

Spiritual Nourishment and the Rehabilitation on Inmates: A Case of Luzira Prisons, Kampala-Uganda

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UKL1801023

A DISSERTATION SUBMITTED TO THE FACULTY OF THEOLOGY IN
PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR THE AWARD

OF A MASTER'S DEGREE OF DIVINITY OF UNIVERSITY

OF WORLD MISSION FRONTIER -UGANDA

MAY, 2024

Abstract: *The study aimed at investigating the use of spiritual nourishment in the rehabilitation of inmates; a case study of Luzira Prisons, Kampala. The study was guided by the following objectives which are; To identify the main challenges faced during spiritual nourishment in the rehabilitation of inmates in Luzira Prisons, and To establish the interventions by chaplains during spiritual nourishment while rehabilitating inmates in Luzira Prisons. The study was carried out using a case study research design where qualitative research approach was used. The data was collected using interview and focus group discussion guides and during the data collection, where purposive sampling method will be used. A sample size of 44 participants was used. The study established the main challenges faced during spiritual nourishment include: the transfer and release of chaplains, lack of enough time, language barrier, failure to interpret the bible, and negative attitude towards rehabilitation. On objective two the study established that the main interventions carried out by chaplains include: putting in place an open door policy to allow inmates to fellowship, and study the bible, facilitating peace and reconciliation between inmates and prison staff, conducting bible study lesson, ensuring continuous spiritual counseling. The study recommends that the chaplaincy should be provided with more resources to strengthen the chaplaincy activities in prison. Other recommendations can be found in the study in chapter six.*

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MAY, 2024

DECLARATION

I **Kayitegere Philomene** declare that this dissertation is my original work and has never been submitted anywhere for an award of a degree in any institution.

Sign.....

Date...../.....**2024**

KAYITEGERE PHILOMENE

APPROVAL

This research report is submitted by **Kayitegere Philomene** to the University of World Mission Frontier for examination with our approval as the University supervisors.

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ACKNOWLEDGEMENTS

I thank God for His amazing Grace and Love that has made me accomplish this work. Glory and Honor goes back to Him.

I would like to express my gratitude to all the supporting hands and minds which helped me to do this research. Great thanks go to Uganda Prisons service commissioner for the support received during my research. I am also deeply indebted to the Dean faculty of Divinity and Theology at University of World Mission Frontier for your advice and encouragement that have made me reach this far even when it was the hardest time for me to take up the decision.

I would also like to record all the efforts of my beloved lecturers and research supervisors

A very kind appreciation to friends who stood with me both spiritually and financially. My humble appreciation to my family members, for the emotional, financial and spiritual support they gave me throughout the studies.

May the Love of God Almighty that unites His people keep binding us together for the glory of His Name!

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ABSTRACT

The study aimed at investigating the use of spiritual nourishment in the rehabilitation of inmates; a case study of Luzira Prisons, Kampala. The study was guided by the following objectives which are; To identify the main challenges faced during spiritual nourishment in the rehabilitation of inmates in Luzira Prisons, and To establish the interventions by chaplains during spiritual nourishment while rehabilitating inmates in Luzira Prisons. The study was carried out using a case study research design where qualitative research approach was used. The data was collected using interview and focus group discussion guides and during the data collection, where purposive sampling method will be used. A sample size of 44 participants was used.

The study established the main challenges faced during spiritual nourishment include: the transfer and release of chaplains, lack of enough time, language barrier, failure to interpret the bible, and negative attitude towards rehabilitation. On objective two the study established that the main interventions carried out by chaplains include: putting in place an open door policy to allow inmates to fellowship, and study the bible, facilitating peace and reconciliation between inmates and prison staff, conducting bible study lesson, ensuring continuous spiritual counseling.

The study recommends that the chaplaincy should be provided with more resources to strengthen the chaplaincy activities in prison. Other recommendations can be found in the study in chapter six.

CHAPTER ONE

INTRODUCTION

1.0 Introduction

This chapter provides the background to the study, statement of the problem, purpose and objectives of the study and research questions. It also highlights the scope of the study, justification of the study, significance of the study, and constraints as follows.

1.1 Background of the study

Prison is perceived as a receptacle of society's worst and wayward members. Furthermore, prisoners are regarded as a liability and indicators of the weakening moral, economic and socio-political development of a society (Galtung, 2011). In addition, since incarceration by its nature denies prisoners involvement in the larger community, it is seen as an end to their active participation in the life stream of society. That is why in dealing with prisoners, punishment and deterrence have been preferred as means of behavior change to rehabilitation (Gaines & Miller, 2014).

The aforesaid supposition indicates a failure to recognize prisoners as human beings made in the image of God (Genesis1:27). It is from such negative labeling of prisoners that there has been a felt need for developing more than ever before, an institution of spiritual nourishment with a capacity to effectively help in reconstructing prisoners' lives to be meaning and beneficial. Maruna (2012) asserts that prisoners need a rehabilitative institution that considers the positive contribution they can make and how their lives can become useful and purposeful.

The fundamental problem is that corrections/prisons services are meant to keep inmates, reform, re-orientate, and rehabilitate them to avoid recidivism, and empower them to be law abiding and productive members of the society on release from prison (Koenig, 2012). But the situation on ground today in much of Africa is the opposite. In several African nations, not only is there no rehabilitation and empowerment, several inmates go back to crime soon after discharge from prison to terrorize the society, despite the vocational trainings (carpentry work, electrical work, shoe making etc.) and thereby return to prison to worsen the financial crisis of the prisons (Nwolise 2010).

According to the American Correctional Association (2010), “religion through spiritual nourishment plays a very vital role in the rehabilitation process as it helps to integrate the individual back into the society as he or she was before; it does not make him feel unwanted”. Religious programs facilitate the development of inmate’s personality. In initial interviews conducted by Gunathilake & Edirisinghe (2010) the researchers found out that the inmates have developed anger against the society at the initial phase of conviction. All inmates in the sample revealed that they were suffering from a psychological trauma.

Atherton (2017) traces the *genesis* of spiritual nourishment work by the Chaplaincy in prisons as far back as 14th Century. During this era, *The Religious Order of Misericordia* was founded to provide consolation to condemned prisoners. The word *penitentiary* was used on the basis that incarceration was to transform prisoners’ spirit and habits of living. As a religious ideology, it allowed prisoners to obtain penance for their crimes, make amends, repent, convert and be set free.

To counter all these psychological conditions the spiritual nourishment programs are of immense help to the inmates. O'Connor (2015) argues that despite its historical and practical role in the penal system religion has been a neglected variable in criminal justice research, especially research on adult criminality and reformation. Indeed, it has been neglected across the social sciences.

In Uganda, scholars have been appraising the various aspects of reformation among inmates in prisons (Attere, 2010; Okunola, 2016; Nwolise, 2010), however, these studies have not been able to exhaustively examine the effectiveness of spiritual nourishment in rehabilitation of inmates in prison. More so, neglect of the religious variable is all the more dismaying given that in the National Economic Empowerment and development strategy (NEED's) original review of rehabilitation studies from 2004 to 2010, no mention was made of religion as a rehabilitative intervention.

Luzira prisons is made up of inmates of all categories of people for example; those of different offences, tribes, literate and illiterate. Therefore, life in the prisons is very challenging because of the social environment that is very evident there. There is always need for bathing /washing soap to keep the hygiene because the place is small and congested, in upper prison alone, they are about 2,750 inmates, there are basic needs that must not miss in this place; beddings get so old and because of the government bureaucracies, it takes time to replenish them. Some private patterns have tried to provide but it's not enough, and also there are some individuals who usual provide though very little but it helps. Some inmates are in the prison but they have left homes and being in prison has affected them so much because they have children who go to schools/ universities and need school fees for them, yet they have to take care of them while in prison.

Furthermore, some get some little help from well wishes coming from outside and some are usually charity organization like Fill the gap International, Vision Africa world vision and Prisons Ministry from All Saints Church Nakasero Kampala that have come on board to give a hand, and all these are for rehabilitating the inmates. Some inmates develop health challenges while in prison and because of this they failed to eat the prison's meals, here they are on God's mercy and for some Samaritan hand to intervene in that situation, with some food like millet flour, sugar, rice some dry fish are needed and it is not easy, thus ongoing visitation should not never stop.

1.2 Problem statement

In developing countries like Uganda, life in Luzira prison is very challenging because of the social environment that is very evident there. There is always need for basic needs like bathing /washing soap, healthy meals, beddings which get old and take time to replenish them plus the increased congestion which causes diseases to some of these inmates. Although some charity organization like; Fill the gap International, Vision for Africa, World Vision and Prisons Ministry from All Saints Church Nakasero Kampala have tried to provide, it is not enough to cover all these prisoners' needs. Therefore, there is also a clear demonstration that despite the notable efforts of chaplains through spiritual nourishment in rehabilitating prisoners, the present chaplaincy system is impervious to all interventions.

More so, in Uganda, scholars have been appraising the various aspects of reformation among inmates in prisons (Attere, 2010; Okunola, 2016; Nwolise, 2010); however, these studies have not been able to exhaustively examine the role of spiritual nourishment in rehabilitation of inmates in prison. There seems to be a significant gap in literature about the role, influence and

challenges of spiritual nourishment in rehabilitating prisoners in the Ugandan prisons. It is therefore against this background that the study sought to investigate the use of spiritual nourishment in the rehabilitation of inmates a case study of Luzira Prisons, Kampala.

1.3 Purpose of the study

The purpose of the study was to investigate the use of spiritual nourishment in the rehabilitation of inmates; a case study of Luzira Prisons, Kampala.

1.4 Specific objectives

This study was guided by two specific objectives which included:-

- i. To identify the main challenges faced during spiritual nourishment in the rehabilitation of inmates in Luzira Prisons.
- ii. To establish the interventions by chaplains during spiritual nourishment while rehabilitating inmates in Luzira Prisons.

1.5 Research questions

The research questions included:

- i. What are the main challenges faced during spiritual nourishment in the rehabilitation of inmates in Luzira Prison?
- ii. What are the interventions by chaplains during spiritual nourishment while rehabilitating inmates in Luzira Prison?

1.6 Scope of the study

The scope of the study comprised of the content scope, geographical scope and time scope:-

1.6.1 Content Scope

The study concentrated on the use of spiritual nourishment in the rehabilitation of inmates. The study was based on examining the Biblical teachings regarding rehabilitation of inmates, identifying the main challenges faced during spiritual nourishment in the rehabilitation of inmates and establishing the existing interventions employed by chaplains during spiritual nourishment while rehabilitating inmates.

1.6.2 Geographical scope

The study was carried out in Luzira Prisons located in Nakawa Division, Kampala, Uganda. Luzira Prisons was selected because it's the biggest prison in Uganda which has a Chaplaincy that has been instrumental in ensuring that the inmates get spiritual nourishment that can help in their smooth rehabilitation of their lives.

1.6.3 Time scope

The study was limited to the period between 2016 up to 2023. This time was chosen because it helped in determining the level of rehabilitation of inmates for the past five years in Luzira Prisons. Secondly, the study was carried out within a period of three months from December 2023 to March 2024 so as to enable the researcher accomplish other educational requirements as required by the university calendar.

1.7 Justification of the Study

Prisoners experience a range of political, socio-economic and personal challenges as other societal members. However, prisoners tend to live forlorn, hopeless, guilty, deprived, despairing and pervasive situations. This is unlike their counterparts well perceived as innocent, hopeful, jolly, free and actively involved in community affairs. Therefore the involvement of spiritual nourishment in rehabilitating prisoners stands distinctively of value in addressing issues of criminal behavior that adversely affects the society. However, there was scarcity of literature on spiritual nourishment and its role in the rehabilitation of inmates especially in prisons like Luzira Prison. Therefore once this research was finalized, it added knowledge to the existing literature on spiritual nourishment and rehabilitating prisoners. The findings generated information, knowledge and skills necessary to prisoners, chaplains, officers, churches, faith based organizations (FBOs) and other stakeholders involved in prisons work. Policy makers may draw on recommendations from the study to improve rehabilitative measures to inmates through spiritual nourishment-related interventions.

1.8 Significance of the study

The study will be significant to Luzira Prisons Chaplaincy since it will help provide them with the necessary interventions that can be used in spiritual nourishment in prisons. They will get more information concerning spiritual nourishment; benefits and challenges to be experienced; and therefore, they will make efforts to ensure that such challenges are dealt with to have proper spiritual nourishment for the inmates in prisons.

To the researcher, this study will help him to fully understand the underlying concepts of field research very well including; data collection, information compiling and gathering, and analysis

skills. After gaining such skills, the researcher will ably carry out management research related activities both at work and in personal consultancies.

The findings of the study will also form a basis for further research on the role of spiritual nourishment in the rehabilitation of inmates in prisons. This will be achieved by using the study's conclusions and recommendations as a case of reference necessary in identifying the potential gaps.

Finally, like any other research the findings will be used as a reference as far as further studies are concerned and spark off further research in the role of spiritual nourishment in the rehabilitation of inmates in Luzira Prison.

CHAPTER TWO

LITERATURE REVIEW

2.0 Introduction

This chapter reviewed the views, ideas and opinions of different researchers and writers. The literature in this chapter was reviewed basing on the study of objectives, research questions using the following themes:

2.1 The concept of rehabilitation

Rehabilitation means to restore to useful life as through therapy and education, or to restore to good condition, operation, or capacity (The American Heritage Dictionary of the English Language, 2014). Elsewhere, and in more sociological terms, it is defined as the process of helping a person adapt to society (Campbell, 2005), or a punishment intended to reform a convict so that he or she can lead a „productive“ life free of crime. Rehabilitation seeks to reduce criminal propensity by changing attitudes, cognitive patterns, social relationships, and/or resources of offenders (Cullen & Applegate, 2017).

Citing Irwin (2010), Kathryn Campbell (2005) reports that ideas of rehabilitation through punishment were first embodied in the United States“ penitentiaries of the 19th century when it was hoped that felons, if kept in solitude, would reflect penitently on their sins in order that they might cleanse and transform themselves. This later transformed into a system of labor performed in silence. Campbell (2005) explains that prisoners were expected to meditate over why they

chose a criminal path in order to amend their ways. At this time, prisoners were effectively responsible for their own rehabilitation since the causes of crime were thought to result from individuals' inability to lead orderly and God-fearing lives. In the latter part of the 19th century, the penitentiary gave way to the reformatory, which attempted to rehabilitate offenders through more deliberate forms of intervention such as educational and vocational training. Reformatories, because they promoted physical punishment, quickly regressed from their rehabilitative ideal to regimes that were more punitive.

Campbell (2005) adds that the medical model of rehabilitation emerged at the turn of the 19th to the 20th century in response to perceived ineffectiveness of earlier means of rehabilitation. New scientific disciplines like psychiatry, psychology, and criminology viewed offenders as by-products of socioeconomic or psychological forces beyond their control. Professionals saw crime as a socially generated sickness, and the objective of corrections was to cure the offender. The medical model soon fell out of favor due to some of its inhumane and often illegal procedures that violated rights of prisoners, to the extent that some prisoners could be incarcerated indefinitely if it was determined that they had not been sufficiently rehabilitated (Lin, 2010).

In his discussion on penal modernism and post-modernism, David Garland (2003) observed that contemporary penalty has undergone significant transformation, to emphasize and refine the rehabilitative ideal. He notes that the culture of modern penalty is one of utility, rationality, the rights of man and the rule of law. Under this approach, punishments are to be carefully calibrated to ensure maximum effect from the minimum pain, they must be put to good use, rather than striking out destructively, and should be made positive in their results; corrective measures should be individualized and adapted to a specific case or particular problem.

Writing more specifically on the African context, Munakukaama (2005) asserts that one of the values of imprisonment in crime control is reformation, which assumes that punishment is a strong means of influencing human behavior and therefore has a corrective value when used properly. Accordingly, offenders are imprisoned to be reformed or rehabilitated. During the time they are in prison, they are supposed to be helped to realize that committing a crime is wrong. In this regard, Munakukaama (2005) adds, measures employed to treat offenders essentially serve therapeutic functions designed to bring about changes in behavior in the interest of their own happiness, and in the interest of social welfare.

He avers that the reformatory ideal of imprisonment is humane and in line with the spirit of human rights standards; and argues that the underlying views on the purpose of imprisonment have a bearing on the treatment of prisoners. If prisoners are viewed as beyond redemption and prisons as a source of punishment, then penal policies pay no attention to the need for treating them decently or respect their rights while in prison. Contrary to this is what he defines as the philanthropic view, which he says is humanistic, and characterized by a more sympathetic understanding of the prisoners' situation. He cites Lord Wilberforce of the United Kingdom who, in the case of *Raymond v Honey* decided on 4 March 1981, held that "*a convicted prisoner, in spite of his imprisonment, retains all civil rights, which are not taken away expressly, or by necessary implication*" ("*Raymond v Honey*," 4 March 1981). Munakukaama opines that the purpose and justification of imprisonment or a similar measure deprivative of liberty, is ultimately to protect society.

According to Andrew Von Hirsh (2003) prison based rehabilitation is expected to satisfy multiple interests: the citizenry would benefit through reduced recidivism, and the offender would gain through programs aimed at his or her needs. Von Hirsh (2003) recognizes that much

of the rehabilitation ideal's attractiveness lies in its commitment to doing good. However, he doubts that rehabilitative programs are in fact designed to achieve these intentions because, in his view, their criterion for success is whether recidivism is reduced. He postulates that such a reduction helps society but not necessarily the offender.

2.2 The concept of spiritual nourishment

Spirituality is one of the dimensions of health. It is connected to the aspect of humanity which refers to the method in which individuals pursue and express the meaning of life, and the way they experience their connectedness to the moment, self, others, nature, and to the significant or sacred (Puchalski, et al.,2009).

The concept of a spiritual nourishment metaphor is easily demonstrable from these textual examples. It has not, however, been previously noted that the spiritual nourishment metaphor is not limited to texts: it is also expressed in actions and in visual images. When a person is born again, the new spiritual nature produced within that person immediately requires spiritual nourishment, both to maintain life and to promote growth. The spiritual nourishment God has provided for all His born again children is found in His own Word. God's Word is so rich and varied that it contains nourishment adapted to every stage of spiritual development (Obisesan et al., 2006).

Today's Gospel reminds us of another type of nourishment which is known as spiritual nourishment. We hunger in the same way. Sometimes we hit a wall or we catch ourselves in a sort of mechanical rhythm of spirituality by just following motions. Others might be severely malnourished, having not gone to Church service in months or missing out on the healing offered at confession. Many people are starving for a deeper satisfaction; nourishment that feeds our

souls. Here, the concept is about the spiritual nourishment that Jesus offers to us through the Eucharist. It is believed that the reason as to why some people feel lost is because they are in desperate need of spiritual nourishment. Their soul, in a way, has hit a wall. They are collapsing or lost without respite and sustenance. Without the proper spiritual nourishment, our souls can get weak and malnourished, just like our bodies (Bolton, 2006).

The taking of nourishment does not necessarily produce nutrition. Nor is the fault always in what has been eaten. Sometimes the most wholesome food yields no good effect because of the condition of the one who consumes it. Various factors enter into real benefit being received from what is eaten. In developing our present theme let us point out, then, four of the things which are essential to nourishment true alike both in the natural and the spiritual. First there must be a hearty appetite. Second, there must be suitable and wholesome food. Third, there must be proper mastication. Fourth, there must be the blessing of God thereon. No doubt other things are contributing agents, but these four are the primary ones.

2.3 Challenges faced during spiritual nourishment in the rehabilitation of inmates

There are many impediments faced during spiritual nourishment in rehabilitating prisoners. Scholars have made remarkable suggestions indicating that prisoners cannot be rehabilitated. There are also varied views regarding what frustrates impediments to prisoners' efforts to modify behavior. Chaplains and prison officers also face challenges that thwart effort in rehabilitating prisoners which generally affect chaplaincy as an institution.

2.3.1 Challenges faced by Chaplains and prison officers

Chaplains and Prison officers find rehabilitating prisoners a challenging task. Stan (2010) notes that many are not acquainted with the procedures of dealing with human components such as matters of the spirit, inmates' comprehension, conscience, creativity, insight and motivation. Lack of proper theological and counseling based knowledge in these areas is a gap that needs to be addressed by chaplaincy. Prison Chaplaincy Manual (2018) indicates that even where spiritual guidance is available and provided by chaplains and officers, there is virtually no informed evidence to determine how their roles contribute value in maximizing opportunities for prisoners' change of behavior.

Chaplaincy Annual Report (2012) shows that chaplains and officers form part of the committee mandated with preparing curriculum, training needs and reviewing of syllabuses of officers in their varied training development levels. The escalating prisoners and recidivism population rates coupled with moral decadence is an indication that the current applicability of training models for officers for solving criminal behavior is ineffective. This study therefore, seeks to establish appropriate training that would help officers become more suitable agents in rehabilitating prisoners.

Prison Culture and Prisonization: Clammer (2013) argues that prison staff experience a process of prisonization which shapes them into custodians and keepers of prisoners. The process corrupts their impulse to do good and discredit their effort towards rehabilitating prisoners. Further, prisoners' adapt to prison culture and life with no inclination to God. As a result, prisoners see it as a place of opportunities and selfish enrichment. Hence, they surrender their self-esteem and value becoming dependency upon a system that distorts their purpose in prison. This has reference to scripture. The Bible reprimands thus: brothers if somebody is caught in sin,

you who are spiritual should restore him gently. But watch yourself or you also may be tempted to fall. (Galatians 6:1).

Regarding the caliber of correctional staff, the African Commission on Human and People's Rights (ACHPR, 1995, 2001, 2004a, 2004b) noted that prisons in many African countries are understaffed and few personnel have received training that helps them understand their role in terms of facilitating offender rehabilitation. Moreover, Dissel (2008) observed that there is a scarcity of professional staff such as social workers, psychologists, vocational trainers, and educators. In addition, the view to rehabilitation is very narrow, so that provision of schooling, training, or work opportunities is often seen as the full extent of rehabilitation even when no other psychosocial aspects are catered for.

2.3.2 Challenges faced by the prisoners

Socio-Psychological Implications: There are negative socio-psychological implications associated with incarceration. *The Prisons Act, Section 99*, entitles prisoners to be visited once a month by their spouse and family, religious representative of their choice, lawyers and friends, among others. But, this entitlement has been overlooked by prison administration hence, causing miserable conditions in the lives of many prisoners. Fox (2017) notes that some prisons are imprisoned far from the community and family hence, remaining alienated throughout enclosed. Such vastly dissimilar environment puts the life of prisoners into jeopardy. Saga (2008) notes that women prisoners with their children in prison are the most affected psychologically. Not only are they denied freedom, but their impediments are extended to their children and husband. As a result, they end up getting into the criminality web, and the consequences have been

devastating. This is an area that chaplaincy ought to address because as families disintegrating the crime rate escalate.

Comfortableness versus Deplorability in Prisons: Onyango (2017) in *Home Affairs Newsletter* asserts that prison reforms are not devoid of criticism. On one hand, prisons continue to be made luxurious centers with all kinds of goodies. This means that the modern prison is too comfortable. As a result, prisoners begin surrendering their self-esteem and with time becoming part of the prison system culture. This conformity makes incarceration in prison a safe home. There is also a strong argument that, if deterrence literature is persuasive and that the rate of imprisonment and recidivism continues escalating, prisons will be seen as less stigmatizing. Any possible reform effect through chaplaincy on prisoners is thus neutralized.

Dissel (2008) discusses certain realities facing many prison systems in Africa that counter rehabilitation efforts and the personal development of prisoners. In South Africa for example, while most state prisons have teaching facilities, due to extreme overcrowding, these are generally too few to meet the needs of all offenders wishing to use them.

Furthermore, many prisoners spend long periods awaiting trial. Dissel (2008) reported that in 2008, prisoners awaiting trial constituted over 50% of the prison population in 39% of the countries in Africa. According to the Uganda Human Rights Commission, pre-trial prisoners accounted for 56.0% of the prison population (55.5% on remand and 0.5% awaiting ministerial orders) as at 31st December 2013. Paradoxically, rehabilitation and development programs traditionally target only sentenced prisoners. Only a few countries make services available to pre-trial or un-sentenced prisoners. ACHPR (2001) noted for example that in Uganda, remand prisoners are not involved in any rehabilitation programs, but are instead required to work in the

fields or keep prisons clean, and are reported to work under very harsh conditions indicating that overall, such work is not of a rehabilitative nature, or intended to be so. I will revert to this observation in chapter 5 when I discuss the findings of this research. I now turn to a review of human rights and their relevance to correctional rehabilitation.

2.3.3 How the Chaplaincy has tried to address these challenges

While discussing challenges to rehabilitation in prisons, Lin (2000) notes that, the prison environment is bound by the problem of keeping order. Thus, social programs intended for rehabilitation often disrupt routines and therefore threaten the sense of order in prisons. Because of this, he argues, most prison programs become subverted in ways that keep them from being rehabilitative. They are used as a way to keep prisoners occupied and become more focused on making money for the institution, and less as opportunities to obtain skills. Consequently, Lin (2000) observes, work is often made mandatory for prisoners, sometimes against their will, which is against the reigning philosophy of rehabilitation that emphasizes prisoners should „want to be rehabilitated“ and therefore their participation should be voluntary participation.

Chaplains in prisons have also tried to change their methods of rehabilitation. Effective rehabilitative efforts involve workers who are interpersonally warm, tolerant and flexible, yet sensitive to conventional rules and procedures. These workers make use of the authority inherent in the position without engaging in interpersonal dominations (i.e., they are “firm but fair”), they demonstrate in vivid ways their own anticriminal-prosocial attitudes, values and beliefs, and they enthusiastically engage the offender in the process of increasing rewards for noncriminal activity. The alternatives [to criminal attitudes and behaviors] are demonstrated through words

and actions, and explorations of the alternatives are encouraged through modeling, reinforcement and concrete guidance.

2.4 Interventions employed during spiritual nourishment while rehabilitating inmates

Throughout the development of prisons work, there have been scholars disapproving rehabilitation through spiritual nourishment or any religious means. Matson and Wilks (2015) contend that punishing prisoners is the most effective way of suppressing behavior. Blackman (2015) and Gluckman (2011) challenge the arguments pointing out that, the most effective way to produce behavioral change is not suppressing or punishing bad behavior, but shaping good behavior. The latter scholars' arguments seem to imply that the best way to rehabilitate prisoners is to treat them humanely as people identified with Jesus. Humanely treated prisoners are likely to change their behavior and contribute positively to the development of their families, churches, society and nation at large.

Okullu (2014) owes a lot of human respect and dignity to prisoners. He believes that prisoners should be regarded as persons in need of treatment rather than punishment. He advises that prisoners should be supported and their human rights and dignity respected. Unfortunately in Uganda, the pastoral engagement by churches is mostly absent in most Ugandan prisons. Churches, priests and ministers and FBOs are yet to venture into the pastoral ministries with prisoners.

Regarding rehabilitating prisoners, however, the Uganda Prisons Service believes that much should still be done by chaplaincy in collaboration with stakeholders in spiritual nourishment of inmates. However, it is indicative that despite the adoption of open door policy (ODP) by the GOU in 2011, there is little impact felt on the ground. The policy advocated reforming prisoners

humanely and with respect and dignity. The chaplaincy was predominantly opened to the outside community and nations. Its core value being to work with the GoU, community, prison administration, churches and stakeholders from varied disciplines of expertise in order to meet built strong players that could change the prison environment and meet the departmental rehabilitation objectives and so benefiting the UPS and strengthening spiritual nourishment.

The starting point towards rehabilitating prisoners is recognizing the position of spiritual nourishment and its functions. Coyle (2012) asserts that the right to freedom of religious belief is universal human rights that equally apply to prisoners. However, for such to be implemented, the necessary chaplaincy facilities should be provided to all prisoners who wish to observe their religious duties, manifested through worship, practice, teaching, observance of a day of worship and opportunity to pray and to read religious texts.

Glaser (2011) and Todd (2011) identify the primary role of chaplains to prisoners as pastoral care and guidance. Besides, their availability in providing an environment that is Godly and safer for prisoners. However, it appears that with time the pastoral role of chaplains has changed from the sole purpose of converting prisoners to providing a service more focused on their physical and material needs. This is in contrast to the different functions of the prison officers. This research will consider a vocal point where chaplains and officers could each supplement the work of each other to ensure the normalcy of prisoners.

Prisoners are encouraged to take responsibility and amend their sins through administration of spiritual elements such as contrition, which helps prisoners regret and grieve over their sins, resolving to never again repeat their wrongs. Confession is a clear acknowledgment of prisoners' true acceptance of responsibility for their hurtful behavior. Satisfaction is an external sign of

desire to amend their life or a kind of compassion for their wrongs. Absolution is offered to prisoners as a final stage of seeking forgiveness and welcoming them into communion offered by Jesus through the ministry of chaplains.

Orr (2013) believes that spiritual nourishment should be designed to offer the spiritual, social welfare and life-changing skill needs to prisoners. Effective rehabilitation of prisoners calls for a holistic perspective on interventions of chaplaincy. However, chaplaincy as currently instituted fails to address all-round causal factors for criminality such as poverty, heredity, attitude, emotional and negative peer influence, among others. Hoyles (2012) Alstat in Glacer (2012), Hadly (2017) and Schmallegger (2016) saw chaplaincy as only responsible in offering spiritual care that operate within the heart and mind of prisoners.

Smarto (2017) believes that prisoners who undertake spiritual programs becomes more responsible and well sensitized for release. Those on death row are also assertively prepared to face the death penalty or their plea out of condemned situation to life sentences be heard. It is the chaplaincy in partnership with others stakeholders that prisoners are made responsible. Prisoners are empowerment through capacity building, Biblical and theological courses, seminars and workshops as well as training on welfare and life skills, among others.

The aforesaid programs would provide prisoners with relevant knowledge, skills and attitudes appropriate for their effective rehabilitation hence, enabling them to perform tasks. On contrast, the contributions of chaplains in these key areas still remain an issue for further development in research work (Coyle, 2015).

2.4.1 Common interventions made by chaplains during spiritual nourishment of inmates

Conducting prayers for the inmates: The prison chaplains, who are trained in the seminary and theological schools with considerable qualifications or certification in philosophy, theology, and pastoral counseling, conduct interfaith services in ways to encourage full and active participation of the prisoners. At one point in the service, prisoners are encouraged to freely and openly pray about something or issues, personal or family, bordering their minds. The incense of conducting these prayers and encouraging the inmates to pray is to enable them seek God's intervention and God's light so that they can change their ways (Kiapi, 2010).

Conducting Bible studies with the inmates: Besides the interfaith service, the prison Chaplain conducts Sunday school with the inmates. This takes the form of Bible study and catechism. Indeed, catechism lessons form a greater part of religious education in prisons. Courses in Bible and religion are given mostly done in interactive format, or rather dialogical fashion, which allow some method of self-expression among the inmates as well as provide them the opportunity to share their own opinions, and critically evaluate their own opinions with the opinions of other inmates. Such open, perhaps, dialogical approach allows the prisoners, especially prisoners who are not comfortable to express themselves during interfaith services to ask questions about their faith, express their feelings about religion, about God, and find some moments for self-reflection, and self-correction (Laws & Ward, 2011).

Holding private conferences with the inmates: In addition to the catechism classes, the chaplains hold private conferences with the prisoners or inmates at a personal level. This allows a prisoner to discuss issues affecting his or her family, community, or private lives. Such private contact may provide help for an inmate to regain the will to become a better person. More so, when an inmate is talked to on a personal level, he or she is able to bring out all his emotions and all that

he has been hiding which helps them to be relived and recover from such long kept secrets that have been haunting their lives.

Rehabilitation process begin with involvement of spiritual nourishment by chaplains in prisons admission boards, journeying with prisoners during their period of sentence, planning in advance for their pre-release, release, reintegration and follow-up programs. These systematic processes of rehabilitating prisoners seem lacking in the current chaplaincy establishment an area that study will seek to streamline (Remcharan, 2013).

Counseling: Historical and contemporary discussions of the chaplaincy often mention that counseling inmates is a primary part of the chaplains' role (Fewell, 1995; Shaw, 1996; Religion Behind Bars, 1998). The results presented here confirm these accounts (for a fuller discussion of the chaplain's role and task performance (Sundt & Cullen, 1998). Counseling inmates is the task that chaplains report spending the most time on and rate as their most important activity. Coordinating religious programs was the second most frequently performed task, but was ranked third in importance. Conversely, conducting religious services was the third most frequently performed task, but was viewed by chaplains as second in importance. Finally, religious education and supervising volunteers were ranked fourth and fifth, respectively, in frequency of performance and importance.

2.4.2 Rehabilitation programs for inmates by the Chaplains

The rehabilitation of inmates is done through programs which range from educational and vocational training that develop and enhance the skills and talents of the inmates to psychological rehabilitation that address the emotional and personality problems of the offenders

including treatment of addictions such as drug and substance abuser (Owen, 2010). These programs are discussed below according to different scholars.

Games and sports programs: Games and sports including music dance and drama are some of the common programs that have been conducted by the prison wardens including the Chaplaincy to help in rehabilitating the inmates since these create a bond and friendship amongst the inmates. These activities also get to teach these inmates that every person has what he or she believes in and it's the duty of each person to respect these beliefs. Rehabilitative sports and games and Music, dance and drama enable the inmates expend their energy, develop talents and also improve their social skills through improved physical health and management of emotions (UPS, 2012).

Chaplaincy programs: This program is widely spread in all prisons in the country. It is intended for spiritual and moral rehabilitation of prisoners. To be able to deliver this program, the welfare and rehabilitation office links up with relevant religious institutions (churches, mosques, or other Faith Based Organizations), and requests them to conduct regular religious interventions in prisons. All prisoners are free to practice religious faiths of their choice and rituals like fasting, holding mass, and celebrating religious feasts such as Christmas, Easter, or Eid. As a rehabilitative intervention, some prisoners receive training in pastoral functions so they can lead prayer sessions, and provide religious and spiritual counseling (Kaweesa, 2012).

Education programs: In Uganda, education to prisoners dates back to colonial times, and was meant to promote literacy and facilitate vocational training. Currently, the UPS bases its provision of education on section 57 (d) of The Prisons Act 2006 that entitles prisoners to “take part in cultural activities and education aimed at the full development of the human personality;”

and on the recognition that majority of prisoners have very low levels of education, if any. Although actual figures were not readily available during this research, interview participants repeatedly emphasized this point; and some reports that were provided key informants (UPS, 2010) assert that majority of offenders in Uganda's prisons are illiterate or semi-literate. This is similar to the observation by MacKenzie (2006) in chapter 3 alluding to a strong correlation between educational level and criminal activity internationally. A report of the "From Prison Back Home Project" for example shows that of the 581 prisoners handled by the project between 1994 and 2007, 21% had no formal education while 26% had only primary school education (Omita-Okoth et al., 2011).

Vocational and skills training programs: Vocational training has been common in prisons since inception of penitentiaries, and the objective at the time was to prepare prisoners for post-prison employment (MacKenzie, 2012). This objective was premised on the evidence of strong association between unemployment and crime. Similarly, vocational training has been practiced in Uganda's prisons for a long time. According to both the SWRO and the Commissioner in Charge of Training and Research at UPS headquarters, the most important reason for the UPS vocational training program is to enable inmates acquire skills that will enable them engage in economic activities for self-sustenance after release. In addition, these informants confirmed, it is hoped that during the process of training, prisoners would achieve behavior and attitude change towards a life without further involvement in crime. The PVET policy framework (UPS, 2013) further notes that one of the cardinal objectives of vocational training is to offer employment to long serving prisoners as an opportunity for meaningful use of their time in prison.

Farming as a rehabilitation program: Many prisons in Uganda engage inmates in some form of farming activity whether they are at a prison farm or not. At the prison farm, the primary activity

for prisoners is to provide labor for agriculture and animal husbandry for the production of food for prisoners. In other prisons, farming is an activity that officers claim is for rehabilitative purposes, but often happens on farms belonging to community members and not the prison (Lamunu, 2013).

Religious programs and access to justice programs: Access to justice is another program offered such that inmates receive an opportunity to appeal to court and attend the necessary hearings as scheduled (UPS, 2012) and the religious programs to heal their souls from a dark past and influence a rather positive perspective and hope 11 for a brighter future (MAC, 2005). Although Finan (2017) contended that a few inmates benefited from rehabilitation she stated that some did not and suggested that rehabilitation programs be recommended for first time offenders while the hard core, high risk, self-professed crime professionals remained in custody seeing as rehabilitation was of no use to them. In line with this review, the study sought to identify the available rehabilitation programs.

CHAPTER THREE

METHODOLOGY

3.0 Introduction

This chapter presents the methodology that was used in conducting the research. It described how this study was conducted. It includes the study design, the study setting, study population and the sample size. It also describes the sampling procedure definition of variables, research instruments, data analysis, ethical considerations, and the proposed limitations of the study.

3.1 Research design and approach

The research design was a case design, utilizing a qualitative research approach. Gilbert (2008), defines a “case study” as an approach in which a particular instance or a few carefully selected cases are studied intensively. This design helped the researcher to generate new ideas (that might be tested by other methods). It was also important in illustrating theories and showing how different aspects of a person's life are related to each other (Leedy & Ormrod, 2013).

Qualitative research approach was also used in the study. Qualitative study was conducted using interviews and focus group discussions where the head of the Chaplaincy in Luzira Prisons sections and the prison wardens were used as key informants in order to get an in-depth analysis about the topic. Furthermore, prisoners were involved in focus group discussions (FGDs) to get a clear insight on the role of spiritual nourishment in the rehabilitation of inmates.

3.2 Study area

The study was carried out in Luzira Prisons located in Nakawa Division, Kampala, Uganda. Luzira Prisons was selected because it's the biggest prison in Uganda which has a Chaplaincy that has been instrumental in ensuring that the inmates get spiritual nourishment that can help in their smooth rehabilitation of their lives.

3.3 Study population and sample size

The study population therefore included the head of the Chaplaincy in Luzira, all Prison sections, getting assistants from, the Offices in charger prison, wardens and prisoners that have received spiritual nourishment in Luzira Prisons totaling to 34 inmates and 10 staff. Therefore, the sample size was 44 participants got from 55 people including staff of all the in Prisons sections of Luzira, the prisons wardens and prisoners that have received spiritual nourishment in the past five years in Luzira Prisons or have information about the topic. The table below shows the determining sample size.

Table 1: Population and sample size

Category of Respondents	Population	sample	Sampling technique
The Officers in Charger of the Sections in Luzira Prison, their assistants, and the prison wardens	15	10	Purposive
Prisoners in Luzira from all sections of the Prison that have received spiritual nourishment	40	34	Purposive
Total	55	44	

The study considered officers who are in charge of sections in Luzira prison, their assistants, and prison warders to be participants in the study. These were five, and out of the five, four were purposively selected to participate in the study. The study considered 34 prisoners from Luzira prison and these were selected purposively to participate in the study.

3.4 Sampling method

I used nonrandom sampling technique which was purposive. Purposive sampling was used to select the key informants who were the head of the sections in Luzira Prisons, his assistants, the prison wardens since they are the ones responsible for offering spiritual nourishment to the inmates in the prison. The prisoners that have received spiritual nourishment in the past five years in Luzira Prisons were also chosen using purposive sampling. The reason why purposive sampling was used for this category of respondents was because of their knowledge on the role of spiritual nourishment in the rehabilitation of inmates, these individuals also have special qualification and therefore these categories of respondents are expected to provide in-depth information about the topic understudy.

3.5 Sources of data

While carrying out the research study, both primary and secondary data were used by the researcher. The secondary sources were the data which was already available in form of reports, articles, magazines, and documentary reviews that had already been analyzed.

3.5.1 Primary source

Primary data are important for all areas of research because they are accurate information about the results of an experiment or observation. Primary data from the field was obtained through

personal interviews and self-administered questionnaires to selected respondents in order to get their opinions. Primary data helped the researcher in collecting information for the specific purposes of their study. The research assistants collected the data after they had been trained.

3.5.2 Secondary source

Secondary data refers to handling, collecting and possibly processing data by people other than the researcher in question. For the purposes of a historical research project, secondary sources are generally scholarly books and articles. This source was used to collect data from already written literature for example e-books, journals, published articles and periodicals. Documentary resources are classified in order to facilitate the data collection and textual analysis (Mubazi 2008).

3.6 Data collection methods and instruments

I collected data from respondents by use of interviews and focus group discussions as the data collection methods.

3.6.1 Interviews

According to Ahuja (2009), an interview is a two-person conversation initiated by the interviewer for the specific purpose of obtaining research-related information and focused by him on the content specified by the research objectives of description and explanation. The instrument of data collection here was an interview guide which refers to a set of structured questions in which answers are recorded by the interviewer herself (Ahuja, 2009). It was used because it gives the research control over the line of questioning hence time saving. Interviews which were face-to-face interviews were conducted in a quiet place without noise with the key

informants who are the head of the each section in Luzira Prisons, his assistants, the prison wardens and then the purpose of the interview was explained followed by addressing the terms of confidentiality. The format of the interview which was an informal conversational interview was established where questions were asked and answers recorded by the interviewer.

3.6.2 Focus Group Discussion

Focus groups are a form of group interview, though not in the sense of a backwards and forwards between interviewer and group (Cohen et al, 2007). Under this instrument data collection depends on the interaction within the group that discusses a topic supplied by the researcher. In this study, it was used to collect data from the pupils in the selected schools. The instrument comprised open-ended questions that sought to solicit information on the role of spiritual nourishment in rehabilitation of inmates. This enabled the researcher to generate and evaluate data from different subgroups of a population under study area. It further allows gathering data on attitudes, values and opinions (Bailey, 1994, & Robson, 2002). Focus group discussions were conducted with the prisoners that have received spiritual nourishment in the past five years in Luzira Prisons. These groups consisted of 7 members each. Therefore four focus group discussions with 7 inmates in Luzira prison each were used.

3.7 Procedure of data collection

I obtained a recommendation and an introductory letter from the faculty of Theology, after which I sought permission from the different respondents in Luzira Prisons toll sections use as a case study. I approached various respondents to conduct face-to-face interviews and FGDs.

3.8 Data analysis

3.8.1 Analysis of qualitative data

This involved the use of narrative analysis. This method was used to analyze content from various sources, such as interviews of participants, observations from the field, or surveys. It focuses on using the stories and experiences shared by people to answer the research questions. Thus, qualitative data was edited and reorganized into meaningful phrases. In other words, a thematic approach was used to analyze qualitative data where themes, categories and patterns were identified. Thematic analysis was undertaken. The recurrent themes, which emerged in relation to each guiding question from the interviews, were presented in the results, with selected direct quotations from participants presented as illustrations.

3.9 Ethical considerations

I sought introductory letter from the University of World Mission Frontier -Faculty of Theology. However, administrative approval was obtained from the management of Luzira Prisons. Informed consent was obtained from participants after explaining adequately the aim, procedures and anticipated benefits of the study. It was also explained to the study participants that their participation was voluntary with no payment involved and that they were free to withdraw consent at any time during the study. Finally, confidentiality where the information got from the field was only used for academic purposes.

3.10 Limitations of the study

The research was limited by the Post - Covid19 consequences in the country as it was still difficult to fully access different offices in Luzira Prison units without following the SOPs that

were put by the Ministry of Health. However, I solved this by following the required SOPs by the Ministry of Health by wearing the mask, moving with a sanitizer and washing hands where applicable while going to carry out the interviews with the key informants.

Some respondents were not willing to provide information because of being suspicious of where the information would be taken. This was solved through the remarkable reputation in the study context as a learning institution and also obtaining an introductory letter from the faculty at the university.

I was limited by funds that were needed to facilitate the research such as motivating the respondents, printing fees and even daily transport to the organization to collect data. However, I used self-initiatives and strategies to mobilize financial assistance from family and friends who wish me well.

CHAPTER FOUR

PRESENTATION AND ANALYSIS OF RESULTS

4.0 Introduction

This chapter presents and discusses the results of analysis that has been done to look at the specific objectives of the study and in relation to the reviewed literature. The study was carried out using interviews with the heads of each section in Luzira Prisons, and their assistants, welfare officers, assistant officers in-charge, prison wardens, plus focus group discussions with inmates in Luzira Prisons that have received spiritual nourishment totaling to 44. The findings are presented with the help of tables for purposes of clarity and interpretation.

4.1 Response rate

A total of 44 participants were sampled, and were all interviewed as shown in Table 2 below in relation to the different categories.

Table 2: Response rate

Response Rate	Frequency	Percentage
Response	44	100%
Non Response	00	00%
Total	44	100%

Source: *Primary data*

According to Table 2 above a total of 44 (100%) participants who are the heads of each section of Luzira Prisons. These included the Chaplaincy, Welfare Officers, Assistant Officers in-charge in all sections, Prison Wardens and inmates. A total of 44 respondent were expected to be interviewed, and all the participants accepted to be interviewed giving a response rate of 100%. The reason for the high response rate was due to the fact that the participants felt the need for the

study to be under-taken as it helps address a need among the inmates concerning attainment of rehabilitation by the inmates through spiritual nourishment.

4.2 Demographic characteristics of participants

This section presents the general background information about the participants in relation to their gender, age, marital status, highest level of education and period spent in Luzira Prisons as an inmate as shown in the table below;

Table 3: Bio data of the inmates

Item	Description	Frequency	Percentage (%)
Gender	Male	24	66.7
	Female	12	33.3
	Total	36	100.0
Age	20-29 years	4	11.1
	30-39 years	17	47.2
	40-49 years	6	16.7
	50 & above years	9	25.0
	Total	36	100.0
Marital status	Single	12	33.3
	Married	21	58.3
	Divorced	1	2.8
	Others specify	2	5.3
	Total	36	100.0
Highest level of education	Diploma	10	27.8
	Bachelor's	8	22.2
	Master's	4	11.1
	Others specify	14	38.9
	Total	36	100.0
Period spent as an inmate in Luzira Prison	Less than 1 year	4	11.1
	1-5 years	14	38.9
	6-10 years	8	22.2
	More than 10 years	10	27.8
	Total	36	100.0

Source: *Primary data*

Findings in table 3 above shows that the majority of the participants involved in the interviews were male inmates represented by 66.7% and the rest were female inmates from all sections of Luzira Prisons represented by 33.3% and therefore, there were more male participants than female participants in this survey. The inclusion of both male and female in the survey was to get different views from the participants about the topic under study.

The table above also shows that majority of participants represented by 47.2% are 30-39 years, followed by those with 50 and above years represented by 25%, followed by those with 40-49 years represented by 16.7%, where those with 20-29 years were the minority represented by 11.1%. This implies that there was no discrimination in age while seeking for information from the inmates since inmates of different age groups were involved in the study to get a variety of views on the topic under study.

Furthermore, the table above shows that majority of the participants are married represented by 58.3%, followed by those who are single represented by 33.3%, followed by others who are widowed or engaged represented by 5.3%, whereas those who are divorced were represented by 2.8%. This shows that there was no discrimination in marital status while seeking for information from the inmates since inmates who are married, single, divorced or widowed were involved in the study.

More so, the table above illustrates that majority of the participants represented by 38.9% have either attained other educational qualifications or have no education background, followed by those who have at least attained a diploma represented by 27.8%, followed by those who have at least attained a bachelor's degree represented by 22.2%, whereas those who have at least attained

a master's degree represented the minority 11.1%. This implies that the participants were qualified enough to read, understand comprehend and interpret the questions with ease.

Finally, the table above shows majority of participants represented by 38.9% have spent 1-5 years as inmates in Luzira Prisons, followed by 27.8% who have spent more than 10 years as inmates in Luzira Prisons, followed by 22.2% who have spent 6-10 years as inmates in Luzira Prisons, whereas 11.1% of the participants have spent less than 1 year as inmates in Luzira Prisons. This implies that most of the inmates involved in the study have spent a relatively long time as inmates in Luzira Prisons which was instrumental in getting valid and reliable data.

Table 4: Bio data for the selected staff in Luzira Prison

Item	Description	Frequency	Percentage (%)
Gender	Male	6	75.0
	Female	2	25.0
	Total	8	100.0
Age	20-29 years	5	62.5
	30-39 years	3	37.5
	Total	8	100.0
Marital status	Single	3	37.5
	Married	5	62.5
	Total	8	100.0
Highest level of education	Diploma	1	12.5
	Bachelor's	4	50.0
	Others specify	3	37.5
	Total	8	100.0
Position held in Luzira Prison	Assistant Officer In-charge	2	25.0
	Rehabilitation & Reintegration Officer	1	12.5
	Welfare Officer In-charge of Phone Calls	1	12.5
	Station Assistant Orderly	1	12.5
	Prison Warden/Wardress	3	37.5
	Total	8	100.0
Period spent in this position	Less than 1 year	2	25.0
	1-5 years	5	62.5
	More than 10 years	1	12.5
	Total	8	100.0

Source: *Primary data*

Findings in table 4 above show that majority of the participants were male represented by 75%, whereas the female participants who are staff in Luzira Prison were represented by 25%. The inclusion of both male and female in the survey was to get different views from the participants about the topic under study.

The table above also shows that majority of participants represented by 62.5% are 20-29 years, where those with 30-39 years were represented by 37.5%. This implies that there was no discrimination in age while seeking for information from the inmates since inmates of different age groups were involved in the study to get a variety of views on the topic under study.

Furthermore, the table above shows that majority of the participants are married represented by 62.5%, whereas those who are single were represented by 37.5%. This shows that there was no discrimination in marital status while seeking for information from the inmates since inmates who are both married and single were involved in the study.

More so, the table above illustrates that majority of the participants represented by 50% have at least attained a bachelor's degree, followed by those who have at least attained other qualifications represented by 37.5%, whereas those who have at least attained a diploma represented the minority 12.5%. This implies that the participants were qualified enough to read, understand comprehend and interpret the questions with ease.

Last but not least, the majority of the participants represented by 37.5% noted that they are Prison Warden/Wardress in Luzira Prisons, followed by 25% who are Assistant Officers In-charge, whereas those who are Rehabilitation & Reintegration Officers, Welfare Officer In-

charge of Phone Calls and Station Assistant Orderly were each represented by 12.5%. This helped the researcher in getting a variety of valid and reliable information from the participants.

Finally, the table above shows majority of participants represented by 62.5% have spent 1-5 years in their current positions in Luzira Prisons, followed by 25% who have spent less than 1 year in their current positions in Luzira Prisons, whereas 12.5% of the participants have spent more than 10 years in their current positions in Luzira Prisons. This implies that most of the staff involved in the study have spent a relatively long time working with Luzira Prisons which was instrumental in getting valid and reliable data.

- i. To identify the main challenges faced during spiritual nourishment in the rehabilitation of inmates in Luzira Prisons.
- ii. To establish the interventions by chaplains during spiritual nourishment while rehabilitating inmates in Luzira Prisons.

4.2 Challenges encountered in spiritual nourishment of inmates in Luzira Prison

Examination of the challenges encountered in spiritual nourishment of inmate in Luzira Prison was based on Objective one of the study. This was: To identify the main challenges faced during spiritual nourishment in the rehabilitation of inmates in Luzira Prisons. This objective in general was aimed at understanding programmes of spiritual nourishment, and how they were implemented, and the challenges arising out of the implementation. In order to do this, a the selected participants were asked first, to identify the programmes that were put in place for spiritual nourishment, then to mention the methods of implementation, and lastly, to identify the challenges arising out of the implementation. The following were the responses.

4.2.1 Programmes put in place the for spiritual nourishment of inmates

In order to establish the programmes in place for the spiritual nourishment of inmate, interviews and focus group discussions conducted with the heads of each section, their assistants, the prison wardens and the inmates in Luzira Prisons. Participants were asked to identify the programmes that have been put in place for the spiritual nourishment of the inmates. Also, additional information was got from the chapel documents. These are presented and discussed as follows;

First and foremost, it was revealed that Church service is one of the programmes that have been put in place for spiritual nourishment of Christian prisoners (Chapel Programme Guide (2010) of Luzira Prison). In here, the programme guide clearly shows that there are Sunday services conducted every Sunday where they starts from 9am-to 11:00am and this is done in these morning hours so that the inmates can have enough time to do their daily routine activities in the prison. Furthermore the programme guide for the Juma sermons for the Muslim inmates are conducted every Friday in the morning hours and these are conducted once and this is also put in place for spiritual nourishment of the inmates. Through the Church service on Sunday, the preachers spread the gospel to the inmates and encourage them to love one another and love God and also repent of their sins and come closer to God.

Secondly, the participants noted that Bible and Quran studies are organized by the Chaplain and the Imam respectively.

In here, it was noted that this Bible and Quran studies are conducted every morning with the help of religious leaders from the Christian and Moslem denominations respectively. Furthermore, it was revealed that attendance of this programme is at free will of the inmates and so, the number that usually attends this program is usually less than 30 inmates. The reasons for conducting

these studies is to help the inmates get to acquire more knowledge and understanding about these religious books and be able to make their own choices that will help them walk in the light.

Thirdly, the participants pointed out that counseling and guidance which is usually conducted by the religious leaders themselves or qualified counselors employed or invited by the Head of Prisons is another programme that has been put in place for spiritual nourishment of the inmates. In here, it was noted that the religious leaders and sometimes qualified counselors come in and offer counseling to the inmates especially those who have lost hope and those who have various problems. Furthermore, it was noted that these counseling sessions are done twice a week usually during the weekend. However, from the counseling reports reviewed, it was established that these counseling sessions are attended by a few inmates which is very worrying. This is done to give comfort to these inmates and to offer them hope that all is not lost as long as they walk in the light and do good to other people.

The participants also revealed that baptism and confirmation is another programme that had been put in place for spiritual nourishment of the inmates. In here, it was noted that baptism is usually done twice a year especially during Easter festivities. For confirmation, it was noted that this is usually done once a year especially at the beginning of the year depending on one's religious denomination. Important to note is that to attain this confirmation, the inmates go especially the Anglicans study for one-two months whereas the Catholics take more than a year. Additionally, given that Luzira Prison also involves a community of families of the prison staff, they also join in with the inmates for baptism and confirmation ceremonies. It should be noted that there are some people who have grown and have never received baptism or confirmation and among these people are some of the inmates. Therefore, special dates are usually set for baptism and confirmation where several inmates receive these Eucharist's.

Finally, the participants further noted that the other programmes that had been put in place for spiritual nourishment of the inmates included; daily worship services/fellowships from Monday to Sunday which is conducted by either the chaplain or an invited religious leader or one of the inmates for one hour in the evening; lunch time prayers which are conducted by the inmates themselves for 30 minutes from Monday to Friday; discipleship classes which are conducted on Saturday of Sunday by the religious leaders; caring and sharing programmes which are conducted by the religious leaders and the inmates once a month, prayer altars which are conducted at the will of any inmate; trainer healing course/ Alpha course which is also conducted by the religious leaders and the Chaplain on Sunday, charismatic renewal and indoor crusades and conferences which are conducted one-three times in a year. All these are meant to awaken the inmates about the good that God can do for them once they turn away from their sins and accept to walk in the right path of salvation. One of the staff of Luzira Prison had this to say;

“.....one of the programmes we usually conduct with the inmates to help them walk in the light is conducting Bible studies and Quran interpretations for our Muslim brothers and sisters so that they can be equipped with the word of God that can help them turn away from their sins and follow God’s word.....” (Kamukama, OI, 2/3/2022)

In summary, the findings revealed that there are several programmes that have been put in place for spiritual nourishment of the inmates and these include; Church service every Sunday for the Christians and Juma sermons every Friday, Bible study and Quran study, counseling and guidance plus baptism and confirmation. The other programmes that has been put in place for spiritual nourishment of the inmates include; daily worship services/ fellowships, lunch time prayers, discipleship classes, caring and sharing programmes, prayer sessions, trainer healing course/ Alpha course, charismatic renewal and indoor crusades and conferences. Therefore,

through these programmes, the inmates are able to know that they still have a lot to offer to the communities they live in despite of their past mistakes. Additionally, these programmes have helped the inmates to recover from their depression and agony and therefore start living a new life full of optimism and positivity hence achieving rehabilitation in the long run.

The findings relate with the literature by Laws & Ward (2011) who assert that besides the interfaith service, the prison Chaplain conducts Sunday school with the inmates. This takes the form of Bible study and catechism. Indeed, catechism lessons form a greater part of religious education in prisons. Courses in Bible and religion are given mostly done in interactive format, or rather dialogical fashion, which allow some method of self-expression among the inmates as well as provide them the opportunity to share their own opinions, and critically evaluate their own opinions with the opinions of other inmates. Such open, perhaps, dialogical approach allows the prisoners, especially prisoners who are not comfortable to express themselves during interfaith services to ask questions about their faith, express their feelings about religion, about God, and find some moments for self-reflection, and self-correction.

4.2.2 People involved in the spiritual nourishment of inmates

Table 5: People involved in the spiritual nourishment of inmates

People involved	Frequency	Percentage
Religious leaders from both inside and outside	13	29.5
Inmates	2	4.5
Chaplains	15	34.1
Staff e.g. prison wardens	8	18.2
Organizations like Vision for Africa and Fill the Gap	6	13.6
Total	44	100.0

Source: *Primary data*

From the interviews and focus group discussions conducted the heads of each section, their assistants, the prison wardens and the inmates in Luzira Prison, they were asked to identify the people involved in the spiritual nourishment of the inmates and the responses are discussed as follows;

From the study findings, it was noted that the chaplains have the responsibility of ensuring that spiritual nourishment of inmates is conducted. In here, it was noted that the chaplains are tasked with the responsibility of planning and organizing this whole process and also looking for the people to assist him or her in spiritual nourishment. One of the religious leaders had this to say;

“.....the chaplains have the responsibility of ensuring that spiritual nourishment of inmates is conducted. In here, it was noted that the chaplains are tasked with the responsibility of planning and organizing this whole process and also looking for the people to assist him or her in spiritual nourishment.....” (Sekitoleko, OI, 3/3/2024)

Furthermore, 29.5% of the participants noted that the religious leaders from both inside and outside are the people involved in the spiritual nourishment of the inmates. Here, it was revealed that the religious leaders are from different religious denominations since the inmates are from different religions. This means that religious leaders like reverends, priests, and sheikhs are invited to offer spiritual nourishment to these inmates.

More so, 18.2% of the participants pointed out that the Luzira Prison staff for example the prison wardens are the people involved in the spiritual nourishment of the inmates. It was noted that given that these are the people that interact with these inmates on a daily basis, the inmates are more comfortable interacting with them and opening up to them than any other person.

Therefore, this makes them also get involved in the process of spiritual nourishment of the prisoners.

Lastly but not least, 13.6% of the participants revealed that organizations like Vision for Africa and Fill the Gap have also come in to offer spiritual nourishment of the inmates. These organizations are usually religious based and they usually send religious leaders to go and preach the word of God and offer hope to these inmates.

Finally, 4.5% of the participants noted that the inmates are the other people involved in the spiritual nourishment of the inmates. It was noted that in the prison, there are some inmates who have attained spiritual nourishment and they usually act as examples and role models for the other inmates. Therefore they are usually invited to give testimonies and also offer a hand to the religious leaders since they are more closer to their fellow inmates and can easily open up to them.

In summary, the findings show that the people involved in these programmes of spiritual nourishment of prisoners are majorly; the chaplains and religious leaders from both inside and outside. The other category of people involved in the spiritual nourishment of prisoners are; prison wardens, organizations like Vision for Africa and Fill the Gap plus the inmates.

4.2.3 Challenges faced by the leaders involved in spiritual nourishment of inmates

From the interviews conducted with the heads of each section, their assistants, and the prison wardens, they were asked to give the challenges faced by the leaders involved in spiritual nourishment of inmates and the responses are discussed as follows;

Transfers and releases (work transfers): In here the participants pointed out that in most cases, the leaders of the spiritual nourishment process especially the Chaplains are usually given transfers from one area to another. This usually hinders the process of spiritual nourishment they had started since they are the ones with the whole concept and idea of how the process is to be done effectively. This transfer and release of such influential people in the process greatly retards spiritual nourishment. One of the inmates had this to say;

“.....in most cases, the Chaplains are usually given transfers by the Church leadership. This means that most of the times they do not finish the programmes they had started like spiritual nourishment meaning that when a new Chaplain comes in, the inmates have to adjust to the new person who usually come with their own ways of conducting the spiritual nourishment that the inmates were not accustomed to.....” (Katabazi, FGD, 2/3/2024)

Lack of enough time especially on Sundays: The participants also pointed out that on Sundays, there is always limited time for carrying out spiritual nourishment since the Chaplain has a lot of activities to conduct in a day. More to that the inmates also have work to do which sometimes collides with the only time the chaplain is available to conduct spiritual nourishment making the whole process ineffective. One of the inmates had this to say;

“.....on Sunday like any other day, we usually have work to do as inmates for example in the farms and cleaning the prison premises. This means that we cannot be given enough time by the prison wardens to spend with the chaplain getting spiritual nourishment since we have to go and work.....” (Mudoti, FGD, 2/3/2024)

Serious restriction when entering the Prison: It should be noted that all prisons have strict rules and regulations that have to be followed by the visitors before accessing any inmate and conducting activities with them. Therefore the religious leaders especially those who come from outside or who are sent by different organizations on invite usually find it hard to access the prison premises as they spend a lot of time trying to follow the protocol which is in most cases stressing and time consuming. One of the religious leaders had this to say;

“.....the religious leaders especially those who come from outside or who are sent by different organizations on invite usually find it hard to access the prison premises due to the restrictions when entering the Prison premises as they spend a lot of time trying to follow the protocol which is in most cases stressing and time consuming.....” (Calvin, OI, 5/3/2024).

Language barrier: It should be noted that in prisons like Luzira Prison, the inmates come from different parts of Uganda and even from different countries. These inmates usually speak different languages while others have never attained education and can only speak and understand their mother tongue. This makes it difficult for the leaders when they are trying to communicate with these inmates while conducting spiritual nourishment which distorts the whole process. One of the inmates had this to say;

“.....it is important to note that all prisoners come from different parts of Uganda and they speak different languages. More so, some of the inmates do not understand English since they have never gone to school. This makes it very difficult for the religious leaders, chaplain and counselors among others to communicate in a language that all the inmates can hear.....” (Baguma, FGD, 2/3/2024)

Failure to interpret the Bible: One of the challenges that was pointed out is that some of the religious leaders are not gifted with Bible interpretation skills. This means that sometimes the Bible is interpreted wrongly by the religious leaders which further makes the whole process of spiritual nourishment difficult.

Negative attitude towards rehabilitation as some inmates have lost hope: The participants also pointed out that some of the inmates have a negative attitude towards the whole process of rehabilitations especially those that are sentenced to life imprisonment or many years in prison. This makes them lose hope and find the whole process of rehabilitation and spiritual nourishment a waste of time.

Finally, the other challenges pointed out that are faced by the leaders involved in spiritual nourishment are that not all religions are recognised and that there is limited space for the exercise due to the big number of inmates. One of the religious leaders had this to say;

“.....the leaders of the spiritual nourishment process especially the Chaplains are usually given transfers from one area to another. This usually hinders the process of spiritual nourishment they had started since they are the ones with the whole concept and idea of how the process is to be done effectively. Therefore transferring and releasing such influential people in the process greatly returds spiritual nourishment.....” (Okello, OI, 5/3/2024).

In summary, the findings illustrated that there are several challenges faced by the leaders involved in spiritual nourishment of inmates and these include; transfers and releases, lack of enough time especially on Sundays, serious restriction when entering the prison, language

barrier, failure to interpret the Bible, negative attitude towards rehabilitation as some inmates have lost hope and limited space for the exercise due to the big number of inmates.

The findings are in line with the literature by Clammer (2013) who argues that prison staff experience a process of prisonization which shapes them into custodians and keepers of prisoners. The process corrupts their impulse to do good and discredit their effort towards rehabilitating prisoners. Further, prisoners“ adapt to prison culture and life with no inclination to God. Hence, they surrender their self-esteem and value becoming dependency upon a system that distorts their purpose in prison.

4.2.4 Challenges faced by inmates involved in spiritual nourishment of inmates

From the focus group discussions conducted with the inmates in Luzira Prisons, they were asked to give the challenges faced by inmates involved in spiritual nourishment and the responses are discussed as follows;

Lack of incentives and materials like Bibles, pens and song books: The inmates pointed out that they do not have materials like Bibles, pens and papers where to write and read from while the religious leaders are conducting spiritual nourishment or when there is Bible study. This greatly hinders them from putting in effort to read the Bible since they do not have theses Bibles to continue reading from even after some of these programmes are done.

Transferring eligible persons who started the programme before it ends: In here the participants pointed out that in most cases, the leaders of the spiritual nourishment process especially the Chaplains are usually given transfers from one area to another. This usually hinders the process of spiritual nourishment they had started since they are the ones with the

whole concept and idea of how the process is to be done effectively. Therefore transferring and releasing such influential people in the process greatly returns spiritual nourishment.

Lack of trust from the administration: The inmates also noted that the administration of the prison does not really trust them and the process of spiritual nourishment they are going through. They tend not to believe that some of the inmates have changed or are changing and such lack of trust has made some of these inmates to lose hope since they are seen as bad people that cannot change.

Limited time: The participants also pointed out that on Sundays, there is always limited time for carrying out spiritual nourishment since the Chaplain has a lot of activities to conduct in a day. More to that the inmates also have work to do which sometimes collides with the only time the chaplain is available to conduct spiritual nourishment making the whole process ineffective. In line with this, the inmates noted that they are usually interrupted by the prison abrupt programmes/ interruptions by prison programmes. This usually means that they have to leave the spiritual nourishment programmes and attend to the prison activities they are usually supposed to perform.

Sometimes inmates are not allowed to gather on Sundays: The inmates also revealed that they are sometimes not allowed to gather on Sundays for Church service since they have activities to do and these activities have to be accomplished in time. This means that these inmates miss a lot in the process they have embarked on of spiritual nourishment.

Time management: The participants revealed that time management by both the religious leaders supposed to offer spiritual nourishment and the inmates has been very poor. This is because the religious leaders have a lot of things to do and in the same way, the inmates also

have a lot of things to do especially the activities allocated to them by the prison staff. This therefore greatly affects the spiritual nourishment process in the long run.

Poor nurturing of inmates: The inmates also revealed that some inmates are poorly nurtured right away from their family backgrounds. More so, the religious leaders who are supposed to nurture these inmates have also not done their job effectively which hinders the whole process of spiritual nourishment.

Loss of hope among inmates serving long sentences: The participants also pointed out that some of the inmates have a negative attitude towards the whole process of rehabilitations especially those that are sentenced to life imprisonment or many years in prison. This makes them lose hope and find the whole process of rehabilitation and spiritual nourishment a waste of time.

Language barrier: It should be noted that in prisons like Luzira Prisons, the inmates come from different parts of Uganda and even from different countries. These inmates usually speak different languages while other have never attained education and can only speak and understand their mother tongue. This makes it difficult for the leaders when they are trying to communicate with these inmates while conducting spiritual nourishment which distorts the whole process.

The Church being shared by different religious denominations and Churches: The participants also revealed that due to the lack of enough space in the prison, it becomes for the different religious denominations to find the time and space to conduct spiritual nourishment. It was further noted that all the religious denominations like the Anglicans and Catholics use one same place for spiritual nourishment which has hindered the whole process.

Un facilitated ministry especially in charitable needs: The participants also revealed that for the process of spiritual nourishment to be successful, resources in terms of money have to be available. However, it was noted that in most cases, the ministry is unfacilitated meaning that sometimes spiritual nourishment takes place once in a while which greatly affects its effectiveness.

Finally, the other challenges pointed out by the inmates were that sometimes the inmates who are attaining spiritual nourishment are transferred, that some inmates want the gospel with tangible results, that some inmates fear to share their experiences with their fellow inmates and the leaders while other inmates tend to backslide after attaining spiritual nourishment. One of the inmates had this to say;

“.....the administration of the prison does not really trust us as inmates and the process of spiritual nourishment we are going through. They tend not to believe that some of us have changed or are changing and such lack of trust has made some of our fellow inmates to lose hope since they are seen as bad people that cannot change.....” (Mbaziira, FGD, 2/3/2024)

In summary, the findings revealed that there are several challenges faced by inmates involved in spiritual nourishment and these include; the lack of incentives and materials like Bibles, transferring eligible persons who started the programme before it ends, lack of trust from the administration, limited time, poor nurturing of inmates, loss of hope among inmates serving long sentences, language barrier, un facilitated ministry especially in charitable needs, fear of the inmates to share their experiences with their fellow inmates and backslide after attaining spiritual nourishment.

The findings relate with the literature by Fox (2017) who notes that some prisoners are imprisoned far from the community and family hence, remaining alienated throughout enclosed. Such vastly dissimilar environment puts the life of prisoners into jeopardy. Saga (2008) also notes that women prisoners with their children in prison are the most affected psychologically. Not only are they denied freedom, but their impediments are extended to their children and husband. As a result, they end up getting into the criminality web, and the consequences have been devastating. This is an area that chaplaincy ought to address because as families disintegrating the crime rate escalate.

4.3 Programmes put in place and how they are implemented

4.3.1 Activities put in place to address these challenges

From the interviews and focus group discussions conducted with the heads of each section, their assistants, the prison wardens and the inmates in Luzira Prisons, they were asked to identify the activities that have been put in place to address these problems and the responses are discussed as follows;

First and foremost, the religious leaders noted participants noted that one of the activities that has been put in place is allowing released prisoners to come back and continue preaching to inmates. This is done because they can act as examples to the inmates who can also imitate their ways and attain spiritual nourishment. The religious leaders also noted that they have tried to do scheduling of some of these spiritual nourishment programmes to sometimes run during the weekdays and not only on Sunday so that the religious leaders and the inmates can have ample time of engaging in spiritual nourishment. One of the religious leaders had this to say;

“.....since we know that inmates tend to listen more to their colleagues or those that have once passed through what they are passing through, we therefore always invite the former prisoners that have been released to come and talk to the inmates and preach to them on their transformation and rehabilitation. This has greatly inspired the inmates to seek spiritual nourishment hence attaining rehabilitation in the long run.....” (Kangave, OI, 5/3/2024).

From the findings, it was also revealed that the other activity they have put in place is conducting routine sensitization of the religious leaders about the rules and regulations that are to be followed when entering the prison. This is usually done to ensure that these religious leaders especially those that come from outside are accustomed to the rules and regulations of the prisons.

The other activities that the participants pointed out that are being implemented are; providing interpreters for those people that do not understand English or the language being used to communicate, putting in place a system of praying in shifts to solve the problem of space and bringing in new religious leaders on board that have the knowledge and experience in conducting spiritual nourishment.

The participants revealed that continuous counseling is another activity put in place to address these problems. In line with this, peace making programmes have been implemented and the inmates have been encouraged to conduct regular prayers, conducting Bible study lessons on a regular basis and conducting seminar.

Finally, the participants noted that they have tried to put in place leadership courses like the peace making course, Alpha course and trauma healing courses. They also noted that they have

tried to provide materials like Bibles and hymn books to the inmates. Doing physical exercises like yoga is another activity that has been encouraged since it refreshes the mind and prepares it for the programme and in this case the spiritual nourishment programmes. One of the prison wardens had this to say;

“.....one of the things we have done is to allow released prisoners to come back and continue preaching to inmates. This is done because these released prisoners can act as examples to the inmates who can also imitate their ways and attain spiritual nourishment.....” (Odokonyero, OI, 3/3/2024).

In summary, the findings pointed out that there are several activities that have been put in place to address the above identified problems and these include; allowing released prisoners to come back and continue preaching to inmates, conducting routine sensitization of the religious leaders about the rules and regulations of the prison, providing interpreters for those people that do not understand English or the language being used to communicate, putting in place a system of praying in shifts to solve the problem of space and bringing in new religious leaders on board that have the knowledge and experience in conducting spiritual nourishment. The other activities pointed out are; continuous counseling, putting in place leadership courses like the peace making course, Alpha course and trauma healing courses, provide materials like Bibles and hymn books to the inmates plus doing physical exercises like yoga.

The findings are in line with the literature by Kaweesa (2011) who noted that games and sports including music dance and drama are some of the common programs that have been conducted by the prison wardens including the Chaplaincy to help in rehabilitating the inmates since these create a bond and friendship amongst the inmates. These activities also get to teach these inmates

that every person has what he or she believes in and it's the duty of each person to respect these beliefs. Rehabilitative sports and games and Music, dance and drama enable the inmates expend their energy, develop talents and also improve their social skills through improved physical health and management of emotions (UPS, 2012).

4.3.2 Policies put in place to address the challenges

From the interviews and focus group discussions conducted with the heads of each section, their assistants, the prison wardens and the inmates in Luzira Prisons, they were asked to identify the policies put in place to address the challenges and the responses are discussed as follows;

Open door policy: First and foremost, the participants noted that the leaders have adopted the open door policy to make the spiritual nourishment more free and interactive. The purpose of this open-door policy is to encourage open communication, feedback, and discussion about any matter of importance to an inmate. This open-door policy means that the inmates are free to talk with any leader or staff in the prison at any time about spiritual nourishment.

Peace and reconciliation between inmates and the prison staff: Secondly, it should be noted that the relationship between the inmates and the prison staff has been deteriorating over time and this explains why the inmates sometimes find it difficult to open up to this staff on spiritual nourishment matters. Therefore to remove this barrier, the leaders have implemented a peace and reconciliation policy between the inmates and the prison staff since its very important for the smooth implementation of the spiritual nourishment programme.

Peace and conflict resolution courses: The participants further pointed out that the religious leaders and other stakeholders involved in the spiritual nourishment programme have introduced

peace and conflict resolution courses that can be attended by both the prison staff and the inmates. Such courses are instrumental in helping the inmates on how to handle situations of conflict and how to come out of those conflicts without hurting anyone.

Bible study lessons: The participants also revealed that have continued and strengthened the Bible study lessons conducted in the prisons with the inmates. To acheive this, more time has been allocated to the Bible study lessons and those inmates recieving spiritual nourishment are given the time by the prison staff to go and attend these Bible study lessons.

Continuous spiritual counseling: The participants also revealed that the other policy they have put in place to address these challenges is conducting continuous spiritual counseling. Counseling is a very important activity that when effectively conducted, the inmates will slowly by slowly begin opening up on their worries. More to this, expert counselors are invited by the religious leaders and the prison's service to conduct this counseling activity.

Leadership training: Finally, the participants also revealed that the other policy they have put in place to address these challenges is conducting training on leadership. This is done to help the inmates to learn how to become good and just leaders in the community they are living in Luzira Prison. One of the prison staff had this to say;

“.....we have adopted the open door policy to make the spiritual nourishment more free and interactive. The purpose of this open door policy is to encourage open communication, feedback, and discussion about any matter of importance to an inmate. This open door policy means that the inmates are free to talk with any leader or staff in the prison at any time about spiritual nourishment.....” (Mugoya, OI, 2/3/2022)

In summary, the findings revealed that the policies that have been put in place to address these challenges are; the open door policy, peace and reconciliation between inmates and the prison staff, peace and conflict resolution courses, Bible study lessons, continuous spiritual counseling and leadership training.

4.3.3 People that have particularly tried to address these challenges

Table 6: Who has particularly tried to address these challenges?

People that have tried to address these challenges	Frequency	Percentage
Religious leaders like Chaplains, reverends, pastors and sheikhs	4	50.0
Uganda Prison's staff	1	12.5
Church ministries	1	12.5
Welfare officers	1	12.5
Inmates	1	12.5
Total	8	100.0

Source: *Primary data*

From the interviews conducted with heads of each section, their assistants and the prison wardens, they were asked to identify the people that have particularly tried to address these challenges. Majority of the participants represented by 50% noted that the religious leaders like the Chaplains, reverends, pastors and sheikhs are the people who have particularly tried to address these challenges, whereas the participants noted that the other people that have particularly tried to address these challenges are; Uganda Prisons staff, Church ministries, welfare officers and inmates represented by 12.5% each. This implies that different people or stakeholders have tried to come up together to solve the challenges faced during the process of spiritual nourishment.

4.3.4 Number of times spiritual nourishments are run

Table 7: Number of times spiritual nourishments are run

Number of times spiritual nourishments are run	Frequency	Percentage
Daily basis	07	87.5
Weekly basis	01	12.5
Total	08	100.0

Source: *Primary data*

From the interviews conducted with heads of each section, their assistants and the prison wardens, they were asked the number of times spiritual nourishments are run. Majority of the participants represented by 87.5% noted that spiritual nourishment of inmates in Luzira Prisons is conducted on a daily basis, whereas 12.5% of the participants noted that spiritual nourishment of inmates in Luzira Prisons is conducted on a weekly basis.

The findings relate with the literature by Remcharan (2013) who argued that rehabilitation process begin with involvement of spiritual nourishment by chaplains in prisons admission boards, journeying with prisoners during their period of sentence, planning in advance for their pre-release, release, reintegration and follow-up programs. These systematic processes of rehabilitating prisoners seem lacking in the current chaplaincy establishment an area that study will seek to streamline.

4.3.5 Support Chaplaincy gets from Uganda Prisons Service Commission

Table 8: Whether chaplaincy gets support from UPSC

Whether chaplaincy gets support from UPSC	Frequency	Percentage
Yes	07	87.5
Not sure	01	12.5
Total	08	100.0

Source: *Primary data*

From the interviews conducted with the heads of each section, their assistants and the prison wardens, they were asked whether the chaplaincy gets support from Uganda Prisons Service Commission. Majority of the participants represented by 87.5% agreed that the chaplaincy gets support from Uganda Prisons Service Commission, whereas 12.5% of the participants were not sure whether the chaplaincy gets support from Uganda Prisons Service Commission. This implies that Uganda Prisons Service Commission has played a great role in the process of implementing spiritual nourishment of inmates in Luzira Prisons.

The findings are in line with the literature put across by Okullu (2014) who argued that regarding rehabilitating prisoners, the Uganda Prisons Service believes that much should still be done by chaplaincy in collaboration with stakeholders in spiritual nourishment of inmates. The policy advocated reforming prisoners humanely and with respect and dignity. The chaplaincy was predominantly opened to the outside community and nations. Its core value being to work with the GoU, community, prison administration, churches and stakeholders from varied disciplines of expertise in order to meet built strong players that could change the prison environment and meet the departmental rehabilitation objectives and so benefiting the UPS and strengthening spiritual nourishment.

CHAPTER FIVE

THEOLOGICAL REFLECTION

5.1 Introduction

Under this topic, the researcher tried to connect his research work with what the Bible teaches on life issue: "the use of spiritual nourishment in the rehabilitation of inmates; a case study of Luzira Prisons, Kampala ". The topic was discussed following the already seen objectives as they related both in the Bibles' Old and New Testaments with the work of other theologians.

5.2 To identify the main challenges faced during spiritual nourishment in the rehabilitation of inmates in Luzira Prisons.

Chaplains and Prison officers find rehabilitating prisoners a challenging task. Stan (2000) notes that many are not acquainted with the procedures of dealing with human components such as matters of the spirit, inmates' comprehension, conscience, creativity, insight and motivation. Lack of proper theological and counseling based knowledge in these areas is a gap that needs to be addressed by chaplaincy. Prison Chaplaincy Manual (2008) indicates that even where spiritual guidance is available and provided by chaplains and officers, there is virtually no informed evidence to determine how their roles contribute value in maximizing opportunities for prisoners' change of behavior.

Chaplaincy Annual Report (2012) shows that chaplains and officers form part of the committee mandated with preparing curriculum, training needs and reviewing of syllabuses of officers in their varied training development levels. The escalating prisoners and recidivism population rates coupled with moral decadence is an indication that the current applicability of training models

for officers for solving criminal behavior is ineffective. This study therefore, seeks to establish appropriate training that would help officers become more suitable agents in rehabilitating prisoners.

The chaplaincy has a responsibility of harnessing officers to understand the spiritual nature and situation of prisoners. This will on the reciprocal help the officers to impact the rightful knowledge and skills to prisoners. However, on the part of chaplains, the assumption that chaplaincy stands well acquainted in providing the necessary spiritual impetus that rehabilitate prisoners is questionable. There is need to re-define chaplaincy in terms of propagating the religious, psychological, philosophical and spiritual beliefs that have hardly been given the preference deserved.

The casual or selective reading of the Bible could yield poor and often misleading interpretations. Mugambi (1995) would call such kind of theology as one-sided and grossly misleading. This is because the canonicity of the Bible is manifested in both Testaments. Relevant Biblical passages regarding prisoners ought to be carefully studied before any conclusion can be drawn. The findings are indicative that prisoners in their incarceration situation often enforced their own code or prison culture. That is why their moral decency remained questionable and contrary to Biblical precepts. The researcher contends that the Bible ought to shape the behavior of prisoners by giving a plan for salvation and a kind of discipline to pray and read the scripture. Besides, relating to people by showing love, patience, peace, hard work and discipline.

Such passages included Paul and Silas night in prison (Acts 16:23-40) by 30 percent, remembering prisoners (Hebrews 13:3) 16 percent, Jesus' remarks that, I was in prison and you

came to visit me (Matthew 25:36) 10 percent, proclaiming freedom to prisoners (Luke 4:18) 10 percent, feeding prisoners (Isaiah 61) 3 percent and Joseph's story (Genesis 39:20-40) 2 percent. However, most of these verses were from the NT. Only Genesis and Isaiah were mentioned from the OT, largely because majority of the participants had only the NT at their possession. This is an indication that religious organization and other willing stakeholders only managed to donate NT Bibles to the participants and not the complete Bible. The chaplaincy should link and source complete Bibles from with suitable donors for use by prisoners and officers.

The Biblical principle of Transformation makes wrongs-right. For example, if a man stole an animal, he had to repay double the beast's market value (Exodus 22). This was to make the offender more likely to think before doing such a thing again. The offended pain was eased by being restituted and made more forgiving. The ODP which many participants indicate is of importance in giving access to the community to get entry into prisons would help in this kind of reintegration process.

Further, studies by other scholars" associate criminality with certain factors, Plato (1935) correlate criminality with intensified behavior. Mushanga (1976), Charon (1996) and Fajnzylber (1998) linked the root of criminality as traits of sin. Shoemaker (1984) associated criminal behavior with demonic possession. Prisoners too perceived incarceration as caused by enemies who think evil of them. In such circumstances, prisoners are unable to seek God's forgiveness, forgive themselves or others. The pain in them is so unbearable that they see their lives isolated from reality. Thus, they end up disregarding the power in Biblical concepts such as love and forgiveness which are essential in human behavior change. This is a major predicaments associated with rehabilitating prisoners.

5.3 To establish the interventions by chaplains during spiritual nourishment while rehabilitating inmates in Luzira Prisons.

The best way of addressing prisoners moral behavior is seeking to change factors associated with criminality. Any method of transformation begins with treating prisoners with human dignity and respect. This is not something earned by good behavior hence none of the prisoners is the sum total of the worst acts ever been committed. Human beings cannot be regarded sinless. That is why the elder John rightly remarks: "If we say we have no sin, we deceive ourselves and the truth is not with us, but when we confess our sins to God, he is faithful and will forgive all our sins" (1 John 1:8) . Chaplaincy should advocate for policies that could see prisoners rehabilitated. There should be more resources into education and training than building for more prisons, harsher sentences and increased secular interventions that fall short of the value of chaplaincy. From the Christian perspective, divine intervention that is, the grace of God is pivotal for the transformation of prisoners and all other human beings with criminal behavior.

Prison Fellowship believes that all people are created in God's image and that no life is beyond God's reach. As our founder Charles Colson was fond of saying, "The ground is level at the foot of the cross." We believe that Jesus offers hope, healing, and a new purpose for each life. He can make even the most broken people and situations whole again, replacing the cycle of crime with a cycle of renewal

The Bible makes it clear that justice should be reliable and proportional. The justice system should not show favoritism or undue leniency (Leviticus 19:15; Proverbs 31:8-9; Luke 4:18-19). God has compassion for victims of crime. Likewise, He offers redemption through Christ to all, including the thief on the cross (Luke 23:42-43).

Prison Fellowship advocates for justice that respects and affirms the God-given dignity of every person. This includes victims of crime, perpetrators of crime, and the families and communities they represent. We want to see a system that holds people accountable and offers real opportunities for redemption.

One possible component of rehabilitation is victim-offender mediation. Chaplains could offer victims or families an opportunity in sharing harm to their lives and property. Mediation could provide a place for offender to face the victim, admit responsibility, acknowledge harm and agree restitution. However, it should be voluntary as some victims due to pain and anger may not wish to take part. Most remarkable is the fact that both the OT and the NT accounts contain Biblical principles such as, forgiveness, penitence and restitution that built up integral parts of prisoners' rehabilitation process. The Biblical teachings should thus help in keeping prisoners' heart tender and broken showing the compassion of Christ which is a mark of authentic Christianity. Notably, prisoners' hearts have to be transformed for the problem of crime to be identified and dealt with. This is through the power of God that provides motivation for restoring broken lives and enhancing communities and relationships which have been ravaged by crime.

The Bible advocates for restorative justice which could bring about effective rehabilitation. This is in the sense that it addresses crime in terms of the harm done to victims and communities, not simply as a violation of law. The OT retribution concept of an eye for an eye and a tooth for a tooth (Exodus 21:23, 24) no longer plays any part in the modern civilized world. The researcher is optimistic that when vengeance and retribution interferes with sound application of rehabilitation impetus, prisoners return to society demoralized and embittered. Such prisoners tend to resume their criminal behavior within a short period after release.

Biblical transformations bring about healing and hope through religious rites such as Eucharist, baptism and marriage solemnization. Such rites strengthen faith, self-esteem and families and community responsibilities. Rehabilitating prisoners in the NT is built in Jesus' demonstration of his disappointment with oppressors (Matthew 23:13-29, John 8). Jesus rejected retaliation and was ever hopeful, prisoners would transform. A good example is Zachaeus repaying back four times those he had frauded from (Luke 15). This gesture is an indication that God's love manifested through the Bible could provide impetus for forgiveness and peace.

The Biblical view establishes a transcendental authority for the law that enables prisoners to live in security under a rule of law, which is objectively true. For instance, "Thou shall not kill" (Exodus 20:13) and "Thou shall not steal"(Exodus 20:15) remain necessary guidelines for a civil society and for the common good. However, neglecting the O.T in the rehabilitating process is misleading because its redemptive story fulfillment in the N.T makes God's salvation to humanity complete. It is therefore the role of chaplaincy in standardizing measures and proper application of the Bible help prisoners" to restrain from sin to seeking reconciliation with humanity and God.

Biblical models manifesting the love of God include the story of the Good Samaritan (Luke 10:25-37), the parable of the Prodigal Son (Luke 15:11-32) and John 3:16. In the prison context, the models show how humanity should love, care, welcome, celebrate and not reject prisoners. Human beings are potential prisoners and each ought to help those incarcerated. It is crucial therefore to launching chaplaincy and help prisoners to recover from their physical and emotional wounds to a life of God's bountiful love.

The Bible depicts God's personal and corporate ministry to humanity. In creation, God, Jesus and Holy Spirit (Trinitarian) were involved in creation of the humanity (Genesis 1:16). God walked about in the Garden of Eden when He called to Adam (Genesis 3:8). Such relations show God's desire for fellowship with humanity regardless of their faults. Hale (2005) notes that Jesus was crucified along with two common thieves (Mark 15:27). The young rich ruler asked Jesus what he should do to inherit eternal life (Matthew 19:16-22). Nicodemus visited Jesus at night (John 3:1-12). There was also enhanced conversation between the Samaritan woman and Jesus a Jew (John 4:1-26). All these passages shows God's mercy and relationship renew with the repentant.

Relationship supersedes race, social position or past sins. Jesus showed concern to people psychologically affected, lost, abandoned and left in harsh realities. He remarked in part that "whatever you did to these little ones u did it to me" (Matthew 25:39) The chaplaincy pastoral model like that of Jesus attending to the lost sheep in order to bring them home to the shepherd's loving embrace is suited to prisoners (John 10:10). The knowledge of God which man naturally hates and seeks to escape, is nevertheless man's greatest need, for apart from it, he/she will never truly repent, believe and be saved.

Biblical teachings are propagated to prisoners with a view of seeing them imitating Jesus Christ; that is learning and believing in his power as prerequisite against their criminal behavior. Prisoners who pass through the mentorship programs as provided by chaplains act soberly than others. Unfortunately, majority of prisoners find themselves back to prison. This is an indication that the message propagated, received and confessed was not authentic. The feeble, uncertain and hopeless life after release signifies how hardened prisoners' hearts are in embracing the power of God. This is meant to change prisoners mind set, hence, offering a decency life.

CHAPTER SIX

CONCLUSIONS AND RECOMMENDATIONS

6.1 Introduction

This chapter presents the summary, conclusion, recommendations and suggestions for further research.

6.2 Summary

6.2.1 Biblical Teachings Informing Rehabilitating Prisoners

Based on the study findings, conclusions are made that Biblical teachings from the OT and NT propagated by chaplaincy in rehabilitating prisoners provide a rich tradition that demonstrates God's justice, mercy, unconditional love and salvation. The Biblical principles are validly basic rules for living in terms of correction, reparations and restoring lives. Prisoners are social human beings whose lives have to be lived out in relationships. The chaplaincy's task is to propagate for the plight of prisoners. This is because they have a deserving pastoral human treatment and dignity because of their place in creation (Genesis 1:27). Biblical components are key components in changing prisoners' behavior. Chaplaincy is best suited in forming inside of prisoners a kind of discipline to pray, read scriptures and in relating to people and the world properly. The Biblical teachings are best suited to help prisoners in a world in which prisoners are adversely affected by growing emotional, political, moral, cultural, environmental, religious and socio-economic impacts associated with incarceration. The limited Biblical teachings on rehabilitating prisoners are due to hermeneutical problems; however, every Biblical word is

redemptive and supersedes every situation. Proper exposition and contextual application of the Bible is the most important part of teaching and learning of Christian faith and truth.

6.2.2 Chaplaincy Interventions in Rehabilitating Prisoners

The various interventions carried out by chaplaincy and stakeholders are not holistic and exhaustive. This is largely because prisoners are incarcerated for varied offences hence, there is no single method or agency that works for prisoners all the time or can competently rehabilitate prisoners; a concerted effort is crucial. Proper chaplaincy interventions call for constructive methods that ensure compliance with valid rehabilitation systems. The tendency not to commit evil and to deviate from doing evil should be the focus of chaplaincy's rehabilitation efforts for prisoners. This would also provide necessities that enable a crime-free life. For prisoners' behavior to be appropriately addressed, all partners in the criminal justice system must work professionally. The police, judiciary, courts, probation, after care services, prison and children's service, chaplaincy, social welfare, prison officers, preachers, counselors, lawyers, and NGOs all should be pro-active in undertaking their responsibilities seriously to ensure effectiveness.

Prisoners incarcerated in prisons near their homes maintain family connections and were helped in understanding the harm they had caused. They were also well prepared for reintegration into society. Education, employment, conducive accommodation and environment, reintegration, life-skilling, social networks were significant impetus in the rehabilitation process of prisoners' rehabilitation. Cognitive skills and attitudes are also necessary apparatus in impacting moral behavior to prisoners as well as influencing their way of life and the ability to do things better. Chaplaincy roles like Bible study/preaching, prayers, visiting the sick, drama, concerts, hymns and sacraments, were not effective in guaranteeing reduced prisoners population, recidivism and

moral decency. Teachings, discipleship, prerelease preparations, reintegration, mediation, restitution and follow-ups were seen as the most constructive chaplaincy interventions in rehabilitating prisoners. The professional counseling programs could greatly bolster the rehabilitation objectives of prisons system. Such programs are vital in enabling prisoners to be more accountable and responsibility in all areas of life.

6.2.3 Challenges Facing Chaplaincy in Rehabilitating Prisoners

Prisoners were confronted by a range of socio-economic, political, human and personal challenges. The main challenges faced by chaplaincy included, spiritual bankrupt of the prisoners and stigmatization of prisoners by their friends, families, dependents, churches and community. Lack of a chaplaincy inclusive model was marked by ever-growing budgets, weakening economy, families and societal strata disintegration, massive prison constructions, waste of active labor, need for more chapels, chaplains, counseling rooms and sacerdotal tools such as Holy Communion elements and Bibles. There were hermeneutical problems in presenting the Biblical message to prisoners. In such cases teaching and proper exposition ought to supersede preaching in prisoners' rehabilitation process. The study findings answer the research premise that the challenges that chaplaincy faces in rehabilitating prisoners can be overcome. This is possible if, practical focus on their behavior is implemented.

6.3 Conclusion

On objective one the study concludes that, the main challenges faced during spiritual nourishment in the rehabilitation of inmates in Luzira Prisons include; transfer and release of chaplains from the prison, Lack of enough time especially on Sundays, serious restrictions when entering

the prison, language barrier, failure to interpret the bible, and negative attitude towards rehabilitation by prisoners.

On objective two, the study established that the interventions put in place by the by chaplains during spiritual nourishment while rehabilitating inmates in Luzira Prisons include: open door policy to allow inmates to undertake bible study, peace and reconciliation programs, bible study, leadership training programs, and continuous spiritual counseling.

6.4 Recommendations

Based on the findings of the study, the following recommendations are made:

1. The study notes that chaplaincy's use of the Biblical model is capable of transforming and renewing prisoners' mind and heart (Romans 12.2). The chaplains entrusted with this responsibility should ensure that prisoners' faith and knowledgeable in God is developed.
2. An integrated reconstruction model employing restitution, mediation and reintegration models ought to be adopted by the Ministry. The GoU should fund chaplaincy reintegration docket for smooth transition of released prisoners into the community.
3. The chaplains should offer custodianship role of Biblical Gospel and salvific power. The gospel truth would inspire prisoners' personal conscience and desire to positively remain focused on God, as it shifts prisoners' destructive thoughts to reconstruction.
4. The chaplaincy should enhance rehabilitating prisoners in an environment of love, acts of kindness, concern and befriending. This will create social realities which will make prisoners less likely to commit crimes and softens their hearts allowing the discipline to take place which leads to transformed lives.

5. It is recommended that UPS and the Government of Uganda provide an environment conducive to the enhancement of prisoners' moral behavior. Every prison should ideally have a designated chapel, counseling and a library.
6. A holistic chaplaincy approach to prisoners should be ratified in all prisons should be more emphasized. The chaplaincy should bring on board agencies such as social welfare, prison officers, voluntary preachers, counselors and lawyers, NGOs to recognize the unique and necessary contribution of each other.
7. This study recommends that chaplaincy encompass transitional support model by re-establishing prisoners in their own communities. This could be facilitated through extensive religious and social support programs for ex - prisoners such as follow-ups, mentoring and half-way housing.
8. It is recommended that chaplaincy advocate for the moral responsibility of prisoners by encouraging forgiveness, mediation, restitution and friendliness guided by genuine agape love to their victims.
9. The prisons administration should advocate for prisoners inviolable dignity, value and worth. They should be safe guarded, defended and treated as people created in the image and likeness of God (Genesis 1:26)
10. The chaplaincy in liaison with Government of Uganda and the community should articulate ways in which their role could serve as an integral part of compassionate socio-responsibility for the purpose of a holistic rehabilitation work.
11. The Government of Uganda to redirect the vast amount of public resources away from building more prisons towards better and more effective chaplaincy programs aimed at crime prevention, rehabilitation, education, training, treatment, reintegration and job market.

12. The Ministry of Ethics and Integrity should review the current training development and mentorship for new and experienced chaplains and officers. Their training and competency should be made more intentional and focused.
13. The Prisons Department should consider improving on providing prisoners⁶⁶ with opportunities of utilizing their diverse gifts, talents, skills and qualifications in various disciplines. This would potentially help in occupying them, making a profit out of life, promoting their personal wellbeing and spiritual confidence in God.
14. The chaplaincy should expose prisoners to various disciplines in life such as remote parenting, aesthetic activities such as music, art and drama. This will help them contribute financially to the wellbeing of their families.
15. There is need for regional counseling resource centers that chaplains and prison officers can access in order to make the entire rehabilitation system sustainable, diverse and vibrant. On the side of prisoners, a systematic counseling by the chaplains would provide guidance and informed choices and decisions.

6.5 Areas of further research

The study concentrated on chaplaincy in rehabilitating prisoners in a prison context. The most apparent direction for future research is to engage the role of chaplaincy in post-prison environment. This is one area that could be recognized as of value and need to be addressed to fill the arising rehabilitation gap.

It would be prudent for scholars to undertake similar studies in future to ascertain why prisoners with both parents often find themselves on the wrong side of the law more often than those without. The role of parentage requires further investigation

This study was Christian faith oriented and concentrated on Christian theological reflections. A further research on Islam, Hindu, Buddhism, Jainism and Shintoism chaplaincy perspectives would enable a more thorough comparative study of chaplaincies in rehabilitating prisoners.

The findings present a practical and ethical challenge because it points to the importance role of the community, a notion that is not currently fostered in correctional rehabilitation systems, a gap that needs to be filled exhaustively through further study.

A chaplaincy based measure of training, policy, preparedness and interventions are essential since crime has become complex and sophisticated. A further study that would develop and expand the latest thinking in prison management has to be put in place to address the solution of the problem. For instance, it would be prudent to look at the reasons why some prisoners still felt happy and had no regrets despite being incarcerated once or severally.

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APPENDICES

APPENDIX 1: INTERVIEW GUIDE

With the Staff and the Chaplaincy in Luzira Prison units

Dear Respondent,

I am **Kayitegere Philomene** a student pursuing a Master of Divinity UWMF. As a requirement for the award of Master's of Divinity, I am required to conduct a research. My topic of study is the use of spiritual nourishment of inmates; a case study of Luzira Prison, Kampala. Upon that background, you have been selected as an important respondent for this study which is purposely for academic purpose. I therefore kindly request you to truthfully provide responses to the following questions. All information will be treated utmost confidentiality.

Section A: Bio data

1. Gender

a) Male _____ b) Female

2. Age

a) 20-29 years _____ b) 30-39 years

c) 40-49 years _____ e) 50 & above years

3. Marital status

a) Single _____ b) Married

c) Divorced d) Others specify:.....

4. Highest level of education

a) Diploma b) Bachelor's

c) Master's d) Any other, specify:.....

5. What position do you hold in your current position?

.....

6. How long have you been in this position?

a) Less than 1 year b) 1-5 years

c) 6-10 years d) More than 10 years

Section B: Challenges encountered in spiritual nourishment of inmates in Luzira Prison

The objectives of spiritual nourishment of the inmates in Luzira Prisons

7. Identify programmes that are put in place for spiritual nourishment of the inmates (provide the schedule of the activities)

8. What are the people involved (specify what they do)?

9. What are the challenges faced by various people involved in spiritual nourishment of the inmates in Luzira Prison?

10. What are the activities that have been put in place to address these problems (specify the people involved in addressing these problems and how)?

Section C: Programmes put in place and how they are implemented

11. What programmes are put in place to address these challenges mentioned in section B above?

12. Tell me how each of these programmes mentioned below implemented?

Peace making and conflict resolution course by the chaplaincy

Deliverance and Bible based Trauma Healing course

Discipleship Programme “Tittle Navigator for Uganda”

Alpha programme course

13. Who are the people that carry out these spiritual programmes?

14. How often are these spiritual nourishment run?

15. How many times are these programmes carried out by the chaplaincy?

16. Does the Chaplaincy get support from the Uganda Prisons service commission, and if so, how often?

17. What are the intervention programmes done by you as inmates in Luzira Maximum Prison?

We have come to the conclusion of this interview, if there are any questions or suggestions concerning what we have discussed, please you can tell me. Thank you for your time and for sharing your ideas.

Thank you for your cooperation

APPENDIX 2: FOCUS GROUP DISCUSSION GUIDE

With Selected Inmates from Luzira Prison Units.

Good morning/afternoon. I am Kayitegere Philomene a student pursuing a Master of Divinity UWMF. As a requirement for the award of Master's of Divinity,. This interview is to investigate “the use of spiritual nourishment of inmates; a case study of Luzira Prison, Kampala.” The information given will be used only for academic purposes and will be treated with the highest level of confidentiality.

I will ask you a series of questions. There are no right or wrong answers. I only want to learn what you think. If I ask a question that you would prefer not to discuss, you do not need to discuss that topic. If you find the discussion topic uncomfortable, you are welcome to withdraw from the discussion at any time. I will be recording this discussion so that we can be sure to have your opinion in your own words when I analyse the information later. OK, let us get started.

Section A: Bio data

1. Gender

a) Male b) Female

2. Age

a) 20-29 years b) 30-39 years

c) 40-49 years e) 50 & above years

3. Marital status

a) Single b) Married

c) Divorced d) Others specify:.....

4. Highest level of education

a) Diploma b) Bachelor's

c) Master's d) Any other, specify:.....

5. How long have you been an inmate in Luzira Maximum Prison?

a) Less than 1 year b) 1-5 years

c) 6-10 years d) More than 10 years

Section B: Challenges encountered in spiritual nourishment of inmates in Luzira Prison

6. Identify programmes that are put in place for spiritual nourishment of the inmates (provide the schedule of the activities)

7. Who are the people involved (specify what they do)?

8. What are the challenges faced by various people involved in spiritual nourishment of the inmates in Luzira Prison?

Section C: Programmes put in place and how they are implemented

9. What are the activities that have been put in place to address these problems (specify the people involved in addressing these problems and how)?

10. Who particularly has tried to address these challenges?

Thank you for your cooperation