Prisoners

1            2            3            4            5            6

Administrators (management)

1            2            3            4            5            6

---

|                  |                  |              |                 |                     |                     |
|------------------|------------------|--------------|-----------------|---------------------|---------------------|
| Completely Agree | Moderately Agree | Mildly Agree | Mildly Disagree | Moderately Disagree | Completely Disagree |
| 1                | 2                | 3            | 4               | 5                   | 6                   |

Professionals

1            2            3            4            5            6

-Other Staff

1            2            3            4            5            6

C) There are already sufficient native religious ceremonies and other forms of religious expression provided in the institution.

1            2            3            4            5            6

D) This issue causes me some degree of concern.

1            2            3            4            5            6

6. A) Counselling, in addition to spiritual, should be a central part of the chaplain's ministry.

1            2            3            4            5            6

B) Others think that counselling, in addition to spiritual, should be a central part of the chaplain's ministry.

Prisoners

1            2            3            4            5            6

Administrators (management)

1            2            3            4            5            6

Professionals

1            2            3            4            5            6

Other Staff

1            2            3            4            5            6

C) There is already sufficient counselling, in addition to spiritual, provided by the chaplain:

1            2            3            4            5            6

| Completely Agree | Moderately Agree | Mildly Agree | Mildly Disagree | Moderately Disagree | Completely Disagree |
|------------------|------------------|--------------|-----------------|---------------------|---------------------|
| 1                | 2                | 3            | 4               | 5                   | 6                   |

D) This issue causes me some degree of concern.

1            2            3            4            5            6

7. A) The chaplain should be responsible for the whole procedure of selecting, training, and supervising volunteers who assist him.

1            2            3            4            5            6

B) Others think the chaplain should be responsible for the whole procedure of selecting, training, and supervising volunteers who assist him.

Prisoners

1            2            3            4            5            6

Administrators (management)

1            2            3            4            5            6

Professionals

1            2            3            4            5            6

Other Staff

1            2            3            4            5            6

C) The chaplain already has sufficient responsibility for selecting, training, and supervising volunteers who assist him.

1            2            3            4            5            6

D) This issue causes me some degree of concern.

1            2            3            4            5            6

8. A) The chaplains should be actively involved in making all types of recommendations, in addition to those pertaining to parole and temporary absence, on behalf of prisoners.

1            2            3            4            5            6

| Completely Agree | Moderately Agree | Mildly Agree | Mildly Disagree | Moderately Disagree | Completely Disagree |
|------------------|------------------|--------------|-----------------|---------------------|---------------------|
| 1                | 2                | 3            | 4               | 5                   | 6                   |

B) Others think the chaplain should be actively involved in making all types of recommendations, in addition to those pertaining to parole and temporary absence, on behalf of prisoners.

Prisoners

1            2            3            4            5            6

Administrators (management)

1            2            3            4            5            6

Professionals

1            2            3            4            5            6

Other Staff

1            2            3            4            5            6

C) There is already sufficient involvement by the chaplain in making all types of recommendations, in addition to those pertaining to parole and temporary absence, on behalf of prisoners.

1            2            3            4            5            6

D) This issue causes me some degree of concern.

1            2            3            4            5            6

9. A) The chaplain should take part in crisis intervention.

1            2            3            4            5            6

B) Others think the chaplain should take part in crisis intervention.

Prisoners

1            2            3            4            5            6

Administrators (management)

1            2            3            4            5            6

| Completely Agree | Moderately Agree | Mildly Agree | Mildly Disagree | Moderately Disagree | Completely Disagree |
|------------------|------------------|--------------|-----------------|---------------------|---------------------|
| 1                | 2                | 3            | 4               | 5                   | 6                   |

Professionals

1            2            3            4            5            6

Other Staff

1            2            3            4            5            6

C) There is already sufficient involvement by the chaplain in crisis intervention.

1            2            3            4            5            6

D) This issue causes me some degree of concern.

1            2            3            4            5            6

10. A) The chaplain should provide the sacramental ministry on a regular basis, congruent with his tradition.

1            2            3            4            5            6

B) Others think the chaplain should provide the sacramental ministry on a regular basis, congruent with his tradition.

Prisoners

1            2            3            4            5            6

Administrators (management)

1            2            3            4            5            6

Professionals

1            2            3            4            5            6

Other Staff

1            2            3            4            5            6

C) The chaplain is already providing the sacramental ministry on a regular basis.

1            2            3            4            5            6

|                  |                  |              |                 |                     |                     |
|------------------|------------------|--------------|-----------------|---------------------|---------------------|
| Completely Agree | Moderately Agree | Mildly Agree | Mildly Disagree | Moderately Disagree | Completely Disagree |
| 1                | 2                | 3            | 4               | 5                   | 6                   |

D. This issue causes me some degree of concern.

1            2            3            4            5            6

11. A) The chaplain should provide a full range of programs in the area of christian/religious education in the institution.

1            2            3            4            5            6

B) Others think the chaplain should provide a full range of programs in the area of christian/religious education in the institution.

Prisoners

1            2            3            4            5            6

Administrators (management)

1            2            3            4            5            6

Professionals

1            2            3            4            5            6

Other Staff

1            2            3            4            5            6

C) There are already sufficient programs being provided in christian/religious education in the institution.

1            2            3            4            5            6

D) This issue causes me some degree of concern.

1            2            3            4            5            6

12. A) It is the chaplain's responsibility to participate in staff training for the institution.

1            2            3            4            5            6

B) Others think it is the chaplain's responsibility to participate in staff training for the institution.

Prisoners

1            2            3            4            5            6

| 1                | 2                | 3            | 4               | 5                   | 6                   |
|------------------|------------------|--------------|-----------------|---------------------|---------------------|
| Completely Agree | Moderately Agree | Mildly Agree | Mildly Disagree | Moderately Disagree | Completely Disagree |
| 1                | 2                | 3            | 4               | 5                   | 6                   |

Administrators (management)

1            2            3            4            5            6

Professionals

1            2            3            4            5            6

Other Staff

1            2            3            4            5            6

C) The chaplain is already involved in a sufficient amount of staff training for the institution.

1            2            3            4            5            6

D) This issue causes me some degree of concern.

1            2            3            4            5            6

13. A) The chaplain should be involved in policy-making at the senior administrative level in the institution.

1            2            3            4            5            6

B) Others think the chaplain should be involved in policy-making at the senior administrative level in the institution.

Prisoners

1            2            3            4            5            6

Administrators (management)

1            2            3            4            5            6

Professionals

1            2            3            4            5            6

Other Staff

1            2            3            4            5            6

| Completely Agree | Moderately Agree | Mildly Agree | Mildly Disagree | Moderately Disagree | Completely Disagree |
|------------------|------------------|--------------|-----------------|---------------------|---------------------|
| 1                | 2                | 3            | 4               | 5                   | 6                   |

C) The chaplain is already sufficiently involved in policy-making at the senior administrative level in the institution.

1            2            3            4            5            6

D) This issue causes me some degree of concern.

1            2            3            4            5            6

14. A) The chaplain should be involved in most staff meetings at the senior administrative level in the institution.

1            2            3            4            5            6

B) Others think the chaplain should be involved in most staff meetings at the senior administrative level in the institution.

Prisoners

1            2            3            4            5            6

Administrators (management)

1            2            3            4            5            6

Professionals

1            2            3            4            5            6

Other Staff

1            2            3            4            5            6

C) The chaplain is already involved in sufficient staff meetings at the senior administrative level in the institution.

1            2            3            4            5            6

D) This issue causes me some degree of concern.

1            2            3            4            5            6

| Completely Agree | Moderately Agree | Mildly Agree | Mildly Disagree | Moderately Disagree | Completely Disagree |
|------------------|------------------|--------------|-----------------|---------------------|---------------------|
| 1                | 2                | 3            | 4               | 5                   | 6                   |

15. A) In addition to the senior administrative level staff meetings, the chaplain should be involved in most other staff meetings in the institution.

1            2            3            4            5            6

- B) Others think that, in addition to the senior administrative level staff meetings, the chaplain should be involved in most other staff meetings in the institution.

Prisoners

1            2            3            4            5            6

Administrators (management)

1            2            3            4            5            6

Professionals

1            2            3            4            5            6

Other Staff

1            2            3            4            5            6

- C) The chaplain is already involved in sufficient staff meetings, in addition to those at the senior administrative level, in the institution.

1            2            3            4            5            6

- D) This issue causes me some degree of concern.

1            2            3            4            5            6

16. A) The chaplain should act as a mediator between administration and prisoners during a crisis.

1            2            3            4            5            6

---

|                  |                  |              |                 |                     |                     |
|------------------|------------------|--------------|-----------------|---------------------|---------------------|
| Completely Agree | Moderately Agree | Mildly Agree | Mildly Disagree | Moderately Disagree | Completely Disagree |
|------------------|------------------|--------------|-----------------|---------------------|---------------------|

1            2            3            4            5            6

B) Others think that the chaplain should act as a mediator between administration and prisoners during a crisis.

Prisoners

1            2            3            4            5            6

Administrators (management)

1            2            3            4            5            6

Professionals

1            2            3            4            5            6

Other Staff

1            2            3            4            5            6

C) The chaplain is already sufficiently involved in mediation between administration and prisoners during a crisis.

1            2            3            4            5            6

D) This issue causes me some degree of concern.

1            2            3            4            5            6

17. A) The chaplain is considered a pastoral presence in the institution.

1            2            3            4            5            6

B) Others consider the chaplain as a pastoral presence in the institution.

Prisoners

1            2            3            4            5            6

Administrators (management)

1            2            3            4            5            6

|                  |                  |              |                 |                     |                     |
|------------------|------------------|--------------|-----------------|---------------------|---------------------|
| Completely Agree | Moderately Agree | Mildly Agree | Mildly Disagree | Moderately Disagree | Completely Disagree |
| 1                | 2                | 3            | 4               | 5                   | 6                   |

Professionals

1 2 3 4 5 6

Other Staff

1 2 3 4 5 6

C) There is already sufficient emphasis on the pastoral ministry of the chaplain.

1 2 3 4 5 6

D) This issue causes me some degree of concern.

1 2 3 4 5 6

18. A) The chaplain should be actively involved in recruiting volunteers from the community to help with his programs.

1 2 3 4 5 6

B) Others think that the chaplain should be actively involved in recruiting volunteers from the community to help with his programs.

Prisoners

1 2 3 4 5 6

Administrators (management)

1 2 3 4 5 6

Professionals

1 2 3 4 5 6

Other Staff

1 2 3 4 5 6

---

| Completely Agree | Moderately Agree | Mildly Agree | Mildly Disagree | Moderately Disagree | Completely Disagree |
|------------------|------------------|--------------|-----------------|---------------------|---------------------|
| 1                | 2                | 3            | 4               | 5                   | 6                   |

C) The chaplain is already sufficiently involved in recruiting volunteers from the community to help with his programs.

1            2            3            4            5            6

D) This issue causes me some degree of concern.

1            2            3            4            5            6

19. A) The chaplain should actively intercede for prisoners requesting T.A.'s, day paroles, and full paroles.

1            2            3            4            5            6

B) Others think that the chaplain should actively intercede for prisoners requesting T.A.'s, day paroles, and full paroles.

Prisoners

1            2            3            4            5            6

Administrators (management)

1            2            3            4            5            6

Professionals

1            2            3            4            5            6

Other Staff

1            2            3            4            5            6

C) The chaplain is already sufficiently involved in interceding for prisoners requesting T.A.'s, day paroles, and full paroles.

1            2            3            4            5            6

D) This issue causes me some degree of concern.

1            2            3            4            5            6

20. A) The chaplain because he is employed by C.P.S. should be asked to perform escort duties, unrelated to his field, such as taking a prisoner to the dentist.

1            2            3            4            5            6

| Completely Agree | Moderately Agree | Mildly Agree | Mildly Disagree | Moderately Disagree | Completely Disagree |
|------------------|------------------|--------------|-----------------|---------------------|---------------------|
| 1                | 2                | 3            | 4               | 5                   | 6                   |

B) Others think that the chaplain because he is employed by C.P.S. should be asked to perform escort duties, unrelated to his field, such as taking a prisoner to the dentist.

Prisoners

1            2            3            4            5            6

Administrators (management)

1            2            3            4            5            6

Professionals

1            2            3            4            5            6

Other Staff

1            2            3            4            5            6

C) There is already sufficient involvement by the chaplain in escorting prisoners outside the institution, for reasons unrelated to his field.

1            2            3            4            5            6

D) This issue causes me some degree of concern.

1            2            3            4            5            6

21. A) The chaplain should spend a substantial part of his time visiting the ranges/prisoner's living quarters.

1            2            3            4            5            6

B) Others think that the chaplain should spend a substantial part of his time visiting the ranges/prisoner's living quarters.

Prisoners

1            2            3            4            5            6

Administrators (management)

1            2            3            4            5            6

| Completely Agree | Moderately Agree | Mildly Agree | Mildly Disagree | Moderately Disagree | Completely Disagree |
|------------------|------------------|--------------|-----------------|---------------------|---------------------|
| 1                | 2                | 3            | 4               | 5                   | 6                   |

Professionals

1 2 3 4 5 6

Other Staff

1 2 3 4 5 6

C) The chaplain is already spending sufficient time visiting the ranges/prisoner's living quarters.

1 2 3 4 5 6

D) This issue causes me some degree of concern.

1 2 3 4 5 6

22. A) The chaplain should spend a substantial part of his time visiting preventive detention.

1 2 3 4 5 6

B) Others think that the chaplain should spend a substantial part of his time visiting preventive detention.

Prisoners

1 2 3 4 5 6

Administrators (management)

1 2 3 4 5 6

Professionals

1 2 3 4 5 6

Other Staff

1 2 3 4 5 6

C) The chaplain is already spending sufficient time visiting preventive detention.

1 2 3 4 5 6

| Completely Agree | Moderately Agree | Mildly Agree | Mildly Disagree | Moderately Disagree | Completely Disagree |
|------------------|------------------|--------------|-----------------|---------------------|---------------------|
| 1                | 2                | 3            | 4               | 5                   | 6                   |

D) This issue causes me some degree of concern.

1 2 3 4 5 6

23. A) The chaplain should spend a substantial part of his time visiting solitary confinement, "the hole".

1 2 3 4 5 6

B) Others think that the chaplain should spend a substantial part of his time visiting solitary confinement, "the hole".

Prisoners

1 2 3 4 5 6

Administrators (management)

1 2 3 4 5 6

Professionals

1 2 3 4 5 6

Other Staff

1 2 3 4 5 6

C) The chaplain is already spending sufficient time visiting solitary confinement, "the hole".

1 2 3 4 5 6

D) This issue causes me some degree of concern.

1 2 3 4 5 6

24. A) The chaplain should be involved in community education concerning corrections.

1 2 3 4 5 6

---

| Completely Agree | Moderately Agree | Mildly Agree | Mildly Disagree | Moderately Disagree | Completely Disagree |
|------------------|------------------|--------------|-----------------|---------------------|---------------------|
|------------------|------------------|--------------|-----------------|---------------------|---------------------|

|   |   |   |   |   |   |
|---|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 | 6 |
|---|---|---|---|---|---|

B) Others think that the chaplain should be involved in community education concerning corrections.

Prisoners

1            2            3            4            5            6

Administrators (management)

1            2            3            4            5            6

Professionals

1            2            3            4            5            6

Other Staff

1            2            3            4            5            6

C) The chaplain is already sufficiently involved in community education concerning corrections.

1            2            3            4            5            6

D) This issue causes me some degree of concern.

1            2            3            4            5            6

25. A) The chaplains should be involved in outside visiting with the families of prisoners.

1            2            3            4            5            6

B) Others think that the chaplain should be involved in outside visiting with the families of prisoners.

Prisoners

1            2            3            4            5            6

Administrators (management)

1            2            3            4            5            6

---

| Completely Agree | Moderately Agree | Mildly Agree | Mildly Disagree | Moderately Disagree | Completely Disagree |
|------------------|------------------|--------------|-----------------|---------------------|---------------------|
| 1                | 2                | 3            | 4               | 5                   | 6                   |

Professionals

1            2            3            4            5            6

Other Staff

1            2            3            4            5            6

C) The chaplain is already involved in sufficient outside visiting with the families of prisoners.

1            2            3            4            5            6

D) This issue causes me some degree of concern.

1            2            3            4            5            6

26. A) The chaplain should be involved in visiting with ex-prisoners and their families.

1            2            3            4            5            6

B) Others think that the chaplain should be involved in visiting with ex-prisoners and their families.

Prisoners

1            2            3            4            5            6

Administrators (management)

1            2            3            4            5            6

Professionals

1            2            3            4            5            6

Other Staff

1            2            3            4            5            6

|                  |                  |              |                 |                     |                     |
|------------------|------------------|--------------|-----------------|---------------------|---------------------|
| Completely Agree | Moderately Agree | Mildly Agree | Mildly Disagree | Moderately Disagree | Completely Disagree |
|------------------|------------------|--------------|-----------------|---------------------|---------------------|

|   |   |   |   |   |   |
|---|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 | 6 |
|---|---|---|---|---|---|

C) The chaplain is already involved in sufficient visiting with ex-prisoners and their families.

1            2            3            4            5            6

D) This issue causes me some degree of concern.

1            2            3            4            5            6

27. If you feel that any important part of your job has not been covered in these statements. Please specify.

SECTION B      PERSONAL EXPERIENCES OF THE CHAPLAIN

1. I have seriously considered other occupations than the ministry since ordination.

1            2            3            4            5            6

2. I have seriously considered other occupations than the prison chaplaincy.

1            2            3            4            5            6

3. When I became a prison chaplain, I felt I had a mission to accomplish.

1            2            3            4            5            6

4. I still feel that I am accomplishing this mission.

1            2            3            4            5            6

5. When I considered this ministry, i.e., prison chaplain, I was influenced by public service benefits, e.g., super-annuation.

1            2            3            4            5            6

6. There were aspects of my formal training that specifically prepared me for a prison ministry.

1            2            3            4            5            6

Please specify \_\_\_\_\_

7. I feel that the role of chaplaincy is fully accepted by Prisoners

1            2            3            4            5            6

---

|                  |                  |              |                 |                     |                     |
|------------------|------------------|--------------|-----------------|---------------------|---------------------|
| Completely Agree | Moderately Agree | Mildly Agree | Mildly Disagree | Moderately Disagree | Completely Disagree |
|------------------|------------------|--------------|-----------------|---------------------|---------------------|

1            2            3            4            5            6

Administrators (management)

1            2            3            4            5            6

Professionals

1            2            3            4            5            6

Other Staff

1            2            3            4            5            6

8. I often feel that the prison regulations promulgated by the administration (management) are in direct opposition to my role as a minister.

1            2            3            4            5            6

9. I believe that my ministry has an appreciable effect upon the morale of the institution.

Prisoners

1            2            3            4            5            6

Administrators (management)

1            2            3            4            5            6

Professionals

1            2            3            4            5            6

Other Staff

1            2            3            4            5            6

10. I feel spiritually enriched by a prison ministry.

1            2            3            4            5            6

11. Often I feel that the prison environment has a negative effect on my religious values

1            2            3            4            5            6

|                  |                  |              |                 |                     |                     |
|------------------|------------------|--------------|-----------------|---------------------|---------------------|
| Completely Agree | Moderately Agree | Mildly Agree | Mildly Disagree | Moderately Disagree | Completely Disagree |
| 1                | 2                | 3            | 4               | 5                   | 6                   |

12. Given the following range of definitions for loyalty, mark (x) by the one which closely resembles your own interpretation.

- 1) sense of duty \_\_\_\_\_
- 2) faithful adherence to \_\_\_\_\_
- 3) unwavering devotion \_\_\_\_\_
- 4) sense of obligation \_\_\_\_\_
- 5) stand by through "thick and thin" \_\_\_\_\_
- 6) dedication to an idea, concept or person \_\_\_\_\_
- 7) none of the above \_\_\_\_\_

If you marked number 7, please define! \_\_\_\_\_

13. My feelings of loyalty when I began my work as a prison chaplain tended to be strongly toward,

- A) The Church as an institution
 

|   |   |   |   |   |   |
|---|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 | 6 |
|---|---|---|---|---|---|
- B) Clergy in the community
 

|   |   |   |   |   |   |
|---|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 | 6 |
|---|---|---|---|---|---|
- C) Laity in the community
 

|   |   |   |   |   |   |
|---|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 | 6 |
|---|---|---|---|---|---|
- D) My immediate ecclesiastical superior
 

|   |   |   |   |   |   |
|---|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 | 6 |
|---|---|---|---|---|---|
- E) Prisoners
 

|   |   |   |   |   |   |
|---|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 | 6 |
|---|---|---|---|---|---|
- F) Administrators (management)
 

|   |   |   |   |   |   |
|---|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 | 6 |
|---|---|---|---|---|---|

|                  |                  |              |                 |                     |                     |
|------------------|------------------|--------------|-----------------|---------------------|---------------------|
| Completely Agree | Moderately Agree | Mildly Agree | Mildly Disagree | Moderately Disagree | Completely Disagree |
| 1                | 2                | 3            | 4               | 5                   | 6                   |

G) Professionals

1            2            3            4            5            6

H) Other Staff

1            2            3            4            5            6

I) My personal faith experience

1            2            3            4            5            6

J) Other - Specify \_\_\_\_\_

14. My present feelings of loyalty tend to be strongly toward

A) The church as an institution

1            2            3            4            5            6

B) Clergy in the community

1            2            3            4            5            6

C) Laity in the community

1            2            3            4            5            6

D) My immediate ecclesiastical superior

1            2            3            4            5            6

E) Prisoners

1            2            3            4            5            6

F) Administrator's (management)

1            2            3            4            5            6

---

| Completely Agree | Moderately Agree | Mildly Agree | Mildly Disagree | Moderately Disagree | Completely Disagree |
|------------------|------------------|--------------|-----------------|---------------------|---------------------|
| 1                | 2                | 3            | 4               | 5                   | 6                   |

G) Professionals

1            2            3            4            5            6

H) Other Staff

1            2            3            4            5            6

I) My personal faith experience

1            2            3            4            5            6

J) Other - Specify \_\_\_\_\_

15. The following are possible sources of encouragement for your work in the institution. Please rank in order of importance with number 5 most important and number 1 the least important source.

A) Church authorities \_\_\_\_\_

B) Prisoners \_\_\_\_\_

C) Administrators (management) \_\_\_\_\_

D) Professionals \_\_\_\_\_

E) Other Staff \_\_\_\_\_

16. The following are possible sources of obstacles for your work in the institution. Please rank in order of importance with number 5 most important and number 1 the least important source.

A) Church authorities \_\_\_\_\_

B) Prisoners \_\_\_\_\_

C) Administrators (management) \_\_\_\_\_

D) Professionals \_\_\_\_\_

E) Other Staff \_\_\_\_\_

| Completely Agree | Moderately Agree | Mildly Agree | Mildly Disagree | Moderately Disagree | Completely Disagree |
|------------------|------------------|--------------|-----------------|---------------------|---------------------|
| 1                | 2                | 3            | 4               | 5                   | 6                   |

17. I believe that the prison experience can have an effect on a prisoner. Please check one of the following.

- 1) Makes a person a stronger Christian. \_\_\_\_\_
- 2) Makes a person a weaker Christian. \_\_\_\_\_
- 3) Leaves the person unchanged in religious attitude. \_\_\_\_\_
- 4) Other \_\_\_\_\_

Specify \_\_\_\_\_

18. I believe that the prison experience can have an effect on an administrator. Please check one of the following.

- 1) Makes a person a stronger Christian. \_\_\_\_\_
- 2) Makes a person a weaker Christian. \_\_\_\_\_
- 3) Leaves a person unchanged in religious attitude \_\_\_\_\_
- 4) Other \_\_\_\_\_

Specify \_\_\_\_\_

19. I believe that the prison experience can have an effect on a professional. Please check one of the following.

- 1) Makes a person a stronger Christian. \_\_\_\_\_
- 2) Makes a person a weaker Christian. \_\_\_\_\_
- 3) Leaves a person unchanged in religious attitude. \_\_\_\_\_
- 4) Other \_\_\_\_\_

Specify \_\_\_\_\_

20. I believe that the prison experience can have an effect on other staff. Please check one of the following.

- 1) Makes a person a stronger Christian. \_\_\_\_\_
- 2) Makes a person a weaker Christian. \_\_\_\_\_
- 3) Leaves a person unchanged in religious attitude. \_\_\_\_\_
- 4) Other \_\_\_\_\_

Specify \_\_\_\_\_

SECTION C

In sections A and B you were limited in your responses by the use of a scale. Section C will provide you with an opportunity to say in your own words your thoughts and feelings concerning Prisoners, Administrators, Professionals and Other Staff.

A) Prisoners

B) Administrators (management)

C) Professionals

D) Other Staff

N.B. If you do not have enough room, please use the reverse side of page.

APPENDIX B

SUMMARY TABLES OF RESULTS

TABLE 33

PERCENTAGE OF FULL-TIME AND PART-TIME CHAPLAINS  
 AGREEING THAT THE CHAPLAIN SHOULD BE INVOLVED  
 IN VARIOUS TASKS

| ITEMS                               | PERCENTAGE AGREEING*   |                        |        |
|-------------------------------------|------------------------|------------------------|--------|
|                                     | FULL-TIME<br>CHAPLAINS | PART-TIME<br>CHAPLAINS |        |
| Provide Services                    | 94                     | 94                     | (N=19) |
| Native Ceremonies                   | 85                     | 50                     |        |
| Regular Sacramental                 | 97                     | 90                     |        |
| Counselling                         | 97                     | 85                     |        |
| Select, Train, Supervise Volunteers | 76                     | 95                     |        |
| Recruit Volunteers                  | 94                     | 95                     | (N=19) |
| All Types Recommendations           | 36                     | 75                     |        |
| Senior Level Policy-making          | 88                     | 90                     |        |
| Senior Staff Meetings               | 61                     | 85                     |        |
| Intercede or Release Requests       | 64                     | 50                     |        |
| Participate in Crises               | 94                     | 90                     |        |
| Mediator in Crises                  | 70                     | 100                    |        |
| Staff Training                      | 85                     | 90                     |        |
| Staff Meetings                      | 21                     | 50                     | (N=19) |
| Visiting Ranges                     | 79                     | 75                     |        |
| Visiting Preventive Detention       | 67                     | 84                     |        |
| Visiting Solitary Confinement       | 76 (n=32)              | 90                     |        |
| Programs                            | 88                     | 90                     |        |
| Escort Duty                         | 0                      | 20                     |        |
| Visitation of Families              | 88                     | 95                     |        |
| Visitation of Ex-Prisoners          | 82                     | 90                     |        |
| Community Education                 | 82                     | 90                     | (N=19) |

\* Where the N's in this table vary from 33 full-time chaplains and 20 part-time chaplains, the total number responding to the item is given in parentheses after the percentage.

TABLE 34

PERCENTAGE OF FULL-TIME AND PART-TIME CHAPLAINS  
 AGREEING THAT THE CHAPLAIN IS ALREADY SUFFICIENTLY  
 INVOLVED IN VARIOUS TASKS

| ITEMS                               | PERCENTAGE AGREEING*   |                        |        |
|-------------------------------------|------------------------|------------------------|--------|
|                                     | FULL-TIME<br>CHAPLAINS | PART-TIME<br>CHAPLAINS |        |
| Provide Services                    | 85                     | 74                     | (N=19) |
| Native Ceremonies                   | 52                     | 58                     | (N=19) |
| Regular Sacramental                 | 94                     | 84                     | (N=19) |
| Counselling                         | 73                     | 53                     | (N=19) |
| Select, Train, Supervise Volunteers | 91                     | 84                     | (N=19) |
| Recruit Volunteers                  | 73                     | 68                     | (N=19) |
| All Types Recommendations           | 79                     | 50                     |        |
| Senior Level Policy-Making          | 30                     | 30                     | (N=19) |
| Senior Staff Meetings               | 55                     | 45                     |        |
| Intercede on Release Requests       | 82                     | 60                     |        |
| Participate in Crises               | 67                     | 63                     | (N=19) |
| Mediator in Crises                  | 58                     | 40                     |        |
| Staff Training                      | 27                     | 32                     |        |
| Staff Meetings                      | 58                     | 55                     | (N=19) |
| Visiting Ranges                     | 73                     | 80                     |        |
| Visiting Preventive Detention       | 76                     | 67                     | (N=18) |
| Visiting Solitary Confinement       | 82 (N=32)              | 75                     | (N=18) |
| Programs                            | 36                     | 42                     | (N=19) |
| Escort Duty                         | 85                     | 85                     |        |
| Visitation of Families              | 58                     | 65                     |        |
| Visitation of Ex-Prisoners          | 55                     | 65                     |        |
| Community Education                 | 64                     | 84                     | (N=19) |

\* Where the N's in this table vary from 33 full-time chaplains and 20 part-time chaplains, the total number responding to the item is given in parenthesis after the percentage.

TABLE 35

PERCENTAGE OF FULL-TIME AND PART-TIME CHAPLAINS  
 AGREEING THAT THEY FEEL SOME DEGREE OF CONCERN  
 ABOUT THE TASK

| ITEMS                                     | PERCENTAGE AGREEING*  |                       |        |
|---|-----------------------|-----------------------|--------|
|   | FULL-TIME<br>CHAPLAIN | PART-TIME<br>CHAPLAIN |        |
| Provide Services                          | 73                    | 65                    | (N=19) |
| Native Ceremonies                         | 55                    | 45                    |        |
| Regular Sacramental                       | 52                    | 21                    | (N=19) |
| Counselling                               | 61                    | 79                    | (N=19) |
| Select, Train, Supervise Volunteers       | 49                    | 63                    | (N=19) |
| Recruit Volunteers                        | 64                    | 74                    | (N=19) |
| All Types Recommendations                 | 55                    | 70                    |        |
| Senior Level Policy-Making                | 55                    | 84                    | (N=19) |
| Senior Staff Meetings                     | 49                    | 75                    |        |
| Intercede on Release Requests             | 49                    | 65                    |        |
| Participate in Crises                     | 67                    | 74                    | (N=19) |
| Mediator in Crises                        | 58                    | 85                    |        |
| Staff Training                            | 67                    | 70                    |        |
| Staff Meetings                            | 61                    | 53                    | (N=19) |
| Visiting Ranges                           | 58                    | 60                    |        |
| Visiting Preventive Detention             | 61                    | 72                    | (N=18) |
| Visiting Solitary Confinement<br>Programs | 58 (N=32)             | 65                    | (N=18) |
| Escort Duty                               | 33                    | 30                    | (N=19) |
| Visitation of Families                    | 67                    | 75                    |        |
| Visitation of Ex-Prisoners                | 58                    | 75                    |        |
| Community Education                       | 58                    | 74                    | (N=19) |

\* Where the N's in this table vary from 33 full-time chaplains and 20 part-time chaplains; the total number responding to the item is given in parenthesis after the percentage.

TABLE 36

PERCEPTIONS FULL-TIME CHAPLAINS HOLD OF OTHER'S  
VIEWS OF THEIR ROLE

| ITEMS                                    | PERCENTAGE<br>OF FULL-TIME<br>CHAPLAINS IN<br>AGREEMENT | PROFESSIONAL CORRECTIONAL |                |       |           |
|--|---|---------------------------|----------------|-------|-----------|
|  |   | PRISONERS                 | ADMINISTRATORS | STAFF | STAFF     |
| Provide Services                         | 94  | 97                        | 97             | 91    | 91        |
| Native Ceremonies                        | 85  | 88                        | 76             | 76    | 52        |
| Regular Sacramental<br>Counselling       | 97  | 94                        | 100            | 94    | 94        |
| Select, Train, Sup-<br>ervise Volunteers | 97  | 97                        | 91             | 79    | 88        |
| Recruit Volunteers                       | 76  | 73                        | 70             | 70    | 70        |
| All Types of<br>Recommendations          | 94  | 100                       | 88             | 79    | 79        |
| Senior Level Policy-<br>Making           | 36  | 85                        | 39             | 39    | 36        |
| Senior Staff<br>Meetings                 | 88  | 73                        | 21             | 24    | 36        |
| Intercede on Release<br>Requests         | 61  | 55                        | 21             | 30    | 36        |
| Participate in<br>Crises                 | 64  | 85                        | 45             | 49    | 61        |
| Mediator in Crises                       | 94  | 91                        | 88             | 85    | 73        |
| Staff Training                           | 70  | 79                        | 61             | 58    | 58        |
| Staff Meetings                           | 85  | 70                        | 64             | 58    | 61        |
| Visiting Ranges                          | 21  | 27                        | 27             | 24    | 30        |
| Visiting Preventive<br>Detention         | 79  | 76                        | 79             | 67    | 52        |
| Visiting Solitary<br>Confinement         | 67  | 76                        | 76             | 79    | 62        |
| Programs                                 | 76  | 85                        | 82             | 70    | 67 (N=32) |
| Escort Duty                              | 88  | 100                       | 85             | 85    | 82        |
| Visitation of<br>Families                | 0   | 55                        | 18             | 12    | 24        |
| Visitation of<br>Ex-Prisoners            | 88  | 94                        | 67             | 76    | 64        |
| Community<br>Education                   | 82  | 88                        | 39             | 67    | 46        |
|  | 82  | 88                        | 82             | 70    | 58        |

\* Where the N's in this table vary from 33 full-time chaplains, the total number responding to the item is given in parentheses after the percentage.

APPENDIX C

CONSTITUTION OF  
INTER-FAITH COMMITTEE  
CHAPLAINS'S CONFERENCE AGENDA  
DIAGRAMS OF CORRECTIONAL  
SERVICES OF CANADA

CONSTITUTION OF THE INTER-FAITH COMMITTEE ON  
CHAPLAINCY IN THE CANADIAN CORRECTIONAL SERVICE

- I. NAME: - The name of this organization is the Inter-Faith Committee on Chaplaincy in the Canadian Correctional Service, which shall hereinafter be referred to as the Inter-Faith Committee on Chaplaincy.
- II. NATURE AND PURPOSE: - The Inter-Faith Committee on Chaplaincy is an interdenominational Executive Committee whose members are delegated by the respective constituent religious bodies for the purpose of ensuring and supporting the church's ministry through Chaplaincy Service.
- In collaboration with the Canadian Correctional Service, the Committee acts as advisor, liaison, consultant in recruitment and participant in the selection of chaplains.
- III. FUNCTIONS: - Functions of the Inter-Faith Committee on Chaplaincy are implemented through the following roles:
- 1) Advisory Role - The Inter-Faith Committee acts as an advisory body and resource to the Canadian Correctional Service, and to the churches on church oriented issues related to the ministry of chaplains in that service. As advisor, the Committee should report to the Canadian Correctional Service and to the churches on the state of chaplaincy in the penitentiaries.
- The advisory role is to be implemented:
- a) To the Chaplain General as consultant on matters at his discretion.
  - b) To the Canadian Correctional Service -
    - i) through visits to each chaplaincy;
    - ii) by committee recommendations regarding innovative approaches in operation and programming;
    - iii) by notification and advise on the current manpower disposition and prospects for recruitment;
    - iv) through a written annual report of the state of chaplaincy presented to the Canadian Correctional Service and the churches.

## Constitution

- c) To the churches:
- i) by encouraging community churches to support the chaplaincy through lay volunteerism;
  - ii) by supplying church communications media with information concerning the chaplaincy and supplying to administrative authorities of church bodies a continuous flow of information regarding the work, needs and manpower requirements in the Chaplaincy Service.

2) Supportive Role: To facilitate personal support by the churches of individual chaplains at all levels of responsibility in their ministry by personal visits at regular intervals by listening to their concerns and interests and by offering support of their ministry.

3) Recruitment Role: The Committee should act as a resource to the Chaplain General's office primarily as a consultant regarding new developments in the churches respecting training, availability of manpower, and current disposition of persons whose names are maintained on recruitment lists through previous application.

Changes in established recruitment should only be made after full discussion and consultation with the churches through the Inter-Faith Committee.

The Inter-Faith Committee should act as an evaluator of the effectiveness of recruitment procedures.

4) Selection and Screening Role: A member of the Executive Committee or its appointee should be represented on each Selection Board.

Normally committee members will be appointed by Selection Boards sitting in Ontario or Quebec. Appointees will be selected by the Inter-Faith Committee on Selection Boards meeting in the Atlantic, Prairie and Pacific regions. There will be two appointees (one Protestant and one Catholic) in each region who will act by mutual consent and availability for a period of two years, subject to reappointment.

Members and appointees are required to report to the Inter-Faith Committee regarding the actions of the Selection Board of which he or she has been a member, giving reasons for the decisions made and the actual disposition of each application.

5) Liaison Role: The Inter-Faith Committee will endeavor to:

- (a) improve the quality of chaplaincy;
- (b) improve the awareness in the church of the criminal justice system;
- (c) act as a critique on issues which affect the chaplaincy role;
- (d) improve the support of the church for chaplains in their ministry;
- (e) act as a liaison between the Canadian Correctional Service and the individual denomination and to liaise interdenominationally within and between the various churches;
- (f) to assist chaplains upon retirement to return to service in their religious bodies or elsewhere, wherever necessary.

6) Evaluative Role: The Inter-Faith Committee should seek to evaluate and re-assess the adequacy of the delivery of chaplaincy services in the Canadian Correctional Service, including alternative means of delivery and of meeting the demands for extending and improving the position of the chaplaincy service.

IV. HEAD OFFICE: The head office, or permanent mailing address, of the Inter-Faith Committee on Chaplaincy shall be located at such place as the Executive may from time to time determine.

V. MEMBERSHIP: The Inter-Faith Committee on Chaplaincy is to be constituted as follows:

- 1) any religious body accepted by the Inter-Faith Committee on Chaplaincy which has an interest in and concern for chaplaincy work in the Canadian Correctional Service is eligible for representation on the Inter-Faith Committee on Chaplaincy;

- 2) representatives are to be named by the religious bodies concerned;
- 3) representatives of religious bodies, subject to future amendment, shall be as follows:

|   | <u>Representatives</u> |
|---|------------------------|
| Anglican Church of Canada   | 2                      |
| Apostolic Church of Pentecost of Canada                             | 1                      |
| Baptist Federation of Canada /                                      | 1                      |
| Canadian Correctional Chaplains Association                         | 1                      |
| Canadian Council of Churches  | 1                      |
| Christian and Missionary Alliance                                   | 1                      |
| Christian Reformed Church   | 1                      |
| Church Council on Justice and Corrections                           | 1                      |
| Jewish  | 1                      |
| Lutheran Council in Canada  | 1                      |
| Pentecostal Assemblies of Canada                                    | 1                      |
| Presbyterian Church in Canada                                       | 1                      |
| Roman Catholic (Canadian Catholic Conference - 3 French, 2 English) | 5                      |
| Salvation Army  | 1                      |
| United Church of Canada   | 2                      |
| Chaplain General, Canadian Correctional Service                     | 1                      |

- VI. EXECUTIVE: The Inter-Faith Committee on Chaplaincy shall be an Executive Committee and shall consist of a Chairman, Vice-Chairman, Secretary-Treasurer, and the remaining appointed representatives.
- VII. QUORUM: A majority of the Inter-Faith Committee on Chaplaincy shall constitute a quorum for the transaction of all business.
- VIII. ELECTION AND TERM OF OFFICE: The term of office of the Chairman, Vice-Chairman and Secretary-Treasurer shall be for two years, or until their successors have been elected. The Chairman and Vice-Chairman shall be eligible for re-election for one term. The Secretary-Treasurer shall not be so limited in respect to re-election.
- IX. AMENDMENT: This Constitution may be amended by two-thirds vote of the members present at any meeting, provided that notice of the proposed amendment has been duly recorded and brought to the attention of all members.

NOTE

At the meeting of May 12, 1977, the following resolution was adopted:

"That with reference to the May 27, 1976, revised Constitution, Paragraph III, Functions Item (4) Selection Screening Role, the appointment of Selection Board representatives for a one year trial period be handled by the full committee and the question of regional appointees be reviewed at the end of that time".

SELECTION PROCEDURES, SEPTEMBER 1977

1. When a vacancy is anticipated, the Canadian Correctional Service will notify the Chairman and Secretary-Treasurer of the Inter-Faith Committee as early as possible.
2. When a vacancy occurs, or is known to occur at a fixed date, the Canadian Correctional Service will prepare a competition poster, copies of which will be distributed to the appropriate Church authorities.
3. The Competition poster will include or be accompanied by additional relevant data, and will specify that applicants are to forward their applications by registered mail to The Commissioner of Penitentiaries, Attention: Chief of Staffing, The Canadian Correctional Service, 340 Laurier Avenue, West, Ottawa, Ontario K1A 0P9.

The additional relevant data shall include:

- 1) Whether or not the position requires bilingual facility.
  - 2) Where application forms can be obtained.
  - 3) The nature of the institution concerned.
  - 4) The locale of the institution concerned.
  - 5) Any special program of the institution concerned.
  - 6) The availability of accommodation in the locale of the institution concerned.
  - 7) The fact that moving costs are paid by the government for chaplains coming to new positions.
  - 8) The possibility that applicants may be required to appear for interview by a Selection Board.
4. Closing date for the competition will be specified on the competition poster and will be 8 weeks from date of issuance.
  5. Immediately upon receipt of an application the Canadian Correctional Service shall be by registered mail on Inter-Faith Committee letterhead:
    - a) Write to all persons named for reference and ask for references;
    - b) Forward to all candidates the Inter-Faith Committee letter asking them:

1. to complete the additional information form;
  2. to obtain the completion of the Certificate of Ecclesiastical Authority;
  3. to submit proof of academic training (diploma, certificate or photocopy of same).
6. The functions of the Screening Process shall be:
1. to see that the basic requirements of the competition poster are fulfilled by applicants;
  2. to determine ecclesiastical approval of the denomination concerned;
  3. to report to the Selection Board any relevant and helpful data regarding the applications under consideration.

#### Selection Procedures

7. The Inter-Faith Committee shall ask to be informed of the complete list of persons considered for each competition together with the disposition of each application and the reasons for such disposition. The Inter-Faith Committee undertakes to supply to the Canadian Correctional Service the name of its nominee to act on the Selection Board in ample time to enable the above action to take place.
8. The completed application forms plus letters of reference and completed additional information forms for each candidate to be interviewed by the Selection Board shall be in the hands of the Inter-Faith Committee representative on the Selection Board at least one week before the meeting of the Board.
9. The Correctional Service, in consultation with the Secretary-Treasurer of the Inter-Faith Committee, will convene a Selection Board and interview each of the candidates as soon as possible following the Screening Process. An interview shall take place even in the event that there be but one candidate for a particular competition. The Inter-Faith Committee will name one representative, as well as an alternate, to be a member of the Selection Board.
10. When the Correctional Service has filled the position(s), Secretary-Treasurer of the Inter-Faith Committee has been so notified, each applicant shall be informed by the Correctional Service as to the disposition of the application. Unsuccessful candidates shall be asked if they wish their

applications to be considered for subsequent competitions. Information regarding unsuccessful and unsuitable candidates shall be available to the denominational representatives of the candidates concerned from the Secretary-treasurer of the Inter-Faith Committee for personal counselling with the candidate.

11. In the event that there are no applications received by the closing date of a competition, that competition shall be extended for a further period as mutually agreed between the Secretary-treasurer of the Inter-Faith Committee and the Chief of Staffing of the Canadian Correctional Service and the Secretary-treasurer of the Inter-Faith Committee shall communicate this new date to the members of the Inter-Faith Committee.

NATIONAL CHAPLAINS CONFERENCE

TO BE HELD AT

THE ROYAL YORK HOTEL

MAY 14 TO 18 1979.

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THEME: A CRITICAL FOCUS ON  
CHAPLAINCY

AGENDA

MONDAY, MAY 14TH

FROM P.M. - ARRIVAL AND REGISTRATION

TUESDAY, MAY 15TH

|           |   |   |
|-----------|---|---|
| 0730      | MORNING DEVOTIONS<br>AND MEDITATION   | REV. P. ALLARD<br>COORDINATOR   |
|           | MASS  | FR. J. O'SULLIVAN<br>COORDINATOR  |
| 0800-0900 | BREAKFAST   |   |
| 0915-0945 | OPENING REMARKS   | CHAPLAIN GENERAL  |
| 0945-1030 | A REFLECTION AND<br>MEDITATION.   | LEADER TO BE ANNOUNCED<br>AT CONFERENCE   |
| 1030-1045 | COFFEE  |   |
| 1045-1200 | PRESENT JOINT TASK<br>FORCE QUESTIONS AND<br>DISCUSSION WORK<br>GROUPS FORMATION<br>AND COMMENTS FROM<br>INTER-FAITH<br>COMMITTEE | REV. PAUL CROSBY<br><br>FR. R. MURRAY TARDIFF<br>OR DELEGATED<br>REPRESENTATIVE |
| 1200-1300 | LUNCH AND SOCIAL<br>EXCHANGE  |   |
| 1330-1500 | WORK GROUPS - DEFINE MINISTRY,<br>PRIESTHOOD AND PASTORAL   |   |
| 1500-1515 | COFFEE  |   |
| 1515-1615 | QUESTIONNAIRE ON CHAPLAINCY ROLES   |   |
| 1615-1700 | GROUP REPORTS   |   |
| 1700      | CONFERENCE ADJOURNS FOR DAY.  |   |

WEDNESDAY, MAY 16TH

|           |  |   |
|-----------|--|---|
| 0730      | MORNING DEVOTIONS<br>MEDITATION<br>MASS                          | SEE COORDINATOR FOR<br>MAY 15TH FOR<br>INSTRUCTIONS.        |
| 0800-0900 | BREAKFAST  |   |
| 0915-1015 | UPDATE ON CHAPLAINCY<br>BOTH FEDERAL AND STATE                   | REV. F.R. SILBER<br>(SENIOR CHAPLAIN,<br>STATE OF OHIO USA) |
| 1015-1045 | REGIONAL AND ACTING<br>REGIONAL CHAPLAINS'<br>REPORTS            |   |
| 1045-1100 | COFFEE   |   |
| 1100-1200 | WORK GROUPS - FUNCTIONS<br>AND RESPONSIBILITIES OF<br>CHAPLAINCY |   |
| 1200-1330 | LUNCH AND SOCIAL EXCHANGE  |   |
| 1330-1400 | PERSPECTIVE QUESTIONNAIRE  |   |
| 1400-1500 | STATISTICS   |   |
| 1500-1515 | COFFEE   |   |
| 1515-1700 | WORK GROUPS - FINISH PAPERS                                      |   |
| 1700      | CONFERENCE ADJOURNS FOR DAY                                      |   |

THURSDAY, MAY 17TH

|           |  |                                     |
|-----------|--|-------------------------------------|
| 0730      | MORNING DEVOTIONS<br>MEDITATION<br>MASS                              | SEE COORDINATOR FOR<br>INSTRUCTIONS |
| 0800-0900 | BREAKFAST  |                                     |
| 0915-1030 | PLENARY SESSION -<br>WORK GROUP REPORTS                              | REV. PAUL CROSBY                    |
| 1030-1045 | COFFEE   |                                     |
| 1045-1200 | CRITICAL FOCUS ON<br>CHAPLAINCY - GENERAL<br>DISCUSSION AND DIALOGUE |                                     |
| 1200-1330 | LUNCH AND SOCIAL<br>EXCHANGE   |                                     |
| 1330-1430 | PRESENTATION BY SPECIAL<br>RESOURCE PERSON                           | NAME TO BE ANNOUNCED                |
| 1430-1500 | QUESTION PERIOD  |                                     |
| 1500-1515 | COFFEE   |                                     |
| 1515-1600 | QUESTION PERIOD (CONT'D)<br>AND SUMMARY                              |                                     |
| 1600-1645 | CLOSING REMARKS  | CHAPLAIN GENERAL                    |
| 1645-1700 | EPILOGUE - CLOSING<br>1979 CONFERENCE                                |                                     |
| 1700      | CONFERENCE ADJOURNS  |                                     |

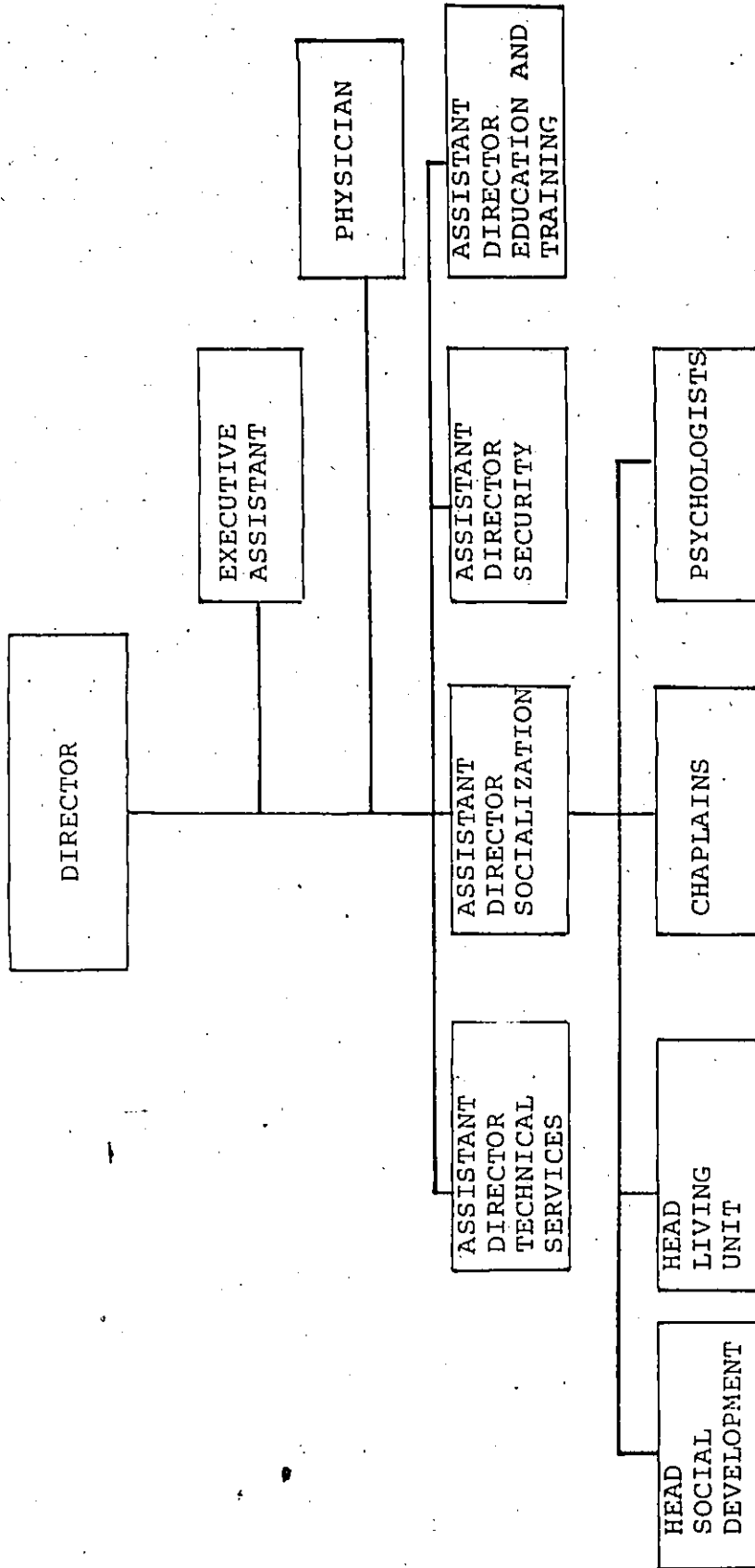
CONFERENCE NOTES

1. GOVERNMENT RATE AT THE ROYAL YORK HOTEL IS \$37.00 SINGLE/  
\$42.00 DOUBLE FOR TWIN-BEDDED ROOM.
2. FROM TORONTO AIRPORT YOU CAN TAKE THE AIRPORT BUS TO THE  
ROYAL YORK HOTEL - COST \$3.75.
3. WE SHALL BE MEETING IN THE CHAPLAIN GENERAL'S SUITE WITH  
THE EXCEPTION OF ONE DAY TO BE ANNOUNCED AT CONFERENCE.  
CHECK WITH RECEPTION - NUMBER OF SUITE UPON ARRIVAL.
4. A BLOCK OF ROOMS HAS BEEN RESERVED FOR THE CONFERENCE AS  
IN PAST YEARS. CHECK IN TIME, MONDAY MAY 14TH P.M.
5. PAUL CROSBY IS PROJECT MANAGER OF THE CONFERENCE WHICH  
WILL DEAL WITH THE THEME "A CRITICAL FOCUS ON CHAPLAINCY."  
CHAPLAINS WILL BE EXPECTED TO MAKE A CONTRIBUTION AND  
INPUT THROUGH STUDY OF QUESTIONNAIRES AND WORKING PAPERS.
6. IT IS EXPECTED A NUMBER OF THE INTER-FAITH COMMITTEE  
MEMBERS WILL BE ATTENDING THE CONFERENCE, TOGETHER WITH A  
NUMBER OF RESOURCE PERSONS TO BE ANNOUNCED.
7. DEVOTIONS - MEDITATION AND MASS WILL BE ARRANGED DAILY.
8. A DINNER WILL BE ARRANGED AS IN PAST CONFERENCES AND  
COFFEE WILL BE AVAILABLE AT TIMES STATED IN THE AGENDA.
9. LOOKING FORWARD TO SEEING YOU AT THIS VERY IMPORTANT  
CONFERENCE IN THE HISTORY OF OUR DIVISION FOR WE LIVE IN  
A TIME OF CHANGE AND CHALLENGE.

CHAPLAIN GENERAL

INSTITUTIONAL ORGANIZATION CHART

  
REV. PAUL CROSBY,  
ACTING/CHAPLAIN GENERAL.



ORGANIZATION CHART  
 NATIONAL HEADQUARTERS  
 THE CORRECTIONAL SERVICE OF CANADA

*Paul Crosby*  
 REV. PAUL CROSBY  
 ACTING/CHAPLAIN GENERAL

