

Interventions Employed by Chaplaincy in Enhancing Rehabilitation of Prisoners in Kenya

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Abstract

The study sought to evaluate interventions employed by the chaplaincy in enhancing the rehabilitation of prisoners at Embu Women Prison (EWP) and Kamiti Maximum Prison (KMP). Despite chaplaincy-based interventions, the prisoner population has continued to escalate unabatedly, weakening the economic and socio-political fabric of the nation's development. Some critics have perceived this as evidence of non-engagement of chaplaincy in rehabilitation and socio-reintegration. The research design used was descriptive research. Primary and secondary data were collected and analysed. The study was informed by Reconstruction Theology and Freud's Psychoanalytic Theory. Purposive, random, stratified random and snowball samplings were used to sample 290 respondents from a target population of 4,178. Data was presented in percentages, tables, pie charts and graphs. Qualitative data were analysed thematically, coded and processed. The study concludes that despite attempted interventions by chaplaincy in rehabilitating prisoners, there still exists an escalating prisoner population and recidivism coupled with moral decadence. The study recommends an integrated intervention model employing restitution, mediation, reintegration and acceptance to support offenders' reform agenda. The provisions of law warrant resources for chaplaincy to enhance acquiring relevant skills to enhance rehabilitation and transitions of released prisoners into community. Further, the competency should be focused towards rehabilitating prisoners and reducing reoffending.

Keyterms: Chaplaincy, intervention, prisoners, rehabilitation, reintegration.

1.0 INTRODUCTION

Prisoners are incarcerated to enhance rehabilitative influence. However, despite the significant efforts of the prison chaplains in rehabilitating prisoners, the institution of chaplaincy is impervious to interventions. The prisoners tend to live in forlorn, hopeless, guilty, deprived, and pervasively hopeless situations. Further, the reform process is confounded by a lack of empirical data on interventions employed in rehabilitating prisoners. To contribute to bridging the existing knowledge gap, the study sought to evaluate the interventions employed by chaplaincy in EWP and KMP in rehabilitating prisoners in Kenya. The reality of crime in all human spheres has been an exigent trend globally. The development of prison as an institution originates from distinct societal theories of imprisonment, such as punishment, retribution, deterrence, prevention, incapacitation, protection, compensation, rehabilitation, reform, social control and morality, to reduce offenders' further criminal activities. As the challenges facing the prison system around the world have increased, socio-spiritual-based interventions for prisoners have become a global trend. Mushanga (1974) and Muturi (2001) intimate that the world is gripped in an unprecedented life predicament. The poor, wealthy, illiterate, educated, male, female, young and old are not spared. Prisoners have been labelled as precarious criminals, sinful, liable, problematic and ought to suffer, die and rot in prison. Prison is perceived as a receptacle of society's weakening moral, economic and socio-political development since incarceration denies prisoners active participation in the life-stream of society.

Globally, as Coyle (2002) states, in any democratic society, work in prison is a public service. The contemporary conception of a prison has changed from one that offers punishment to one that offers behaviour modification. Penal institutions operate on a paradigm shift within ethical frameworks of rehabilitation over retribution, deterrence and prevention. The church was the first socio-spiritual institution of intervention that played a valuable role in developing rehabilitation workhouses for retaining prisoners and teaching them work ethics. In Monastic wards, prisoners lived in solitary confinement supervised by monks (Omulema, 2011). The standard, the true test of success, is non-involvement in crime following a prisoner's rehabilitation intervention program (Adler, 1995). The God created order is the pinnacle of the relationship with humanity and cosmos. However, there has been a failure to recognise prisoners as human beings made in the image and likeness of God (Genesis 1:27). Maruna (2002) asserts that prisoners need a rehabilitative model that considers their positive contribution, usefulness and purpose.

Traditional societies were typified by reliance on religious, family or traditional establishments to uphold law and order. The evolution of complex societies destabilised social control units, yielding to modern laws. In the early Middle Ages (500-1500AD), the church developed a religious system. Atherton (1987) traces *the genesis* of prison chaplaincy work in 1488 during *the Religious Order of Misericordia*, founded to provide consolation to condemned prisoners. The penitentiary intervention was employed to transform prisoners' spirits, habits, penance for crimes, amend, repent, convert and liberation. Prison reforms in England and Britain go back to 1733, when the British Parliament formalised prison chaplaincy, and the Act of 1887 enshrined chaplaincy legislatively. The enormous population and recidivism contributed significantly to the plight of prisoners in America. Carter (1977) notes that modern chaplaincy derives from Methodist prison reformers Howard and Elizabeth Fry, who disparaged the deplorability of prison conditions and recommended the need for chaplains' training, recruitment, remuneration, liturgies and Bibles in every prison. The use of chaplaincy in education, training and pastoral counselling has only proven to fail due to the high recidivism rate in America and European countries. Coyle (2002) places the

United States of America (USA) with the worst crime rate in the world, with a recidivism rate of 90 per cent, followed by Germany and Asia at 74 per cent. On the contrary, the Netherlands tops the world with the lowest criminal population and most prisons closed.

The use of imprisonment as punishment was introduced in Western Europe and North America in the 18th century (Human Rights for Correctional Institutions in Kenya, 2009). With the arrival of the colonists in Africa, Western forms of punishment and imprisonment gradually found their way to Africa. In Africa, prison law focuses on heartening prisoners to desist from criminal activities to reform. Coyle (2002) asserts that the principle of respect for all human beings, whatever wrongs they might have done, as articulated by Mandela, is critical. Penal Reform International (2024) raises the banner for collaboration, networking and partnership with various agencies to meet the rehabilitation needs of prisoners. For example, Zimbabwe and Nigeria have been open to stakeholders' participation in the management process. The escalating trend in criminal activities across African countries is overwhelming, with prisons operating opaquely. Prisons face insurmountable tasks due to the expanding prisoners' populations, staff, buildings and human, technical and mechanical resources. In terms of recidivism, South Africa reports a 74 per cent rate. Rwanda and Tanzania, 36 per cent, and Zambia, 33 per cent. Uganda stands out among African countries, ranking fourth lowest globally for recidivism at 32 per cent, while Kenya's recidivism rate is at 47 per cent (Atieno, 2017). Additionally, Penal Reform International (2024) has it that the state control of prisons in Africa has remained degrading and short of protecting against inhuman prison conditions.

In Kenya, the British East Africa Protectorate introduced the prison system by enacting the East Africa Prisons Regulations (Handbook on Human Rights in Kenya Prisons, 2003). The control of prisons was vested in the Prisons Board. The colonial government formed the Native Punishment Commission to punish Africans who differed with harsh, foreign and alien colonial directives. As the natives' rebellion increased, the detention camps became established in 1925 by colonial-appointed chiefs and home guards as detention camps for Africans to undergo jail terms, life sentences or face execution. Kenya's declaration of a state of emergency in 1952 saw imprisonment used extensively and a deterioration in the treatment of offenders. Further, the Prison legislation passed in 1960 became effective in 1963, and the management of penal institutions was handed to Africans. After Kenya's independence in 1963, the reforms in the penal system were strengthened with the enactment of the Prisons Act, Cap 90, Laws of Kenya to provide legislation for the treatment of adult offenders and Borstal Institutions Act, Cap 92. The enactment established Kenya prisons for reform, rehabilitation, reintegration and education. Caps 90 and 92 were reviewed in 1967 and 1977, respectively, to reaffirm principles of human dignity.

The Kenya Prisons Service (KPS) is a legally instituted department in the Ministry of Interior and National Administration, State Department for Correctional Services. It has progressed in its mission statement, vision, motto, mandate, core values, functions, policy chapters, legal and policy frameworks, and interventions for constructive correctional services in the 21st century. The current KPS mandate includes containment and safe custody of inmates, rehabilitation and reformation of offenders, facilitation of administration of justice, treatment of young offenders in Borstal Institutions and Youth Corrective Training Centre, and provision of facilities for children aged 0-4 years accompanying their incarcerated mothers to prisons.

The Kenya Prisons Chaplaincy (KPC) originated from socio-political and economic developments, as the colonial government arrested Mau rebels in detention camps in 1952. The KPC is established under

Chapter 73 of the Kenya Prisons Standing Orders-KPSOs (1976) that provide for the establishment of chaplaincy services consisting of Islamic, Roman Catholic and Protestant Christian faiths, whereas Section 6 provides spiritual services as religious hymns, prayers, instructions and counselling, bible study, debates, concerts, provision of spiritual books, literature and magazines. Section 70 of the Prisons Act Cap 90 (1977) provides for the minister responsible for prisons to appoint priests of any religious faith to be prison ministers. Further, the mandate of the KPC is to promote religious rights and effective pastoral care to prisoners and the prison fraternity, guided by departmental objectives. According to the Kenya Prisons Service Manual (2013), the KPC was established in 1957 as a spiritual intervention for offenders' reform. The headship of Rev. Canon Eric Webster and Rev. Fr. E. Lawless as Protestant and Catholic chaplaincy proponents, respectively, was crucial in the development of religious interventions. The official deployment of chaplains and catechists to the civil service commenced in 1963 after Kenya's independence. The Muslim chaplaincy was established in 1979 with Chief Maalim Athuman as Head of Muslim Chaplaincy.

The KPC Staff Establishment of 2024 confirms that of the 134 prison institutions in Kenya, 121 have chaplains deployed to re-shape prisoners' attitudes, behaviour and virtues. However, the escalating prisoners' population as depicted from varied Kenya Prison Statistics over the past years since 2003 is an indication of a concrete criminal trend: 2003 (39,582), 2004(42,278), 2005 (44,757), 2007(46,385),2009 (48,000), 2012 (49,947), 2015 (49,979), 2018 (52,105), 2021(56,200) 2024 (62,400) and 2025 (62,600). A tertiary prevention program aimed at reducing subsequent criminal recidivism is adoptable. Further, sound policies, operation procedures, and mentorship guidelines for every prisoner rehabilitation inform KPS into a modern correctional and professional service.

In Kenya, correctional treatment programs include skills training, educational and psycho-therapeutic components (McGuire, 2000). On dynamic targeting, the chaplaincy focuses on spiritual growth, healing, reconciling, and relational needs of offenders, staff and family factors directly related to offending behaviour. Chaplaincy interventions in the prisoners' rehabilitation process reflect God's view of human dignity and gracious provisions. Nevertheless, the escalating prisoners' population and recidivism rate, despite the efforts of the chaplaincy services, adversely affect the socio-spiritual and political reality. The Universal Declaration of Human Rights, Article 18 states that:

Everyone has the right to freedom of religion. Rule 4 of the United Nations Standard Minimum Rules for the treatment of prisoners acknowledges that reducing recidivism is a recognised purpose of imprisonment and that spiritual assistance is appropriate. A qualified representative shall be allowed to hold regular services and pay pastoral visits in private to prisoners of his religion at proper times. A prisoner shall be allowed to attend the services provided in the institutions and have in his possession the books of religious observance and instruction of his denomination. The treatment shall be such as will encourage self-respect and develop their sense of responsibility.

The prisoners' life in prison is determined by institutional interventions from admission, journeying with the offender, mentorship, pre-release, discharge, release, reintegration and follow-up processes. This is important since fear, anxiety, worries and general psychological disturbances are common. As a pastoral intervention, the professional prison chaplain has a responsibility to plan, design and employ socio-spiritual and psychological treatment techniques that deem personality, socio-spiritual abilities and intellectual usefulness to realise prisoners' behavioural modifications. After release, to prevent recidivism,

rehabilitation agencies are to support offenders seamlessly and collaboratively to facilitate reintegration into the community.

The philosophy of the restorative justice program, as a process in which a victim, an offender and affected individuals or community members work together to resolve matters arising out of a crime, is crucial. The process is intended to achieve restorative outcomes such as restitution and community service to meet the individual and collective needs of those involved. The engagement in criminal justice by agencies in rehabilitating offenders cannot be overemphasised. According to Zehr (2002) restoration justice is about involving all those affected-victims, offenders, and communities in the process of healing. The chaplaincy integrity guaranteed by the community's faith doctrine is imperative. The chaplaincy programs have to be complementary, integrative, constructive, policy-based and have an intervention capacity developed. In addition, offender rehabilitation treatment programs heighten offence focus therapy, cognitive skills, anger, stress and health problem management, drugs and alcohol, and violent behaviour case monitoring.

From the aforementioned, it is evident that despite attempts by chaplaincy to rehabilitate prisoners, there exists an escalating prisoner population coupled with moral decadence. The current prison chaplaincy system is impervious to prisoners' interventions, thus portending political, moral, cultural, environmental, religious and socio-economic adversities. Even after release, ex-convicts hold a never-ending form of criminality, incarceration and recidivism. As a result, the prisoners' families, dependents and victims grossly suffer due to the implications of incarceration. The valuable space and time that prisoners could have spent developing themselves, family, community, society and nation are squandered in prison institutions. The need, therefore, to evaluate the existing interventions employed by the chaplaincy at EWP and KMP in rehabilitating prisoners is empirically viable.

2.0 LITERATURE REVIEW

According to Gornick (2002), criminality is reduced by an array of correctional strategies, behavioural corrections and cognitive treatment. Throughout the development of prison work, scholars have disapproved of rehabilitation by chaplaincy or any religious means. Martinson and Wilks (1975) contend that punishing prisoners suppresses behaviour. Gluckman (2001) challenges the arguments, pointing out that the most effective way to produce behavioural change is not suppressing or punishing bad ethos, but shaping behaviour. The latter scholars' argument implies that the best way to rehabilitate prisoners is humane treatment and identifying them with Jesus. The approach is likely to change prisoners' behaviour or desistance from crime and contribute positively to the development of families, churches, society, nation and globe. However, the current offender rehabilitation programs in Kenyan prisons are found deficient in enhancing good practice principles and, therefore, ineffective in curbing recidivism. Key weaknesses of the programs identified include lack of parliamentary authority, legislative guidance, program policy, procedural guidance, standardisation and accreditation mechanisms.

From a Kenyan perspective, a person convicted of a crime is handed over to the prison authorities to start serving a sentence. The KPS contributes to public safety and security by ensuring safe custody of all persons lawfully committed to its facilities. The circumstances that lead to prisoners' confinement include conviction without an option or fine, conviction with an option of fine but inability to raise, awaiting trial for non-bailable offence, awaiting trial for bailable offence but inability to raise the bail, charged with bailable offence but denied bail by the court, civil debtors, awaiting deportation, repatriation or safe custody. Alternatives to imprisonment may include death, Community Service Order (CSO), probation,

compensation, lustration, counselling, as in the Children's Act security, bond to keep peace, restorative justice and the proposed intervention on Alternative dispute resolution. According to the Kenya Handbook on Human Rights in Kenya Prisons (2003), KPS has, since 2001, averred the main aim of the department as reform and rehabilitation to prepare offenders for reintegration. Despite the wide range of correctional reform interventions, the appalling criminality trend in Kenya's prisons is wanting.

Okullu (1974) owes human respect and dignity to prisoners as in need of treatment rather than punishment. Prisoners need support and their human rights and dignity respected. In Kenya, the pastoral engagement by churches is absent as FBOs are yet to venture into the pastoral ministry to prisoners. Chaplaincy in collaboration, partnership and networking with prisons enhances rehabilitation. The Mount Kenya Round Table Conference on Improvement of Prison Conditions and Reform of Prison Policy in Kenya gave birth to the Open Door Policy (ODP) in 2001, which opened prisons to inter-agency collaborations. This included the outside community, churches and stakeholders from varied disciplines to build strong players to change the prison environment and strive for the prison department's rehabilitation agenda. A study carried out by Kairos (1997) confirms that opening doors to public participation strengthens the prison environment, benefiting chaplaincy in its reform agenda. However, for ODP to make a profound shift in Kenya's prisons, appropriate mechanisms must be established. Madoka's (2008) report notes the lack of a policy framework and implementation checks governing ODP. The report recommended ODP legal entrenchment into the law, a development that has not been effected, a gap that this study sought to address.

Chaplaincy as a specialised ministry is positioned to correspond to prisoners' spiritual predicaments and relevant rehabilitation. This is consistent with the views of Remcharan (1993) that society's social health and conscience is reflected in the kind of treatment accorded to prisoners. Coyle (2005) remarks that no one truly knows a nation until one has been inside a prison. A nation should not be judged by how it treats its highest citizens, but its lowest. The chaplaincy, in its endeavour to uphold the KPS Motto: *Promotion of Justice and Rehabilitation*, has put in place interventions to correct the problem of escalating prisoners' population and moral decadence. The human psychosomatic component is a starting point for rehabilitation processes. Any intervention, short of human trichotomy, is subject to ultimately failing. However, prisoners' faith orientation is one value which remains constant in matters of rehabilitation. It is thus critical for chaplains to stand as reliable in offering spiritual care to prisoners in all stages of moral development as all human beings experience God in loving and conscience. Nonetheless, this has not been effectively realised as the majority of chaplains are devoid of proper theological, hermeneutical, pastoral and psychological training to offer constructive interventions in rehabilitation.

Chaplaincy impetuses are crucial in approaching the dynamics of criminality in the life-stream of prisoners. When prisoners are locked up, isolated and denied freedom, it becomes a natural inclination for them to look for God. Augustine's Confession (Ferguson, 1988) notes that the hearts of human beings are restless until they find rest in God. The same sentiment is made manifest by a prisoner as quoted in Gerland (1990):

"When you are stripped of your freedom, your job, and your family, you begin to seek your purpose in life, and through that, you find someone greater than oneself-God."

Koenig (2002) asserts that clinging to God eases the pains of imprisonment. Prisoners embracing transcendence and immanence of God find chaplaincy providing opportunity and divine connectivity that serve as a useful tool for navigating prison life. This is in regard to sacramental life, faith, penance, gifting and charisma, which are real encounters with God. Unfortunately, not all prisoners profess a catholic orientation, thus need to address prisoners' predicament from a common faith orientation. Prisoners are reinvigorated to take responsibility and amend sins through contrition to help one regret and grieve over sins, resolving not to repeat offences. Confession serves as an acknowledgement of offenders' true acceptance of responsibility for hurtful behaviour. Satisfaction by way of external sign, desire to amend life for trespasses, absolution offers forgiveness and welcomes prisoners into communion proffered by Jesus through the ministry of the chaplains. However, the scholars' response fails a mediation test after an individual's absolution, since the heart is the most deceitful above all things and beyond cure; who can understand it? (Jeremiah 17:9). Other scholars gauge prisoners' rehabilitation programs as too traditional, denominational and indoctrination that prisoners undergoing confrontations, physical and emotional needs would obviously disregard their significance. However, Graffith (1993) sees theological mediation and relationship as a valuable tool that could help prisoners to an acceptance eminence.

Orr (2013) believes that chaplaincy is designed to offer spiritual, social welfare, and life-changing skills needed for prisoners as an effective intervention to rehabilitation. However, chaplaincy fails to address all-around causal factors for criminality, such as poverty, heredity, attitude, emotional and negative peer influence. Hoyles (1952), Glaser (1972) and Hadly (1987) associate chaplaincy as most responsible for offering spiritual care that operates within the stream of life of prisoners. Lack of holistic awareness by chaplaincy is detrimental to prisoners' ability to perform tasks and make valuable contributions to what criminologists describe as a strength-based paradigm to corrections. Prisoners' rehabilitation process begins with involvement of chaplains in admission boards, journeying during the sentence period, mentorship, planning for pre-release and release, reintegration after release and follow-up programs. The integral systematic processes of rehabilitating prisoners seem lacking in the current chaplaincy establishment, and therefore crucial for inclusivity and adoption as an intervention to behaviour change.

Guzie (1981) asserts that Biblical teachings on forgiveness provide the means through which criminals' inward conviction can have a profound change. Unrepentant heart amounts to crises, conflict, and guilt within the stream of life of prisoners, relative to wrongdoings against their victims. The problem with this thought is that the majority of prisoners cannot afford to forgive themselves, forgive others or seek forgiveness from God. The prisoners see their incarceration as caused, blaming someone else or others as responsible for their impediment. The use of Biblical dimensions as an intervening tool in rehabilitating prisoners is crucial, but compassionate treatment and humanitarian benevolence supersede any other means of reform. Gluckman (2001) asserts that the best way to rehabilitate prisoners is to treat them humanely as people identified with Jesus. A study by Hadly (1987) shows that punishment of prisoners results in the form of periodic violent prison riots and disorders. However, the holistic intervention facilitated by prison officers, social welfare, chaplains, technical officers endowed with tasks in voluntary vocation, professional training, formal education, spiritual nourishment, sport and recreation, psychological support, voluntary placement unit, half-way homes, parole programs, hobbies and handicraft, remote parenting, paralegal and pro-bono services could easily lead to enhanced prisoners' rehabilitation.

Bonheoffer (1937) believes that God became human to be with and for people. Chaplains, in imitating Jesus Christ, show love and acts of kindness to prisoners with the anticipation of reform. For instance, Jesus

visited Zacchaeus, the chief tax collector (Matthew 19:1) who on the reciprocal, committed himself to giving half of his possession to the poor and repaying the fraudulently obtained four times (Luke 19:8). Jesus also intermingled with Matthew the tax collector (Matthew 9:9) and Mary an alleged prostitute (Luke 7:38). This denotes that besides, Biblical propagation to prisoners, compassionate listening and help to begin considering, judging and re-arranging lives morally is imperative. The concept of restoring God and humanity is the basic foundation in assisting prisoners develop an identity with God, seek forgiveness and believe in a greater power as prerequisites for reconstructing criminal behaviour to divine dispositions. The Handbook on Human Rights in Kenyan Prisons (2006) reiterates that prisoners do not cease to become human beings, no matter the offence committed. God's love to prisoners is explicit despite their sinful nature (Romans 3:23). However, the scenario is about repeat law breakers who never get caught or wrongly convicted, do they form a strong defence of the place of chaplaincy in rehabilitating prisoners?

The Biblical teachings are crucial in rehabilitating prisoners. However, based on forgiveness and restoration as means of rehabilitation are limited due to complexities in terms of varied perspectives. The authors, preachers and chaplains' autonomous expository creates a hermeneutical gap that inhibits rehabilitation praxis. Lack of adequate chaplains to instil spiritual discipline is an impediment to morality since faith comes from hearing God's message (Romans 10:14-15). However, whether or not the spiritual ministrations are applied, God still speaks to His people via direct revelations, appointed personalities and oracles in correcting humanity. There is a need, therefore, to train, re-train and re-tool untrained chaplains in hermeneutics, practical theology, pastoral and psychological counselling to offer constructive insights to principles of rehabilitation to deter cultism, heresies, extremism, radicalisation and fallacies which manifest religious dysfunctionality. Furthermore, ascertaining hermeneutics by the chaplaincy as a key principle of bringing prisoners to Christ is insufficient. Stott (2000) criticises the church for preaching too much and teaching too little, a phenomenon associated with a half-baked type of Christian faith.

According to Berger (2014), discipleship strategy is key in dealing with moral precepts. The Great Commission by Jesus Christ demands devotedness in preaching, teaching and instructing. Matthew exhorts all Christians to "Go and make disciples of all nations, teaching them to obey" (Matthew 28:18-20). Similarly, Luke exemplifies Jesus' holistic ministry as preaching, teaching, proclaiming, healing and releasing the oppressed (Luke 4:18). Equally, the Great Commandment is based on total submission to God in all human aspects.

"Love the Lord with all your heart and with all your soul and with all your mind. This is the first and greatest commandment." (Matthew 22:36-38)

The examples raised show that Jesus' ministry embraced moral, socio-economic and political spheres. In imitating Jesus, chaplains, prison officers, stakeholders and rehabilitation facilitators in prison work require enablement to offer efficacious interventions to change criminal behaviour amongst prisoners.

Freedom of worship is enshrined in law. Smarto (1987) believes that prisoners undertaking chaplaincy interventions in prison deal with criminality by seeking reconciliation with God. Free choice of religion, as provided for in the constitution, creates an ethical gap as prisoners become irresponsible and separated from God. A relationship between God, cosmos and human beings in facilitating prisoners' empowerment to posterity is imperative. Coyle (2005) differs with Smarto in that confessing prisoners receive affiliation, beliefs or practice privileges which deter chaplaincy-rehabilitation. Additionally, some prisoners hardly

adhere to any religious belief but are atheists, yet chaplains are deterred by law from any form of indoctrination. The International instrument on the right to freedom of thought, conscience and religion provides that prisoners embracing extreme religious convictions and practices prejudicing other people's freedom and violence in the name of religion have no right to practice and that other prisoners should be protected from the consequences of extremes. This jurisprudence lacks a clear-cut delineation of prisoners' spirituality and testimonials from falsification. To address the gaps, a more elaborate enquiry that gains global consensus in favour of the rehabilitation of prisoners by the chaplaincy is imperative.

Coyle (2005) provides for the establishment of chaplaincy informed by integrated interventions. Biblical literature shows that God reproved sin and prospered the repentant. Adam and Eve, despite sinning, God clothed them (Genesis 3:21). Cain killed his brother Abel, yet God offered protection (Genesis 4:16). Samson's sexual promiscuity with Delilah resulted in imprisonment and hard labour, yet God granted pardon (Judges 16:28). The seventy years in captivity unveiled God's judgment and salvation (Isaiah 41:14-16). Wambugu (2014) has it that 76 per cent of prisoners undergoing spiritual interventions are rehabilitated, and subsequently become productive citizens. However, this does not mean a deviant-free life. Deuteronomic philosophy of history claims that God's disobedience is rewarded with curses and obedience with blessings (Deuteronomy 28, 29). Nonetheless, there are instances God reproved deviants with love with the intention to correcting their unbecoming behavior, the prodigal story (Luke 15:11-32), the life of Paul and conversion (Acts 9:1-19), God's acts of mercy and grace in his non-delight in the death of a sinner (Ezekiel 18:23) and demonstration of God's love that while humanity still sinners Christ died for them (Romans 5:8). God's service supersedes punishment in the New Covenant and was no more permissible.

"Eye for an eye, tooth for tooth, But I tell you, if any one slap on right cheek turn other cheek. And if anyone wants to sue and take your shirt, hand over coat as well." (Mathew 5:38-48)

The above supposition calls for alternative interventions to reduce prisoners' criminal behaviour and decongest prisons. Koome's (2024) rapid result initiative is a driving measure to a sustainable prison population. Revisiting sentences and facilitating convicts' release via parole and community service as an alternative to incarceration. Further, a reflection on the environment, socio-spiritual and family provides a motivation and sustainable restructuring of prisoners ravaged by crime. The key to prisoners' reformation is a mind that conscience that criminal behaviour is a poor choice that begets pain and hardship. The reviewed literature is valuable, but it hardly justifies the place of chaplaincy in rehabilitating prisoners due to discredited ideologies. Prison facilitators, chaplains and scholars ought to urgently think about rehabilitation that sustainably addresses prisoners' criminal behaviour.

Theoretical Framework

The study was guided by a theoretical framework developed from Reconstruction Theology (RCT) of Mugambi (1995) and the Psychoanalytic works of Freud (1935). The scholars' insights are critical in enhancing chaplaincy in rehabilitating prisoners in the 21st century. Mugambi (1995) Biblical intervention model (Nehemiah 1:1-20) demands rehabilitating prisoners amidst massive socio-economic, moral and religio-political complexities. RCT defines the future of prisoners as short of stigmatisation, biased judgment, past failures, characterised by pain, anger, bitterness, fear, unforgiveness, and psychological disorders such as stress, depression and guilt. The Biblical intervention model helps conform to the

centrality of God's concern, care, love and forgiveness of criminal behaviour. God-given self-esteem, dignity and integrity as part of rehabilitation, healing and restoration.

Freudian Psychoanalytic Theory explains factors contributing to a person's potential for criminality. Uncontrolled human instinct easily leads to antisocial behaviour. In this regard, chaplaincy could employ the theory to address fundamental issues such as shame, rejection, guilt, sin, death and reconciliation. The theory's rich human behaviour constructs, namely, *the id, the ego and the super-ego*, are valuable. Hale (2005) sees *id* as ground for instant crimes, such as manslaughter, rape, horror, anger or love. As part of prisoners' reconstruction, chaplaincy should help prisoners in reviewing their attitude to sexuality, power, wishes, fears, beliefs and conflicts warring against the soul (1 Peter 2:11). The theory informs prisoners of sinful forms to embrace self-discipline. Chaplaincy programs such as evangelism, preaching, counselling, prayer, bible study, religious instructions, religious rites, pastoral visitation and training need to regenerate prisoners' capacity and awakening of conscience (1 Corinthians 2:9-11).

The ego relates to Godly ethics, such as self-control, esteem, and respect, which are Biblical elements. *Ego* strengthens and balances the needs and morality of prisoners, providing the ability to adapt to contextual reality. The *super-ego* represents the inner conscience within human beings that gives true enlightenment of right or wrong. Employing *the super-ego concept* in this study would help prisoners weigh the possible consequences of their actions, both positive and negative. This is, besides, dealing positively with matters of unchanging and unconscious desire, emotional and psychological disturbances that negatively affect them. Freud's (1935) Psychoanalytic model is key in offering treatment to prisoners' temperament and emotional attributes that are relatively consistent. The theories serve as prerequisites that influence prisoners' behaviour change through social and personal interests. The theories are appropriate interventions to dissuade or desist prisoners from committing crimes to a flourishing life (John 10:10).

3.0 METHODOLOGY

This study employed a descriptive design targeting EWP and KMP as models of prison reforms with improved infrastructural resources and technology necessary for rehabilitation. However, despite efforts by chaplaincy in rehabilitation, there is hardly any sustainable result. This study employed probabilistic and non-probabilistic sampling techniques as recommended by Mutegi et al. (2023). In a population of 4,178 in purposefully selected prisons, a proportionate sampling method was employed to arrive at a sample size of 290. The data instruments were self-administered questionnaires, interview schedules and guides facilitating FGDs. Both primary and secondary data were incorporated, and the resultant data were thematically categorised to reflect the objectives of the study.

4.0 FINDINGS AND DISCUSSION

The study sought to evaluate the existing interventions employed by chaplaincy in EWP and KMP to rehabilitate prisoners. The table shows how interventions were apprehended by informants in order of importance as indicated. A question was posed to respondents on the inventions chaplaincy employs in rehabilitating prisoners.

Table 1: Interventions Employed by Chaplains in Rehabilitating Prisoners

Interventions	EWP: Rank in Order of Importance	KMP: Rank in Order of Importance
Bible Study/Preaching	1 (Very Best)	1 (Very Best)
Prayers	2 (Best)	2 (Best)
Visiting the sick	3 (Good)	3 (Good)
Drama/Concerts	4 (Fair)	5 (Poor)
Hymns	5 (Poor)	6 (Poorest)
Officiating Sacraments	6 (Poorest)	4 (Fair)

From Table 1, it is evident that Bible study and preaching were rated as the best, followed by prayers and visiting the sick. Drama, concert and hymns ranked fourth and fifth at EWP but were valued more in KMP since women in EWP perceived drama, concert and hymns as emotional pursuits. However, the administration of sacraments was valued highly by men in KMP and last in EWP. The relational is that prisoners interviewed in KMP were of long or life sentences, hence the psychological effects demanded faith *via* sacraments in assuring peace, security, responsibility, amends, hope, forgiveness and tolerance to rejoin the community.

In rehabilitating prisoners, key players are involved in the process. Table 2 indicates the contributions of key players.

Table 2: Key Players in Rehabilitating Prisoners

Key Players	Rank in Order of Importance at KMP	Rank in Order of Importance at EWP
Chaplains	1 (Very Best)	1 (Very Best)
Religious Organisations	2 (Best)	2 (Best)
Welfare Officers	3 (Fair)	4 (Poor)
Counselors	5 (Poorest)	3 (Fair)
Prison Officers	4 (Poor)	5 (Poorest)

From Table 2, it emerges that the contribution of chaplains was rated as the best by most prisoners and religious organisations. Welfare officers, fair and poor, counsellors rated as fair and poorest, while prison officers ranked last and second last. The contribution of counsellors at EWP was poorest as fewer women benefited from the few available counsellors, unlike KMP, where counselling services were spread over a large prisoner population.

The findings show that the officers at KMP and EWP were rated last and second last, respectively, as some prisoners claimed officers were too harsh, demanding, non-listening and punished with no cause. Similar findings are documented by Clear and Schrantz (2011) that officers instil fear and intimidation in prisoners as they perform their duties unprofessionally. Properly trained prison officers ought to be guided by sound moral character, professional expertise, and a calling to effectively champion matters of safe custodianship, rehabilitation and justice.

Chaplains and religious organisations were considered the very best and best respectively, an indication that the variables took keen interest in prisoners' needs, behaviour change, pains of prison life, personal

redemption, just public order and rights, which manifest change of heart and a desistance-based approach to rehabilitation and reintegration.

An OI with recidivist D said:

I don't like thinking about what I would've become without chaplains and religious organisations besides me. I regret that I did not listen to the chaplains the first time of my sentence.

An OI with a recidivist at KMP in regard to contributions of chaplains and prison officers stated:

I always respect the chaplains for praying and encouraging me when I am discouraged. The prison officers do not want to listen to my side of the story.

The KPS contend with resentment of PO orientation to security, safe custody and secular interventions. According to the Kenya Human Rights Commission (2020), people living and working under indigent conditions are more likely to treat prisoners inhumanely. The study findings are consistent with the Madoka Report (2008), which states that prison officers lack proper job descriptions and training that adequately help in handling prisoners' criminal behaviour change. It is indicative that the role of chaplains differs in approach from that of prison officers. The majority of recidivists during FGDs at EWP and KMP expressed solidarity with chaplains rather than prison officers.

In conclusion, effective rehabilitation calls for the valiant effort of all rehabilitators. The social welfare officers providing vital aesthetic services, counsellors offering guidance in life, prison officers providing security and safe custody, and religious organisations offering charities to improve prisoners' holistic stay in prisons. From the study findings, chaplaincy stands out as distinctive of God-given commission with regard to rehabilitating prisoners through charisma development, discipline, self-control and self-determination for behavioural change.

The Value of Chaplaincy to Prisoners

As to the value of chaplaincy in rehabilitating prisoners, KMP cited chaplaincy as vital in offering prayers, bible studies, baptism and recommendations on release. Prisoners in EWP embraced chaplaincy in nourishment, guidance on behaviour change, encouragement, hope and comfort. The findings show that prisoners acknowledged motivation, support services readily expressed in humanitarian and compassionate terms, such as provision of toiletries, literature, wear and eatables, as an important ingredient in their reform process. However, preaching by chaplains was taken with suspicion by prisoners as lacking holistic support, as propagated by Luke:

The Spirit of the Lord is upon me, sent to proclaim captives release, good news to the poor, the blind to see, the oppressed set free and proclaim year of the Lord (Luke 4:18-19).

The kind of perception where prisoners only hear God's word is grossly misleading. Prisoners should live by bread and word from the mouth of God (Matthew 4:4), but also require to be fed and holistically supported.

You want to be with me because I fed you...don't be concerned about perishable things like food. Spend your energy seeking the eternal life that the Son of God can give you" (John 6:26).

The scriptures show that Jesus was concerned about people's physical and spiritual needs, with the spiritual (eternal) superseding the physical (perishable). However, both practices give chaplaincy a ripest mission field for correcting prisoners' behaviour and reconstructing character and morality to God's law.

The study findings show that communities responded inappropriately to the plight of prisoners who, upon release, remained lonely, stigmatised, burdened with cares and needs. Even ex-prisoners who were spiritually founded in prison engaged in criminal behaviour after release, as the environment became a non-thrive. However, prisoners were optimistic that chaplaincy would maintain a post-release contact with them for mutual friendship, follow-up, rejoining ex-convicts in churches and communities by providing spiritual, material support and link opportunities. Such a challenge calls for chaplaincy alertness of the current trends in rehabilitation, pre-release and reintegration processes to provide sustainable solutions that can address gaps in the rehabilitation of prisoners.

Chaplaincy Support to the Needs of Prisoners

The researcher sought to know how the chaplaincy at EWP and KMP offers support to the needs of the prisoners. Tables 3 and 4 show the responses.

Table 3: Chaplaincy in Addressing the Needs of Prisoners at KMP

Needs of Prisoners	Frequency	Percentage
Exposition of the Bible	40	53
Pastoral Guidance and Counselling	18	24
Pastoral Care	17	23
Total	75	100

Table 4: Chaplaincy in Addressing the Needs of Prisoners at EWP

Needs of Prisoners	Frequency	Percentage
Teaching Life Skills	21	51
Biblical Teachings on Love and Forgiveness	16	39
Prayers and Counselling	4	10
Total	41	100

An attempt was made to determine ways in which chaplaincy was addressing the needs of prisoners at KMP. As shown in Table 3, it emerged that 53 per cent of the respondents viewed chaplaincy as helpful to prisoners in exposition of the Bible, pastoral guidance and counselling, 24 per cent and pastoral care, 23 per cent. Study findings Table 4 shows that at EWP chaplaincy helped prisoners address their problems by teaching them life skills, as cited by 51 per cent of the respondents, offering Biblical teachings on love and forgiveness, 39 per cent and assisting them in prayers and counselling, 10 per cent.

Table 5: Responses on the Value of Counselling

Value of Counselling	Frequency	Percentage
Essentially good	148	83
Not necessary	30	17
Total	178	100

In regard to the value of counselling prisoners, 83 per cent of the respondents answered affirmatively as opposed to 17 per cent who thought otherwise. The reasons advanced are the need for privacy, ample time and a conducive environment. Colson (2001) underlines counselling as giving clients a varied space to think and reassess. The counselling room in prison is a safe, humane, confidential, trustworthy and independent space. More so, counselling by chaplaincy is a discipline that helps address needs and risks and systematically empowers prisoners towards effective rehabilitation.

The researcher sought to know whether or not prisoners had counselling rooms in their respective prisons. The responses are as indicated in Figure 1.

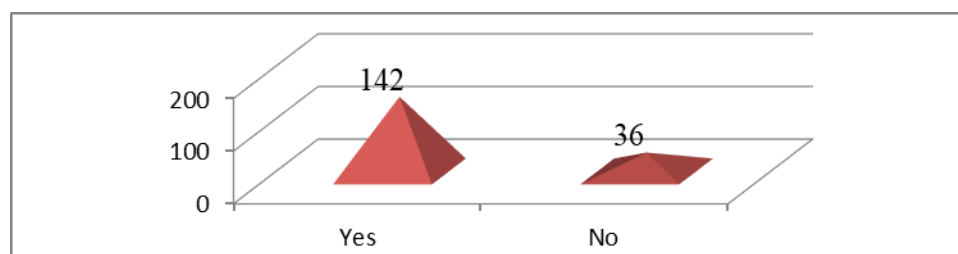


Figure 1. Presence of Counselling Rooms at EWP and KMP

From figure 1, the study established that of the 178 respondents, the majority, 142 (80 per cent) at KMP, assert a lack of a private counselling room. The remaining 36 respondents, equivalent to 20 per cent, indicate availability of such facilities. The latter probably referred to the chaplain's office, frequently visited by clients in pastoral need. At EWP, all prisoners were equivocal about the non-existence of a counselling room. The majority of respondents expressed benefit from counselling, correlating with the primary role of a prison chaplain. Todd (2001) notes that the pastoral care of chaplains has shifted from the sole purpose of preaching to providing physical and emotional support through counselling. This helps in addressing adverse issues affecting prisoners, such as stress, depression, sexual challenges, HIV/Tuberculosis and communicable health risks. Prisoners ought to be given counsel on managing themselves, properties and families despite incarceration and distances.

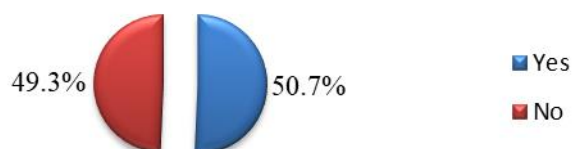


Figure 2: Prisoners' Involvement in Chaplaincy Programs at KMP

The study sought to ascertain if chaplains involved prisoners in rehabilitation programs. Figure 2 reveals that a slight majority (51 per cent) of respondents at KMP agreed to be involved in chaplaincy in peer education, religious and theological courses, life-skills and in areas of gifting in areas of music, arts, drama, bible reading, motivational speaking and pastor engagements that enable prisoners to earn a reasonable living.

Prisoners who cited not engaged were 49 per cent and hardly owned the work entailed in chaplaincy. As a result, prisoners barely get an opportunity to grow spiritually or utilise their potentialities. This non-involvement in chaplaincy work could form a large part of prisoners associated with moral decadence, indiscipline cases and are likely to find their way back to prison for another term of incarceration.



Figure 3: Prisoners' Involvement in Chaplaincy Programs at EWP

At EWP, the majority, 54 per cent, conceded involvement while 46 per cent reported otherwise. Prisoners participated in preaching, fellowship, prayers, Bible reading, leading praise and worship and as peer educators. The findings ascertain that prisoners were on average involved 51 per cent and 54 per cent for KMP and EWP, respectively. Prisoners' involvement was critical as it inculcated a sense of ownership of the process, utilising talents and gifts and in return impacted the prisoners' rehabilitation process. An FGD with recidivists at EWP, comprising five single mothers, were optimistic of active involvement in chaplaincy programs, but did not envision its benefits. Similarly, at KMP during an OI, a recidivist confessed to turning to chaplaincy because of the stressful situation in prison and for respect and leadership, which positioned him to better venture into contraband bands in prison without suspicion.

From the aforesaid comments, involvement in chaplaincy is an uphill undertaking. Out of the 19 prisoners interviewed, 9 were recidivists. This attests to the challenges the chaplaincy needs to surmount in terms of policy, standard, preparedness, knowledge and skills to address rehabilitation trends in the 21st century. The GoK support to chaplaincy is essential in addressing myriad impediments to effective rehabilitation. The findings confirm the need for involving prisoners in chaplaincy activities to derive benefits such as self-discipline, responsibility, transparency, reproachability, utilisation of gifts, praying, conduct of worship, preaching, discipleship, revival, fellowship, and being redeemed by Christ's love. Involvement increases prisoners' knowledge, skills, positive attitude, persistence, strength, character formation, and a walk with God in various aspects of chaplaincy work. Involvement is valuable, and as Berger (2014) states, it helps humanity to become the people God intends.

Rehabilitation offered by Priests and Protestant Ministers

The respondents' response to the support received from priests and protestant ministers was as indicated.

Table 6: Support Received from Priests and Protestant Ministers

Program	Frequency	Percentage
Provision of Bibles	41	27
Preaching/ Counselling	40	26
Psycho-Social Support	28	18
Provision of Personal Effects	21	14
Administration of Sacrament	23	15
Total	153	100

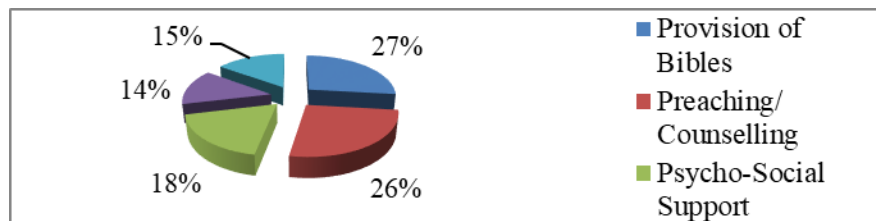


Figure 4: Rehabilitation Offered by Priests and Protestant Ministers

The study findings in Table 7 and Figure 4 reveal support in terms of Bibles, preaching, counselling, psycho-social and personal effects. Also captured is the administration of sacraments such as baptism, Eucharist, and prayer provided to prisoners by priests and Protestant ministers. The services offered are in line, as attested by KPSOs (1979), which provides chaplaincy with the mandate to network and collaborate with churches, FBOs and stakeholders as part of ODP in fronting rehabilitation. However, responses from priests and protestant ministers point to the lack of the church's pastoral care programs for prisoners. The KPC Statistics (2013) indicate minimal commitment by Catholic and Protestant churches to prisoners' rehabilitation work. The need for future networking with relevant institutions and stakeholders in rehabilitation is imperative. Similarly, employing complementary and supplementary interventions such as parole, technical, tailoring, carpentry, farming, and formal education is identified as crucial in achieving the needed structural and transformative prisoners' reform-life. The only difference between chaplaincy and secular approaches is that the former explains sin, alienation, reconciliation and restoration to God's ordained order, unlike the latter, which focuses on mechanistic approaches with no moral obligation. Spiritual and secular impetus to prisoners' rehabilitation are imperative for sustainability and productivity.

Table 7: Rating the Anticipation of Prisoners after Release from Prison

Life after being Released	Frequency	Percentage
Good and Prosperous	54	47
Bad/Frustrating	22	19
Stigmatisation by the Society	20	17
Happy and willing to go back to Prison	13	11
Rejection by my Family	4	3
I Don't Know/ No Comment	3	3
Total	116	100

Table 7 shows that on average, 47 per cent of prisoners at EWP and KMP cited anticipation of a good and prosperous life upon release, 19 per cent cited a bad and frustrating life, 17 per cent stigmatisation from society, 3 per cent rejection by family and a similar 3 per cent were uncertain of release-life. The 11 per cent happy and willing to stay in prison could form part of recidivists who perceive their inability to fit back into the community due to rejection, low self-esteem, societal ethos, embittered for loss of resources, home, job, employment, family and contacts after incarceration.

To recidivists, criminality is an attractive business drawing rewards and prestige exclusive of overlong work. Crime is seen as a career job and, by habit and necessity, rationally planned, organised, and judiciously engaged in socio-economic manipulations. Morris (1980) asserts that rational criminals weigh the consequences of their actions and take advantage of criminal opportunities. However, such approaches to crime only consider consequences that are certain and immediate, hence inadequate. The community could offer prisoners acceptance to avoid them suffering from low self-esteem, poor sense of prospect, feelings of self-harm and suicidal acts. This is consistent with Freud's (1935) observation that the good can be found within ourselves, if only we throw off our guilt, neuroses and cultural repression. In essence, stigmatisation as the most all-round challenge prisoners undergo calls for national, societal and Christ-mindset interventions. The role of chaplains and prison officers in rehabilitating prisoners without intensified liaison with the community for holistic support has been proven to fail. There is a need for intensified inter-link interventions to ensure prisoners' consciences are empowered and the certainty of their future is enhanced.

The Value of Chaplaincy in Impacting Prison Officers

The chaplaincy facilitates spiritual development to prison officers (PO) and their families. A question to establish whether or not chaplaincy made any impact on the officers was posed. Figure 6 shows the responses given.

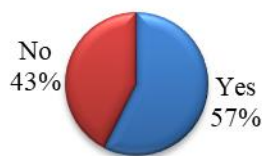


Figure 6 Value of Chaplaincy to Prison Officers

Most of the PO (57 per cent) concurred that chaplaincy was of value, against 43 per cent who indicated otherwise. Reasons advanced were that chaplains facilitated PO acquire necessary knowledge in biblical studies, acquisition of ethical formations, pastoral skills and nurturing giftings. The gains create harmony with prisoners and Godly wisdom. However, the PO expressed reservations on the complexities of religious studies courses facilitated by chaplains and religious counterparts, which were inadequate due to limited time to cover course outlines, a lack of professionalism in religious and theological literature and a lack of follow-up with the PO after training, and graduations vis-à-vis promotions.

Respondents' Response on Causes of Recidivism

The researcher sought to know the factors contributing to recidivism. Table 8 presents the responses.

Table 8: Causes of Recidivism

Causes	Frequencies	%ages
Stigmatisation	128	65
Spiritual Bankruptcy	35	18
Lack of Reintegration Support	21	11
Luxurious facilities in Prisons	8	4
Hardness of Prisoners' Hearts	6	3
Total	198	100

From Table 8 above, the cause of recidivism is stigmatisation from friends, families, church, community, spiritual bankruptcy, lack of reintegration support, luxurious facilities in prisons and hardness of hearts. The findings are consistent with Seldom's (1949) view that recidivism is caused by prisoners' shallow faith, valuing chaplaincy as safe, secure and an escape from victims. Bennett (1972) notes that prisoners serving longer times become prisonized and strengthened towards criminality than those serving a lesser time. A balanced transcendence, immanence and contextualisation is necessary to holistic rehabilitation of psychosomatic beings with body, mind and soul.

Open Door Policy

Comments sought from PO, chaplains, religious organisations and recidivists on the significance of ODP in the rehabilitation process, the findings indicate that ODP provide a network with outside volunteers in terms of spiritual, physical and moral interventions. The findings are in tandem with Atieno's (2017) and Mcharo's (2016) observations that ODP links prisoners to the wider society, creating an environment of acceptance and safety. The policy could enable scouting, follow-up after release, transparency, accountability and watchdogs to reduce corruption, promote human rights and spiritual development. A study by Kairos Prison Ministry (1997) confirms ODP hasten reforms. Nevertheless, ODP has had operational, security and spiritual challenges revolving stakeholders unethically economic benefits in the back of prison work, mushrooming of heretical, cultism, sectism, radicalisation and incredible theological courses as well as myriad local arrangements in stations begetting toxic activities and illegal businesses detrimental to any prisoners' rehabilitation effort. The paucity of rehabilitation programs necessitates the execution, control and provision of chaplaincy with constructive interventions employable in designing and ensuring enhanced service delivery aligned to KPS objectives.

From the above suppositions, impediments could be overcome by developing a stakeholders' data for scrutiny to improve reputation in prisons. The findings confirm the research premise that chaplaincy interventions employed in rehabilitating prisoners in Kenyan prisons are limited. The failure by the GoK in prioritising chaplaincy and clear-cut policy implementations for effective rehabilitation ought to be addressed. A balance between spiritual and complementary dynamics in confronting myriad challenges that predispose errand life is necessary.

5.0 CONCLUSION AND RECOMMENDATIONS

Conclusion: The wide-ranging interventions carried out by prisons are impervious to any interventions. The call for prudence in making inferences about the effectiveness of prison reforms is critical. Prisoners are incarcerated for varied offences, hence no single intervention could work to effect rehabilitation. A concerted effort by reform agencies: police, judiciary, courts, probation, after care services, children's service, volunteer preachers, counsellors, lawyers, FBOs, NGOs, prison chaplaincy, social welfare, PO, to proactively undertake prisoners' rehabilitation.

Conducive environment, education, life-skilling, social networks, family and community connections, correctional strategies, behavioural corrections and cognitive treatments as necessary interventions for effective moral results. Cognitive skills, attitudinal positivity and Chaplaincy tenets in bible study, preaching, prayer, visiting the sick, drama, concerts, hymns and sacraments, nourishment, teachings, discipleship, mediation, restitution, pre-release, and reintegration follow-ups bolster KPS rehabilitation objectives.

Recommendations: A reconstruction model should be adopted by chaplaincy to facilitate prisoners' reform agenda. The GoK is to advocate chaplaincy as an intervening variable in rehabilitating prisoners. The Commissioner General of Prisons and the Principal Secretary of the State Department for Correctional Services to establish a vote head for the Directorate of Chaplaincy and Counselling to strengthen pastoral care, rehabilitation and reintegration programs. The KPS to enhance chaplains' training, re-training, re-tooling and integration of empirical rehabilitation processes necessary to rebuilding civility out of the modern moral dysfunctionalities. The KPS is to provide prisoners with opportunities to utilise diverse gifts, talents, life-skills, aesthetics, charisma, and professionalism as impetus for effective rehabilitation and transitional reintegration processes. Prison pastoral resource centres should be intensified to ensure sustainable, diverse and vibrant pragmatic rehabilitation systems. All forms of rehabilitation to address criminogenic needs of prisoners, delivery of scientific and professional corrections geared towards enhancing public security and safety, as envisioned in the Kenya Vision 2030.

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