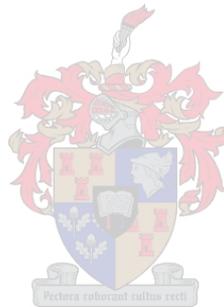


**Offender Reintegration:  
A Challenge to the Uniting Reformed Church in SA, Porterville, in its Ministry  
of Reconciliation, Restoration and Healing to the Released Offender in the  
Local Community**

**By**

**Mariete Jolene Frantz**

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for the Degree Masters of Theology (Community Development)  
at the University of Stellenbosch**



**Supervisor: Prof. K. Th. August**

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## DECLARATION

I, Mariete Jolene Frantz, declare that the entirety of the work contained therein is my own, original work, that I am the sole author thereof (save to the extent explicitly otherwise stated) and that I have not previously in its entirety or in part submitted it for any qualification.

Signed.....

Date.....December 2017

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## ABSTRACT

People re-entering society after a period of incarceration often experience an identity crisis regarding their life orientation. Society is reluctant to receive perpetrators back into the community after their release. Stigmatized offenders thus face a myriad of challenges after having been imprisoned. For instance, they struggle to find employment, which in many instances translates into family separation and ostracization. The undergirding assumption of this research is that restoration and development of the released offender and his/her family is possible. They can also be helped to find their appropriate place in society through the assistance of their faith community. The researcher consequently focused on the involvement of the URCSA in its holistic mission to released offenders and their families in the community of Monte Berta, a suburb in the town of Porterville. It was assumed that the transformation development approach, within the framework of practical theology, can assist the church in its holistic mission, contributing towards the enhancement of human development, fostering spiritual transformation, dignity, self-worth, justice, participation, freedom and hope. Based on Osmer's methodology of practical theology, the researcher evaluated the rehabilitation process of the released offender whilst incarcerated, as well as reviewed development theories and approaches, and examined the relevance thereof for the church's mission in support of released offenders and their families. She further proposed an integrated model to sustain the rehabilitation process and promote the reconciliation, restoration and healing of reintegrated offenders.

**Keywords:** Rehabilitation, reintegration, reconciliation, restoration, healing, released offender, local church, local community.

## OPSOMMING

Herintegrasië van oortreeders wat terugkeer na die samelewing na 'n periode van gevangenisstraf bring mee 'n identiteitskrisis en krisis met betrekking tot lewensooruiging en lewensbeskouing wat wesenlik spiritueel is. Die samelewing is dikwels huiwerig om hierdie oortreeders terug te ontvang in die gemeenskap. Die gestigmatiseerde oortreeders staar dus 'n verskeidenheid van uitdagings in die gesig as gevolg van hul gevangenskap. Die uitdagings wissel van stigmatisering as gevolg van hul misdaad tot werkloosheid, wat dikwels lei tot verwerping deur hulle gesinne. Die onderliggende aanname van die studie is dat volkome reintegrasië van die vrygelate oortreder en sy gesin moontlik is. Hulle kan gehelp word om hul toepaslike plek in die samelewing te vind deur die hulp van hul geloofsgemeenskap. Die navorser het gevolglik gefokus op die betrokkenheid van die Verenigende Gereformeerde Kerk in sy holistiese bediening aan die vrygelate oortreeders en hul gesinne in die gemeenskap van Monte Berta, 'n woongebied van die dorp Porterville. Daarom voer hierdie studie aan dat ontwikkeling as transformasie binne die raamwerk van die Praktiese teologie, die kerk kan help in sy holistiese bediening aan die vrygelate oortreder en sy familie. Die kerk, as veranderings en ontwikkelings agent, kan bydra tot die verbetering van die mens, bevordering van geestelike transformasie, waardigheid, eiewaarde, geregtigheid, vryheid en hoop. Gebaseer op Osmer se metodologie van Praktiese Teologie, bespreek die navorser die rehabilitasie proses van die oortreder, binne die gevangenis, asook ontwikkeling as transformasie en ondersoek die relevansie daarvan vir die kerk se bediening aan vrygelate oortreeders en hul families. 'n Geïntegreerde intervensie model word voorgestel wat die rehabilitasie proses help onderhou, reintegrasië in die gemeenskap bevorder.

## **DEDICATION**

It is with deepest gratitude that I dedicate this thesis to my husband Kobus, my daughter Alisha and my son Marko. Their love, support and patience carried me during my academic journey.

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- With humbleness and deep humility, I thank God Almighty for the strength to successfully complete my studies.
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## **LIST OF ABBREVIATIONS AND ACRONYMS**

<b>CAT</b>	Comprehensive Assessment Team
<b>CBO</b>	Community- Based Organisations
<b>CMA</b>	Case Management Administration
<b>CMC</b>	Case Management Committee
<b>COE</b>	Centre of Excellence
<b>CRT</b>	Case Review Team
<b>CSP</b>	Correctional Sentence Plan
<b>CSPB</b>	Correctional Supervision and Parole Board
<b>DCS</b>	Department of Correctional services
<b>FBO</b>	Faith Based Organisation
<b>NGO</b>	Non-Governmental Organisation
<b>ORP</b>	Offender Rehabilitation Path
<b>SAPS</b>	South African Police Services
<b>SMDC</b>	Spiritual and Moral development Coordinator
<b>URCSA</b>	Uniting Reformed Church in South Africa
<b>VEP</b>	Victim Empowerment Programme counsellors
<b>NICRO</b>	National Institute for Crime Prevention and Rehabilitation of offenders

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## CHAPTER 1: INTRODUCTION

### 1.1 Preamble

The aim of this research study is to assess the involvement of the URCSA Porterville in contributing to transformational community development in its holistic ministry to the released offender and his/her family, supporting their reintegration, reconciliation, restoration and healing. To briefly outline, this chapter introduces the research topic that will be investigated further; it also sketches the background and motivation for the study. Furthermore, it presents the research problem, research questions, the aim of the study, as well as the research methodology and conceptual framework.

### 1.2 Background

In a study entitled, 'Challenges that offenders face upon release that contribute to recidivism in the Department of Correctional Services,' Jerome Samuels (2010) found that the majority of offenders are unemployed, impoverished, uneducated, and by reason of their social and demographic circumstances, they often find themselves driven back to a life of crime. They also lack positive role models; consequently, the lack of social and spiritual support is evident, and rehabilitation is not sustained. This is contradictory to what the White Paper on Corrections in South Africa wanted to achieve with the correctional system. According to the White Paper on Corrections (DCS, 2005:74), "The purpose of the correctional system in South Africa is not punishment, but the protection of the public, promotion of social responsibility and the enhancing of human development in order to prevent recidivism or the return to crime". In the early nineties, the system of correctional supervision was also introduced so as to deal effectively with offenders in the community. The main goal of the system was to provide the judiciary with credible and reliable alternative sentencing options to deal with those offenders who pose a low risk to the community, as well as to address overcrowding. However, the current system of correctional supervision confines itself to the management of registers, monitoring in ways that suggests "checking the whereabouts" and tracing. According to the Position Paper on Social Reintegration [n.d.], reintegration is a crucial element in the rehabilitation of offenders. It is clearly

indicated in the White Paper on Corrections in South Africa (2005:21) that social reintegration is viewed as the most challenging aspect of rehabilitation, as effective reintegration is crucial in combating recidivism.

To promote the effectiveness and sustainability of social reintegration there is a need to create an integrated support system with the active involvement of all role players, i.e. community institutions, of which, the church plays a pivotal role. In his book *Equipping the Saints*, August (2010:43) says, “The church as an integral part of God’s new creation, embodies the holistic meaning of the biblical message, viz. that salvation is not only spiritual – it not only changes people’s lives, it changes people’s relationships and living conditions, it alters structures, in fact it changes the world”. The aim of the church’s rehabilitation and reintegration efforts should be to influence the released offender to adopt positive and appropriate norms and values, discover alternative social interaction options, as well as develop life-skills to equip him/her in a holistic manner, and encourage employment opportunities.

### **1.3 Motivation for the research**

In this section, the researcher describes what motivated her to carry out this study. In doing so, she seeks to begin by explaining her interest in the current topic. For the past six years she has served as the Spiritual Care Manager, or chaplain, at the Department of Correctional Services (hereafter referred to as DCS), Voorberg Management Area, situated outside Porterville. Owing to her position, she has worked extensively with offenders through a variety of rehabilitation programmes. The researcher was also prompted by the insights obtained from an earlier essay that she wrote as part of a requirement for the Accelerated Development Programme Post Graduate Certificate at the University of North West. During this time the researcher conducted a literature review on concepts, theories and approaches to Community Development in the form of books and journal articles. The literature review improved the researcher’s ability to systematically develop this research and critically analyse the topic under review.

Her experience as a chaplain as well as her position as a pastor of the local congregation, the Uniting Reformed Church in South Africa (hereafter referred to as

URCSA), also motivated this research. The study will therefore focus on the involvement of the URCSA, Porterville, in its holistic mission to released offenders and their families in the community of Monte Berta, a suburb in the town of Porterville. Whilst incarcerated at Voorberg, Medium B, all offenders sentenced by the court are compelled to participate in different therapeutic sessions and programmes including restorative justice processes in order to take responsibility for their offending behaviour; however, the challenge often lies in how they responds after being released back into the community.

Furthermore, the rehabilitation efforts that start in the correctional centre are for various reasons not sustained once outside the facility, and the released offender often reverts back to their offending behaviour. The released offenders also need to restore broken relationships caused by the crime, not only with the family and victims, but also with the local community. The researcher experienced first-hand the need for the church's holistic intervention with the released offenders and their families to enhance the reconciliation, restoration and healing processes. Raistrick (2010:138) describes it best when stating that holistic mission is fundamentally about restoring relationships—with one self, with others, with God, and with creation. Indeed, broken relationships are at the root of poverty, for poverty is the result of a social and structural legacy of a broken relationship with God, a damaged understanding of the self, unjust relationships between people, and exploitative relationships with the environment. The local church is at the heart of transforming these relationships. "The basis and motivation for the church's role in development is its relationship with and it's calling by God. The church, other than the secular agencies with its altruistic goals, does development out of its sense of God's concern for humanity and in obedience to God's plan" (August, 2010:48). Hence, the church in her calling must be the front-runner of these development processes. Babbie & Mouton (2001:104) explain that forming a research problem, as the first step in the research process, involves specifying both the research purpose (aims and objectives) and the unit of analysis.

The sub-sections below addresses the research problem, research questions, and the aim of the research.

## 1.4 Research problem and questions

Reintegration into the community after being incarcerated for a period of time gives rise to an identity crisis regarding one's orientation and perception of life. Society is reluctant to receive perpetrators back into the community; therefore, these stigmatized offenders face a range of challenges after having been imprisoned. For instance, they struggle to find employment, which in many cases results in family separation, and in the process they are marginalised by their own community. According to Raistrick (2010:138), the local church is called to be a caring, inclusive and distinctive community of reconciliation reaching out in love to the world. Thus, the holistic mission of the church plays a crucial role in the empowerment, development, and transformation of these individuals.

The conceptualization of the transformational development approach in the context of practical theology will be explored to enhance the church's mission towards reconciliation, restoration, and the healing of released offenders and their families. Babbie and Mouton (2001:73) state that all research commences with the identification and clear formulation of a research problem. This research problem is either formulated in the form of a research question/s or a research hypothesis. In view of the above-mentioned issues, the researcher posed the following research question: "In what way can a transformational development approach in theology assist the church, with specific reference to the URCSA, Porterville, to contribute to the reconciliation, restoration and healing of released offenders and their families in the community of Monte Berta, Porterville?" In order to answer this question, the following objectives will be addressed. The research therefore seeks to:

- Evaluate the current rehabilitation process in the Medium B Correctional Centre and Social Reintegration Office Porterville so as to determine the current involvement of the URCSA Porterville in this process.
- Find out how the concept of a transformational development approach within the context of practical theology can assist the church to contribute to the reconciliation, restoration and healing of released offenders and their families.
- Develop an integrated intervention model for reconciliation, restoration and healing of released offenders.

## 1.5 Aims of the research

The undergirding assumption of this research study is that the released offender and his/her family can be restored and developed, as well as find their appropriate place in society through the assistance of the faith community. Development is defined as “every biblical based activity of the body of Christ, his church, that assists in bringing human beings towards the place of complete reconciliation with God and complete reconciliation with their fellows and their environment” (Moffit 1987:236). Therefore, if the URCSA in Porterville wants to be just in its holistic ministry towards the released offender and his/her family it should seek to find an intervention model that will promote adequate reconciliation, healing and restoration. Thus, the research aims to:

- Provide a descriptive analysis of the rehabilitation process in the correctional centre and to what extent the church is involved in this process.
- Identify the current programmes and services available to released offenders and their families at the Social Reintegration office and how the church can use these as a benchmark in their rehabilitation efforts.
- Give a review of the transformational development approach and indicate how the church can apply it in its rehabilitation efforts to reintegrate offenders and their families into the community.
- Develop an integrated intervention model for the church to support and sustain reconciliation, restoration and healing of reintegrated offenders.

## 1.6 Conceptual framework and methodology

### 1.6.1 Conceptual framework

According to Babbie and Mouton (2001:72), a research design addresses the planning of scientific inquiry—it entails designing a strategy to find out something. This process entails two major aspects: firstly, you must specify as clearly as possible what you want to find out. Secondly, you must determine the best way to do it. You need to determine what you are going to observe, and analyse why and how. For this reason, the researcher will employ Osmer’s (2011:2) methodology of practical theology for it consists of four hermeneutical phases, namely:

- The descriptive phase deals with analysing the context in which we live, asking the question: what is going on? This process requires the gathering of information to obtain a better understanding of the context.
- The interpretive phase deals with interpreting the results of the analysis, asking the question: why is it going on?
- The normative phase asks the question, what ought to be going on? It raises questions from the perspective of theology, ethics, and other fields.
- The pragmatic task deals with the creation of a desirable model based on theological principles, asking the question: how might we respond? It helps devise an action plan for an appropriate course of action.

Thus, based on Osmer's concepts the researcher will evaluate the rehabilitation process of the released offender whilst incarcerated, give an overview of the theories and approaches to development, and the relevance thereof for the church to support the released offender and his/her family, as well as propose an integrated model to sustain the rehabilitation process, and thereby promote reconciliation, restoration, and healing of the reintegrated offender.

### **1.6.2 Methodology**

The researcher follows a practical theological methodology, which includes an extensive study of relevant literature (academic books, public documents, policies, articles in journals and dictionaries) to address the research questions. "Research methodology refers to methods, techniques, and procedures that are employed in the process of implementing the research design or research plan" (Babbie & Mouton 2001:104). According to Bak (2011:25), most theses in philosophy and religious studies engage purely with theoretical or policy arguments, and the development of theoretical insight. In accord, this study will mainly be a literature review.

## **1.7 Overview and summary of chapters**

This thesis is divided into five chapters, and is outlined as follows:

**Chapter One** presents the introduction and background to the research; it clearly states the aims and relevance for a theology of development within the context of practical theology.

**Chapter Two** provides a descriptive analysis of the rehabilitation process within Medium B Correctional Centre, Voorberg. It focuses on the Offender Rehabilitation Path and the extent to which the church is involved in the process.

**Chapter Three** gives a review of a transformational community development approach and how it can contribute to the church's mission to strengthen reconciliation, restoration and healing.

**Chapter Four** focuses on the development of an integrated intervention model to sustain the rehabilitation process, promote reconciliation, restoration, and the healing of reintegrated offenders.

**Chapter Five** provides the summary, conclusion, and recommendations for further research.

## **1.8 Conclusion**

The current chapter serves as an outline for the literature that will be reviewed. To conclude, this chapter presented the motivation for the research, and clearly stated the research problem. The research questions, aim of the research, as well as the conceptual framework and methodology were also indicated. Lastly, the researcher sought to explain the relationship between the research problem and the discipline of practical theology and development studies. The next chapter will explore the URCSA's involvement in the rehabilitation process of offenders incarcerated at Medium B, Correctional Centre.

## **CHAPTER 2: A DESCRIPTIVE ANALYSIS OF THE REHABILITATION PROCESS WITHIN VOORBERG MEDIUM B CORRECTIONAL CENTRE AND THE EXTENT TO WHICH THE CHURCH IS INVOLVED**

### **2.1 Introduction**

The previous chapter described the background and motivation for this study. It also contained the research problem and questions, the aims for the research, as well as the conceptual framework and methodology. The primary aim of this chapter is to describe the rehabilitation process within Voorberg Medium B Correctional Centre, and establish the Porterville URCSA's involvement in the process, as prescribed by the DCS. This chapter follows Osmer's descriptive phase in the hermeneutical cycle of his practical theological methodology, analysing the context, and asking the question, "What is happening with the offender in the correctional centre?"

"Gathering information that helps us discern patterns and dynamics is the descriptive-empirical task of practical theological interpretation" (Osmer, 2008:4). In light of this, an extensive explanation of the rehabilitation process with the offender will be given. Furthermore, it is necessary to deliberate on the concepts and methods to understand the rehabilitation process of the offender within the DCS, Medium B, Voorberg Management Area. The literature review will focus on the use of the relevant legislative and policy framework addressing these concepts and methods.

### **2.2 Legislative and policy framework**

The legislative and policy framework guides the implementation of the rehabilitation process of the criminal offender.

#### **2.2.1 The Constitution of the Republic of South Africa (Act No. 108 of 1996)**

The Constitution of the Republic of South Africa enshrines the right to freedom of conscience, religion, belief and opinion for all offenders.

### **'2.2.2 Correctional Service Act (Act No. 111 of 1998)**

The Correctional Service Act of 1998 defines the purpose of the South African correctional system, which is to contribute to maintaining and protecting a just, peaceful and safe society by:

- Enforcing sentences imposed by the court in a manner prescribed by the Act;
- Detaining all prisoners in safe custody whilst ensuring their human dignity; and
- Promoting the social responsibility and human development of all persons subject to community corrections [Section 2 of Correctional Service Act (111 of 1998)].

The Act defines rehabilitation as one of the two key activities of the DCS; thus the department is obliged to develop a full range of programmes that shall meet the specific requirements of the offenders.

### **2.2.3 White Paper on Corrections in South Africa (2005)**

The White Paper on Corrections is the principle strategic document aimed at directing the management and service provision of the department over the next twenty years, and beyond. According to the White Paper on Corrections (2005:12), the department is convinced that rehabilitation and prevention of repeated offending are best achieved through correction and development as opposed to punishment and treatment. The approach to rehabilitation is based on the conviction that every human being is capable of change and transformation if offered the opportunity and provided the necessary resources. Its holistic approach to rehabilitation makes it much more than just an attempt to prevent crime; it is also a tool: engendering social responsibility; promoting social justice; empowering offenders by equipping them with life and other skills, making South Africa a better place to live in.

According to the White Paper on Corrections (2005:20), the DCS also views rehabilitation as a process with three important objectives:

- The correction of offending behaviour;
- Human development; and
- The promotion of social responsibility and positive social values.

Hence, the undertaking of empowerment, development and transformation of the incarcerated offender is embedded in the mandate of the DCS and is necessary to comprehend the rehabilitation efforts that will be extensively discussed in the next paragraph.

## **2.3 Offender Rehabilitation Path within Medium B Correctional Centre**

### **2.3.1 Background**

The previous section briefly touched on the legislative and policy framework that guides the DCS to develop the Offender Rehabilitation Path (hereafter referred to as ORP) applicable to all criminal offenders sentenced to a correctional centre by the court. This section gives an overview of the Medium B Correctional Centre, the role-players involved in the ORP process, followed by a detailed descriptive analysis of the process. The ORP indicates the required steps in the rehabilitation process of offenders. It stipulates what must take place from the point of admission up until the release and reintegration of the offender into the community. The central theme of the Offender Rehabilitation Path ([n.d.]:6) is the promotion of corrections as a societal responsibility and the development of correctional centres into institutions of rehabilitation. This theme is also imbedded in the mandate of the Department in terms of Chapter 2, Section 36(1) of the Constitution of the Republic of South Africa and the Correctional Service Act 111 of 1998.

### **2.3.2 Overview of Medium B Correctional Centre**

Medium B Correctional Centre, Voorberg Management Area, was identified as a Centre of Excellence (hereafter referred to as COE) in 2004 as part of the DCS initiative to create an environment for holistic integrated programmes and services to male offenders<sup>1</sup>. The rationale behind the establishment of such a centre is to implement the rehabilitation approach as promoted in the White Paper on Corrections (2005). Medium B Correctional Centre houses a population of 1813 (October 2016) medium classification sentenced male offenders.

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<sup>1</sup> Medium B Correctional Centre only accommodates male offenders. The chapter will mostly refer to male offenders except for the section on the Social Reintegration Office; they are responsible for the rehabilitation of both male and female parolees.

These offenders are divided into young offenders (aged between 18-25), adult offenders, and further-charge offenders (offenders with outstanding cases). Each of these groups are housed in the five units. The number of officials responsible for the security and rehabilitation of offenders amounts to three hundred and sixteen.

The COE must operate according to the unit management principles to afford adequate attention to each offender. The following definition describes unit management as derived from the Unit Management Training Manual ([n.d.]:1): “Unit management is an approach to offender and correctional centre management designed to improve relationships by dividing the larger correctional centre population into smaller, more manageable groups to improve delivery of correctional services pertaining to care, corrections, development, security and aftercare”. In presenting programmes and services the unit management makes provision for a multi-disciplinary team approach to execute the ORP processes.

In the next paragraph the researcher will briefly describe the different role-players in the ORP processes.

### **2.3.3 The role-players in the ORP process within the Correctional Centre**

For the purpose of this discussion it is imperative to consider the officials responsible for the execution of the ORP processes with specific reference to the spiritual care component. The ORP stipulates the functions, roles and responsibilities of the different role-players in the rehabilitation of an offender. The role-players in the rehabilitation of offenders are the professional staff, e.g. primary health care nurses, social workers, psychologists, teachers, educationists, chaplains, spiritual and moral development coordinators, as well as the spiritual workers, security staff, and correctional officials that are tasked with the development of offenders’ skills, e.g. artisans, agricultural specialists, sports, recreation, arts and culture. The rehabilitation process within the correctional centre is from the onset a team effort. This process is best described in the book *Prison Ministry* where Van Musschenbroek (1986:104) states that “The custodial staff provide the safe environment wherein the specialist can provide the remedial treatment necessary, not forgetting that a person is the object of the exercise, also, remembering that the person is a WHOLE person; thus there cannot be a separation of the person’s physical needs from his spiritual needs....”

### 2.3.3.1 The Spiritual Care component

In the correctional centre the Spiritual Care component deals with the rendering of church/faith programmes and interventions as part of the rehabilitation of offenders. The Spiritual Care component consists of: The Spiritual Care Manager, referred to as the chaplain; spiritual and moral development coordinators (referred to as SMDC), responsible for the coordination of spiritual care programmes and interventions in the correctional centre; spiritual workers and volunteers as representatives of different religions (e.g. Christians, Judaism, Muslims, Rastafarians) and external service providers, comprising of NGO's, FBO's, NPO's and community institutions, as permitted by the department's policy directives.

Churches/religious organizations are permitted to provide spiritual care to their adherents, according to their own religious directives. Religious leaders or a representative are therefore afforded the opportunity to apply to be appointed as a spiritual worker or volunteer. External service providers go through a quality assurance process and, if their application is successful, an operational agreement will be signed to provide specialised services and programmes to the offenders. The involvement and commitment of these spiritual workers, volunteers and external service providers is best describe in the words of Ellison (1989:169) who states that the believer's motive for helping others arises from a personal obedience to Jesus Christ and the desire that others similarly know and follow him.

The following section focus on a detailed analysis of the ORP process as it takes place at Medium B Correctional Centre, Voorberg Management Area, Porterville, with special reference to the role of the church (hereto referred to as spiritual care) in the ORP process. The execution of different phases of the ORP, namely: admission unit, assessment unit; housing unit, pre-release unit, and placement on parole, will be explained to shed light on the activities behind the prison walls.

## **2.4 Descriptive analysis of the Offender Rehabilitation Path process at Medium B Correctional Centre, Voorberg**

A detailed analysis of the ORP process will be given so as to extensively describe the implementation of the rehabilitation process of offenders, as prescribed by the DCS.

#### **2.4.1 Admission/risk assessment**

After an offender is sentenced by the court and enters the correctional centre for the first time, he is admitted by a correctional official who follows a specific process of admission. This includes the verification of the warrant, taking of fingerprints, provision of a correctional centre uniform, and toiletries. Within twenty-four hours after admission, the initial risk assessment form G303 is completed. This assessment focuses on the immediate critical needs of the offender, e.g. determining their health, mental needs, and suicide risk. Spiritual care is not directly involved in the initial risk assessment of the offender, however, if an offender requests spiritual intervention at this time, the chaplain will be informed so as to address the need. If necessary, the chaplain will refer the need/request to a spiritual worker or home minister/pastor.

#### **2.4.2 Comprehensive risk/needs assessment**

The comprehensive risk assessment is the holistic assessment of the offender. It takes into account the developmental needs, well-being needs, correction needs, social reintegration need/risks, security needs and facility needs. The comprehensive assessment team consists of the different components responsible for the assessment of the offender according to the prescribed comprehensive assessment form G303A. The components involved are: psychological services, social work services, spiritual care services, health care services, security offender profiling, formal education, skills development, sports, arts, culture and social reintegration.

The Case Management Administration (CMA) official will complete the Security Risk classification form G303B to determine the security classification of the offender. A risk classification sheet will score the offender based on the following: crime category, length of sentence, offence history and previous convictions, history of violence, number of victims and circumstances under which the crime was committed, as well as other considerations. A Profile form G303C will then be compiled for an overall understanding of the security profile of the offender concerned.

The different components will individually assess the offender according to the prescribed format. The spiritual care assessment conducted by the spiritual worker determines the following:

- The religious affiliation of the offender before incarceration

- The level of involvement in church/faith activities before incarceration as indicated on the list of the assessment tool
- Whether the offender wants to be involved in spiritual care programmes and services whilst incarcerated
- His feelings regarding the conviction and if there is a need for pastoral counselling
- If the offender wants to have contact with his religious leader/home congregation, or faith community;
- The contact details of the family and home minister/religious leader
- The programme and services the offender needs whilst incarcerated
- The religious diet of the offender.

After the relevant individuals have finalised the assessment, the Case Review Team (CRT), consisting of a unit manager, a case officer and case management supervisors, will meet to compile a profile as well as a sentence plan (hereafter referred to as CSP), for the offender. The compiled information from the relevant role-players is instrumental in the development of a holistic sentence plan (G303D), which will contribute to the rehabilitation of the offender. The CSP (G303D) will be the instrument that will guide the multi-professional team in addressing the different needs of the offender. The recommendations for the spiritual care sentence plan are presented at the meeting and will form part of the CSP (G303D) of the offender. After approval of the CSP, the spiritual care sentence plan will be forwarded to the SMDC and spiritual worker for implementation. After finalisation of the comprehensive risk assessment the offender is allocated to a housing unit according to his security classification, risk profile and CSP. The CRT is accountable for ensuring that the CSP (G303D) is implemented.

### **2.4.3 Role of the spiritual care component in the housing unit**

Once the offender is placed in the housing unit the interventions as prescribed in the CSP (G303D) will be implemented. The execution of the CSP (G303D) of the offender will be scheduled on the structured day programme of the correctional centre along with the other professionals. Spiritual workers will visit the correctional centre on the specific days allocated to their religious communities. The chaplain and the spiritual and moral development coordinator determine which days these will be. Interventions

take place in the form of religious services, personal interviews (in the form of a counselling session) and group work (Bible study classes, prayer meetings, watching spiritual DVD's, religious dramas). However, it has to be mentioned that all spiritual workers are not skilled pastoral counsellors. Different programmes are also conducted as determined by the spiritual in-depth assessment and spiritual care sentence plan of the criminal offender.

Spiritual workers and external service providers are trained as facilitators to conduct programmes designed to impart the following objectives:

- The concept of healing, concentrating on self-knowledge, responsibility, repentance, self-insight, guilt, anger, acceptance and dignity. The programmes that address these topics are: Anger-Management, The Sycamore Tree, and Self- Image.
- The concept of development, concentrating on one's belief system, religious knowledge, discipleship and mentoring. The following programmes that address these topics are: Alpha course, Evangelism Explosion course, church/religious doctrines, catechism classes (URCSA and Seventh-day Adventists), spiritual enrichment programmes, Bible study courses, Muslim, Rastafarian and Jewish courses.
- The concept of lifestyle, concentrating on ethical behaviour, ethical decision-making, positive values, and respect for self and others. The following programmes address these topics: Heartlines, Nothing for Mahala-Heartlines, Combating HIV/AIDS through Spiritual and Ethical Conduct, Anger Management.
- The concept of restoration, concentrating on forgiveness, grace, reconciliation family, community, victim dialogue, and accountability. The following programmes addresses these topics: Restorative justice, Family Firm foundation, Igugulethu- Our treasure, Ukuphula- Iketanga (break the chains), Restoration & Forgiveness, and victim and offender dialogues.

These programmes promote sound ethical and moral values with the aim of addressing offending behaviour. They encourage offenders to adopt a positive lifestyle, and helps them restore their relationship with God, their family, as well as

with the community, and also victims. It too improves the spiritual growth of the offender. The broad range of programmes contributes to the rehabilitation process by influencing the offenders to change their criminal behaviour; however, it ultimately remains the responsibility of the offender to change. The Wheaton “transformation” statement itself says: “According to the biblical view of human life, then, transformation is the change from a condition of human existence contrary to God’s purposes to one in which people are able to enjoy fullness of life in harmony with God” (Samuel & Sugden, 1987: xi-xii). Involvement in the programmes offered at the correctional centre provides the opportunity for individuals to change their offending behaviour.

Other services carried out by the spiritual workers include: restoring relationships between the offender and their family by tracing/locating family members, arranging contact sessions for visits, and organising family days. Offenders are allowed to attend church services and participate in special programmes in the community under strict security measures. The URCSA, Porterville, conducts weekly catechism classes for offenders interested in becoming members of the congregation. Spiritual workers are allocated for this responsibility. The offenders are accepted as members of the URCSA Porterville at a special confirmation church service scheduled annually in the programme of the congregation. This creates an opportunity for the URCSA Porterville to continue their ministry with the offender after they have been release.

Spiritual workers and service providers are also responsible for the completion of a spiritual care report for each programme or intervention conducted with an offender in order to give feedback on the following: the impact of the programme or intervention on the offender, e.g. identify the problem (what is the current situation), the objective of the intervention (knowledge, attitude, skills), and the outcome of the intervention/programme (increase in knowledge, attitude change). In light of the feedback it will be stated whether the goals of the programme were achieved. The reports will be submitted to the Case Officer assigned to the offender and be placed in his case-file. The intervention reports along with the reports from the other professionals will be taken into consideration by the Case Management Committee (CMC) for submission to the Correctional Services Parole Board (hereafter referred to as CSPB) for possible parole placement. Decisions by the CSPB are based on the multi-disciplinary reports. It is, however, the opinion of the researcher that custodial

officials regard the spiritual care intervention reports as less important than the reports provided by social workers and psychologists. The following section will focus on the pre-release interventions with offenders.

#### **2.4.4 Pre-release interventions**

In the previous section, spiritual care interventions and programmes for the offender were discussed. This paragraph briefly reflects on the pre-release phase. This phase starts at least eight weeks prior to the offender being released back into the community. All pre-release material and financial needs are determined by the case officer assigned to the offender. The professionals will conduct different pre-release programmes to prepare the offender for reintegration back into the community. The spiritual worker will conduct the pre-release programme, Ukuphula Iketanga (breaking the chains), over the eight-week period. The focus of the programme is to assist the offender to prepare for re-entry into the community and build constructive relationships. The first module discusses the relevance of basic personal values and ethics. The assumption is that the offender is able to make a sound judgement regarding basic personal values and ethics, and must organise these values in order to construct a desired personal plan for their lives. According to Elliston (1989:176) "A development goal for Christians, which relates both to the individual and to the community, is the establishment, the re-establishment, and/or the maintenance of "right relations" with others. Right relations with others do not only facilitate one's own growth, but also the development of others". The spiritual care pre-release programme addresses all the critical aspects of an offender's life and offers an opportunity for personal restoration, emotional stability, personal well-being, and a spiritually balanced lifestyle.

#### **2.4.5 Placement on parole at the Social Reintegration office, Porterville.**

An offender may be granted parole by the Correctional Supervision and Parole Board, the Commissioner, or his delegate, whereby he/she will serve part of his/her sentence in the community in terms of the Correctional Service Act 111 of 1998. It also refers to parole as a period whereby an offender who has served the prescribed minimum detention period of his/her sentence in a Correctional Centre, is conditionally released in the community under the supervision and control of DCS. In case of an offender

being granted parole, with certain conditions set by the CSPB, he/she must report to the Social Reintegration office situated within the town of Porterville.

He/she will be admitted as a parolee and the relevant professional staff will open a supervision file. The White Paper on Corrections (2005:140) refers to it as social reintegration of persons under corrections. It is also referred to as after care, which is aimed at creating a society that is willing to care for and embrace individuals who have succumbed to a life of crime, and in so doing prevent recidivism. The after care plan is aimed at facilitating the social acceptance and effective reintegration of offenders into their communities whilst on parole. The social reintegration system includes the compilation of suitable reports, supervision of offenders, intermittent physical monitoring of offenders, tracing of absconders, management of non-compliance with conditions, and the rendering of correctional and developmental services and programmes to offenders.

Social workers are the only professional staff currently involved with interventions and programmes at the Social Reintegration office. According to the Social Work Policy Procedures (2009:3), social work services include: therapeutic, informative, supportive, crisis intervention, developmental, administrative assessment and evaluation services aimed at enhancing the socio-economic functioning of individuals, groups and communities of offenders. According to the Social Work Policy Procedures (2009:12-15), the following services and programmes are rendered by social workers: interviewing and assessment of new offenders so as to determine the area requiring intervention. Thereafter, an individual profile will be compiled with the information gathered during a personal interview. A plan is compiled and the offender must sign a professional agreement and consent form. Furthermore, a community work profile is compiled to determine the type of community work the parolee is suitable for. Parolees will be expected to do community service for a fixed number of hours, which is in the interest of the broader community under the supervision of DCS officials. The rendering of individual, group and family therapy will take place according to the intervention plan. Parolees must adhere to their parole conditions. Any violation of the set parole conditions will lead to incarceration. At present, the Social Reintegration office only renders spiritual care and psychological intervention/services during crisis

situations because of the lack of spiritual workers and local church's involvement at Social Reintegration Office.

## 2.5 Conclusion

This chapter sought to explain how the legislative and policy framework directs the rehabilitation of offenders in correctional centres. Furthermore, the description of the ORP process highlighted the programmes and interventions that are implemented from admission until release, and also indicated the involvement of the church. In addition, it showed that the URCSA, represented by spiritual workers and volunteers, are involved in spiritual care interventions and programmes at the correctional centre. The spiritual workers and volunteers exemplify in their ministry the words of Jesus: "The spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor, he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering sight to the blind, to set at liberty them that are bruised, To preach the acceptable year of the Lord" (Luke 4:18, 19). Their contribution through their ministry of care is invaluable, bringing hope and acceptance to those who are destitute in an environment that is often experienced as harsh and unkind. However, these support services are not extended to released offenders to strengthen their social reintegration and restore family relationships.

The absence of spiritual care interventions and programmes at the Social Reintegration office presents an opportunity to the URCSA, Porterville, to contribute to reconciliation, restoration, healing, and ultimately, the reintegration of released offenders as well as rebuilding moral and ethical values acceptable to society. The facilitation and provisioning of spiritual care interventions can contribute to the strengthening of transformative initiatives and restore and rebuild family relationships, which are essential in the rehabilitation process.

The next chapter will review different definitions of practical theology and the theology of development. It will also provide an overview of transformational development and its relevance for the Porterville URCSA's holistic ministry towards reconciliation, restoration and healing of the released offender in the community.

## **CHAPTER 3:**

### **REVIEW OF A TRANSFORMATIONAL COMMUNITY DEVELOPMENT APPROACH AND HOW IT CAN CONTRIBUTE TO THE CHURCH'S MISSION TO STRENGTHEN RECONCILIATION, RESTORATION AND HEALING**

#### **3.1 Introduction**

The previous chapter gave a broad overview of the rehabilitation process that takes place in the Voorberg Medium B Correctional Centre. The Porterville URCSA's involvement in this process was also discussed. Furthermore, it was briefly alluded to that the multi-disciplinary team, educationist, and skills development practitioner contribute to the human or personal development of the offender through their interventions and programmes. Offenders are encouraged to overcome their shortcomings, and to make an attitude and behaviour change. They are also economically empowered through various educational and development accredited skills courses and programmes. Their empowerment enables them to apply for jobs once they are released back into the community.

The general experience is that these accomplishments are not always sustained when they are released back into society. This poses various challenges for the offender, for instance, being labelled, stigmatised, and rejected by his family and community because of the harm caused by the crime. Additionally, they often struggle to find employment, and subsequently, cannot utilize their acquired knowledge and skills to improve their lives. Hence, the URCSA in Porterville can play a pivotal role by providing the necessary support to released offenders, and thereby help them overcome these challenges. This quest prompts the church to establish a relationship with the offender whilst he is still in the correctional environment, to support and embrace him in his immediate context (correctional centre), as discussed in the previous chapter. According to Osmer (2008:12), "A context is composed of the social and natural systems in which a situation unfolds. A system is a network of interacting and interconnected parts that give rise to properties belonging to a whole, not to the parts. The congregation, as an organisational system, is one of the contexts in which the swing set situation unfolded. But the system is nestled within other systems that are local, regional, national and global. Context, thus, serves as a flexible purpose,

calling attention to macro and micro systems that are relevant to a given case. Contextual analysis, thus, is an important dimension of practical interpretation". This context analysis was done in the previous chapter to enlighten the discussion at hand, but there is also a need for theological concepts to inform and assist the URCSA in its ministry.

Therefore, the objective of this chapter is based on the normative phase of Osmer's hermeneutic cycle. It asks, "What ought to be going on from the perspective of theology?" "What are we to do and be as members of the Christian community in response to the events of our shared life and world?" These questions lie at the heart of the normative task of practical theological interpretation. Furthermore, it involves a style of theological reflection in which theological concepts are used to interpret particular episodes, situations, and contexts (Osmer 2008: 5). Thus, how can a theology of development within the framework of practical theology inform the church in this regard? The aim here is not to undertake a comprehensive study of development theories and approaches, but to investigate these themes with an emphasis on the holistic mission of the church in facilitating reconciliation, restoration, and the healing of offenders in the process of reintegration. For this reason, the current chapter provides a basic overview of practical theology and a theology of development. Additionally, it reflects on the transformational development approach, so as to determine in what way it can assist the URCSA in Porterville in its holistic ministry to the released offender. Lastly, it will broadly focus on: the local church and reconciliation, the local church and healing and restoration, and the implication of the church as a transformational agent in its holistic mission to released offenders.

### **3.2 Defining practical theology**

This section briefly defines practical theology so as to determine how it informs the research problem. Woodward & Pattison (2000:2) state, "Practical theology is a term that emerged in the German Protestant tradition as part of the academic theological curriculum in the late eighteenth century". Furthermore, Woodward and Pattison (2000:7) describes "Practical theology as a place where religious belief, traditions and practice meets contemporary experiences, questions and actions and conducts a dialogue that is mutually enriching, intellectually critical, and practically transforming".

According to Hastings ((2007:viii), "...practical theology is an academic discipline of its own and that its nature does not consist in merely being applied exegesis, dogmatics or theological ethics, although it fully realises the importance of its relation to these disciplines... Practical theology is a theoretical undertaking that builds on a practical basis". In his book *Practical Theology, History, Theory, Action Domains*, Heitink states that "practical theology should be understood as an empirical descriptive and critically constructive theory of religious practice... Within the empirically descriptive and critically constructive framework of practical theology, religious practice may be studied on three different levels: with reference to society and culture, with reference to the church, and with reference to the individual" (Heitink, 1999: xvi). Furthermore, Heitink (1999:7) indicates that practical theology is God's activity through the ministry of human beings. This statement reiterates the involvement of the church as God's instrument in the reintegration process. It also indicates that practical theology goes beyond the internal life of the church and clergy, to include individual and social transformation. It is therefore relevant for this study, as it is also referred to as "...a theological theory of action, with a methodology that is closely linked to the social sciences" (Heitink 1999:1). Furthermore, Heitink (1999:151) explains the theory of praxis as follows:

- "*Praxis* is understood as the actions of individuals and groups in society within and outside the church, who are willing to be inspired in their private and public lives by the Christian tradition, and who want to focus on the salvation of humankind and the world.
- *Theory* is understood as a comprehensive hermeneutical-theological statement that relates the Christian tradition to experience, to the life and actions of modern humans".

According to Campbell (2000:84), practical theology is concerned with the study of specific social structures and individual initiatives within which God's continuing work of renewal and restitution becomes manifest. These may be found either inside or outside the life of the church. For this reason, practical theology, in theory and praxis, can guide the church in its mission to influence the actions of released offenders in their quest for reconciliation, restoration and healing. "Practical theological activity is

in itself transformative as a process for those who undertake it. This represents a kind of transformation or change... it aspires to be transformative in both theory and practice” (Woodward & Pattison, 2000:10-11). Consequently, the local church needs to critically reflect on its role regarding the reintegration of offenders into society in light of the God’s word in everyday life experiences.

Now that the relevance of practical theology in this study has been established, development as a discipline focussing on transformation or change will be defined in the next section.

### 3.3 Defining development

It appears that in the literature scholars have tended to define the term development in various ways. This paragraph briefly describes some of these views. According to Hughes & Bennett (1998:5), development may not be a biblical term but the idea is certainly present in terms that express the ideas of growth and revelation. Burkey (1993:35-39), on the other hand, in his book *People first: A Guide to Self-reliant Participatory Rural Development* defines development as,

- 1) Human or personal development that implies that “an individual develops self-respect, and becomes more self-confident, self-reliant, cooperative and tolerant of others...” (Burkey, 1993:35). The motivation to change must come from within the individual. It’s a process whereby the individual regains his self-respect but also recognises his own shortcomings or potential and is willing to work alongside others to be empowered economically, socially and politically. In this awareness the individual realises that he has shortcomings and takes on a positive attitude to change.
- 2) Economic development alluded to a person’s involvement in production. “Economic development is a process by which people through their own individual and/joint efforts boost production for the direct consumption and to have a surplus to sell for cash” (Burkey, 1993:36). A willingness and initiative is necessary to recognise prospects for future investment. “Economic activity, if it is to lead to development, must be carried out on a sustainable basis.” (Burkey, 1993:36).

- 3) Political development is a process of gradual change over time in which the people increase the awareness of their own capabilities, their rights and use this knowledge to organise themselves so as to acquire real political power.
- 4) Social development refers to “those investments and services carried out or provided by a community for the mutual benefit of the people of that community whether a village, district or a nation... Social development is dependent on parallel and sufficient economic development to provide the resource base from which investment capital and operating funds are allocated... Social development is a process of gradual change in which people increase their awareness of their own capabilities and common interest, and use this knowledge to analyse their needs, decide on solutions, organise themselves for cooperative efforts; and mobilise their own human, financial and natural resources to improve, establish and maintain their own... culture and their own political system” (Burkey, 1993:36-37). He further elaborates stating the following: “Development is more than the provision of social services and the introduction of new technologies. Development involves changes in the awareness, motivation and behaviour of individuals and in the relations between individuals as well as between groups within a society. These changes must come from within the individuals and group, and cannot be imposed from the outside” (Burkey, 1993:48).

Human development or personal development starts already whilst the offender is incarcerated through the ORP process and can be sustained when released and reintegrated into the community with the assistance of the family, the local church and the community. Kotzé & Swanepoel (1983:5) state that development is subjective and is determined through normative standards by a community for itself; that it takes place through change in a community and, more specifically, through change brought about by institutions; and that a community has the right and the responsibility to change itself. The local church through its holistic ministry should thus attempt to bring about change in the released offender’s awareness and behaviour, but also important, to assist in reconciling broken relationships with family, victims, and the community. In their book, *God of the Poor*, Hughes & Bennett (1998:3) says that the idea of development is that there is something potentially present which if given the right conditions will gradually unfold. The church can create the right conditions to nurture

the awareness and motivation for change in the life of the released offender. That is why the most appropriate definition for development in relation to this research study is what Moffit (1987:236) defined “every biblically based activity of the body of Christ, his church, that assists in bringing human beings toward the place of complete reconciliation with God and complete reconciliation with their fellows and their environment”. Bragg (1987:38) proposed an alternative framework for understanding human and social change from a Christian perspective, which he called transformation. The next paragraph will provide a brief discussion on transformational development theory.

### 3.4 Development as transformation

Bragg (1987:39) rightly states, “Transformation is part of God’s continuing action in history to restore all creation to himself and to its rightful purposes and relationships... God’s purpose for humanity is that men and women be the *imago Dei* – God intends that social structures reflect and promote justice, peace, sharing, and free participation for the well-being of all”. Furthermore, Bragg (1987:39) adds, “The goal of transformation is that God’s purpose be realized as is revealed in the Old Testament image of *shalom*—harmony, peace, health, well-being, prosperity, justice- and in the New Testament image of the kingdom, which is both present and coming”. However, because of the sinful nature of human beings and the injustices of society that leads to poverty and inequality, these images are often only an illusion.

The idea of transformation (Bragg, 1987:40) is not posed as an alternate development strategy but as a Christian framework for looking at human and social change. The set of values that Bragg discussed namely: life sustenance, equity, justice, dignity and self-worth, freedom, participation, reciprocity, cultural fit, ecological soundness, hope, and spiritual transformation is significant to the research. All these values have a bearing on the life of a released offender struggling to find his place back in society. These values will be briefly discussed to explicate their relevance to the discussion at hand.

- **Life sustenance:** This includes the bare necessities of life such as adequate food, water, accommodation, and clothes to support a person’s general well-being. For a released offender who has been incarcerated for years, these basic necessities

are not given much consideration. Many individuals rely on their family to provide for their needs until such time as they can become self-reliant and provide for themselves.

- **Equity:** This necessitates the even distribution of material goods and opportunities for everyone within society. The offender resides in a poor and deprived community, or a farm area with minimum income and little employment opportunities. Consequently, the majority of them come from poor families and impoverished circumstances.
- **Justice:** The transformation of unjust relationships and power structures where certain individuals are enjoying privileges to the disadvantage of others. An elite group consisting mostly of farmers and business people dominate this community; racism and discrimination is also prevalent in the area.
- **Dignity and self-worth:** All people's dignity and self-worth must be acknowledged. Offenders often have a low self-esteem, and because of their impoverished background, illiteracy and the nature of their crime and incarceration they are stigmatized.
- **Freedom:** Incarceration takes away your freedom and offenders are subjected to the rules of the institution, can be a challenge once a person is released.
- **Participation:** In relation to freedom, there is the need for those concerned to make a significant contribution to their own transformation. They have to be willing to participate in their own emancipation.
- **Cultural fit:** Efforts at transformation need to be suitable for the subjecting culture.
- **Ecological soundness:** Transformation must be green; the necessary care needs to conserve the environment.
- **Hope:** Transformation is hope and it brings about the probability of a better life. Hope is the one state that motivates people to change. Offenders need to believe there is hope for a better future regardless of their past mistakes.
- **Spiritual transformation:** The core of human and social transformation is spiritual. "Spiritual transformation must begin in the individual but must spread to encompass the transformation of all society, indeed, of all creation" (Bragg, 1987:47). The church as a witness of Christ can be instrumental in bringing about spiritual transformation in the lives of the released offender and his family.

Development becomes transformation when all the elements discussed above are present. These transformational development principles confirm the notion that development has to do with social and economic change concerning the individual and/or society that ultimately lead to improvements. Hence, as it relates to the various aspects of human development, it strengthens the notion that transformational development is crucial for the church as an agent of change in the community. The relevance of these transformational principles within the framework of practical theology to change the future of the released offender is profound.

Furthermore, “The transformation that the Bible calls us to is a transformation of both individuals and social structures that allows us to move towards increasing harmony with God, with fellow human beings, with our environment and with ourselves” (Bragg, 1987:47). It can seek to influence the conduct, not only of the individual but also of society, through the holistic ministry of the church. When these principles are harnessed by the church it will assist the individual to become independent and motivated to provide for himself.

The church can assist in the transformation of the individual’s life but also address the perceptions and prejudices of the community it serves. It compels the church to be the catalyst for these transformational imperatives in the life of the released offender. Currently, however, the local church is mainly concerned with the holistic ministry of the offender whilst incarcerated. Therefore, the subsequent sections will focus on the role of the local church in reconciliation, the role of the local church in healing and restoration, and the implication for the local church as an agent of transformation in its holistic mission to the released offender.

### **3.5 The local church and reconciliation**

It is important at this stage to define the local church and identify its role in the reconciliation of the released offender. August (1999:31) refers to the church as a community of the faithful, who seek to live true to the biblical model. Dietrich Bonhoeffer (1985:9) in his book *Spiritual Care* states that the church is the community of those who are forgiven and, because forgiven, are freed to live in service towards and intercession on behalf of others; this freedom is the concrete manifestation of the

truth of the resurrection in the life of Christians. Furthermore, Hughes & Bennett (1998:72) rightfully state, “The church does not refer to buildings or hierarchical structures but simply to people whose life is focused on Jesus Christ”.

According to Elliston (1989:175), a primary goal of social transformation is the reconciliation of the people to the living God, certainly the physical, psychological and social needs are crucial but the goal always moves beyond the immediate economic, social-political sphere into the spiritual sphere. As was established in the previous chapter, the local church, the URCSA in Porterville, has already fostered a relationship with the released offender whilst incarcerated. As an adherent of the congregation, a responsibility towards the individual is already established within the community of God. August (2010:44) rightfully says “the Hebrew word *QAHAL* and the Greek word *EKKLESIA* express the calling of people from the broader community of the inhabited world to become the community of God—for God’s redemptive purpose of the world”. Thus, the URCSA in Porterville has the responsibility to be God’s instrument in reconciling the released offender with his community. This responsibility is not only to empower its own congregants but also, within the broader community, individuals in need of God’s love and acceptance. August (2010:45) also states that “The church... finds its identity ever anew in gratitude and devotion to God that is singular and wholehearted and comes to expression in a dedication to a vocation of healing and reconciliation that transcends all differences, because it is directed by God; the God who has promised to gather together a human community”. Hence, because of this vocation the local church has a responsibility to reconcile the released offender with God, himself, his family, his victim, and his community.

Furthermore, the local church in its holistic mission can contribute to the transformation of the released offender as disciples of the kingdom by providing a safe haven that is not easily found in the broader society. “A love is needed that leads people back to hearing the proclamation of the gospel” (Bonhoeffer, 1985:31). In doing so the church will do away with the traditional understanding of the church that only concerned itself with growth, accumulating more converts by preaching the gospel.

“...as the body of Christ (all believers both men and women), it is sent into the world through the New Testament’s Great Commission, which provides the mandate for it to execute its stewardship role under God’s authority empowered by the Holy Spirit”

(Ajulu, 2010:160). Ultimately, the URCSA needs to become a safe place where the released offender is encouraged to pursue his/her faith, reconciling their relationships with their family, the victim, and the community through the loving, forgiving and accepting embrace and mentorship of the church as the body of Christ.

### **3.6 The local church, healing and restoration**

The church is God's instrument in the world, through which he wants to bring about redemption and establish his kingdom. In the New Testament, Christ commanded his church to make disciples of all nations. "God's intention for the church then is that it act out its citizenship within the kingdom in the spirit of love. Within the church we are to conform to the ethics of the kingdom" (Dayton 1987:57). However the release offender is damaged by the crime committed and is in need of reconciliation, healing and restoration in all the spheres of his life. Bosman (1986:156) further explains the reality of being released from prison bringing about feelings of guilt because of his criminal actions, fear of revenge and retaliation from the people he has wronged, uncertainty of what might be, fear of rejection, and ultimately, disillusionment when the outside world is unforgiving. This indicates that the release offender is often concerned about the consequences of his/her crime as well damage to relationships caused by his/her crime. This corresponds with Woolnough (2010:6-7) citing Myers (1999) when he describes four senses in which our relationships are broken, namely: 1) the relationship with God, 2) the relationship with self, 3) the relationship with others, and 4) the relationship with the rest of creation. The church's holistic mission must seek to heal all of these broken relationships. The Old Testament word *shalom*, meaning peace, completeness and welfare is at the heart of this holistic gospel. Thus, not only does it propose a way to restore our relationship with God, but also to mend individual psyches, to bring justice and peace to the political system between people, and to heal our relationship with God's created environment (Woolnough, 2010: 6).

Jesus Christ, through his death and resurrection, brought into being communities of disciples that love and care for each other and that together love and care for society. They are called communities of healing and restoration (Raistrick, 2010:138). Within this holistic mission the church needs to demonstrate the power of love, illustrated by the cross, to restore and transform people who are estranged, stigmatized and broken

within the community. As Sugden (2010:33) aptly says, “Mission is individuals coming to Christ, challenging corrupt and sinful systems, structures and cultures and enabling individuals and communities to experience God’s transforming power”. As disciples of Christ, the church is obliged to be the catalyst of this holistic mission that encourages, as Elliston (1989:170) states, “the personal transformation that occurs through the renewing work of the Holy Spirit, which motivates a person to look outward and to participate in the converting, redeeming, and reconciling transformation of what surrounds him or her.

The next section of the research will focus on the role of the church as a community of faith and agent of transformation in the holistic ministry of reconciliation, restoration and healing of the released offender.

### **3.7 The church as transformation agent**

This segment discusses the implications for the URCSA’s holistic ministry to released offenders based on the transformational development principles. The intent of this section is to work towards an integrated model for the church’s involvement in its holistic ministry with released offenders. This will be the focus of the next chapter.

“Holistic mission in general is God’s mission or *missio Dei*, which involves everything God does in establishing his kingdom in the world in all its fullness” (Ajulu, 2010:166).

“Holistic mission is usually accepted as that mission which addresses the body, mind and spirit in human beings. It is not only exclusively addressed to the spirit, aimed at conversion and personal discipleship, nor is it exclusively concerned with the social gospel, tending to care merely for people’s physical welfare” (Woolnough, 2010:4).

This statement reiterates the importance of reaching out to the marginalised in order to address both the material and spiritual needs of the released offender in the quest to facilitate reconciliation, restoration and healing. This understanding is strengthened by Moffit’s (1987:233-234) description of the four areas in which Jesus’ development took place from Luke’s perspective: wisdom, stature, favour with God, and favour with men. These are expanded on below:

- The need to observe, remember, integrate, analyse and make wise decisions is covered under mental development – **wisdom**.

- Physical needs such as food, shelter, exercise and a healthy physical environment are covered under physical development – **stature**.
- The need to develop, nurture, and maintain a vertical relationship with the creator is covered under spiritual development – **favour with God**.
- The need to develop, nurture, and maintain horizontal relationships with other individuals and groups is covered under social development – **favour with man**.

This necessitates certain processes to be considered for actual transformation to take place. The next subsection will discuss a holistic ministry approach focussing on adapting the kingdom principles of transformational development as mentioned earlier in this chapter, namely, human dignity, freedom, participation, hope, justice, equity and spiritual transformation (Samuel & Sugden, 2010:149).

### 3.7.1 Human dignity

According to Samuel & Sugden (2010:149), the affirmation of human dignity where people are being accepted and therefore regain their sense of self-value, self-acceptance and are willing to contribute to others and the broader community is an essential aspect in the church's holistic ministry. To uphold their human dignity and for general well-being, every individual must have their basic need for food, water, shelter and clothing met. The absence of these bare necessities causes damage to the person's self-worth. As Swanepoel (1997:3) states, any effort to address people's physical needs must simultaneously strive to fulfil the need for dignity. In relation to the released offender, life sustenance is often a challenge when the individual cannot find employment to support his family. The stigma of being imprisoned decreases the self-value of the person. Sider (2010:22) reminds the church that Jesus modelled what he taught. He not only announced the arrival of the messianic time of justice and *shalom* for the poor and oppressed. He also fed the hungry and welcomed the socially ostracized into his community. Similarly, the church must do likewise for dignity is enhanced when people become self-reliant and self-sufficient; when they become capable of organising themselves and engendering and maintaining benevolent and farsighted leadership. In other words, dignity grows when people fulfil their potential (Swanepoel, 1997:3). Hence, the church in its holistic ministry needs to break down

the barriers and become the voice of the ostracised by addressing stigmatization as well as provide support by empowering the unemployed to become self-reliant.

### **3.7.2 Freedom**

According to Samuel & Sugden (1987:149), freedom is a very significant principle of transformation. Freedom is the notion where people will experience freedom to act according to their conscience without the threat from others who control their actions and attitudes. Keeping in mind that the person whilst incarcerated was subjected and controlled by the rules of the institution with minimum freedom and might still have the mentality of being imprisoned although released. According to Bragg (1987:43), Christian transformation must work to liberate people from these bondages and also from bondage to themselves. The task of the church in this regard is first and foremost, to liberate the released offender from the mentality of bondage and inculcate a spirit of liberation. This is reinforced by Wall (1987:119) who states "...if people depend upon the work of the Messiah, they have peace with God... The yield of this realignment is human freedom, which Paul views holistically. Peace with God yields the capacity to hope in the face of personal trials... The reconciliation of persons and the social transformation which results, follows a pattern of life that rejects evil and embraces righteousness". The URCSA, as the support system for the released offender, will enable him to live a life free of stigma and the guilt of being incarcerated, and instil a willingness to live a life free of crime.

### **3.7.3 Participation**

Relating to freedom is the need for affected people to play a meaningful part in their own transformation. If people participate in the process of their own transformation it becomes meaningful, effective and lasting (Bragg, 1987:44). The church has the responsibility to assist people to participate freely in transformation initiatives that include decision-making processes that will enhance the quality of their life. Ultimately, these decisions will have an impact on themselves, their families, and the community. When people participate in their own transformation it enhances their self-confidence and human dignity. The released offender was compelled by reason of their imprisonment to partake in interventions and programmes as part of their rehabilitation. Therefore, they might be reluctant to participate in initiatives for self-empowerment, making the task of the church more difficult because participation must

be voluntarily. Bragg (1987:44) also alluded to the fact that God has always viewed human participation as significant in his plans for the world. True human transformation comes about only when people are able to act upon their own needs as they perceive them and progress towards a state of wholeness in harmony with their own context. Participation from the church is important but more essential is the participation of the released offender to identify their own limitations and be able to make decisions about their future.

#### **3.7.4 Hope**

The church in its holistic mission must provide hope for individuals in such a way that it is possible and worthwhile for them to plan for the future. This takes place when people experience the respect of their community, where there is sharing that enhances, not reduces, the humanity of the community. Keeping in mind that the released offender was once instrumental in reducing the humanity of another by means of his offending behaviour, thus losing the respect of the community. In many instances the released offender is ashamed of his offending behaviour. Trust has also been broken; therefore, the trust relationship needs to be restored with those he harmed through his criminal behaviour. A development goal for Christians, which relates both to the individual and the community, is the establishment, the re-establishment, and/or the maintenance of "right" relationships with others. A right relationship with others facilitates not only one's own growth, but the development of others as well (Elliston, 1989:176). The church as the agent of change must initiate and lead these reconciling processes and in doing so provide hope to many.

#### **3.7.5 Justice & equity**

Throughout the ages the church has always been in the forefront advocating for all types of social justice. August (2010:19) asserts it is time to mobilise and examine ways to bring about the qualities in our society that represents the presence of the Kingdom of God. Qualities such as justice, peace, equality, hope and righteousness are what we need to push for. According to Bragg (1987:41), equity is equally essential for transformation because all people are God's children, with the same needs and potentials. The Bible teaches us that God was always concerned about poor, the sick and hungry as well as the marginalised. The local church can play a crucial role in this key aspect by advocating justice and equity through its holistic mission. The church is

compelled to assist people to be committed to the struggle against evil and injustice in order for them to experience a sense of equity. The rich are often challenged to re-evaluate their wealth in the light of their poorer brothers and sisters in faith, and to offer up their resources and skills for the good of others (Raistrick, 2010:139).

### **3.7.6 Spiritual transformation**

Lastly, it is the church's responsibility to help people find a sense of God's presence, recognizing the power of evil and humbly accepting the limitations of our knowledge in the face of God's wisdom. According to McCarthy (2000:196), "Spirituality is a fundamental component of our human beingness, rooted in the natural desires, longings, and hungers of the human heart. It is concerned with the deepest desires of the human heart for meaning, purpose, and connection, with the deep life lived intentionally in reference to something larger than oneself".

The core of human and social transformation is spiritual. Without a change in attitude and behaviour, implicit *metanoia* (conversion), human beings remain self-centred creatures (Bragg, 1987:46). Bragg also alluded to the fact that spiritual transformation must begin in the individual but must spread to encompass the transformation of all society. Raistrick (2010:141) demonstrates the power of the gospel for true spiritual transformation when he states the following:

The gospel transforms understanding of self for it communicates hope and provides meaning to life. In proclaiming the message of liberation for those whose daily experience is one of slavery to poverty and slavery to the powerful, the gospel provides a foretaste of the full and true liberation that will be their's in the life to come. In proclaiming a message of grace to those who experience exclusion on grounds of status, education, wealth, ethnicity, age or gender, the gospel that is open to all is an amazing message of acceptance, love, dignity and worth. In proclaiming a message of the incarnate, crucified and risen Lord to those who experience overwhelming despair and suffering, the gospel is a message of God's presence and ultimate victory. The gospel is life giving not only in terms of its eternal implications, but also in the here and now.

The local church must ensure that the gospel is communicated to the released offender who is seeking unconditional acceptance and support. If these transformational values are not fully implemented in the local church they cannot bring lasting change. The goal of the local church's involvement in the holistic ministry to released offenders should be to bring about transformation in all spheres of their lives.

Local churches can play a key role in turning around mistaken views of worth, giving people an understanding of their true identity as valued people made in God's image with gifts, skills, character, and resources that can be used for good and that is rooted in hope for the future (Raistrick 2010:141). The released offender is in desperate need of acceptance and affirmation and the local church can be a beacon of hope to them.

### **3.8. Conclusion**

In summary, an overview of practical theology and a theology of development was provided to determine in what way transformational development might assist the Porterville URCSA in its holistic ministry to the released offender. The principles of transformational development were discussed, with a focus on life sustenance, equity, justice, dignity and self-worth, freedom, participation, reciprocity, cultural fit, ecological soundness, hope, and spiritual transformation. In addition, the role of the local church in the reconciliation process as well as restoration and healing of the released offender was briefly explored.

Lastly, the chapter considered the implication of the church as an agent of transformation in its holistic mission to released offenders. It focused on how the transformational development principles of human dignity, freedom, participation, hope, justice and equity, and spiritual transformation informs the church in its holistic mission of transforming the released offender. It confirms the assertion by Sugden (2010:33), citing Vinay Samuel (1999), that transformation is to enable God's vision of society to be actualised in all relationships—social, economic and spiritual—so that God's will may be reflected in human society and his love be experienced by all communities, especially the poor. Finally, concluding this discussion with an extract from the Wheaton '83 Statement (Samuel and Sugden 1987: 261) which declares the following:

We recognise that across the generations local churches have been the vehicle for the transmission of the Gospel of Jesus Christ, and that their primary, though not their only, role is a threefold ministry: the worship and praise of God, the proclamation in word and deed of the Gospel of the grace of God, and the nurture, instruction, and discipleship of those who have received Jesus Christ into their lives. In this way transformation takes place in the lives of Christians and

individuals, families, and communities; through their words and deeds they demonstrate both the need and reality of ethical, moral, and social transformation.

Throughout the chapter Christian theology was used to argue that transformational development is holistic, and is therefore concerned with the physical as well as spiritual issues to transform an individual's life. Hence, the main point of this chapter is that transformational development is holistic and can assist the URCSA in Porterville in its holistic ministry to reconcile, heal and restore the released offender to what God intended him to be. For this reason it is imperative to work towards an integrated intervention model to sustain the rehabilitation of the reintegrated offender. This will be the focus of the next chapter.

## CHAPTER 4: TOWARDS AN INTEGRATED INTERVENTION MODEL

### 4.1 Introduction

The objective here is to the development of an integrated intervention model to sustain the rehabilitation of reintegrated offenders. This chapter seeks to establish an integrated intervention model that can be used as a guideline for the church to follow in its holistic mission towards reconciling, healing and restoring the released offender. The local church needs to facilitate this process in order to enable the offender to reconcile with those he/she has harmed through his/her actions. Therefore, this chapter is based on the pragmatic task of Osmer's (2011:2) hermeneutical cycle, and seeks to construct a desirable model informed by the previously mentioned theological principles. The question now is: "How might the church respond to the matter regarding the reintegration of the released offender?" The purpose here is to construct an action plan for an appropriate course of action.

In chapter two the researcher identified an immediate opportunity for the local church to be involved with released offenders, after alluding to the church's absence in rendering spiritual interventions and programmes at the Social Reintegration office. As a prophetic community, the local church needs to embark on a mission to transform the released offender's life by means of active involvement in his/her reintegration efforts. Hence, as one of the community institutions and an agent of change, the local church can assist with the social reintegration and continuous rehabilitation of released offenders with set parole conditions. According to the White Paper on Corrections (2005:140), the department regards the social reintegration of offenders as the most challenging and most crucial aspect of their rehabilitation. It realises that this is the point at which offenders are at the most vulnerable stage in their progression to sustainable correction and rehabilitation. Accordingly, the Position Paper on Social Reintegration ([n.d.]: 8) indicates that social reintegration aims to strengthen the support system for the reintegration of offenders into the community by involving other role-players. This entails maintaining an integrated support system that will sustain rehabilitation, maintain and afford employment opportunities, build families, and ensure easy access to support services. "There are many people, groups and

churches involved in prison ministry. Unfortunately, there is not an integrated plan or program” (Swanepoel, 2003:106). Therefore, there is the need for an integrated support system, as described by the White Paper on Corrections (2005), in order to understand and link the intentions of the DCS and those of the local church to support the released offender, so as not to revert back to a life of crime.

The next paragraph will deliberate on the integrated support system as described in the White Paper on Corrections in South Africa (2005).

## **4.2 The integrated support system**

The White Paper on Corrections in South Africa (2005:143) stresses that the DCS regards rehabilitation as a top priority for offenders. It therefore suggests an integrated support system to strengthen the support and reintegration of offenders into the community. Thus, it stipulates the involvement of multiple role-players in the community with the responsibility of fostering rehabilitation, employment opportunities and support services to combat recidivism. The general view is that officials at social reintegration experience various challenges regarding parolees. These range from limited involvement of families and communities to a lack of co-operation by community forums to promote the successful reintegration of offenders. Furthermore, the partnerships with external role-players are not always structured and maintained by community reintegration officials. Hence, the local church can narrow the gap between social reintegration and the local community by being actively involved with parolees and their families. The local church, as an agent of transformation, can fulfil a significant role in this integrated support system along with CBO's, FBO'S, NGO's, and other community structures.

### **4.2.1 Understanding the principles and purpose of an integrated support system**

The principles and purpose guiding the integrated support system are derived from the White Paper on Correction (2005:144), stating that this support system will involve other role-players in the community such as church/faith communities, NGO's, CBO's, FBO's, and the broader community, to jointly cater for the development and rehabilitation of offenders. For their rehabilitation, a social reintegration official will

refer the offender to various support services within their residential area. These will cater for the identified needs of the offender in the community. Families, friends and other role-players will be encouraged to be involved in obtaining employment for the offender. Offenders will be allowed to receive counselling and other services and programmes rendered by psychologists, social workers and spiritual workers. They will be motivated to develop themselves and attend programmes designed in collaboration with other role-players to enhance their rehabilitation process. Suitable accommodation for destitute offenders will be explored in consultation with other role-players as well as employment opportunities. Currently, all these above-mentioned principles are not entirely adhered to.

The current involvement of the local church in the support of parolees is at a minimum. The only way the parolees are involved in the local church is to clean the buildings and gardens as part of their community service conditions. This type of involvement is more punitive than restorative in nature. In the book *Transforming Society*, Maggay (1994:48) states, "...Christian social involvement is the self-understanding that the church is 'salt' and 'light, a city set on a hill before a watching world. As 'salt', we penetrate society and act as a preservative against social putrefaction, restoring society and affirming whatever is good and just in the things around us (Philippians 4:8). As 'light', we stand before forces of darkness, a sign of the truth about the human condition and the meaning and direction of history and existence. We bear witness, not only by what we do, but more by what we are, a redeemed people whose personal sanctity and cooperate dealings reflect God's own concern for justice and righteousness in the world". Thus, as the church we need to exemplify the concrete likeness and manifestation of God's kingdom to the released offender and his family.

The released offender needs to be assured that they are valuable human beings, created by God, and as His creation, He wants to restore and transform them to their full potential. The local church is the instrument to achieve this task. The church needs to show and instil love, healing and reconciliation to these released offenders in order to promote social responsibility, reparation and healing for all. The local church can bring the integrated support system to fruition in the community of Porterville by being actively involved in the Social Reintegration office.

The next paragraph will discuss the ways in which this can materialise.

### **4.3 The role of the local church at the Social Reintegration office**

As was established earlier in the research, the local church has the opportunity to begin their holistic ministry with released offenders based on the following reasons: Firstly, because of their current involvement in the Correctional Services' Spiritual Care component at Voorberg. Consequently, they have already fostered relationships with offenders whilst they were incarcerated. Secondly, the chaplain is already involved in social reintegration. As was mentioned in chapter one, she is linked to the congregation as one of the pastors of the congregation. The chaplain can be instrumental in ensuring that the offender becomes involved in the activities and interventions of the local church by means of the parole conditions determined by the CSPB before the release of an offender on parole. According to Pace (1976:33), "God's word lays a three-fold responsibility upon the Church: minister to prisoners, prevent crime and reform the criminal justice system. Compliance is not optional but essential, if the Church of Jesus Christ is to please its Lord". The local church can extend its ministry to parolees to help them avoid reoffending, and to instil hope for a better future as followers of Christ.

Consequently, the role of the local church in the reconciliation, healing and restoration of offenders at the Social Reintegration office can materialise in the following ways: Firstly, spiritual workers can be appointed at the Social Reintegration office with the primary responsibility of providing spiritual interventions and programmes to adherents of the URCSA, Porterville. Secondly, the local church can benchmark from the spiritual care interventions at the correctional centre as well as the social work services at the Social Reintegration office to provide need-based interventions and programmes to parolees.

The next few paragraphs will discuss how benchmarking from the spiritual care and social work services can occur.

#### **4.3.1 Benchmarking from spiritual care services**

In chapter two the researcher briefly discussed the involvement of offenders in the spiritual care interventions and programmes as part of the ORP process. This paragraph focus on the different spiritual care interventions as performed by the

Spiritual Care component at the correctional centre. It consist of personal interviews, in the form of a counselling session, church services, in the form of praise and worship services; group sessions, consisting of group work focussing on Bible studies, catechism, different spiritual empowerment books and programmes, moral and ethical programmes, as well as restorative justice programmes and victim offender dialogues.

Firstly, church services are usually held for offenders in the form of praise and worship and prayer services. These are conducted by allocated spiritual workers from a specific church or faith denomination for their adherents. However, offenders are also permitted to receive Holy Communion and Baptismal services within the correctional environment.

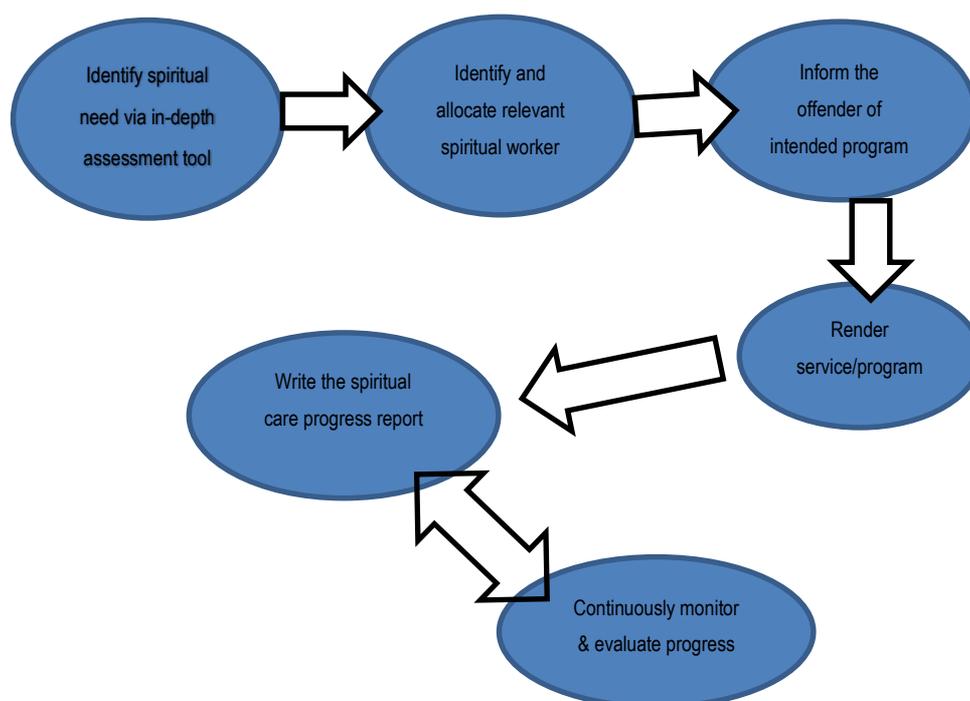
Secondly, the conducting of personal interviews is an important aspect of intervention with offenders. "Interviews have been described as 'a conversation with a purpose'" (Gouws, 2003:40). The first interview entails the completion of the spiritual care in-depth assessment form, developed by the DCS, to obtain the necessary information from the offender. The content of the in-depth assessment, as discussed in chapter two, is formulated to obtain personal details of the offender and to determine his spiritual and moral needs. As determined by the in-depth assessment further personal interviews will be conducted with the parolee to address the need at hand.

Thirdly, group work also forms part of the intervention with parolees. Bezuidenhout (2003:45) describes "group work as a form and method of religious care to inmates in a small group with the purpose of assisting the inmate to put his faith into action by means of purposeful experiences, which makes it possible to better assimilate and integrate the question of faith and spiritual life, and to do justice to specific services for the inmate". Group sessions will be in the form of programmes determined by the need identified during the in-depth assessment. The core objective of the group work sessions and programmes are to create an opportunity for growth and foster development. For each intervention and programme a spiritual care report will be written by the spiritual worker to measure the progress of the intervention. The progress of the offender will be continuously monitored and evaluated by the spiritual worker, SMDC and the chaplain. Reports are also provided to the CSPB for determination of parole and setting of parole conditions. The local church can

benchmark from the above-mentioned services and programmes when rendering services at the Social Reintegration office.

The process map for the current Spiritual Care process within the correctional centre (as discussed above) is illustrated in Figure 4.1 below.

**Figure 4.1. Process map for Spiritual Care programmes and interventions at the correctional centre**



#### 4.3.2 Benchmarking from social work services

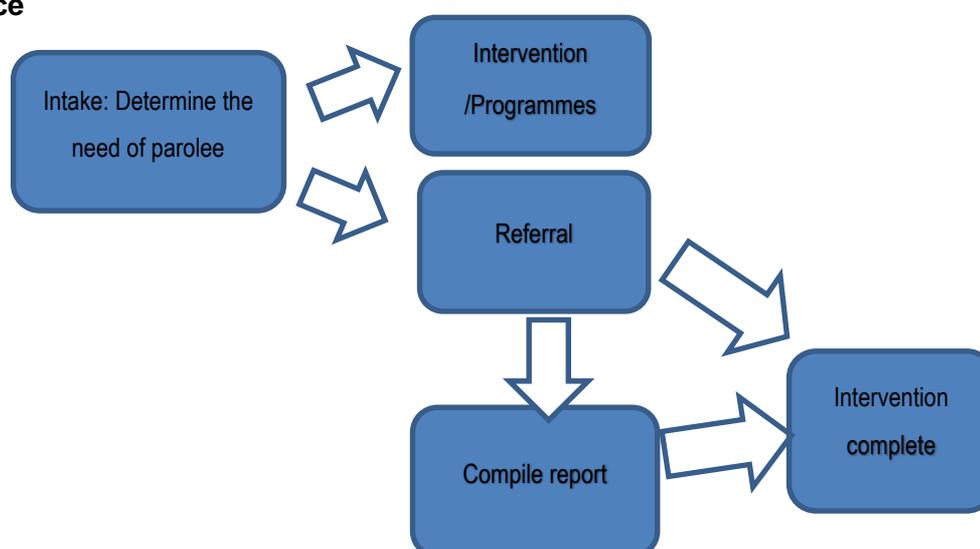
The established methods of the spiritual care interventions and programmes as discussed above, as well as the social work services to parolees can be benchmarked by the local church when implementing spiritual care at the Social Reintegration office. In chapter two the researcher briefly mentioned how social work services intervened at the Social Reintegration office by assessing the parolee to determine possible interventions and programme requirements. However, a more detailed description of the process will be provided to guide the local church. According to the Social Work Policy & Policy Procedures (2009:3), social workers must provide an assessment and evaluation of their services. This entails identifying and analysing the offender's problems and then comparing the progress they have made against the services

rendered and resources utilised to address these problems. In doing so, the social worker makes use of psychosocial knowledge, skills and techniques to help offenders improve their social functioning.

According to the Social Work Policy & Policy Procedures (2009:4; 20), the social worker renders casework, interviews, group work and community work. The first service rendered to a parolee is during the orientation process and an in-depth assessment form is utilised as an instrument to determine the needs of the parolee. This process occurs in consultation with the family and the spouse. After completion, a care plan is compiled for the implementation of programmes and services, and the parolee must commit himself to this process with his signature. The programmes and interventions are also responsive to the gender, age and disability of the parolee. The offender must be consulted before any contact can be made with his spouse and family, or with regards to involvement in internal and external programmes, or for referral to other social workers, professionals or external organizations.

The process map for social work interventions at the Social Reintegration office (as discussed above) is illustrated in Figure 4.2 below.

**Figure 4.2. Process map for social work interventions at the Social Reintegration office**



The next paragraph will discuss the optimised Spiritual Services and programmes to parolees.

### **4.3.3 Optimised spiritual services and programmes to parolees at the Social Reintegration office**

Spiritual interventions and social work interventions and programmes will be benchmarked in the following ways: Services and programmes will be provided by the representatives of the local church, appointed as spiritual workers at the Social Reintegration office. The spiritual worker will assess each parolee during the orientation process. An in-depth assessment will be conducted to determine the spiritual and moral needs of the parolee. After the completion of the assessment process a spiritual care plan will be compiled in order to address the parolee's needs. Services and programmes are therefore available to parolees and their families as adherents of the URCSA. In terms of church services, parolees will be granted permission to attend church services at their local church as part of their parole conditions. However, if the need arises special prayer sessions can be conducted by the spiritual worker.

Personal interviews in the form of counselling sessions will be conducted to address the spiritual and moral needs of the offender. The chaplain, as the manager of the spiritual care component, will ensure that the spiritual worker is trained as a lay counsellor. The purpose of the counselling will be to address the needs, assisting him in the healing process and reconciling him with God, himself and his fellow-men (Swanepoel, 2003:113). He also describes a counselling session as follows:

The first session is the most difficult, but also the most important session. Not only does the pastoral caregiver need to know the counselee better, but also get to know his background, personality, strong weak points, relationships and needs, but also to create an atmosphere of trust. The counselee must get to know the pastoral caregiver as a trustworthy person with noble intentions... The pastoral caregiver must act as a facilitator. The counselee must discover the answers to his questions or problems himself... The pastoral counsellor should refrain from giving instant answers... let the counselee discover solution. (Swanepoel 2003:113).

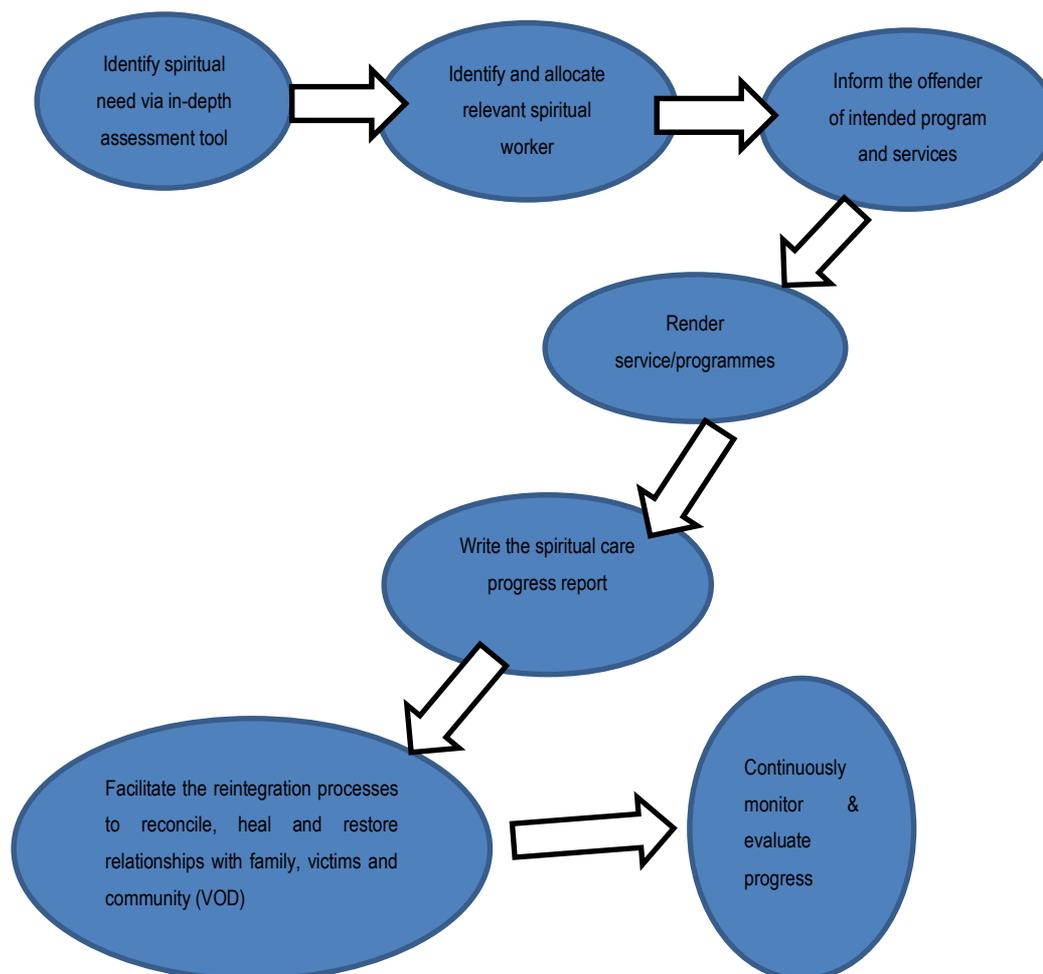
The spiritual worker is part of the community the released offender resides in and will be acquainted with him/her and the family. The spiritual worker will also conduct personal interviews with the family if the need arises. According to Osmer (2008:10), a good interviewer is an active listener who attends carefully to the verbal and nonverbal responses of the interviewee and guides the conversation without over

controlling it. This method of intervention can also be utilized to monitor and evaluate the progress of parolees over time.

The programmes the parolee will attend will focus solely on assisting him in terms of healing, restoration and reconciliation, as indicated in the second and third chapter. The current spiritual care programmes focus on addressing moral and ethical behaviour, strengthening family relationships, strengthening the religious belief and relationship with God. In many instances, programmes will be conducted in collaboration with the social worker and other role-players as part of the integrated approach. This also includes interventions and programmes with the family to assist the parolee to adjust to the home environment. The SMD Coordinator at the Medium B Correctional Centre will be responsible for the administration and coordination of the spiritual worker's programmes and interventions with the parolee. The spiritual worker will report to the SMD Coordinator on a monthly basis through the relevant reports/documents. The chaplain and Spiritual and Moral Coordinator (SMDC) will verify the documents on a monthly basis. They will also monitor and evaluate the progress of the parolee on a monthly basis. Psychological services will be available to the parolee if the need arises and referral will be made via the social work services.

Figure 4.3 below illustrates how the local church can optimise spiritual care interventions and programmes after benchmarking was done with spiritual care interventions at the correctional centre and social work services at Social Reintegration offices.

**Figure 4.3. Optimised spiritual services and programmes to parolees at the Social Reintegration office**



The next section will discuss how the local church can contribute to the restorative justice process of the released offender.

#### 4.3.3.1 Restorative justice programmes and interventions

Many parolees were already exposed to the restorative justice programmes whilst incarcerated; hence, these processes can continue once on parole. Restorative justice is based on the assumption that crime results in injuries to the victim, community and offender. It follows that all parties should be included in the response to the crime (Monacks, 2003:83). An important aspect of the restorative justice approach is that the offender must take accountability for his crime and be willing to participate in the reconciliation process with every person affected by the crime. Mark Umreit (1996), cited by Mostert (2003:88), defines restorative justice as "...the importance of elevating the role of the victims and community members through more active

involvement in the justice processes, holding offenders directly accountable to the people they violated and providing a range of opportunities for dialogue, negotiation and problem solving, which could lead to a greater sense of community safety, social harmony and peace for all involved". Lorraine Berzins (1996), as cited by Mostert (2003:88), concludes that restorative justice is an approach that is done so healing can take place. This includes the important elements of calling into account one's action, reparation, dealing with what went wrong, dealing with the feelings and issues around it, and dealing with the harm inflicted by crime. Accordingly, the local church needs to apply the principles of the restorative justice program in order to support the parolee with the process of reconciliation, restoration and healing. However, the spiritual worker at the Social Reintegration office will also be in a position to refer such cases to the external service providers, i.e. NGO's responsible for restorative justice interventions at the correctional centre. The NGO's have trained facilitators who are solely responsible for all restorative justice and victim offender dialogue related programmes and interventions available to the parolees. All victim offender dialogue related requests will be referred to the social worker at the Social Reintegration office for further handling.

#### 4.3.3.2 Desired performance outcomes of the benchmark

This section will discuss the desired performance outcomes, provided in a table format, after benchmarking took place. The focus of this performance outcome is in line with one of the strategic objectives of social reintegration as deliberated in the Strategic Plan of the Department of Correctional Services (2013/2014-2016-17), indicating that probationers and parolees are rehabilitated; monitored and accepted as law abiding citizens by the communities and offenders, and are provided with access to restorative justice processes. Table 4.1 below describes the role of the church in the integrated support system to the released offender (parolee) by means of objectives, outputs and performance indicators in line with the strategic objective for social reintegration. The desired performance outcome is illustrated below:

**Table 4.1. Performance outcome of the benchmark**

No	Objectives	Output	Performance Indicator
1	Appointment of spiritual workers at the Social Reintegration office,	Social reintegration official to be able to provide spiritual interventions and programmes to parolees	Percentage of spiritual workers appointed at the Social Reintegration office
2	The implementation and provisioning of spiritual care programmes and interventions to released offenders (parolees)	Improve the spiritual and moral well-being of parolees and their families	Percentage of offenders participating in spiritual care interventions and programmes
3	To facilitate the reintegration processes of the released offender (parolee)	Improve, restore, heal relationships with self, family and victims	Percentage of parolees without parole violations.
			Number of stakeholder meetings conducted

With the new planned change the local church will give priority to spiritual care interventions and programmes at the Social Reintegration office, and thereby contribute to reconciliation, restoration and healing during the social reintegration process. This will be done through:

- Availing a congregant to be appointed as a spiritual worker;
- Facilitation of the released offender's reintegration, social responsibility and human development;
- Facilitation of reconciliation, restoration and healing of the released offender and his family relationships;
- Facilitation of restorative justice as well as victim offender dialogue processes;
- Facilitation of the reintegration process of the released offender into the community.

To achieve the above-mentioned aims spiritual workers and external service providers will be trained as facilitators to conduct programmes to impart knowledge to the released offender and his family focusing on the following concepts:

- The concept of healing, concentrating on self-knowledge, responsibility, repentance, self-insight, guilt, anger, acceptance and dignity.
- The concept of development, concentrating on one's belief system, religious knowledge, discipleship and mentoring.

- The concept of lifestyle, concentrating on ethical behaviour, ethical decision-making, positive values, respect for self and others.
- The concept of restoration, concentrating on forgiveness, grace, reconciliation, family, community, victim dialogue, and accountability.

#### 4.3.3.4 The projected financial implication of the benchmark

This section will discuss the projected financial implication of the benchmark in table format. The cost will be carried by the DCS, Voorberg Management Area. It will fall under the Spiritual Care budget, with the Area Coordinator Development and Care as the responsibility manager and the chaplain as the activity manager. All spiritual workers will be appointed as temporary workers and need to sign a contract with the DCS. The chaplain allocates the number of sessions to the spiritual worker. According to the Spiritual Care Policy (2005), every spiritual worker can work a maximum of twenty-three sessions per month within a correctional facility. A session with an offender consists of one hour and amounts to R187.08. The chaplain will allocate twenty-three sessions to the appointed spiritual worker at the Social Reintegration office. The calculation of sessions as well as additional costs will be explained in Table 4.2 below:

**Table 4.2. Budget for the rendering of programmes and services to released offenders at the Social Reintegration office**

<b>Social Reintegration office</b>	<b>Post (position)</b>	<b>Number of proposed post</b>	<b>Salary Notch</b>	<b>Total</b>
Porterville	Spiritual worker	1	23(hours) x R187.08 x 12(months) = 51 634.08	51 634.08
<b>Additional cost</b>				
<b>Other cost</b>	<b>Reason</b>		<b>Cost</b>	<b>Total</b>
Stationary & Books	Administration & training		5000	
Catering for meetings, training and teambuilding	Meetings, training and teambuilding sessions are conducted quarterly and is compulsory to attend		5000	
<b>TOTAL COST</b>			10000	61 634.08

The total cost for the appointment of a spiritual worker at the Social Reintegration office amounts to R 61 634.08. These costs include stationary, books and various training programmes offered by the Spiritual Care component at Voorberg Management Area. However, the local church will be responsible for all other costs concerning the reintegration, restoration and healing of the released offender.

The next paragraph will give a detailed discussion on how the church will promote and ensure the participation of stakeholders in the integrated support system to parolees.

#### **4.4 Stakeholders participation**

In order for these interventions to materialise at the Social Reintegration office a workable approach must be developed to ensure the involvement of all the identified stakeholders. The chaplain as the representative of the DCS as well as the leader of the local church can spearhead this process. She has already established a trust relationship with all internal (DCS) and external community stakeholders due to her

involvement in community initiatives. Therefore, the starting point will be to communicate the objectives of the reintegration efforts to all the existing partners within the DCS as well as external stakeholders in and around the local community.

There are a number of internal stakeholders involved in such an undertaking. These include the relevant correctional officials at Voorberg Correctional Centre and the Social Reintegration office, namely:

- The Area Commissioner. He is responsible for managing and approving activities and services that will enhance rehabilitation in his/her area of responsibility.
- The Area Coordinator Development & Care. He/she is responsible for the overall management of the multi-disciplinary team, i.e. social workers, psychologist, health care professionals, educationist, and agriculturalist.
- Head Social Reintegration. He is responsible for the management of officials and professionals accountable for the interventions and programme for the parolees.
- The Spiritual and Moral Development Coordinators. They are responsible for the coordination of spiritual care services and programmes provided by spiritual workers.
- The multi-disciplinary team at Voorberg Management Area.
- The CMC & Parole Board. They are responsible for the determination and setting of parole conditions.

There are also a number of external stakeholders involved. They include:

- Spiritual workers and services providers (NGO's, CBO's, FBO's), representing the different churches, faith-based organizations and community-based organisations;
- SAPS: Community Policing Forum (CPF) and Victim Empowerment Programme counsellors (VEP);
- the local church (URCSA), offenders, their families and victims;
- The local community and
- The National Institute for Crime Prevention and Rehabilitation of Offenders (NICRO).

These role-players together form the integrated support system of the released offender.

The communication plan will be discussed below in table format. Table 4.3 comprises a list of the stakeholders involved, the purpose and format of the communication and the timeframe in which activities will take place.

**Table 4.3. Communication plan for stakeholder involvement**

<b>Stakeholder</b>	<b>Purpose</b>	<b>Process</b>	<b>Time frame</b>
Area Commissioner, Area Coordinator Development and Care, Head of Social Reintegration	The purpose is to : communicate challenges experienced at Social Reintegration because of lack of spiritual care interventions and programmes; To obtain inputs on the integrated support system change process.  To promote ownership and minimize gap between top management (formulators) and implementers	Consultative meetings	June 2017
Spiritual and Moral Development Coordinators	To communicate challenges experienced at Social Reintegration because of lack of spiritual care interventions and programmes.  To market the initiative and get buy-in from role-players.  To determine the level of understanding in terms of what is expected when delivering spiritual care interventions and programmes and to promote ownership of the process.	Consultative meetings and workshop	June 2017
Multi-disciplinary team (social worker & psychologist, health care professional, agriculturalist	To discuss the implementation of spiritual care interventions and programmes to parolees.	Consultative meetings and workshop	June 2017
Spiritual workers and service providers (NGO, FBO, CBO's)	To obtain input on the involvement with parolees to improve the spiritual and moral well-being of offenders.  To obtain input on challenges experienced in the community with parolees and released offenders.	Consultative meetings and workshop	June 2017

	<p>To obtain input on restorative justice and victim offender dialogue.</p> <p>To determine the level of understanding in terms of what is expected when delivering spiritual care interventions and programmes and to promote ownership of the process.</p>		
CMC & CSPB	<p>To discuss the implementation of spiritual care interventions and programmes to parolees.</p> <p>To determine and set the parole conditions that will address the reintegration, reconciliation, and restoration and healing processes of parolee.</p>	Consultative meetings	June 2017
SAPS: CPF and (VEP)	<p>To be consulted in order to gain interest and support.</p> <p>To obtain input on offenders who reoffend.</p> <p>To obtain input on victims' empowerment processes.</p>	Consultative meetings (CPF & VEP Forums)	July 2017
Local church (URCSA)	To discuss the involvement of the congregation in the process of reintegration, reconciliation and healing of parolees and released offenders.	Consultative meetings	June 2017
Released Offenders (Parolees)	<p>Personal interviews on challenges experienced with social reintegration.</p> <p>To discuss improvement of relationships with self, family and victim/s</p>	Personal Interviews	July 2017
Families	<p>To discuss challenges experienced with regard to the released offender.</p> <p>To discuss the improvement of relationships with the parolee and his victim/s</p>	Personal interviews	When need arises
Victim/s	To discuss the possibility of involvement in restorative justice processes	Personal Interviews	When need arises
Community	<p>To obtain input on challenges experienced with parolees and released offenders.</p> <p>To get buy-in to participate in the reintegration, restoration and healing processes.</p>	Imbizo's	August 2017
National Institute for Crime	To continue liaison with the Institute to obtain the latest research and trends on	Emails Reports	Continuously

Prevention and Rehabilitation of offenders	crime prevention and rehabilitation of offenders.		
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Once all these stakeholders are consulted and the necessary approval has been obtained from the Area Commissioner, a spiritual worker can be recruited in consultation with the local church. Thereafter, he/she will be appointed at Social Reintegration to render services and programmes. The chaplain will then provide orientation and training on the spiritual care policy and procedures, and guidelines for spiritual workers, as well as programmes and intervention methods. After the training the spiritual care interventions and programmes can commence at Social Reintegration.

The local church needs to make sure that continuous dialogue takes place with all stakeholders involved, which is a priority in order to ensure their maximum involvement and participation. In light of the above, Kotzé & Swanepoel (1983:14) indicate that “ Community development helps people to relate meaningfully to one another, and in this way helps to develop the individual, as well as the community’s ability for concerted action, i.e. the community can achieve that which the total of its constituent individuals could not do in isolation”. This leads to a compassionate community. Hence, the effective participation of all the parties involved will promote the holistic mission of the local church.

#### **4.5. The local church’s involvement with released offenders who have completed their maximum sentence at the correctional centre**

The paragraphs above provided a detailed explanation of how the local church can assist the parolee and his family with reintegration, restoration and healing. However, their involvement with released offenders who have completed their maximum sentence at the correctional centre present a challenge for the local church. Once released, the offender no longer has an obligation to continue his involvement and may break ties with the church altogether. Hence, the church can remedy the challenge by ensuring that the offender is involved in the spiritual care activities whilst incarcerated. Once involved with spiritual care programmes and services the church can nurture the relationship with the offender and become the link between him/her,

his/her family, and the community. Some offenders are institutionalised for years and are isolated from what is happening in the outside world; therefore, the church can become the point of reference upon their release.

Once this relationship is cultivated the local church can assist the released offender in the following ways:

- Support groups – the released offender and his family can attend small support group gatherings to share their challenges. The support group can provide assistance in terms of the restoration and healing processes that need to take place. The local church can train lay counsellors to lead these group discussions and provide support to the families involved.
- Skills development and future employment can be provided to the released offenders. The local church is registered as a CBO, Ithemba, and provides the following services to the community:
  - Aftercare services for school children, assisting them with homework and reading.
  - Brass band – teaching the youth how to play musical instruments and enhancing musical skills.
  - Entrepreneurship, which includes chef skills, baking, and cooking skills.
  - Needlework – this entails teaching people the following skills: embroidery, stitching, sewing, needlecraft and tapestry. The sewing and stitching skills development project is also available at Medium B Correctional Centre. In the correctional centre the offenders are skilled to operate needlework equipment in order to design and produce different types of clothing. Hence, the released offender can continue the craftsmanship once outside in a familiar and caring environment.
- The church as a registered CBO also assists families affected and infected by HIV/AIDS. It educates individuals in terms of the pandemic in the form of awareness sessions, workshops and support groups.
- Victim offender dialogue – this process is started in the correctional centre and can continue outside under the leadership of the local church. The URCSA can train VOD facilitators to deal with this process.

In this way the church as a community could learn afresh the value of caring for one another, and restore a sense of belonging (Kotzé & Swanepoel, 1983:14). Likewise, the local church can contribute to the reintegration, restoration, and healing of the released offender based on the transformational development principles such as sustenance, dignity and self-worth, freedom, participation, hope and spiritual transformation.

#### **4.6 Conclusion**

In summary, the focus of this chapter was to establish an integrated intervention model that can guide the church in its holistic mission towards reconciling, healing and restoring the released offender. It followed the pragmatic task of Osmer's hermeneutical cycle, which deals with the creation of a desirable model based on theological principles. According to Osmer (2008:10), the pragmatic task focuses on strategies and actions that are undertaken to shape events toward desired goals. Thus, an action plan for an appropriate course of action was developed looking at an integrated support system in which the URCSA, Porterville, as a community institution and agent of change, can assist in the social reintegration of parolees. It established the immediate involvement of the local church with parolees at the Social Reintegration office by means of the appointment of spiritual workers. It examined how the local church can benchmark from the spiritual care services and programmes at the correctional centre as well as the social work services at ComCor in order to provide need-based interventions to parolees and also considered what the desired performance outcomes will be.

The projected financial implications of the benchmark were calculated and discussed. Participation of all stakeholders in the church's integrated intervention model to parolees was also briefly discussed and a communication plan was formulated to market and get buy-in from all the relevant role-players. In this way the church in its holistic ministry to the released offender is true to the challenge of Matthew 25:35-36 (NRSV), "...for I was hungry and you gave me food, I was thirsty and you gave me something to drink, I was a stranger and you welcomed me, I was in prison and you visited me... Truly I tell you, just as you did it to one of the least of these who are members of my family, you did it to me."

Lastly, the chapter briefly examined how the local church can contribute to the reintegration and development of the released offender after he has completed his maximum sentence at the correctional centre. Consequently, an integrated support system as an intervention model was proposed to sustain the rehabilitation of the reintegrated offender. It was recommended that this framework be used by the local church in its holistic mission towards reconciling, healing and restoring of the released offender and his family. Concluding with the words of Maggay (1994:66), "As churches, however we are ultimately in the business of both fattening and healing our land, of seeing new men and women transforming and liberating themselves and the larger society in those places where the powers that be established strongholds of poverty, oppression and bitter enmity. We are aiming for the length and breadth of shalom, for that seamless wholeness in all that makes us fully human as embodied for us by the Son of man". Through the implementation of this integrated intervention model the local church, as an agent of change, can become the catalyst of this human embodiment of the Son of man.

## CHAPTER 5: SUMMARY, CONCLUSION AND RECOMMENDATIONS

### 5.1 Introduction

There appears to be a need for a holistic church intervention to assist in the development of released offenders and their families, as well as to sustain their rehabilitation and enhance the process of reconciliation, restoration and healing. This research study therefore sought to address this need. The study commenced by examining the possibility of a transformational development approach within the context of practical theology, to determine how it can assist the church, with specific reference to the URCSA, Porterville, to contribute to the reconciliation, restoration and healing of released offenders and their families in the community of Monte Berta. This closing chapter will recapitulate the main ideas that were discussed; it will also conclude the study and provide recommendations for further action.

### 5.2 Summary and Conclusion

**Chapter One** served as an introduction to the research. This chapter included the following main points: It provided the background and motivation for research, the research problem and questions, the aims of the research, the research methodology that was followed and the conceptual framework that guided the study. It emphasised that released offenders and their families can be restored as well as developed. It therefore sought to help them find their appropriate place in society through the assistance of their faith community, which in this particular context, is the URCSA in Porterville. It also asserted that the church's holistic mission plays a crucial role in empowering, developing and transforming the released offender.

**Chapter Two** deliberated on Osmer's descriptive phase, asking the question: "What is happening with the offender during incarceration in the correctional centre?" This entailed the gathering of relevant information that helps us to discern patterns and dynamics of an offender's life within the correctional centre. The aim of the chapter was to provide a descriptive analysis of the rehabilitation process within Medium B Correctional Centre and to establish the Porterville URCSA's involvement in these

processes. It also identified the current programmes and services available to released offenders and their families at community correction offices. The first task of practical theology as described by Osmer (section 1.5) was determined for it gave a descriptive analysis of what is happening with an offender once incarcerated in the correctional centre and why it is happening. This analysis confirmed that the URCSA, Porterville, already ministers to offenders whilst incarcerated, but it also acknowledged the local church's lack of involvement in the reintegration of released offenders. This inspired the researcher to theologically reflect on transformational development theories and concepts to find out how the church, in its holistic ministry towards the reintegration of released offenders ought to respond to promote healing and restoration. The first two aims (section 1.5) of the research were achieved in this chapter.

**Chapter Three** deliberated on Osmer's normative phase, asking the question: "From a theological perspective, what ought to be going on?" According to Osmer (2008:8), the normative task, firstly, involves a style of theological reflection in which theological concepts are used to interpret particular episodes, situations and contexts. In the light of what we know about God, how might God be acting? What are fitting human responses? Secondly, it involves the task of finding ethical principles, guidelines, and rules that are relevant to the situation and that can guide the action strategies. Thirdly, it involves exploring normative Christian practices that shape the Christian way of life. For this reason, the researcher investigated how theology of development within the framework of practical theology informs the church in this regard. It gave a basic overview of practical theology and a theology of development. Thereafter, development themes were investigated with an emphasis on the holistic mission of the church in addressing the restoration, healing and reconciliation of offenders. Furthermore, it reflected on the transformational development approach based on the following principles: sustenance, dignity, self-worth, freedom, participation, hope and spiritual transformation. The aim is to serve as a guideline to assist the URCSA, Porterville, in its holistic ministry to the released offender. Lastly, informed by the practical and transformational development theoretical framework it focussed on: the local church and reconciliation; the local church, healing and restoration; and the implication of the church as an agent of transformation in its holistic mission to released offenders. These deliberations lead to the conclusion that the church needs

to respond meaningfully to effect this change and to be faithful in its holistic mission. Thus, the third aim of the research was achieved.

**Chapter Four**, as the final phase, proposed an integrated intervention model that can be used by the church as a guideline in its holistic mission to reconcile, heal and restore the released offender. It is based on the pragmatic task of Osmer's hermeneutical cycle, which deals with the construction of a desirable model based on theological principles. It asked the question, "How might the church respond in ways that are meaningful and effective?" It focussed on strategies and actions that are undertaken to shape events towards desired goals (Osmer, 2008:10). An action plan was developed for an appropriate course of action. It considered an integrated support system, as proposed in the White Paper on Corrections (2005), in which the URCSA, Porterville, as one of the community institutions and agents of change can assist in the social reintegration of parolees. It recognised the possibility for the immediate involvement of the local church in the lives of parolees by means of appointing spiritual workers at the Social Reintegration office. It examined how the local church can benchmark from the spiritual care interventions at the correctional centre as well as the social work services at the Social Reintegration office to provide need-based interventions to parolees. It developed an optimised intervention programme based on the benchmark outcomes and described what the desired performance outcome will be. Furthermore, the projected financial implication of the benchmark was calculated and discussed.

The significance of the participation of all stakeholders in the church's integrated support system, as an intervention model for parolees was briefly discussed. A communication plan was formulated to promote the idea to all the relevant role-players. Lastly, the chapter briefly focused on how the local church could contribute to the reintegration and development of the released offender who has completed his maximum sentence in the correctional centre. Therefore, the final aim of the research was achieved.

The **Final Chapter** summarizes the study, provide a conclusion, and list a number of recommendations for further action. In retrospect of the above synopses of the previous chapters, it is evident that notwithstanding rehabilitation efforts from the DCS,

and the involvement of the local church in these processes, the reintegration of released offenders still poses a challenge for the individual, his/her family and the community. Although the White Paper on Corrections (2005:145) states that successful reintegration of offenders means the motivation of offenders to develop themselves and to attend programmes designed together with other role-players to enhance their rehabilitation process and ensure employment, it is far from the reality. Released offenders are still stigmatised and marginalised in the community and struggle to find employment, which leads to impoverishment, not only for the individual but also their family.

Consequently, the researcher investigated the rehabilitation process (ORP) of the offender within the correctional centre and the role the local church played in this regard. The researcher further established the inadequate involvement of the local church in relation to the released offender and his family, which contributes to his adversity. Furthermore, the researcher indicated that the church can change its disposition by sustaining the relationship with the offender that was fostered whilst he was incarcerated. "In doing so, as August (2010:45) rightfully states, "The church finds its identity ever anew in a gratitude and devotion to God that is singular and wholehearted, and comes to expression in a dedication to a vocation of healing and reconciliation that transcends all differences, because it is directed by God, the God who promised to gather together a human community, both for its own blessing and for the extension of that blessing to all peoples"

The researcher further assumed that the transformational development approach, within the framework of practical theology, can assist the church in its holistic mission, contributing to the enhancement of human development as well as fostering spiritual transformation, dignity self-worth, justice, participation, freedom and hope. It further established that the local church can continue its involvement with offenders after they have been released on parole through the appointment of spiritual workers at the local Social Reintegration office. In doing so, the local church can extend its ministry to parolees and work alongside social workers and other stakeholders. Thereby, helping the offender refrain from reoffending and instilling hope for a better future as followers of Christ.

Furthermore, the church can also continue to support released offenders and their families after the completion of their maximum sentence at the correctional centre. This confirms Osmer's (2008:157-158) statement when he says, "The church finds its identity and purpose within the missions of the triune God, looking backward to its Christological center, outwards to the world Christ came to seek and save, and forward to God's promised future for creation. This perspective has engendered a fresh way of thinking about congregations along four lines: First, it invites congregations to view their reason for being as participation in God's seeking and saving love for the world. As Dietrich Bonhoeffer put it, the church is a community for others... Second, to carry out their missions, congregations must seek to understand in some depth their social contexts... Third, both the missionary witness of congregations and their need to understand their own social context necessarily lead them to enter into a dialogue with the world... Fourth, congregations are to serve as leaders in their communities... If congregations view all facets of their life as serving their mission, striving to understand the challenges of their social context and demonstrate a willingness to engage with others in dialogue, then they cannot avoid providing some form of leadership in their local communities". In the light of the above statement and as part of the pragmatic task of practical theological reflection, the researcher proposed an integrated support system, as a strategy and action plan for the local church to implement in seeking to provide a holistic mission of reconciliation, restoration and healing to released offenders. This strategy and action plan will materialise in partnership with the DCS as well as other community stakeholders. The aim is to enhance human development, as advocated in the White Paper on Corrections (2005). Thus, in response to the research problem the researcher identified strategies and actions that could be utilised by the local church to address the challenges that the released offender faces during reintegration.

### **5.3 Recommendations**

According to the White Paper on Corrections (2005:146), the Department of Correctional Services is committed to improving the effectiveness of its rehabilitation processes. This includes: reduction of recidivism, effective re-integration of released offenders into society, reduction of the rate of offending as societal institutions begin to play their part. Consequently, as an outcome of the research aim to restore and

develop the released offender and his family and to find an appropriate place in society, the implementation of the integrated intervention model is imperative.

Therefore, the following actions are recommended to the DCS, as a government agent; the local church, as an agent of transformation; the released offender and his family, and community stakeholders.

### **5.3.1 Department of Correctional Services**

The following actions are recommended for the DCS:

- With specific reference to the Voorberg Management Area, it needs to approve the appointment of spiritual workers at the Social Reintegration Office to facilitate the reintegration process of offenders into the community.
- It needs to approve an appropriate budget for the provisioning of programmes and services, as was discussed in chapter four (Table 4.2).
- Through community corrections, it needs to ensure that the programmes and services for parolees are need-based, and relevant for them and their family's needs in order to prevent reoffending.
- It needs to encourage the involvement of the parolee's family in programmes and counselling initiatives, e.g. restorative justice and victim offender dialogue initiatives (section 4.3.3.1).
- Skills development needs to be prioritized to ensure that parolees are equipped to face reality.
- The chaplain and SMD Coordinators are to continuously monitor and evaluate the programmes and services rendered to parolees.

### **5.3.2 The local church**

August (2010:63) notes, "In development studies the vision for humanity is its wellness and more so from a theological perspective where we are concerned with transformational development of humankind from a holistic integrated perspective from within the salvation of God for all humanity." In light of this statement, the local church as an agent of transformation is called to be God's representative; it has an immense role to play in fulfilling its holistic mission. A number of actions are recommended for the local church. The local church leaders need to:

- Resume their rightful role of facilitating the process of reconciliation, healing and forgiveness between its congregants and the released offender and his family.
- Promote the integrated intervention model to all the relevant community stakeholders as proposed in the communication plan and form sustainable partnerships. The chaplain, as local church leader, needs to take responsibility for this project (see Table 4.3).
- Ensure that congregants are equipped to be appointed as spiritual workers at the DCS.
- Familiarize their congregants with restorative justice and VOD processes to rebuild broken relationships through repentance and forgiveness.
- Ensure that released offenders obtain the necessary skills by attending various entrepreneurial skills development initiatives provided by Ithemba.
- Prepare the families for the release of their love ones and encourage involvement in the rehabilitation efforts whilst the offender is still incarcerated, as well as in reintegration programmes and services. This can materialise in the form of family days, group counselling, and support groups to ensure group cohesion.

### **5.3.3 The released offender and his/her family**

According to August (2010:72), the participation of people themselves in their own development is both an essential part of human growth and the process whereby the people themselves become aware of and understand their problems and social reality within which they live in order to effect lasting change themselves. Therefore, the following actions are recommended for the released offender:

- Each individual has to take responsibility for their own development in terms of reintegration, restoration and healing.
- Each individual together with his family should commit himself to work with the local church and stakeholders towards his holistic well-being.
- Each individual and his family need to take part in the restorative justice and victim offender dialogue initiatives in order to rebuild broken relationships through repentance and forgiveness as part of the restoration and healing process.

### **5.3.4 Community stakeholders**

The following actions are recommended for the community stakeholders:

- Their participation will promote the restoration and rehabilitation of relationships and bring healing and forgiveness.
- They play a crucial role in creating employment opportunities for released offenders.
- They avail resources and support to the local church in its reintegration enterprise.

The challenges the released offenders experience can be minimised if all the proposed recommendations (as listed above) are implemented by the local church, the individuals involved, and the community stakeholders as agents of change. This may alter the released offender's life orientation and life interpretation, fostering the disposition to become a law-abiding citizen, which may consequently revert him from committing further crime in the future. With the assistance of his local church, the released offender may adopt some of the social and spiritual transformational development principles, which in turn will influence his conduct for the better.

### **5.4 Suggestions for further research**

This research focused on how the URCSA in Porterville can contribute to the reintegration, restoration and healing of the released offender and his/her family in the community of Monte Bertha. This study comprised an in-depth literature review of existing literature and current practices within the DCS to determine the involvement of the church in the reconciliation, restoration and healing of released offenders. In conclusion, the researcher constructed an intervention model that can be used as a tool to assist the local church in its reintegration, restoration and reconciliation endeavours. Further research needs to be done on the feasibility and implementation of the proposed integrated intervention model as a tool to support the released offender with reintegration at the Porterville Social Reintegration office.

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