

# **Workload and Staffing Survey of Chaplains Employed in California State Government Facilities**

*By Marcus Nieto  
and  
Kimberly Johnston-Dodds*

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## DIGEST

The 2000-01 California State Budget Act directed the California Research Bureau to undertake a study of staffing and workload issues related to the classification of state chaplains employed in 24-hour-a-day state facilities. The study does not assess the religious preference of inmates and institutional residents. It does seek to determine if state chaplains feel that they are meeting the religious needs of individuals in state institutions, based on staffing levels and workload.

California *Penal Code section 5009* provides that all state prison inmates shall be afforded reasonable opportunities to exercise religious freedom. Currently, there are over 172,000 adult and juvenile inmates throughout the state eligible to receive religious services. Religious services are also offered to more than 13,000 residents in other state government departments that operate 24-hour-a-day facilities, including the Departments of Mental Health, Developmental Services, and Veterans Affairs.

Chaplains are hired as civil servant employees by state government institutions to provide religious services. According to the State Personnel Board (SPB), there are 172 chaplains employed in state government. Of this total, 138 are full-time chaplains and 34 are part-time, intermittent chaplains.

In December 2000, the California Research Bureau conducted a survey of chaplains in California state government agencies that operate 24-hour-a-day facilities. The goals of the survey were to assess the following:

- The range of services provided by chaplains to institutional residents
- Chaplain workloads and work tasks
- Chaplain staffing patterns
- Organizational relationships and reporting responsibilities
- Chaplain working conditions

The major findings from the survey, with respondents primarily from the Department of Corrections, are as follows:

- There are competing demands for a chaplain's limited time relative to workload. Three quarters of the chaplains responding to the survey believe that they are overworked much of the time. Many of the respondents stated that they do not have enough time to counsel inmates, or to visit the sick or inmates in administrative segregation. This is a particularly severe problem in the women's prisons, which appear to be understaffed relative to need.
- Volunteers play a significant role in delivering spiritual and religious services to state institutional residents and inmates. Supervising volunteers is time consuming for chaplains and requires significant administrative work.

- Administrative duties require too much time relative to religious activities, according to many chaplains. Chaplains (particularly Protestant Chaplains) are also required to supervise and administer to the spiritual needs of inmates who are not represented by the faith of their choice, a time consuming task. More than half of the responding chaplains (53 percent) feel that they can not call on other chaplains to assist them with their workload, perhaps an indication of their isolated role within the institutional system. Many stated that the elimination of some administrative duties such as gate clearance for volunteers, inmate attendance reports, and the associated general office work, would allow them to spend more time in religious programming and inmate counseling.
- Chaplains disagree with their supervisors over the need to attend religious training and faith conferences. Chaplains view these activities as a vital part of their religious growth. They state that religious training and support assists them to meet the spiritual needs of inmates. In general, their supervisors disagree.
- Chaplain survey respondents agree that there is a need for co-training with security staff, so that each understands the other's roles and responsibilities. Reducing conflict with security staff is an important issue for chaplains, because they may be viewed as favoring inmates when trying to resolve minor conflicts that arise between inmates and institutional staff.
- Eighty-four percent of all responding chaplains strongly agree that their promotional opportunities are poor or very poor. In addition, two-thirds feel that incentives and institutional resources (such as office space, administrative material and resources, and support staff) are insufficient to support chaplain religious services.

## **California Research Bureau Workload and Staffing Survey of Chaplains Employed in California State Government Facilities**

The 2000-01 California State Budget Act directed the California Research Bureau to undertake a study of staffing and workload issues related to the classification of state chaplains employed in 24-hour-a-day state facilities. The study does not assess the religious preference of inmates and institutional residents.

### **Background**

The Chaplain\* classification was created in 1931 by the State Personnel Board (SPB) so that the incumbents could provide religious services for residents of the state's youth and adult correctional and veteran's institutions. The initial Chaplain civil service classifications were for Protestants, Catholics and Jews. In 1981, the Muslim Chaplain classification was added, and in 1990, a Native American Spiritual Leader classification was created for use in state correctional agencies.

Chaplains and Spiritual Leaders are members of collective bargaining group #19 (Health and Social Services/Professionals). They currently have a salary range of \$3,466 to \$4,331 per month, but do not receive overtime pay.

To become a state civil service chaplain, the SPB requires that the incumbent have achieved recognition as an accredited religious leader who is in good standing with his or her faith-based community. For example, to be a Protestant, Jewish or Catholic Chaplain, the person must be ordained and accredited within their pastoral community. To be a Muslim Chaplain, the person must be in good standing with the Muslim community and approved to teach by the local resident Imam. To be a Native American Spiritualist, the person must be recognized as a spiritual leader and in good standing within their tribe, nation, or rancheria.

The current national chaplain staffing standard established by the American Correctional Association (ACA) calls for a ratio of 500 inmates to one chaplain, based on the following rationale:

Five hundred inmates are considered the maximum one chaplain can efficiently service with pastoral care and also provide worship experiences for the six to eight religious groups currently found among the division (Maryland) population, supervise religious volunteers, and perform attendant administrative duties. The chaplain, in responsibly attending to the short-term needs of inmates, is readying them to accept interdisciplinary efforts toward the long-term goals of rehabilitation and reintegration. Importantly, the chaplain is meeting human needs, which if ignored, make institutional security and management more difficult and hazardous.<sup>1</sup>

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\* The civil service classification titles for Chaplain (Protestant, Catholic, Jewish, Muslim) and Native American Spiritual Leader are capitalized throughout this study.

In 1991, the California Department of Corrections (CDC) considered establishing a chaplain staffing standard based on workload and inmate religious preference. According to CDC staff, the CDC did not do so primarily because of its large and growing inmate population. Currently, there are approximately 1,185 inmates in state adult correctional facilities for every chaplain. The CDC states it intends to survey inmate religious preferences.

The Department of Corrections provides religious services to all its eligible institutional residents. California State law provides that all prisoners shall be afforded reasonable opportunities to exercise religious freedom (*Penal Code section 5009 (a)*). Inmates who violate rules and policies regarding personal behavioral, or who are high security risks, are not eligible and are not afforded “reasonable access” to religious services (*Penal Code section 5009 (b)(2)*). In 1992, the concept of reasonable access to the opportunity to practice religion was expanded by the Legislature. Clergy or spiritual advisors may visit inmates who are transferred to new penal institutions within 72 hours of the transfer (*Penal Code section 5009 (b)(1)*). The State’s obligation to provide inmates with “reasonable access” to religious services and “reasonable opportunities” to exercise religious freedom has never been litigated.

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<sup>1</sup> In 1988, the state of Maryland completed a religious program review that included a survey of other states, Canada, and the federal system. The final adopted report recommended a chaplain staffing level of 1 to 500. The American Correctional Association has adopted this standard for Adult Correctional Facilities (*Rule Number ACF 3-4455*).

## CRB CHAPLAIN SURVEY, PART I

In December 2000, the California Research Bureau conducted a survey of chaplains in California state government agencies that operate 24 hour-a-day facilities (see Appendix A). The goals of the survey were to assess the following:

- The range of services provided by chaplains to institutional residents
- Chaplain workloads and work tasks
- Chaplain staffing patterns
- Organizational relationships and reporting responsibilities within the institutions
- Chaplain working conditions

### *Survey Methodology and Content*

We held meetings with management teams from state departments, statewide employee associations and labor organizations such as the Associated Chaplains in California State Service (ACCSS), and the California Correctional Peace Officers Association (CCPOA), to seek their input and cooperation in developing a survey tool. Management teams from the Departments of Corrections, Youth Authority, Mental Health, and Developmental Services were cooperative and helpful in creating the design. The Department of Veterans Affairs, however, declined to participate. In consultation with the cooperating departments, we developed two survey tools to assess workload and staffing needs, one for state government chaplains and one for managers who supervise chaplains (see Appendix A). We also conducted follow-up interviews with chaplains to expand on the survey responses.

In general, the chaplains responding to the survey were asked the following:

- To describe their roles in meeting the religious needs of institutional residents
- To identify the faith group they represent
- To answer questions relating to workload, staffing, and responsibility
- To provide the number of residents who attend their services, and the frequency of those services
- To identify impediments to their ability to meet the religious needs of residents

According to the SPB, there are 172 chaplains employed in state government.<sup>2</sup> Of this total, 138 are full-time chaplains and 34 are part-time, intermittent chaplains. The ACCSS has a slightly larger membership of 178 chaplains that includes contracted members. The CRB survey was sent to the 178 chaplains who are members of ACCSS, of which 91 were returned, a respectable 51 percent response rate.

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<sup>2</sup><http://www.spb.ca.gov>, California State Personnel Board (SPB) Chaplain Series, Employment Information, March 9, 2001.

<b>Faith Group</b>	<b>Total responding</b>	<b>Percent of all chaplains by faith group</b>	<b>Percent of full-time chaplains by faith group</b>
Protestant	39	62 percent	68 percent
Catholic	28	55 percent	57 percent
Islamic	10	30 percent	33 percent
Native American	8	47 percent	100 percent
Jewish	5	50 percent	71 percent
Buddhist*	1	100 percent	100 percent

Source: California Research Bureau Survey, 2001  
\* Contract employee not recognized as a civil service classification

The Department of Corrections employs 70 percent of the responding chaplains.

<b>Faith Group</b>	<b>Corrections</b>	<b>Youth Authority</b>	<b>Mental Health</b>	<b>Developmental Services</b>	<b>VA</b>
Protestant	26	7	2	2	2
Catholic	21	4	2	1	0
Islamic	6	3	0	1	0
Native American	7	1	0	0	0
Jewish	3	0	1	1	0
<b>Total</b>	<b>63 (70 %)</b>	<b>15 (16%)</b>	<b>5 (6%)</b>	<b>5 (6%)</b>	<b>2 (%)</b>

Source: California Research Bureau Survey, 2001

### **Employment Characteristics of Chaplains**

Nine out of ten chaplain survey respondents (91 percent) are full-time state government employees. Nearly half (48 percent) have been employed at their present assignment for more than five years, many for their entire government career. This core group of state chaplains has a long-term commitment to its institutional assignments and congregations.

	<b>One Year or Less</b>	<b>One to Five Years</b>	<b>Over Five Years</b>
Percentage of Respondents	13 percent	39 percent	48 percent

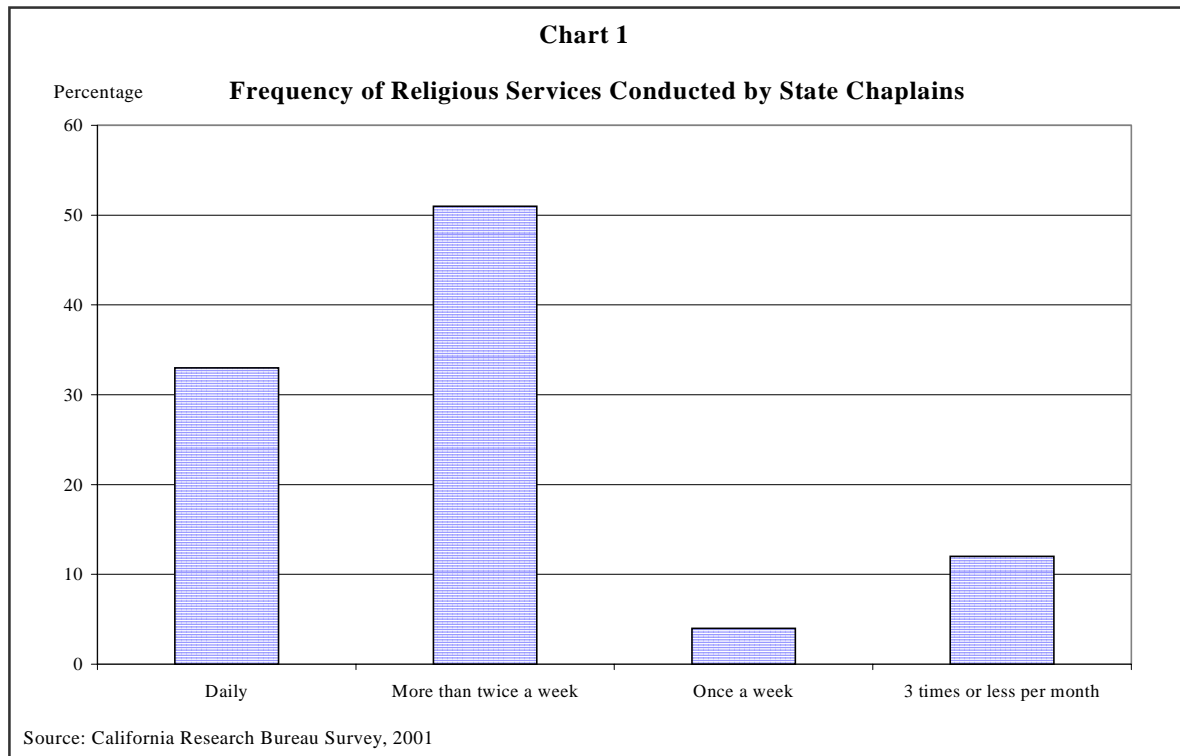
Source: California Research Bureau Survey, 2001

### **Frequency and Attendance at Religious Services**

A third of the chaplains conduct their religious services on a daily basis and half (51 percent) conduct services more than twice a week. These services include special religious and holiday services, interfaith services, memorial services and funeral services. According to three-quarters (76 percent) of the chaplain respondents, their religious



worship services are attended by 50 or more people. Three-quarters (74 percent) of the chaplains take from one to two hours to conduct their religious services, while one quarter (26 percent) take three or more hours to conduct their services.



A significant number of chaplains in state correctional institutions routinely conduct religious services at multiple facilities. For example, at least nine correctional chaplains conduct religious or spiritual services at four or more different institutions during each week. This is most prevalent among Muslim Chaplains and Native Americans Spiritualists, who travel from 40 to 100 miles a day in order to conduct their worship services.

### **Tasks and Services Performed by Chaplains**

The survey asked chaplains to describe the duties they perform, the duties they do not perform as a result of their workload, and the duties that might be accomplished by others. They were not asked to indicate the amount of time spent performing these tasks, although in follow-up interviews this question was asked. Managers were asked separately to prioritize the tasks and duties that chaplains perform under their supervision.

The duties most often mentioned by chaplains included inmate counseling, teaching religious classes, conducting religious services, and administrative work, as described in Table 4.

<b>Table 4</b>		
<b>Most Frequently Mentioned Duties and Services Provided by State Chaplains</b>		
<b>Inmate Counseling</b>	<b>Religious Programming</b>	<b>Administrative Work</b>
Visit inmates in lockdown	Conduct spiritual services	Chapel-related activities
Visit sick inmates/residents	Marriage programs	Supervising and coordinating volunteers
Counsel inmate families	Death notice/funerals	Quarterly inmate reports
	Coordinate other faith services	Security clearance activities
	Fill-in for other faith services	Attend training conferences
	Baptize inmates/residents	Outside support activities
		Inmate work supervision
		Helping with inmate grievances
Source: California Research Bureau Survey, 2001		

### *Counseling and Administrative Duties*

According to the chaplains, inmate/resident counseling is the most frequent task they perform. This is especially true in the Youth and Adult Correctional Agency, where 94 percent of the responding chaplains and spiritual advisors regularly counsel more than ten inmates a week. Forty-two percent regularly counsel between ten and 25 inmates a week, 24 percent regularly counsel between 25 and 50 inmates a week, and 19 percent regularly counsel over 50 inmates per week.

While survey respondents were not asked to estimate the average length of time they spend to counsel an inmate, we conducted follow-up telephone interviews to clarify this point. We asked a cross-section of chaplains to detail the amount of time they spend counseling inmates and the types of counseling they provide. Protestant Chaplains generally set aside part of each workday, or one day of the workweek, to individually counsel inmates. On average, counseling sessions last about 30 minutes per inmate, with an average of ten to 15 inmates per designated counseling day, a total of five to eight hours of counseling per week. While spiritual matters are the major focus of the inmate counseling, personal and family issues and matters of grief are often discussed. Several Protestant Chaplains mentioned that it is not unusual for them to counsel an inmate who is also receiving psychiatric counseling.

The Catholic Chaplains contacted generally spend more time counseling inmates. They regularly counsel inmates for two to three hours a day every day of their workweek, a total of ten to 15 hours of counseling per week. This includes counseling during confessions conducted inside the prison chapel, either before or during a religious service, and inside the residential units by pre-arrangement or by chance. As with their Protestant counterparts, Catholic inmate counseling sessions usually last for 30 minutes and also include personal, family, grief, and spiritual matters. Catholic Chaplains state they usually try to average about five to ten inmates per day, although some may counsel fewer inmates depending on the need. Some Catholic Chaplains also designate certain days in which they counsel inmates in lockdown or administrative segregation. Much of

this counseling is of a personal and spiritual nature, conducted for about 30 minutes through a small portal of a steel door.

Jewish Chaplains say they try to balance their counseling, administrative, and religious service duties, although the administrative work can take up more than half of their time. They counsel up to three inmates per day, for about an hour of each workday. Unlike the Protestant and Catholic Chaplains contacted, Jewish Chaplains focus on teaching moral and ethical training in their counseling sessions. Many of their inmates regularly see staff psychiatrists as well.

Muslim Chaplains counsel some inmates about personal or family issues. Their work is similar to the Jewish Chaplains in that they also teach moral and ethical lessons. They devote more than half of their time to teaching the Koran.

Native American Spiritual Leaders spend very little of their time conducting counseling or administrative tasks. They focus mainly on the ceremonial “sweat lodge” spiritual service, which can take up to half a day to complete. Most of their outside activities are devoted to acquiring the proper materials for the sweat lodge ceremony.

### ***Administrative Work***

Protestant Chaplains spend about half to three-quarters of their time on administrative work and some faith-based matters, as described in Table 4. Most respondents indicated that this time allocation is not by design but rather is necessary to cover the other faith-based groups that may not be represented by their own chaplain. They rely a great deal on the work and effort of volunteers. Catholic Chaplains spend from 20 to 30 percent of their time on administrative matters, and considerably more time on religious services, programming, and individual counseling.

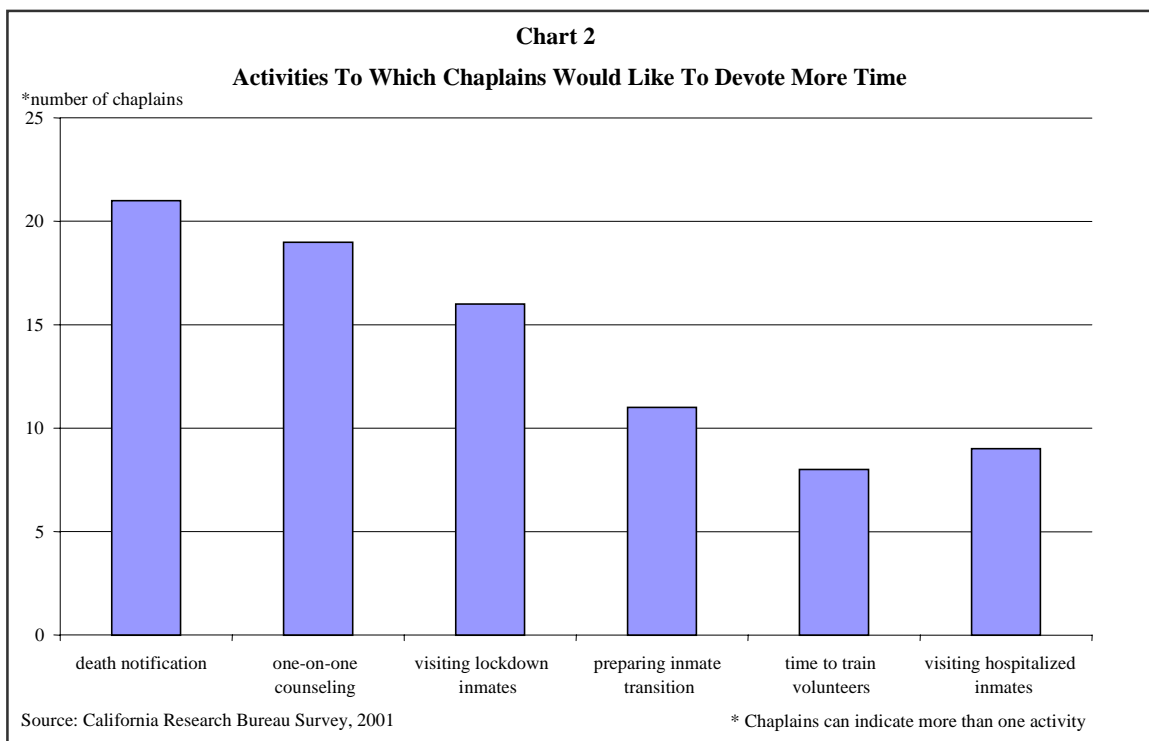
### ***Meeting the Counseling and Spiritual Needs of Women***

According to the chaplains in the women’s institutions, female inmate counseling and spiritual needs are different and require more time than those of the men. For example, one Protestant Chaplain said that he devotes as much as one-third of his daily activities to “crisis counseling” with women inmates who are “depressed and sullen” about news of problems with their families and children. Keeping their families together is a major worry for women inmates and is something they have little control over. “Helping women inmates cope with this situation is much different than with men,” said one chaplain.

One women’s correctional institution serves as the hospice for the sick and dying, and as death row for all female inmates. This institution has two full-time chaplains (one female and one male) and two part-time chaplains to serve the religious and spiritual needs of over 4,000 inmates.

## Important Activities Requiring More Time

Chaplains were asked on the survey to list important activities that they can not currently undertake or that require more time. Seventy-three percent of chaplains indicated that they need more time for inmate counseling, visiting lockdown inmates, and preparing inmates for the transition from custody to free society. Twenty-seven percent of youth and correctional chaplains responded that they would like to be involved in notifying the next of kin of an inmate's or resident's death. In many prison institutions, the warden assumes this responsibility, but a number of chaplains feel that it is a religious duty in which they should be involved.

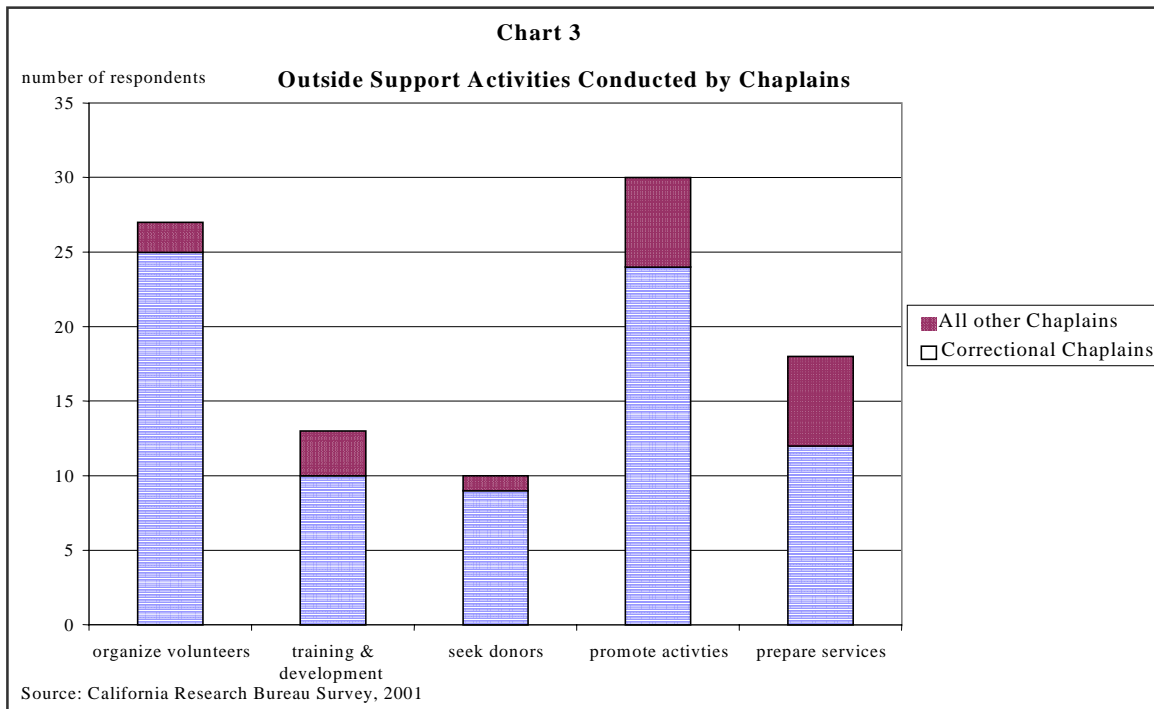


## Outside Workplace Activities That Support Chaplain Institutional Ministries

All chaplains reported that they support their institutional ministries by organizing and volunteering time outside the institutions. Generally, the most frequent activities involve finding and organizing volunteers to help inside the institution, attending training and professional meetings, meeting with community groups, seeking financial donors for resources and materials, and preparing for religious services. Chaplains working in youth and correctional agencies are more likely to spend time organizing volunteers. Chaplains in other institutional settings are more likely to counsel caregivers and families whose loved ones are institutionalized.

## Duties and Responsibilities of Volunteers

State chaplains spend considerable time organizing and training volunteers to assist in their institutional programs. Volunteers generally provide religious educational services to residents and inmates, according to the survey. In total, 4,484 volunteers are assisting the chaplains who responded to the CRB survey. Since nearly half of all chaplains did not respond to the CRB survey, the total number of volunteers could be as high as 9,000. Youth and Adult Correctional Agency chaplains, in particular, rely on volunteers to perform a significant amount of administrative and religious program work.



Chaplains in the Department of Corrections have nearly 4,000 volunteers working for them. “Brown card” volunteers are especially vital to the CDC religious programs because they perform religious ceremonies or educational services in the chaplains’ absences. Brown card volunteers have unescorted access to the prison chapel and other religious program sites. In spite of the availability of the brown card volunteers, nearly 40 percent of the responding correctional chaplains indicated that no one performs their religious duties in their absence, in part because of religious reasons and the availability of qualified chaplains. Eighty-nine percent of the correctional agency volunteers are assisting Protestant Chaplains, 8 percent assist Catholic Chaplains, and one percent or less assist each of the other three faiths.

A major problem for volunteers is created by lockdowns, which can occur at anytime. When lockdowns occur, volunteers can not enter the facility or must exit if already there. While prison chapels are a sanctuary, they are subject to the lockdown rules for the entire

institution. Whatever services, religious programming, or counseling activities are taking place must stop at the time of a lockdown.

Chapel access for inmates is another concern raised by chaplains. In most of the older prison institutions, there is only one chapel to serve the needs of multiple segregated prison yards. Newer prisons have multi-purpose facilities on each yard that serve as chapels for religious programs. According to Chaplains serving in older institutions, each prison has segregated residential yards that are cultures unto themselves, and must have designated times in order for inmates of different security risks to access the prison chapel. If an inmate from a particular prison yard that does not have access to the chapel and wants to worship in the faith of his or her choice at the time it is offered, they must be on a “ducat” list in order to attend services. A ducat is a special pass or privilege for inmates to access an appointment or activity at a designated time and place. Failure to receive a ducat will deny the inmate access to the chapel at the time of the service. While ducats can not be withheld as punishment by staff, some chaplains say it does happen. When a disruption occurs for any reason, it further complicates chapel access and therefore no religious activity for inmates from any yard can take place. On high holy days, such as Christmas, Easter, Ramadan, and Hanukkah, inmate access to religious chapel activities improves dramatically because prison officials want to accommodate as many inmates as possible, according to chaplains interviewed.

## CRB CHAPLAIN SURVEY, PART II

### *Role Expectations*

The second part of the CRB chaplain survey posed questions about work goals and the expectations that chaplains and others have about the job (see Appendix A, Part II for details). Two-thirds (67 percent) of all the chaplains and 70 percent of the CDC and Youth Authority chaplains responded that their wardens make sure they have clear goals to achieve in their jobs. Three-quarters (75 percent) of all the respondents indicated that they do not need direction from their superiors to perform their job, and 81 percent feel that the job itself is well defined.

### *Role Conflict*

A number of the survey questions asked about chaplain interactions with security staff, including work-related expectations and spiritual interactions. Two-thirds (66 percent) of the responding chaplains reported that they do not have conflicts with security staff, 56 percent reported that security staff seek their spiritual counsel. Thirty-eight percent of the respondents said that security staff seek their counsel on program matters, while 35 percent responded that staff do not. When asked about how they manage security while working with inmates, 88 percent of the chaplains responded that they are able to do so without diminishing their spiritual role. Reducing conflict with security staff is an important issue for chaplains, because they may be viewed as favoring inmates when trying to resolve minor conflicts that arise between inmates and institutional staff.

**Table 5**  
**Chaplain Work Load Survey**

Number of Responses	Not True	Not Really	Maybe	Somewhat	Very True	Total
Questions	(1)	(2)	(3)	(4)	(5)	
<i>Ambiguity (I know...)</i>						
1. What the Warden expects of me	3	2	14	24	32	75
2. What other chaplains expect of me	2	6	14	26	29	77
6. All chaplain work is similar	23	17	10	14	8	72
7. I have clear goals to achieve	6	6	7	22	31	72
8. The inmates expectations of me	8	10	17	24	13	72
9. I do not need directions to perform my job	23	2	5	12	24	66
10. Where to go with problems	2	2	6	22	39	71
17. My job is clearly defined	3	3	7	25	40	78
18. I do not need direction to do my job	5	4	7	12	43	71
<i>Conflict</i>						
4. Hard to juggle conflicting obligations	6	7	4	25	30	72
11. Staff interference	18	12	11	18	12	71
12. Staff seek program matter counsel	16	7	19	16	11	69
13. Staff seek spiritual counsel	8	6	14	32	14	74
14. Manage security w/o diminished role	4	4	2	24	38	72
15. Supervisor coordinates work	11	10	12	18	26	77
<i>Workload</i>						
3. Can call on other chaplains for assist	25	7	14	18	8	72
5. Facility has adequate staffing	27	13	8	16	10	74
16. Can call on supervisor to help	3	6	9	18	37	73
19. Overworked much of the time	4	7	9	26	27	73

Source: California Research Bureau Survey, 2001

### ***Workload and Promotional Opportunities***

Three-fourth (74 percent) of the chaplains state that they are overworked much of the time, and 79 percent often have to juggle conflicting obligations while continuing to provide routine chaplain services. More than half (53 percent) feel they cannot call on other chaplains to assist them with their workload, perhaps an indication of their isolated role within the institutional system. One-third (34 percent) of chaplains report that as a result of their workload, they do not provide important services to residents, such as visits to inmates in lockdown or isolation, or individual counseling (see Chart 2). Many chaplains feel that the administrative tasks they are required to complete impede their ability to provide services to inmates. According to follow-up interviews, the administrative burden is especially heavy in the women's institutions where most of the one-on-one counseling needs of inmates go unmet, primarily because of the overwhelming number of female inmates in need and the administrative activities that chaplains must perform.

### **Staffing**

Responding chaplains from all departments strongly agree (84 percent) that promotional opportunities are poor or very poor; only 10 percent agree that promotional opportunities are good or very good. In addition, two-thirds (67 percent) feel that job incentives or perks (such as office space, administrative materials and resources, and support staff) are insufficient. In terms of comparable pay, the Catholic and Protestant Chaplains interviewed said that they are paid comparably to their colleagues outside the institutions, while Jewish Chaplains said they are not.

CDC chaplains report that they have a high regard for the abilities of their colleagues, volunteers, and the overall volunteer program. However, a majority (56 percent) of chaplains feel that there is inadequate chaplain staffing in the state's 24-hour-a-day facilities. About a quarter of the chaplains report that in their absence, no chaplain is available to conduct religious services.



## **CRB CHAPLAIN SURVEY, PART III**

### **Management's Views and Expectations of Chaplains**

We surveyed institutional managers with supervisory responsibilities over chaplains to gain their perspective. The questionnaire asked about staffing, programs for inmates and volunteers, and the nature of the chaplain's role. Thirty nine supervisors, 25 employed at the California Department of Corrections and 14 in the Youth Authority, returned survey questionnaires.

#### ***What is the purpose for having chaplains at your institution?***

Ninety percent of the youth and adult correctional supervisors responded that the main functions of chaplains are to meet the spiritual needs of inmates through the delivery of religious services, counsel inmates, and coordinate and supervise volunteers. Meeting the spiritual needs of non-faith-based inmates was also mentioned as an important responsibility.

#### ***What factors are considered in determining the chaplaincy staffing at your institution?***

Over half of the responding correctional supervisors believe that the demand for chaplains is determined by inmate interest, not by the budgetary process. However, a significant number (36 percent) are of the opinion that the budgetary constraints determine the chaplain staffing level.

#### ***What is the overall role of volunteers in the religious service programs?***

Half of the responding supervisors said that volunteers should share in the workload of religious services, and a quarter said volunteers should enhance existing religious programs. Some supervisors (15 percent) responded that volunteers should help with the spiritual needs of faith groups not represented by chaplains in their institutions (such as Jehovah's Witnesses or Seventh Day Adventists), and ten percent of the supervisors agreed that volunteers should help with weekend services and the promotion of institutional religious programs in the community.

#### ***What is the overall role of inmates in the religious service program?***

Nearly all of the responding supervisors (87 percent) believe that inmates should be participants in religious services. A small number of supervisors (10 percent) responded that inmates should also help set up and clean the chapel on service days, or help with the services.

#### ***What limitations prevent the religious program from being as effective as it could be?***

Lockdowns and security concerns were mentioned by 90 percent of the responding supervisors as the major limitations on religious program effectiveness. Several

supervisors particularly mentioned limited religious programming for inmates in the enhanced outpatient program or in administrative segregation. Other supervisors mentioned problems associated with limited chapel space, budgetary constraints, and high inmate-to-chaplain ratio in their institutions as constraints on effective religious programming.

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

Half of the responding supervisors (52 percent) consider the commitment of the chaplains to their religious programs as the strongest feature of the religious program, while a quarter of the respondents believe that program volunteers are the best feature. Many volunteers are very committed and travel long distances, up to three hours, to get to the more isolated prisons. A quarter of the responding supervisors rated the availability of religious services (seven days a week) and the chaplain's visits to sick and "old lifer" inmates as beneficial.

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

Monitoring and evaluating religious operations (including visits to services) were mentioned by 60 percent of the responding supervisors as indicators of program success. Other approaches included talking to inmates about religious programs, monitoring the consistency of religious services in terms of time, frequency, and the number of religious events, and conversations with volunteers as to whether the chaplains are meeting the needs of their volunteers.

***What roles do chaplains play as part of the management team?***

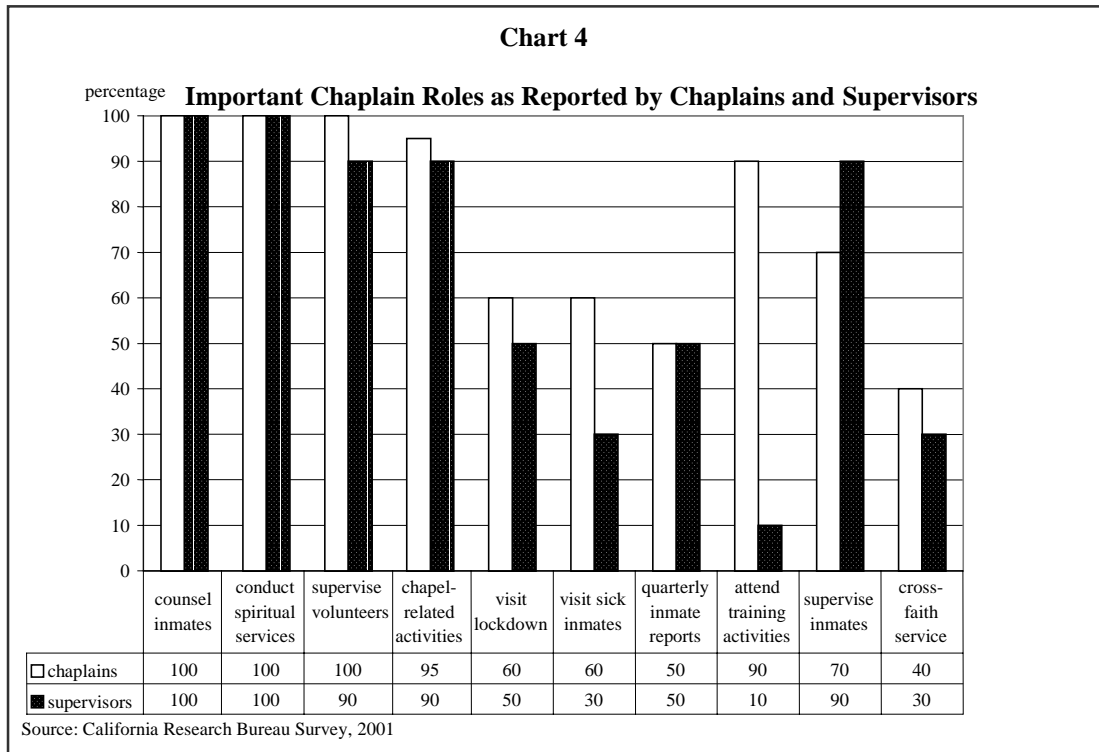
Sixty-two percent of the responding supervisors agreed that chaplains do not have a role on the warden's management team. Although chaplains occasionally meet with the warden, it is generally not a formal relationship. Ten percent of the responding supervisors said that chaplains function as part of a management team, but not as part of the executive staff. Other responses to this question were that chaplains serve in an advisory capacity, perform death notification and memorial ceremonies, promote the prison religious policy to the outside community, and control visitors and volunteers.

***What are the duties of the chaplain? List the top ten and rank them.***

Chart 4 lists the top ten duties of chaplains as ranked by supervisors, and compares that ranking to the top ten duties as ranked by chaplains. In general, management and chaplains agree on four job duties:

- Counseling inmates
- Conducting spiritual services
- Supervising volunteers
- Undertaking chapel-related activities

Supervisors generally agree with chaplains' descriptions of their roles and duties with several notable exceptions: visiting sick inmates and those in administrative segregation, attending training activities and supervising inmates.



## **SUMMARY OF FINDINGS**

### ***Organizing and Supervising Volunteers***

One of the major findings of the survey is that volunteers have a significant role in delivering some spiritual and religious programming services to state institutional residents and inmates. Protestant Chaplains supervise 90 percent of all volunteers, in part because lay person volunteers are a major part of their spiritual and religious programming. Supervising volunteers is very time consuming even for the other faith-based chaplains, and requires significant administrative work. Many of the chaplains interviewed stated that the elimination of some administrative duties such as gate clearance for volunteers, inmate attendance reports, and the associated general office work, would allow them to spend more time in religious programming and inmate counseling.

### ***Chaplain Workload***

There are competing demands for a chaplain's limited time relative to workload. Three quarters (74 percent) of the chaplains responding to the survey believe that they are overworked much of the time. They state they do not have enough time to counsel inmates, to visit the sick or inmates in administrative segregation. This is a particularly severe problem in the women's prisons, which appear to be understaffed relative to need. Administrative duties require too much time relative to religious activities, according to many chaplains. Chaplains (particularly Protestant Chaplains) are also required to supervise and administer to the spiritual needs of inmates who are not represented by the faith of their choice, a time consuming task. More than half of the responding chaplains (53 percent) feel that they cannot call on other chaplains to assist them with their workload, perhaps an indication of their isolated role within the institutional system.

The mix of workload activities also disturbs many chaplains. Some believe that they should be more involved in other activities such as notifying the next of kin of an inmate's or resident's death. This function is not consistently performed from institution to institution.

### ***Training***

There is disagreement between chaplains and their supervisors over the need for training and attending faith conferences. Chaplains view this activity as a vital part of their religious growth and important to meeting the spiritual needs of inmates, while supervisors generally do not.

The need for training of security staff and chaplains, so that each understands the other's roles and responsibilities, also was articulated during the course of this survey. Reducing conflict with security staff is an important issue for chaplains, because they may be viewed as favoring inmates when trying to resolve minor conflicts that arise between inmates and institutional staff.

### *Promotional Opportunities*

Eight-four percent of all responding chaplains strongly agree that promotional opportunities are poor or very poor. In addition, two-thirds (67 percent) feel that incentives or institutional resources (such as office space, administrative material and resources, and support staff) are insufficient to provide chaplain services.

**ATTACHMENT A**

Dear Chaplain:

At the recent Associated Chaplains in California State Service (ACCSS) conference, it was announced that the California Research Bureau (CRB) is conducting a study into the staffing and workload status of chaplains in various state government departments. The CRB is authorized to conduct this study as required in the California State Budget Act, for Fiscal Year 2000-2001 (item number, 6120-011-0011). Attached to this cover letter is the official survey instrument needed for you to complete.

This study is intended to provide the California Legislature and Department of Finance with definitive data about the chaplain classification series so that appropriate adjustments may be considered.

You may have participated in the ACCSS sponsored survey, which was taken from a specific Department of Corrections survey in 1991. The CRB has reviewed the questions in that survey and has modified the contents to provide more specific and quantifiable data. The ACCSS survey was well intended, but would not have resulted in as strong or as pertinent information as is needed. This decision was discussed with the ASSCC leadership, and they concur with this course of action.

The CRB is dedicated to doing the best possible research to address the needs specifically experienced by chaplains of various faith groups. Please take the time to carefully answer or respond to the survey questions and statements to the best of your ability.

**PLEASE RETURN THIS SURVEY IN THE ENCLOSED PRE-PAID ENVELOPE BY NO LATER THAN DECEMBER 31, 2000.**

If I can be of assistance in any way, please contact me at (916) 653-7381 or e-mail: [mnieto@library.ca.gov](mailto:mnieto@library.ca.gov)

Sincerely,

Marcus Nieto  
California Research Bureau

## CONFIDENTIAL JOB AND WORKLOAD SURVEY

In order to analyze your job scope and responsibility, it is important that we have as much information as possible in order to make a fair and accurate determination. Please answer the following questions to the best of your knowledge and understanding. Your answers should be complete, but does not need to be in great detail, nor should it be necessary for you to consult with any other persons in preparation of this workload survey.

It is not necessary for you to type your answers, as long as the printing or handwriting is clear.

### *PART I*

Please indicate the name of the facility at which you are presently assigned. \_\_\_\_\_

- |  |                                  |  |                         |
|--|----------------------------------|--|-------------------------|
|  | 1 year<br>or less                | 1 to 5<br>years                        | Over 5<br>years         |
| 1. How long have you been at your present assignment?  | _____                            | _____                                  | _____                   |
| 2. Have you had the same job in other institutions?<br>If yes, how long?   | Yes _____                        | No _____                               |                         |
|  | 1 year<br>or less _____          | 1 to 5<br>years _____                  | Over 5<br>years _____   |
| 3. What faith group do you represent?  | Native American _____            | Catholic _____                         | Protestant _____        |
|  | Islamic _____                    | Jewish _____ Other (please list) _____ |                         |
| 3a. Are you full time? ___ Part time? ___  |                                  |  |                         |
| 4. How many residents attend your services?  | Less than 10 _____               | 10 to 25 _____                         | 25 to 50 _____          |
|  | 50+ _____                        |  |                         |
| 5. How often do you conduct services per week?   | 2 _____                          | 3 _____                                | 4 _____                 |
|  | 5 _____ 6 _____ 7+ _____         |  |                         |
| 5a. If services are conducted less often than on a weekly basis, please indicate below how often.                          |                                  |  |                         |
|  | Once a month _____               | 2 times per month _____                | 3 times per month _____ |
| 6. How long does it take to complete your service?   | Less than a hour _____           | 1 to 2 hours _____                     |                         |
|  | 3 hours _____ Over 3 hours _____ |  |                         |
| 7. How many residents do you regularly counsel per week?   | Less than 10 _____               | 10 to 25 _____                         |                         |
|  | 25 to 50 _____ Over 50 _____     |  |                         |
| 8. In addition to your facility, at how many other facilities do you routinely provide religious services?                 | 1 _____                          | 2 _____                                | 3 _____                 |
|  | 4 _____ 5+ _____                 |  |                         |
| 9. After commuting from home to your work site, how many additional miles do you travel per day to and between facilities? | 1 to 20 _____                    | 40 to 80 _____                         | 100+ _____              |



10. How many people report directly to you?

Volunteers	5 or less	_____	10 to 20	_____	20+ (please indicate)	_____
Clerks	0	_____	1	_____	2	_____
Other staff	0	_____	1	_____	2	_____
					3 or more	_____

11. If volunteers report to you, do they provide services to residents? Yes\_\_\_\_\_ No\_\_\_\_\_

11a. If so, are you required to be on site to supervise them? Yes\_\_\_\_\_ No\_\_\_\_\_

11b. If you are responsible to train volunteers, please estimate the number of hours it takes you to train them on a monthly basis. 8\_\_\_\_\_16\_\_\_\_\_24\_\_\_\_\_32\_\_\_\_\_40\_\_\_\_\_41 to 80 \_\_\_\_\_

11c. Who performs your duties in your absence? \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

12. Please list the kinds of tasks you do as a chaplain. \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

13. List the things you do to support your chaplaincy outside of normal business hours.  
\_\_\_\_\_  
\_\_\_\_\_

14. As a result of your workload, are there any important resident activities that can not be done? Yes\_\_\_\_\_ No\_\_\_\_\_

14a. If so, please list those activities. \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

15. Are there any important activities which are performed by others, such as notifying the next of kin of the death of a resident, that could be performed by you? Yes\_\_\_\_\_ No\_\_\_\_\_

15a. If so, please list that activity(s). \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

15b. Are there any activities or operations you feel could be eliminated from your duties? \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

16. What conditions or problems impair your efficiency to provide services to residents or staff?  
\_\_\_\_\_  
\_\_\_\_\_

17. Please indicate the equipment you have to communicate with clients, staff, and volunteers.  
 In-house telephone \_\_\_\_\_ Outside telephone \_\_\_\_\_ Computer/modem \_\_\_\_\_ Typewriter \_\_\_\_\_ Fax \_\_\_\_\_  
 Other equipment \_\_\_\_\_

18. If you could change a policy, practice, or activity what would you change? \_\_\_\_\_  
 \_\_\_\_\_  
 \_\_\_\_\_  
 \_\_\_\_\_  
 \_\_\_\_\_

*PART II*

Please answer the following statements where they apply, using the 1 to 5 scale listed below.

1= Not True    2= Not Really    3= Maybe    4= Somewhat    5= Very True

Mark the box, 1-5 that best applies to you.

STATEMENTS	Not True		Very True		
	1	2	3	4	5
1. I know what the Director/Warden expects of me.					
2. Other chaplains have realistic expectations of what I can provide.					
3. I can call on other chaplains to help me when I need it.					
4. I often have to juggle different obligations that conflict with one another.					
5. We have adequate chaplain staffing in our facility.					
6. All the chaplains in my facility do similar work.					
7. My supervisor makes sure I have clear goals to achieve.					
8. The residents I work with have realistic expectations of what I can do.					
9. I do not need direction to perform my job.					
10. I always know who to go to if I have a problem with my job, a staff member or a resident.					
11. The staff at my facility do not interfere with the services I perform.					
12. The staff at my facility seek my counsel on program matters.					
13. The staff at my facility seek my counsel on spiritual matters.					
14. I'm able to manage security issues at my facility without diminishing my role as a chaplain.					
15. My supervisor helps coordinate the work I do.					
16. I can call on my supervisor to help me out when I need it.					
17. My job is clearly defined.					
18. I do not need direction from my superiors to perform my job.					
19. I'm overworked much of the time.					

*PART III*

The following is a list work-related and staffing issues. Please rate them as it applies to your facility.

1= Very poor          2= Poor          3= Adequate          4= Good          5= Very good

Mark the box, 1-5 that best applies to you.

<b>WORK AND STAFFING CONDITIONS</b>	Very Poor			Very Good	
	<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>
1. Suitable chapel and office accommodations					
2. Access to specialized training					
3. Management cooperation and regular interaction					
4. Adequate religious equipment and supplies					
5. Incentives to provide services and perks					
6. Facility management practices and policies that effect my job					
7. Promotional opportunities					
8. Flexible work schedule					
9. Workload distribution among staff					
10. Secure work environment					
11. Facility location and accessibility					
12. Ability of chaplain staff					
13. Volunteer staff					
14. Volunteer programs					

Thank you very much for assisting the California Research Bureau with this job and workload survey. Please mail your completed survey in the postage-paid return envelope to Marcus Nieto, California Research Bureau, 900 N Street, Suite 300, P.O. Box 942837, Sacramento, CA 94237-0001 before December 31, 2000.