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CHAPLAIN STAFFING STUDY

State of California

Department of Corrections

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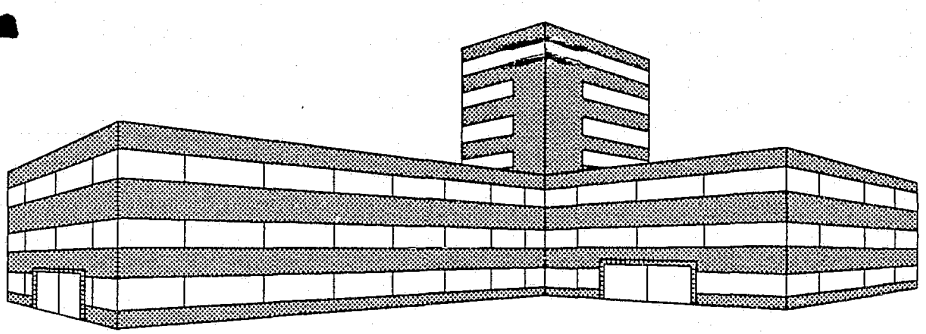

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TABLE OF CONTENTS

		Page
I.	**INTRODUCTION**	
	Background	1
	Statement of Problem	3
II.	**LEGAL ISSUES**	
	Authorities	4
	Summary	5
III.	**RESEARCH ISSUES**	
	Research Questions	6
	Scope	6
	TRACK I - Inmate Study	7
	TRACK II - Chaplain Study	7
	TRACK III - Management Study	8
	TRACK IV - Comparative Models	8
	TRACK V - Other Issues	9
IV.	**REVIEW OF RELATED LITERATURE**	10
	Summary	13
V.	**INMATE STUDY**	

Contents

	Subjects	14
	Instrumentation	14
	Pre-Test	15
	Methodology	15
	Limitations	16
	RESULTS	17
	Summary	22
VI.	**CHAPLAIN STUDY**	
	Subjects	23
	Instrumentation	23
	Methodology	23
	Limitations	25
	RESULTS	26
	Summary	42
VII.	**MANAGEMENT STUDY**	
	Subjects	43
	Instrumentation	43
	Methodology	43
	Limitations	43
	RESULTS	43

Contents

Summary 47

VIII. COMPARATIVE STUDY

Subjects 48

Instrumentation 48

Methodology 48

Limitations 48

RESULTS 49

Summary 51

IX. OTHER ISSUES

Barriers to Service 52

View of the Chaplaincy 55

Status of the Chaplaincy During the Eighties 58

X. CONCLUSIONS 60

XI. RECOMMENDATIONS 64

XII. REFERENCES 69

XIII. LIST OF INTERVIEWS 71

XIV. APPENDIX 73

Contents

LIST OF TABLES and GRAPHS

Table 1 - page 11
GENERAL PUBLIC NATIONWIDE FAITH PREFERENCES
City University of New York, 1990

Table 2 - page 12
INMATE RELIGIOUS PREFERENCE AT INTAKE, NORTHERN RECEPTION CENTER, 1982-88

Table 3 - page 13
AUGUST 1990 SURVEY OF RELIGIOUS PREFERENCE AT CAMPS SUPERVISED BY SIERRA CONSERVATION CENTER

Table 4 - page 18
INMATE FAITH PREFERENCE
Men's Institutions, March 1991

Table 5 - page 18
INMATE FAITH PREFERENCE
Women's Institutions, March 1991

Table 6 - page 19
KEY TO INSTITUTION ABBREVIATIONS

Table 7 - page 24
CHAPLAIN SURVEY, April 1990
Chaplain Response Rate

Table 8 - page 27
CHAPLAIN AGE PROFILE
Personnel Records, May 1991

Table 9 - page 27
CHAPLAIN AVG. NUMBER OF YEARS on the Job, April 1991

Table 10 - page 28
CHAPLAIN SERVICES PROVIDED
As reported in the April 1991 Workload Study

Table 11 - page 29
CHAPLAIN DUTIES PER CDC OPERATIONS MANUAL (DOM)

Table 12 - page 30
AVG. HOURS SPENT Outside of Work Week Performing Chaplain Duties, April 1991

Graph 1 - page 31
AVERAGE PERCENT TIME SPENT
For Chaplain Duties, April 1991

Graph 2 - page 32
PROTESTANT CHAPLAINS
Average Percent Time Spent on Duties

Graph 3 - page 32
CATHOLIC CHAPLAINS
Average Percent Time Spent on Duties

Graph 4 - page 33
MUSLIM CHAPLAINS
Average Percent Time Spent on Duties

Graph 5 - page 33
JEWISH CHAPLAINS
Average Percent Time Spent on Duties

Graph 6 - page 34
TOP TEN DUTIES
Ranked by Chaplains, April 1991

Table 13 - page 36
CHAPLAIN TO INMATE RATIO
Inmate Population by Faith and Budgeted Chaplain Positions

Table 14 - page 38
WORK ROLES SURVEY
Chaplain Responses, May 1991

Table 15 - page 39
CHAPLAIN WORKER COMPENSATION CLAIMS, Period 1986-1991

Graph 7 - page 41
WORKING CONDITIONS SURVEY
Chaplain Responses, May 1991

Graph 8 - page 45
CHAPLAIN PROGRAM LIMITATIONS
Supervisors' Survey, April 1991

Graph 9 - page 46
IMPORTANT CHAPLAIN ROLES
Supervisor and Chaplain Views
April 1991

Contents

Table 16 - page 50
CHAPLAIN STAFFING TO INMATE RATIOS
Large and Western States, April 1991

Graph 10 - page 53
BARRIERS TO PROVIDING SERVICE
TAG Analysis Chart, April 1991

Graph 11 - page 58
INMATES PER CHAPLAIN
1980 TO 1990

Chapter I

INTRODUCTION

BACKGROUND

The California Department of Corrections (CDC) offers religious services for approximately 95,000[1] incarcerated men and women throughout California. Chaplain staff, hired by each institution and consisting of 66 individuals,[2] furnish the majority of services. They deliver religious direction for their own faith group and facilitate services for other groups such as Church of Jesus Christ Latter-day Saints (Mormon), Jehovah's Witnesses, and Native Americans. Volunteers and CDC contracted personnel supplement the program, enhancing some faith group services and providing for faiths not represented in the Chaplaincy.

The Chaplaincy was created in 1931 by the State Personnel Board (SPB) to provide religious services at many of the youth and adult correctional and veteran's institutions. The initial program called for Protestant, Catholic and Jewish Chaplain civil service classifications. Fifty years later the Muslim Chaplain classification was added. Then, in 1990, the CDC successfully obtained authorization to create a Native American Spiritual Leader Chaplain class.

Over the years, many changes occurred in the chaplain civil service process, including the addition of Permanent Intermittent positions; the consolidation of the individual faith group chaplain classes into a single chaplain class; the revision of the class back to individual faith group types; and the addition of new faith types. The SPB has also wrestled, as recently as 1988, with minimum standards for the Chaplaincy.

The CDC Office of Community Resource Development (OCRD) provides functional oversight for the Chaplaincy program. In 1990, as part of a management goal, OCRD studied the Department's religious program. Their report, called *Review of Religious Program*,[3] examined the level of staffing for chaplains within the Department and concluded:

> "There appears to be a need for more staff chaplains, particularly at the multi-facility institutions with interfaith chapels, for the Muslim faith group, and the Native American faith group. However, the number cannot be determined because no staffing standards exist."

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1 This figure does not include inmates incarcerated in community-based facilities or those at Department of Mental Health Hospitals.

2 This includes part-time positions and is the equivalent of 61.1 full-time positions. Appendix A illustrates the number of authorized and filled chaplain positions on February 1, 1991. During the course of the study, one Catholic chaplain died and another retired on stress disability.

3 Office of Community Resource Development Report, CDC in-house report, Ray Paular, Coordinator of Religious Programs, March, 1990.

OCRD recommended that the Department:

> "Conduct a study to determine chaplain staff needs to meet the requirements of Section 5009 of the Penal Code."[4]
>
> Completion of this study (...) will help to resolve present and anticipated litigation by religious faith groups who feel that inmates of their persuasion are not being provided reasonable opportunities to practice their religion because of the lack of full time chaplains."

The OCRD report identified two major issues:

1. No workload standards exist for the Department to estimate the number of chaplains required in each of the institutions.

2. No workload standards exist for the Department to estimate the mix of chaplains required at each institution by faith group.

As indicated in the OCRD report, litigation has instigated changes in the Chaplaincy. Lawsuits addressing "reasonable opportunity to practice religion" resulted in the addition of Muslim and Native American chaplains. Even so, legal questions remain unresolved. In Jackson v. Rowland,[5] the Department (through Director Rowland) was asked during interrogatories a number of questions regarding standards by which staffing of chaplains was determined. The Department conceded it had no method to establish chaplain ratios and resolved the matter through stipulated judgement in 1989.

In a second case, Sample v. Borg,[6] Native American inmates filed federal suit in 1985, alleging that they were being denied First Amendment rights to practice their religion at Folsom State Prison. The complaint was later certified as a class action suit and raised issues involving lack of CDC staff to provide services, lack of facilities for services, and security related restrictions on use of religious artifacts.

To resolve the matter, CDC agreed to a stipulated judgement in 1987 that recognized the American Indian "religion" and initiated action to obtain funding for Native American programming in parity with other recognized religions. Correction officials also agreed to hire Native American Chaplains. Even so, in attempting to comply with that judgement, CDC determined that no statewide staffing standard existed for chaplains. Additionally, the actual number of inmates professing to identify with a particular faith was unknown. As a result, CDC was unable to determine faith group parity.

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[4] *PC 5009* - It is the intention of the Legislature that all prisoners shall be afforded reasonable opportunities to exercise religious freedom.

[5] USDC ED CIV S-89-0070 RAF-JFM. This was a case involving provision of Muslim faith services.

[6] USDC Case No. CIV S-85-0208 LKK.

Chapter I

In response to the recommendations of OCRD and in recognition of the need for court compliance, CDC directed the Management Analysis and Evaluation Branch (MAEB), in conjunction with OCRD, to conduct a study that would establish a chaplain staffing standard based on workload and inmate religious preference. In addition, a Technical Advisory Group (TAG), consisting of chaplains representing each faith type and staff from Human Resources, Parole and Community Services Division, Labor Relations, and Research Branch was appointed to provide technical guidance in development and management of the study. The project commenced in January 1991.

STATEMENT OF PROBLEM

CDC requires an assessment of inmate faith preference to establish parity among faith groups for chaplain staffing and to determine appropriate staffing levels based on workload.

Chapter II

LEGAL ISSUES

AUTHORITIES

Periodically a question arises about the State hiring staff to provide religious services for those in custody or care of the State. Questioned are constitutional standards for separation of church and state. Authority to provide religious services within CDC institutions comes from case law involving federal civil rights litigation and California Penal Code (PC) § 5009, which notes:

> "It is the intention of the Legislature that all prisoners shall be afforded reasonable opportunity to exercise religious freedom."

Implementation of the state code requires a definition of religion. In Jacques v Hilton,[7] the courts found that, although a religion may profess reverence for an all pervasive, nonhuman force and advocate a simple code of conduct, for (penal) institutional recognition it must also contain the three characteristics of an accepted religion against which a belief system may be measured. The religion:

(1) must address fundamental and ultimate questions of deep and imponderable matters;

(2) must be comprehensive in nature and consist of a belief system as opposed to an isolated teaching;

(3) must be recognizable by certain formal and external signs.

While litigation occasionally results in shaping penal policy on religious practice, the courts traditionally avoid control of practices, except where prisoners maintain rights and privileges. Prison authorities may not punish prisoners for religious beliefs, nor discriminate against forms of religion. Conversely, prison security and other operational issues serve as a defense of the state in not providing religious services.

The operative concept in discussion of PC §5009 is "reasonable opportunity" to practice religion. Under First Amendment constitutional principles, an inmate must be provided reasonable opportunity to practice religion; however, regulations related to the legitimate governmental interest in prison operations, including the impact of the asserted right on other prisoners, prison personnel, and the allocation of prison resources generally, is cause for a restriction of that right.[8] What constitutes a reasonable opportunity or reasonable equal access to facilities and services may vary depending on the size of the prison population and the extent of the demand. Efforts to provide a reasonable opportunity for an inmate to pursue his faith must be evaluated in light of the state's

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[7] Jacques v Hilton (DC NJ) 569 F supp 730, affd without op (CA3 NJ) 738 F2d 422.

[8] O'Lone v Estate of Shabazz (US) 96 L Ed 2d 282, 107 S Ct 2400.

legitimate interest in prison security. Appropriate restrictions on chapel use, including the requirement of the presence of an outside sponsor for chapel meetings, are reasonable to maintain order and security.[9]

Prisoners are also not entitled to special considerations due to religious affiliations. Thus, special escorts for high security inmates, mixing of populations to provide services, and inmate time off from work duties is not required. The courts have also found that federal prison officials may provide services only on request where a small number of same faith inmates reside in certain security level facilities. This practice does not deny an inmate reasonable opportunity to practice his religion.[10]

The State's obligation to provide chaplains to meet inmate religious needs has never been litigated. For that reason it is unclear if employment of chaplains is required. Conversely, in cases where separation of church and state have been raised regarding employment of military chaplains, the U.S. Supreme Court has ruled that a "compelling public interest" is served by hiring chaplains to serve the religious needs of the members of the armed forces.

SUMMARY

Although a requirement for chaplains at penal institutions has never been litigated, the authority of the state to provide religious services has. CDC has, pursuant to Penal Code and case law, some obligation to provide religious services within limitations imposed by security and availability of resources. Additionally, the courts have found a "compelling public interest" in the employment of chaplains by the government. The extent of state religious obligation remains unclear and to this point is defined only in the context of PC § 5009, existing practice and litigated prisoner rights.

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[9] Jones v Bradley (CA9 Wash) 590 F2d 294.

See 60 Am Jur 2d, § 37, p.1152.

[10] See 60 Am Jur 2d, § 37.

Chapter III

RESEARCH ISSUES

RESEARCH QUESTIONS

The study sought to provide the Department with workload information which can be used to estimate the number of chaplains required by faith group, in accordance with need and common practice.

The study developed on five tracks:

I. INMATE STUDY
Research to develop information on inmate religious preference.

II. CHAPLAIN STUDY
Research to develop information on chaplain workload and related work issues.

III. MANAGEMENT STUDY
Research of CDC management and policies that define provision of religious services at institutions.

IV. COMPARATIVE STUDY
Research of comparative program models and comparison of CDC religious services to other correctional organizations.

V. OTHER ISSUES
Research on other issues related to providing chaplain services.

Subsequent chapters discuss each of the tracks separately. The following discusses issues common to all of the study tracks.

SCOPE

This study focused upon chaplains serving the following faith groups:

- Catholic
- Jewish
- Muslims
- Native American
- Protestant

The study was fixed in time, only examining the existing provision of chaplain services and existing inmate populations. The study did not evaluate the Department's ability to provide inmates reasonable opportunities to practice their religion or provision of services

through volunteers.

Because the study evolved in five distinct tracks, discussion of research issues focus on each of the tracks separately. Methodology, limitations and results of the various studies are also presented in separate chapters.

TRACK I - INMATE STUDY

Research on inmates sought to identify prisoner religious preference and participation. Study questions asked:

1. What is the religious preference of inmates at time of incarceration with CDC?

2. Do inmate religious preference patterns vary from institution to institution?

3. Does inmate religious preference change during incarceration?

4. Does inmate religious preference translate proportionately to religious participation?

The inmate study provides valuable information on the religious preferences and practices of the CDC inmate population. This knowledge creates a base on which to analyze subsequent study tracks that examine chaplain workload. Chapter V discusses the inmate study in detail.

TRACK II - CHAPLAIN STUDY

Research on chaplain activities sought to develop information on services provided, work tasks, organizational relationships, chaplain profiles, working conditions, and potential variance between faith group practitioners. Study questions asked:

5. What are general characteristics (demographics) of chaplains?

6. What services are being provided?

7. What time is required to provide services?

8. What is the relative importance of each work task?

9. Are there differences among faith group chaplains?

10. What is the chaplain to inmate ratio in the various institutions?

11. How do chaplains perceive their role in the institution?

The chaplain study track provides important information on workload and direct delivery of religious services by chaplain staff. It also highlights organizational issues that contribute to increased or diminished program effectiveness. Chapter VI discusses the chaplain study in detail.

TRACK III - MANAGEMENT STUDY

Research on management of the chaplain program sought to establish a context for delivery of chaplaincy services. It also examined the role of such programming in an institutional setting. Study questions asked:

12. What is the role of chaplain programming in the institution?

13. What factors should be considered in determining chaplain staffing?

14. What are roles of nonchaplains (volunteers and inmates) in providing religious services?

15. What are program limitations?

16. What is the best feature of the program?

17. How is chaplain effectiveness measured?

18. What is the role of a chaplain as institutional staff?

19. What are the duties of the chaplain and what is the relative importance of them?

The management study provides important perspective on the existing management view of chaplain work load and the systems that enhance or impede religious program delivery. Chapter VII discusses the management study in detail.

TRACK IV - COMPARATIVE STUDY

The comparative study sought to review chaplain programs of other correctional agencies and compare them with the CDC program. Study questions asked:

20. What is the staffing to inmate ratio of chaplains in other correctional agencies?

21. What is the basis of chaplain staffing in other correctional agencies?

This study track establishes comparative data by which to examine chaplain workload. Chapter VIII discusses the comparative study in detail.

TRACK V - OTHER ISSUES

Track V summarized other issues that effect chaplain staffing. Study questions asked:

22. What barriers exist in providing chaplain services?

23. What have staffing patterns been in the past?

24. What is the general view of the chaplaincy by the organization?

Research on other issues assists in understanding problems in service delivery that are not exclusive to inmate, chaplain, or management issues. Chapter IX discusses other issues in detail.

Chapter IV

REVIEW OF RELATED LITERATURE

In developing and validating the various study tracks, MAEB staff reviewed the following, previously conducted research.

RESEARCH ON RELIGION IN A PRISON SETTING

A study by the Institute for Religious Research at Loyola College in Maryland, called the Final Report on Year One Prison Fellowship Research Project,[11] contained an extensive literature review. The study team for that report concluded that:

1) Religious commitment variables are infrequently studied in criminal justice research.

2) Even when religious variables are studied, they are studied in a peripheral way and not as the central focus of the research.

3) No studies of prison ministry were found; indeed, the only study which centrally focused on religion in prison was a study of Transcendental Meditation.

General religious research contained only a small amount of additional information. Systematic analysis of quantitative research in psychiatry conducted in 1986 noted that only 3.5 percent of studies reported a religious variable.[12] In most cases the variable was denomination. Only three of 2,348 studies reviewed actually made religion a focus of study. Studies containing measures of religious commitment were found to be methodologically inferior.

RELIGIOUS PREFERENCE

Study Track I considers religious preference of inmates. In considering institutional faith preference, it is useful to look at preference of the general population. The Graduate School of the City University of New York recently commissioned the ICR Survey Research Group of Media, Pennsylvania, to conduct a nationwide survey of religious

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[11] Conducted on behalf of Prison Fellowship Ministries, Washington D.C., August 1990, by John Gartner, Ph.D, Tom O'Conner, Solr., M.Div., M.S., David Larson, M.D., M.S.P.H., Kevin Wright, Ph.D., and Rev. Mark Young, M.Div., M.S.

Additional information about the Fellowship Study is contained in Chapter IX (A View of the Chaplaincy).

[12] Larson, D.B., et al, (1986). *Systematic Analysis of Research on Religious Variables in Four Major Psychiatric Journals, 1978-1982.* American Journal of Psychiatry, pp 143, 329-334.

affiliation. In that survey 113,000 adults were interviewed about faith preference during the period of April 1989 through April 1990. Nationwide patterns of religion (for a variety of reasons) vary from those in California; however, results of that study (contained in Table 1) are of interest.

Table 1

GENERAL PUBLIC NATIONWIDE FAITH PREFERENCES
City University of New York, 1990

PROTESTANT	*60 %*	*NONE*[13]	*7.5 %*
CATHOLIC	*26 %*	*BUDDHIST*	*.3 %*
MUSLIM	*.5 %*	*HINDU*	*.1+ %*
JEWISH	*1.8 %*	*DECLINE TO STATE*	*2 %*

(The margin of sampling error for the nationwide statistics is less than one percentage point in either direction.)

Review of other government programs also garnered information. Some Aspects of Freedom of Religion in Canada's Correctional System[14] discussed chaplain staffing and inmate faith preference. Inmates in Canada must declare a religious affiliation upon admittance to a penitentiary. Canadian officials recognize that "such affiliations may, of course, vary from being purely nominal and of no meaningful consequence to the inmate, through to the complete and genuine practice of religious customs and rites. At another level, certain affiliations might be professed in the expectation that certain advantages or privileges may result. (...) It is noteworthy that 88 percent of the total (Canadian inmate population) profess either Christian[15] or Jewish religious affiliation."

Also identified were four unpublished CDC surveys of inmate religious preference. In December 1982 and January 1983, then again in January and February 1988, Chaplain Patrick Leslie reviewed 1,568 and 1,344 inmate identification worksheets constituting 100 percent of all individuals processed through the CDC Northern Reception Center (NRC)

[13] Western States reported nearly twice the national average for non-religious attitudes. California reported "No Religion" at 13%.

[14] Townesend, John, F. (1977). Research and Systems Development Branch, Ministry of the Solicitor General, Ottawa, Canada.

[15] Of those claiming Christian preference in this Canadian report, 46.1% were Catholic and 40.8% were Protestant.

in those months. At that time, NRC received all new commitments from 47 Northern California Counties. In April 1988, Chaplain Leslie and Correctional Case Records Supervisor Marion Daniels reviewed an additional 459 files. Table 2, above, illustrates results of the NRC surveys.

Table 2

INMATE RELIGIOUS PREFERENCE AT INTAKE
NORTHERN RECEPTION CENTER

RELIGION	DEC/JAN 82-83	JAN/FEB 88	APRIL 88
Catholic	29.3%	34%	31%
Al Islam	2%	1.6%	1.9%
Jewish	.45%	.4%	.4%
Native American	.5%	0	.4%
Protestant	43.2%	43%	43%
Buddhist	*	*	.7%
None/Unknown/Misc.	25.2%	21%	22.5%
TOTAL FILES	1,568	1,344	459

* Not recorded.

Chaplain Eric Lemmon completed the fourth review, A Survey of Religious Programming in the Conservation Camps Supervised by Sierra Conservation Center as of August 1, 1990. In this study each camp Lieutenant reported inmate religious affiliation based on in person declaration. Approximately 3,750 inmates were surveyed and reported faith preferences as noted in Table 3 on the following page.

A comparison of the various CDC inmate surveys indicates fairly consistent distribution of faith preference among inmates. Except for Jan/Feb'88 tally in the Catholic category and the Dec'81/Jan'82 tally for None, faith preference varied only by $\pm$ 1 percent.

WORKLOAD AND ROLE DEFINITION

Study Tracks II and III consider organizational issues involving management of chaplains. During the course of the study, it became apparent that some chaplain work issues were not clearly defined. A review of literature on (work) role definition provided background information used to create survey instruments that tested potential role definition problems. It also provided information on impacts of problems. Additional discussion of the reviewed literature is contained in Chapter VI Chaplain Study methodology and analysis of the survey results.

Table 3

AUGUST 1990 SURVEY OF RELIGIOUS PREFERENCE AT CAMPS SUPERVISED BY SIERRA CONSERVATION CENTER

PROTESTANT	42%	MUSLIM	3%	JEWISH	1%
CATHOLIC	30%	NO PREFERENCE	21%	OTHER	2%
		NATIVE AMERICAN	1%		

SUMMARY

Religious preference of inmates and studies on prison chaplain staffing are rarely reported. CDC has examined inmate religious preference on a small scale and findings suggest consistency in inmate religious preference; however, due to study limitations, conclusions regarding total CDC population were not drawn. Studies on nationwide religious preference serve as an interesting reference but cannot be directly translated to prison populations.

Other empirical studies assist in reviewing general organizational issues associated with management of the chaplain staff. Discussion of those studies is found in chaplain study sections on methodology and results.

Chapter V

INMATE STUDY

The Inmate Study assessed religious preference of inmates at time of entry into CDC.

SUBJECTS

Staff examined religious preference of approximately 4,800 CDC inmates housed in 20 statewide institutions. This sample constituted over five percent of the total CDC institution population.

INSTRUMENTATION

The study used the following:

1. The Social Factors Sheet[16] contained in Central Files[17] (C-files). Each inmate completes this form during processing into the CDC system. The Sheet includes information on family members, social security number, driver's license, religion and a variety of other issues.

2. A definitions sheet for Categories of Faith Preference.[18]

3. Cap Sheets[19] for recording information by C-File and institution.

4. A proportioned, computer generated, randomly selected listing of inmate file numbers in each institution.

5. Quarterly Religious Activity Reports.[20]

6. Sublists of inmates selected from initial C-file lists for follow-up interviews.

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[16] See Appendix B.

[17] Central Files are official inmate records maintained at the institution where the inmate is incarcerated. They contain information on in-prison behavior, demographics, health issues, and original commitment circumstances.

[18] See Appendix C.

[19] See Appendix D.

[20] Quarterly Religious Activity Reports are filed by each institution with OCRD. These reports indicate attendance and activities in religious programs during the previous three months.

Chapter V

PRETEST SURVEY

MAEB, OCRD and institution chaplain staff conducted a pretest of the C-file survey at the California State Prison at Folsom on February 26, and at the California Medical Facility (Vacaville) on February 27. In this test the survey team reviewed 339 C-files to determine the availability of the files, inclusion of Social Factor Sheets in the files, and general quality of information contained on the Social Factor Sheets. Staff determined that C-files, Social Factor Sheets, and the required information were generally available. The pretest also verified previously identified religious category definitions.[21]

METHODOLOGY

1) Faith Categories

Prior to conducting the pretest, the Technical Advisory Group (TAG)[22] in conjunction with MAEB and OCRD staff developed a listing of faith types that encompassed religions most likely to be found among CDC inmates. These faith types were then compressed into Protestant, Catholic, Buddhist, Jehovah's Witnesses, Native American, Al-Islam, Jewish, Mormon, Other, None, and Unknown[23] categories. The listing considered faith codes utilized by the federal government and a listing found in an american religion text book.[24] New codes were added during the survey as faith groups were identified. Appendix C contains the final listing of codes.

The listing contains minor flaws, biased against the two major faith types. For example, during the study, some survey team members recorded Unitarian, nondenominational, and interdenominational faith types as "Other" and different teams recorded them as "Protestant." Some Catholic faith practitioners, particularly those from Mexico, may have listed their faith as "Christian." For the purpose of the coding, "Christian" was categorized as Protestant as the TAG considered the majority of respondents to be referring to a Protestant form of worship. In all cases, the number of inmates claiming these faith preferences was small (< 1 percent) and because the bias involved only the Protestant and Catholic faith types, introduced error did not have a significant impact on overall study results.

2) Random Sample List of Inmate Files for Review

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[21] See Appendix C.

[22] See Appendix E.

[23] This included files where inmates declined to state a faith, the faith listed was not a recognized religion, or the information was missing or incomplete. For example, one inmate listed his faith as "the same as my parents." This answer was recorded as unknown.

[24] Marty, Martin, (1988), Pilgrims in Their Own Land, Penguin Books, New Zealand.

Based on results of the pretest, Research Branch staff determined that a listing of more than five percent of the files should be generated to compensate for missing or incomplete files.

The CDC Offender Information Services Branch (OIS) developed a survey sample of inmate files based on the institutionalized CDC population of March 3, 1991. A computer generated random sample method identified a proportionate number of inmates in each institution equaling 6.8 percent of all inmates files.[25] OIS routinely prepares random sample lists for other statistical studies.

3) C-File Review

Survey teams,[26] including members of OCRD, MAEB, and the TAG visited each institution to record Social Factor Sheet religious information in each pre-identified, randomly selected C-File. Chaplains at each of the sites also assisted with the review.

Files previously identified by OIS were pulled by institution staff and reviewed by team members working in pairs. All survey teams included at least one experienced member that had participated in the pretest or in another institution survey. Additionally, survey instructions[27] established consistent procedures for each file review.

When pre-identified files were not available for the survey, such as an inmate being out to court or the file containing highly confidential information, institutional Records staff randomly pulled a number of files equivalent to those not available. Survey teams also asked for additional randomly pulled files to compensate for files not containing the required information.

4) Analysis of Results

CDC Research Branch staff analyzed survey results utilizing standard mathematical practices and determined that the overall confidence interval for the survey was $\pm$ 1.5 percent. The same method (called a Chi-Square test) was used to determine if differences existed among the institutions. That analysis is contained in Study Question 2, page 20.

STUDY LIMITATIONS

- Obtaining information on inmate religious preference was problematic.

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[25] Given a population of 95,000 a statistically reliable sample size required review of 2,000 files. The 6.8% sample (6,460 files) allowed for high reliability.

[26] See Appendix F.

[27] See Appendix G.

Assessment of religious preference for the large CDC inmate population required use of a sampling method. Sampling methods are established as highly reliable for predicting characteristics, such as religious preference, found in large proportions of the population; however, as the characteristic becomes less common, sampling is more likely to proportionately under or over represent the reviewed trait.[28] This factor is discussed latter in the results and appropriate adjustments for purposes of interpretation of the sampling statistics were made.

- In order to maintain a large sample size it was necessary to randomly draw additional files at some institutions. This involved simple random selection rather than computer generated selection.

- Information on inmate religious participation is inconsistent. Anecdotal and other evidence permits tentative conclusions to be drawn; however, verification of the anecdotal evidence did not occur in the inmate study.

- Anecdotal evidence indicates that religious preference may change after incarceration; however, verification of that phenomenon did not occur in the study.
- Some faith practitioners, particularly Native American and Jewish, may hold bifurcated religious views reflecting both cultural and spiritual values. For example many Native Americans may view themselves as Native American faith practitioners and Catholics or Protestants. This is discussed in Study Question 3, page 20; however, only one faith preference was recognized in the study survey.

RESULTS

Study Question 1

What is the religious preference of inmates at time of incarceration with CDC?

Tables 4 and 5 on the following page illustrate religious preference, by institution, of randomly selected inmates. Because chaplaincy services are not provided for Jehovah's Witnesses, Buddhist, and Mormon faiths, inmates claiming those faith preferences were included in the "Other" category. The category called "Unknown" reflects reviewed files that did not contain the required information, or files that indicated that an inmate declined to state a faith preference.

The figures under each faith illustrated in Tables 4 and 5 represent the number of inmates in the sample that claimed the noted religion. Table 6 provides a key to institution abbreviations.

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[28] Minium, Edward, Statistical Reasoning in Psychology and Education, Wiley and Sons, New York (1978), p. 236.

Chapter V

Table 4

INMATE RELIGIOUS PREFERENCE SURVEY

Intake Data, March 1991

MEN'S INSTITUTIONS

LOCATION	PROT.	CATH.	JEW	AL–ISLAM	NAT. AMER.	OTHER	NONE	UNKN.	TOTAL FILES
AVENAL	143	134	1	2	0	7	25	22	334
CCC	85	72	1	3	0	9	19	11	200
CCI	131	112	2	5	1	17	37	21	326
CWSP	60	57	1	1	0	3	23	12	157
CIM	75	51	0	1	0	0	5	10	142
CMC	197	106	2	8	0	13	39	53	418
CMF	93	82	0	2	1	7	21	16	222
CRC	126	78	2	4	0	9	28	46	293
CSP–COR	144	106	0	10	1	9	33	32	335
CTF	142	114	1	2	0	16	29	41	345
DVI	92	65	1	7	2	18	31	23	239
FOL	49	31	0	1	0	2	16	8	107
MULE CRK.	53	47	1	3	0	8	19	25	156
PELICAN B.	118	88	0	6	1	2	44	62	321
RJD	81	78	1	8	0	6	38	26	238
SCC	130	65	1	3	1	6	41	30	297
SQ	121	87	2	4	0	15	28	29	286
TOTAL	1,840	1,393	16	70	7	147	476	467	4,416
PERCENT	41.7%	31.5%	0.4%	1.6%	0.2%	3.3%	10.8%	10.6%	100%

Table 5

WOMEN'S INSTITUTIONS

LOCATION	PROT.	CATH.	JEW	AL–ISLAM	NAT. AMER.	OTHER	NONE	UNKN.	TOTAL FILES
CCWF	94	43	0	1	1	9	8	17	173
CIW	55	22	0	1	0	2	11	23	114
NCWF	46	29	1	0	0	8	6	5	95
TOTAL	195	94	1	2	1	19	25	45	382
PERCENT	51.0%	24.6%	0.3%	0.5%	0.3%	5.0%	6.5%	11.8%	100%

Table 6

KEY TO INSTITUTION ABBREVIATIONS

AVE	AVENAL	CTF	CA Training Facility
CCC	CA Correctional Center	DVI	Deuel Vocational Institution
CCI	CA Correctional Institution	FOL	Folsom State Prison (New/Old)
CCWF	Central CA Women's Facility	MCSP	Mule Creek State Prison
CVSP	Chuckawalla Valley State Prison	NCWF	Northern CA Women's Facility
CIM	CA Institution for Men	PBSP	Pelican Bay State Prison
CIW	CA Institution for Women	RJD	R.J. Donovan Correctional Facility
CMC	CA Men's Colony	SCC	Sierra Conservation Center
CMF	CA Medical Facility	SQ	San Quentin State Prison
CRC	CA Rehabilitation Center	WAS	Wasco State Prison
COR	Corcoran State Prison		

Caution must be used in interpreting the data from the survey. As mentioned earlier in Study Limitations, due to the small size of some faith groups, adjustments must be made to account for sampling difficulties and other issues as noted in Study Question 3, page 20. For that reason, Native American, Muslim and Jewish faith groups were permitted to self identify membership, within reasonable limits established by the survey,[29] and validate membership through use of attendance and other records.

Native Americans

Representatives of the Native American faith group indicate that 800-1100 inmates or approximately 1 percent of the total CDC population subscribe to Native American spiritual values. CDC OIS statistics for inmate racial characteristics indicate that on December 31, 1990 inmates claiming Native American heritage numbered 578. An informal survey of Associate Wardens conducted by OCRD in 1990 estimated that 700+ Native Americans were incarcerated. The earlier studies by Chaplain Leslie (1982, 82-88) showed Native American affiliations at up to .5 percent and the survey by Chaplain Lemmon showed the ratio at 1 percent. All of the reported Native American numbers are within $\leq$ 1 percent of the survey results.

Muslims

Representatives of the Muslim faith group indicate that 7 percent of the inmate population practice Al-Islam. The attendance records and intake survey validate that up to 3 percent of inmate population may hold such religious views. In recognition of anecdotal evidence that indicates inmate conversions to the Muslim faith occur after incarceration, the survey analysis utilizes the 7 percent ratio. Suggested procedural changes that permit updating of C-Files would allow that percentage to be adjusted appropriately.

[29] Reporting was expected to be within a range reasonably expected by simple sample error as acknowledged in the study limitations. For Native Americans the difference between reporting and actual sample results was $\leq$ 1%.

Jewish

Rabbis indicate that figures for Jewish populations are difficult to report given the reluctance of faith group members to identify themselves. Worship attendance figures indicate that up to 1 percent of inmates participate in such services.

Study Recommendation 1

As a result of the inmate study, religious preference information will now be collected annually by the OIS Branch, along with other offender statistical information. The data from this study will be used as baseline information. Annual collection will prevent a need for future surveys of this type and will identify new faith trends as California's demographics change.

It is recommended that OCRD review the faith statistics annually with appropriate CDC management to determine if chaplain staffing changes are required.

Study Question 2

Do inmate religious preference patterns vary from institution to institution?

Women's institutions had statistically significant different faith preferences[30] from men's institutions. A larger percentage of women identified with the Protestant faith and smaller percentage identified with the Catholic faith. Results from women's institutions are recorded in Table 5.

Among men's facilities, excepting CIM, only minor variation[31] occurs. It appears that a small sample size may have created an over representation of the Protestant category at CIM. If necessary, CIM should be resurveyed to determine if religious patterns are different from those of other institutions.

Study Question 3

Does inmate religious preference change during incarceration?

Some anecdotal evidence indicates that a percentage of inmates change faith preference during incarceration. For example, inmate attendance at Muslim, Native American or Jewish services exceeds numbers that might be expected given the survey results. Several factors may contribute to this. Some inmates of the Jewish faith indicate to their chaplains that they purposefully did not identify their religion at time of intake for fear of harassment. Native Americans may hold both Christian and tribal spiritual values yet

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[30] Nearly 10% more women than men express interest in the Protestant faith. Seven percent less women recorded the Catholic faith in their C-files, and more than 4% less women than men selected "None" as a religious choice.

[31] In this formula $X^2 = 5.56$ with $(df) = 14$. X^2 distribution @ 97.5%.

list only one in faith preference. Additionally, non-Native Americans may also participate in Native American services. Chaplains of all faiths indicate that some inmates join religious affiliations for cultural and social reasons.

Even if changes in religious preference could be verified, it would not be statistically significant given the large CDC inmate population. While an increase of 50 new members to a regular church would be impressive, the addition of 50 new members to a chaplain's workload would not alter overall faith proportions.

Regardless, in an attempt to measure faith movement, a follow-up test at four institutions was conducted. In this test, 25 percent of the inmates identified for the C-File survey were personally interviewed by on-site chaplain staff and asked their faith preference at time of intake and their current faith preference. The test survey was inconclusive. One Muslim reported converting from Protestantism. One Native American was identified, as was one Jew and one Buddhist. The overall results of the test found faith preferences distributed in a pattern similar to the original C-File survey.

Given that the self-identification of faith group members is reasonably accurate within the context of the study, continuing with in-person surveys to determine faith changes did not provide sufficient benefit to warrant the cost of continuing the activity.

Study Recommendation 2

Because anecdotal evidence indicates that some inmates change faith preference during incarceration, an institutional procedure should be established that permits inmates to amend their C-File religious information. Statistics on faith movements should then be reported to OCRD as part of the Quarterly Religious Report. This, in conjunction with the annually compiled offender statistical information, will permit OCRD to analyze trends[32] and recommend program adjustments.

Study Question 4

Does inmate religious preference translate proportionately to religious participation?

Attendance at religious services indicates at least some interest in religious programming. Previous studies by CDC Planning and Construction staff[33] and the State of Maryland[34] suggest that 10 to 20 percent of inmates may be involved with religious activities. New prison facilities are designed with chapels suitable for 10 percent capacity attendance.

Quarterly Religious Activity Reports prepared by institutions for OCRD were analyzed

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[32] Although the reports will indicate trends, some faith groups may still be under represented due to inmate fear of reprisal. The figures will not account for all faith membership.

[33] Planning and Construction Correspondence, April 25, 1985. Carl M. Larson to Dennis Dunne.

[34] State of Maryland, Religious Program Review, 1988.

to establish faith and participation trends. Due to variance in reporting methods, no comparisons between institutions or faith types could be drawn. However, attendance records did verify active chaplain programming and inmate participation equal to or greater than Planning and Construction Division projections, and exceeding projections at women's institutions. Based on program attendance figures at women's institutions, up to 30 percent of inmates may be involved in religious activities.

Chaplain and management staff indicate that inmate work and other institution schedules prevent religious program attendance by some prisoners. Chaplains still minister to these individuals through pastoral visiting at work sites, in housing units, etc. For these reasons, attendance at programs and faith interest should not be directly correlated.

Study Recommendation 3

Study staff alerted OCRD to variations in institution reporting methods for Quarterly Religious Activity Reports. They plan to clarify report instructions or provide additional training. This will result in more meaningful participation statistics.

Study Recommendation 4

It appears that religious programming needs may be different and greater in women's institutions. Based on attendance figures and on-site inspections by study staff, the current new prison design accommodating ten percent attendance is inadequate in women's facilities. Overcrowding in religious facilities also exists in men's facilities; however, this is, in part, a function of inmate population exceeding design capacity.

Study Recommendation 5

Staffing patterns for women's institutions should be separately considered given statistically different faith preferences and apparent greater religious program interest.

SUMMARY

The Inmate Study outlined religious preference of CDC inmates at the time of incarceration. The majority (over 70 percent) of inmates indicated a preference for the Protestant and Catholic faiths and a smaller number professed to identify with other major faith types or no faith at all.

While the distribution of faith preference appeared generally even among the institutions differences existed between men's and women's facilities, with a larger number of women claiming a Protestant faith preference.

Some evidence indicates that inmate faith preference may change during incarceration; however, the study did not validate the phenomenon.

Chapter VI

CHAPLAIN STUDY

The chaplain study contained several components including assessment of services provided, work tasks, organizational relationships, chaplain staff profiles, working conditions and variance among faith group practitioners. Each of the sub-studies will be discussed separately in terms of the methodology and study questions.

SUBJECTS

Studied were 66 chaplains working in 20 major institutions.

INSTRUMENTATION

The study incorporated use of the following:

1. A Workload Survey[35]
2. A Role Definitions Survey & Working Conditions Survey[36]
3. Official CDC Personnel Records
4. Non-patterned, Topic Specific, Personal Interviews
5. Expert consultation with TAG Members
6. On-site Observations by the Project Manager
7. CDC Operations Manual (DOM)
8. A listing of chaplain positions by institution and chaplain vacancies.[37]

METHODOLOGY

1) Workload Issues

The TAG evaluated departmental job descriptions and copies of relevant sections

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[35] See Appendix H.

[36] See Appendix I.

[37] See Appendix A.

from the DOM to determine if the materials accurately reflected chaplain work scope.

A Workload Survey[38] provided a second review. The TAG examined a standardized workload survey, called the *Resource Management System Employee Questionnaire*,[39] and made minor modifications to allow for job relevancy.

A sample Workload Survey was distributed to ten chaplains representing the major faith groups. They were told that a pretest was being conducted and asked to respond to the survey and provide comments on the survey format, clarity and relevance of questions. Based on the results, additional modifications to the standardized workload survey instrument were made to reflect unique chaplain job traits. The revised survey consisted of 18, open-ended questions requiring narrative responses.

Table 7

CHAPLAIN SURVEY, April 1990
Chaplain Response Rate

	Total Responding	Percent of Faith Group
Protestant	23	85 %
Catholic	16	84 %
Muslim	8	66 %
Jewish	6	75 %

MAEB staff mailed the final survey instrument to all chaplains at their institution on April 8, 1991. Survey participants were guaranteed confidentiality and provided with self- addressed, return envelopes. Fifty-three chaplains responded to the survey constituting an 80 percent response rate. Table 7 shows response by faith type.

2) Role Definition Issues

Based on the Workload Survey, a separate survey of managers (see Chapter VII), and on-site observations by the researcher, it was determined that testing of chaplain organizational relationships, commonly called "roles," should be

[38] See Appendix H.

[39] From the Analyst Technical Handbook for Staffing Studies, Management Analysis and Evaluation Branch, CDC in-house publication, Sept. 1986.

conducted. Staff reviewed role testing studies[40] and extrapolated relevant survey questions. In response to a pretest by the TAG, the survey was modified to only test role conflict, role ambiguity, and role overload. The final role definition survey consisted of 23, five-point Likert scale questions. The Likert scale items required responses ranging from "not true" to "very true."

The final survey[41] instrument was mailed to all chaplains at their institution on May 8, 1991. Participants were guaranteed confidentiality and provided with stamped, self-addressed, return envelopes. Fifty-four chaplains responded to the survey, constituting an 82 percent response rate.

3) Demographics Issues

CDC Human Resources staff gathered information on demographic characteristics of chaplains. In some cases institution personnel staff provided the information and in others personnel record systems were utilized. Results were reported to MAEB staff in a manner that protected employee confidentiality.

STUDY LIMITATIONS

- MAEB staff and the TAG (which included chaplains) developed research instruments. Bias may have occurred in the selection of survey instruments or development of survey questions.

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[40] List of studies reviewed:

"*Role Overload, Role Conflict, and Stress: Addressing Consequences of Multiple Role Demands*," Shelley Coverman, Tulane University, (Social Forces, 1982, Vol 67., No. 4, pp. 965-982).

"*Role Requirements as Sources of Organizational Stress*," Robert Miles, (Journal of Applied Psychology, 1976, Vol 61. No. 2, pp. 172-179).

"*The Effects of Formalization on Professional Involvement: A Compensatory Process Approach*," Charles Greene and Dennis Organ, (Administrative Science Quarterly, Vol. 26, 1981, pp. 237-252)

"*Gender differences in job attribute preferences: Work-home role conflict and job level as mediating variables*," Uco J. Wiersma, (Journal of Occupation Psychology, 1990, Vol. 63, pp. 231-243).

"*Analysis of Role Conflict and Role Ambiguity in a Structural Equations Framework*," Richard Netemeyer, Mark W. Johnson, and Scot Burton, Louisiana State University, (Journal of Applied Psychology, 1990, Vol. 75, No. 2, pp. 148-157).

[41] See Appendix I.

- Time constraints and the small number of previous studies from which information could be drawn limited the research.

- The role definition survey only examined major issues previously identified in other segments of the study. It was not designed for, nor intended to serve as, a definitive test on role issues.

- Chaplains estimated the time required to provide services. Some bias to favored or important tasks may occur in this type of reporting.

- Contract Native American Spiritual Leaders currently provide limited services. This does not reflect what might be expected of employee leaders that will be hired during fiscal year 1991/92.

- Survey questions with narrative answers required interpretation by the researcher. Interpretation may have introduced bias.

- Some demographic reporting was clustered to protect employee confidentiality. Such reporting prevents in-depth analysis or data confirmation.

RESULTS

Study Question 5

What are general characteristics (demographics) of chaplains?

To obtain information for the profile contained in Table 8 on the following page, Human Resources staff utilized the Management Information Retrieval System to obtain the ages of current chaplain personnel. Based on this information, nearly one fourth of the chaplain staff is of retirement age and 35.5 percent are over age 55. This proportion of older chaplains could have significant impact on the religious program as the more mature workers leave the work force.

This could also have significant impact on recruitment and vacancies. According to a 1988 report by the SPB, due to the small number of qualified candidates available, most chaplain applicants are hired and some positions consistently remain vacant.

While staffing has been a problem for some faith groups, there has been no difficulty in recruiting Protestant Chaplains. An ample number of qualified candidates have been available when testing occurs and not all applicants are hired.

Appendix A outlines the number of chaplain positions, the location of the positions and if the positions are filled. Workload Survey question #1 asked how long chaplains had been in their CDC jobs. Answers ranged from less than one year to 25 years. Table 9, on the following page illustrates the average number of years on the job.

Table 8

CHAPLAIN AGE PROFILE

Personnel Records, May 1991

AGE	30-34	35-39	40-44	45-49
PERCENT	1 %	11.5 %	15 %	19 %
AGE	50-54	55-59	60-64	65-74
PERCENT	17 %	11.5%	15 %	9 %

Study Recommendation 6

Religious program managers should be prepared for future recruitment challenges and should work with the various faith groups to develop qualified applicants for existing and upcoming vacancies.

Table 9

AVERAGE NUMBER OF YEARS ON THE JOB

Chaplains, May 1991

Protestants	7 years	Catholics	7.5 years
Muslims	7.5 years	Jewish	10.5 years

Study Question 6

What services are being provided?

Workload Survey questions #5 and #6 asked about chaplain duties, the amount of time spent doing the duties, and the relative importance of the tasks. Table 10, on the following page, illustrates services provided by chaplains as reported in the Workload Survey. Table 11, page 29, illustrates the services that chaplains are authorized to perform under CDC DOM policies. The highlighted sections of Table 10 indicate chaplain reported duties not recognized in the DOM.

Study Recommendation 7

As referenced in Tables 10 and 11, chaplains report performing more than the full range of duties anticipated by the Department. It is recommended that management review the text of DOM and reconcile chaplain duties with stated authorizations.

Study Question 7

What time is required to provide each of various services?

Workload Survey question #5 asked about the time spent doing required duties. The survey question was scored by averaging the reported time for each task among chaplains of the same faith type. Averages were only developed for those reporting time spent in each task. For that reason, the sum of the average percents does not equal 100 percent. Mean, median, mode, and range scores were also developed to assess consistency of the scores. Except for time spent on marriages and funerals,

Table 10

CHAPLAIN SERVICES PROVIDED

As reported in the April 1991 Workload Study

Inmate Counseling	Meetings	Staff Counseling
Conduct Worship Services, Religious Rites, Prayer	Program Development, Planning	Serve as Model, Leader (Religious Presence)
Teaching, Study Groups	Funerals, Marriages	Facility Maintenance
Administrative Duties, (includes scheduling)	Community Relations	Travel Between Units
Pastoral Visiting	Emergencies	Family Counseling
Supervise, Recruit, Escort Volunteers	Facilitate Other Faith Groups	Spanish Translation Services
Supervise Inmates	Security	Work with Camps
Study, Sermon Preparation, Training, Continuing Education	Staff Coordination, Relationships (Goodwill)	Chaplains Coordinating Committee Duties

individual reported average times generally reflected the average times of others in the same faith group. In the case of marriages, only a small number of chaplains spend reportable time conducting them; however, the time spent by those who do is significant.

Chaplains of various faith groups reported differences in the amount of time spent doingcritical tasks. For example, Protestant chaplains spend more time on administrative

CHAPLAIN DUTIES PER CDC OPERATIONS MANUAL (DOM)

Table 11

CHAPLAIN DUTIES DOM CHAPTER 53050.4	ADMINISTRATIVE FUNCTIONS DOM CHAPTER 53050.4.8	RELIGIOUS PROGRAM ACTIVITIES DOM CHAPTER 53050.5
CONDUCTING WORSHIP Regular daily and/or weekly worship services, Special religious services on religious and national holidays, Interfaith services, Memorial services, and Funeral services. ADMINISTERING SACRAMENTS Baptism, Confession, Communion, Confirmation, Sacrament of the Sick, and Marriage. PASTORAL VISITING Hospital, Work Programs, Visiting Areas, Housing Units, Camps, Group Activities, and Families of Inmates. RELIGIOUS EDUCATION Scripture Studies, Liturgy, History, Comparative Religion, Religious Values, Contemporary Issues, and Sacred Music. COUNSELING Individual, Family , Marital, Prerelease Planning, and Other	BUDGET Submit requests in writing through supervisors INSTITUTION EMERGENCIES Assist as required in institutional emergencies as dignity and conscience permit COMMITTEE WORK May include institution classification committee, various institution committees, staff meetings, and departmental committees or task forces HOURS AND TRAINING Attend religious retreats and conferences to maintain ordination and certification status, develop training opportunities for clergy, theological students, and religious volunteers where such programs provide a helpful service to the religious activities of the institution.	Religious programs shall include activities that encourage inmate participation. Activities may include the following: • Regular and special religious worship services • Special religious observances of the faith group • Religious education • National commemorative services • Interfaith services • Mediation services • Religious literature distribution • Outside religious group participation • Self-study religious courses • Speech forums • Service projects • Religious interest groups • Religious societies and organizations • Community betterment programs

duties, Catholic chaplains spend more time in inmate counseling, Muslim chaplains reported the most time spent teaching, and Jewish chaplains split time between counseling and conducting worship services. Graph 1, page 31, illustrates the average percent time spent by each faith group in major tasks. Graphs 2 through 5, pages 32 and 33, show average percent time spent per chaplain by faith type.

All chaplains reported volunteering time in support of their ministry. The majority of this time was spent in preparation of sermons, attending training, faith group and professional meetings, and working with volunteers. Table 12 illustrates the average times donated by the chaplains each week.

Table 12

AVERAGE NUMBER OF HOURS SPENT OUTSIDE OF WORK WEEK
Performing Chaplain Duties, April 1991

Protestants	10 hours	Catholics	8 hours
Muslims	8 hours	Jewish	11.5 hours

Study Question 8

What is the relative importance of each work task?

In Workload Survey question #6, chaplains were asked to list each of their duties and rank them in order of importance. Graph 6, page 34, illustrates the chaplain's replies. The rankings were generally consistent among the faith types with two exceptions. Protestant chaplains consistently viewed administrative and volunteer management duties as more important than other faith groups.

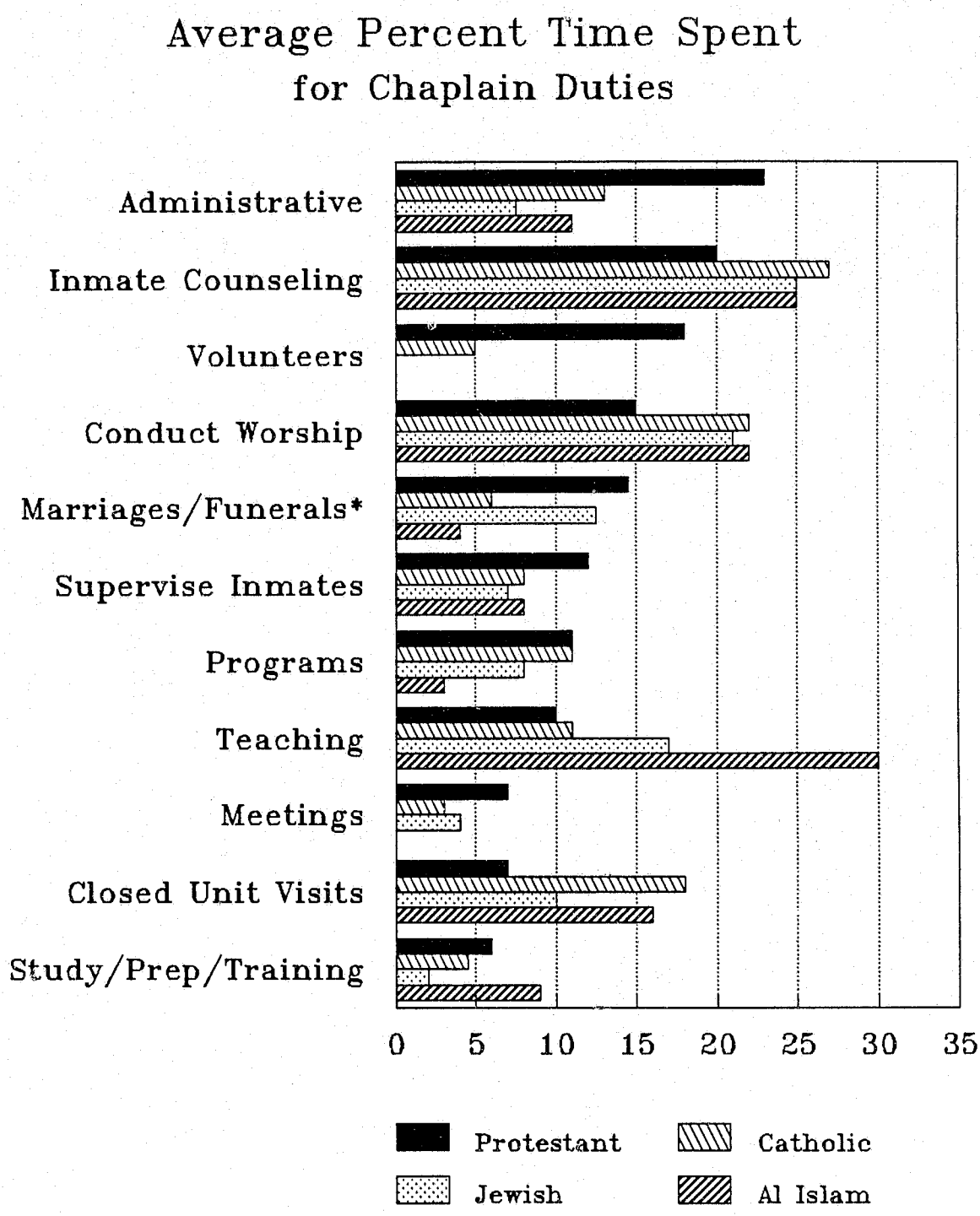
Study Question 9

Are there differences among faith group chaplains?

Differences exist among faith group chaplains in both time spent delivering various services and in the relative importance of tasks. In ranking tasks, Protestant chaplains appear to respond differently based on actual time spent doing such tasks. As noted above, Protestant chaplains spend significantly more time with volunteer and administrative tasks than the other chaplains.

Workload Survey question #3 verifies this phenomenon. When asked how many volunteers report to the chaplain. Protestants recorded an average of 113 volunteers, Catholics an average of 35, Muslims an average of 12, and Jewish an average of 3.

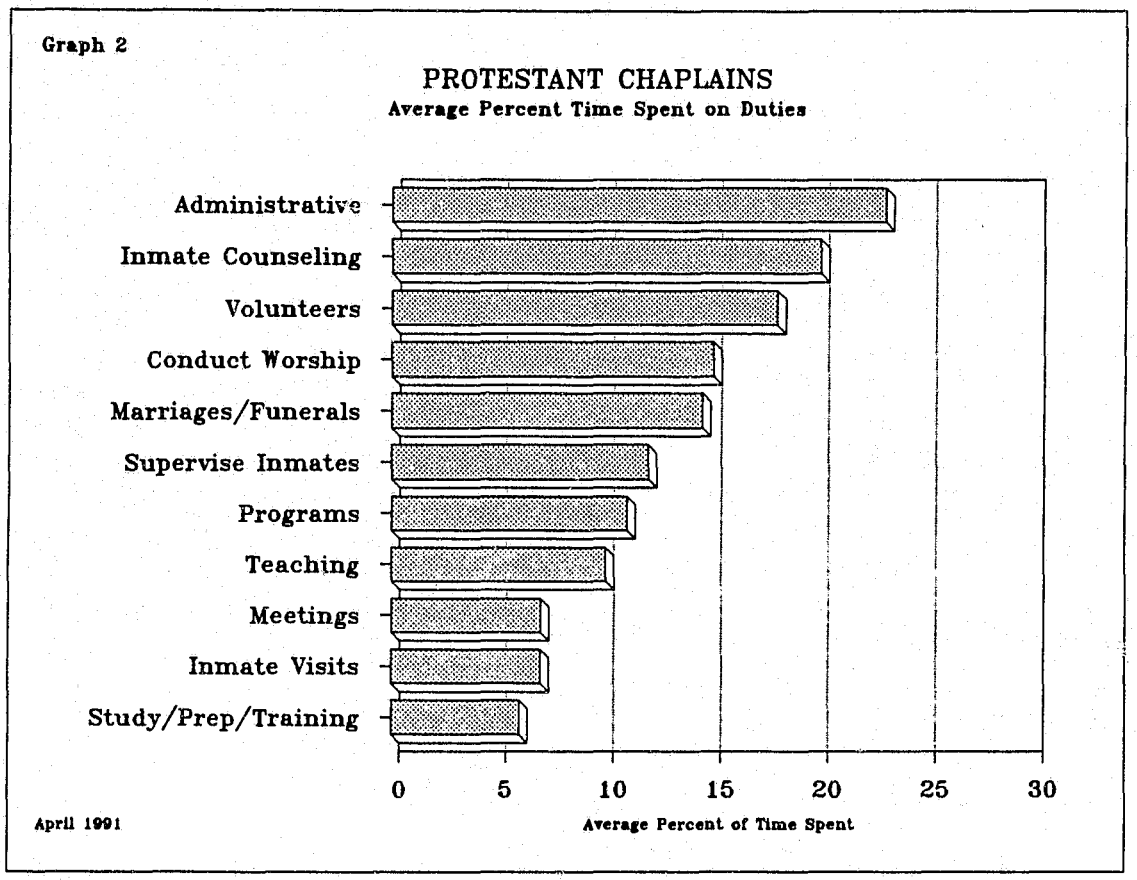
Graph 1



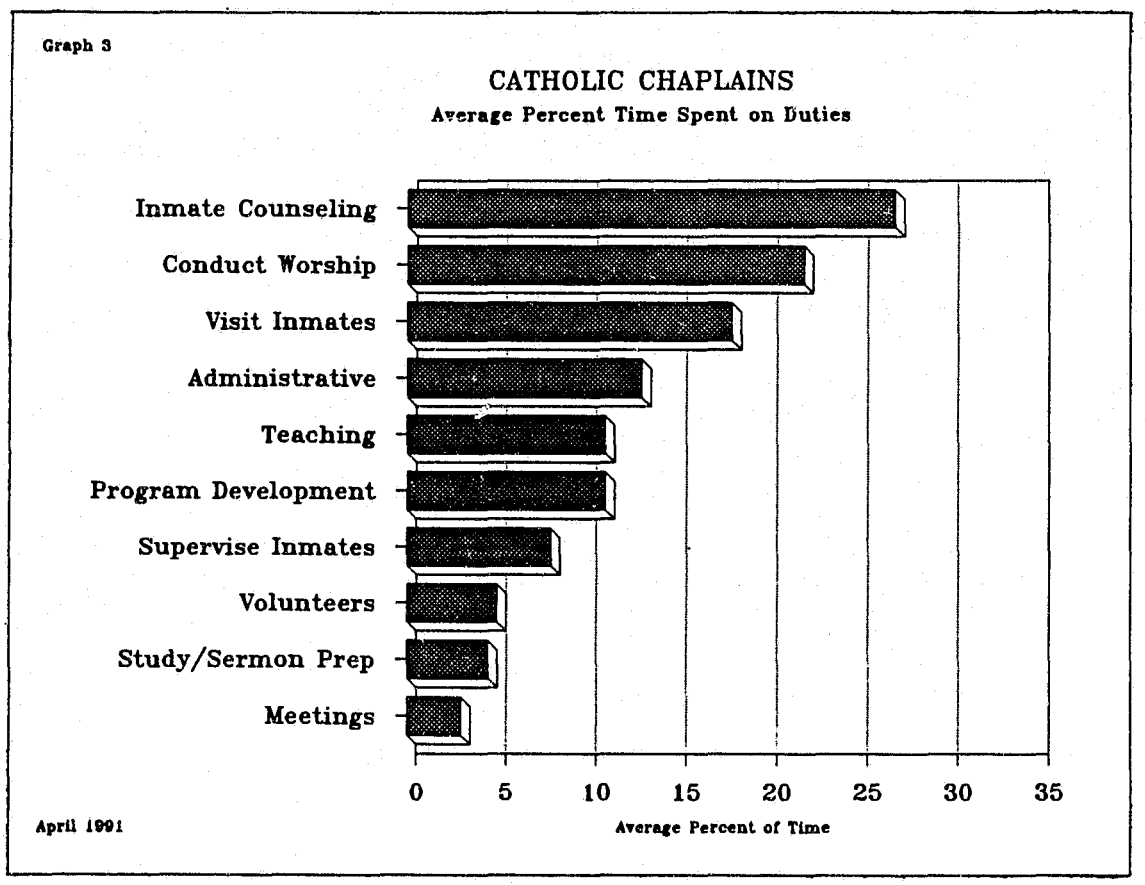
* Time reported by Marriage Coordinators

April 1991

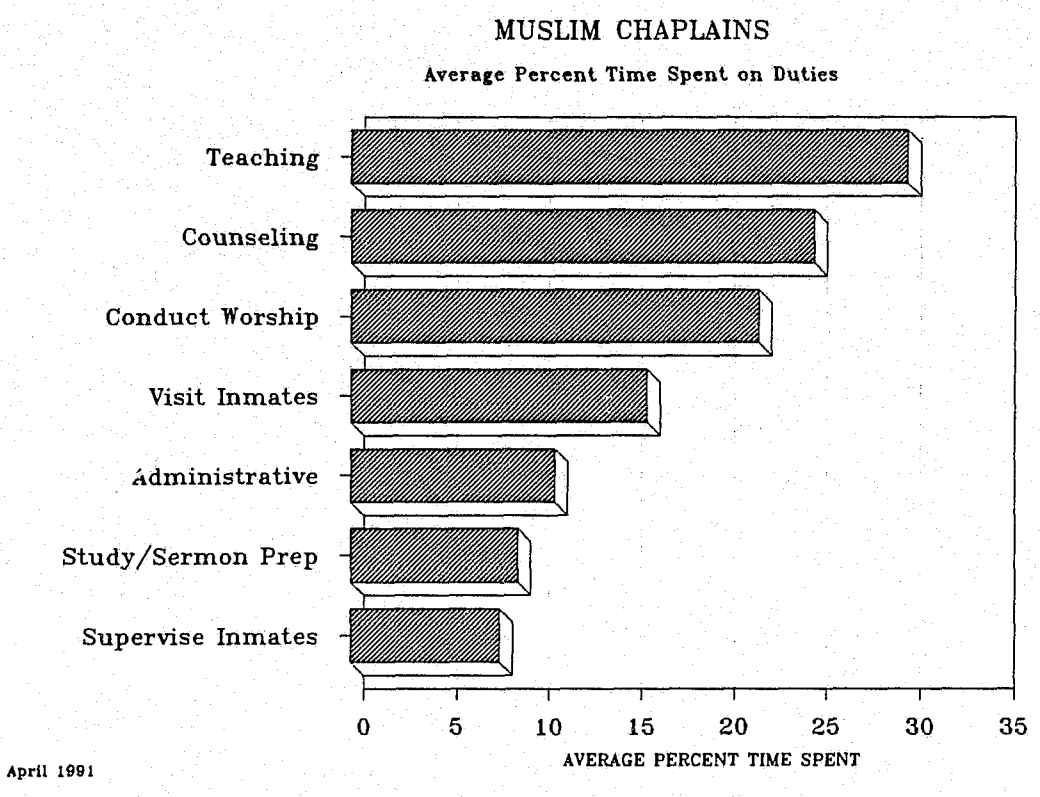
Graph 2



Graph 3

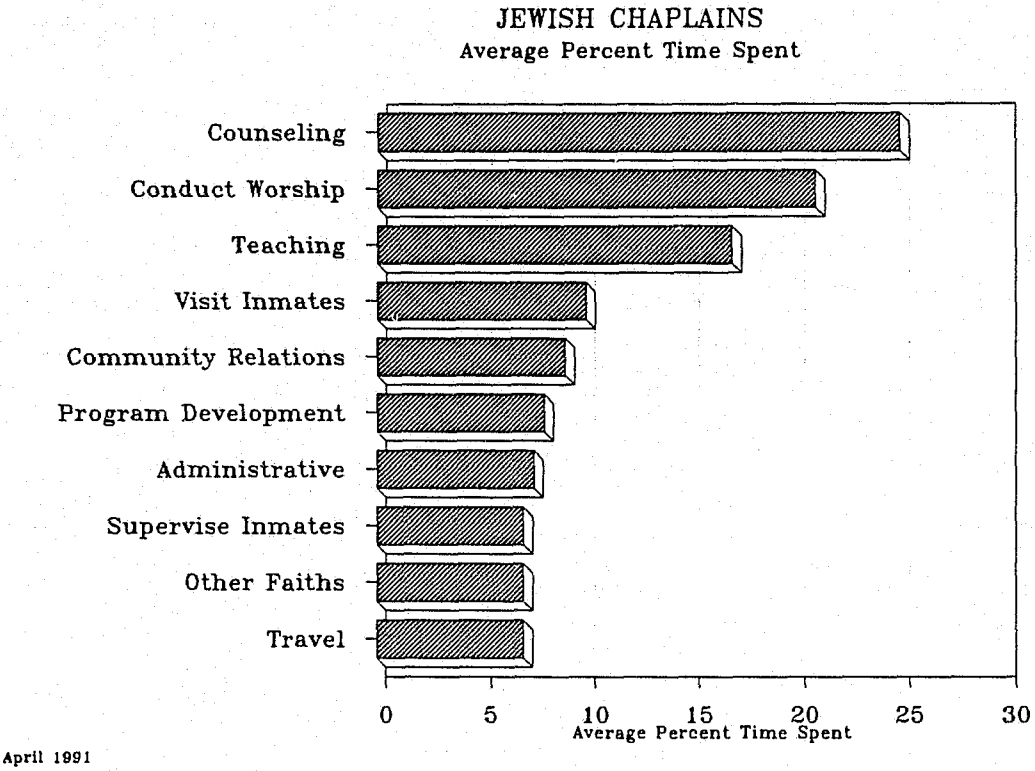


Graph 4



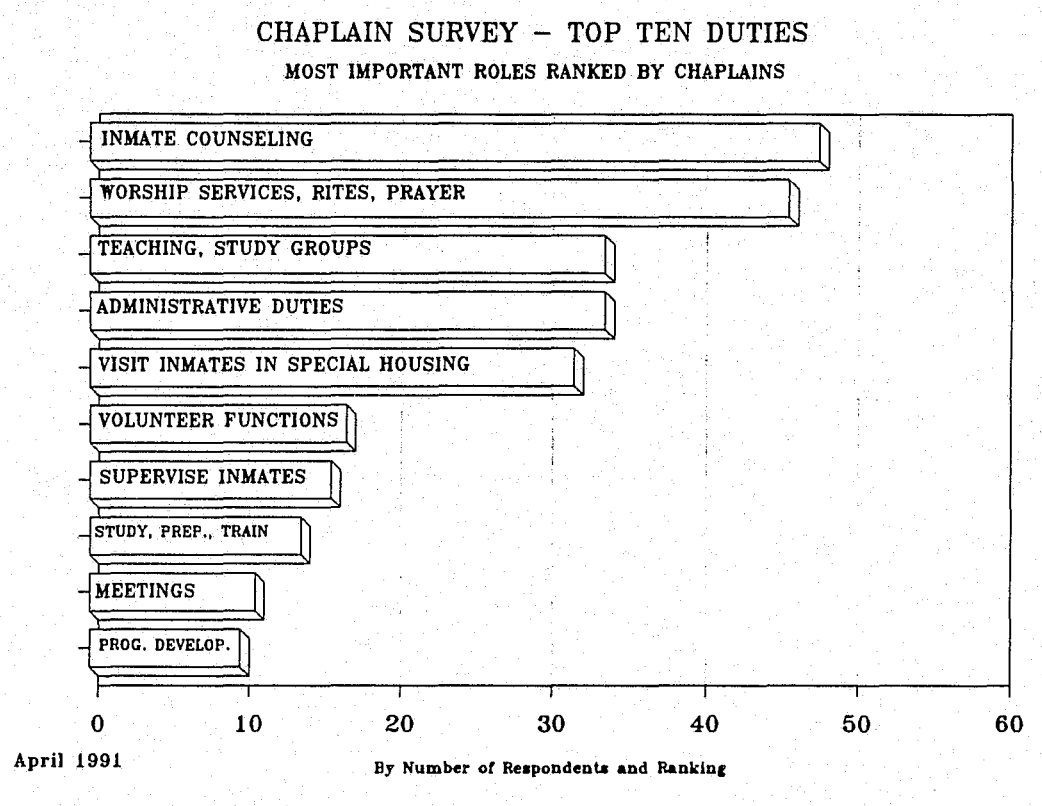
April 1991

Graph 5



April 1991

Graph 6



The requirements of the faith groups also create differences. For example Muslim chaplains report that teaching language and customs is a critical part of their religious tradition. Jewish chaplains share similar requirements. Native American Spiritual Leaders conduct day-long services and can only minister to 40 individuals at a time. In contrast, Protestant and Catholic chaplains, if provided with adequate facilities, can minister to hundreds at one time. Catholic chaplains also have special demands due to a number of inmates requiring services in Spanish.

There appear to be differences between part-time and full-time staff. Part-time staff spend the majority of time giving direct delivery of services. Program development, institutional assignments, and administrative duties generally fall to full-time staff. The availability of full-time Protestant chaplains at each institution may help explain the predominance of administrative duties among that classification.

An additional factor is the number and type of inmates requiring service. Because many Muslim inmates are new to their faith, regular participation and professional instruction is a critical factor. In contrast, competent volunteers are able to provide bible study and other classes for Protestant and Catholic inmates. The general workload, as illustrated by Table 13 in study question 10, may also impact work factors.

Study Question 10
What is the chaplain to inmate ratio?

Utilizing data from Appendix A, and comparing it with data collected in the inmate

religious preference survey, chaplain to inmate ratios can be established. For the purpose of this review, 1.8 chaplain positions (equivalent full-time personnel years) planned for Native American Spiritual Leaders are included. Staffing to inmate ratios for the entire Chaplaincy averages 1 to 1300. Protestant chaplains tend to have higher ratios (1 to 1700), Catholic chaplains the average, and the smaller faith groups better than average ratios (1 to 500 or less). Table 13, on the following page, illustrates the chaplain to inmate staffing ratio by faith type.

Given the expansive (both in size and location) CDC system, some minimum staffing levels are required for the smaller faith groups. To that end, at least partial staffing for Muslim, Jewish and Native American chaplains exists at most institutions.

Study Recommendation 8

Utilizing existing staff to inmate ratios, chaplain staffing parity can be established. Staffing based on inmate religious preference, service requirements, and basic minimum staffing to provide for services in the major institutions is recommended. Re-alignment of Jewish chaplain positions will be required to establish parity; however, such alignment should occur through a normal attrition process and reallocation of vacancies.[42] Because Jewish chaplains assist with other faith group needs, any disruption of current Jewish chaplain assignments would be counter productive and disruptive. Augmentation of chaplain staff is recommended later in the study. Augmentation of other faith type chaplains through increased staffing or through addition of staff to new institutions will achieve chaplain staffing parity.

Study Question 11

What is the organizational relationship between chaplains and their institution?

The Workload Survey asked chaplains to describe the purpose of their job. The majority of chaplains described their work as specific to their faith type and complex in purpose. The responses show that chaplains consider not only institutional needs but denominational needs in providing services. Chaplains also reported problems in delivery of services due to lack of chaplain and support staff and resources, management policies, and cooperation of other institutional staff.

The Role Definitions Survey, called *Workload Survey 2*, attempted to define and explain the chaplain's organizational relationships as described in the Workload Survey. Chaplains also shared their views about working conditions.[43] Where the Workload

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[42] Based on February 1, 1991 authorized vacancies, 2.2 full-time positions are immediately available for reallocation.

[43] Fourteen working conditions questions were drawn from a study on Unit 16 (workers in physician and psychiatry positions) being conducted by MAEB. This sampling will allow some organizational comparisons between chaplains and other noncustodial staff. A 15th question asked about the quality of the religious volunteer program.

Table 13

INMATE RELIGIOUS PREFERENCE
CHAPLAIN TO INMATE RATIO
*Authorized Staffing – Inmate Population, July 1, 1991

Includes New Staffing for Wasco

INSTITUTION	PROTESTANT		CATHOLIC		JEWISH		AL ISLAM		NATIVE AMERICANS	
	INMATES	CHAPLAINS*	INMATES	CHAPLAINS*	INMATES	CHAPLAINS*	INMATES	CHAPLAINS*	INMATES	LEADERS*
AVENAL	1,962	1	1,482	1	47	–	329	0.6	61	0.1
CCC	2,488	1	1,879	1	60	0.2	418	0.2	78	
CCI	2,344	2	1,770	1	56	0.5	393	1	73	0.1
CCWF	1,169	1	564	1	23	–	103	0.3	30	
CHUCKAWALLA	1,296	1	979	1	31	–	218	0.3	40	0.2
CIM	2,569	2	1,940	2	62	0.33	431	1	80	0.1
CIW	920	1	444	1	18	0.33	81	0.4	23	0.1
CMC	2,661	2	2,010	2	64	1	447	1	83	0.05
CMF	3,421	2	2,585	2	82	0.6	569	0.5	107	0.1
CRC	1,992	1	1,504	1	48	0.33	334	0.6	62	0.1
CORCORAN	2,218	1	1,676	1	53	–	372	1	69	0.1
CTF	2,514	2	1,899	2	60	–	271	1	78	0.05
DVI	1,451	1	1,096	1	35	0.3	244	0.5	45	0.1
FOL	2,966	2	2,240	2	71	0.5	320	1.1	92	0.1
MULE CREEK	1,583	1	1,196	1	38	0.3	266	0.3	49	0.1
NCWF	340	1	164	1	7	0.3	30	0.3	9	0.1
PELICAN BAY	1,346	1	1,017	1	32	–	226	0.3	42	
RJD	1,926	1	1,455	1	46	1	208	1	60	
SCC	2,535	1	1,916	1	61	0.2	426	0.2	79	
SQ	2,265	2	1,711	2	54	1	244	1	71	0.37
WASCO	431	1	326	1	10	–	72	0.3	13	
TOTALS	40,398	28	29,853	27	958	6.9	5,803	12.9	1,246	1.8
PERCENTAGE (M)	41.7%		31.5%		1.0%		7.0%		1.3%	
PERCENTAGE (W)	51.0%		24.6%		1.0%		4.5%		1.3%	
RATIO		1 to 1442		1 to 1106		1 to 138		1 to 449		1 to 692

Survey asked questions about what chaplains did, the Role Definitions Survey asked for chaplains' perceptions about their work. Table 14, on the following page, illustrates the chaplains' responses on role ambiguity (the clarity of the job), role conflict (conflicts between the chaplain's role and role of others in the institution), and role overload.[44] These factors are especially important in the context of this study, as previous empirical studies of other professions indicate that job/role problems correlate with stress, conflict, and Workers Compensation Claims.[45]

ROLE AMBIGUITY

The survey asked nine questions about the clarity of work goals and the expectations held by chaplains and others about the job. The questions tested role ambiguity. According to the survey, 77 percent of chaplains found their work goals moderately-to-well defined. The test on ambiguity questions did, however, identify two important work factors. Sixty percent of chaplains reported that chaplain work was not the same for all chaplains. The finding about work similarities is consistent with the results of the previous workload survey.[46]

Significant differences existed between responses about knowledge of the Warden's expectations and the clarity of work goals. While most chaplains believed they knew Warden expectations, 37 percent did not find they had clear work goals. This could be attributed to the fact the chaplains report to someone other than the Warden.

ROLE CONFLICT

Seven survey questions asked about chaplain conflict with other staff, work tasks, and personal life. Survey responses indicate that 57 percent of chaplains do not experience role conflict in these areas. Two exceptions to this finding were identified. Sixty-seven percent of chaplains did report conflicts with Correctional Officers and 71 percent reported having to juggle work tasks. Chaplains did not view conflict factors related to personal life, other professionals, and supervision as significant.

Conflict with Correctional Officers point to some potential management problems. Schedule and work conflicts relate to competing demands for the chaplains' limited time. Both of these issues will be discussed later in Chapter X (Conclusions). In combination with other factors, these findings lead to recommendations for staff augmentation in the program.

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[44] Role overload occurs when there are too many role demands or there is too much work. Individuals suffering from this are just "overloaded."

[45] See footnote 40 for references.

[46] Variation in work performed by peers can lead to role ambiguity. Chaplains appear to expect the variation and do not find it confusing.

Table 14

WORK ROLES SURVEY
May 1991

		Not True (1)	Not Really (2)	Maybe (3)	Somewhat (4)	Very True (5)
	AMBIGUITY (I know ...)					
1.	Warden Expectations	3	4	8	13	21
2.	Chaplain Expectations	3	2	13	14	14
3.	Chaplain Work is Similar	14	14	9	6	4
4.	Clear Goals	7	11	5	11	15
5.	Inmate Expectations	5	9	9	15	12
6.	Job Defined	6	5	3	15	19
7.	Where to go with Problems	1	7	4	14	23
8.	Work is Organized	0	2	17	18	13
9.	Supervisor Can Help	2	4	7	15	19
	TOTAL	41	58	75	121	140
A high score indicates low ambiguity			23% – clarity			60% + clarity
	CONFLICT (I have with)					
10.	Juggle Conflicts	5	9	8	14	13
11.	Job vs. Personal Life	24	9	5	8	3
12.	Correctional Officers	7	9	10	12	10
13.	Security issues	28	15	3	2	0
14.	Attend Faith/Family Functions	14	13	8	7	6
15.	Other Professionals	17	13	8	6	3
16.	Supervisor doesn't Facilitate	18	9	8	9	3
	TOTAL	113	77	50	58	38
A high score indicates role conflict.			57% – conflict			29% + conflict
	OVERLOAD (There is)					
17.	Inadequate Staffing	6	9	2	3	30
18.	I am Overworked	5	10	8	10	16
19.	Hurried & Rushed to Finish	6	14	6	11	10
20.	Chaplains Overworked	18	9	9	9	2
21.	Uneven amount of Work	1	4	6	7	30
22.	Other Chaplains Help	10	6	8	13	11
	TOTAL	46	52	39	53	99
A high score indicates role overload.			34% – overload			53% + overload

Role Overload

The survey asked six role overload questions about over work, distribution of work, and staffing. Moderate to significant role overload is experienced by 66 percent of chaplains. Approximately one third of the chaplains did not report this problem. Based on narrative provided by respondents, some of the chaplains have "given up." They do not believe they can accomplish all the work required of them and simply do what they can. Because these chaplains do not attempt to over work they are not "overloaded."

Responses to survey questions on whether or not all chaplains are overworked (57 percent said no) should be contrasted with answers regarding whether the chaplain believed he[47] was overworked (69 percent said maybe or yes). This explains, in part, why 90 percent of chaplains said that work was not evenly distributed. This finding points to potential program management problems and may relate to the uneven chaplain to inmate ratios identified in Table 13. This finding is discussed in greater detail in Chapter X (Conclusions).

The survey responses on overload indicate too much work or too many role demands. As noted earlier, these factors, in combination with others noted above, have been proven to contribute to stress, job conflicts, and on-the-job injury. Overwork causes accidents by reducing worker attentiveness and in some cases reducing safety when workers "speed up" tasks. Based on the responses in the Workload Survey and Role Definition survey questions on job conflict, stress inducing conflict is likely to exist. Due to the time constraints of the study, it was not possible to test for stress; however, a test of on-the job injury was conducted.

Table 15

Chaplain Worker Compensation Claims

Period 1986-1991

INJURY	#
Back Injury	7
Stress	3
Injured Finger/Hand	3
Heart Attack	2
Injured Knee	1
TOTAL*	16

* Some claims involved multiple injuries.

[47] There is one female chaplain. She represents the Muslim faith.

Human Resources staff contacted institution personnel staff and asked for the previous 3-5 year[48] chaplain Worker Compensation Claim statistics. Eleven claims were filed during the last 3-5 years. As noted earlier one chaplain retired on a stress disability during the study. Institution staff indicated that some additional claims may be pending. Table 15, on the previous page, illustrates injuries by type.

None of the claims involved injuries suffered due to inmate assault. Because the chaplain job would normally be considered as low risk for physical injury, the number of claims involving stress and back-related injuries may indicate training needs. Training is available to help individuals reduce back injury and stress.

Study Recommendation 9

Due to the number of work-related injuries resulting in back problems and related to stress, it is recommended that OCRD or individual institutions provide training on methods to reduce the risk of these injuries. The annual chaplain conference, sponsored by OCRD, might be an appropriate forum for such training.

BOUNDARY SPANNING

One additional factor contributes to role overload. While competing role demands create job-related problems, "boundary spanning" may also have impacts (Miles, 1976). Previous empirical research indicates that individuals forced to interact outside the work group to accomplish work tasks may suffer from role demands. To determine if this was a factor in the chaplaincy, chaplain TAG members were asked to complete a listing of work groups, other than their own, that they interact with to accomplish work goals. The lists were then reviewed by the TAG. The chaplains identified 55 organizational entities that they must interact with to do their job.

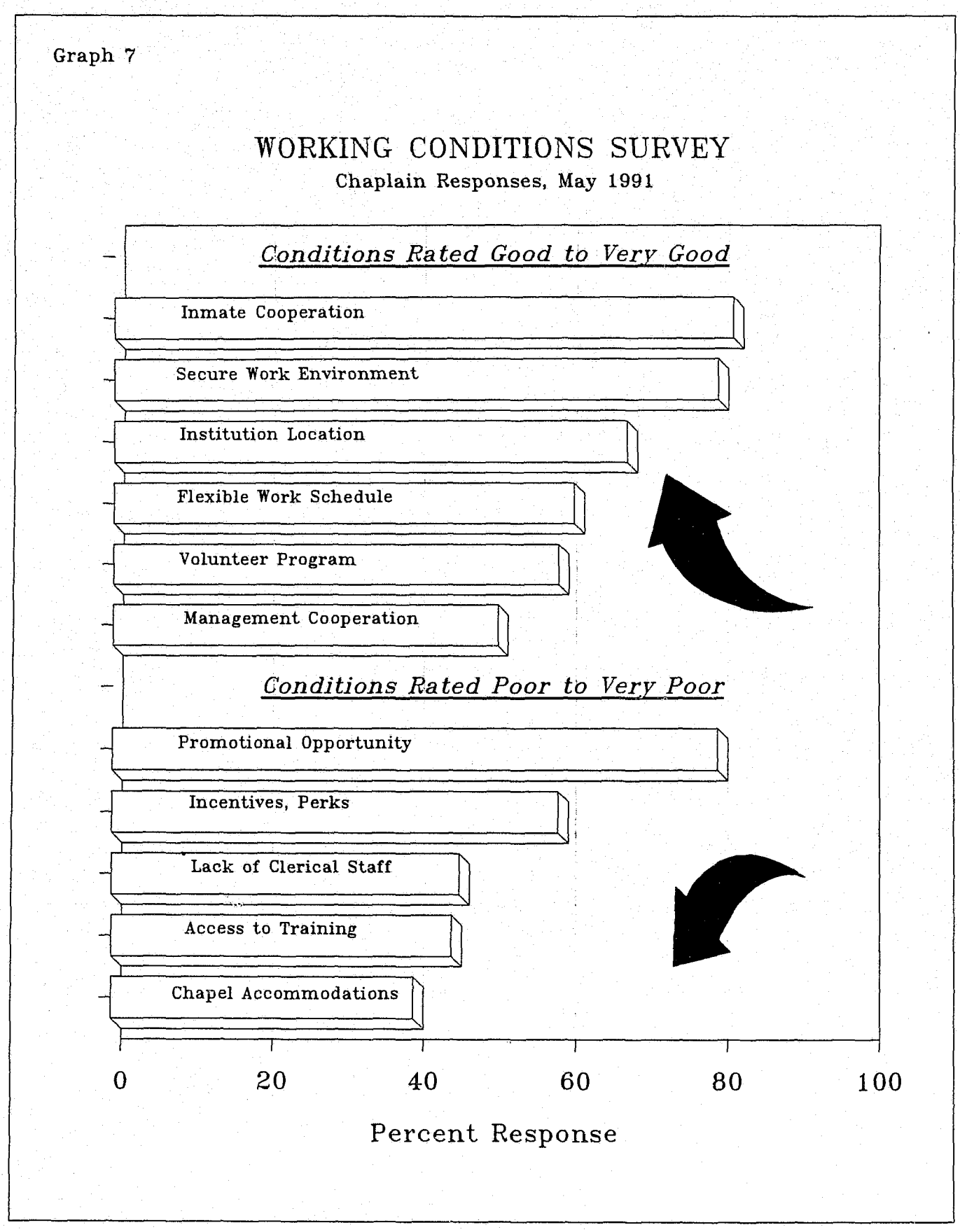
Where most employees only interact with their chain of command to accomplish work goals, chaplains must negotiate basic aspects of their work with many individuals and groups. Chaplains, as managers of trust and volunteer funds, organizers of special meals, planners of special events, and coordinators of volunteer programs, etc., "span" various chains of command. They must negotiate their work before performing it. Institutional staff may not react to these requests as being from a single program but instead as multiple demands from each individual chaplain. These multifaceted interactions may lead to the frustrating experiences that chaplains report having with institutional staff. Conclusions regarding this are discussed later in Chapter X.

WORKING CONDITIONS

A working conditions survey was distributed to chaplains as an addition to the Role Definition Survey. The combined surveys were called *Workload Survey 2*. The TAG recommended this survey method to prevent unintentional bias in answers due to

[48] Statistics were not available past three years in some institutions.

Graph 7


WORKING CONDITIONS SURVEY
Chaplain Responses, May 1991
Conditions Rated Good to Very Good
Inmate Cooperation
Secure Work Environment
Institution Location
Flexible Work Schedule
Volunteer Program
Management Cooperation
Conditions Rated Poor to Very Poor
Promotional Opportunity
Incentives, Perks
Lack of Clerical Staff
Access to Training
Chapel Accommodations
0
20
40
60
80
100
Percent Response

anticipation of the questions. The conditions section of the survey utilized a 5-point Likert scale that rated factors as very good to very poor. Graph 7, on the previous page, illustrates responses from this segment of the survey.

More than 50 percent of chaplains reported inmate cooperation, secure work environment, institution location, flexible work schedule, volunteer programs, and management cooperation as good to very good. Promotional opportunity and incentives (perks) were found by most chaplains to be poor to very poor.

The answers were not surprising given responses in the first Workload Survey. The range of answers on chapel accommodations relate to differences in prison design and the lack of space for smaller faith groups.

TAG members were confused by the 7 percent of chaplains responding that their promotional opportunities are good. No chaplain promotion opportunities exist. They determined that respondents were probably referring to promotion within their own faith group (outside of the institution) or promotion into nonchaplain jobs.

Overall, at least half of the chaplains find working conditions adequate to good. Conditions found to be poor or very poor centered on status and economics.

SUMMARY

The chaplain study provides an overview of the type, relative importance, and time involved chaplain work. It also examined demographic characteristics of chaplains and various issues they encounter in conducting their work.

The study found differences among services delivered by the various faith group chaplains. Protestant chaplains become more involved in administrative and volunteer programming than other faith types. Muslim, Jewish, and Native American chaplains emphasize direct delivery of services, and Catholic chaplains focus more intently on pastoral visits.

Also found was potential "role overload" associated with overwork and "boundary spanning." Chaplains respond to continuous demands on their time and must integrate with numerous segments of the organization to accomplish their work goals. Such findings indicate a high potential for stress-related problems among chaplains which lead to organizational tension and potential chaplain injuries.

Chapter VII

MANAGEMENT STUDY

Research on management of the chaplain program sought to establish a context for delivery of chaplaincy services and define the role of chaplains and religious programming in an institutional setting. The study provides important perspective on the existing management view of chaplain work.

SUBJECTS

Study staff surveyed twenty Associate Wardens and Chief Deputy Wardens assigned to manage religious programs at CDC institutions.[49] These individuals serve as managers within their respective institutions and also directly supervise chaplains.

INSTRUMENTATION

The management study utilized a survey, called "*Chaplain Study, Supervisor's Questionnaire.*"

METHODOLOGY

MAEB staff developed a draft survey instrument to ask questions about critical study components. The TAG then reviewed the draft and, as with the workload study, made job appropriate revisions. The final survey,[50] composed of nine, open-ended, narrative response questions, was distributed in April 1991. There was a 100 percent response rate.

LIMITATIONS OF THE MANAGEMENT STUDY

- The survey instrument was developed by MAEB staff and the TAG which may have introduced some bias in focus.

- All managers responded to the survey; however, there is some indication that chaplains completed the survey forms for their manager. Although managers were required to sign the survey, this contaminates survey results. In other cases it appears that Wardens reviewed the survey before the Associate Warden mailed it back. This also contaminates results as the survey was designed to reflect the opinion of managers supervising chaplains.

RESULTS

Answers to the study questions are summarized on the following page.

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[49] Appendix J shows the standard reporting relationships of chaplains within institutions.

[50] See Appendix K.

Chapter VII

Study Question 12

What is the role of chaplain programming in the institution?

Survey question #1 asked supervisors, "What is the main purpose for having chaplains at your institution?" Appendix L lists the answers of each supervisor. Seventeen (85 percent) respondents indicated that direct delivery of religious services was the main function. Three (15 percent) supervisors believed that chaplains maintained complex roles facilitating behavioral changes in inmates. One respondent indicated that chaplains reduced anxiety and tension in the institution.

Study Question 13

What factors should be considered in determining chaplain staffing?

Fourteen (70 percent) managers (supervisors) thought that staffing should be based on percentage or number of inmates interested in a particular faith group. Two respondents believed special needs should be considered; for example, inmates with mental problems should have greater access to the chaplaincy. One supervisor indicated there should be inmate-to-staff ratios as is found in other states. Only one respondent said that chaplains be "pluralistic," or serve more than one faith group.

Study Question 14

What are roles of nonchaplains (volunteers and inmates) in providing religious services?

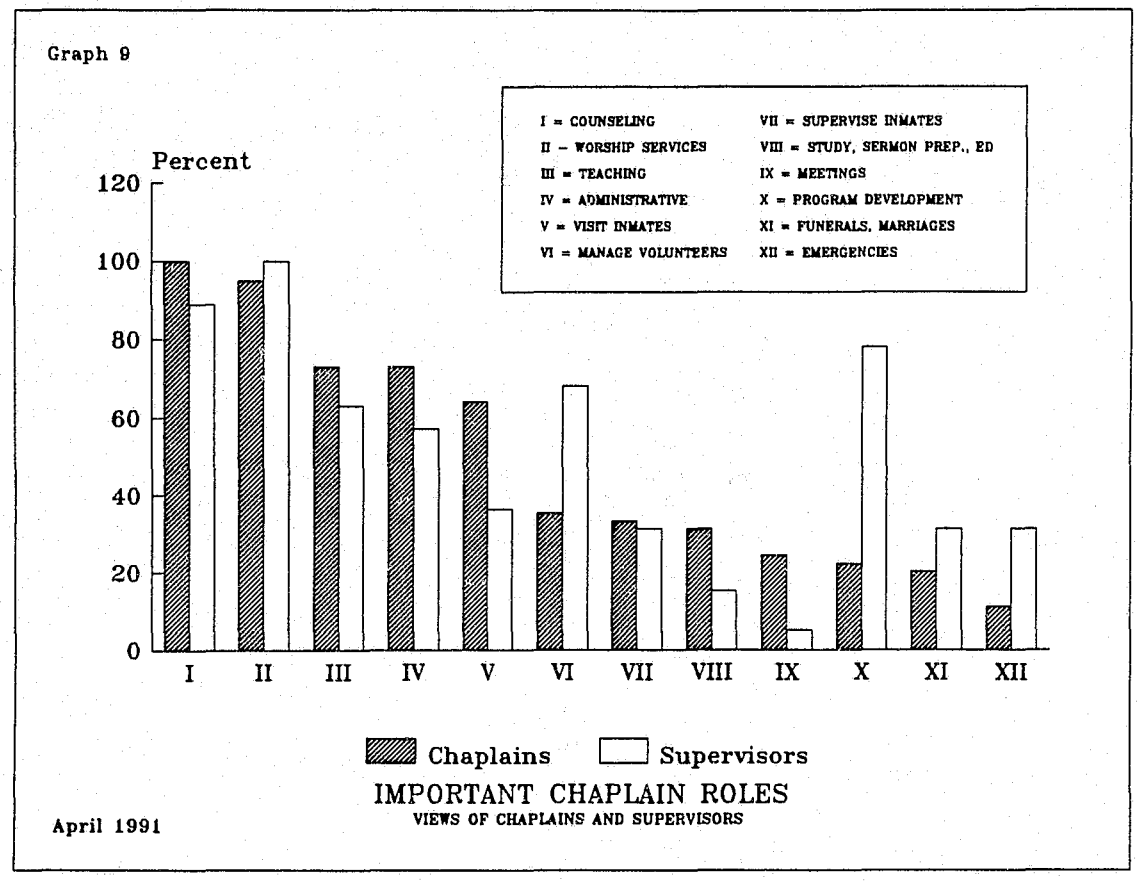
Seventeen (85 percent) supervisors believed that volunteers should assist chaplains or supplement and enhance program. Only one respondent held the view that volunteers should provide the majority of religious services.

Thirteen (65 percent) supervisors said that inmates should only be participants in services while seven respondents believed inmates should have an active program role. Three supervisors specifically stated that inmates should not have active program roles.

Study Question 15

What are program limitations?

Graph 8, on the following page, illustrates the program limitations described by supervisors. Nine (45 percent) respondents said that funding and lack of staff were limitations. Four (20 percent) supervisors saw security needs limiting religious programming.



Study Question 16

What is the best feature of the program?

Seven (35 percent) of the managers considered volunteer programs the best feature. Four (20 percent) respondents believed that full, quality programs were the best feature. Three (15 percent) supervisors rated the chapel as the best feature.

Study Question 17

How is chaplain effectiveness measured?

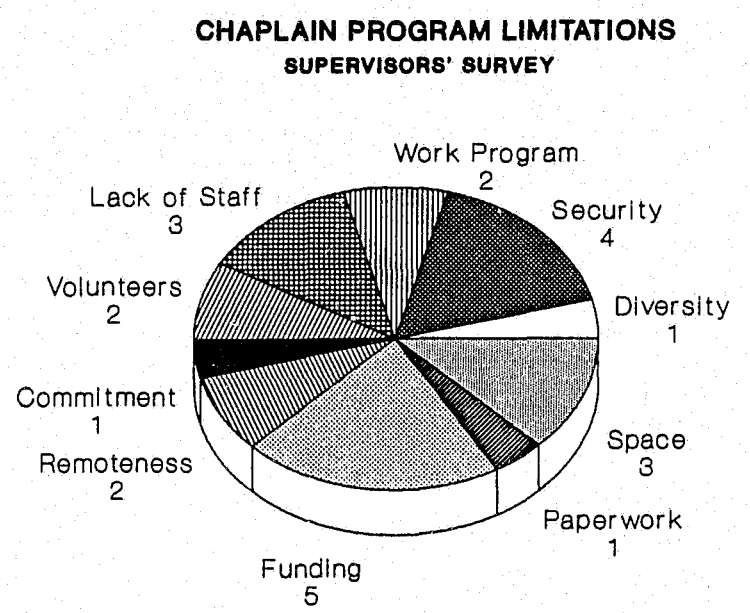
Attendance at religious programs is a measure used by eight (40 percent) of the managers. Seven (35 percent) said they considered factors such as a lack of problems and feedback from staff and inmates. Five (25 percent) of the respondents valued degree of program as important.

Study Question 18

What is the role of a chaplain as institutional staff?

Nine (45 percent) of the managers responded that chaplains should be advisors on religious and inmate issues while seven (35 percent) said they should have no role at all.

Graph 8



April 1991

Study Question 19

What are the duties of the chaplain and what is the relative importance of them?

Graph 9, above, illustrates the top ten duties ranked by managers and compares them with the top ten duties ranked by chaplains. Pastoral visits, volunteer management, meetings, emergencies and program development were all areas where some significant differences in perspective exists.

These answers, along with answers on measurements of effectiveness and best features of the program, indicate a view of the Chaplaincy by managers more in line with services being provided by Protestant chaplains. The answers may also reflect what the supervisors themselves are rated on. To what extent these factors impact distribution of workload is unknown; however, it may create some problems for faith groups not traditionally involved in community-based programming.

Study Recommendation 10

Based on study findings of the work actually performed by chaplains and the perceived value of that work by managers, measures for determining effectiveness of religious programming should be examined. A study of effectiveness as it relates to faith groups, should be considered.

Also recommended is additional training for chaplain supervisors to provide a perspective on faith group traditions with which they are not familiar and how these practices impact program effectiveness.

SUMMARY

The manager study revealed management perspective on CDC chaplain programs. Most managers believed the mission of the chaplaincy was relatively simple, and that program effectiveness could be determined by observable indicators. While many managers believed volunteer programs were one of the best features of the chaplaincy, most managers believe that volunteers and inmates should only be used to augment religious programs, not supplant them. The major limitations of the chaplain program were economic (funding, staffing, and space) issues and security based.

While a small number of managers believed chaplains should be included as part of the management team, over a third believed they should have no role at all. Forty-five percent of managers believed that chaplains should advise on inmate and religious issues. Most managers believed that staffing for chaplains should be based on numbers of inmates requiring religious services.

The study recommends additional training for supervisors/managers in the area of religious practices and religious programming effectiveness.

Chapter VIII

COMPARATIVE STUDY

The comparative study sought to review chaplain programs of other state and federal adult correctional agencies and compare them with the CDC program. Examined was chaplain-to-inmate ratios.

SUBJECTS

Subjects were adult correctional agencies of 15 large or western states. Also examined was staffing for the federal prison system.

INSTRUMENTATION

The study utilized a telephone survey to each agency with two structured questions. A third open-ended question was asked of those respondents who had sufficient program knowledge to discuss program rationale.

METHODOLOGY

Large, western and federal correctional agencies were identified through a government directory. MAEB staff placed telephone calls, on April 17 and 18, 1991, to the director or commissioner of the surveyed correctional agency, then asked to be referred to the staff responsible for chaplain staffing. Chapter XIII (List of Interviews) contains the names of correctional agency staff interviewed for this survey.

The researcher asked the appropriate agency representative:

1. "How many paid chaplains are retained by your agency?" And if part-time or contract personnel is used, "What is the equivalent full-time staffing?"

2. How many inmates are currently institutionalized in your system?"

The total number of inmates was then divided by the number of equivalent full-time number of paid staff and a ratio determined. That number was then quoted back to the respondent for confirmation.

Respondents with sufficient program knowledge were then asked to explain the basis of the staffing ratios.

STUDY LIMITATIONS

- Given the enormous size of the California prison system, it is extremely difficult to draw comparisons between the CDC and other correctional agencies.

- Comparisons of staffing were restricted to large and western states.

RESULTS

Study Question 20

What is the staffing to inmate ratio of chaplains in other correctional agencies?

Table 16, on the following page, illustrates the results of the phone survey. Excepting Nevada, California, with a ratio of 1 to 1,300, has the highest chaplain-to-inmate staffing ratio in the West and among large states. According to federal and Maryland State officials, California holds one of the highest inmate to chaplain ratios in the nation.

The State of New York and State of Arkansas view 1 to 400 as a minimum chaplain staffing level. For comparison, the inmate to chaplain ratio in Canada is 1 to 250.

Study Question 21

What is the basis of chaplain staffing in other correctional agencies?
Respondents indicated that their agency based staffing on either chaplain-to-inmate ratios or an assigned number of chaplains per institution. Generally, the states with smaller staffing ratios use chaplain-to-inmate ratios. Other states with chaplain-to-institution ratios have significantly smaller inmate per institution ratios than California.

Many states reported use of the American Correctional Association (ACA) standard, which requires 1 chaplain to 500 inmates. Other states conducted their own chaplain assessments.

In 1988, the State of Maryland completed a religious program review that included a survey of other states, Canada, and the federal system. The final, adopted report recommended chaplain staffing levels at 1 to 500. The accompanying rationale stated:

> *"Five hundred inmates are considered the maximum one chaplain can efficiently service with pastoral care and also provide worship experiences for the six to eight religious groups currently found among the division (Maryland) population, supervise religious volunteers, and perform attendant administrative duties.*
>
> *The chaplain, in responsibly attending to the short-term needs of inmates, is readying them to accept interdisciplinary efforts toward the longer term goals of rehabilitation an reintegration. Important, the chaplain is meeting human needs which, if ignored, make institutional security and management more difficult and hazardous."*

Table 16

CHAPLAIN STAFFING TO INMATE RATIOS

April 1991

STATE	NUMBER AUTHORIZED CHAPLAINS	NUMBER INMATES	CHAPLAIN TO INMATE RATIO
ALASKA	CONTRACTED	2,700	N/A
ARIZONA	21	14,000	667
CALIFORNIA /1	72	95,000	1,319
FLORIDA	74	40,000	541
IDAHO /2	2	2,000	1,000
ILLINOIS	48	27,303	569
INDIANA	14	13,500	964
IOWA /3	9.5	4,000	421
MICHIGAN /4	32	40,000	1,250
NEVADA	1	5,500	5,500
NEW YORK	148	54,000	365
OREGON /5	9.5	6,375	671
PENNSYLVANIA /6	37	22,600	611
TEXAS	53	49,000	925
UTAH /7	4.5	2,800	622
WASHINGTON	14	8,421	602
FEDERAL PRISONS /8	155	61,000	394

MEAN*	728	*(NOT INCLUDING NEVADA)
MEDIAN	667	
MODE	600–625	
N	15	

1, 4, 5, 6 Includes employee and contract positions
2, 4 Also use Religious Coordinators instead of Chaplains
3 Includes parole population
7 .5 position paid for by the Catholic Church
8 Also utilize contracts; however, totals not included

Another significant finding involved New York State. Chaplain staffing there was increased dramatically after the Attica prison riots. The Attica Commission, formed after the riots, determined that prison chaplains reduced the potential for violence in institutions.[51]

Study Recommendation 11

CDC should attempt to bring staffing ratios into line with inmate to chaplain standards used in other states. Such staffing standards should identify a legitimate role for chaplain staff based on institutional need, and in recognition of faith preference. Additional factors involving staffing ratios are discussed in Chapter X (Conclusions).

SUMMARY

The Comparative Study illustrates the difference between chaplain staffing patterns of the CDC and other adult correctional agencies. California lags behind most other states in chaplain-to-inmate ratios and is substantially understaffed relative to ACA standards. The study also found that prison chaplains provide an important inmate management element for many correctional agencies. Those agencies view chaplains as assisting in reduction of violence and recidivism.

[51] Violence has been reduced in New York Prisons; however, due to changes of other procedures after the Attica riots, it is difficult to directly attribute reduced violence to the chaplaincy. Representatives of New York believe the chaplaincy reduces institutional violence.

Chapter IX

OTHER ISSUES

This section of the study sought to examine issues not exclusive to inmates, chaplains or management. Barriers to providing services, the general view of the chaplaincy and chaplain staffing during the last ten years were considered.

BARRIERS TO PROVIDING SERVICES

A study of barriers sought to identify factors that prohibit efficient delivery of service. Of specific interest were barriers that could be mitigated, barriers impacting chaplain staffing levels, and potential efficiencies that could be gained by eliminating barriers.

In addition to the program limitations described by managers in Chapter VII and illustrated in Graph 8, and chaplain responses on limitations in the workload survey, the TAG developed a barrier analysis chart called a cause-and-effect diagram.[52] The diagram in Graph 10, on the following page, displays six basic areas where the TAG found limitations. The following list provides the issues in narrative form. Redlined sections indicate that management shares the same view.

1. Personnel

   Lack of support staff, role conflict, lack of chaplain staff, use of a part-time work force, training, trust, problems with volunteers, and lack of chaplain program support.

2. Communication

   Lack of trust and policy input, staff conflicts, status of chaplains, attitudes and harassment by some staff, improper protocol, and poor professional (among chaplains) communication.

3. Supplies

   Inappropriate furniture (such as chairs with crosses carved in them in multidenomination chapels, expensive and poor quality altars, lack of audio/visual and sound equipment, lack of personal computers, problems with sacramental wine, use of religious artifacts, and availability of soft cover bibles.

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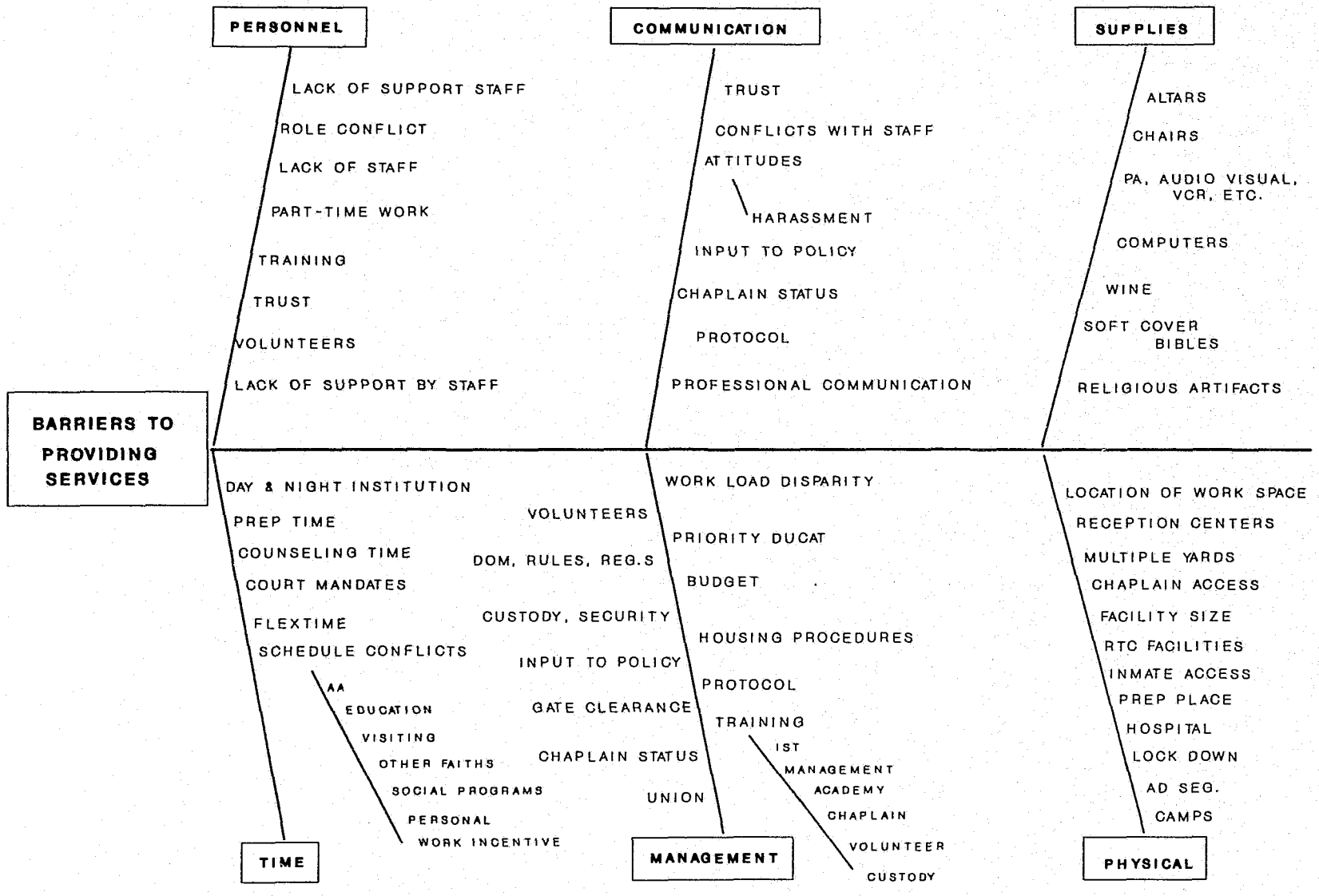
[52] Also called an Ishikawa diagram, this analysis tool is "a diagram which shows the relation between a quality characteristic and factors. ... The output or result of a process can be attributed to a multitude of factors, and a cause-and-effect relation can be found among those factors." *Hitoshi Kume*, Statistical Methods for Quality Improvement, (The Association for Overseas Technical Scholarship, Japan, 1990).

Graph 10

Cause and Effects of Barriers to Service



TAG Analysis Chart, April 1991

4. Time

Institutional scheduling that prevents inmates from attending functions, lack of chaplain preparation time for services, lack of counseling time, court mandates, lack of flextime for some chaplains, and schedule conflicts with other important inmate programs such as AA and work incentive.

5. Management

Workload disparity, management of volunteers, lack of priority ducats,[53] existing rules and procedures, inadequate budget, custody and security conflicts, housing procedures, lack of input to policy, poor protocol, difficulty in managing gate clearances, chaplain status as defined by the bargaining unit (union), and training.

6. Physical

Lack of space for study and preparation, multiple yards, reception centers outside of the main work site, Return to Custody Facilities, chaplain access to all areas, inmate access to chapel facilities, special housing units, size of facilities, lockdowns, location of work space and camps.

Some barriers cannot be removed. For example, security and custody considerations, institution size, crowded facilities, court mandates, some institutional schedule conflicts, bargaining unit status, and special housing unit restrictions cannot be altered as a result of this study. Other barriers can be mitigated. When chaplains were asked in the workload study what conditions impaired their efficiency or effectiveness, the number one response was bad attitudes by nonchaplain staff followed by a lack of cooperation, lack of time, lack of space, and lack of communication and common purpose.

When asked what could be done to improve effectiveness, chaplains responded, in order, addition of a noninmate clerk to the staff, increased chaplain staff, better and more chapel space, and delegation of additional program authority. In survey responses about equipment or furnishing needs, chaplains consistently asked for personal computers and audio/visual tools.

Many of the barriers do not involve fiscal issues. Communication, trust, scheduling, role, and attitude problems can be addressed through better program management and training. Other issues can be resolved at relatively low cost. Addition of equipment and clerical support to the chaplain work group is less expensive than increased chaplain staffing. Other issues can only be resolved through increased staffing. Overcoming institutional requirements for multiple yards (requiring delivery of multiple services), and lack of time and staff for program development or important pastoral duties can only be resolved with additional staff. Chapter X (Conclusions) discusses these issues further.

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[53] Ducats are inmate releases from work or housing areas that permit them to go to other parts of the institution.

Study Recommendation 12

Chaplains need additional equipment. Given minimal staffing patterns for the chaplaincy, increases in efficiency are essential. Addition of word processors and other office equipment would greatly facilitate the chaplain's administrative and program development work. Such equipment would be particularly useful in assisting with volunteer programs, budget, and special fund management. Improvements in audio visual and public address systems would allow chaplains to reach more inmates in the same span of time.

Augmentation of equipment is a low-cost method to improve program effectiveness and reduce chaplain workload.

SUMMARY OF BARRIERS

Many barriers to providing chaplain services exist. The TAG effectively identified major issues confronting the chaplaincy. The findings coincide with observations of management and chaplains in their respective surveys.

VIEW OF THE CHAPLAINCY

As evidenced by both management and chaplain responses to study questions, no clear view of the purpose and functions of the CDC chaplaincy exists. Chaplains consider their organizational role as complex and faith based while many supervisors regard chaplains and religious programming as ancillary to the overall CDC mission.

Ambivalence and lack of clarity about prison religious programming should be expected. Theologian Martin Marty, of the University of Chicago, writes extensively on the uneasy relationship between the public endorsement of religion and a faltering individual religious practice. He believes this vacillation explains why some surveys show declining church membership while others, such as the one recently completed by the City University of New York,[54] find broad religious affiliations. Other commentators on American religiosity, such as Garry Wills and Harvard professor Will Herberg, identify similar phenomena although they attribute it to different causes. Given the situation as viewed by Marty, Herberg and Hills, lack of focus towards the correctional chaplain and his program, and even some skepticism about religious commitment by inmates are expected.

At the same time, failure by management to recognize a legitimate organizational role for the chaplaincy is shortsighted. As noted in the Comparative Study, Chapter VIII, prison systems in other states and the federal government have determined that a rich chaplaincy reduces prison violence and provides an avenue for rehabilitation and behavioral change. The investment of CDC in such programming should take into

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[54] See Table 1, Chapter IV.

consideration the potential effectiveness of chaplains in reducing violence and recidivism.

The Prison Fellowship Study discussed in Chapter IV examined the impact of religious programming on recidivism and found statistically significantly lower recidivism rates among Prison Fellowship program participants than among a control group.[55] Among the group exposed to religious programming, it was found that female participants had the greatest success in exiting the institutional cycle.[56]

For inmates re-offending, the time span between offenses was longer than for the control group and the new crime was of a less serious nature than the one of original commitment. (This contrasts with a trend among repeat offenders for crimes to become more violent.) While the Fellowship study contained limitations (involving the control group),[57] Marcial Felan, Southwest Regional Director of the Prison Fellowship, indicates that ongoing studies by Loyola College continue to validate the original findings, and that the Fellowship believes prison chaplains are critical components in these successes.

While acceptance of a new (religious-based) value system may contribute to inmate success after prison, another factor must be considered. Of the many prison programs available, religious programs and twelve-step drug/alcohol dependency groups (Alcoholics Anonymous, Narcotics Anonymous, etc.) can offer aftercare. This means that when a participating inmate leaves the institution, community support systems are in place to help the inmate stay out. These systems are not publicly subsidized.

From a fiscal perspective, if a chaplain accounts (through development of aftercare opportunities, change of inmate behavior, or enhancement of twelve-step programs) for only four inmates per year not reoffending, his salary is paid for each year.[58] For each subsequent year that an inmate stays out of the system, the value of the programming increases as the inmate reintegrates into society, begins paying taxes, etc.

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[55] Forty percent of the Prison Fellowship participants recidivated in comparison to 51% of the control group. Among women the rate was 28% lower than among the control group. The researchers recommended that the Fellowship review its programming in light of significant differences among participants in recidivism success rates.

Using a logistical regression method, the researchers also developed a probability statement that allowed prediction of factors contributing recidivism. The most powerful predictor of recidivism was the initial classification score. The second most powerful predictor was participation in the fellowship program.

[56] Women that participated in the Fellowship had lower odds of recidivating than might be expected by adding the effects of the group participation and gender.

[57] The most serious limitation was the impact of self selection by Fellowship participants. It is likely that those who decide to participate in special programming are also more motivated to make other life-improving changes that lead to successful reintegration.

[58] This assumes average yearly inmate costs of incarceration and associated judicial costs @ $13,000 and chaplain compensation and overhead of $52,000 per year.

A CDC task force report, called Substance Abuse Task Force Report,[59] suggested relationships between drug rehabilitation programs and religious services. That report recommended that a pilot drug rehabilitation program contain an eight-month "religious track." The report findings indicate:

> *"These (religious) tracks, along with others of religious orientation, appear suited to the alternative lifestyle concept of drug programming."*

This finding is particularly significant in light of the 1990 Blue Ribbon Commission Final Report on Inmate Population Management. That report, directed by Senate Bill 279 (Chapter 1255, Statutes of 1987) noted:

> *"The Commission recommends that CDC, CYA (California Youth Authority), the Board of Corrections and local correctional agencies should immediately develop and implement a state and local corrections substance abuse strategy to systematically and aggressively deal with substance abusing offenders while they are under correctional supervision, because this is perhaps the most significant contributing factor to prison and jail overcrowding."*

In this context, a true measure of religious program impacts must be established. A chaplaincy that responds only to faith preference fails to address larger program implications. What should reasonably be expected from the chaplaincy?

This study did not attempt to validate CDC benefits from chaplain programs, but it does provide observations regarding the existing role of the chaplaincy. The failure to integrate religious programming into the institutions' goals leads to reduced effectiveness, continued organizational conflict, and potential litigation and employee injury costs. The same failure also prevents development of any meaningful staffing standard. Staffing standards should be based on a defined program focus and clear management expectations for level of service.

Study Recommendation 13

No clear mission statement for the CDC chaplaincy exists. This may preclude effective utilization of resources and contribute to organizational conflict. It is recommended that management clearly define the role of the chaplaincy within institutions.

Chaplain program development based on organizational needs for reduction of violence and recidivism and for inmate behavioral modification should be encouraged and strongly defined.

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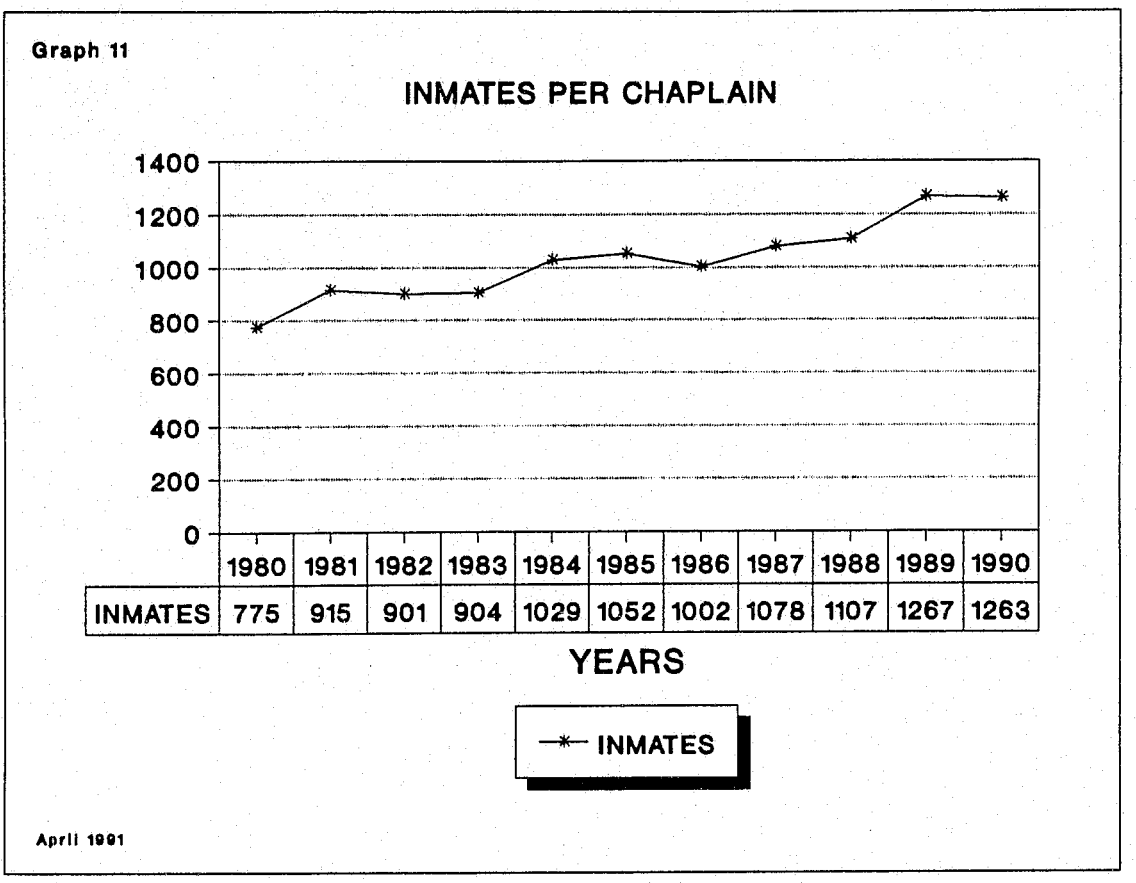
[59] CDC unpublished report of the Substance Abuse Task Force, July 20, 1988.

Graph 11



Study Recommendation 14

Chaplains do not share a common view of their work. It is recommended that OCRD work with chaplains to develop a professional vision statement that is compatible with organizational needs and goals for the chaplaincy.

Summary of Chaplaincy View

It appears that management may benefit from a new view of the chaplaincy. The ability of the chaplaincy to subdue institutional tension and perhaps reduce recidivism creates a value beyond the obvious spiritual intent of those in the ministry. The study recommends additional consideration of potential program benefits. It also strongly points to a need for better definition of the chaplaincy as part of the organization.

STATUS OF THE CHAPLAINCY DURING THE EIGHTIES

The explosion of CDC inmate population during the eighties impacted the chaplaincy as it did all of CDC. However, because staffing for chaplains was previously institutionally allotted rather than population driven, a significant erosion in chaplain-to-inmate ratios occurred. Graph 11, above, illustrates the increase in chaplain-to-inmate ratios over that ten-year span.

Chapter IX

At the same time of explosive growth, chaplains became part of collective bargaining. Where chaplain pay once accorded a "Lieutenant" status, chaplains became rank and file and due to gains by other employee groups lower on the organizational pay scale. These changes made chaplain work more difficult, not only by increasing the amount of work per chaplain but by reducing the institutional "status" or authority of chaplains.

Growth, like that experienced by CDC, would challenge any organization. The organizational failure to focus on the chaplaincy is an apparent consequence.

Chapter X

CONCLUSIONS

STAFFING STANDARD

CDC directed the Chaplain Staffing Study to assess inmate faith preference, establish parity among faith groups for chaplain staffing and to determine appropriate staffing levels based on workload.

The study addressed these requirements by approaching them in several tracks. The Inmate Study track validated inmate faith preferences. The Chaplain Study track, in conjunction with the Inmate study, provided a method to initiate parity in chaplain staffing by recognizing inmate need, faith practice requirements, and minimum staffing. It also established workload measures. The Management Study track, Comparative Study track, and Other Issues section all outlined the parameters in which staffing standards should be set.

Need for Additional Staffing

There is a need for increased staffing in the chaplaincy. Results of the chaplain workload study, role testing, and management-perceived program limitations indicate the function is understaffed. Further, chaplain staffing eroded significantly during the last ten years. Like all of CDC, chaplaincy growth was outpaced by increases in inmate population.

CDC has also not kept pace with the rest of the nation in utilizing the chaplaincy as an institutional tool to impact inmate behavior. No evaluation of chaplaincy's ability to reduce violence and potentially affect recidivism rates has occurred in CDC. Other correctional agencies that value the benefits of chaplaincy provide larger staffs for the function.

In examining chaplain workload, several issues became apparent. Most striking was the lack of program focus.

Program Supervision

Associate or Chief Deputy Wardens now manage the chaplaincy in each institution. This reporting relationship is based on a need for chaplains to interface directly with management. At the same time, it is not reasonable to require Associate and Deputy Wardens to provide individual day-to-day supervision for each chaplain. Changing chaplain reporting to some other manager will not solve this problem, only shift it and possibly dilute the ability of chaplains to perform their function.

Results of the Workload Survey that show uneven distribution of work, the Roles Survey that show role conflict and lack of goal clarity, the Supervisors Survey that show differing views about program focus, and the lack of a mission for the chaplaincy indicate a need

for direct supervision of the chaplain program. Such supervision would facilitate work being directed evenly and in a fashion compatible with organization goals.

Issues related to "boundary spanning," training needs, and conflict with Correctional Officers, highlight the need for an institutional chaplain program advocate. Reducing the amount of time chaplains must now spend negotiating their work will permit more time to be spent in direct delivery of services.

Study Recommendation 15

Role overload associated with "boundary spanning," results of the Workers Compensation Claim survey, uneven workload distribution, and lack of mission point to the need for a position dedicated to chaplain program coordination and development, training, administrative functions and organizational interface. Such a position would permit better distribution of workload and provide proper emphasis on the chaplaincy activities that management views as most important.

It is recommended that CDC request Human Resources Management Branch to conduct a classification study. The study would evaluate the chaplaincy program organization to determine whether a restructuring of duties would facilitate better program delivery.

Human Resources staff would present their findings to management and other appropriate agencies such as the SPB and the Department of Personnel Administration.

Chaplain Duties

As demonstrated in the Workload Survey, and validated in the Barriers to Service exercise, chaplains spend time performing duties that could be delegated to others at less expense. Elimination of gate clearance duties, attendance reports, filling out timecards, and general office work would allow chaplains to spend more time in program elements.

Study Recommendation 16

CDC should provide clerical (non-inmate) staff on a part-time basis to the chaplaincy program. This staff could assist with office tasks that should not and cannot be done by inmate clerks, such as gate clearances, filing of inmate records, correspondence involving other inmates, etc.

Because chaplains report only a percentage of time spent with office work, this study recommends that clerical staff be shared with other institutional functions and allotted based on size and need of chaplain program.

Training Needs

Lack of trust, misunderstanding about the chaplaincy program, and occasional harassment were identified as barriers to delivering religious services. At the same time managers indicate that security appropriately restricts programming. All of these issues can be

mitigated through appropriate staff training.

Chaplains would benefit from training enhancing their understanding of safety issues while Correctional Officers could gain from training that increased their perspective about overall organizational issues.

According to Captain Paul Washington of the CDC James McGee Training Academy in Galt, the best source for this training is In-Service-Training. Current Academy training calendars cannot accommodate additional instruction without significant expansion of program. However, once developed, IST training can be provided as convenient and at relatively low cost at the institution.

Study Recommendation 17

Both correctional staff and chaplains need training to better understand the roles each fill inside the institution. It is recommended that OCRD, Training Services Branch and institutional staff work together to develop IST training on the role of the chaplaincy and the institutional benefits of integrating religious program into overall organizational goals. Such classes should be included as part of the institutional orientation training.

Staffing Methods

Given that Catholic chaplain positions remain vacant in many locations, failure to increase the labor pool aggravates understaffing, inhibits delivery of service and creates additional, difficult workload for other chaplains.

While the federal government and other states have developed Catholic chaplain specifications that permit nonordained men and women to hold those positions, CDC has not.

Study Recommendation 18

It is recommend that CDC request Human Resources Management Branch, in consultation with OCRD, CDC-designated religious advisory groups, and particularly the American Catholic Correctional Chaplains Association (among others), review the minimum qualifications for the Catholic chaplain classification. This review would consider revising the minimum qualifications to permit non-ordained men and women to hold Catholic chaplain positions.

This study recommends staffing levels in parity among all represented faith groups, addition of a program coordinator and clerical staff, and increased staffing based on an identified level of service. Except for clerical assistance, additional study or program development will be required to accomplish these goals. Even so, the study indicates a need for increased staff to at least minimum levels.

Chapter X

Study Recommendation 19

There is a need for minimum staffing levels based on chaplain-to-inmate ratios. It is recommended that CDC initiate a three-year chaplaincy expansion program to bring staffing into minimum ratios of 1 to 1,000, allocated on inmate faith preference. This augmentation should occur in conjunction with previous recommendations to develop a chaplaincy mission statement, establish a recognized level of service, complete a Human Resources Management Branch study on chaplain program manager classifications, and immediate addition of clerical support.

The recommended minimum staffing ratio recognizes existing need for additional chaplains. It also considers that the two largest faith groups, Protestant and Catholic, will benefit from addition of clerical support.

Minimum staffing levels for the remaining faith groups should allow for services at each institution two to four days a month, and more if participation indicates need. There is also a need for higher staffing in institutions with high ratios of closed housing units.

Enhanced minimum standards, based on management recommendations for level of service, should be established within five years and a new implementation plan initiated. Based on this study, evidence points to management benefits from a higher level of religious program service. As with all programming, these benefits must be weighed against other program funding demands.

The recommended short-term minimum standards exceed ACA standards (1-to-500) and standards used by most large and western states. Because addition of institution chaplain program managers would augment staffing immediately, as would addition of clerical support, the recommended short term standard allows for rational program growth. Increased staffing levels, based on long-term management goals, and more closely resembling ACA standards, should be implemented as soon as fiscally possible and within the next five years.

SUMMARY

The chaplain study indicates a need for stronger program supervision, expanded chaplain staffing, realignment of existing staffing ratios, and training. Chaplains also require additional equipment and organizational support. It is recommended that change occur in two phases. The first short-term phase should cover three years, augment staff with clerical support, proper equipment and create minimum chaplain-to-inmate ratios of 1-to-1,000. The second phase should be long term and involve augmentation of staffing through development of a program manager position within the institutions as well as new minimum staffing standards based on identified levels of service compatible with organizational goals.

Chapter XI

RECOMMENDATIONS

Study staff make 19 recommendations throughout the text. The following summarizes the study findings and indicates the pages on which they can be found.

Study Recommendation 1 - page 20

As a result of the inmate study, religious preference information will now be collected annually by the OIS Branch along with other offender statistical information. The data from this study will be used as baseline information. Annual collection will prevent a need for future surveys of this type and will identify new faith trends as California's demographics change.

It is recommended that OCRD review the faith statistics annually with appropriate CDC management to determine if chaplain staffing changes are required.

Study Recommendation 2 - page 21

Because anecdotal evidence indicates that some inmates change faith preference during incarceration, an institutional procedure should be established that permits inmates to amend their C-File religious information. Statistics on faith movements should then be reported to OCRD as part of the Quarterly Religious Report. This, in conjunction with the annually compiled offender statistical information, will permit OCRD to analyze trends[60] and recommend program adjustments.

Study Recommendation 3 - page 22

Study staff alerted OCRD to variations in institution reporting methods for Quarterly Religious Activity Reports. They plan to clarify report instructions or provide additional training. This will result in more meaningful participation statistics.

Study Recommendation 4 - page 22

It appears that religious programming needs may be different and greater in women's institutions. Based on attendance figures and on-site inspections by study staff, the current new prison design accommodating ten percent attendance is inadequate in women's facilities. Overcrowding in religious facilities also exists in men's facilities; however, this is, in part, a function of inmate population exceeding design capacity.

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[60] Although the reports will indicate trends, some faith groups may still be under-represented due to inmate fear of reprisal. The figures will not account for all faiths membership.

Study Recommendation 5 - page 22

Staffing patterns for women's institutions should be separately considered given statistically different faith preferences and apparent greater religious program interest.

Study Recommendation 6 - page 27

A significant number of chaplains are over age 55. Religious program managers should be prepared for future recruitment challenges and should work with the various faith groups to develop qualified applicants for existing and upcoming vacancies.

Study Recommendation 7 - page 28

As reported in their workload surveys, chaplains perform more than the full range of duties anticipated by the Department. It is recommended that management review the text of DOM and reconcile chaplain duties with stated authorizations.

Study Recommendation 8 - page 35

Utilizing existing staff-to-inmate ratios, chaplain staffing parity can be established. Staffing based on inmate religious preference, service requirements, and basic minimum staffing to provide for services in the major institutions is recommended. Realignment of Jewish chaplain positions will be required to establish parity; however, such alignment should occur through a normal attrition process and reallocation of vacancies.[61] Because Jewish chaplains assist with other faith group needs, any disruption of current Jewish chaplain assignments would be counter productive and disruptive. Augmentation of chaplain staff is recommended later in the study. Augmentation of other faith type chaplains through increased staffing or through addition of staff to new institutions will achieve chaplain staffing parity.

Study Recommendation 9 - page 40

Due to the number of work related injuries resulting in back problems and related to stress it is recommended that OCRD or individual institutions provide training on methods to reduce the risk of these injuries. The annual chaplain conference, sponsored by OCRD, might be an appropriate forum for such training.

Study Recommendation 10 - page 46

Based on study findings of the work actually performed by chaplains and the perceived value of that work by managers, measures for determining effectiveness of religious programming should be examined. A study of effectiveness as it relates to faith groups should be considered.

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[61] Based on February 1, 1991 authorized vacancies, 2.2 full-time positions are immediately available for reallocation.

Also recommended is additional training for chaplain supervisors to provide a perspective on faith group traditions with which they are not familiar and how these practices impact program effectiveness.

Study Recommendation 11 - page 51

CDC should attempt to bring staffing ratios into line with chaplain-to-inmate standards used in other states. Such staffing standards should identify a legitimate role for chaplain staff based on institutional need, and in recognition of faith preference. Additional factors involving staffing ratios are discussed in Chapter X (Conclusions).

Study Recommendation 12 - page 55

Chaplains need additional equipment. Given minimal staffing patterns for the chaplaincy, increases in efficiency are essential. Addition of word processors and other office equipment would greatly facilitate the chaplain's administrative and program development work. Such equipment would be particularly useful in assisting with volunteer programs, budget, and special fund management. Improvements in audiovisual and public address systems would allow chaplains to reach more inmates in the same span of time.

Augmentation of equipment is a low-cost method to improve program effectiveness and reduce chaplain workload.

Study Recommendation 13 - page 57

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Study Recommendation 17 - page 62

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Wilson, Becky, Administrative Assistant, Chaplaincy Services, Florida Department of Corrections. Phone interview, Tallahassee, FL. April 17, 1991

Winters, Linda, Personnel Officer, Illinois Department of Corrections. Phone interview, Springfield, IL. April 17, 1991

Chapter XIV

APPENDIX

Appendix A - Authorized and Filled Positions

Appendix B - Social Factors Sheet

Appendix C - Categories of Faith Preference

Appendix D - Cap Sheets

Appendix E - Technical Advisory Group

Appendix F - Survey Team Schedule

Appendix G - Inmate Survey Instructions

Appendix H - Workload Survey

Appendix I - Workload Survey 2, (Role Definitions Survey & Working Conditions Survey)

Appendix J - Standard Reporting Relationships, Chaplain Chain of Command

Appendix K - Supervisors Questionnaire

Appendix L - Supervisors' Answers, Chaplains Role

Appendix A

DEPARTMENT OF CORRECTIONS
NUMBER OF AUTHORIZED CHAPLAIN POSITIONS
As of February 1, 1991

Faith Group Chaplains

INSTITUTION	CATHOLIC	JEWISH	MUSLIM	PROTESTANT	TOTAL
ASP	1	-	0.6	1	2.6
CCC	1	0.2	0.2	1	2.4
CCI	1	0.5	1	2	4.5
CCWF	1	0.3	0.3	1	2.6
CIM	2	1[64]	1	2	6.0
CIW	1	-[65]	0.4	1	2.4
CMC	2	1	1	2	6.0
CMF	2	0.6	0.5	2	5.1
COR	1	0.3	1	1	3.3
CRC	1	-[66]	0.6	1	2.6
CTF	2	0.4	1	2	5.4
CVSP	1	0.3	0.3	1	2.6
DEL[62]	1	0.3	0.3	1	2.6
DVI	1	0.3	0.5	1	2.8
FOL	2	0.5	1.1	2	5.6
MCSP	1	0.3	0.3	1	2.6
NCWF	1	0.3	0.3	1	2.6
PBSP	1	0.3	0.3	1	2.6
RJD	1	1	1	1	4.0
SCC	1	0.2	0.2	1	2.4
SQ	2	1	1	2	6.0
WAS[63]	1	0.3	0.3	1	2.6
	28	9.1	13.2	29	79.3

[62] Institution not yet activated. Chaplain positions not yet established.

[63] Institution not yet activated. Chaplain positions open, pending control agency approval.

[64] Provides Jewish religious services to CIW and CRC.

[65] Receives Jewish religious services from CIM.

[66] Receives Jewish religious services from CIM.

Appendix A

DEPARTMENT OF CORRECTIONS
NUMBER OF FILLED CHAPLAIN POSITIONS
As of February 1, 1991

Faith Group Chaplains

INSTITUTION	CATHOLIC	JEWISH	MUSLIM	PROTESTANT	TOTAL
ASP	-	-	-	1	1.0
CCC	1	0.2	0.2	1	2.4
CCI	1	0.5	1	2	4.5
CCWF	-	-	-	1	1.0
CIM	2	1[69]	1	2	6.0
CIW	1	-[70]	0.4	1	2.4
CMC	2	1	1	2	6.0
CMF	2	0.6	0.5	2	5.1
COR	1	-	1	1	3.0
CRC	1	-[71]	0.6	1	2.6
CTF	2	-	1	2	5.0
CVSP	1	-	0.3	1	2.3
DEL[67]	-	-	-	-	-
DVI	1	0.3	0.5	1	2.8
FOL	2	0.5	1.1	2	5.6
MCSP	1	0.3	0.3	1	2.6
NCWF	-	0.3	0.3	1	1.6
PBSP	-	-	-	1	1.0
RJD	-	1	1	1	3.0
SCC	1	0.2	-	1	2.2
SQ	2	1	1	2	6.0
WAS[68]	-	-	-	-	-
	21	6.9	11.2	27	61.1

[67] Institution not yet activated. Chaplain positions not yet established.

[68] Institution not yet activated. Chaplain positions open, pending control agency approval.

[69] Provides Jewish religious services to CIW and CRC.

[70] Receives Jewish religious services from CIM.

[71] Receives Jewish religious services from CIM.

Appendix B

SOCIAL FACTORS SHEET

DOM 61030
Exhibit "D"

PARENTS: Name Age Occupation Address & Phone #
1.

2.

SIBLINGS:
1.

2.

3.

4.

MARRIAGES: Name Date Status Address & Phone#
1.

2.

NOT LEGALIZED
1.

2.

CHILDREN: Name Age Living With Address & Phone#
1.

2.

3.

ANY FAMILY FELONY ARREST HISTORY:
Name Relationship Offense(s) Disposition
1.

2.

3.

RELIGION: DRIVER'S LICENSE # & STATUS: SOCIAL SECURITY #:
1.

USUAL OCCUPATION: Last Employer Address & Phone #
1.

HOME ADDRESS: Street City & County / State / ZIP Phone #
1.

NAME & RELATIONSHIP of closest relative living at this home address.
1.

CDC NUMBER: LAST NAME: INSTITUTION: DATE:

Appendix C

CATEGORIES OF FAITH
DEFINITIONS FOR USE IN CHAPLAIN STUDY INMATE RELIGIOUS PREFERENCE SHEETS

PROTESTANT Amish, Apostolic, Anglican, Assembly of God, Baptist, Charismatic, Christian, Church of the Brethren, Church of Christ (God), Church of the Rock, Congregationalist, Disciple of Christ, Dunker, Episcopalian, Evangelical, Four Square, Fundamentalist, Huguenot, Inter-denominational,* Lutheran, Mennonite, Methodist, Metropolitan Community, Nazarene, Non-denominational,* Pentecostal, Presbyterian, Quaker, Salvation Army, Seventh Day Adventist, Shaker, Unitarian,* Word Faith (Positive Confession)	**CATHOLIC** Armenian, Roman Catholic, Greek Orthodox, Russian Orthodox
OTHER African Indigenous, Agnostic, Armenian, Bahai, Christian Science, Hindu, Krishna, Moor, No Preference, Open, Religious Science, Science of Mind, Sikh, Taoist, Unity, Zoroastrian	**JEWISH** Orthodox, Conservative, Reformed, Reconstructionist
AL-ISLAM (Muslim)	**NATIVE AMERICAN** Indian, Alaskan
LATTER DAY SAINT (Mormon)	**BUDDHIST**
JEHOVAH'S WITNESSES	**UNKNOWN** Blank, Not Available, Wicca, Rastafarian, Tongan
NONE Atheist, Not Applicable	* Some survey teams recorded this faith as "Other." The number of inmates claiming this faith preference was small.

Appendix D

DATE: _____ PAGE _____ OF _____

INMATE RELIGIOUS PREFERENCE SHEET
Captured from SOCIAL FACTORS SHEET

INSTITUTION: _____

PREPARED BY: 1. 2.

FILE NO.	PROTESTANT	CATHOLIC	JEW	AL-ISLAM	NATIVE AMERICAN	MORMON	JEHOVAH WITNESS	BUDDHIST	OTHER	NONE	UNKNOWN

DATE: NUMBER OF PAGES ATTACHED:

Appendix D

CAP SHEET
INMATE RELIGIOUS PREFERENCE SHEETS
Captured from SOCIAL FACTORS SHEET

INSTITUTION: _____

PREPARED BY: 1._____ 2._____ 3._____

4._____ 5._____ 6._____

NUMBER OF FILES REVIEWED _____

TOTALS:

PROTESTANT	_____	CATHOLIC	_____	JEWISH	_____
AL-ISLAM	_____	NATIVE AMERICAN	_____	MORMON	_____
JEHOVAH WITNESS	_____	BUDDHIST	_____	OTHER	_____
NONE	_____	UNKNOWN	_____		

COMMENTS:

Appendix E

CHAPLAIN STUDY
TECHNICAL ADVISORY COMMITTEE
June 1991

1. Terry Lindsey
   Labor Relations Branch

2. Charles Smith
   Parole Agent II, Region I

3. Chief Ray Belardes
   Native American Representative

4. Reverend Ed Meads I
   Protestant Chaplain (New Folsom/Folsom)

5. Imam John Faqir
   Muslim Chaplain (California Men's Colony/San Luis Obispo)

6. Rabbi Nathaniel Pollack
   Jewish Chaplain (R.J. Donovan/San Diego)

7. Reverend Robert Thomas
   Protestant Chaplain (Northern CA Women's Facility/Stockton)

8. Father Patrick Leslie
   Catholic Chaplain (CA Medical Facility /Vacaville)

9. Robert Dickover, Chief
   Research Branch

10. Michelle Ezray, Analyst
    Human Resources Management Branch

ALTERNATES

11. Father Januarias Rodrigues
    Catholic Chaplain (CA Medical Facility/Vacaville)

12. Imam Enrique Rasheed
    Muslim Chaplain (New Folsom/Folsom)

13. Greg West, Native American Representative
    Mule Creek State Prison

Appendix F

SCHEDULE FOR INMATE SURVEY SITE VISITS

DATE	LOCATION	TEAM
2/26	FOL	R. Paular, L. Beutler, Chaplains Meads & Rasheed Contact Assoc. Warden John Depue
2/27	CMF	R. Paular, L. Beutler, Chaplains Rodrigues & Leslie Contact Assoc. Warden Richard Casillas
3/8	MCSP	L. Beutler, M. Ezray, D. Padilla, 1 Institution Staff Contact Assoc. Warden Bill Ducray
3/11	SCC	L. Beutler, Chaplain Leslie, 2 Institution Staff Contact Assoc. Warden Dick Guzzard
3/12	PBSP	Chaplains Meads & Faqir, 2 Institution Staff Contact Assoc. Warden Cliff Johnson
3/12	CCWF	L. Beutler, M. Ezray, Chaplain Thomas, 1 Institution Staff Contact Assoc. Warden Al Fillon
3/13	SQP	L. Beutler, Chaplain Leslie, M. Ezray, 1 Institution Staff Contact Assoc. Warden Louie Echeverria
3/14	DVI	L. Beutler, Chaplain Rasheed, 2 Institution Staff Contact Assoc. Warden Wayne Archie
3/14	RJDCF	R. Paular, Chaplains Pollack & Rodrigues, 1 Institution Staff Contact Assoc. Warden Bobbi Reed
3/15	CVSP	Chief Belardes, Chaplains Rodrigues & Pollack, 1 Institution Staff Contact Assoc. Warden Sandy Roberts
3/15	ASP	C. Smith, Chaplain Meads, 2 Institution Staff Contact Assoc. Warden Oscar Peña
5/24	CCC	Chaplain Rasheed, 2 Institution Staff Contact Assoc. Warden William Flatter
3/19	CIM	R. Paular, C. Smith, 2 Institution Staff Contact Assoc. Warden Rudy Pacheco
3/20	CIW	R. Paular, C. Smith, 2 Institution Staff Contact Assoc. Warden Ross Dykes
3/21	CRC	R. Paular, C. Smith, 2 Institution Staff Contact Assoc. Warden Bob Grove
3/21	CMC	Chaplains Meads & Faqir, L. Beutler, 1 Institution Staff Contact Assoc. Warden Ed Martin / Carol Pickens
3/22	CTF	Chaplain Meads & Rodrigues, L. Beutler, 1 Institution Staff Contact Chief Deputy Warden Don Hill
3/26	COR	Chaplains Rodrigues & Rasheed, 2 Institution Staff Contact Assoc. Warden Greg Avila
3/27	CCI	Chaplains Rasheed & Faqir, 2 Institution Staff Contact Assoc. Warden Ernie Roe
3/28	NCWF	L. Beutler, Chaplain Thomas Contact Assoc. Warden Kathy Switzer

Appendix G

BACKGROUND INFORMATION
AND
INSTRUCTIONS FOR COMPLETING RELIGIOUS PREFERENCE
C-FILE REVIEW

3/7/91

OVERVIEW

The Religious Preference Survey will be conducted at 18 institutions from March 8 to March 28, 1991 (see attached schedule). The Technical Support Services Branch will provide a list of randomly selected files for each institution. Ray Paular will forward the file list to the institutions and request that the files be pulled for the review teams.

The number of files reviewed at each site will be based on the proportion of total inmates housed at the facility. The smallest number will be approx. 100, and larger institutions may have 300-400. The total number of files to be reviewed is 5,000.

Each review team will consist of at least one member who has already conducted a review. Teams will be composed of two to four members. It is preferred that at least one team member be a chaplain.

SITE VISITS

Each team should check in with the institution contact designated by Ray Paular. They can then meet with the individuals providing the files.

CONDUCTING THE FILE REVIEW

WORK IN PAIRS

The review team should work in pairs. This allows one person to record file numbers and information and another to locate and verify the information.

SOCIAL FACTORS SHEET

The religious preference information for inmates is contained on the Social Factors Sheet in the C-File. The sheet is generally one page long and includes the name of the inmate's parents and siblings, any marriages and children, family arrest history, religion, driver's license, etc. The religious section is usually 1/2 to 3/4 of the way down the page. A sample is attached; but, in our test file review we observed six different formats for the sheet depending on the original institution of reception and age of the file.

In the test we found most sheets attached to the left-hand inside cover of the file. Because it is usually one of the first items put in the file, it is generally on the bottom of the stack. However, in the test, we occasionally found it in the middle or top.

If you do not locate the Social Factors Sheet, check the right-hand inside cover for a card with inmate picture and other information. Religious information is occasionally recorded there.

If you still cannot locate the information, record the file number and name on the comments section of your CAP SHEET. The information can then be retrieved from the inmate.

For every file in which you cannot find information, you will need to have filing staff randomly pull another file to review.

Appendix G

USING THE INMATE SURVEY FORMS

You will use two forms to capture the inmate information.

INMATE RELIGIOUS PREFERENCE SHEET

This sheet is self explanatory. Mark the date, institution, and individuals reviewing the files on that sheet. Fill in the inmate number, then mark the box that corresponds to faith found on the Social Factors Sheet. There is room for 17 inmate numbers on each PREFERENCE SHEET.

The faith boxes on the PREFERENCE SHEET are divided into the general categories of Protestant, Catholic, Jew, Al-Islam, Native American, Mormon, Jehovah's Witness, Buddhist, Other, None, and Unknown. If the Social Factor sheet lists something other than these key words, check the Categories of Faith religious definitions sheet attached. For example, if an inmate indicates Baptist or Methodist for religion, then using the definitions sheet, you would mark the Protestant box.

After all the files are reviewed, including files pulled to make up for files that did not have information, count the total number of sheets, then number them.

CAP SHEET

Once the PREFERENCE SHEETS are numbered, totals from each of the pages should be added. These numbers will then transferred to the CAP SHEET.

The CAP SHEET is also self explanatory. Mark the date, institution, and individuals reviewing the files on that sheet. This should be all the team members. Note the number of pages/Preference Sheets attached and the total number of files reviewed. Then mark the totals on all sheets attached for the various faith groups.

The "Comments" section of the CAP SHEET should note files where there were problems or questions. During the "Back Survey," those inmates can then be personally contacted. It should also indicate if there were religions not identified on the definitions sheet.

DISTRIBUTION

Return the completed packages, CAP SHEETS and PREFERENCE SHEETS, to Lisa Beutler. These should be returned by April 1, 1991 so that she can compile the information prior to the April 9, 1991 Technical Advisory Group meeting.

At least one copy of the package should be left with the institution staff member that will conduct the "Back Survey." Members of the review team may also wish to make copies of the sheets for their own records.

If you identify a religious preference that is not listed in the Faith Definitions Categories, ask the chaplain team member which block it should fall under. This information should then be recorded on the review sheet and noted on the "Comments" section of the CAP SHEET with the inmate file number. If your team is still not sure, then record in the "Unknown" category and make notes in the "Comments" section.

Appendix H

CHAPLAIN WORKLOAD STUDY
EMPLOYEE QUESTIONNAIRE

ACTION REQUIRED BY APRIL 25, 1991

TO:

The Management Analysis and Evaluation Branch in conjunction with the Office of Community Resource Development (OCRD) is conducting a Chaplain Staffing Study. This study, authorized by the Director's Cabinet, will assist the department in developing staffing levels for chaplains. The study is important. Both the court system and the OCRD (in its religious program review) indicate a need for staffing standards. It is expected that the study will recommend a prisoner to chaplain ratio and identify areas for improving service. The attached questionnaire is designed to record your personal viewpoint concerning your area of responsibility and your answers will become part of the study.

The specific information you provide on the questionnaire is considered to be a privileged communication between you, as an individual, and me, as the study analyst. Your actual questionnaire will be referred to only by Management Analysis and Evaluation Branch staff assigned to the study and will not be shown to your supervisor or any member of your line management during or after the study effort. Your answers will be combined with information provided by other chaplains to develop an overview of issues in your work. This overview will then be reviewed by the Chaplain Study Technical Advisory Group (TAG) and eventually management.

DIRECTIONS

1. Complete the questionnaire personally. Do not have others provide the answers or develop data for you to use. Rely on your own knowledge and readily available data and materials.

2. Read the questionnaire all the way through before starting to answer. There are 18 questions.

3. If you need more space or wish to provide sample forms, etc., insert additional sheets or materials immediately behind the page they relate to and number the same as the pertinent item.

IT IS IMPORTANT THAT YOU PLACE THE QUESTIONNAIRE IN THE MAIL TO ME BY APRIL 25, 1991. I will begin to write the job scope overview on May 1, 1991. The TAG will review my report on May 7, 1991. An envelope is provided for your return reply. We appreciate your cooperation. If you have any questions, please contact me [W] ATSS 8-454-8565, or (916) 324-8565.

LISA BEUTLER, Management Analyst
Management Analysis and Evaluation Branch

Appendix H

CONFIDENTIAL JOB SCOPE SURVEY

(You DO NOT have to type your answers, printing or good handwriting is fine. The most important thing is for me to get your answers.)

In order to analyze your job scope survey, it would help me to know how you view your work. If the Warden asked you to explain the purpose of your job to someone in one paragraph, what would you say?

Please answer the following questions based upon you personal knowledge and understanding. Your answers should be complete, but not need be in great detail, nor should it be necessary for you to consult with any other person in the preparation of the questionnaire. If any question does not apply to your specific job, just omit it.

QUESTIONS

1. A. How long have you been on your present assignment? _____

   B. Have you had the same job in other institutions? _____ How long?

   C. What faith group do you represent? _____

2. Are you full time? Part time?

3. How many people report directly to you?

   Volunteers _____

   Clerks _____

   Other _____

4. Should anyone report to you who doesn't now?

   Who? Function? Why? _____

   _____

   _____

5. A. List the various types of tasks you do as a chaplain (i.e. conduct weekly worship, bible study, lead daily prayer service, visit housing units, etc.) and the approximate time each requires. Attach additional sheets if necessary. INDICATE IF TIME IS IN MINUTES OR HOURS.

5. B. List the things you do in support of your chaplaincy but outside of work hours. (Examples - Prepare for sermons, attend professional association meetings, etc.) INDICATE IF TIME IS IN HOURS OR MINUTES.

6. Review the items you listed in item 5 A. Outside of crisis management, rank them by importance. "1" would be the most important job, "2" the next most important, etc. Indicate if, you could establish priorities

and had enough resources, you would spend more or less time on these tasks.

7. If your duties include special studies, analyses or reports, please answer the following:

   A. Describe the most recent activities of this kind and indicate, roughly, the amount of time spent on each and the total period of time the project was active.

   B. Identify who started each project.

   C. What exactly were the products of such efforts and how were they used?

8. Are there things you are not doing because of a lack of time? _____ What are the consequences of that?

9. When does your peak workload occur and why?

10. Is there a standard by which you measure your production? If so, explain.

11. Is there any work performed by others, related to your own, which could be more effectively performed if transferred to you?

12. Are there any activities or operations you feel could be eliminated from your duties? If so, which ones? Why? Could some one else do them? Who?

13. What conditions or problems impair your efficiency or effectiveness? Do the problems originate inside or outside of the chaplains' workgroup?

14. If you could change policy or obtain additional resources -

   A. What types of things would you do?

   B. What changes would you suggest?

15. Who performs your duties in you absence?

16. Describe what happens if there is either a backlog or lack of work for your operations.

17. Do you have equipment or furnishings that could be used more effectively? Do you need equipment or furnishings? Describe.

18. Other comments? (Attach sheet if necessary.)

THIS IS THE END OF THE JOB SCOPE SURVEY. PLEASE RETURN THE SURVEY TO LISA BEUTLER, MANAGEMENT ANALYSIS BRANCH, BY APRIL 25, 1991.

Appendix I

CHAPLAIN WORK SCOPE SURVEY NO. 2

PLEASE ANSWER THE FOLLOWING QUESTIONS USING A SCALE OF 1 TO 5. DO NOT TAKE MORE THAN 13 MINUTES TO COMPLETE THE QUIZ.

1 = NOT TRUE 2 = NOT REALLY 3 = MAY BE 4= SOMEWHAT 5 = VERY TRUE

MARK THE BOX, 1 - 5, WHATEVER BEST APPLIES TO YOU. Not True → → → Very True

QUESTIONS	1	2	3	4	5
1. I know what the Warden expects from me.					
2. Other chaplains have realistic expectations of what I can provide.					
3. I often have to juggle different obligations that conflict with one another.					
4. We have adequate chaplain staffing in our institution.					
5. All the chaplains in my institution do similar work.					
6. My supervisor makes sure that I have clear goals to achieve.					
7. I am overworked.					
8. The inmates I work with have realistic expectations of what I can provide.					
9. My job is clearly defined.					
10. I do not need direction to perform my job.					
11. I always know who to go to at work if I have a problem.					
12. My job and personal life interfere with each other.					
13. The correctional officers in my institution do not interfere with the services I perform.					
14. The work in my department is well organized.					
15. I am able to manage security issues without diminishing my role as a Chaplain.					
16. I have conflicts stemming from an inability to attend family or faith group functions.					
17. Other professionals in my institution do not interfere with the work I do.					
18. My supervisor facilitates that work I do.					
19. I feel hurried and rushed to get my work done each day or week.					
20. The Chaplains meet their goals without overworking.					

21. All the Chaplains in my institution do about the same amount of work.					
22. I can call on other Chaplains to help me when I need it.					
23. I can call on my supervisor to help me when I need it.					

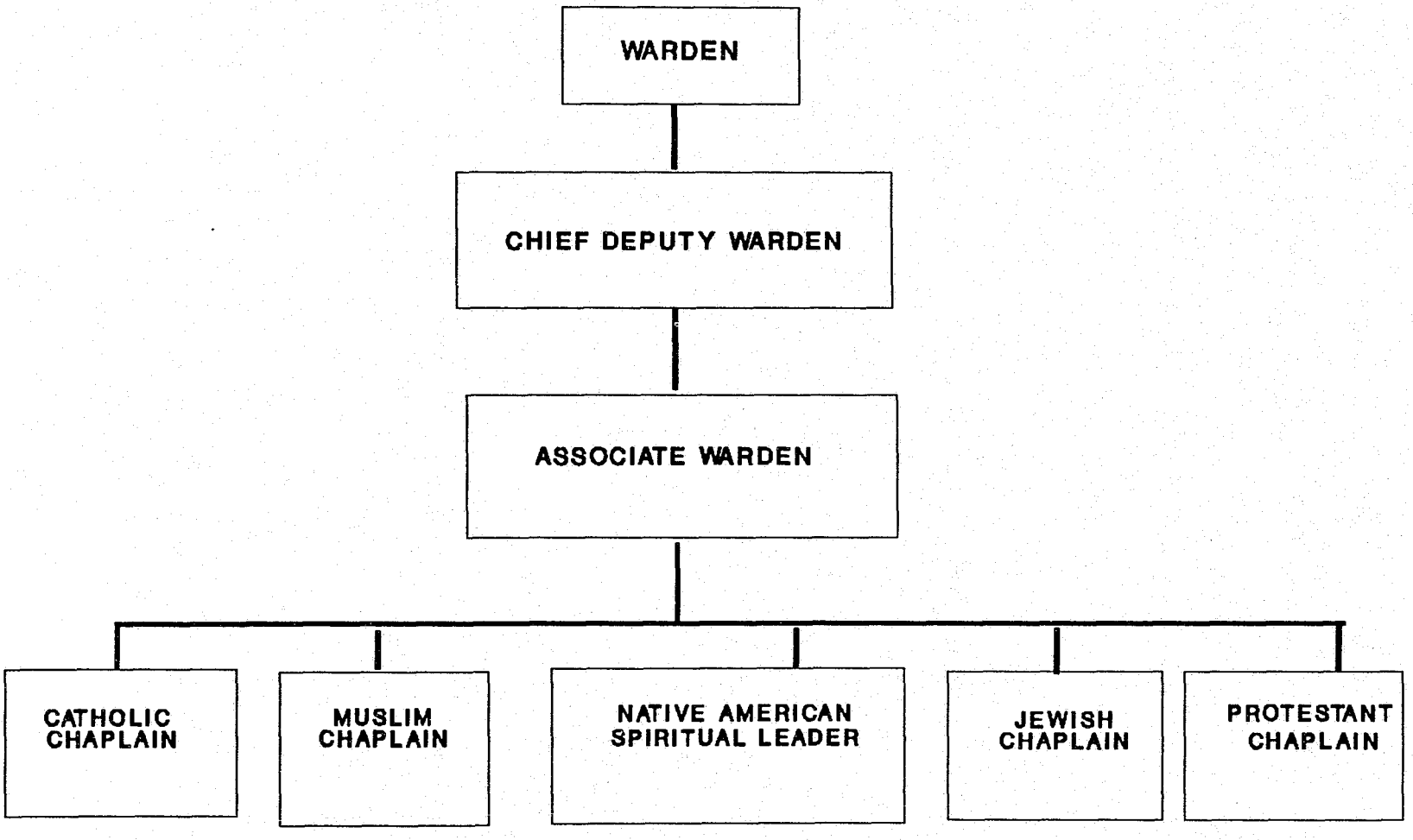
FOLLOWING IS A LIST OF WORK RELATED ITEMS. PLEASE RATE THEM IN TERMS OF YOUR INSTITUTION.
1 = VERY POOR 2 = POOR 3 = ADEQUATE 4 = GOOD 5 = VERY GOOD

MARK THE BOX, 1 - 5, WHATEVER BEST APPLIES.

QUESTIONS	Very Poor 1	→ 2	→ 3	→ 4	Very Good 5
1. Suitable chapel and office accommodations					
2. Access to specialized training					
3. Management cooperation and interaction					
4. Adequate religious equipment and supplies					
5. Incentives, additional perks					
6. Management practices or policies					
7. Promotional opportunities					
8. Sufficient clerical or support staff					
9. Flexible work schedule					
10. Workload distribution					
11. Inmate cooperation and interaction					
12. Secure work environment					
13. Institution location					
14. Quality of chaplain staff					
15. Volunteer program					

THANK YOU FOR SPENDING TEN MINUTES AND ASSISTING WITH JOB SCOPE SURVEY NO. 2. PLEASE MAIL YOUR COMPLETED SURVEY TO LISA BEUTLER, MANAGEMENT ANALYSIS BRANCH, CDC, P.O. BOX 942883, SACRAMENTO, CA 94283-0001, BEFORE MAY 20, 1991. ALL SURVEYS RECEIVED BY THAT TIME WILL BE INCLUDED IN ANALYSIS FOR THE FINAL REPORT.

CHAPLAIN CHAIN OF COMMAND
ROUTINE REPORTING RELATIONSHIPS



Appendix K

CHAPLAIN STAFFING STUDY
SUPERVISOR'S QUESTIONNAIRE

(This form does not need to be typed)

Institution: _____

1. What is the main purpose for having chaplains at your institution?

_____

_____

_____

2. What factors should be considered in determining the chaplaincy staffing for your institution? Is it that way now?

_____

_____

_____

_____

3. What should be the overall role of volunteers in the religious services program? Is it that way now?

_____

_____

_____

4. What should be the overall role of inmates in the religious services program? Is it that way now?

_____

_____

_____

5. Are there limitations that prevent the religious program from being as effective as it could be? If so, what are they?

_____

_____

6. What is the best feature of the religious program at your institution?

7. How do you measure or determine the effectiveness of the chaplains you supervise?

8. What role should the chaplain play as part of the management team? Is it that way now?

9. What are the duties of the chaplain? Please list at least 10, then rank them in priority.

Please include any additional comments on a separate sheet of paper.

Signed: _____ Date: _____

PLEASE MAIL COMPLETED QUESTIONNAIRE TO LISA BEUTLER, MAEB, P.O. BOX 94283, SACRAMENTO, CA 94283-0001, BY APRIL 25, 1991.

Appendix L

CHAPLAIN STUDY
SUPERVISOR'S ANSWERS, April 1991
CHAPLAINS' ROLE

NUMBER OF RESPONDENTS: 20

WHAT IS THE MAIN PURPOSE FOR HAVING CHAPLAINS AT YOUR INSTITUTION?

1 - To provide religious services and religious counseling to inmates.

2 - To provide a vehicle to allow inmates to continue to practice and grow into or with a religion of their choice.

3 - To provide a program with a view toward meeting the religious and spiritual needs of the inmate population. To establish polices and procedures for religious worship and activities.

4 - Provide religious programs for the inmate population and supervision of religious volunteers from the community. This includes providing religious education , administering Sacraments and counseling.

5 - To provide ecclesiastical and pastoral ministering to the inmate population.

6 - The Chaplain is the institutional representative who is to provide for or facilitate religious ministry for all faith groups and to provide assistance in the development of moral values in the rehabilitation process.

7 - To administer religious programs that meet the reasonable needs of inmates of all types of religion.

8 - To meet the spiritual needs of the inmate population regardless of the denominational ties or beliefs.

9 - To allow inmates the opportunity to either continue or begin religious practices. The religious program, through the chaplains, offer one means for inmates to gain support for making behavioral changes to stop criminal behavior.

10 - To provide religious services within the following faiths: Catholic, Protestant, Muslim, Jewish, and Native American.

11 - To provide religious programs for the inmates and meet their religious needs by providing church services.

12 - To offer and provide religious services, programs, and counseling to inmates confined at _____ Prison.

13 - Chaplains are expected to make a reasonable effort to provide for the religious and spiritual welfare of all interested inmates.

14 - To administer to the religious needs of the inmate population. Religious

programs are designed to provide for the religious and spiritual welfare and needs of all interested individuals and groups of inmates. This program contributes to a safe and humanizing institutional environment and facilitates responsible relationships and ethical behavior, enhancing inmates potential for success in the community. All inmates are ensured their right to practice their religious beliefs and to facilitate with the denomination or group of their choice.

15 - To plan, organize, direct and conduct the religious programs available for the inmate population. The Chaplain also supervises religious volunteers who volunteer their time at the institution.

16 - To provide religious services to inmates and to coordinate and/or monitor religious programs in the camp system.

17 - Chaplains have been called upon to minister to the spiritual, moral and religious needs of all communities ever since the Continental Congress designated this responsibility to leaders in July of 1775. So each State of the Union is to provide not only Services but also counseling, spiritual direction, guidance and instruction to those in their care.

18 - Chaplains respond to the basic religious needs of inmates in a Correctional setting. They are reflective of the religious requests of the inmate population. Chaplains may deliver religious rituals and services or they may develop resources for these concerns when a religion other than their own is requested.

19 - The purpose for having Chaplains is to help meet the spiritual needs of inmates with a view toward instilling in them higher ethical values, greater self-esteem, and abilities to deal positively with life situations.

20- To ensure that the religious needs of the inmate population are met. It is the chaplain's job to determine and clarify what those legitimate needs are. Chaplaincy reduces tension and anxiety throughout the institution.