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Pastoral Care at Eastham Prison: A Program for Training Inmates to Help as Peer Counselors

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PASTORAL CARE AT EASTHAM PRISON: A PROGRAM FOR TRAINING INMATES TO HELP AS PEER COUNSELORS

BY
VANCE LAWRENCE DRUM

PASTORAL CARE AT EASTHAM PRISON: A PROGRAM FOR TRAINING INMATES TO HELP AS PEER COUNSELORS

An Abstract of a Project/Thesis

Presented to

The Faculty of the Graduate School

Abilene Christian University

In Partial Fulfillment

of the Requirements for the Degree

Doctor of Ministry

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by

Vance Lawrence Drum

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ABSTRACT

A training program for training prisoners at a maximum security prison in Texas to do initial pastoral counseling with their peers was developed and taught. Emphases in the program were on theological and biblical foundations for helping and on teaching counseling values and communications skills. A training seminar group and a no-training control group were established to attempt to determine the effectiveness of the training. Each group was comprised of 12 inmates selected by the chaplain using certain criteria. The training program continued for ten two-hour seminars, using an integrated didactic and experiential format. The training was preceded by a videotaped pretest of subjects in both groups for their measure of empathic communication in counseling, and it was concluded with a similar posttest of both groups.

A review of the literature indicated that the development of empathy should be a primary focus in a project which would train in providing initial pastoral care. This focus was implemented with the confidence, based on the literature, that lay persons as well as professionals could become effective helpers. Issues in the literature which were addressed in the training

included: (a) the place of ministry in helping prisoners; (b) the integration of theology and psychology; (c) the concept of incarnational ministry; (d) the value of the client's story; and (e) the importance of client responsibility.

Evaluation of the project was accomplished objectively by an independent evaluator who was selected by means of an inter-rater reliability computation. A series of one-tail t tests was used to analyze the data produced by the pretests and posttests. Subjective evaluation of the project was achieved by means of posttest interviews, conducted by the chaplain, of subjects in the seminar group.

The training program had a statistically significant effect on the seminar training group. Demographic factors in the two groups were essentially similar. Pretest empathy scores for the two groups showed non-significant differences. However, posttest empathy scores indicate that a training format is moderately effective in developing empathy skills in inmates.

Abstract approved: Wayne R. Smith
Primary advisor

Daniel K. Lemmer
Secondary advisor

April 19, 1991
Date

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This project/thesis, directed and approved by the candidate's committee, has been accepted by the Graduate Council of Abilene Christian University in partial fulfillment of the requirements for the degree.

DOCTOR OF MINISTRY

Edwin Hurley
Dean of the Graduate School

April 19, 1991
Date

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To the inmates in the Eastham Chapel of Peace who prayed for and participated in the project, I hold a debt of gratitude. Many prayers and encouragements also came from my "free world" minister, Dr. John W. Stewart, and from the members of First Christian Church (Disciples of Christ) in Crockett.

Finally, special thanks go to my wife Donna, who has been a continual encourager, as well as proofreader. Our children--Jonathan, Matthew, and Stephanie--have been goodnatured and forbearing as their Dad worked sometimes day and night to finish the project. They have been true heroes.

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INTRODUCTION

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The Crisis in Criminal Justice

Throughout the United States in the 1990s, and particularly in Texas, society's response to crime is in a state of crisis. Over the past ten years violent crime in America is up 30 percent, and property crime is up 12 percent (Federal Bureau of Investigation, 1989). Rates of incarceration in the past ten years have increased dramatically even beyond the crime rate. In mid-1988 there were 604,824 prisoners in the country, which was 83 percent more than in 1980 (Colson & Van Ness, 1989). By 1991 the U.S. Sentencing Commission reported that the United States had the highest imprisonment rate of any nation in the world, having recently surpassed the Soviet Union and South Africa (U.S. Imprisonment Rate, 1991). The Commission indicated an annual cost of incarceration at $16 billion.

Prison overcrowding and a massive prison building campaign have been the results of Texas' attempt to deal with the crime problem. The Texas Department of Criminal Justice (TDCJ) prison population has swelled from 15,000 inmates in 1972 to 52,000 in 1990 (Martin & Ekland-Olson,

1987; Staff, 1990). The numbers will increase to 66,000 when prisons under construction in 1991 are opened. Overcrowding was part of the reason for the state prison's being declared unconstitutional by a federal court in 1980 (Ruiz v. Estelle, 1980).

In 1990 the Texas Board of Criminal Justice proposed to further address the crime problem by recommending a 100+ percent increase in prison capacity--to 108,000 inmates, accompanied by a similar increase in the prison budget--up from $750 million to $2.1 billion per year (Texas Department of Criminal Justice--Institutional Division, 1989; Board Urges More Prison Beds, 1990). New construction costs of $35,000 per inmate and prison maintenance costs of $20,000 per year per inmate (Robinson, 1990) have caused prison reformer Charles Colson to warn, "We cannot continue our present prison-building binge without busting the budget of every state in the country" (1990c, p. 3).

The Case for Ministry

While there may be a need for more prisons, it also seems reasonable that the solution to America's crime problem may be multifaceted, and that effective interventions have not yet been widely implemented. Incarceration may be required, but 99 percent of prisoners will be released (Rogers, 1989), and 74 percent of them will be rearrested within four years (Colson & Van Ness, 1989). Education programs in prison may be helpful, but education by itself will produce only a more intelligent

criminal. Genevie, Margolies, and Muhlin (1986) make the point when they assert: "It is unlikely that providing vocational training for a job as an auto mechanic will be successful after an offender has earned $1,500 a day as a drug dealer" (p. 57).

Wilson and Herrnstein (1985), in their definitive study, Crime and Human Nature, state that although certain factors, unemployment, poor schools, the absence of family, and the availability of drugs, may contribute to crime, these factors are not determinative. They argue that crime is caused, and prevented, by the choice of individuals. Intrapsychic patterns of responding to external circumstances, rather than the circumstances themselves, are seen to be the key factors in facilitating crime.

Colson and Van Ness (1989) are less sociological and more biblical in their assessment of the cause of crime. They state, "No matter what its aggravating causes, there is only one taproot of crime. It is not some sociological phenomenon; it is sin" (p. 57). The solution, therefore, involves "choosing a new way of thinking and living--a new character" (p. 61). Norman Carlson (cited in Colson & Van Ness, 1989), former director of the Federal Bureau of Prisons, agreed, "Change has got to come from the heart" (p. 61).

Ministry to the whole person, emphasizing intrapersonal ethics and productive new life directions, is necessary if there is to be any improvement in the high rates of

crime and incarceration which have characterized American society in recent years. Wilson and Herrnstein (1985) have also written that "programs designed to rehabilitate high-rate offenders have not been shown to have much success" (p. 19). There may be at least two reasons, however, for this lack of success: (a) an emphasis on approaches to rehabilitation which avoid spiritual and values aspects of the dynamics of change and (b) lack of adequate human resources to provide initial care and follow-up for clients interested in change.

The Ministry Need at Eastham Prison

Since it is the conviction of the author that ministry is required in order to facilitate spiritual and personal growth, thereby reducing crime, it was found that a great ministry need at Eastham was for ministry itself to increase. The ministry project, therefore, about which this thesis is written, will address the need to extend the performance of ministry beyond the personal capabilities of the chaplain. The need is to multiply the helping skills of the chaplain so that requests for ministry will be more nearly met.

Time limitations are the primary constraint affecting the provision of pastoral care at Eastham. Two state-supplied chaplains, the author, who is the Protestant chaplain, and the Roman Catholic chaplain, are available to attempt to provide for the pastoral care needs of 2,200 inmates. In addition, there are 700 correctional officers

and administrators who need ministry. Chaplaincy personnel limitations are seen in light of professional guidelines and Texas Department of Criminal Justice practice. The American Correctional Chaplains Association recommends a chaplain to inmate ratio of 1:500. The TDCJ has a ratio of 1:900. At Eastham the ratio is 1:1,100. The chaplains are fairly overworked, and many opportunities for life-changing ministry go unfulfilled due to lack of time and human resources.

Statement of Purpose

The purpose of the project will be to provide a means of increasing the quantity and quality of pastoral care to inmates at Eastham Prison. In order to achieve this purpose, a training program will be developed which the chaplain will use to train selected inmates to do pastoral care with their peers. Increased quantity of care will be realized when persons other than the chaplain begin to do counseling. Increased quality will be attained when the helping skills of inmates are refined and practiced.

Objectives of the Project

Specifically, there are six objectives which the project will aim to achieve. First, the project will seek to develop a program of training whereby inmates may be taught values and skills which will facilitate effective pastoral counseling with their peers. The program will emphasize training at the initial stage of the helping process, that is, the first interview.

Second, the project training program will attempt to increase the core human values of respect and genuineness in the persons trained as peer counselors. Third, a measurable increase in basic communication skills, attending, active listening, empathy, and probing will be sought.

Fourth, the project training program will seek to train subjects in how to help others tell their stories. The identification of problems in the present will serve as a platform for focusing on the most important problems (prioritizing), and for challenging the client with new perspectives in understanding experiences, behaviors, and feelings.

Fifth, an introduction to training in how to facilitate the development, evaluation of, and commitment to new life goals and directions will be an objective of the project. Sixth, the project will introduce training in how to help clients formulate and implement action programs.

It will be the fundamental assumption of the project that stated feelings of human need which are met with a ministry of care and expressed understanding will be significantly alleviated in the context of a therapeutic relationship. A review of the literature will indicate that peers and paraprofessionals are able to provide essential care as well as professionals.

Problems Related to the Project

Problems, issues, and tasks associated with the implementation of the project include the following. First,

security concerns in the prison will have to be attended. Inmates must not be allowed to meet for unauthorized purposes (for example, exchange of contraband, gang-related meeting, or sexual encounter) under the guise of providing or receiving pastoral care. Direct supervision by the chaplain will be required. Second, the relatively low educational level of most inmates may be a problem in doing effective training.

Third, the widespread inmate feeling, stemming from the climate of prison reform, that "no inmate can tell me what to do" is an attitude which must be acknowledged. Fourth, the ethnic, cultural, and racial diversity of the prison population (52% black, 33% white, 15% Hispanic) must be considered.

Fifth, the task of training inmates to counsel other inmates in ways which will be redemptive for the counselee will be considerable. Inmates generally, in this chaplain's experience, tend to be legalistic, directive, insensitive, and aggressive. If confrontation is their strength, understanding may be their weakness.

Ministry Context

The ministry project will be implemented in the chapel of Eastham Prison, which is located in East Texas, 35 miles north of Huntsville. Eastham was established in 1917 as a 13,000 acre maximum security prison farm for "end-of-the-line," disciplinary problem inmates. Called "America's toughest prison" (Press, 1986, pp. 46-53, 56,

58, 61) and the "most abominable hole" (Huffman, 1989, p. 2) in the Texas prison system, Eastham is the residence for 2,200 of the state's repeat male offenders. The prisoners are classified as aggressive inmates, most of whom have been convicted for murder, robbery, sexual assault, or drug trafficking. The average age of Eastham inmates is about 30, and the average grade level attained in school is approximately ninth grade. Sentences served tend to be longer than on other prison units; terms ranging from 10 to 3,000 years are not unusual.

The ministry context may be noted from three perspectives.

Custody at Eastham Prison

First, the ministry setting may be viewed from the custodial, or security, perspective. The primary purpose for the existence of prisons in Texas is to provide custody for criminal offenders who have been excluded from society by means of the criminal justice process. Treatment, or correction (including ministry), is only a secondary purpose, and may be reflected in the September 1, 1989, name change--from Texas Department of Corrections to Texas Department of Criminal Justice--Institutional Division.

A Brief History

The big bronze plaque at the entrance to the Eastham Chapel of Peace states: "Peace I leave with you; my peace I give you. I do not give to you as the world gives. Do not let your hearts be troubled . . ." (John 14:27).

That peace was shattered when, shortly after the author came to work as a chaplain in 1985, an inmate was stabbed to death by another inmate on the concrete floor just outside the chapel door.

It was an almost routine killing because, in those first few months of chaplaincy, there were five violent inmate deaths, and one soon began to discover some of the reality which inspired the legend which was "The Ham." It had always been a bloody place. Public notoriety for Eastham may have begun in 1934 when Bonnie Parker and Clyde Barrow drove up in a blaze of machine gun fire, freeing two fellow gangster convicts and killing one guard (Mason, 1967).

The story of Eastham Prison is the story of a closed institutional family system which has been rigidly enmeshed (see Olson, Sprenkle & Russell, 1979). Eastham in the past has been characterized by absolute order, fear, mystique, physical and emotional abuse, and sometimes murder. Press (1986) has reported:

> Eastham is the end of the road for prisoners, . . . Every prison system has a place reserved for the worst cases: in California it's San Quentin; in the federal prisons it's Marion, in Illinois. In Texas, other wardens ship discipline problems to "The Ham" . . . Entering inmates knew its rep. "If you were going to Eastham, you knew you were going to the bottom of the barrel." (p. 48)

At this end of the road for problem inmates,

infractions of the rules were met with the most brutal punishments or death. Security was maintained and punishments generally administered by officers and "building tenders," who were inmates who kept order with administrative sanction. The abusive behavior of building tenders toward other inmates (intimidation, threat, physical and sexual assault, and murder), led to their being outlawed by the Texas legislature in 1973 (Martin & Ekland-Olson, 1987). Texas prisons, however, and especially Eastham, secretly continued to use inmate enforcers through 1983, all the while denying their existence.

Although Eastham may still be regarded as the last and worst destination for Texas prisoners, several recent studies have indicated that the federally mandated prison reforms of the 1980s have dramatically changed the face of Eastham (Martin & Ekland-Olson, 1987; Marquart & Crouch, 1985; Ekland-Olson, 1986; and Fudge, 1986). The Eastham family system since 1982 is more open, less secretive, less intentionally abusive but more randomly violent, and more chaotically disengaged.

The climate of change began with the "due process revolution" of the 1960s, in which the grievances of minorities and other oppressed groups began to receive more credence in the courts. Modern prison reform in Texas began in 1972 when inmate David Ruiz filed a handwritten petition attacking the conditions of his confinement while at Eastham, including "the unlawful use of building tenders,

inadequate medical care, harassment by TDC officials for legal activities, and unlawful confinement in punitive segregation" (Martin & Ekland-Olson, 1987, p. 92). His case came to the federal court of Judge William Wayne Justice in Tyler, Texas, in 1978, as part of a class action suit, Ruiz v. Estelle.

Judge Justice issued a final decree in 1981, which was followed by a campaign of vilification of the judge and recalcitrance toward the decree on the part of TDC officials. The judge issued a contempt of court citation toward the TDC in 1986, threatening fines of up to $800,000 per day for lack of compliance. Finally, after Governor William Clements had prodded the system into substantial compliance, Judge Justice visited Eastham in 1987. He toured the prison and talked with many staff members, including the author in the chapel, and then later lifted the threat of fines, citing "remarkable progress" (Martin & Ekland-Olson, p. xxix) toward achieving compliance with the court's decree.

The effect at Eastham of Judge Justice's ruling has been documented by Marquart and Crouch (1985). Essentially, the locus of control in the prison shifted from the building tender system, in which inmate guards controlled the prison with administrative sanction, to a system of officer control, in which correctional officers controlled the prison. The new control was less disciplined and less brutal, but was at the same time susceptible to many forms

of subtle inmate control, including more incidents of random violence and gang activity (Ekland-Olson, 1986; Beaird, 1986). Marquart (Marquart & Crouch, 1985), after spending 19 months at Eastham as a guard/researcher in 1981-1983, concluded:

> Eastham is far less orderly than it was before. Authority has eroded, and the cell blocks and halls are clearly more dangerous. . . . Our observations . . . suggest that the push toward the bureaucatic-legal order, at least in the first few years after the decree, lessened control to the point that many are increasingly at risk behind the walls. (p. 584)

Although formal gang activity at Eastham increased dramatically, along with increased inmate-on-inmate violence, during the period 1984-86 (Beaird, 1986; Ekland-Olson, 1986; Marquart & Crouch, 1985), the gang violence began to decrease in late 1986 when all known gang members were placed in administrative segregation (lockup). In the past five years, with the demise of the building tenders, the lockdown of gang members, and the addition of 600 correctional officers to the pre-reform staff of 100, Eastham has been a relatively normal, post-reform, maximum security prison.

The prison now operates at the court-decreed limit of 95% of capacity. The normal stresses evident in any crowded prison have been documented in several studies (Cox, McCain, & Paulus, 1985; Houston, Gibbons, & Jones,

1988; Ekland-Olson, 1986), and are apparent at Eastham. There is less rigid control, less respect among inmates, and more inmate fighting and minor staff assaults than before 1984. However, there seems to be a more relaxed atmosphere, and there have been no violent deaths since 1986. The brutality of the infamous Eastham "tune-ups" and "attitude adjustments" (Martin & Ekland-Olson, p. 188) has been replaced by the relative leniency of paperwork and due process.

Crisis as Opportunity for Ministry

The colloquial definition of crisis as being the presence of both danger and opportunity is nowhere more accurate than in a maximum security prison. C. V. Gerkin (1979) has written that crisis occurs "when the equilibrium or vital balance in the life space of an individual . . . is interrupted by some more or less drastic change" (p. 71). Crisis ministry attempts to facilitate the "restructuring . . . of the system" (p. 71), so that transformation of the status quo is required for survival and growth. C. M. Hall (1986) is correct to conclude, "Crisis conditions are more conducive to spiritual growth than non-crisis conditions" (p. 8). The reason is that, as J. W. DeGruchy (1986) has written, crises are not only a "moment of judgment in history but also a moment of opportunity and decision which can lead to repentance, transformation and renewal" (p. 13).

The Eastham Prison is a case study in pervasive and

continual crisis. For the inmate who persists in maintaining the status quo in his life, there is nothing redemptive or helpful about prison. His incarceration produces intense feelings of bitterness, hatred, and desires for revenge. However, for the inmate who is willing to consider the possibility of change and the redirection of his life, prison may be the means of facilitating significant personal and spiritual growth.

Nine Crises

There are at least nine ongoing crises for Eastham inmates which provide opportunities for ministry. First, the crisis of entry onto the Eastham Unit is a frightful experience. Eastham's reputation as the "most abominable hole" (Huffman, 1989, p. 2) in the entire Texas prison system serves to strike fear in the heart of the uninitiated, "new boot" inmate who has been assigned to go there. Second, a crisis of loneliness gradually envelops the inmate when he begins to realize the seriousness of his banishment from society and the pain of his separation from loved ones.

Third, a crisis in interpersonal socialization is realized when 2,200 pathologically antisocial convicts are expected to live harmoniously in the same building for years with no interruption. It is an impossible order. Fourth, the crisis created by close racial and cultural integration of people who hate each other because of skin color or background produces a tension which is a constant fact of prison life.

Fifth, the crisis of the death of family members is exacerbated when inmates are not allowed to attend funerals. The normal grieving process is blocked for 99 percent of Eastham inmates, whose requests for emergency furloughs to attend funerals of their loved ones are denied. Sixth, the crisis of divorce and family disintegration among Eastham inmates is common.

Seventh, the crisis of despair and potential suicide is a fact of daily prison life at Eastham. Eighth, the crisis of a lack of legitimate sexual relationship affects the entire prison population. Homosexual liaisons are not uncommon, and incidences of acquired immunodeficiency syndrome (AIDS) are increasing. Ninth, the crisis of impending reentry into society produces great anxiety as the inmate worries about his ability to function in the "free world" and stay out of prison.

Ministry at Eastham Prison

In addition to viewing the ministry context from the standpoint of custody, the ministry setting may also be seen from the perspective of the availability of treatment programs, especially programs providing opportunities for personal and spiritual growth within the chaplaincy department.

Chaplaincy Program

Scripture says,

Some sat in darkness and the deepest gloom,

prisoners suffering in iron chains, . . .

Then they cried to the Lord in their trouble,

and he saved them from their distress.

(Psalm 107:10, 13)

The cry of faith has run like a constant thread through the story of Eastham Prison from early days. When the present building was constructed in 1954, a chapel with a capacity of 200 was placed in the center of the prison on the second (top) floor. During the eighteen years from 1967-1985, the witness of God's love and peace went out continually from Chaplain Emmett Solomon, who became the Administrator of Chaplaincy Programs for the TDCJ when he left Eastham in 1985.

Chaplain Solomon succeeded in establishing a program of worship and pastoral care that not only survived court reform and the fall of the old order but also helped many lost inmates find new life and hope in the midst of ruin. The author followed Solomon as Protestant Chaplain, and affirmed what the magazine article on "America's toughest prison" had overlooked--that God was working inside that prison (Fudge, 1986).

At the present time the program of worship and pastoral care at Eastham is filled, in time and space, nearly to capacity (see Appendix A). At 7:45 a.m. on Sundays 100 inmates fill five classrooms for Sunday School, taught in each class by inmate elders and deacons. There are Spanish and English classes and classes for newer and more mature Christians. Sundays at 9:00 a.m. the chapel is filled to

capacity (200) for a 1½-hour worship service which includes worship choruses, hymn-singing, prayers, inmate choir, responsive Scripture reading, preaching from the chaplain, and the Lord's Supper.

At 3:00 p.m. Sundays a Prayer Soldiers group of 30, led by an inmate elder, meets to pray for written prayer requests. A Discipleship Training group of 20, led by an inmate elder, meets at 4:00 p.m. An evening evangelistic service meets at 7:30 Sundays for a 1½-hour assembly which is characterized by the "free world" preaching ministry of regular Eastham volunteer ministers.

A Thursday night 1½-hour worship service is provided, and is led primarily by inmates. Inmates lead the singing, pray the prayers, give testimonies, and preach sermon messages twice each month. On alternate Thursdays various guest ministers come to preach. The chaplain provides a 10-15 minute period of sharing pastoral concerns and exhortation.

In addition to worship services, a Chaplain's Bible Study is offered on Saturday mornings, and two pastoral counseling groups of 5-10 inmates each (led by the chaplain) meet weekly. A counseling group of ten inmates, led by an inmate elder, meets weekly. The English Chapel Choir and the Spanish Chapel Choir meet for choir practice weekly. The English choir sings weekly on Sunday mornings. The Spanish choir sings during the Spanish-language worship service on each second Sunday night of the month.

Baptism classes for new converts are taught by the chaplain monthly or bi-monthly, resulting in 50-75 baptisms each year. Revivals (five services each) are conducted semi-annually with different guest ministers for each service. Seminars and crusades are held periodically.

A program of giving offerings, approved by the warden, is provided for the Christian inmates whereby they may bring commissary articles (soap, toothpaste, deodorant) for placement in an Offering Box in the chapel, which are then distributed by the chaplain to any indigent inmate on the unit who comes with proof of indigence. This program helps approximately 150 inmates each month.

Finally, individual pastoral counseling with the chaplain is offered as time permits to any inmate or officer who requests it. The needs of 2,200 inmates are the primary motivation for the author's current project of training lay counselors. The project's assumption has been that spiritually gifted and trained inmates may be able to help with the load of inmate counseling requests.

Ministry Process

The primary guiding principle in the process of ministry at Eastham is an understanding of ecclesiology which sees ministry as inclusive and diverse (Carroll, 1986). That is, ministry should include the active participation of all members of the body of Christ. Ministry is not a "one-man show," even in prison. All must feel included, and all should be included. Such

ministry is trusting and open instead of skeptical and closed.

An example is the annual process for selecting new elders and deacons. The implications of Ruiz v. Estelle are that only the chaplain may select group members, and this group has no structural power. However, before members are selected, the entire congregation is asked to fast and pray, and the whole church is requested to submit (on paper distributed to each one) names of new prospective group members. After this happens, the current elder/deacon group provides input, and then the chaplain selects after due deliberation. The process may require a month or more.

Ministry is also diverse, since the gifts of the Holy Spirit are diverse (1 Cor. 12). Ministry is therefore multifaceted, and is responsive to a wide variety of needs.

Finally, the formal structure of prison chaplaincy indicates that the worship services of the Protestant chaplain shall be ecumenical and nondenominational. In practice, this requires that the particular distinctives of the various Protestant denominations be deemphasized so that the central, historic, catholic faith of the Christian church predominates. Each person is encouraged to share his particular faith as he understands the faith, but all are urged to forbear differences in love.

The prison church "dream" (Dale, 1981) is that our common faith will draw us together into a transcendent and loving community, and it is noted that our differences

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(denominational, cultural, racial) have the potential for dividing us if they are not subordinated to the common faith. The particular form of any chaplaincy, however, tends also to assume the character of its leader. At Eastham, worship is diverse: sometimes quiet, then lively and expressive; liturgical, sacramental, then extemporaneous; explicitly biblical, but also contemporary and relevant.

Congregational Identity

The Eastham Prison congregation is a kaleidoscope of people of varying backgrounds, beliefs, denominations, cultures, and races which is united by their common Christian faith and by their common status as convicted felons. One may legitimately question whether such a diverse group is truly a congregation. Hopewell's (1987) definition is helpful: "A congregation is a group that possesses a special name and recognized members who assemble regularly to celebrate a more universally practiced worship but who communicate with each other sufficiently to develop intrinsic patterns of conduct, outlook, and story" (pp. 12-13). Assuming this definition, the Chapel of Peace is a congregation, if it is understood that the members are recognized informally and not formally. There is no membership roll.

Two congregational surveys were conducted in the fall of 1990 (Appendices B and C) which attempted to identify and quantify some of the aspects of the church's story. Results of the first survey (Appendix B) include the

following. The average age is 33 (the TDCJ average is 27). Most were raised by both parents (biological or step-parents). Nearly two-thirds see themselves as Christians who are "seriously trying to live for God." Almost two-thirds attend chapel services 2-3 times each week. Two-thirds are black.

A plurality have never married, have a Baptist background, and are in prison because of a robbery or burglary conviction. The average respondent was the fourth-born in a family of seven siblings, has 2.2 children, has been in prison 2.7 times, and now has a 31-year sentence. The average person claimed less of an alcohol/drug problem than the TDCJ average (69% versus 85%), and years of schooling claimed was 11.5 (also more than than TDCJ average; one may attend college while at Eastham).

Ninety-one percent judged the programming in the Chapel of Peace as either excellent or good. Eighty-five percent rated the chaplain as either excellent or good. Ninety-nine percent affirmed that they answered the questionnaire truthfully.

The second survey (Appendix C), concerning tasks of the church, religious beliefs, and congregational identity was taken largely from the Hartford Seminary Center for Social and Religious Research (n.d.) and from Carroll, Dudley, and McKinney (1986). It indicated that the tasks the Eastham church believes it does best relate to worship, Christian education, fellowship, and helping the needy.

Some areas in which there is a perception of need for substantial improvement include those relating to pastoral counseling, growing in faith, discovering one's gifts for ministry and service, evangelism, and stewardship.

Beliefs concerning the Bible seemed to split half and half between a "neo-orthodox" view ("inspired Word of God" with "some human error") and a fundamentalist view ("actual Word of God" to be taken "literally"). This question was problematic in the author's view in that it did not allow for a view of Scripture which cuts an evangelical "middle way" between the above-named two views.

Concerning sin and salvation, nearly two-thirds understand salvation to be by faith in Jesus Christ, but a significant number (28%) have a more legalistic understanding. A plurality see justice as a quality to be practiced individually. Three-fourths do not believe capital punishment is ever appropriate.

The congregational identity survey indicated that the church sees itself as more traditional than trendy, more different than similar to the other inmates in the prison, and involved as opposed to not involved with the other inmates. The church also noted it feels more like a family than a group of individuals, more educational than activist on social issues, and more nondenominational than denominational.

From the perspective of Dulles' (1987) models of the church, all of the models have some attraction for certain

individuals in the church. However, it is the judgment of the author that the two models, mystical communion and herald, come closest to describing the current dream, beliefs, and daily practices of the prison church. Emphases on fellowship and the word seem to be the strongest motivators in the life of the Christian inmate at Eastham.

Prison Chaplain as Church Leader

Diagnostic instruments taken by the author. Seven different instruments or inventories have been taken which give the following profile. First, the Discover Your Conflict Management Style instrument (Leas, 1984) indicated that the author has a wide range of conflict management styles, which are all grouped closely together, suggesting flexibility in moving from one style to another. Preferred styles (from most to least preferred) were: persuade, support, collaborate, avoid/accommodate, compel, and negotiate.

Second, a Conflict Styles Survey (Shawchuck, 1983) showed a primary style of collaborating, followed by secondary styles of competing and compromising. Third, the Survey of Your Leadership Styles instrument (Shawchuck, 1986) indicated a broad range of preference for all four appropriate leadership styles. Primary preference was for total involvement, and secondary preferences were for task-oriented, person-oriented, and passive involvement.

Fourth, interpretation of the Fundamental Interpersonal Relations Orientation-Behavior (FIRO-B)

questionnaire (Schutz, 1984) concluded three statements about the author: (a) "comfortable in social settings; will tend to move toward people"; (b) "has a strong need to belong and be accepted"; and (c) "can and does take responsibilities involved in leadership role" (Ryan, 1977, p. 2).

Fifth, the Wagner-Modified Houts Questionnaire (1978) on spiritual gifts indicated that the author has a perception that his primary spiritual gifts are: pastor, exhortation, teaching, wisdom, administration, hospitality, leadership, evangelist, and missionary.

Sixth, the Myers-Briggs Type Indicator ("shortcut" version in Oswald & Kroeger, 1988, pp. 10-16) gave a type of ISTP, that is, a personality type preferring introversion, sensing, thinking, and perceiving. It seems this type is extremely rare among clergy in the data of Oswald and Kroeger. Less than 1% of 1319 clergy in the data indicated this type in the MBTI.

Finally, the Minnesota Multiphasic Personality Inventory, taken in 1988 for Abilene Christian University, was considered to be "valid," and suggested that the author is "responsible, independent, and poised; has a wide variety of social and cultural interests; has a moderately high measure of self esteem; is experiencing little or no anxiety, [but] may tend toward overcontrol of negative feelings" (Hinson, 1988, p. 1).

Perceptions of others. Perceptions of the chaplain

by members of his congregation and by members of his leadership group of inmate elders and deacons were helpful in understanding his social style and leadership qualities. First, as has already been noted (Appendix B), 85% of the Sunday morning congregation rated the chaplain as "excellent" (46%) or "good" (39%). Thirteen percent rated him as "fair," and 2%, "poor."

Two instruments were anonymously received from the 14-member elder/deacon leadership group to discover their perceptions of their chaplain. On a Continuum of Leader Behavior chart (Tannenbaum & Schmidt, 1985), eighty-six percent of the group perceived the chaplain as more democratic than authoritarian, and more relationship-oriented than task-oriented. Inmate leaders feel more freedom in decision-making than they feel the authority of the chaplain in decision-making. A majority of the group indicated their perception of the process as: leader presents problem, gets suggestions, and makes decision (Tannenbaum & Schmidt, 1985).

In an instrument measuring agreement and trust (Block, 1988), ninety-three percent of the leadership group see the chaplain as an "ally," indicating a high measure of agreement and a high measure of trust.

Analysis of results and perceptions. As a church leader in the Eastham Chapel of Peace, the author is seen by himself and others as having a broad range of social, leadership, and conflict management styles. There appears

to be flexibility in movement from one style to another as differing situations warrant. The chaplain exercises responsibility and leadership, but he does it in a way which maximizes the freedom of subordinates to express their own unique gifts. He exerts authority without being perceived as authoritarian. He is directive but inclusive in the decision-making process.

There seems to be a high level of role satisfaction. The chaplain has a need to belong and be accepted, and it appears that the great majority of the congregation appreciate him. The leaders see him as an ally, giving him high marks for trust and agreement. He has a wide variety of social and cultural interests, which serve to promote the bonding or fit with a multi-cultural and multi-racial congregation. Spiritual gifts of pastor, exhortation, teaching, wisdom, administration, and hospitality are all gifts which enable the chaplain to function effectively as a compassionate spiritual leader in an institutional setting.

Intersection of Personal Story and Congregational Story

The author considers four days to be the greatest four days of his life. They are the day he accepted Jesus Christ as his Lord and savior, the day he was married, the day of his ordination to the Christian ministry, and the day he went to work as a chaplain for the Texas Department of Criminal Justice. One may wonder why

chaplaincy is a great vocation. Compared to the deeds and lives of most prison inmates, the list of sins that this chaplain has not committed is long. Growing up in a rural, religious, rigidly enmeshed, and sheltered environment, he never had a scrape with the law or any involvement with the radical rebellion which characterized many of the generation of the 1960s and 1970s.

Being raised in the homogeneous culture of northern Indiana, the author went to all-white schools until his fourth year in college. The middle class, pietistic surroundings of youth were an effective shield against any personal knowledge of poverty, injustice, racism, criminality, or ecumenism. The question may be asked, "How did this backwoods, clean living, sectarian white boy from the North wind up in a multi-racial, ecumenical prison chaplaincy in the deep South?"

Five Roads Leading to Prison

Five factors in this intersection of personal story and congregational story will be mentioned. First, early childhood themes of judgment and law, from both family of origin and church family, contributed to a personal awareness of sin and condemnation. This awareness has produced a continuing realization that all of humanity share the same flesh. All partake of weakness, failure, and self-centeredness, which is the essence of sin.

Convicts, too, have had experience of condemnation and the law. There are gradations in the expression of

evil, but it is still true that, before a holy God, "whoever keeps the whole law and yet stumbles at just one point is guilty of breaking all of it" (James 2:10). This fact of existence is a point of contact which has united chaplain and congregation in an understanding that, without Christ, all people, both high and low, are separated from God. The author feels little superiority in relationship with inmates when he remembers his own temptations and sins.

Second, common stories of rejection, whether from family of origin, church family, or society at large, have served to bond this wounded healer to his community of faith (see Nouwen, 1972). The author's feelings of distance from his parents and his being forceably discharged from his Dallas County church in the early 1980s have created a theme of rejection which has made it easier to empathize with prison inmates who have been banished from society.

Third, an early awareness of the possibility of grace, dating from childhood Sunday School days, eventually blossomed into a deep gratitude for God's love and mercy. This life stance of thanksgiving led to feelings of hope for the lost and a continuing evangelistic zeal. God was more than a judge. God was also love. Jesus Christ came not to condemn but to save. This journey in faith led to a progression of enrollment in schools, from Florida College (noncooperative Church of Christ) to Harding Graduate School of Religion (mainstream Church of Christ)

to Gordon-Conwell Theological Seminary (evangelical, ecumenical Protestant). This hope and zeal, produced by a knowledge of God's love, led into the prison, where many of the hopeless and the condemned cry out for help.

Fourth, the sovereign call and gracious leading of God have led into church leadership in a prison chapel. This chaplain did not initially seek chaplaincy, and at times refused to go. Entrance into the Dallas County Jail first came when a jail preacher, recruiting for ministerial help, visited the author's church on a Wednesday night after searching unsuccessfully for another church. He recruited a jail preacher (the author, for three hours per week), but not the one he had expected. One year later an offer of full-time employment as a jail minister came, but was rejected since ministry in the local Church of Christ had been so fulfilling. Two months later this preacher was fired, and the next day he was in jail full-time--preaching!

Finally, a God-wrought compassion for suffering individuals whose life stories are an unending nightmare has produced a fit between chaplain and congregation which seems to grow daily. After six years of conscientious work, there are no apparent signs of encroaching burnout from a lack of meaning in this chaplain's life work (see Willimon, 1989). Who but the stony-hearted could keep from shedding a tear over the man who was thrown away in a garbage can as a newborn and then was rescued by an

unsuspecting passer-by? One can understand (but not excuse) the story of the five-time rapist with five life sentences who hates women because his mother was a true Jezebel. The Christian minister has compassion for the lost black man who hates whites because his childhood in Birmingham, Alabama, in the 1950s was filled with terror as firebombs were thrown into his house by white supremacists.

The call of ministry is to empathize, and then to challenge with new perspectives. How does the inmate want to spend the rest of his life? Does he wish to make any changes? How will he go about making changes? Is he interested in God? Would he be willing to let the chaplain tell him a story about God? The commission of Jesus is to go and make disciples of all nations and to baptize and teach the disciples. No greater missionary field may be found than that of an isolated and despised maximum security prison.

A Difficulty in Ministry

Probably the greatest difficulty in ministry at Eastham is that the chaplain primarily has only structural power (see Oswald, n.d.) in his relationship with some security personnel and administrators. The legislature of the State of Texas has commissioned chaplains to execute a program of worship and pastoral care, that is, to help inmates in the management of their lives. The notion of helping inmates is a fairly new one in the Texas Department of Criminal Justice, and the greatest obstacles to successful treatment

are often individuals within the system itself. Perseverance in the development of reputational and communicational power will be helpful in the ongoing facilitation and expansion of ministry.

Assumptions

The project does not attempt to prove everything necessary to its implementation. Eight assumptions are made which are based on a review of the literature but which are not proved.

First, it is assumed that stated feelings of human need which are met with a ministry of care and expressed understanding may be significantly alleviated in the context of a therapeutic relationship. Second, it is assumed that the core qualities of empathy, respect, and genuineness, identified by Truax and Carkhuff (1967), are valid as facilitators of a helping relationship.

Third, it is assumed that some interested prison inmates may be trained to become effective as peer counselors with their fellow prisoners. This peer counseling is to be in the context of the provision of pastoral care. Fourth, it is assumed that social pathology is reversible in some inmates, and that change is possible for the inmate who is motivated to change.

Fifth, it is assumed that God is an invisible third party and an active participant in all therapeutic relationships. Sixth, it is assumed that all truth is God's truth, and that a cognitive and experiential

integration of theology and psychology may be substantially achieved by Eastham inmate trainees to the extent required by the project.

Seventh, it is assumed that quality pastoral care is necessary to the facilitation of spiritual growth, and that, therefore, more quality pastoral care is needed at Eastham in view of personnel limitations on the provision of professional pastoral care. Eighth, it is assumed that racial homogeneity in pairing counselors with counselees generally will be helpful in facilitating a therapeutic relationship.

Definitions and Limitations

Definition of Terms

Six definitions will be noted. First, pastoral care, in the context of chaplaincy at Eastham Prison, may be defined as the facilitation of personal and spiritual growth by professional or lay providers. Pastoral care occurs during the course of corporate worship and during individual or group counseling.

> Second, peer counseling (Sturkie & Bear, 1989) is a mode of interpersonal sharing in which a trained person provides help and support to one or more individuals. Broadly, peer counseling is purposeful caring and sharing between two people whereby individuals are helped with the everyday problems of life. (pp. 50-51)

Third, a therapeutic relationship in this project

is one in which the counselee feels at ease to explore his own self, and in which the counselor is able to facilitate movement toward deliverance from antisocial feelings, thoughts, and behaviors. The relationship as a form of pastoral care ultimately will bring the counselee to an awareness of spiritual values.

Fourth, empathy in counseling may be defined as "the therapist's ability to perceive and communicate, accurately and with sensitivity, the feelings of the patient and the meaning of those feelings" (Truax & Carkhuff, 1967, p. 285).

Fifth, respect in counseling may be defined as "prizing people simply because they are human" (Egan, 1990, p. 65). Respect may also be thought of as nonpossessive warmth or unconditional positive regard in which the counselor "warmly accepts the patient's experience as part of that person, without imposing conditions" (Truax & Carkhuff, 1967, p. 58).

Sixth, genuineness in counseling may be defined as "self-congruence where the therapist is freely and deeply himself" (Truax & Carkhuff, 1967, pp. 68-69). The genuine counselor is sincere and nondefensive.

Limitations of the Project

Four limitations of the project are as follows. First, pretesting and posttesting is limited to an evaluation of the core counseling value of empathy. This limitation will necessitate an emphasis in training on the initial stages of the counseling relationship. Although an introduction

to training in the development of preferred scenarios and in the implementation of action programs will be provided, these aspects of the helping process will not be stressed.

Second, subjects to be trained will be limited to those who regularly participate in chaplaincy programs. Counselees will be taken from any willing volunteer in the prison population. Announcement of the availability of peer counseling is to be made during chapel programs.

Third, training in biblical teaching on specific subjects, such as anger, anxiety, loneliness, depression, marriage, sexuality, and substance abuse, is beyond the scope of the project.

Fourth, training in the project was done by the author after he had completed a one-week intensive graduate course in the development of empathy. In addition, the author has pursued other empathy training, for example, Clinical Pastoral Education. These courses have been helpful but limited, and the training of prison inmates is, therefore, limited by the knowledge and skills of the trainer.

CHAPTER II

THEOLOGICAL FOUNDATIONS AND REVIEW OF THE LITERATURE

Theological Foundations from Scripture

Two general, and four specific, theological principles from Scripture will be foundational to the counselor training project.

Two General Principles

The Love of God

First, the principle of God's love extending into the world will be the theological cornerstone of the project. Scripture says that God is love (1 John 4:16). To say that He is love is to indicate His active concern and interest in the welfare of His creation. God has initiated good will toward humanity by coming into the world in the person of Jesus Christ and by the presence of the Holy Spirit (John 3:16; John 16:7). God has identified with His human creation, and He wants people to know that in Christ He understands temptations, problems, and difficulties (Heb. 4:15). Further, He not only understands but also desires to relate to persons as a good father relates to his children. The peer counseling project will be a means of extending God's love, understanding, and relationship to the outcasts of society

who desperately need to feel loved, wanted, and understood.

The Holiness of God

Second, the principle of God's holiness will affect the development and evaluation of global goals and strategies for problem-solving and life directions. God has described Himself as holy (Lev. 19:2). To say that He is holy is to indicate that He is removed from all that is against His nature of steadfast love. Love is not subjective sentimentality in which one does as he pleases. Instead, love sets the standard for holiness, so that love and holiness require the same motives and actions.

Prison inmates generally, in this chaplain's experience, have serious deficiencies in moral training and character. One of the end goals of counseling will be to facilitate the development of a greater moral awareness in the counselee. Although particular goals and strategies are not equally helpful for all counselees, peer counseling as pastoral care will acknowledge the broad Judeo-Christian tradition as expressed in the Old and New Testaments as normative for attitudes and behaviors. This standard, in a Protestant, institutional setting, will be understood to be the ecumenical, historic, catholic consensus of the Christian faith.

Four Specific Principles

God's Concern for Prisoners

First, the principle of God's love not only for people in general but for prisoners in particular has been a

theological foundation for the project. Jesus said that he had been sent to "proclaim freedom for the prisoners" (Luke 4:18). God heard prayers for the imprisoned apostle Peter (Acts 12:12), and for Paul and Silas (Acts 16:25), releasing all of them from prison. The Hebrews writer exhorts, "Remember those in prison as if you were their fellow prisoners" (Heb. 13:3). In the Old Testament God was understood to be the defender of the oppressed, the foreigner, the fatherless, the widow, and the prisoner: "The Lord sets prisoners free" (Psalm 146:7).

Questions may be raised, however, "What is God's view of guilty prisoners? Is He concerned for the rebellious person?" The answer seems to be yes, as indicated in Psalm 107:10-16:

> Some sat in darkness and the deepest gloom,
> prisoners suffering in iron chains,
> for they had rebelled against the words of God
> and despised the counsel of the Most High.
> So he subjected them to bitter labor;
> they stumbled, and there was no one to help.
> Then they cried to the Lord in their trouble,
> and he saved them from their distress.
> He brought them out of darkness and the deepest gloom
> and broke away their chains.
> Let them give thanks to the Lord for his unfailing
> love and his wonderful deeds for men,
> for he breaks down gates of bronze

and cuts through bars of iron.

In this scripture God is seen as both judge and redeemer. God subjected the rebellious man to bitter labor in prison. However, when he cried out to the Lord in his trouble, God saved him and released him from prison. The implication for ministry is that God calls His people to be available to minister to the one who is in crisis, and who calls out to God for help.

Division of Labor: Jethro's Advice

Second, the principle of a division of labor is fundamental to the design of the project. In God's wisdom no one man or woman is called on to do all the ministry required in any particular congregation. The example of Jethro in the Old Testament will be noted.

The advice of Jethro to Moses (Ex. 18:13-27) regarding a distribution of the work load is helpful also in a prison setting. The story is that Jethro came to visit Moses and found him sitting "alone," with a great number of people standing around waiting for his help. Jethro said, "'What you are doing is not good.'" Advising that the work load was "too heavy" and that Moses would soon be worn out, Jethro counseled that Moses bring others into the helping process. Criteria for selection were that the helpers were to be capable, God-fearing, trustworthy, and honest. The helpers were to "share" the caseload so that Moses would be able to "stand the strain," and the people would be "satisfied."

Similarly, in the prison the demands placed on ministry would be overwhelming if there were no available help. The presence of 2,200 offenders, with needs ranging from a need for simple encouragement to a need for deep and extended therapy, is an overload of work for two professional chaplains. If helpers who are capable, God-fearing, trustworthy, and honest could be selected to share in ministry, then the chaplains will suffer less stress, burnout will be less likely, and the entire prison will experience more peace and a greater resolution of problems.

Spiritual Gifts in the Body of Christ

Third, Jethro's advice is reiterated and expanded in the New Testament in the teaching on spiritual gifts, or God-given abilities. The teaching concerning "gifts," or "spiritual gifts" (Rom. 12:4-8; 1 Cor. 12-14; Eph. 4:7-16; 1 Pet. 4:10-12), indicates that in the body of Christ, the church, there are "different kinds of gifts" which are given for the "common good" (1 Cor. 12:6-7). The body builds up itself "as each part does its work" (Eph. 4:16). One person does not have every gift, and it requires the engagement of every believer with the exercise of his gift in order to have a congregation in which ministry needs are being met.

Two clusters of gifts are particularly important to the implementation of the project.

Preparing the body for ministry. The first group of gifts which is necessary to the project is the group

relating to facilitating ministry in others: gifts of administration, leadership, and pastoring/teaching. These gifts are to "prepare God's people for works of service" (Eph. 4:12). The gift of administration or leadership (1 Cor. 12:28; Rom. 12:8) may be thought of as the "guiding and ruling" (Thomson & Elwell, 1984) function of church leaders who direct and promote ministry throughout the body of Christ. The gift of pastor/teacher (Eph. 4:11) refers to the ability to communicate effectively (teacher) by one who cares and is responsible for his people (pastor) (Thomson & Elwell).

These gifts describe the role of the chaplain in the current project. The goal of administration is extended and expanded ministry. The means of achieving the goal will be through the training of selected individuals to minister God's love to others effectively.

Gifts of ministry. While the preparation of the body for works of ministry is a ministry in itself, there is another group of spiritual gifts which provide direct service to needy and hurting people. They are the gifts of serving, encouraging, contributing to the needs of others, showing mercy, and helping (Rom. 12:7-8; 1 Cor. 12:28; 1 Pet. 4:11). These gifts, in a general and biblical way, describe the anticipated ministry of counselor trainees in the project. Their goal will be to provide emotional and spiritual help to counselees through the establishment of a therapeutic relationship.

Helping, Not Manipulating

Fourth, the principle of helping, as opposed to manipulating, counselees will underlie the purposes of the project. The apostle Paul indicated the method of his ministry in 2 Cor. 4:2: ". . . we have renounced secret and shameful ways; we do not use deception, nor do we distort the word of God." It will not be the purpose of peer counseling to use the Bible as a judgmental stick, or to assert the counselor's own agenda without recognizing the needs of the counselee to be heard and understood. Particularly in the early stages of counseling, the method will be not to speak much but to listen and reflect understanding.

Review of the Literature

A survey of the literature relating to the project will be discussed under three subsections: theoretical issues, theological concerns, and methodological considerations.

Theoretical Issues

Ministry Context: The Prison Problem

Colson has written (1990b) that the pattern for American prisons was established two centuries ago by well-meaning Quakers when they converted the Walnut Street Jail in Philadelphia into a warehouse for holding offenders in the hope that they would repent and be rehabilitated. Although some of the inmates went insane, American society generally accepted the idea of keeping "penitents" in

penitentiaries, reformatories, and correctional institutions.

Two supposed benefits resulted from the widespread use of penitentiaries. First, the community could effectively rid itself of its offenders, without having to deal creatively and redemptively with its problems. Second, the community could take some comfort in the belief that the offender was being treated for his problem by correctional experts. In practice, however, neither benefit reflected reality. Nearly all offenders eventually returned to their communities of origin, usually in worse condition than when they left; and the work of corrections seemed to attract administrators who themselves were evil and cruel.

In 1871, inmates were officially declared by court decree (Ruffin v. Commonwealth, in Martin & Ekland-Olson, 1987, p. 1) to be "slaves of the state" and were considered to be socially dead: "A convicted felon . . . is civiliter mortuus; and his estate, if he has any, is administered like that of a dead man." A so-called "hands-off" doctrine of the courts developed by which prison officials were deemed the only ones capable of administering their facilities. Prisoner pleas for relief from cruel and inhumane treatment went unheard for 100 years.

In 1966, Karl Menninger was one of the first to attack the "crime of punishment" which was characteristic of the nation's prisons. In his documentary account of crimes against criminals, he quoted a 1963 report by Sol Rubin:

> At least twenty-six prisons employed corporal punishment. Whipping with a strap was common. The Virginia "spread eagle," similar to the medieval rack, stretched the body by ropes and pulleys. Men died or came close to death in Florida's sweat box, an unventilated cell built around a fireplace. In Michigan and Ohio prisoners were kept in a standing position and unable to move; in Wisconsin they were gagged; in West Virginia they were subjected to frigid baths . . . In a Southern state . . . prisoners . . . are punished by confinement in dark cells $3\frac{1}{2}$ feet wide, or by handcuffing to the bars, or in some cases by flogging. (p. 80)

Conditions in the Texas state prison, though not widely known until the 1980s, were no better. Judge Justice, in his 1980 memorandum opinion in Ruiz v. Estelle, found overcrowding in "closely packed dormitories" and "two or three to a cell" (Martin & Ekland-Olson, 1987, p. 169). Aggressive and predatory inmates were "free to do as they wish in the living areas, and their victims can be threatened, extorted, beaten, or raped, . . ." (p. 170). No protection was found with the staff, which practiced "widespread" and "routine" brutality: "The record was replete with credible evidence of inmates being unreasonably and unmercifully beaten with fists and clubs, kicked, and maced by the officers . . . ." (p. 171) In addition, medical and psychiatric care received a "damning" assessment

by the judge (p. 172).

Reforms ordered by the court, after an initial period of administrative resistance, have succeeded in eliminating some of the more repugnant and brutal aspects of the Texas prison system. Officially sanctioned inmate-on-inmate violence and officer-on-inmate brutality has all but ceased to exist. The chaotic conditions which followed the court decree, referred to earlier (Marquart & Crouch, 1985; Ekland-Olson, 1986), have lessened. However, stresses produced by crowded conditions, family separation, fear, lack of privacy, heat, and noise remain, especially during the heat of summer (Cox, McCain, & Paulus, 1985).

Ministry Need: The Failure of Rehabilitation

The crisis in corrections has focused on two questions: "What should be done with the burgeoning number of convicted felons?" and "Does rehabilitation work?" Society seems to be saying to the first question: build more prisons. Higher rates of incarceration is good news for architects and builders, but bad news for taxpayers, victims, and many non-violent offenders, all of whom may be better served by community-based corrections based on restitution.

The literature seems to suggest the answer to the question whether rehabilitation works with a resounding no. The theory which held out the possibility of successful rehabilitation, begun in religious circles, was continued last century through the influences of social Darwinism and the educational theories of John Dewey. Education,

work, punishment, and vocational training were thought to be adequate components in effective treatment programs.

By the 1960s social scientists and governmental agencies were beginning to evaluate the efficacy of "corrections" (the name of many state prison bureaucracies), with unencouraging results. Genevie, Margolies, and Muhlin (1986) and Irwin (1988) provide reviews of many research projects conducted in the 1960s and 1970s which came to the common conclusion that "nothing works" (Irwin, 1988, p. 331).

Four studies will be mentioned. The well-known survey by Lipton, Martinson, and Wilks (1975, quoted in Genevie, et al., p. 52) stated: "With few exceptions . . . the rehabilitative efforts that have been reported thus far in the literature have no appreciable effect on recidivism." The National Academy of Science (1979, quoted in Genevie, et al., p. 52) reported: ". . . the entire body of research appears to justify only the conclusion that we do not now know of any program or method of rehabilitation that could be guaranteed to reduce the criminal activity of released offenders."

Wilson and Herrnstein (1985), in their definitive study of the causes of crime and efforts at rehabilitation, state: "Programs designed to rehabilitate high-rate offenders have not been shown to have much success" (p. 19). Concerning the Texas prison system, Robinson (1990, p. 5J) has observed that the TDCJ "treats only symptoms" by

building more prisons instead of focusing on the problem of "heart and mind change": "The best product of any prison system's rehabilitation program is a burglar who knows how to weld and spell. What is needed is an ex-burglar who knows how to weld and spell."

The Response of Ministry

In all of the studies of the effectiveness of rehabilitation efforts in reducing recidivism, the influence of religious programming has generally been omitted from the studies. This omission has been unfortunate since religious faith affects thoughts, which then influence feelings and behaviors. Wilson and Herrnstein (1985, p. 41), though not writing from a religious perspective, argue their theory that internal "preexisting individual traits," more than external "situational factors" (such as family, school, the economy, or the police), are determining influences on criminal behavior.

Samenow (1984), also writing from a non-religious viewpoint, has come to similar conclusions in his rehabilitative work with criminals. Arguing that "we must see the criminal as the problem, not society" (p. 23), he rejects sociological explanations for crime as being "simplistic":

> If [sociological explanations] were correct, we'd have far more criminals than we do. Criminals come from all kinds of families and neighborhoods. Most poor people are law-abiding, and most kids from broken

study is the first part of a three-phase project.

It is the conclusion of the author that because religious ministry does impact the internal dynamics of decision making and the choice of life directions, such ministry is a valid facilitator of true correction, and that recidivism rates will decline for those who willingly receive the ministry. It may be aptly said that America does not have a crime problem; America has a heart problem. The essence of sin, which is selfishness, places the self at the center of one's universe. God is excluded, and others are excluded, from one's ultimate concerns. Small and massive violations of others' personal and property rights follow from the stance of selfishness. The newspapers report it as crime: robbery, burglary, rape, and murder. The churches preach against it as sin: greed, lust, hate, discrimination, unfaithfulness, and idolatry.

There is much literature, in addition, which is of the case study variety, showing that prison ministry and prison chaplaincy is effective in helping prison inmates adjust not only to prison life but also to life after prison (e.g., Colson, 1989; Colson, 1990a). Isitt (1984) has written of "maximum freedom in a maximum security prison" (p. 22) through the experience of spiritual renewal and transformation of life. Thompson (1989) has noted the role of prison chaplains in helping inmates find "freedom behind bars" through "spiritual therapy" (p. 82). Thompson also makes an eloquent plea for treatment based on religion:

> If the philosophy of corrections is to correct antisocial, destructive, criminal behavior . . . and human behavior is determined as a matter of choice from within the moral character of a person, then some kind of spiritual or psychic change is necessary, followed by the learning of more constructive patterns of choice-making. Religion, which is historically the teacher of those moral and ethical principles that directly influence human choice and behavior, should therefore be regarded as one of the key priorities in corrections, rather than one of the least. (p. 86)

Fudge (1986) and Birch (1989) have interviewed the author, who indicated that even in America's so-called "toughest prison," God was very present and at work in the business of redirecting men's lives. In another interview with the author, Jarnagin (1991) told the success story of an ex-offender who was baptized at Eastham in 1988, released in 1989, and is now a responsible citizen and deacon in the Crockett church where the author is a member.

Specific ministry needs being tended to by chaplains and other prison ministers include death row ministry (Marble, 1988), functioning as a confidential confessor (Hilderman, 1987), facilitating therapeutic relationships within the community of faith (Braswell, 1989; Cooper, 1987; Morrison, 1987), and bringing the light of Christ into a

dark and evil society (Frame, 1986; Yancey, 1988).

Other ministry includes helping with the interpretation of religious experience--possible "jailhouse" religion--during incarceration (Blomquist, 1984; Silverman & Oglesby, 1983), facilitating understanding of the self and God (Jolley & Taulbee, 1986), and other generic pastoral counseling of prison inmates (Brevis, 1956; Druce, 1984).

At Eastham, call to ministry comes not only from one's internal sense of call to prison chaplaincy but also from the TDCJ's Position Description of chaplaincy duties (1990). Responsibilities involve ministering in an "ecumenical manner to the entire inmate population," conducting "religious services," providing "religious training," performing "crisis intervention," delivering "emergency [death] messages to offenders," making regular visits to the prison clinic and lockup, counseling with offenders' families, counseling to institutional personnel, conducting "individual and group pastoral counseling" with inmates, and functioning as a "liaison with the public" (p. 1).

Finally, ministry is called for by the inmates themselves, who daily send written requests for ministry of all kinds to the chaplain. One measure of demand for pastoral counseling was seen in a congregational survey completed at Eastham in the Fall of 1990. Fifty-six percent of the prison church indicated that "more emphasis" needs to be given to "pastoral counseling to help members deal with personal problems" (see Appendix C).

Theological Concerns

Seven theological concerns will be reviewed in the literature.

Integration of Theology and Psychology

First, it will be the premise of this project that the resources of both theology and psychology are valid tools for use in effecting change. If it is understood that theology in general is the study of God and that psychology in general is the study of the human being, then both studies are seen as relevant to pastoral care.

Many have posited the maxim, in relation to theology and psychology, that all truth is God's truth (Carter, 1980; Collins, 1980a; Ellens, 1987; Benner, 1988), wherever it is found. Ellens writes of the unity of God's "general revelation" in nature and human observation, and "special revelation" in Scripture: "Both stand legitimately on their own foundations and are not inherently alien" to each other (p. 25).

Kirwan (1984) proposes a diagnostic usage for psychology, with theology being utilized for treatment: "Psychology can help us pinpoint the ways in which the fall has distorted our relationships and behavior, leaving our spiritual and social needs largely unfulfilled," apart from God's ministry of reconciliation (p. 41). Carter (1986) understands an integrated approach to pastoral therapy which combines the methodologies of "cognitive therapy" with "scriptural precepts" in order to effect

change and spiritual maturity (p. 146). Tan's (1988a) "explicit integration" is "distinctively Christian," using prayer, inner healing, and the Christian Scriptures in a "clinically sensitive, ethically responsible, and professionally competent" way (p. 2).

In the current project the focus of training will be on the first part of the counseling relationship, that is, on learning basic values and skills for helping. While the principles for effective helping are consistent with Scripture, a large body of methodological data from the social sciences will be used in the implementation of the training.

The Place of Theology

Second, having made a case for the integration of theology and psychology, it will be an underlying purpose of the project to keep theological concerns in focus, so that helping does not become simply a psychological exercise. Howe (1982) has written that theology must make a difference in pastoral counseling, else it is not pastoral. Oden (1983) has polemically asserted:

> Reductionism, the characteristically modern misjudgment about ministry, attempts to reduce the essence of ministry to a human social function . . . or to moral teaching or to psychological counseling or to political change advocacy. These views diminish the pastoral office by failing to see its distinctive self-understanding, its divine commission, its

> Spirit-led calling, its dependence upon revelation, and its accountability to apostolic faith. (p. 55)

The project will be a Christian chaplaincy project. A conscious effort will be made to integrate the insights of psychological investigation with the resources of Christian faith. It is the belief of the author that diagnostic and methodological help for treatment may be discovered through scientific investigation, but that ultimate answers to questions of life meaning and purpose are to be found through divine revelation.

The Emergence of Lay Ministry

A third theological concern relates to the emergence of lay ministry in the churches. Beginning with the "Jesus people" of the 1960s and continuing with the charismatic renewal movement of the 1970s, the ministry of the laity in churches has come into widespread utilization in the 1980s and 1990s. Much has been written recently about lay ministry and the lay counseling movement (also called peer counseling).

Gillespie (1979) has provided some biblical insight into the word "laity," which has its source in the Greek word *laos* (people, or, metaphorically, the Christian community; see Strathmann, 1967). Gillespie states that the common concept of the laity as non-ministers is "altogether excluded by God's call to the entire *laos* to serve as 'a kingdom of priests'" (p. 317; see Ex. 19:4-7 and 1 Pet. 2:9-10). Fackre (1979), Smith (1979), and Kline

(1987) have written that the entire congregational family biblically should be engaged in ministry to itself and to the world. Ministry is service, and is to be shared, according to each one's particular spiritual gift, among all the people of God. Estadt observed that by 1986 the lay ministry movement in the churches had become a megatrend.

The project has as a central goal the involvement of lay members of the Eastham prison inmate congregation in a ministry which is specific, biblical, and needed. Theologically, the project is sound. Practically, it is the author's hope that through the sharing of ministry the emotional and spiritual needs of the congregation will be more nearly met.

Lay ministry: pastoral care. Provision of lay ministry in the form of lay counseling and pastoral care has received much attention in recent years (Van Wagner, 1977; Collins, 1980b; Grunlan & Lambrides, 1984; Emerson, 1986; Oglesby, 1986; Browning, 1987; Sunderland, 1988; and Tan, 1981, 1986a, 1988b, 1990, 1991). The literature in general has reported on the refining of lay counseling practice regarding selection and supervision of counselors. The extended stream of articles has also seemed to promote awareness and usage of lay counseling ministries in many churches and counseling centers. In addition, these writings have affirmed that lay counseling is mandated in Scripture (e.g., "Bear one another's burdens," Gal. 6:2),

and is responsive to the diversity of spiritual gifts in the body of Christ. When done with proper training and supervision, lay counseling is helpful to those receiving ministry.

The training of lay pastoral care providers. The literature on the training of pastoral, as opposed to secular, paraprofessional counselors is increasing but not abundant. Clinebell (1971) provides some personal anecdotal experience with training, and Darnell (1975) and Loving (1980) note the importance of training but do not offer substantive material for training. Haugk (1985) writes of thirteen barriers to effective training, and Sunderland (1985) asserts that "churches that fail to provide adequate training do a disservice to laypeople who are called to particular ministries" (p. 17).

Primary help in training from a Christian perspective has come from Lukens (1982), Collins (1976; 1980a), Crabb (1977), Capps (1981), Sturkie and Bear (1989), Rozell (1985), Tan (1986b, 1987, 1991), and Tan and Sarff (1988). Lukens, while relying heavily on the methodological findings of Rogers, Carkhuff, and Egan, nonetheless expresses a Christian understanding of the rationale for helping: for example, God "gave us the ministry of reconciliation" (2 Cor. 5:18). Sturkie and Bear also provide a theological foundation for peer counseling, but in their chapter on training they posit guidelines similar to those of secular programs. Biblical principles and scientific findings

agree, so that instruction such as, "be nonjudgmental," "be empathic," (p. 59), "be genuine," (p. 61), and practice "active listening skills" (p. 62) is offered. However, case studies and detailed guidance with implementation in the helping process is missing.

New material on resources for Christian counseling (for example, the role of the Holy Spirit, prayer, fasting, the Word of God, and appropriate spiritual gifts) is offered by Rozell (1985) and Tan (1990). Tan's (1986b) 12-week training program offering a Certificate in Christian Counseling is based largely on a study of Collins' (1980a) counseling manual. Collins' emphasis, which is similar to Crabb's (1977), is on cognitive/biblical therapy rather than on therapeutic aspects of the counseling relationship itself. Methodological concerns in counseling, such as one finds in Carkhuff, for example, are mentioned, but biblical teaching on specific problem issues is predominant.

Incarnational Ministry and Empathy

Fourth, it will be the aim of the project to train for ministry which may be thought of theologically as "incarnational." In fact, all ministry, if it is truly ministry from God, is incarnational. Incarnation means that "God assumes our frame of reference, entering into our human situation . . . ," while empathy is the "process of placing oneself in the frame of reference of another, perceiving the world as he perceives it, sharing his world with him" (Oden, 1966, p. 50). Thus the expression of

empathy, which involves sharing one's understanding of another's perspective, is a profoundly therapeutic and godly behavior. The feeling in the counselee of being understood is liberating and is the basis for subsequent successful therapy.

Benner (1983) has described the process of psychotherapy (or, broadly, empathic counseling) as being the absorption of the "suffering and confusion" of the patient by the therapist (p. 291). The image of the suffering of Christ for the sins of humanity ("He bore our sins," 1 Pet. 2:24; and, "By his wounds we are healed," Isa. 53:5) becomes a metaphor for the counselor's offering of empathic understanding. Just as Christ brought salvation to the world through his presence and work, so the counselor facilitates healing through a relationship which enters the world of the troubled person.

The biblical witness to this therapeutic reality may be seen in a number of Scriptures. Paul's injunction, "Bear one another's burdens" (Gal. 6:2), indicates the sharing of a psychological load. Paul also affirmed that God "comforts us in all our troubles so that we can comfort those in any trouble with the comfort we ourselves have received from God" (2 Cor. 2:4). Jesus was eclectic in his counseling/relational style (see Carlson, 1976), and Paul was ready to "become all things to all men" (1 Cor. 9:22), demonstrating their willingness to help any person without regard to the nature of his problem.

The Wounded Healer

Fifth, the concept of woundedness in the healer which is redemptive for the counselee is a theological reality in this project. In the Eastham Prison all of the inmates, virtually without exception, are or have been socially ill. The reason they are in prison is that they have not adjusted well in society. They have violated the most basic tenets of civilized conduct: "You shall not murder," "you shall not steal," "you shall not commit adultery," "you shall not give false testimony" (Ex. 20:13-16). However, the aim of the project will be to utilize their brokenness in ways which bring healing to their peers.

How does this work? Nouwen (1972) has written that hospitality, or paying attention to one's guest, "becomes community as it creates a unity based on the shared confession of our basic brokenness and on a shared hope" (p. 93). As the community of faith, both counselors and counselees, understand that "all have sinned and fall short" (Rom. 3:23), then it is understood that all are in need and all are the recipients of grace. When the minister or counselor sees his personal psycho/spiritual "wounds as helpful teachers of his own and his neighbor's condition" (Nouwen, 1972, p. 94), he is then better equipped to act humbly and to empathize with his troubled peer. Whether weak or strong, all share the same fundamental human predicaments, and all are indebted to God's mercy.

Story and Family Process

Sixth, the concepts of story and family process will be underlying concerns of the project. Hopewell (1987), Gerkin (1984), Nouwen (n.d.), and Friedman (1985) have written of the importance of both individual and family, or congregational, story for helpful interpretation of the present. When a prison inmate comes with a problem, a primary objective in counseling will be to help the person tell his story. Story is here understood to be not necessarily the enumeration of facts in the past but the myth, or interpretation, of the past which shapes perspectives in the present. The work of the pastoral counselor is to act "self-consciously as a representative of Christian forms of interpretation" (Gerkin, 1984, p. 20), which may involve challenging the client with new perspectives on his experiences.

Nouwen (n.d.) has asserted that "the great vocation of the minister is to continuously make connections between the human story and the divine story" (p. 24). For the prisoner who blames his parents, friends, teachers, the police, the judge, and the jury for his plight, the minister brings a new hermaneutic which urges a rethinking of one's self, one's associates, and one's relationship to God. Could it be, for example, that instead of others being responsible for personal difficulties, one may be a prisoner because he himself has "rebelled against the words of God and despised the counsel of the Most High" (Psalm 107:11)?

Instead of the judge sending a man to punishment, could it be that God is subjecting him to "bitter labor" (Psalm 107:12), perhaps in order to get his attention? In this understanding, discipline is redemptive (Heb. 12:7), but without the challenge of effective counseling, one may never realize it.

Client Responsibility

While active listening and expressions of empathy, genuineness, and respect are important in facilitating a therapeutic relationship, these actions must be balanced with the concept that the client is ultimately responsible for himself (Narramore, 1985). First it is necessary to be with the client in mutual understanding and expressed care. It is necessary, however, to continue the care to the point of effective challenge, which may include confrontation.

Egan (1990) has written that challenge to self-responsibility is essential to helping, and has outlined four rationales for challenge (citing Farrelly & Brandsma, 1974). They are: (a) that clients can change if they choose to change; (b) that clients have more resources for help than they think they have; (c) that the psychological fragility of clients is overrated; and (d) that no antisocial or maladaptive attitude or behavior is beyond help for the client who is motivated to change. The author's experience of prison inmates tends to confirm the validity of these rationales. The assumption of

self-responsibility often occurs through effective challenge.

When a cold-hearted, merciless killer, or an unrepentant thief, comes into a counseling situation, he needs to tell his story as much as he wishes to tell, but then it will be helpful for the counselor to "attempt to develop remorse and regret, which are . . . foreign to most criminal personalities" (Kierulff, 1988, p. 436). Kierulff suggests that "a free-will and individual-responsibility position has powerful therapeutic effects when applied to criminal offenders" (p. 436). The author has experienced prisoners who have told of the most gruesome and cruel personal behaviors, with no watery eye but only a faint smile betraying a sinister delight in the telling of the story. Empathy will help bring past behaviors to the conscious mind, but the inmate will be poorly served if his antisocial and destructive conduct is not held up to the challenge of redemptive scrutiny.

Methodological Considerations

Eight methodological considerations to the project will be reviewed in the literature.

Myths Concerning Professional Counseling

Twenty years ago there seemed to be general agreement among many mental health professionals (Riessman, 1965; Guerney, 1969; Shapiro, 1970; Durlak, 1973) that resources for treatment by professionals alone were inadequate to meet the demands for care. Lack of sufficient help led

to increasing experimentation using nonprofessionals in therapy, so that Guerney (1969) could write in hope of a new feeling that "something can be done . . . innovations may be at hand" (p. 1).

The innovation of bringing paraprofessionals, or trained peers, into the mental health community was met with fierce resistance by many who believed that nonprofessionals would provide inferior therapy, resulting in a downgrading of the profession. The fears and "hang-ups" (Shapiro, 1970, p. 364) of these professionals were answered with a great number of scientific studies in the 1970s and 1980s which indicated several of the myths then current among counselors.

Among the myths were that mental health professionals are the primary source of help for people with problems, that psychiatric care is the best form of help for all forms of mental and emotional problems, and that training counselors to help should be done in a university or clinical setting (Shapiro, 1970). Other myths were that professional therapy is equally effective for all problems, that longer therapy is better therapy (Zilbergeld, 1984), and that nonprofessionals can only provide inferior treatment outcomes when compared with professionals (Durlak, 1973). Experimentation comparing various aspects of professional and paraprofessional therapy has generally succeeded in dispelling these myths, as will be seen.

Comparisons of Professional and Paraprofessional Help

The literature reviewing studies which have compared professional and paraprofessional help (Carkhuff, 1968; Shelton & Madrazo-Peterson, 1978; Durlak, 1979; Hattie, Sharpley, & Rogers, 1984; Berman & Norton, 1985; Harris, 1985) have generally concluded that paraprofessionals do at least as well as professionals in facilitating resolution of client problems. For example, Carkhuff (1968) found that "with or without training and/or supervision the patients of lay counselors do as well or better than the patients of professional counselors" (p. 117). Similarly, Shelton and Madrazo-Peterson (1978) concluded, in a study conducted on a college campus, that "paraprofessionals can achieve outcome and maintenance effects equivalent to those of the more rigorously trained professionals" (p. 331).

Some studies suggested that paraprofessionals may do even better than professionals in achieving client satisfaction. Durlak (1979) found that "paraprofessionals achieve clinical outcomes equal to or significantly better than those obtained by professionals" (p. 80). Durlak's study indicated that "professionals may not possess demonstrably superior clinical skills" when compared with paraprofessionals (p. 80). In addition, he concluded that "professional mental health education, training, and experience do not appear to be necessary prerequisites for an effective helping person" (p. 80).

Controversy within the mental health community

intensified following publication of Hattie, Sharpley, and Rogers' study (1984), which concluded, based on an analysis of 39 studies, that "clients who seek help from paraprofessionals are more likely to achieve resolution of their problem than those who consult professionals" (p. 534). Berman and Norton (1985) attempted to answer the critics of Hattie, et al. by omitting some problematic studies and reorganizing their statistical analysis. They found that professional and paraprofessional therapists were "generally equal" in effectiveness: ". . . evidence does not indicate that paraprofessionals are more effective, but neither does it reveal any substantial superiority for the professionally trained therapist" (p. 401).

The significance of these studies for the present project is that the literature indicates that lay persons may be utilized as effective helpers for people with problems, as well as professionals. What remains is to discover what conditions may facilitate a therapeutic relationship, and to see if prisoners may be trained to be effective helpers.

Conditions Which Facilitate a Helping Relationship

Much work and writing has been done during the past 40 years in an attempt to discover what conditions are necessary to facilitate a therapeutic relationship. Rogers (1951, 1957, 1967), Carkhuff (1967, 1969b; Carkhuff & Anthony, 1979), and Truax (Truax & Carkhuff, 1967) may be thought of as theoretical pioneers and shapers of the

current understanding of counselor facilitativeness. Egan (1990) has systematized and popularized their findings, bringing the implementation of paraprofessional counselor training programs into widespread usage.

Rogers (1951) was perhaps the first in the post-World War II era to write of what is now generally called accurate empathy. He referred to a "safe relationship" in counseling in which the client may "begin to experience a feeling of safety as he finds that whatever attitude he expresses is understood in almost the same way that he perceives it, and is accepted" (p. 41). The acceptance of the client by the counselor Rogers later (1967) called "unconditional positive regard" (p. 98), defined as "a deep and genuine caring for [the client] as a person . . . uncontaminated by evaluations of his thoughts, feelings, or behaviors" (p. 102).

Rogers (1967) concluded that three conditions were necessary to a therapeutic relationship, that

> the therapist be a genuine or self-congruent person within the therapeutic hour; that he experience an unconditional positive regard for his client; and that he experience and communicate a sensitively empathic understanding of the client's phenomenological world. (p. 98)

Rogers argued that genuineness is "the most basic" (p. 100) of the three conditions, since empathy and unconditional positive regard will be ineffectively communicated if the

client senses that the therapist is phony. He described genuineness in the therapist as being "what he is, during his encounter with his client . . . without front or facade, openly being the feelings and attitudes which at the moment are flowing in him" (pp. 100-101).

Truax and Carkhuff (1967, pp. 58, 68) indicated the same three conditions for a therapeutic relationship: accurate empathy, nonpossessive warmth (defined by them as "unconditional positive regard"), and authenticity (defined as "genuineness"). To these three core conditions was added "concreteness" (Carkhuff, 1967; Patterson, 1985), defined as "the use of specific and concrete terminology, rather than general or abstract terminology, in the discussion of feelings, experiences, and behavior" (Patterson, 1985, p. 68).

Egan (1990) incorporated and expanded the findings of Rogers, Carkhuff, and Truax into a "systematic approach to effective helping." He proposed a "helping model" in which the helper facilitates client movement from his "present scenario" to a "preferred scenario" by means of implementing a planned "strategy" (p. 50). Egan (1990) and Carkhuff (1969b) propose the additional facilitative conditions of appropriate helper self-disclosure and immediacy (direct talk about the client/counselor relationship).

Literature relating facilitative conditions to religious contexts comes from Virkler (1980) and Lyons and Zingle (1990). Virkler, in a study of 54 pastors,

found that the pastors were "significantly below minimally facilitative levels on those conditions which convey empathy, acceptance, and warmth." They also found that theologically "conservative pastors were significantly less facilitative than their more liberal counterparts" (p. 140).

Lyons and Zingle (1990, pp. 377-378), in a study of 46 clergymen (all male), found that a "means orientation" to religion, defined as the tendency to use God as a means to attain personal comfort, status, or a moral platform, were perceived to be significantly less empathic than others in the research. Clergy who function from an "end orientation" (those who value religion in and of itself) or from a "quest orientation" (implying a continuing search for religious truths, with the assumption that answers are never complete) were found to be significantly more empathic than their "means-oriented" peers.

The significance of the research results concerning facilitative conditions is that these conditions will be taken to be a fundamental part of the peer counselor training project. Primary emphasis will be to train in the expression of accurate empathy, with training in genuineness, respect (unconditional positive regard), self-disclosure, and immediacy being additional components in the project.

Integration of Didactic and Experiential Approaches

Several studies (e.g., Carkhuff & Truax, 1965;

Carkhuff, 1969a; Tan, 1986b) have reported the successful implementation of an integrated didactic-experiential approach to training paraprofessional counselors. The didactic component of the training emphasized the "shaping of therapist behavior," and involved the "supervisor's didactically teaching the trainee the former's accumulated research and clinical learnings" (Carkhuff & Truax, 1965, p. 333). The experiential element of the training focused on "therapist development and growth" in the context of a relationship with the trainer.

Trainer Level of Functioning

At lest two studies (Pierce, Carkhuff, & Berenson, 1967; Carkhuff, Kratochvil, & Friel, 1968) have indicated that, in counselor training, trainees will tend to move "in the direction of the level of functioning of their professors" (Carkhuff et al., 1968, p. 68). It was found that, when comparing counselors who function at different levels, "the highest level functioning counselor elicited the greatest amount of constructive gain in functioning in the trainees" (Pierce et al., 1967, p. 215). The group of the lower level functioning counselor showed no significant changes.

Trainee Level of Functioning

Carkhuff (1969) reported that one variable in effective counselor training was the level of trainee functioning. His research showed that "in general, trainees functioning relatively at the highest levels are selected by

themselves," while those functioning at lower levels are selected from persons in the "general public with interests in helping" (p. 241). That is, one's level of prior interest in being a participant in a counselor training program tended to influence the effectiveness of his training.

Training Versus Selection

Hart and King (1979) conducted an investigation of the relative contributions of selection and training on the performance of paraprofessionals in a telephone counseling effectiveness training program. Results indicated that "training was found to have a significant main effect, while selection was not" (p. 235).

Use of Videotapes for Training Prisoners

George, Hosford, and Moss (1978) have written that "one source of change-agent manpower which corrections have in abundance, but which is seldom mentioned, is that of the inmates themselves" (p. 206). Only a few innovative programs, they state, view the inmate as a "participant rather than recipient of the correctional process" (p. 206). However, in a study (George et al., 1978) at the Federal Penitentiary at McNeil Island, Washington, 15 inmates volunteered for a peer counselor training program. Of the 15, four paroled, one was transferred, and one escaped before the completion of the program, leaving nine who finished the training.

Training videotapes were used extensively in the

training. After each tape, the subjects were divided into triads for the purpose of practicing the specific skills demonstrated on the tape. They took turns playing roles of counselor, client, and observer. The observer evaluated the counselor's performance and provided feedback.

Results of the study were that the "inmate 'counselors,' as a result of the training, can demonstrate significantly better performance on at least three behaviors associated with counseling--verbal and nonverbal following ["reinforcements of their clients' behaviors"], overall counseling, and knowledge about counseling" (George et al., 1978, p. 207). The researchers further concluded: "In lieu of a basic alteration in staff attitudes [which would permit staff to function as rehabilitators in addition to being security], the huge numbers of inmates incarcerated in federal and state institutions represent a tremendous source of untapped manpower" (p. 207).

CHAPTER III

METHODOLOGY

Introduction

The project was implemented in five stages: selection of subjects; video pretesting of subjects; training of subjects; video posttesting of subjects; and evaluation of the project.

Selection of Subjects

Twenty-four inmates were selected by the chaplain to participate in two groups of twelve inmates each. One group was a seminar training group and the other was a control group. Subjects were assigned to groups randomly from a list of inmates who volunteered to be in the peer counselor training program (see Appendix D) and who met the chaplain's criteria for selection.

Criteria for selection of counselor trainees included the following seven factors:

1. Participants were selected from regular chapel participants who attend Sunday School, Sunday morning worship, and Thursday night worship.

2. Participants had been on the Eastham Unit a minimum of three months.

3. Participants were expected to remain on the Eastham

Unit for at least six months (no parole, and no educational, vocational, or medical transfers expected).

4. Participants had a clean disciplinary record for the past three months.

5. Participants had at least a sixth grade reading level.

6. Participants were, in the judgment of the chaplain, inmates who appeared to be teachable and who did not have relational problems with the chaplain which would tend to inhibit learning.

7. Participants were selected for each group in approximate proportion to the racial distribution of the general inmate population at Eastham. Therefore, there were in each group: six black inmates, four white inmates, and two Hispanic inmates.

Inmates selected were not advised of the nature of the training program until after the pretest had been taken and the training had begun. The seminar group was then trained, and the control group was left untrained and unadvised.

Description of Subjects

Total years of incarceration (Table 1) includes time spent in jail and juvenile facilities. The number of previous commitments includes commitments to jail and to federal and military prisons.

The designation "length of sentence now serving" used 60 years to calculate the time for a life sentence. Four of the subjects are serving life sentences. Five

Table 1

Demographic Characteristics of All Subjects

	M	SD
Age	36.3	4.9
Years education	9.9	1.9
Children in family of origin	6.8	3.4
Total years incarceration	10.8	6.6
Number previous imprisonments	4.9	3.2
Length of sentence now serving	40.3	27.6

Table 2

Comparison of Mean Demographic Characteristics: Seminar Versus Control Group

	Seminar		Control	
	M	SD	M	SD
Age	36.3	5.0	36.3	5.0
Years education	10.4	1.4	9.5	2.2
Children in family of origin	5.6	3.3	7.9	3.2
Total years incarceration	12.6	7.1	9.0	5.9
Previous imprisonments	6.0	2.7	3.8	3.5
Length of sentence now serving (years)	47.1	29.2	33.5	25.3

others are serving more than life sentences (over 60 years).

The racial distribution of the group of 24 subjects was intended to correspond to the racial distribution of the general prison population. Fifty percent of the subjects, therefore, were black; 33 percent were white; and 17 percent were Hispanic.

Other demographic characteristics of the group of 24 are the following. Sixty-one percent were raised by both parents, 35 percent by a mother only. The average group member was the fourth-born in a family of seven siblings. Fifty-six percent are currently married or common-law married, 22 percent are currently divorced, and 22 percent have never married.

Offenses for which individuals in the group were convicted include the following. Thirty percent were convicted of robbery. Twenty-two percent were convicted of murder or manslaughter. Eight percent were convicted of each of the offenses: burglary, delivery of a controlled substance, possession of a controlled substance, sexual assault of an adult, and sexual assault of a child. Four percent were convicted of kidnaping and four percent of forgery.

Religious preferences of individuals in the group were: 21 percent, Baptist; 17 percent, Church of Christ; 13 percent, Pentecostal, Christian/non-denominational, and Catholic; 4 percent, Nazarene, Methodist, and Protestant; and 11 percent, none.

Discussion

Mean demographic descriptions of the two groups (Table 2) were identical rounded to the nearest whole number for the characteristics age (36) and years education (10).

The seminar group had fewer children in their family of origin (5.6 versus 7.9). The seminar group had longer current prison sentences (47.1 versus 33.5 years), had experienced more previous imprisonments (6.0 versus 3.8), and had served a longer total period of incarceration in their lives (12.6 versus 9.0 years).

Percentage comparisons of the two groups include the following. The racial composition of the seminar group and the control group was identical. Each group had six black inmates (50 percent), four white inmates (33 percent), and two Hispanic inmates (17 percent). These percentages correspond to the racial composition of the general inmate population at Eastham.

Individuals in the control group were raised by both parents more than individuals in the seminar group (66 percent versus 55 percent). Seminar group persons were raised by a mother only more than control group persons (45 percent versus 25 percent).

The seminar group was found to be more inclined to marriage, including common-law marriage, than the control group (73 percent versus 42 percent). The seminar group was more likely to have experienced divorce (27 percent versus 16 percent), and the control group had a greater

percentage who had never married (42 percent versus 0 percent).

The birth order was earlier for seminar group individuals than for control group individuals (2.6 versus 4.8).

A comparison of offenses for which individuals in the two groups have been convicted indicate the following. More were convicted of murder and manslaughter in the control group (25 percent versus 17 percent). Individuals in the control group were more likely to have been convicted of robbery (42 percent versus 17 percent).

Individuals in the seminar group were more likely to have been convicted of sexual assault of an adult (17 percent versus 0 percent), possession of a controlled substance (17 percent versus 0 percent), kidnaping (8 percent versus 0 percent), and forgery (8 percent versus 0 percent). Control group individuals were convicted more of burglary (17 percent versus 0 percent). Each group had an equal representation for convictions of sexual assault of a child (8 percent) and delivery of a controlled substance (8 percent).

Religious preferences for the two groups were as follows. There were more Baptists (25 percent versus 17 percent) and Pentecostals (25 percent versus 0 percent) in the control group as compared to the seminar group. There were more Catholics, Christian/non-denominationalists, and no preference in the seminar group (17 percent for

each) than in the control group (8 percent for each). More designated themselves as Methodist and Protestant in the seminar group than in the control group (8 percent for each versus 0 percent for each).

It is concluded that the seminar group and the control group are fundamentally demographically similar. While the groups are not identical in all demographic characteristics, differences may be seen more in terms of degree of difference than in terms of radical, substantive difference.

Pretesting of Subjects

All participants in both groups were pretested to determine the extent to which they already possessed facilitative counseling skills as defined in the project. The measurement of empathy, in particular, was evaluated. Pretesting was accomplished by means of a 20-minute videotaped interview with a volunteer inmate counselee (see Appendix D). Both the counselor and the counselee were advised that the unit warden had approved the use of the videotape, and that a release form had to be signed in order to be videotaped (see Appendix E). The pretest was taped in the chaplain's office in the chapel.

Each subject in both groups taking the pretest was given identical instructions. They were told that the counselee wished to talk with the counselor about a situation or problem, real or improvised. The counselor was to respond to the counselee in a way which he believed

would be helpful.

The pretest and posttest tapes were evaluated in a manner to be described in the next chapter.

Training of Subjects

The seminar training group was trained during ten sessions (see Appendix F, Lay Counselor Training Program), which were taught by the chaplain in the chapel. The seminars were two hours long, with a 15-minute break. They followed an integrated approach, including didactic and experiential training. Didactic material was provided by the chaplain, as well as through the use of training videotapes supplied by counseling interns at Abilene Christian University (ACU).

Each training seminar was generally structured in the following manner:

1. Opening meditation,
2. Brief review of the previous seminar,
3. Didactic material--lecture,
4. Chaplain's modeling of didactic material,
5. Viewing and critique of ACU training videotape,
6. Dyadic role playing using videotape and triadic role-playing without videotape,
7. Critique of inmate videotapes, and
8. Homework assignment.

ACU videotapes and inmate videotapes were critiqued using a nine-point scale for rating accurate empathy (see Appendix G) from Truax and Carkhuff (1967).

Although the curriculum was not a biblical studies course, each seminar included provision of appropriate biblical images and/or didactic materials from Scripture. Opening Scripture readings were psalms of praise to God, which helped focus the underlying theological concerns of the project.

The training program emphasized fundamental biblical values related to God's concerns and His ministry through people. Primary methodological aspects of the training were taken from Rogers (1967), Carkhuff (1969b), Truax and Carkhuff (1967), and Egan (1990). Egan (1990) was a primary guide for systematic presenting. Topics covered included: biblical and theological foundations; overview of the helping model; core counseling values, including genuineness and respect; communications skills, including attending, listening, empathy, and probing; challenging skills; goal setting; and action strategies.

Posttesting of Subjects

During the week following completion of the seminar training, all 24 participants of the seminar group and the control group were again tested. The test was conducted in an identical fashion to the pretest. Each counselor conducted a counseling interview with a counselee volunteer for 20 minutes on videotape in the chaplain's office. Counselee volunteers who were different from the pretest volunteers were utilized so as to test the same aspect of the counseling situation, that is, the initial interview.

The test was structured so as to attempt to measure only the effect of the programmed training.

Participants in both groups were instructed to open their counseling session with a statement that the session was for the purpose of helping the counselee. In addition, the training group counselors stated that the counselor would listen to what the counselee was saying, and would periodically interject his understanding of the counselee's situation, and his perception of the counselee's feelings.

The posttest was evaluated in the same manner as the pretest, and by the same evaluator.

Evaluation of the Project

Evaluation of the project was accomplished by receiving answers to five questions concerning data generated by the project. The questions are as follows:

1. Does an independent rating of the videotapes show any significant difference between the pretest for the seminar group and the pretest for the control group?

2. Does an independent rating of the videotapes show any significant difference between the posttest for the seminar group and the posttest for the control group?

3. Does an evaluation of the videotapes show any significant differences between the pretest and the posttest for each group?

4. What is the subjective evaluation of the training program by individuals in the seminar group?

5. What is the subjective evaluation of the project

by the author?

Statistical analysis of the data will answer the first three questions. A series of one-tail *t* tests will compare the mean differences, if any, between the groups' pretest scores, their posttest scores, and gains of each group between pretest and posttest.

Question four will be answered by means of individual interviews with the chaplain using a posttest interview questionnaire (see Appendix H). Question five will be answered in a summary fashion, taking into account the literature which has been noted, statistical analysis of results, and the posttest interviews.

CHAPTER IV

RESULTS

Twenty-four prison inmates were selected to participate in the peer counselor training program. Twelve were in a seminar training group, and twelve were in a control, no-training, group. The criteria for selection were followed. One of the 24, a subject in the seminar group, transferred to another institution in mid-course, and did not finish the training or the posttest. Twenty-three inmates completed the project.

The unit Warden and the Director of Chaplaincy Programs approved the project in writing. Participating inmates signed the required releases to videotape.

The training program was developed and taught according to plan. One difficulty concerned seminar scheduling. Requirements of the prison schedule forced approximately four of the ten training seminars to be only 1½ hours long, instead of the proposed two hours. Actual training time for the project, therefore, was 18 hours. The program achieved integration of didactic and experiential components. The program also incorporated an integration of biblical and theological foundations with clinical methodology. The seminar format and topics to be covered were achieved.

Pretest and posttest videotaping was accomplished as required by the method, and was sent to an independent evaluator for evaluation.

Selection of Evaluator

The evaluator of the videotapes was selected in the following manner, using an inter-rater reliability computation. An intern in a clinical training program produced a one-hour therapy tape. Three first-year graduate students in a marriage and family institute clinical training program were chosen by this project's primary advisor to participate as raters. Selection was based on competency based measures from a previous academic class, that is, these three students achieved three of the top five empathy ratings in a course where development of empathy was the focus.

The three students participated in a one-hour training seminar that was followed by their rating the one-hour empathy tape independently of one another. An inter-rater reliability coefficient of .82 was established. The intern whose mean rating corresponded most closely with the mean of the three raters was chosen to rate the subjects in the prison empathy training project.

Analysis of Statistical Data

A series of one-tail t tests was performed. Pretest scores (Table 3) for seminar ($M = 1.04$; $SD = .08$) and control ($M = 1.00$; $SD = .00$) groups were not statistically significant. Posttest scores for seminar ($M = 2.77$;

Table 3

Comparison of Means:
Pretest and Posttest Scores, Seminar and Control Groups

Variable	Seminar M/SD	Control M/SD
Pretest Scores	1.04/.08	1.00/.00 N.S.
Posttest Scores	2.77/.37	1.12/.16 *

* $t(21) = 14.152$, $p<.001$

Table 4

Comparison of Means:
Pretest and Posttest Scores, Seminar and Control Groups

Variable	M/SD
Pre-Seminar Scores	1.04/.08
Post-Seminar Scores	2.77/.37 *
Pre-Control Scores	1.00/.00
Post-Control Scores	1.12/.16 N.S.

* $t(21) = -15.89$, $p<.001$

Table 5

Comparison of Gain Scores:
Seminar and Control Groups

Group	M/SD
Seminar	1.74/.36 *
Control	.12/.16 N.S.

* $t(21) = -14.16$, $p<.001$

SD = .37) and control (M = 1.12; SD = .16) groups were statistically significant ($p<.001$). One-tail t test procedures for pretest to posttest scores (Table 4) reveal that while pretest (M = 1.00; SD = .00) to posttest (M = 1.12; SD = .16) for the control group were not found to be significant, the seminar pretest scores (M = 1.04; SD = .08) to posttest scores (M = 2.77; SD = .37) were found to be statistically significant ($p<.001$).

One-tail t test procedures for gain scores (Table 5) reveal the seminar gains (M = 1.74; SD = .36) to be statistically significant ($p<.001$) while control gains (M = .12; SD = .16) were not statistically significant.

Discussion of Statistical Results

Analysis of pretest scores (Table 3) indicates that both groups began the project at essentially the same level of empathic communication (seminar M = 1.04; control M = 1.00). The slight, not significant, difference between pretest scores for the two groups may be due to factors related to selection or other unknown factors. This data tends to indicate that an untrained group of prisoners will demonstrate no significant measure of empathy in counseling situations.

Analysis of posttest scores (Tables 4 and 5) indicates that a significant gain ($p<.001$) was achieved by the seminar group as compared to the control group. Posttest (Table 4) seminar scores (M = 2.77; SD = .37) and gain scores (Table 5) of the seminar group (M = 1.74; SD = .36) were

both found to be statistically significant ($p<.001$) as compared with the control group. Since the pretest scores were essentially similar, the gain in the seminar posttest score may be attributed to the effect of the training program.

The empathy scale used in the project was a 9-point scale. Reckoning a midpoint of 5, the seminar subjects, all prison inmates, scored 2.77 in an independent evaluation after 18 hours of training. This score is below an expected level of competence; however, scores in the range of 1-5 indicate that achieving a 5 is possible, given sufficient time and training.

The slight, not significant, gain in the posttest score of the control group may be accounted for by contamination of the group by subjects in the seminar group. Contamination was made possible because of high levels of contact between the groups due to close living quarters.

It is concluded that lay persons, and particularly in this study, lay persons who are prisoners, may be trained to demonstrate higher levels of empathy in peer counseling situations than those who remain untrained. This finding generally conforms to the results of the clinical research noted in the literature. That research has shown, and this study tends to confirm, that peers who receive training in the development of empathy are a valuable resource who may be usefully employed alongside professionals in the helping task. This finding is especially significant for

inmates in Texas and other American prisons, who demonstrate great need for help but who suffer from a shortage of human resources available to provide help.

Subjective Evaluation of the Project

Posttest Interviews

Posttest interviews were conducted individually by the chaplain with subjects in the seminar training group within two days after completion of the posttests. The purpose of the interviews was to receive a subjective evaluation of the training program from the counselor trainees. All 11 of the subjects who completed the training program and the posttest were interviewed.

The procedure for the interviews was as follows. Each subject came to the chaplain's office as he was called, and was given a copy of the Posttest Interview Questionnaire (Appendix H) to read over in the chapel before coming into the office. He was not to fill it out, but only read it to refresh his memory about the just completed project. Interviews lasted approximately 20-30 minutes each. The chaplain asked questions in order and wrote down responses on a copy of the questionnaire form.

Results of the interviews (Appendix I) indicated that the group generally appreciated all aspects of the training program, the didactic as well as the experiential, the theological as well as the clinical. Eight of the 11 interviewees indicated that they would delete nothing from the training program as it had been given. Primary learning

tended to be in the areas of program emphasis, which concerned listening and the expression of accurate empathy.

The subjects found the most helpful and the most difficult parts of the training to be the same, that is, the learning of accurate expressions of empathy ("feeling words"). Counselor feelings during the posttest, as compared to feelings during the pretest, indicated counselors who were more relaxed and confident of their helping skills and who felt less responsible for their clients. A majority of the group indicated their desire to add to the program training in more of the helping process, that is, how to proceed after the initial counseling interview.

Author's Evaluation

It is the author's evaluation of the seminar group that the group was generally engaged in the project and that they sincerely attempted to learn the material and practice it. Significantly, no one dropped out of the project voluntarily, and there were no absences from training seminars except for occasional illness or work requirements.

It is also significant that the gain score for empathy on the seminar posttest correlates positively with the subjective interview evaluations of areas of primary learning (listening and accurate empathy).

A cursory look at individual trainee's ratings for particular responses in the posttest indicates a response

range of 1 to 5. By eliminating nonempathic responses (ratings of 1), and with additional training, the author believes that trainees could achieve higher empathy ratings.

A further look at counselor responses in the seminar group and the control group (Appendix J), as noted by the verbal descriptions of the independent evaluator, indicate significant change in the posttest responses for the seminar group. In a telephone call to the evaluator (J. Heiderich, personal communication, February 6, 1991), whose identity was revealed to the author after the completion of the project, the evaluator indicated that he had been impressed with the change in the counseling style of the seminar group. He also stated his belief that with additional training, technical violations of the empathy model could be lessened, and empathy gain scores could be significantly increased.

It is the author's belief that the total benefit gained by trainees in the project may be more than the gain indicated in the statistical results. Subjective feelings of encouragement by being selected to be a trainee and feelings of achievement in the knowledge of personal and spiritual growth in counseling skills were real, but not measured, in the trainees.

The author enjoyed doing the training project. He experienced feelings of hope and anticipation about the possibility of seeing selected prisoners do effective pastoral care with their peers. It is also true that some

of the greatest value of the project lies not in the promise of increased pastoral care to counselees but in the feelings of worth and accomplishment which the peer counselor trainee experiences. This kind of relating by the chaplain to a group of trainees is not only a prescription for their growth but also an effective antidote for ministerial burnout.

Summary and Conclusions

This report of the peer counselor training project may be summarized with the following observations. A training program for training prisoners to do initial pastoral counseling with their peers was developed and taught. Emphases in the program were on theological and biblical foundations for helping and on teaching counseling values and communications skills. A training seminar group and a no-training control group were established to attempt to determine the effectiveness of the training. Each group was comprised of 12 inmates selected by the chaplain using certain criteria. The training program continued for ten two-hour seminars, using an integrated didactic and experiential format. The training was preceded by a videotaped pretest of subjects in both groups for their measure of empathic communication in counseling, and it was concluded with a similar posttest of both groups.

A review of the literature indicated that the development of empathy should be a primary focus in a project which would train in providing initial pastoral

care. This focus was implemented with the confidence, based on the literature, that lay persons, as well as professionals, could become effective helpers. Issues in the literature which were addressed in the training included: (a) the therapeutic value of empathy; (b) the place of ministry in helping prisoners; (c) the integration of theology and psychology; (d) the concept of incarnational ministry; (e) the value of the client's story; and (f) the importance of client responsibility. All of these theological and methodological considerations, recommended in the literature, were found to be helpful in facilitating the project.

Evaluation of the project was accomplished objectively by an independent evaluator who was selected by means of an inter-rater reliability computation. A series of one-tail t tests was used to analyze the data produced by the pretests and posttests. Subjective evaluation of the project was achieved by means of posttest interviews, conducted by the chaplain, of subjects in the seminar group.

It is concluded that statistical evaluation results tend to confirm that the training program had a statistically significant effect on the seminar training group. Demographic factors in the two groups were essentially similar. Pretest empathy scores for the two groups showed non-significant differences. However, posttest empathy scores for the seminar group and gain scores were statistically significant.

The subjective evaluation of the project, achieved through the posttest interviews of trainees in addition to the author's evaluation, indicates that the experience of training a group of peer counselors who are prisoners was challenging but rewarding. The feelings of both inmates and the author correspond to the statistical results which indicate a gain in understanding and skills. Trainees and the author also acknowledge the limitations of the project and believe that more training is required for higher levels of proficiency in peer counseling.

CHAPTER V

IMPLICATIONS AND RECOMMENDATIONS

Summary

The Eastham Prison in Texas is a microcosm of the situation in prisons throughout the United States. The crowded conditions at Eastham, where there are 2,200 men living in one building, reflect a societal tendency in nearly every state to put away problems and problem people instead of attempting to deal with them in more productive and helpful ways. The cost to society of utilizing incarceration as the preferred solution for violent and non-violent offenders is increasingly astronomical in dollar amounts and typically destructive in human terms. Prison is an isolating, and often dehumanizing, experience. Further, rehabitation programs have not been shown to have much effect on the crime rate in the U.S.

Prisons, therefore, and certainly the Eastham Prison, offer unique opportunities for redemptive ministry in the midst of crisis. It has been the assumption of this project that a spiritual ministry which acknowledges God's help and which facilitates the seeking of new life directions and goals is the cornerstone upon which the cycle of recidivism and repeated incarceration may be broken. The

Eastham chaplaincy, which employs two state-supplied chaplains including the author, has more ministry opportunities than it has professional resources to address the need.

A training program was envisioned, developed, and taught by the author for the purpose of training readily available human resources, prisoners, to help with the basic pastoral care needs of the prison. A review of the literature suggested that training in core counseling values and skills, including the development of empathy, could be accomplished with nonprofessionals to achieve outcomes comparable to those of professionals.

The literature indicated that an integrated approach, using a didactic and experiential format, was effective in doing the training. The use of videotapes in the training was also recommended. From the viewpoint of chaplaincy, the literature suggested that an integrated theological and psychological design would be helpful. The rationale for this integration was that all truth is God's truth and that the study of both God and man is helpful in pastoral care.

A method for training was designed which included the following. Twenty-four subjects were selected by the chaplain using certain criteria. Twelve were placed in a seminar training group, and twelve were placed in a control, no-training group. The training was preceded by a videotaped pretest of subjects in both groups to

determine their individual measures of empathic communication in counseling before training. The training was concluded by a similar posttest of subjects in both groups.

The training of the seminar group continued for ten two-hour seminars, following the suggestions in the literature for using an integrated approach, didactic and experiential, theological and psychological. Specifically, the author presented didactic material during each seminar and modeled the teaching in practice. Trainees watched training videos, practiced the development of empathy with the chaplain, with each other on and off video, and rated each other's responses on a 9-point empathy scale. In addition, trainees were assigned homework consisting of the reading of selected journal articles and a daily practice of empathic communication.

Evaluation of the peer counselor training project was accomplished by means of an objective and a subjective evaluation. Evaluation was achieved objectively by an independent evaluator who was selected by means of an inter-rater reliability computation. A series of one-tail *t* tests was used to analyze the data produced by the pretests and posttests. Subjective evaluation was done by means of posttest interviews, conducted by the chaplain, of each of the trainees.

Results indicated that the training program had a statistically significant effect on the seminar training

group. Demographic factors for the two groups were essentially similar. Pretest empathy scores for the two groups showed non-significant differences. However, posttest empathy scores indicated that a training format is moderately effective in developing empathy skills in prison inmates.

Implications

The implications of results of the peer counselor training project for the crisis in the American criminal justice system are profound. It seems clear that new thinking and innovative programs are necessary if the trends toward increasing crime and escalating incarceration rates are to be halted and reversed. Fuzzy societal thinking about "locking the criminals up" and "throwing away the key" does not reflect the reality that the vast majority of people in prison are there for non-violent crimes and will soon be back in society. Their experiences while in prison will influence whether they are returned to society with new, law-abiding life goals and directions, or whether they go out of prison more determined than ever to "get theirs" and not get caught.

Although each individual makes his own daily choices about life behaviors, there is a vast body of literature, including biblical literature, which indicates that people who receive substantial help from others do better at managing their lives than those who receive little or no help. One concrete way of helping is to facilitate the

resolution of problems in another, and clinical research has shown that listening and the communication of accurate empathy is a beneficial starting point in a helping relationship. Those who receive help and who succeed in redirecting their lives while in prison will be more likely to pursue productive and moral lives upon their release than those who do not. It is almost certain that the great majority of incarcerated persons who are hardened and embittered by an unredemptive prison experience will return to a life of crime when they are released.

The peer counselor training program is one way of attempting to help people in crisis. As has been indicated, there is much literature which tends to demonstrate the efficacy of paraprofessionals functioning as effective counselors. Particularly in a prison chaplaincy setting, where some inmates are on the road to spiritual and emotional recovery, trainees may be selected to become helpers in a comprehensive pastoral care program which tends to the diverse needs of a prison population. With due attention to security and legal requirements, and with supervision by the chaplain, the program is recommended for consideration and application.

Recommendations for Future Research

The project was successfully conducted in a maximum security prison for recidivist offenders in Texas. Research is recommended in minimum and medium security prisons, and with first-time offenders, to determine the feasibility

of similar programs in those facilities. The critical questions are: What factors tended to produce a favorable outcome at Eastham? Can those factors be replicated in other types of institutions? This research is needed particularly in light of the fact that most prisons are not maximum security units, and most inmates are not recidivist offenders to the same degree as Eastham inmates.

Additional research is recommended to determine if more training time will produce higher empathy ratings. Carkhuff and Truax (1965) noted that "trainees could be brought to function at levels of effective therapy quite commensurate to those of more experienced therapists in less than 100 hours of training" (p. 333). In the Eastham project the trainees received only approximately 18 hours of training.

All pretest and posttest counseling situations in the current project were comprised of homogeneous racial pairs. Since race is not the divisive factor in the same degree in the Eastham chapel as it is in the general population at Eastham, research is recommended to determine the counseling effectiveness of interracial pairing of inmate chapel participants.

Refinement of method is recommended for arriving at a more nearly random sample of seminar group subjects and control group subjects so as to eliminate the unconsciously motivated selection of some individuals and the avoidance of others.

Finally, further research is recommended on the training of peers in a prison context which goes beyond the initial stages of the helping process. In particular, training in developing preferred scenarios and action strategies for progress is needed.

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APPENDIX A

Chaplain's Program Schedule

Chaplain's Program Schedule

Sunday:	8:00 a.m.	Sunday School
	9:30 a.m.	Protestant Worship Service
	1:30 p.m.	Elder/Deacon Meeting (monthly)
	3:00 p.m.	Prayer Group
	4:00 p.m.	Discipleship Training Group
	7:30 p.m.	Protestant Worship Service
Monday:	Off	
Tuesday:	Off	
Wednesday:	9:00 a.m.	Ministry in Administrative Segregation (Lockup)
	1:00 p.m.	Orientation of New Inmates
	4:00 p.m.	Group Counseling
Thursday:	4:00 p.m.	Offering Box Distributions to Indigent Inmates
	7:30 p.m.	Protestant Worship Service
Friday:	10:00 a.m.	Ministry at Eastham Trusty Camp
	1:00 p.m.	Classification Committee Meeting
	4:00 p.m.	Group Counseling
Saturday:	9:00 a.m.	Chaplain's Bible Study
	11:00 a.m.	Spanish Chapel Choir Practice
	12:00 a.m.	English Chapel Choir Practice
	2:00 p.m.	Offering Box Distribution to Indigent Inmates
	3:00 p.m.	Baptism Class (monthly)

APPENDIX B

Congregational Questionnaire I: Personal Identification of Eastham Chapel of Peace Inmates

Congregational Questionnaire I: Personal Identification of Eastham Chapel of Peace Inmates

To: Eastham Sunday Morning Chapel Participants

From: Chaplain Drum

Date: September 30, 1990

Subject: Congregational Survey for Chaplain Drum's School Project

Your help is requested. Please fill out and Return to Chaplain Drum. Please leave off your name and number.

Thanks.

1. My age is: 33 (years).

2. Marital:
   21% common law married
   29% married
   15% divorced
   35% never married

3. I was raised by:
   52% both parents
   35% mother only
   2% father only
   11% other, for example, aunt, grandparents, foster parents

4. How many brothers and sisters do you have (full and half)? 6

5. Where are you in the birth order with your brothers and sisters (for example, first, second, third, last, etc.)? 4th

6. How many children do you have? 2.2
   Grandchildren? Fifteen grandfathers have 3.4 grandchildren each.

7. Which of the following statements describes you?
   64% I am a Christian who is seriously trying to live for God.
   20% I am a Christian, but backslidden.
   15% I am not a Christian, but I am interested in investigating it.
   1% I am not a Christian, and am not interested in being one.

8. If you are a Christian, which of the following do you consider yourself to be?

44%	Baptist	8%	Church of Christ
5%	Catholic	1%	Presbyterian
9%	Pentecostal	24%	Nondenominational
0%	Methodist	8%	Other
1%	Episcopal		

9. My race is:
   - 66% Black
   - 16% White
   - 16% Hispanic
   - 2% Other

10. Are you here on a parole violation?
    22% yes 78% no

11. How many times have you been in prison (including this time)? 2.7

12. The offense for which I was convicted was:

21%	robbery	21%	burglary
3%	manslaughter	14%	possession of illegal drugs
9%	murder	9%	delivery, manufacture, sale illegal drugs
3%	capital murder	1%	possession of deadly weapon
4%	theft	0%	felony trespass
2%	auto theft	3%	forgery
2%	auto theft	0%	grand larceny
3%	sexual assault	4%	other (kidnapping, escape, assault)
1%	sexual assault/abuse of a minor		
0%	credit card abuse		
0%	DWI		

13. How long is the sentence you are now serving? 31 years

14. How long have you served on your current sentence?
    3.2 years

15. In what year do you come up for parole? 1993

16. Is your sentence aggravated?
    34% yes 66% no

17. How long have you been on the Eastham Unit this time?
    1.9 years

18. Were you shipped to Eastham from another unit because of a disciplinary case?
    18% yes 82% no

19. Were you guilty of the free world offense for which you were convicted?
    72% yes 28% no

20. How often do you attend chapel services?
    64% 2-3 times a week
    25% once a week
     4% every other week
     7% once a month or less

21. I came to church this morning to:
    92% worship God
     0% get out of my house
     1% because I thought a guest minister would be here
     1% meet my lover/friend
     0% gang-related meeting
     6% no response

22. I have had an alcohol or drug problem in my life:
    69% yes
    31% no

23. I have completed 11.5 years in school.

24. The Christian programming available in the Eastham Chapel of Peace is:
    61% excellent
    30% good
     8% fair
     1% poor

25. What kind of chaplain is Chaplain Drum?
    46% excellent
    39% good
    13% fair
     2% poor

26. I answered all of the above questions truthfully.
    99% yes
     1% no

APPENDIX C

Congregational Questionnaire II: Tasks of the Church, Religious Beliefs, and Congregational Identity of Eastham Chapel of Peace Inmates

Congregational Questionnaire II: Tasks of the Church, Religious Beliefs, and Congregational Identity of Eastham Chapel of Peace Inmates

I. TASKS OF THE CHURCH

A. Listed below are a number of tasks that a local church is likely to perform. Please respond to each item by indicating whether you are generally satisfied with your congregation's current performance of the task; or, whether you feel your congregation needs to give it more emphasis (that is, needs to do more of it or do it better); or, whether you feel the task currently receives too much emphasis?

	Needs to Give More Emphasis (1)	Generally Satisfied (2)	Receives Too Much Emphasis (3)
1. Providing worship that deepens members' experience of God and the Christian tradition	42%	58%	
2. Providing worship that expresses the Gospel in contemporary language and forms	27%	71%	2%
3. Providing Christian education programs for adults	50%	49%	1%
4. Helping members deepen their personal and spiritual relationship with God	56%	44%	
5. Sharing the good news of the Gospel with the unchurched	66%	33%	1%
6. Engaging in acts of charity and service for persons in need	49%	51%	
7. Encouraging members to act on the relationship of the Christian faith to social, political and economic issues	57%	41%	2%

8. Providing a caring ministry for the sick, shut-ins, those in crisis and the bereaved	61%	35%	4%
9. Providing pastoral counseling to help members deal with personal problems	56%	40%	4%
10. Providing fellowship opportunities for members	42%	58%	
11. Helping members understand their use of money, time and talents as expressions of Christian stewardship	66%	34%	
12. Supporting the world mission of the church through study and giving	52%	48%	
13. Helping members discover their own gifts for ministry and service	68%	31%	1%

B. Please read over the preceding list of 13 church tasks, and answer the following two questions by writing the number of the appropriate task.

1. Overall, which one task does your congregation do best? 1, 2, 3, 6, 10

2. For the sake of your own personal involvement in your congregation, which one task would you most like to see strengthened? 4, 5, 9, 11, 13

II. RELIGIOUS BELIEFS

1. Which one of the following best expresses your view of the Bible?

0% The Bible is a valuable book because it was written by wise and good people, but I do not believe it is really God's Word.

7% The Bible is the record of many different people's response to God and because of this, people and churches today are forced to interpret for themselves the Bible's basic moral and religious teachings.

48% The Bible is the inspired Word of God and its basic moral and religious teachings are clear and true, even if it reflects some human error.

45% The Bible is the actual Word of God and is to be taken literally.

2. Which of the following best expresses your belief about sin and salvation?
   - 0% Sin and salvation really don't have much meaning for me personally.
   - 0% I believe all people are inherently good. To the extent sin and salvation have meaning at all, they have to do with people realizing their human potential for good.
   - 63% All people are sinful, but have only to believe in Jesus Christ to be saved.
   - 9% All people are sinful, but may receive salvation as mediated through the sacraments of the church.
   - 28% All people are sinful, but only have to live morally responsible lives according to God's commandments and Christ's example, to earn salvation.

3. Christians sometimes describe God as a "God of justice" or a God who commands us to bring about justice. Which one of these statements best expresses your belief about what this means?
   - 13% The church should work for justice and support groups that are working to end inequality and oppression.
   - 47% I think of it at a more personal level. It means I should try to be just and fair in all my dealings.
   - 27% Justice is actually a spiritual term that refers to God punishing evil, rather than activities of the church or individuals.
   - 13% I'm really not sure what I believe about the meaning of God's justice.
   - 0% Frankly, the concept of God's justice doesn't have much meaning to me personally.

4. For some crimes, capital punishment is appropriate.
   - 23% yes
   - 77% no

III. CONGREGATIONAL IDENTITY

Listed below are several alternatives touching upon important dimensions of a church's identity. Using the seven point scale between each set of alternatives, please circle the number which best describes where your congregation falls, "1" meaning most like the characteristic on the left, "7" meaning most like the characteristic on the right, "4" meaning an equal mix of both.

1. Our church is more influenced by history and tradition	1 2 <u>3</u> 4 5 6 7	Our church is more influenced by contemporary ideas and trends

2.	Members are similar in values and life style to the people who live immediately around the church	1 2 3 4 <u>5</u> 6 7	Members are very different in values and life style from people who live immediately around the church
3.	Our church is very involved with the community around the church	1 2 <u>3</u> 4 5 6 7	Our church is not at all involved with the community around the church
4.	Our church is primarily oriented to serving our members	1 2 3 <u>4</u> 5 6 7	Our church is primarily oriented to serving the world beyond our membership
5.	Our congregation feels like one large family	1 2 <u>3</u> 4 5 6 7	Our congregation feels like a loosely knit association of individuals and groups
6.	Our church is known as a prestigious church in the area	1 2 3 <u>4</u> 5 6 7	Our strengths notwithstanding, our church is not considered one of the "status" churches in the area
7.	The congregation's approach to social issues is basically educational, leaving any action to individual conscience	1 2 <u>3</u> 4 5 6 7	The congregation's approach to social issues is decidedly "activist." We have a proven history of taking a stand on issues as a congregation
8.	The congregation's approach to individual salvation emphasizes education, nurture and gradual growth in the faith	1 2 3 <u>4</u> 5 6 7	The congregation's approach to individual salvation stresses conversion and a born again experience
9.	Our congregation gives strong expression to its denominational identity and heritage	1 2 3 4 <u>5</u> 6 7	It would be difficult for a visitor to know to which denomination the congregation belongs

APPENDIX D

Counselor/Counselee Signup Form

Counselor/Counselee Signup Form

_____yes _____no I am willing to be a counselor in the chaplain's school project.

_____yes _____no I am willing to be a counselee in the chaplain's school project.

MY NAME IS_____

MY NUMBER_____

MY LOCATION_____

MY JOB_____

RETURN THIS FORM TO CHAPLAIN DRUM

APPENDIX E

Videotape Release Form

Videotape Release Form

This is to say that I have been advised that the warden has approved and I give my permission to videotape for a 20-minute segment in the chaplain's office for his school project. I understand the tape will be viewed by an evaluator, and that the tape will not be distributed beyond him. I release Chaplain Drum and all officials of the TDCJ from any liability related to this videotaping.

Name_____

Number_____

Date_____

APPENDIX F

Lay Counselor Training Program

LAY COUNSELOR TRAINING SEMINAR #1

Eastham Unit

Chaplain Vance Drum

I. OPENING MEDITATION

A. Psalm 111: reading and brief commentary

B. Chaplain's prayer

II. THE NEED

A. "Two things must happen for a man to stay out of prison. He must have a change of mind and heart, and somebody must be waiting for him when he gets out." Chuck Colson

B. Literature Review

1. Incarceration and treatment

Eastham = 1:1,100 chaplain/inmate ratio

2. The necessity of treatment; $10 v. $1,500

3. Moses and Jethro, Exodus 18:13-27

4. Helpers in the literature

III. FIVE BIBLICAL PRINCIPLES

A. God's love extending into the world: John 3:16, John 16:7 (Jesus and Holy Spirit)

B. God's holiness indicated preferred scenarios, Lev. 19:2, Holy

C. God's concern for prisoners, even guilty prisoners, Psalm 107:10-16; Luke 4:18

D. Equipping the Body of Christ for ministry, Eph. 4:11-12. Priests to God, 1 Pet. 2:5, and to each other, Jas. 5:16, Gal. 6:2

E. Principle of helping, not manipulating,
2 Cor. 4:2; not plastic fruit; help them come
to their own decision

IV. SPIRITUAL GIFTS AND LAY MINISTRY IN THE BODY OF CHRIST

A. We all have a particular ministry.

B. 1 Cor. 12:4-12
Rom. 12:4-8
1 Pet. 4:10-11
Rom. 15:14
Eph. 4:7-12

V. INCARNATION AND EMPATHY

A. God the Son became one of us. He experienced what we experience.

B. In expressing empathy, we enter into the other's world. Empathy is UNDERSTANDING AND EXPRESSING ACCURATELY that understanding to the other person. Such a relationship is the essence of agape love, and leads to healing.

C. Hebrews 2:14, partook of our humanity
Hebrews 4:15, tempted like we are
Isaiah 53:5, bore our sins, with his stripes we are healed

VI. THE HELPING PROCESS

See Diagram with arrows. Integration of Theology
(This section is from Egan, 1990, pp. 30-31.)

A. Present scenario: The problem(s)

B. Preferred scenario: The goal(s)

C. Strategy: Getting there (action)

VII. THE MODEL IN PRACTICE & "THE SLICE" FOR THIS PROJECT

VIII. DISTRIBUTE

A. Feeling words list

B. Robinson (1990)

IX. ASSIGNMENT

A. Learn (memorize) feeling words.

B. Practice with a partner:

"You feel_____because_____."

C. Do this for 20 minutes daily.

X. SEMINAR SCHEDULE

FEELING WORDS

Abandoned
Accepted
Aching
Accused
Adventurous
Affectionate
Agony
Alienated
Aloof
Aggravated
Agreeable
Aggressive
Alive
Alone
Alluring
Amazed
Amused
Angry
Anguished
Annoyed
Anxious
Apart
Apologetic
Appreciative
Apprehensive
Approved
Argumentative
Aroused
Astonished
Assertive
Attached
Attacked
Attentive
Attractive
Aware
Awestruck
Badgered
Baited
Battered
Beaten
Beautiful
Belligerent
Belittled
Bereaved
Betrayed
Bitter
Bored
Bothered
Bound-up
Boxed-in
Brave
Breathless
Bristling
Broken-up
Bruised
Bubbly
Bugged
Burdened
Burned
Burned-up
Calm
Careful
Carefree
Careless
Caring
Callous
Capable
Captivated
Carried away
Cautious
Certain
Chased
Cheated
Cheerful
Choked (up)
Close
Cold
Comfortable
Comforted
Competitive
Complacent
Complete
Confident
Conflicted
Confused
Considerate
Consumed
Content
Moody
Mystified
Nasty
Nervous
Numb
Obsessed
Offended
Content
Cool
Coy
Crabby
Cranky
Crappy
Crazy
Critical
Criticized
Crushed
Cuddly
Curious
Cut
Daring
Deceived
Degraded
Delighted
Demeaned
Demoralized
Dependent
Depressed
Deprived
Deserted
Desirous
Desirable
Despair
Desperate
Destroyed
Different
Dirty
Disappointed
Disconcerted
Disgraced
Disgruntled
Disgusted
Distant
Distraught
Distressed
Distrustful
Distrusted
Dominated
Domineering
Doomed
Double-crossed
Satiated
Satisfied
Scared
Scolded
Scorned
Screwed
Secure
Down
Dreadful
Eager
Ecstatic
Edgy
Elated
Embarrassed
Empty
Enraged
Enraptured
Enthusiastic
Enticed
Esteemed
Exasperated
Exhilarated
Exposed
Fascinated
Flattered
Foolish
Forced
Forceful
Fortunate
Forward
Friendly
Frightened
Frustrated
Full
Funny
Furious
Gay
Generous
Genuine
Giddy
Giving
Grateful
Greedy
Grief
Grim
Grouchy
Grumpy
Guarded
Happy-go-lucky
Hard
Hassled
Terrified
Thrilled
Ticked
Tickled
Tight
Timid
Tired

Hopeful
Horrified
Hostile
Humiliated
Hung up
Hurt
Hyper
Ignorant
Impatient
Important
Impotent
Impressed
Incompetent
Incomplete
Independent
Insecure
Innocent
Insignificant
Insincere
Inspired
Insulted
Intimate
Intolerant
Involved
Irate
Irked
Irresponsible
Irritated
Jealous
Jittery
Joyous
Left Out
Lively
Lonely
Loose
Lost
Loving
Low
Lucky
Lustful
Mad
Malicious
Mean
Miserable
Misunderstood
Open
Ornery
Out of control
Overwhelmed
Overjoyed
Pampered
Panicky
Paralyzed
Patient
Peaceful
Peeved
Perceptive
Perturbed
Petrified
Phony
Pleased
Powerless
Pressured
Proud
Pulled apart
Put-down
Puzzled
Quarrelsome
Quiet
Raped
Ravished
Ravishing
Real
Refreshed
Regretful
Rejected
Rejecting
Relaxed
Relieved
Removed
Repulsed
Repulsive
Resentful
Resistant
Responsible
Responsive
Revengeful
Rotten
Ruined
Safe
Seduced
Seductive
Self-centered
Self-conscious
Selfish
Separated
Shattered
Shocked
Shot-down
Shy
Sickened
Silly
Sincere
Sinking
Sneaky
Snowed
Soft
Soothed
Sorry
Spiteful
Spontaneous
Squelched
Smart
Smothered
Smug
Starved
Stiff
Stimulated
Stifled
Strangled
Strong
Stubborn
Stunned
Stupid
Subdued
Submissive
Successful
Suffocated
Sure
Sweet
Sympathy
Tainted
Tender
Tense
Terrific
Tolerant
Tormented
Torn
Tortured
Trapped
Tremendous
Tricked
Trustful
Ugly
Unaware
Uncertain
Uncomfortable
Under control
Understanding
Understood
Unfriendly
Unhappy
Unimportant
Unimpressed
Unstable
Upset
Uptight
Useful
Valuable
Valued
Violated
Violent
Voluptuous
Vulnerable
Warm
Weak
Whipped
Whole
Wild
Willing
Wiped-out
Withdrawn
Wishful
Wonderful
Worried
Worthy
Wounded
Zapped

LAY COUNSELOR TRAINING SEMINAR #2

Eastham Unit

Chaplain Vance Drum

I. OPENING MEDITATION

A. Psalm 122: reading and brief commentary

B. Chaplain's prayer

II. REVIEW OF THE HELPING PROCESS (Egan, 1990, p. 30)

A. Present Scenario: Where are you?

B. Preferred Scenario: Where do you want to go?

C. Strategy for Action: How do you get there?

III. THE "SLICE" OF THIS PROJECT: PRESENT SCENARIO

A. Facilitating Story-telling

B. First 20 minutes of the first interview

C. Empathic Listening, where Empathy = Understanding and Communicating Accurately your understanding to the other

IV. THE ASSIGNMENT: "YOU FEEL_____BECAUSE_____."

Difficult; done better with practice

Even if you modify this later, learn it and do, and it will serve your work well.

V. MODEL WORK

VI. TRAINING VIDEO PORTION #1

A. Take notes on how the counselor responded.

B. Discussion

VII. OUR VIDEO WORK

VIII. THE HELPING RELATIONSHIP

A. The Working Alliance: The Relationship: Helper

1. Acts 20:18, you know how we lived among you

   2 Cor. 6:3-11, we opened wide our hearts

   1 Pet. 5:2-3, be examples

2. The relationship is not an end in itself, but a means to the end of helping the person better manage his daily life. You are not his answer-man (God).

B. Values in Helping (The extra-biblical parts of this section are from Egan, 1990, pp. 61-74.)

1. Biblically oriented

   John 4:4-26. Jesus and the woman at Samaria. Jesus knew who He was, and where He wanted to lead this woman. He led her at her pace (If you knew . . .). He responded to her concerns, and challenged her in new areas (You are right, you have no husband).

2. Do what works that is moral and ethical. "All things to all men . . . in order to save some."

   - Stay flexible. Different people need different kinds of help. See Carlson article.
   - Develop a bias toward action. After the story-telling, say, "What do you want to do about it?"

- Avoid generating unnecessary resistance by forcing people against their will. Trust them to be in charge enough to ask, "Can I tell you a story?" "Can I respond to that?"

3. Be Competent.
   - Become good at helping, through practice.
   - Keep learning. No one knows it all.
   - Model what you want to see. Be open; act.
4. Respect: The other has worth simply because he is a person, created in God's image, regardless of his present behavior.
   - One does not have to endorse another's behavior to have respect.
   - Respect is giving value to another.
   - "Unconditional positive regard" (Rogers)
   - God calls it "Love." God loved the world, while we were still sinners, in spite of sin.
   - Respect suspends critical judgment long enough to care, to listen, and to relate.
   - EX: promiscuous sex:
     (A) not answer: miserable, AIDS;
     (B) part of total picture (66).
   - I meet the other person, not at his behavior but at his personhood.
5. Genuineness: Not phony, but real

   Congruent. The way you act is the way you are.

- Be spontaneous while being respectful and tactful.
- Avoid defensiveness. We all have feet of clay. Acknowledge faults. Don't be superior.
- Be open: self-disclosure where appropriate. Don't focus on yourself, but may illustrate briefly.
- Be consistent. Say what you feel, and deal with it.
- Work at becoming comfortable with behavior that helps people. Not too relaxed (uninterested) or too uptight (defensive, on guard)

6. Client (counselee) Self-responsibility

Most people are capable of making choices, and to some degree, of controlling their lives, even in prison. Don't create more dependency by making all their decisions and answering all their questions for them. You are their helper, not their ticket to success. You will not always be in their lives. "Teach a man how to fish." You are a facilitator, who helps them to think and act.

IX. DISTRIBUTE

Carlson (1976)

Accurate Empathy Descriptions

Accurate Empathy, Body Language, Genuineness,

Nonpossessive warmth summaries

X. ASSIGNMENT

A. Continue 20 minute daily exercise:

"You feel_____because_____."

B. Study Empathy descriptions 1-9. Our goal will be to improve our expression of empathy to counselees.

C. Learn feeling words.

D. Read Carlson article.

Accurate Empathy

#1 unaware of client's feelings

#2 aware of obvious feelings

#3 concern for hidden feelings but does not understand them

#4 not with client's current situation-- accuracy low

#5 somewhat inaccurate in understanding-- not disruptive

#6 able to pick up feelings, misjudge intensity or mood of client

#7 moving toward awareness and exploration

#8 more awareness and exploration

#9 feelings at exact intensity

Genuineness

#1 defensive, striking contradictions

#2 professional vs. personal

#3 neutral

#4 no evidence of a facade

#5 clearly being himself

Body Language

#1 closed

#2

#3

#4 open

Nonpossessive Warmth

#1 offering advice-- responsible

#2 mechanical/ignoring

#3 caring but semi-possessive

#4 open and personal-- except extremes, responsible to client

#5 warmth without restriction

LAY COUNSELOR TRAINING SEMINAR #3

Eastham Unit

Chaplain Vance Drum

I. OPENING MEDITATION

A. Psalm 113: reading and brief commentary

B. Chaplain's prayer

II. HELPING PEOPLE CHANGE

(The extra-biblical portions of sections II and III are from Egan, 1990, pp. 86-121.)

A. It is important to understand that Experiences, Behaviors, and Feelings all work together to make a person. They are interrelated.

B. Experiences are what happens to us. Lots of talk here. Behaviors are what we do. Not as much talk here. Feelings are what lead to, proceed from, or accompany experiences and behaviors. Usually least understood.

C. A problem situation is clear if it is understood in terms of specific experiences, behaviors, and feelings, or emotions.

D. Genesis 3:10-13: "The woman gave . . . I ate." "The serpent deceived. I ate." "I was afraid."

- Proverbs 23:7, "As a man thinketh in his heart, so is he."
- 1 Cor. 15:33, "Bad company corrupts good character."
- Mark 7:21, "From within come evil thoughts,

sexual immorality, theft, murder, adultery, greed, malice . . . ."

III. COMMUNICATION SKILLS: ATTENDING AND LISTENING

A. Attending: Tending to, paying attention to, being with

1. Microskills: indicators of interest: S-O-L-E-R

S = Face the person Squarely

O = Open posture, not closed (arms, legs)

L = Lean toward at times (cp. restaurant)

E = Eye contact; steady

R = Relaxed, or natural; not fidgety

2. Verbal and nonverbal communication says, "I am willing to work with you." You are present, with, the person, physically, mentally, emotionally.

B. Active listening

1. Be aware of nonverbal communication.

- Bodily behavior, facial expression, voice, general appearance. For example, excited about parole, but acts fearful, uncertain: may be more here

2. Listen to verbal messages

- Core messages
- Themes
- What is the point of what is being said?

3. Understand the Context

   - People are more than their verbal and nonverbal messages. They are in a social context.
   - For example, "Move to J-line . . ."
   - Job change from field to kitchen
   - Will not come to chapel: "hypocrites"

4. Tough-minded listening

   - Be aware of disparities, gaps, between message and reality.
   - "Great ministry in music"; but no musical skills; belief may be real, but so is reality of no skill
   - "Several high-ranking officials are plotting to kill me." In 1990? Belief may be real.

C. Obstacles to listening and understanding

1. Distractions: Thinking about what I will say in reply. Listen intently to themes and core messages, and do not rehearse your reply in your mind.
2. Evaluative listening: Set aside your judgment of right and wrong long enough to hear the story.
3. Filtered listening: Lay aside your biases and prejudices long enough to hear what is being said.

4. Sympathetic listening: Being an accomplice with the client by allowing his self-pity or his story drive out any problem-solving action

   Do not become so involved that you lose perspective. Then you will need help too.

5. Interrupting: Cutting off a person in mid-thought in his story because you have something important to say. However, to promote the story-telling by saying, "You've made several points. Let me see if I understand you," is good.

IV. DISTRIBUTE

Empathic Response Leads

V. ASSIGNMENT

A. Continue 20 minute daily exercise:

"You feel_____because_____."

B. Learn feeling words.

C. Review this seminar.

EMPATHIC RESPONSE LEADS

Kind of feeling. . .
Sort of saying. . .
As I get it, you felt that. . .
I'm picking up that you. . .
Sort of a feeling that. . .
If I'm hearing you correctly. . .
To me it's almost like you are saying. . .
Sort of hear you saying that maybe you. . .
Kind of made (makes) you feel. . .
The thing you feel most right now is sort of like. . .
So, you feel. . .
So, as you see it. . .
As I get it, you're saying. . .
What I guess I'm hearing is. . .
I'm not sure I'm with you, but. . .
I somehow sense that maybe you feel. . .
You feel. . .
What I hear you saying is. . .
I really hear you saying that . . .
I wonder if you're expressing a concern that. . .
It sounds as if you're saying you. . .
I wonder if you're saying. . .
I hear you saying. . .
You place a high value on. . .
It seems to you. . .
Like right now. . .
You often feel. . .
You feel, perhaps. . .
Sometimes you think. . .
Could it be that. . .
You appear to be feeling. . .
It appears to you. . .
As I hear it, you. . .
This could be a longshot, but. . .
So, from where you sit. . .
Your feeling at the present time is that. . .
I read you as. . .
Sometimes you. . .
You must have felt. . .
I sense that you're feeling. . .
Very much feeling_____
Your message seems to be, ("I_____)
You appear. . .
Listening to you it seems if_____
I gather. . .
So your world is a place where (So in your world you. . .)
You communicate (convey a sense of. . .)

LAY COUNSELOR TRAINING SEMINAR #4

Eastham Unit

Chaplain Vance Drum

I. OPENING MEDITATION

A. Psalm 144: reading and brief commentary

B. Chaplain's prayer

II. COMMUNICATION SKILLS: BASIC EMPATHY

(Egan, 1990, pp. 122-140)

A. Empathy involves both listening and understanding AND communicating understanding to the client.

B. When clients are asked what they find helpful in counseling interviews, understanding gets top ratings.

C. Three dimensions of communication skills in helping:

1. Perceptions (e.g., anger vs. fear)

2. Know-how (e.g., "uh-huh" is inadequate)

3. Assertiveness (ex: immobilized at sexual overtures)

D. Basic Empathy involves translating your understanding of the client's experiences, behaviors, and feelings into a response through which you share that understanding with a client.

1. Pay attention to core messages expressed verbally and nonverbally, and respond:

2. "You feel _____ because _____," a formula to be used in training.

3. See Handout, "Core messages," pp. 130-131.

E. Do's and Don'ts in Expressing Empathy

(see Handout, pp. 136-141)

1. Things to Do

a. Give yourself time to think.

b. Use short responses.

c. Gear your response to the client, but remain yourself.

2. Things to Avoid Doing

a. No response (your concern is not significant)

b. A question (ignores the concern)

c. A cliche (misses feelings)

d. An interpretation (hidden from client)

e. Advice (premature)

f. Pretending to understand (phony)

g. Parroting (mechanical, a tape recorder could do this)

h. Sympathy and Agreement (in the car and helpless)

III. MODELING OF BASIC EMPATHY

IV. TRAINING VIDEO PORTION #2

Take Notes for Discussion: How did the counselor respond?

V. VIEWING OF OUR VIDEO WORK #1

Rate helper responses on 1-9 Empathy Scale.

VI. OUR VIDEO PRODUCTION WORK #2

VII. DISTRIBUTE

A. Virkler, 1980

B. Egan, 1990, pp. 130-131, 136-141, on empathy

C. Empathy Rating Scale

VIII. ASSIGNMENT

A. Continue 20-minute daily sessions,

"You feel_____because_____."

B. Read Handouts on Empathy, pp. 130-131 and 136-141.

C. Read Virkler article.

LAY COUNSELOR TRAINING SEMINAR #5

Eastham Unit

Chaplain Vance Drum

I. OPENING MEDITATION

A. Psalm 145: reading and brief commentary

B. Chaplain's prayer

II. COMMUNICATION SKILLS: PROMPTING AND PROBING

(Egan, 1990, pp. 141-150)

A. Prompts and Probes help people define their problems more concretely in terms of specific experiences, behaviors, and feelings.

B. They are the Salt and Pepper of communicating. They should not become the main course.

C. Prompts and Probes serve to generate information. Quality is more important than quantity. Normally do not ask two questions in a row (rule of thumb).

D. Three forms of Prompts and Probes:

1. Questions that Help Clients Talk More Freely and Concretely

a. Do not assault with a volley of questions (intrusions). Do not ask "pornographic" questions.

b. Ask questions that serve a purpose.

- Q's that challenge the client to think
- Q's that place responsibility on the client

- "Is that what you want?"
- "What do you want?" (in a better situation)

c. Ask open-ended, not closed, questions.
- Better how, why, what, instead of do you have, or other yes or no questions
- "What's it like for you?"
- "What does he do?"
- "What's a 'downer' like for you?"

d. Keep the focus on the client and his interests, not on you and your interests.

2. Statements that encourage Clients to Talk and Clarify
- "I see you're angry, but I'm not sure what it's about."
- "I'm not sure what she does that makes you angry."
- "I have a fairly good picture of what she does, but I'm not sure what you do."
- "You said your life has been hectic since then. Tell me what you've been doing."
- "I haven't heard any negative feelings yet. Maybe there are none."

3. Interjections that Help Clients Focus
- "Not entirely satisfied?"
- "Bushed?"
- Minimal encouragers: "uh-huh," "mmm,"

"yes," "I see," "ah," "oh," nods. OK if used intentionally, and not because of poor attention

- Nonverbal leaning forward, good eye contact

E. A Caution: Do not overuse prompts and probes so that Basic Empathy is left out.

- Good Rule: Follow a prompt with an empathic response.

F. Limits of Communication Skills

- The client has to want help in order to receive help.
- A manipulative and distrustful person will go nowhere in the helping process unless he decides he needs help.

III. MODELING OF PROMPTING AND PROBING

IV. VIRKLER ARTICLE

V. TRAINING VIDEO PORTION #3

- Take notes on responses.

VI. VIEWING OF OUR VIDEO WORK #2

- Use 1-9 Empathy Scale.

VII. OUR VIDEO PRODUCTION #3

VIII. DISTRIBUTE

Egan, 1990, p. 148, on probes

IX. ASSIGNMENT

A. Continue 20-minute daily sessions,

"You feel_____because_____."

B. Review Feeling Words, and Handout on the Use of Probes.

LAY COUNSELOR TRAINING SEMINAR #6

Eastham Unit

Chaplain Vance Drum

I. OPENING MEDITATION

A. Psalm 146: reading and brief commentary

B. Chaplain's prayer

II. HELPING CLIENTS TELL THEIR STORIES

(Egan, 1990, pp. 151-182)

A. Four Communication Skills:

1. Attending

2. Listening

3. Empathy

4. Probing

B. Four Goals of Story-telling:

1. Clarity (use of empathy and probing)

- Specific experiences, behaviors, and feelings
- Dangerous logic: I am what I am today because of my past. I cannot change. Self-defeating
- This thinking is important to hear, because it indicates where the client is. However, it focuses more on what happened to him (experiences) than on what he did about what happened to him (behaviors).
- Challenging (later) will address this.

2. Learning

- As clients talk, and hear what they're saying through your empathic response, they learn about themselves and their world, and are better equipped to manage their lives.

3. Relationship

- The kind of relationship that serves to help will develop and strengthen.
- Clients will sense that you understand and care.

4. Action

- Clients will begin to see that some kind of action on their part is required if problems are to be managed and opportunities developed.

III. TRAINING VIDEO PORTION #4

- Take notes on responses.

IV. VIEWING OF OUR VIDEO WORK #3

- Use 1-9 Empathy Scale.

V. OUR VIDEO PRODUCTION #4

VI. ASSIGNMENT

A. Continue 20-minute daily sessions,

"You feel_____because_____."

B. Review Communication Skills:

Attending, Listening, Empathy, Probing

LAY COUNSELOR TRAINING SEMINAR #7

Eastham Unit

Chaplain Vance Drum

I. OPENING MEDITATION

A. Psalm 147: reading and brief commentary

B. Chaplain's prayer

II. COMMUNICATION SKILLS: EFFECTIVE CHALLENGING; ADVANCED EMPATHY (Egan, 1990, pp. 183-219)

A. Empathy involves careful listening and understanding, AND communicating your understanding to the client so that he knows you are with him, that you understand.

B. Advanced empathy involves "sensing meanings of which the client is scarcely aware."

C. It deals with what the person is actually saying or expressing, however confusedly, and not with the helper's interpretations.

D. For example, a client talks about anger with his wife, but as he talks the helper hears not just anger but also hurt. The helper may say, "I hear you saying you feel angry because your wife walked out on you, but it seems you feel hurt too, because of what has happened." In accurate advanced empathy, the client recognizes the implicit feeling, "Yes, that's what I meant." (or felt, said)

E. Basic empathy (1) and advanced empathy (2)

in the responses of helpers who are listening to a man who is so quiet that his superiors pass over him repeatedly for a promotion:

Client: "I don't know what's going on. I work hard, but all my efforts seem to go down the drain. I'm not as flashy as some others, but I'm just as substantial."

Helper (1): "You feel it's quite unfair to do the kind of work you do and still not be promoted."

Helper (2): "It's depressing to put as much effort into it as you do and still get passed by . . . . Tell me more about the 'not as flashy' bit. What in your style might make it easy for others not to notice you, even when you're doing a good job?"

Helper (2) picks up a theme ("not as flashy") that will be helpful for the client to think about, which was said in passing, was only partially expressed, but which was implied.

F. Making the implied explicit:

A man talks about getting back in touch with his wife after a recent divorce, but without enthusiasm:

Client: I could wait to hear from her. But I suppose there's nothing wrong with calling her up . . .

Helper (1): As far as you can see, it's OK to take the initiative to call her up . . .

Client: (drearily) Yeah, I suppose I could . . .

Helper (2): You've been talking about getting in touch with her, but unless I'm mistaken, I don't hear much enthusiasm in your voice . . .

Client: to be honest, I really don't want to talk with her . . .

III. TRAINING VIDEO PORTION #5

- Take notes on responses.

IV. VIEWING OF OUR VIDEO WORK #4

- Use 1-9 Empathy Scale.
- Numbers 7, 8, 9 go into advanced empathy.

V. OUT VIDEO PRODUCTION #5

VI. ASSIGNMENT

A. Continue 20-minute daily sessions, "You feel_____because_____."

B. Continue work on S-O-L-E-R, Listening Skills (Verbal and Nonverbal), Prompting and Probing.

C. Look for the partially expressed, and pick up on it: a challenge to the client, advanced empathy. Try to be accurate. Listen intently.

LAY COUNSELOR TRAINING SEMINAR #8

Eastham Unit

Chaplain Vance Drum

I. OPENING MEDITATION

A. Psalm 148: reading and brief commentary

B. Chaplain's prayer

II. EFFECTIVE CHALLENGING: HELPER SELF-DISCLOSURE AND IMMEDIACY (DIRECT, MUTUAL TALK)

(Egan, 1990, pp. 220-229)

A. Helper Self-Disclosure

1. Sharing our own experiences with clients
2. A form of modeling: If a helper discloses himself, the client will be encouraged to follow.
3. Ex-addicts may be good at helping other addicts.
4. Prison inmates may be good at helping other prison inmates.
5. There is a sense of community here: I've been there (or, I am there). I know what you're experiencing.
6. Keep self-disclosure selective and focused. Don't ramble on with stories about yourself. Be brief. Illustrate. Do not tell your whole story.

B. Immediacy: Direct, Mutual Talk

1. Exploring what is happening in a relationship between two people: counselor and client

2. Saying where you stand in your overall relationship with a person

3. Discussing what is happening right now between me and you

III. TRAINING VIDEO PORTION #6

- Take notes on responses.

IV. VIEWING OF OUR VIDEO WORK #5

- Use 1-9 Empathy Scale.

V. OUR VIDEO PRODUCTION #6

VI. ASSIGNMENT

A. Continue 20-minute daily sessions, "You feel_____because_____."

B. Review S-O-L-E-R, Listening Skills (Verbal and Nonverbal), Prompting and Probing.

C. Look for partially expressed: Advanced empathy.

LAY COUNSELOR TRAINING SEMINAR #9

Eastham Unit

Chaplain Vance Drum

I. OPENING MEDITATION

A. Psalm 149: reading and brief commentary

B. Chaplain's prayer

II. POSTTEST FORMAT

A. Script for Set-Up Introduction

1. Introduce yourself.

2. Here today to see if you can get some help for your situation

3. In this 20 minutes, what I'm going to do is LISTEN to your story (you can begin wherever you want), and I'm going to try to UNDERSTAND where you're at.

4. Every so often, I'll let you know what I'm HEARING you say, and how you're FEELING about your situation. So, begin wherever you like.

B. Respond with, "You feel_____because_____."

C. Do not give advice, Instruction, Exhortation, Correction, Warning, Solutions, Answers, or Scriptures in this 20 minutes.

D. You may give the above to the counselee after you leave my office.

E. Remember to practice:

1. S-O-L-E-R (Attending)

2. Active Listening (Verbal and Nonverbal)

3. Basic empathy: "You feel_____because_____."

4. Advanced Empathy: Implicit messages (between lines)

5. Probing and Prompting: SPECIFIC Experiences, Behaviors, and Feelings

- "I heard you say . . . Tell me more."
- Use statements, questions, and interjections.
- Do not overuse prompts and probes (salt and pepper).

F. Your job is to help the counselee TELL HIS STORY, and to help bear the burden of his problem by understanding and letting him know you understand.

III. TRAINING VIDEO PORTION #7

- Take notes on responses.

IV. VIEWING OF OUR VIDEO WORK #6

- Use 1-9 Empathy scale.

V. OUR VIDEO PRODUCTION #7

VI. ASSIGNMENT

A. Memorize the set-up script on page 1 of this session.

B. Review this lesson carefully. (Read it 2-3 times.)

C. Read through all typed lesson material.

D. Continue 20-minute daily sessions,

"You feel_____because_____."

LAY COUNSELOR TRAINING SEMINAR #10

Eastham Unit

Chaplain Vance Drum

I. OPENING MEDITATION

A. Psalm 150: reading and brief commentary

B. Chaplain's prayer

II. REVIEW

- The Helping Model
- Attending
- Empathy
- Set-up for posttest

III. VIEWING OF OUR VIDEO WORK #7

Use 1-9 Empathy Scale.

IV. PEER COUNSELING PRACTICE (no video)

V. ARRANGEMENTS FOR POSTTEST

ACCURATE EMPATHY

Stage 1 - Helper seems completely unaware of even the most conspicuous of the client's feelings; his responses are not appropriate to the mood and content of the client's statements. There is no determinable quality of empathy, and hence no accuracy whatsoever. The helper may be bored and disinterested or actively offering advice, but he is not communicating an awareness of the client's current feelings.

Stage 2 - Helper shows an almost negligible degree of accuracy in his responses, and that only toward the client's most obvious feelings. Any emotions which are not clearly defined he tends to ignore altogether. He may be correctly sensitive to obvious feelings and yet misunderstand much of what the client is really trying to say. By his response he may block off or may misdirect the client. Stage 2 is distinguishable from Stage 3 in that the therapist ignores feelings rather than displaying an inability to understand them.

Stage 3 - Helper often responds accurately to client's more exposed feelings. He also displays concern for the deeper, more hidden feelings, which he seems to sense must be present, though he does not understand their nature or sense their meaning to the client.

Stage 4 - Helper usually responds accurately to the client's more obvious feelings and occasionally recognizes some that are less apparent. In the process of this tentative probing, however, he may misinterpret some present feelings and anticipate some which are not current. Sensitivity and awareness do exist in the helper, but he is not entirely "with" the client in the <u>current</u> situation or experience. The desire and effort to understand are both present, but his accuracy is low. This stage is distinguishable from Stage 3 in that the therapist does occasionally recognize less apparent feelings. He also may seem to have a theory about the client and may even know how or why the client feels a particular way, but he is definitely not "with" the client. In short, the therapist may be empathically accurate, but not empathically accurate in his sensitivity to the client's current feelings.

Stage 5 - Helper accurately responds to all of the client's more readily discernible feelings. He also shows awareness of many less evident feelings and experiences, but tends to be somewhat inaccurate in his understanding of these. However, when he does not understand completely, this lack of complete understanding is communicated without an anticipatory or jarring note.

His misunderstandings are not disruptive by their tentative nature. Sometimes in Stage 5 the helper simply communicates his awareness of the problem of understanding another person's inner world. This stage is the midpoint of the continuum of accurate empathy.

Stage 6 - Helper recognizes most of the client's present feelings, including those which are not readily apparent. Although he understands their content, he sometimes tends to misjudge the intensity of these veiled feelings, so that his responses are not always accurately suited to the mood of the client. The helper does deal directly with feelings the client is currently experiencing, although he may misjudge the intensity of those less apparent. Although sensing the feelings, he often is unable to communicate meaning to them. In contrast to Stage 7, the helper's statements contain an almost static quality in the sense that he handles those feelings that the client offers but does not bring new elements of life. He is "with" the client but doesn't encourage exploration. His manner of communicating his understanding is such that he makes of it a finished thing.

Stage 7 - Helper responds accurately to most of the client's present feelings and shows awareness of the precise intensity of most of the underlying emotions. However, his responses move only slightly beyond the client's own awareness, so that feelings may be present which neither the client nor the helper recognizes. The helper initiates moves toward more emotionally laden material, and may communicate simply that he and the client are moving towards more emotionally significant material. Stage 7 is different from Stage 6 in that often the therapist's response is a kind of precise pointing of the finger toward emotionally significant material.

Stage 8 - Helper accurately interprets all the client's present, acknowledged feelings. He also uncovers the most deeply shrouded of the client's feelings, voicing meanings in the client's experience of which the client is scarcely aware. Since the helper must necessarily utilize a method of trial and error in the new uncharted areas, there are minor flaws in the accuracy of his understanding, but these inaccuracies are held tentatively. With sensitivity and accuracy he moves into feelings and experiences that the client has only hinted at. The therapist offers specific explanations or additions to the client's understanding so that underlying emotions are both pointed out and specifically talked about. The content that comes to life may be new but it is not alien. Although the

helper in Stage 8 makes mistakes, these mistakes are not jarring, because they are covered by the tentative character of the response. Also, this therapist is sensitive to his mistakes and quickly changes his response in midstream, indicating that he has recognized what is being talked about and what the client is seeking in his own explorations. The helper reflects a togetherness with the client in tentative trial and error exploration. His voice tone reflects the seriousness and depth of his empathic grasp.

Stage 9 - The helper in this stage unerringly responds to the client's full range of feelings in their exact intensity. Without hesitation, he recognizes each emotional nuance and communicates an understanding of every deepest feeling. He is completely attuned to the client's shifting emotional content; he senses each of the client's feelings and reflects them in his words and voice. With sensitive accuracy, he expands the client's hints into a full-scale (though tentative) elaboration of feeling or experience. He shows precision both in understanding and in communication of this understanding, and expresses and experiences them without hesitancy.

Toward Effective Counseling and Psychotherapy, Truax and Carkhuff, 1967, pp. 46-58

APPENDIX H

Posttest Interview Questionnaire

Posttest Interview

1. Name_____. Look this over. You do not need to fill it out.

2. Here are some of the things we did in our training, or learned in training:

   a. Opening scripture and prayer
   b. Teaching time (typed material)
   c. Feeling words (empathy)
   d. Biblical principles for helping
   e. Spiritual gifts and lay ministry
   f. Incarnation and empathy
   g. Helping process (scenarios)
   h. Journal articles (handouts)
   i. Watching pre-taped training videos
   j. Making our own training videos
   k. Rating 1-9 each other's videos
   l. Practicing in-session without the video
   m. Chaplain's modeling of empathic responses
   n. Assignment of 20-minute daily exercise
   o. Microskills: S-O-L-E-R
   p. Prompts and probes
   q. Self-disclosure and immediacy
   r. Pretest and posttest

3. What was the most helpful part of the training?_____

   _____

   Least helpful?_____

4. What was the most difficult part of the training for

you?_____

What was easiest?_____

5. If this training were to be repeated, what would you cut?_____

What would you add?_____

6. Do you believe there is a need for more pastoral care/counseling here? ___yes ___no

Do you believe some inmates could be effectively utilized to help? ___yes ___no

7. What were your feelings during the pretest?_____

_____

What were your feelings during the posttest?_____

_____

8. Do you believe you learned anything which will be helpful to you in this? ___yes ___no

What was the main thing you learned which is helpful?

_____

9. Do you believe lay counselors should be trained (___), or would you just "turn them loose" to counsel without training (___)?

10. How could we set up a program of lay counselor training in our fellowship?_____

11. How could we set up a program of lay counseling in our fellowship?_____

12. Should the training that we did on the first 20 minutes of an interview be longer (___), shorter (___), or the same length (10 sessions) (___)? How long?_____

APPENDIX I

Results of Posttest Interviews

Results of Posttest Interviews

Item	Response and Frequency of Response	
Most helpful part of training:	Feeling words	6
	Helping process	4
	Microskills	3
	Didactic material	2
Least helpful part of training:	Journal articles	3
	Rating videos	2
	20-min. daily exercise	1
	Pretest and posttest	1
	Prompts and probes	1
	Watching pre-taped vid	1
	None	2
Most difficult part of training:	Feeling words	5
	Making our videos	2
	Journal articles	1
	20-min. daily exercise	1
	Rating videos	1
	Pretest and posttest	1
Easiest part of the training:	Practicing w/o video	3
	Making own videos	2
	Helping process	2
	Microskills	1
	Didactic material	1
	Rating videos	1
	Watching pre-taped vid	1
Delete from future training:	Journal articles	1
	20-min. daily exercise	1
	Watching pre-taped vid	1
	Rating videos	1
	Delete nothing	8
Add to future training:	More of helping process	6
	Practice with real counseling situations	2
	More watching videos	1
	More making of videos	1
	More rating of videos	1
	Cross-cultural training	1
Feelings during pretest:	Uneasy, apprehensive, fearful, anticipation, nervous, inadequate, excited, helpful, responsible for client	

Feelings during posttest:	More relaxed (4), confident (2), still a little nervous, trying to do well, anxious, relieved, more comfortable, sense of accomplishment, inadequate, helpful, rapport, sense of understanding, less responsible for client	
Primary learning:	Listening and communicating understanding	8
	Feeling words	4
	Story-telling help	2
	Microskills	1
Length of training on initial helping skills should be:	Longer	3
	Shorter	0
	Same (10 seminars)	8

APPENDIX J

Evaluator's Descriptions of Counselor Responses

Good prompts
Client became frustrated, should have used immediacy with client
Begins well but resorts to why questions
Does not allow client to control agenda
Great solers
Good solers
Good prompts
Responses encouraged client to express feelings
Great solers

Posttest Control Group

Responses

Gives advice
Therapist completely dominated the entire session
Good solers
Responds with scripture reading
Too many shoulds
Asks content questions
Gives "preaching" advice
No understanding of client's emotional situation
Gives personal testimony
Asked value questions
Took him completely off subject, to his own agenda instead of the client's
Gives suggestions without empathy
Good solers and prompts
Gives sermon-type lecture
Good sympathetic statements
Less "preachy"
Preaches, gives a full-fledged sermon
Good questions: "How does that make you feel?" but no empathic feedback
Less preachy than others
Sympathetic
Gives advice