AMERICAN jails
THE MAGAZINE OF THE AMERICAN JAIL ASSOCIATION
July | August 2012

Keeping the Faith—
Religious Issues in Jails

2012 CONFERENCE & JAIL EXPO HIGHLIGHTS . . . Pages 47–52

NONPROFIT ORG.
U.S. POSTAGE
PAID
HAGERSTOWN, MD
PERMIT NO. 30

UNION SUPPLY™ Group

UNION SUPPLY™ Company

PROVIDING COMMISSARY
with CLOTHING, SHOES & ELECTRONICS

FOOD EXPRESS™ USA

PROVIDING COMMISSARY
with FOOD, SNACKS & PERSONAL CARE PRODUCTS

UNION SUPPLY™ Direct

PROVIDING FAMILY INMATE PACKAGE PROGRAMS
with CUSTOM, HOLIDAY AND DRESSOUT

US COMMISSARY™ Solutions

PROVIDING A FULL SERVICE AND AUTOMATED, END-TO-END INTEGRATED COMMISSARY SOLUTION
INCLUDING MANAGEMENT, OPERATIONS, LEADING EDGE SOFTWARE AND THE MOST ROBUST PRODUCT OFFERINGS IN THE MARKET

U-Technology™

PROVIDING COMMISSARY AND INNOVATIVE INMATE SOFTWARE SOLUTIONS
with TRUST ACCOUNTING, COMMISSARY MANAGEMENT, INMATE EMAIL AND INMATE ELECTRONIC DEPOSITS

U-Tunes™

PROVIDING MP4, MP5 AND TABLET PC TECHNOLOGY
DELIVERING INMATES FAVORITE MUSIC, BOOKS AND MOVIES

www.unionsupply.com

CA: TOLL FREE: 888.308.6466 OH: TOLL FREE: 877.366.3397 TX: TOLL FREE: 877.865.0910 FL: TOLL FREE: 855.840.6660

Controlling your health care costs isn't just a matter of

POLICY.

It's a matter of

PRIDE.

At Wexford Health, we take our responsibilities seriously. That's why we have been a trusted partner to more than 250 correctional facilities across the country, helping them to control costs without sacrificing quality of care, cutting corners, or inappropriately denying services. The pride we take in meeting your needs is plain to see.

412-937-8590
SALES@WEXFORDHEALTH.COM

Wexford Health
SOURCES INCORPORATED

MEDICAL
MENTAL HEALTH
DENTAL
PHARMACY
STAFFING
EMR
UTILIZATION MANAGEMENT
CLAIMS PROCESSING
TELEMEDICINE

AMERICAN Jails
THE MAGAZINE OF THE AMERICAN JAIL ASSOCIATION
July | August 2012 | VOLUME XXVI | NUMBER 3

features

8
$27 Solutions
Thomas P. O'Connor

17
Rewriting Leviticus
Gary Friedman

21
Safe and Secure Worship
Estéban Gonzalez, CJM, CCT

26
Accommodating Religious Diversity
Patrick McCollum

30
Faith-Based Programming: Salvation to Reintegration
DuAne Young and Mike Judnick

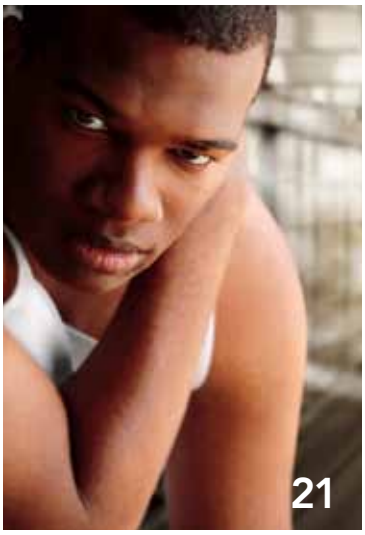
35
Upholding the Weary and Heavy Laden
Carmen Warner-Robbins

39
Grief Counseling in the Jail Setting
Phyllis B. Taylor

43
A Moment with Sister Margaret
Daniel Blomberg

47
2012 AJA Training Conference & Jail Expo Highlights

55
One Jail's Experience: Unveiling Religious Head Coverings
Olivia Bozek



departments

4 President's Commentary

5 Guest Editorial

7 Executive Director's Remarks

59 Correctional Health Care

62 In the Courts

71 In Appreciation

77 Chaplain's Corner

80 Index to Advertisers

AJA Items of Interest

22 Call for Nominations for 2013–14 AJA Board of Directors

57 Honoring the Best of the Best:
2013 AJA Awards Information and Application

66 Affiliate Members

69 AJA Board of Directors

74 Certification Commissions

In This Issue
This issue of the *American Jails* examines the role of the chaplain in jails and detention facilities as a resource to both inmates and staff.

Executive Director
Robert J. Kasabian

Director of Administration and Communications
Rick Neimiller

Proofreader/Editor
Sandra L. Lunsford

Conference & Corporate Relations Director
Christina Anderson

Executive Committee
Immediate Past President
Frank R. Hecht, Sells, Arizona

President
Kim Spadaro, MS, CJM, Ft. Lauderdale, Florida

President Elect
Estéban Gonzalez, CJM, CCT, Syracuse, New York

1st Vice President
Jamie Lynn Clayton, CJM, El Centro, California

2nd Vice President
Mitch Lucas, CJM, North Charleston, South Carolina

3rd Vice President
Wayne Dicky, CJM, Bryan, Texas

Secretary
Michael A. Sisneros, CJM, Albuquerque, New Mexico

Treasurer
Karen Daniels, Salem, Oregon

Statements contained in *American Jails* are the personal views of the authors and do not constitute AJA policy unless so indicated. AJA does not assume responsibility for the content of *American Jails* as submitted by contributors. Material may be edited at the association's discretion. We will consider for publication all previously unpublished photographs and manuscripts and particularly seek material that has a value to staff who work in jails. AJA is not responsible for loss or damage of any submissions.

American Jails (Library of Congress ISSN 1056-0319) is published bimonthly by the American Jail Association, 1135 Professional Court, Hagerstown, MD 21740-5853, Phone 301–790–3930 or fax 301–790–2941. The publication of advertisements does not represent an endorsement of those products or services by the association.

Copyright 2012, by the American Jail Association.
Subscription rate to AJA members is included in the annual membership dues of $48. Single copy, current issue $10.50. Past issues $15 each.

www.aja.org

Printed in the U.S.A. by HBP, Inc.
Design by Lori Schulman, HBP, Inc.

president's commentary

Lt. Col. Kim Spadaro, CJM

A Successful Chaplain's Office

As jail administrators, we have a great appreciation not only for jail operations but for the essential support services that accompany them. Services provided by our maintenance, property, classification, inmate banking, and chaplain's offices allow us to function as healthy cities within our walls. Arguably, none of these areas is as challenging as the chaplain's office. A well-run chaplain's office is a blessing to any administration. A poorly run chaplain's office will surely get you in hot water fast. Operating a safe, secure, functional, and productive religious program for the inmate population is a necessity.

> Today's correctional chaplains are as much program managers as they are clergy.

Administrators understand more than most the delicate balance between providing inmates with the religious programming to which they are entitled and maintaining a secure operation. So what is the key? How do we provide for ever-expanding, court-mandated religious programs and services, yet keep facilities safe and the budget in check?

Today's correctional chaplains are as much program managers as they are clergy. From coordinating religious services to facilitating volunteer orientation and safety training, the chaplain's position serves the inmate population in diverse ways. The Pew Research Center conducted a 50-State survey of prison chaplains to determine which functions they believe are the most important part of their job. Second only to actually serving as a religious counselor, administrative functions go hand-in-hand with organizing religious programs and volunteer clergy. The survey also showed that clergy spend most of their time on these administrative functions.

As an administrator, I rely on my chaplain's office to do so much more than oversee the religious programs in our facilities. The chaplain's office of the Broward Sheriff's Office works with the community not only to recruit volunteers and offer counseling and services to our 4,600 inmates, it also assists our 6,000 employees and their families with personal issues. Support during times of family sickness and death, notification of out-of-area line-of-duty deaths, and coordination with other agencies to provide honor guards and resources during those difficult times are only a few of the multifaceted ways that our chaplain's office provides assistance.

Our chaplain's office staff also helps security staff conduct background checks and administer volunteer training and safety orientation (with contraband control and hostage procedures) for prospective religious volunteers. Including the clergy in facilitating this training has created a productive partnership within our community that bridges the gap between security and religious programming. Our chaplain's office also answers approximately 1,100 religious inmate requests each month, which must be done expeditiously. This often includes requests for religious items or texts in addition to requests for religious diets.

Today's correctional mantra of "do more with less" is evident across the spectrum of jail operations, and the chaplain's office is no exception. Today budgets are tighter than ever, but for religious services and programs, there is no refuge from the court's rulings on what must be provided to the inmate popula-

CONTINUED ON PAGE 70

Major Dale L. Hale

The Case for Certification

Editor's Note: This issue of *American Jails* focuses on the role of chaplaincy in jail facilities. In our Guest Editorial column we hear from both the President and from the Vice Chair of Certification of the American Correctional Chaplains Association (ACCA) regarding not only the importance, but the necessity of chaplain certification as a means of increasing professionalism and competency.

After making the hard decision in the spring of 2009 to participate in the ACCA certification process, I felt that inner sense of doing what I believed was right at that point in my life. With the pending election of national officers for ACCA in 2010, I intended to run for President, having served four years as First Vice President. If I were to be elected ACCA President, it was essential that I personally follow the vision of this professional correctional association. Because the most recent presidents were certified, I wanted to follow in their steps.

Since the 1980s, ACCA has encouraged its 800-plus members to be certified as professional chaplains. Although certification was not mandated or required by my denomination and profession, many States were hiring chaplains who had earned those credentials, and this standard of excellence motivated me to begin the process and complete the certification program within a 12-month period.

Fortunately, sufficient certification opportunities were available for me via clinical pastoral education (CPE) at the University of Minnesota Medical Center through the Fairview system in Minneapolis. Because of my full-time work schedule, I chose the extended program of 9 months, an average of 12 hours a week. Formerly, several correctional facilities across our country offered CPE, but current-day budgets have limited this training to very few institutions. The best community location for earning the CPE is a large hospital or medical center. Costs are affordable and worth the investment.

My colleague and column coauthor, Larry Coleman, once said that "taking the time and effort to complete the certification process" was invaluable to his professional growth and peer relationships. My 39 weeks in the hospital rehabilitation unit, serving as intern chaplain, gave me a few invaluable insights as well.

First, there was an incredible team concept among the professional staff. The chaplain is not a "lone ranger"; he or she works with a professional team. Although my role dealt primarily with spiritual care, it was interrelated with other staff on the unit. It soon became obvious that I could not properly carry out my role as chaplain without communicating with the other team members. Even the notes I typed on a patient's chart were carefully written so that other unit employees could benefit by reading them. The same principle applies in a correctional setting.

> ...one begins to understand the need to develop a skill set in the field of chaplaincy.

Second, the weekly peer intern chaplain group supplied invaluable insights. The sharing of stories, the importance of didactics, the analysis of verbatims, the visits of medical experts, and the growth of relationships were undeniably invaluable experiences for all seven chaplains in this program. Third, the CPE experience revealed my true self—exposing areas where I was strong and those that needed improvement.

CONTINUED ON PAGE 72

DISCOVERCORRECTIONS.COM

DISCOVER CORRECTIONS

EXTRAORDINARY CHOICES. EXTRAORDINARY REWARDS.

We can put your jobs in front of a national audience at no cost.

Recruiting and retaining qualified talent is one of the toughest challenges facing the corrections field today. DiscoverCorrections.com is here to help. As the first hiring website dedicated to promoting corrections careers, DiscoverCorrections.com puts powerful tools in your hands. Post your jobs. Search resumes. Reach a local and national audience of informed, interested and qualified candidates. And do it all, absolutely FREE.

To learn more and get started, visit us today at **www.DiscoverCorrections.com.**

The Council of State Governments/American Probation and Parole Association (CSG/APPA) in partnership with the American Correctional Association (ACA), American Jail Association (AJA) and the Center for Innovative Public Policies (CIPP), with funds from the Bureau of Justice Assistance (BJA) manages the Discover Corrections website.

This project was supported by Grant Nos. 2009-D2-BX-K004 and 2010-DJ-BX-K054 awarded by the Bureau of Justice Assistance. The Bureau of Justice Assistance is a component of the Office of Justice Programs, which also includes the Bureau of Justice Statistics, the National Institute of Justice, the Office of Juvenile Justice and Delinquency Prevention, the SMART Office, and the Office for Victims of Crime. Points of view or opinions in this document are those of the author and do not represent the official position or policies of the United States Department of Justice.

Robert J. Kasabian

Passion and Dedication

As part of my immersion into my position as the Executive Director of the American Jail Association (AJA), I've had the good fortune to tour a number of jails across the country.

These facilities have ranged from several hundred beds to more than a thousand. Some were relatively new; some were relatively not so new. I toured facilities with direct supervision, and at least one with indirect supervision. Inmates wore jump suits in some; shirts and pants in others.

But as different as the look and feel of them all, they share a single mission: to provide public safety and to ensure the safety and welfare of the men and women in their care.

Although a great deal of my professional background has been in association management, and included public safety organizations, I did not have intensive exposure to America's jail community. Prior to joining AJA, I had no idea of what goes into keeping order, providing three meals a day, handling the laundry, maintaining supplies, and above all else, keeping everyone—inmates and staff—safe. It's a Herculean task repeated thousands of times a day by the thousands of correctional personnel in the more than 3,100 jails in the United States.

What strikes me even more about this industry is the passion and dedication exhibited by corrections officers. Yours is a difficult task. Patience, knowledge, training, and a deep desire to do a job well are the virtues exhibited by each and every individual I have met in this industry. There is a true desire to make a difference in the lives of the inmates under their care. I was also struck by the mutual respect exhibited by corrections officers and inmates alike. I had not expected that.

Each and every time I return to AJA's headquarters, I am reminded of the tremendous responsibility we have as an association to make absolutely certain we are here to support and assist, as best we can, the work correctional personnel do day-in and day-out. Each and every time I return I am filled with ideas that can help advance and support our mission: to support those who work in and operate our Nation's 3,100-plus jail facilities by offering high quality training, education, and networking.

In my last column I wrote about the many programs and services AJA offers its members—programs such as our robust training schedule, the Annual Training Conference & Jail Expo, certifications, publications, and the list goes on. I also made the promise that we would improve on what we offered, putting our members' interests and needs at the top of our list.

The one area I did not mention previously was that of public education. I wonder how many people outside the walls of correctional institutions understand the day-to-day workings, challenges, and intensity that are part of corrections. For me, the understanding I gained from the tours was eye opening. I am certain it would be for others, as well. A better public understanding would also help our correctional officers and managers in immeasurable ways.

One way to improve that understanding is through AJA's public face—our website. When looking for information on jails, the American Jail Association is one of the top search engine hits. Those hits come from all over the world at all hours of the day. AJA staff have begun a deep dive into our website's analytics to help guide our efforts to build a site that will effectively "tell the story" of AJA, the jail community, and the men and women who have made corrections their career.

Members, let us have your feedback on how we can tell that important story. Please know that we are here to support you and what you do daily. Thank you for your service.

ROBERT J. KASABIAN
Executive Director
American Jail Association

$27 Solutions

Thomas P. O'Connor

Crime is a source of great danger to our families, friends, values, and society. Five minutes of capricious violence can leave someone crippled for life or dead. A burglary can destroy a person's feeling of security in their own home. We all want our criminal justice system to be effective and prevent crime. This article is about evidence-based (proven to be effective) ways of preventing and lifting people out of crime.

In 1976 a young professor was teaching economics at Chittagong University in Bangladesh. As he drove through villages on his way to the university, he saw that many people were dying because of an extensive famine. At the sight of so much suffering, the professor questioned his economic theories. How could the economic system, which worked for so many, not work for the people in local villages?

The professor then reacted in an interesting way; he took his students out of the university and into a nearby village. They discovered that the village people knew how to work, how to raise their children, and how to create community, but they were so desperately poor that they could not get any financial help to lift themselves out of poverty. So the professor reached into his own pocket and took out the equivalent

of $27 and gave it to 42 women. With $27 the women could now afford to buy materials for bamboo furniture, and through hard work and ingenuity they were able to make and sell the furniture, pay back the $27 loan, and still make a small profit that was enough to keep their business going and lift themselves out of poverty.

The professor, Muhammad Yunus, won the Nobel Peace Prize in 2006 for his work in setting up the Grameen Bank (see *www.nobelprize.org/nobel_prizes/peace/laureates/2006/yunus-bio.html*), which today gives very small or "microloans" to more than 2 million people who are lifting themselves out of poverty.

What if we had $27 solutions that could lift people out of crime and make the public safer? What do I mean by $27 solutions? I mean approaches to the problem of crime that are

- More compassionate.
- More effective.
- Less costly than current criminal justice approaches.

Looking closely at the Muhammad Yunus story, we can see that his approach was more compassionate, more effective, and less costly than the existing economic approaches of his day.

The COSA Story

One concrete example of a $27 solution in the field of criminal justice is COSA, which stands for Circles of Support and Accountability. Begun in 1994, COSA consists of a circle of five to seven specially trained volunteers from the community who provide reentry support and accountability for people who are leaving prison and have a very high risk of committing new sexual offenses. COSA was started by Reverend Harry Nigh, a Mennonite pastor, in Hamilton, Canada, when a high-profile sex offender, "Tim," was being released from prison after serving his sentence. Under Canadian law, Tim had to be released and would not be under any community supervision. Tim had met Pastor Nigh almost 10 years earlier during a prison visitation program. Because of his notoriety, Tim's release had generated a great deal of newspaper coverage and community outrage.

Despite the dangerous nature of the case, Pastor Nigh agreed to offer Tim support, but he wisely asked several others from his faith community to join him. Pastor Nigh also began to work with a prison chaplain, Hugh Kierkegaard, to develop an approach to how COSA should work. Tim and the volunteers went on to develop a network of support, friendship, and accountability relationships in the community. Tim created a new life for himself, learned how to be a good neighbor again, and remained crime-free until his death from natural causes (O'Connor & Bogue, 2010).

COSA operates across Canada as a collaborative effort among volunteers from faith communities, community-based organizations, and the Chaplaincy Services Division of Correctional Service Canada (the Federal prison system in Canada). COSA volunteers work closely with chaplains, probation and parole officers, police, and psychologists. A rigorous evaluation of COSA in 2009 found that, compared to high-risk sex offenders who were released without COSA, the men in COSA had an 83 percent reduction in sexual offenses, a 76 percent reduction in violent offenses, and a 71 percent reduction in all offenses (Wilson, Cortoni, & McWhinnie, 2009).

A study of which correctional programs work by the Washington State Institute of Public Policy found that the COSA program had the largest reduction of recidivism among all of the 291 studies that it researched (Aos, Miller, & Drake, 2006). Evaluations of COSA have also determined that members of the community are more willing to accept the presence of a high-risk and high-need sex offender in their community if the offender is involved with a COSA circle (Wilson, Picheca, & Prinzo, 2007).

COSA, which has now spread to England and other countries, functions at a fraction of the cost of professional correctional and treatment programs for high-risk sex offenders. Because of COSA's compassionate, community-based approach and its effectiveness and low cost, the Canadian government recently allocated an additional $8 million of funding to the prison chaplaincy division and its community partners

to further expand and develop the program. COSA is a $27 solution that lifts people out of crime. It is more compassionate, more effective, and less costly than other alternatives that are currently available.

Ways of "Making Meaning"

The people who volunteer for COSA are motivated by their religious traditions. As David Brooks, a New York Times columnist says, "Faith motivates people to serve. Faith turns lives around. You want to do everything possible to give these faithful servants room and support so they can improve the spiritual, economic and social ecology in poor neighborhoods" (Brooks, 2012).

COSA, however, is not a religious or spiritual program in the sense of seeking to evangelize or use religious approaches such as scripture study. Neither is COSA an alternative approach to the criminal justice system. Instead, it is a partner with the criminal justice system that makes its own unique contribution to the system. COSA seeks to help the core member (the person who has harmed others sexually and who is at high risk of doing so again) develop a meaningful life that will be nourishing and not involve harming others. Depending on the core member, that meaningful life may or may not involve a religious or spiritual component.

A new meta-analytic study commissioned by the American Psychological Association has found that the making of meaning is important to people. The study looked at the impact of adapting therapy to include a client's particular way of making meaning for his or her life. Therapists who add their client's way of making meaning to the therapy have better outcomes than therapists who do not. If a therapist who is an atheist has a client who is a practicing Catholic or Muslim, the therapist needs to incorporate the client's faith into the therapy because it will help the person improve (Worthington, Hook, Davis, & McDaniel, 2011). Paying attention to and respecting a person's way of making meaning makes a difference.

People follow three different ways or paths to make meaning and feel connected: humanist; spiritual; and religious (H/S/R). First, people who are humanist or secular tend to focus on humanity and human life itself as the source of meaning. Humanists do not feel a need to derive meaning from a relationship with a transcendent being or something beyond human life. Second, people who are spiritual, on the other hand, tend to derive meaning from some sense of a transcendent divinity or source beyond human life such as a "higher power." People who consider themselves spiritual may say they have faith, but they are not involved in organized religion. Third, people who are spiritual and belong to one of the many religious traditions relate to God or the divine through both their particular faith tradition and their own individual spirituality.

In the modern secular age and secular democracies, all three ways of making meaning are common and add value to the diversity of human life. Each path is a legitimate way to making meaning. In the past, the only real option for people was a religious way of making meaning. Throughout most of history, society lived in a religious context; however, in the last 200 years or so other, humanist and spiritual approaches to life have emerged in society (Taylor, 2007).

Within the American Psychological Association, it is now considered an evidence-based practice for therapists to incorporate their clients' particular H/S/R way of making meaning into their therapy (Norcross & Wampold, 2011). In correctional terms, this is known as the evidence-based principle called "responsivity," which says that programs should be delivered in a cognitive-behavioral manner and should match or respond to the particular characteristics of each person (Bonta & Andrews, 2010). A person's way of making meaning is an important characteristic for correctional treatment and programs to take into account.

The Supreme Court has consistently ruled in favor of inmates retaining their First Amendment constitutional right to practice their religious beliefs and way of life. These rights extend beyond spirituality and religion to humanism. In 2005, the U.S. Court of Appeals decided that atheism is a way of life (not a religion) and as such was entitled to the same protections as religion under the First Amendment. Because of this ruling, a prison in Wisconsin had to allow an inmate to form a study group for atheists in the same way they allowed inmates to form religious study groups (*Kaufmann vs. McCaughtry*, 2005).

According to people like Shadd Maruna (2001) and Fergus McNeil (2006), the process of desistance—lifting oneself out of crime—essentially belongs to offenders. Our job as personnel in the criminal justice system is to support and foster that desistance process. Most offenders will lift themselves out of crime over time, but they will do so more quickly with the right kind of support. For example, Caspi and Moffitt (1995) claim that "the majority of criminal offenders are teenagers; by the early 20s, the number of active offenders decreases by over 50%; by age 28 almost 85% of former delinquents desist from offending." Part of providing the right kind of support is to work with offenders in a way that helps them build and use what they already possess—their way of making meaning. Helping offenders to express and grow in their way of making meaning is a compassionate, effective, and not very costly approach to reducing recidivism.

H/S/R in a Correctional Context

Jail and prison chaplains, often with the help of volunteers, are usually the people responsible for organizing and facilitating the H/S/R services and programs in jails and prisons. A study of prison

University of Phoenix®
College of Criminal Justice & Security

dedicated

to educating the next generation of correctional leaders.

You're already a great leader. We can help you become an even greater one. Our management-focused curriculum along with our expert faculty — who average 19 years in criminal justice — can help you develop the leadership skills to move up in the field of Corrections. When the time for career advancement calls, make sure you have the knowledge and skill set to answer.

Learn to lead at **phoenix.edu/advancement**
or call us at **866.484.1832**

Associate, Bachelor's
and Master's in
Criminal Justice & Security

Criminal Justice Administration
Organizational Security & Management
Administration of Justice & Security

For more information about on-time completion rates, the median debt incurred by students who completed this program and other important information, please visit phoenix.edu/programs/gainful-employment.html

The Bachelor of Science in Criminal Justice Administration, Bachelor of Science in Organizational Security and Management, and Master of Science in Administration of Justice and Security programs are educational degree programs and do not guarantee that a student will meet the particular requirements or qualifications to become a law enforcement, corrections or peace officer at the state, national or international level. Students who are interested in pursuing such professions are encouraged to check with the applicable agencies for a list of requirements. University of Phoenix is accredited by The Higher Learning Commission and is a member of the North Central Association (ncahlc.org). The University's Central Administration is located at 1625 W. Fountainhead Pkwy., Tempe, AZ 85282. Online Campus: 3157 E. Elwood St., Phoenix, AZ 85034. © 2012 University of Phoenix, Inc. All rights reserved. | CJS-01559

chaplains and volunteers in Oregon found that most of the services and events they organized were religious or spiritual in nature. Increasingly, however, some of the services take place in a humanist context such as nonviolent communication groups, social study groups, victim-offender dialogues, restorative justice programs, educational programs, and secular meditation programs such as Transcendental Meditation. These humanist-type services work for people of all and no faith traditions. Prison and jail chaplains and volunteers also do a great deal of direct counseling and death/grief support with inmates who do not have any religious or spiritual background or practice. Figure 1 shows this H/S/R diversity for a group of 998 men and women entering the Oregon prison system in 2004 (O'Connor & Duncan, 2011).

Figure 2 shows how women and men entering the Oregon prison system answer a question about how often they had attended a church, synagogue, mosque, sweat lodge, etc., as a child, as a teenager, in the year prior to their arrest, and in the year following their arrest. We see a similar pattern of answers for both men and women: high levels of attendance as a youth, with falling levels of attendance up to the point of arrest, and then a dramatic increase in attendance following arrest (O'Connor & Duncan, 2011). The pattern is even more pronounced for women than for men. Before arrest, the men and women tend to have chaotic, out-of-control lives. However, after they experience the shock of arrest and are in jail, they have more structure and their lives become less chaotic. The arrest stops the downward spiral.

Incarcerated individuals have three meals a day and are separated from previous dysfunctional and violent relationships and from drug and alcohol abuse. In this context, the normal questions of a meaningful life emerge once again. In many ways, the jail is the perfect place for chaplains and volunteers to help people explore a new way of making meaning in their lives—a way that does not involve crime, violence, dysfunctional relationships, and substance abuse. This can be the start of new path of meaning in life.

The H/S/R needs of inmates are so diverse and widespread that prison and jail chaplains must rely on huge numbers of volunteers from different traditions to help the inmates awaken, deepen, and express their particular way of making meaning in life. A recent study of more than 2,000 people who actively volunteer with the Oregon Department of Corrections found that each volunteer gives an average of nine hours of service each month in the prisons or in reentry work, and six hours of prep time each month for this service. In total, their volunteers give 404,199 hours of service each year, equaling 194 full-time staff hours. It would cost the department $13.2 million to hire 194 full-time staff. On top of that, their volunteers drive almost 5 million miles each year to do their volunteer work—at a cost of $2.6 million that they contribute themselves (O'Connor, Lehr, Lazzari, & Duncan, 2011).

Figure 1. H/S/R Identification of Prisoners at Intake (*N* = 998).

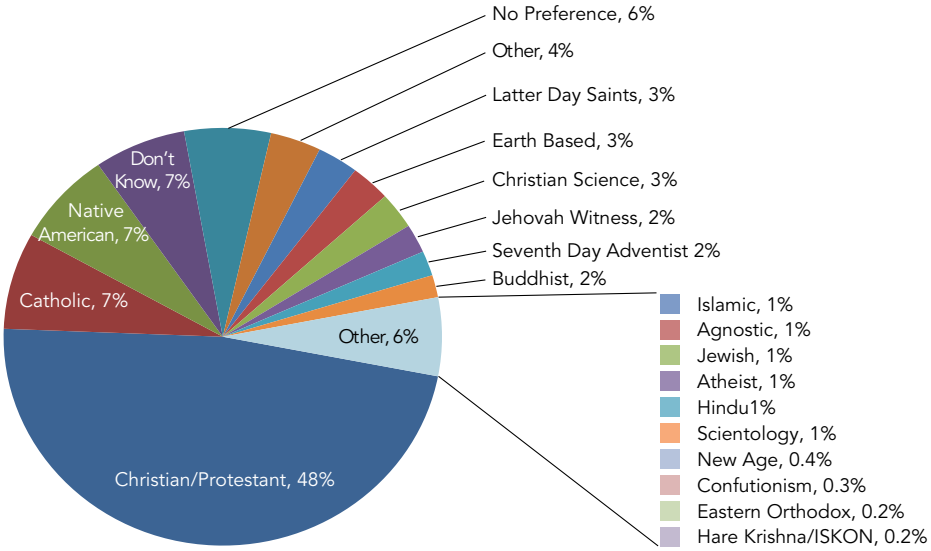
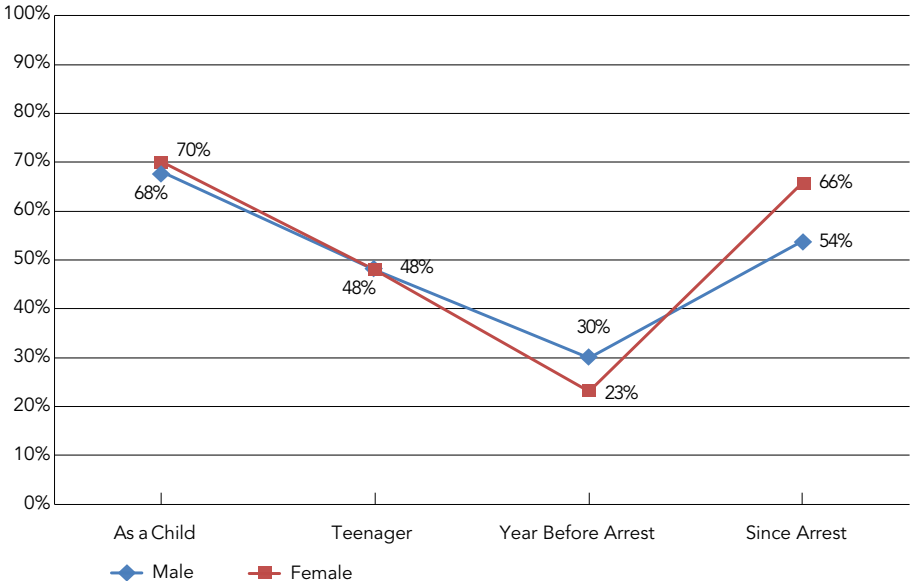


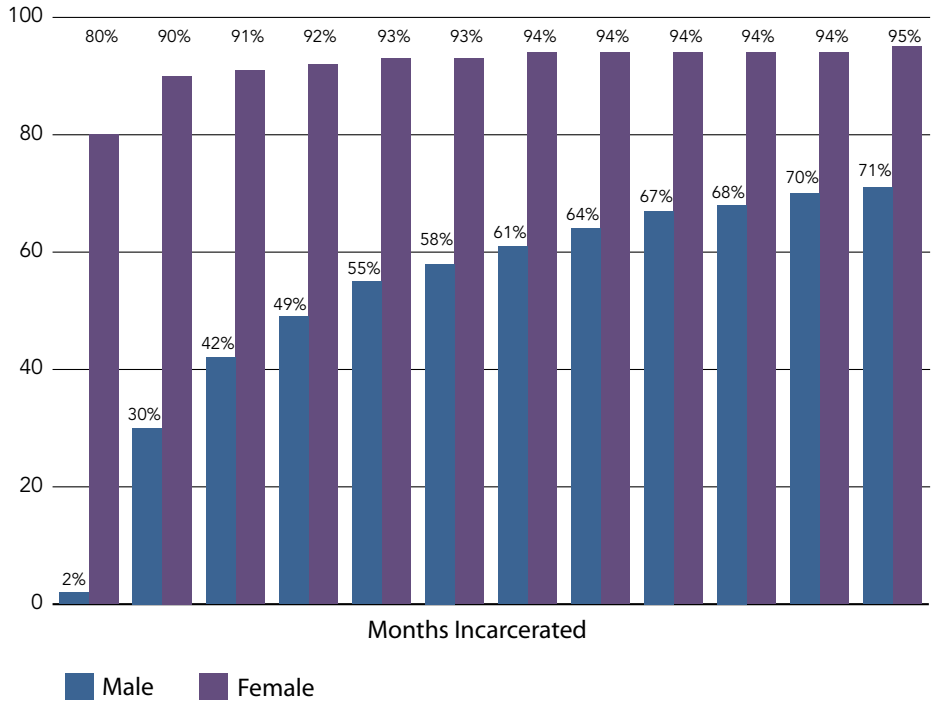
Figure 2. Religious and Spiritual Involvement (Once a Month or More) Over Time for Men and Women Incarcerated in Oregon.



Approximately 47 percent of Oregon volunteers consider themselves to be primarily "religious" volunteers. They come from a wide variety of faith traditions such as Jewish, Protestant, Catholic, Hindu, Buddhist, Seventh-Day Adventist, Latter-Day Saints, Jehovah's Witness, and earth-based or pagan religions such as Wicca. Thirty-two percent of the volunteers consider themselves to be primarily "spiritual" volunteers. These volunteers are more likely to belong to groups like Alcoholics and Narcotics Anonymous or be Native Americans, Wiccans, and Buddhists, who prefer to think of themselves as spiritual but not religious per se. The final 22 percent of volunteers are identified primarily as "humanist" volunteers who tend to offer services in a wide variety of secular contexts such as high school and college education, cultural clubs, communication skills, meditation skills, recreational activities, life-skills development, and administrative tasks in the department (O'Connor et al., 2011).

Figure 3 shows the cumulative attendance rates at H/S/R services for men and women during their first year in the Oregon prison system. It is remarkable that by the third month, 91 percent of the women had attended at least one H/S/R service, and by the end of the year, this increased to 95 percent of the women. Most of the men could not attend any H/S/R event during their first month in prison because they were at an intake center with no H/S/R services. By the third month, however, 49 percent of the men had attended at least one H/S/R event, and 71 percent had attended by the end of the year—also a very high rate of attendance (O'Connor & Duncan, 2011). The higher attendance rate among women mirrors a higher H/S/R attendance level and interest among women in the general population. In more than 49 countries around the world, studies have identified a pattern of significantly higher interest in

Figure 3. Cumulative H/S/R Attendance for Men and Women During Their First 12 Months in Prison.



religion, spirituality, and active ways of making meaning among women as compared to men (Stark, 2002).

Do H/S/R Paths Make a Difference?

Do we have any evidence that this kind of prison/jail involvement in H/S/R paths makes a difference? Several studies have found that the religious practice of prisoners helped them adjust psychologically to prison life in a healthy way (Clear et al., 1992; Clear & Sumter, 2002). Religious/spiritual involvement helped prisoners manage guilt and find motivation, direction, peace of mind, and meaning in life, as well as hope for the future and support to make a shift in their lifestyle and behaviors (Dammer, 1992, 2002).

High levels of religious practice and belief in a transcendent being were also related to less arrest upon release (Sumter, 1999). Clear, Hardyman, Stout, Lucken, and Dammer (2000) argue that a key role of religion and spirituality in prison (and jail) is to prevent, or at least ameliorate, the process of dehumanization that prison and jail contexts tend to foster. Religion and spirituality in corrections help humanize a dehumanizing situation by helping prisoners cope with being a social outcast in a context that is fraught with loss, deprivation, and survival challenges (Clear et al., 2000). Cullen and colleagues argue that criminologists must increase their willingness to help discover and support ways in which correctional institutions can be administered more humanely and effectively (Cullen, Sundt, & Wozniac, 2000). In other words, the practice of H/S/R creates a more compassionate environment for corrections, and people can grow more humane instead of deteriorating in such an environment.

Some studies have found that the practice of spirituality and religion in a prison or reentry context can reduce in-prison infractions and recidivism. O'Connor and colleagues, for example, found that participation in the Transition of Prisoners (TOP) program (*www.topinc.net/*), originally created by Prison Fellowship, significantly reduced the number of walk-aways or escapes from a pre-release prison in Detroit (O'Connor, Su, Ryan, Parikh, & Alexander, 1997). A later study of the TOP faith-based reentry program found that the program also reduced the recidivism of its participants (Wilson, Wilson, Drummond, & Kelso, 2005). A study by the Federal Bureau of Prisons found that participation in a multifaith prison program reduced in-prison infractions, and a new study is currently examining whether this participation also reduced recidivism (Camp, 2008). O'Connor and Perreyclear (2002) found that religious participation in a South Carolina prison also reduced in-prison infractions.

A study of 16,420 offenders released from Minnesota prisons between 2003 and 2007 found that prison visits from siblings, in-laws, fathers, and clergy significantly reduced recidivism. The authors of the study recommended that prisons and jails become more "visitor friendly" and made the following important but simple point: "considering the impact visits from clergy and, to a lesser extent, mentors appear to have on reoffending, it may be beneficial for visitation programs to focus on facilitating visits from clergy, mentors, and other volunteers from the community" (Duwe & Clark, 2011).

I am currently working as a volunteer to support "Alan," who was released from prison after 26 years of incarceration. Alan became severely depressed—a known side effect of taking an experimental drug that could cure his hepatitis C—and was arrested and jailed for 10 days on a parole violation. Neither his elderly mother nor I were allowed to visit Alan during his crisis. We both incurred hefty charges on our credit cards from the multiple collect phone calls we received. The jail informed us that Alan would be released at 2 a.m., so I made sure I was available to pick him up because his mother could not drive at night.

Although the event was traumatic, we were able to continue to support Alan. Because of his strengths, Alan has returned to work, is doing well, and is increas-

ing his social support network. His parole officer is impressed with his progress and Alan's depression lifted once he finished the drug treatment. His hepatitis is now undetectable. The jail system effectively cut off Alan from his support during that crisis; however, with a few policy changes he could have held onto his support. Prisons and jails have one $27 solution available to them: they can become more visitor-friendly and thus create a more compassionate, more effective, and less costly criminal justice system. Sometimes the simple things in life make all the difference.

There are also encouraging outcome findings from an evaluation of the "Ready4Work: An Ex-prisoner, Community and Faith Initiative" launched in 2003 by the U.S. Department of Labor and a nonprofit nonpartisan community organization called Public/Private Ventures (Cobbs Fletcher, Sherk, & Jucov, 2009). The Ready4Work program was developed in 11 U.S. cities and served approximately 4,500 moderate- to high-risk predominantly African-American 18- to 34-year-old men released to the community. Six of the lead agencies in six of the cities were faith-based organizations; three were secular nonprofit agencies, one was a mayor's office, and one was a for-profit entity. Ready4Work services included employment readiness training, job placement, and intensive case management, along with referrals for housing, health care, drug treatment, and other programs. In addition, participants had the chance to become involved with a one-on-one or group mentoring relationship.

Across the 11 sites, half of the participants chose the mentoring component. These participants, compared to those who chose not to have a mentor, did better in terms of program retention, employment, and recidivism. Mentored participants spent an average of 9.7 months in the program compared to 6.6 months for nonmentored participants. Mentored participants were twice as likely to find a job and maintain job stability. Finally, mentored participants were 35 percent less likely to reoffend within one year postrelease, regardless of whether they ever became employed.

Conclusion

For a variety of reasons, including the need for additional high-quality studies, it is fair to say the research is inconclusive regarding whether faith-based approaches and helping people develop meaning plays an important role in lifting people out of crime and reducing recidivism (O'Connor & Duncan, 2008). Yes, we have some studies that show positive outcomes, but other studies failed to find an impact on in-prison infractions or recidivism. We need many more studies into this aspect of the correctional process before we can fully understand the unique role and contribution of H/S/R work to lifting people out of crime and into stable work and satisfying relationships. Forthcoming outcome studies by the Federal Bureau of Prisons and the English and Welsh prison services will help us understand this particular aspect of criminology in much greater depth.

Although it is uncertain that H/S/R engagement is an evidence-based practice in corrections, we can say that it is an evidence-based practice for therapists to include the H/S/R way in their clients' therapy. We can also say there is ample evidence that establishing meaning making of any kind is part of the process for all offenders who successfully lift themselves out of crime. There are thousands of chaplains, volunteers, jail and prison inmates, and people under community supervision who are actively involved in the pursuit of meaning. It is highly likely that fostering and supporting this community-based pursuit of meaning plays an enormous role in developing $27 solutions that will create a more compassionate, more effective, and less costly criminal justice system. ■

ACTS® Transitional Strategy Software

reduce recidivism
gauge needs
measure performance

BLACK CREEK

205.949.9900
sales@blackcreekisc.com

References

Aos, S., Miller, M., & Drake, E. (2006). *Evidence-based adult corrections programs: What works and what does not*. Olympia, WA: Washington State Institute for Public Policy. Retrieved from http://www.wsipp.wa.gov/rptfiles/06-01-1201.pdf

Bonta, J., & Andrews, D. (2010). Viewing offender assessment and rehabilitation through the lens of the risk-needs-responsivity model. In F. McNeill, P. Rayner & C. Trotter (Eds.), *Offender supervision: New directions in theory, research and practice* (pp. 19–40). New York, NY: Willan Publishing.

Brooks, D. (2012). Flood the zone. *New York Times*. Retrieved from www.nytimes.com/2012/02/07/opinion/brooks-flood-the-zone.html?_r=1&ref=davidbrooks

Camp, S. (2008). The effect of faith program participation on prison misconduct: The life connections program. *Journal of Criminal Justice, 36*, 389–395.

Caspi, A., & Moffitt, T. E. (1995). The continuity of maladaptive behavior: From description to understanding in the study of antisocial behavior. In D. J. Cohen (Ed.), *Manual of developmental psychology* (pp. 472–551). New York, NY: Wiley.

Clear, T. R., Hardyman, P. L., Stout, B., Lucken, K., & Dammer, H. R. (2000). The value of religion in prison: An inmate perspective. *Journal of Contemporary Criminal Justice, 16*(1), 53–74.

Clear, T. R., Stout, B. D., Dammer, H., Kelly, L., Hardyman, P., & Shapiro, C. (1992). *Prisoners, prisons, and religion: Final report*. Newark, NJ: School of Criminal Justice, Rutgers University.

Clear, T. R., & Sumter, M. T. (2002). Prisoners, prison, and religion: Religion and adjustment to prison. *Journal of Offender Rehabilitation, 35*(3/4), 12–159.

Cobbs Fletcher, R., Sherk, J., & Jucov, L. (2009). *Mentoring former prisoners: A guide for reentry programs*. Philadelphia PA: Public/Private Ventures.

Cullen, F. T., Sundt, J. L., & Wozniac, J. (2000). The virtuous prison: Toward a restorative rehabilitation. In H. Pontell & D. Shichor (Eds.), *Comtemporary issues in crime and justice: Essays in honor of Gilbert Geis.* Saddle River, NJ: Prentice Hall.

Dammer, H. R. (1992). *Piety in prison: An ethnography of religion in the correctional environment.* Unpublished Ph.D. diss., Rutgers The State University of New Jersey, Newark, NJ.

Dammer, H. R. (2002). The reasons for religious involvement in the correctional environment. *Journal of Offender Rehabilitation, 35*(3/4), 35–58.

Duwe, G., & Clark, V. (2011). Blessed be the social tie that binds: The effects of prison visitation on offender recidivism. *Criminal Justice Policy Review, 22*(4).

Kaufmann vs. McCaughtry (U.S. Court of Appeals, Seventh Circuit 2005).

Maruna, S. (2001). *Making good: How ex-convicts reform and rebuild their lives*. Washington, DC: American Psychological Association.

McNeil, F. (2006). A desistance paradigm for offender management. *Criminology & Criminal Justice, 6*(1), 39–62.

Norcross, J. C., & Wampold, B. E. (2011). What works for whom: Tailoring psychotherapy to the person. *Journal of Clinical Psychology, 67*, 127–132.

O'Connor, T., & Bogue, B. (2010). Collaborating with the community, trained volunteers and faith traditions: Building social capital and making meaning to support desistance. In F. McNeill, P. Rayner, & C. Trotter (Eds.), *Offender supervision: New directions in theory, research and practice* (pp. 301–322). New York, NY: Willan Publishing.

O'Connor, T. P., & Duncan, J. B. (2008). Religion and prison programming: The role, impact, and future direction of faith in correctional systems. *Offender Programs Report, 11*(6), 81–96.

O'Connor, T. P., & Duncan, J. B. (2011). The sociology of humanist, spiritual, and religious practice in prison: Supporting responsivity and desistance from crime. *Religions, 2*(4), 590–610.

O'Connor, T., Lehr, J., Lazzari, S., & Duncan, J. (2011). *Prison and re-entry volunteers: An overlooked, creative and cost effective source of human capital for desistance.* Paper presented at the American Society of Criminology, November 2011, Washington, DC.

O'Connor, T. P., & Perreyclear, M. (2002). Prison religion in action and its influence on offender rehabilitation. *Journal of Offender Rehabilitation, 35*(3/4), 11–33.

O'Connor, T., Su, Y., Ryan, P., Parikh, C., & Alexander, E. (1997). *Detroit transition of prisoners: Final evaluation report*. Silver Spring, MD: Center for Social Research.

Stark, R. (2002). Physiology and faith: Addressing the "universal" gender differences in religious committment. *Journal for the Scientific Study of Religion, 41*(3), 495–507.

Sumter, M. T. (1999). *Religiousness and post-release community adjustment.* Unpublished Dissertation, Florida State University, Tallahassee.

Taylor, C. (2007). *A secular age*. Cambridge, MA: Harvard University Press.

Wilson, L. C., Wilson, C., Drummond, S. R., & Kelso, K. (2005). *Promising effects on the reduction of criminal recidivism: An evaluation of the Detroit transition of prisoner's faith based initiative*.

Wilson, R. J., Cortoni, F., & McWhinnie, A. J. (2009). Circles of support & accountability: A Canadian national replication of outcome findings. *Sexual Abuse: A Journal of Research and Treatment, 21*(4), 412–430. Unpublished study.

Wilson, R. J., Picheca, J. E., & Prinzo, M. (2007). Evaluating the effectiveness of professionally facilitated volunteerism in the community-based management of high-risk sexual offenders: Part two—a comparison of recidivism rates. *The Howard Journal, 46*(4), 327–337.

Worthington, E. L., Hook, J. N., Davis, D. E., & McDaniel, M. A. (2011). Religion and spirituality. *Journal of Clinical Psychology, 67*(2), 204–214.

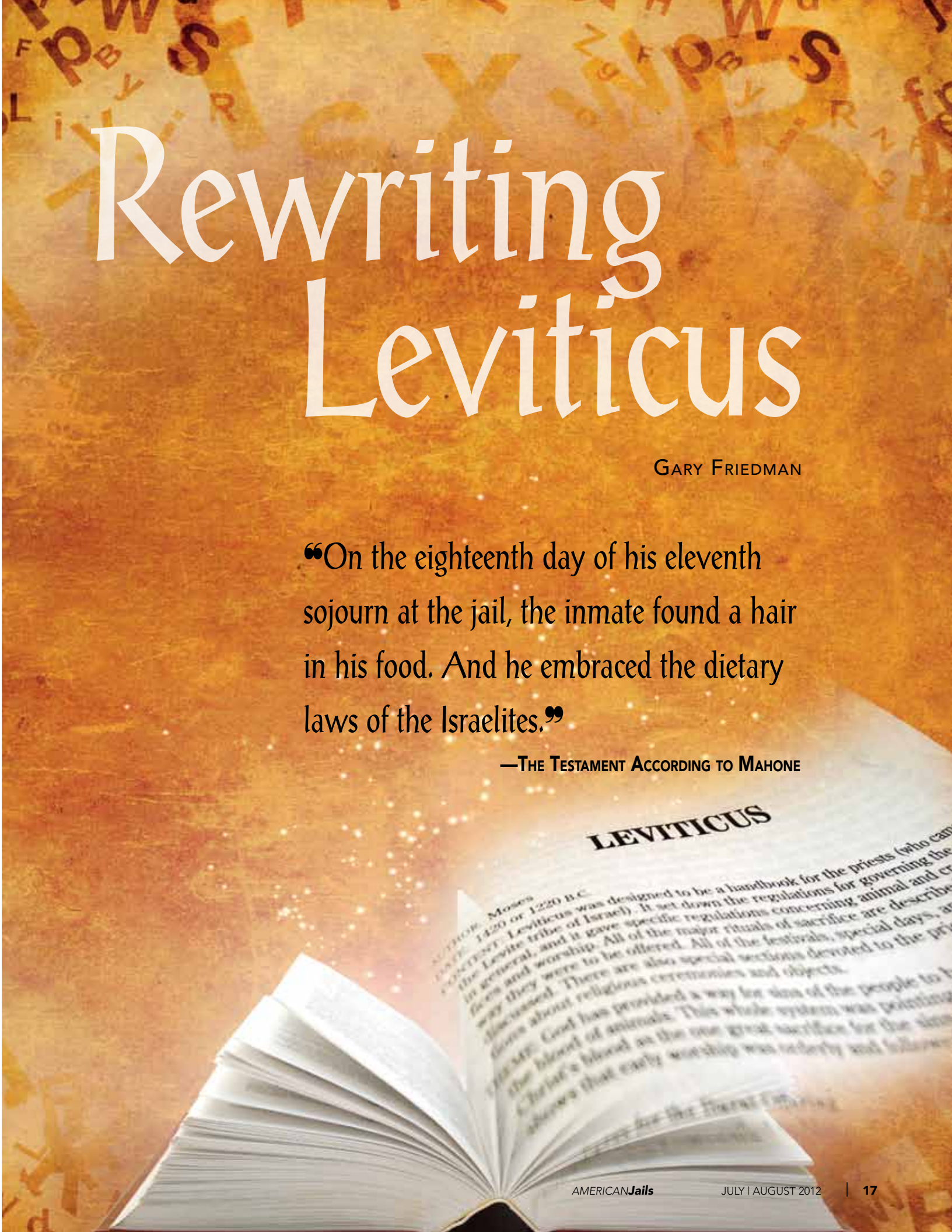
Thomas P. O'Connor, Ph.D., is CEO of *Transforming Corrections* and teaches Criminology at Western Oregon University. He has worked in corrections for 22 years, most recently as a research manager and as head chaplain for 10 years with the Oregon Department of Corrections. Dr. O'Connor publishes, trains, and coaches widely on implementing evidence-based practices in corrections. He can be contacted at *oconnortom@aol.com.*

Rewriting Leviticus

Gary Friedman

"On the eighteenth day of his eleventh sojourn at the jail, the inmate found a hair in his food. And he embraced the dietary laws of the Israelites."

—The Testament According to Mahone



In a uniquely American phenomenon of almost biblical proportions, our Nation's jails and prisons are being overwhelmed by inmates who claim to be adherents of religions with demanding and problematic practices, frivolous lawsuits when accommodations are denied or do not meet expectations, and civil courts that drag out their litigation and make canonical decrees, while an economically depressed public is increasingly incensed over having to pay for the resultant costs, and frustrated corrections administrators are baffled by the folly of it all.

The "religion shopping" challenge may best be illustrated by a kosher diet craze that is rapidly escalating among inmates. Let's examine how this craze developed and what might be done to counter it.

In the beginning (pun intended), it was easy to provide for the kosher dietary needs of relatively small numbers of religiously observant Jewish inmates. For example, archives of several Jewish organizations recorded the routine provision of kosher food to jails and prisons as far back as the 1850s. This practice continued well into the 20th century. In 1929, the world's first penitentiary—Old Eastern in Philadelphia—constructed a synagogue for Jewish inmates that included an area dedicated to the preparation of kosher meals. Even at Alcatraz—the super-maximum prison of its time—kosher food for Jewish inmates was brought in by renowned Rabbi Chaplain Rudolph Isaac Coffee, who proudly recounted those treks in his memoirs from the 1930s. A *Yiddishe Heim* (i.e., "Jewish Home") magazine article from 1974 related how a rabbi confined at the Federal Detention Facility in Manhattan was being taken out to kosher restaurants for his meals. Former Jewish offenders' stories abound regarding the quality of kosher meals produced at various jails and prisons where they served stints in the 1980s and 1990s. No problem: Jews to the kosher food line, everybody else to the main food line. But that all changed with a 1999 Federal appellate court decision.

In *Jackson v. Mann* (Docket No. 97-2968—U.S. 2nd Circuit), the court ruled that an inmate's "sincerely held belief" that he is a Jew constitutionally entitles him to a kosher diet. No matter that inmate plaintiff Nathaniel Jackson had previously stated that his faith was "None," then "Muslim," then "None" again before claiming to be Jewish, the justices rejected the New York Department of Correctional Services policy of having a Jewish chaplain determine eligibility for its kosher diet program "through a process of interview and review of documentation to substantiate the inmate's Judaic background and intent to strictly observe Jewish dietary law."

The court also established an extremely low threshold for sincerity by accepting that Jackson's religiosity was genuine because he had (falsely) been declaring himself to be Jewish for some 7 to 10 years and that during that time he had been eating kosher food and reading the Torah. Beyond Jackson's individual win, the wider effect of the case is that it set a legal precedent for correctional administrators having to treat all inmates as being of whatever faith they ascribed to.

The Jackson decision sent a shockwave across the country as jail and prison inmates began rampantly claiming belief in various faiths—sometimes multiple faiths simultaneously—to support mostly dishonest and often predatory agendas. That problem has now grown to include at least 20,000 inmates who are falsely claiming to be Jewish only to get kosher diets. At an additional minimum cost of $5 per head per day to provide kosher food, this adds up to some $40 million per year, a figure that is compelling corrections administrators to put the brakes on freely providing kosher diets.

Federal court records of the religious rights lawsuit of *Sylvester James Mahone v. Pierce County, et al.* [2011 WL 2360354 (W.D.Wash.)] furnish an exceptional look into what primarily drives the kosher diet fervor.

At one of his frequent bookings, Pierce County Jail inmate Mahone asked for a vegan diet to comply with his alleged Seventh Day Adventist beliefs. His professed sincerity went unquestioned and he was granted a vegetarian diet. But when Mahone wanted a kosher diet during a later incarceration, jail personnel acted very differently.

According to documents, Mahone was booked on April 22, 2010. On May 10, he complained to a corrections officer about a hair in his food. Later that day, Mahone submitted a "kite" stating that he was now "of the Jewish faith" and asking for "a Jewish (i.e., kosher) Diet." Jail staff reacted by examining Mahone's claim of being an "African-American adherent of Judaism" by having him complete information forms, bringing in a rabbi to interview him, and even checking his commissary purchases for non-kosher items. Based on their findings, they concluded that Mahone's request was not sincere, and they denied him the kosher diet. The following day, Mahone placed a telephone call to his mother. A court *emphasis-added* transcript of the call follows:

Mahone: I want to file a lawsuit. They're denying me a religious diet, and they can't do that.

Female: *What kind you wanted?*

Mahone: *A Jewish diet.*

Female: *Why?*

Mahone: *Because it's, uh, part of my religion.*

Female: *Jewish?*

Mahone: Well I really can't talk over the phone because they record it.

Female: Oh. Yeah.

Mahone: But, uh, one, uh, the other good reason is that, uh it's, it's pure, fresh. It's not spit in and all that stuff like jail food is and stuff too.

Female: It's not what?

Mahone: It's not spit in, in, in…

Female: How you know?

Mahone: …hair all over it and stuff like that. Because it comes from a, a place way out by *the Jews and they* make sure that *their* stuff is real…

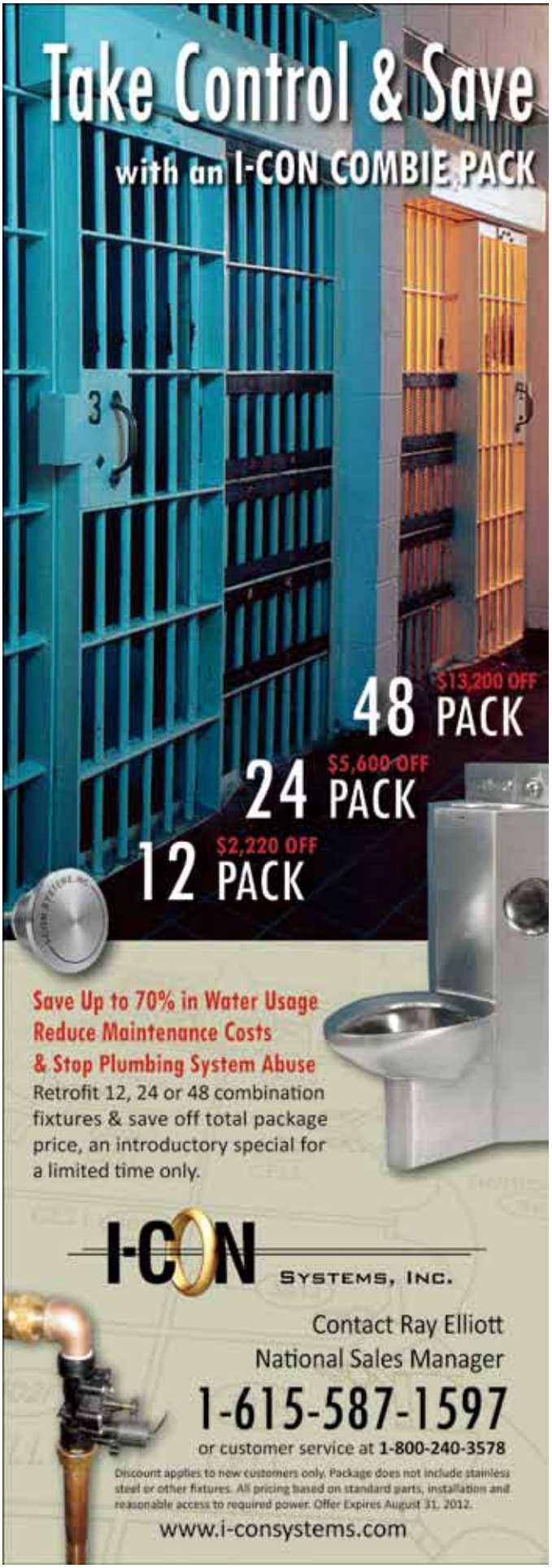
Female: Kosher.

Mahone is hardly alone in his thinking about kosher food. In fact, every survey I have seen on this topic shows that at least 60 percent of consumers who specifically purchase kosher foods do so because they equate kosher with purity, wholesomeness, and safety. Like Mahone, they seek kosher food for *non-religious* reasons, something that is irrelevant in the free world but highly significant in correctional facilities, where inmate religious practices are accommodated only if requested for *religious* reasons.

From a Jewish perspective, the dietary laws—mostly outlined in the Torah's Book of Leviticus—are not some kind of ancient health laws. No reasons are given for them, so they are simply accepted as godly commandments given to the Jewish people by Moses. As is the case with other such Torah-derived commandments, they are incumbent only upon those who are Jewish. In that regard, the traditional standard of Judaism is that a person must either be born Jewish or properly converted to be recognized as Jewish. No mainstream branch (i.e., denomination) of Judaism accepts that one can become Jewish by self-conversion. Unfortunately, this is in direct conflict with American civil law (e.g., the Jackson case), which trumps religious law in public (but not private) settings.

Although most corrections administrators are throwing up their hands in defeat at not being able to use Jewish standards to combat the kosher diet dilemma and blaming the Religious Land Use and Institutionalized Persons Act [RLUIPA] for it, the Jackson case actually predated RLUIPA, and subsequent RLUIPA-related court decisions actually provide multiple means for controlling inmate abuses of religious requirements. One particularly useful method of control is discussed in the Mahone case decision:

> The issue here is whether it was appropriate for Defendant James to deny Mr. Mahone's request for kosher meals based on a determination that his beliefs were not truly held. The issue here is very clearly set forth in *Cutter v. Wilkinson*, 544 U.S. 709, 725 n. 13, 125 S.Ct. 2113, 161 L.Ed.2d 1020 (2005):
>
> ... Although RLUIPA bars inquiry into whether a particular belief or practice is "central" to a prisoner's religion, see 42 U .S.C.2000cc–5(7)(A), the Act does not preclude inquiry into the sincerity of a prisoner's professed religiosity. Cf. *Gillette v. United States*, 402 U.S. 437, 457, 91 S.Ct. 828, 28 L.Ed.2d 168 (1971) ("[T]ruth of a belief is not open to ques-



No mainstream branch (i.e., denomination) of Judaism accepts that one can become Jewish by self-conversion.

tion; rather, the question is whether the objector's beliefs are 'truly held.'" (quoting *United States v. Seeger,* 380 U.S. 163, 185, 85 S.Ct. 850, 13 L.Ed.2d 733 [1965]).

Cutter, supra; See also, McElyea v. Babbitt, 833 F.2d 196, 198 (9th Cir. 1987) (It is "appropriate for prison authorities to deny a special diet if an inmate is not sincere in his religious beliefs.")

Reading between the case citations, it becomes clear that the objective is simply to determine whether the inmate *is telling the truth* about having a "sincerely held belief." That is exactly what Pierce County Jail Lt. Marla James and her people did in arriving at a decision to deny Mahone a kosher diet. Their documentation backed up the decision, and the court affirmed their actions by ruling in their favor. Although this may seem to be a relatively straightforward process, jail personnel still need to proceed cautiously when determining religious sincerity because there are several potential pitfalls. It also must be done within acceptable parameters. For example, knowledge about a faith does not legally equate to sincerity in the faith, so employing tests of knowledge could get staff and their agencies into legal hot water. It is therefore advisable to learn the methodology properly and perform it with legal guidance.

No matter how jail personnel decide to deal with inmate requests for religious accommodations, they need to do it in an even-handed, nondiscriminatory manner by applying the same process to all requests relating to all faiths. Unfortunately, Pierce County missed the mark on this one and luckily the court did not catch it. Valid financial factors aside, they should have put Mahone through the same process when he requested a vegan diet as when he requested the kosher diet.

As for utilizing community resources, Pierce County again falls short. The agency's legal department will not defend volunteers who are sued by inmates. This is a serious consideration in asking clergy and others for uncompensated assistance because it could unethically place them in a position of legal jeopardy. For example, Mahone could have named the rabbi who interviewed him as a defendant in his lawsuit, and even though the rabbi would likely have been dismissed from the lawsuit (as not being a liable "State actor" for providing purely ecclesiastical advice), it would still have cost him considerable money in private attorney fees and caused him much aggravation.

Regarding the civil justice system's involvement, it is disturbing that courts are even accepting Jackson- and Mahone-type lawsuits. There are many better uses for all the funds, effort, and time wasted on inmate litigation games—and, quite frankly, religious matters should be left to religious authorities.

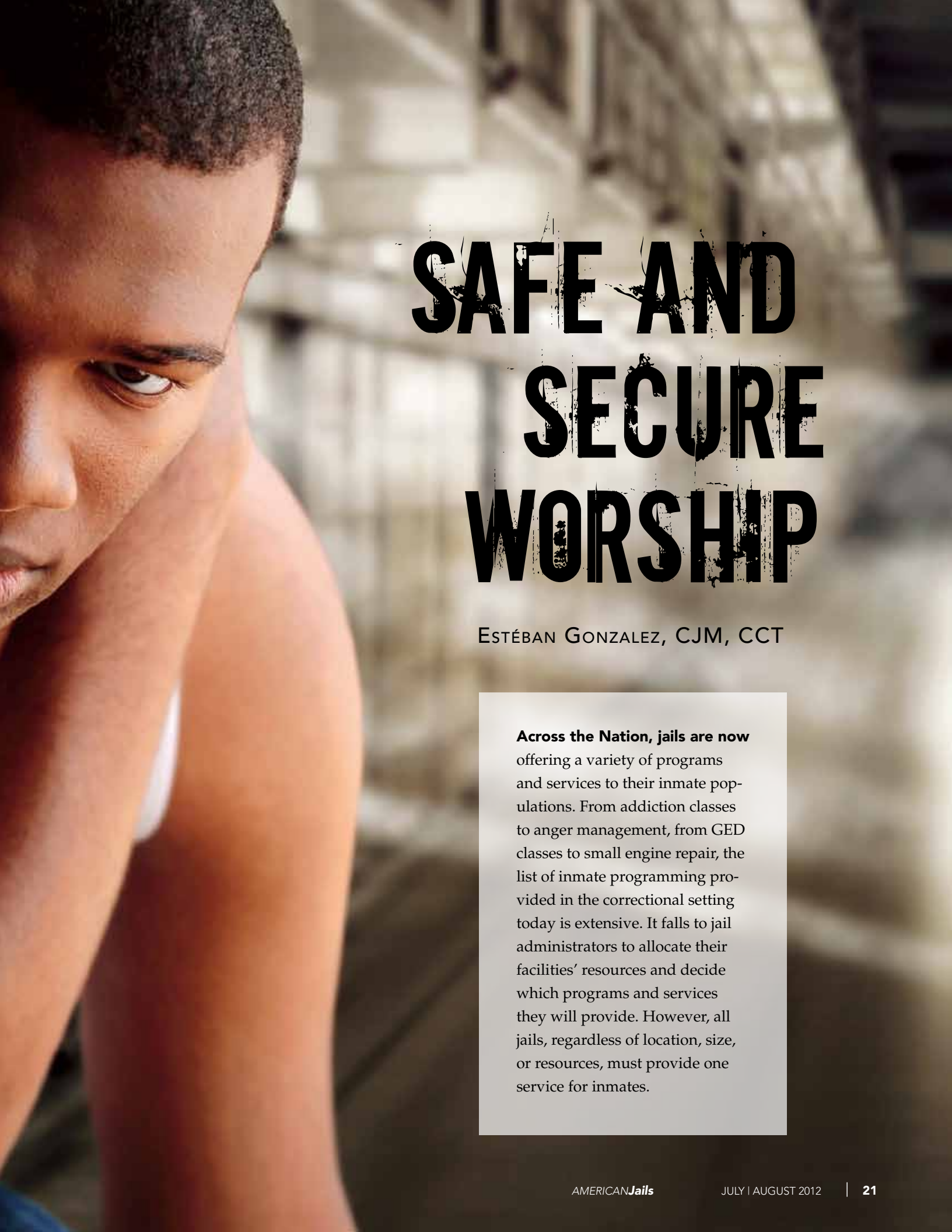
On a more personal note, my major concern over the kosher diet phenomenon stems from seeing how it is negatively affecting inmates who are truly attempting to be religiously observant under challenging circumstances. In particular, I am appalled at how some jails have been making kosher diets as unattractive as possible to discourage inmates from partaking. That is not only patently unfair, but inhumane.

Now that I have given you information to mull over, I also have to provide a closing disclaimer to the effect that I am not an attorney and am not providing legal advice. What I have related in this article is derived from more than two decades of experience as a Jewish corrections chaplain who has been extensively involved in assorted religious and kosher diet litigation, mostly as an expert witness. I have also been a defendant in several inmate lawsuits, and I must thank those plaintiffs for having provided me with great learning experiences.

And now, if you will excuse me, I have to get back to reading my not-so-Old Testament. ■

Editor's Note: Our thanks to Chaplain Friedman, who was instrumental in developing the content for this special issue of *American Jails* magazine.

Chaplain Gary Friedman currently serves as Communications Director of the American Correctional Chaplains Association, Advisory Board Chairman of Jewish Prisoner Services International, and an instructor for the American Jail Association's "Religious Issues in Jails" seminars. He has assisted numerous corrections systems in developing their religious diet programs and was honored in 2005 as the correctional industry's Chaplain of the Year. He can be contacted at *GaryFriedman@msn.com*.



SAFE AND SECURE WORSHIP

Estéban Gonzalez, CJM, CCT

Across the Nation, jails are now offering a variety of programs and services to their inmate populations. From addiction classes to anger management, from GED classes to small engine repair, the list of inmate programming provided in the correctional setting today is extensive. It falls to jail administrators to allocate their facilities' resources and decide which programs and services they will provide. However, all jails, regardless of location, size, or resources, must provide one service for inmates.

Call For Nominations AJA 2013–14 Board of Directors

From Frank R. Hecht, CJM, Immediate Past President

Election time is coming and the Nominating Committee of the American Jail Association is selecting candidates for the following positions:

■ Third Vice President

The person elected as Third Vice President serves progressively through the Executive Committee chairs to become your President in the year 2017. Please give serious thought to this nomination and submit your name or that of a colleague to the Nominating Committee. The incumbent is required to attend four meetings per year. Eligibility for elected office is contingent upon service of at least one year as a member of the Board of Directors.

■ Secretary

This person sits as a member of the Executive Committee and maintains meeting records. The incumbent will be required to attend four meetings a year. This is a two-year term. Eligibility for elected office is contingent upon service of at least one year as a member of the Board of Directors.

■ Board of Directors

The Board of Directors is the governing body of the Association. It sets the policy of the Association, establishes the annual business plan and budget of the Association, and verifies that your Association is fulfilling its mission. Board members and elected officers will be installed on Sunday, May 5, 2013, at the conference in Grand Rapid, Michigan, and will attend their first Board Meeting on Monday, May 6, 2013. Normally, there are two additional Board Meetings during the year. Elected Board members serve for a three-year term.

In keeping with the AJA Policy Manual, the following procedures must be followed:

Nominations, with attached resumes, are to be sent to AJA headquarters by **November 18, 2012**. AJA staff verify membership, length of membership, and distribute the nominations and resumes to the Nominating Committee Chair. The Chair is responsible for notifying nominees in writing, the information requirements for publications, and the preparation of all relevant information for presentation to the Nominating Committee, which includes:

1. Full name.
2. Current occupation.
3. Official title.
4. Business address and mailing address if different.
5. Telephone and fax numbers and e-mail address.
6. Brief biographical sketch and photo.

General Guidelines

1. Persons seeking nominations must be individual members in good standing as specified in the Bylaws at the time of nomination. For the purpose of seeking election to the AJA Board, Agency, Corporate, Affiliate and Student memberships do not meet the above individual membership requirement.
2. Nominating Committee members shall not be considered for office.
3. Only written nominations are considered by the Committee, and nominees must be endorsed by a minimum of two members in good standing.
4. Individuals nominated for one office can be considered for another office.
5. The Committee gives consideration to affirmative action, geography, and agency size so that nominees reflect the diversity of the Association's membership.
6. Nominees, if elected, are required to attend the following Conference events and functions in Grand Rapids:
   - Business Meeting and Luncheon, Sunday
   - New Board Member Orientation, Sunday
   - Board Meeting, Monday
   - Banquet, Wednesday
7. Elections are conducted in accordance with the provisions of Article VIII of the Bylaws.

We need good people from every part of the Nation to continue the tradition of dedication and commitment set by current and previous officers and Board members. Become involved by submitting a nomination now. The nominations must be received at AJA headquarters **no later than November 18, 2012**. Nominations received after that date will not be considered.

Send nominations to:

Robert J. Kasabian, Executive Director
American Jail Association ■ 1135 Professional Court ■ Hagerstown, Maryland 21740–5853
Fax: 301–790–2941 ■ E-mail: *robertk@aja.org*

Religious services must be made available in all jails. Even though the United States has a long history of the separation of Church and State, inmates incarcerated in this country's jails have a constitutional, First Amendment right to freely hold religious beliefs and to practice the religion of their choice. This obligation requires jail managers to allow inmates to worship in ways that do not create a substantial and credible threat to institutional safety and security.

In 2000, President Clinton signed into law the Religious Land Use and Institutionalized Persons Act (RLUIPA), which among other things offers additional protections for the religious rights of incarcerated individuals. RLUIPA requires jail managers to have a compelling governmental interest when restricting forms of worship, and they must attempt to find the least restrictive alternatives possible when such compelling governmental interests exist. So how can jail leaders hope to operate a secure, efficient facility that also complies with the requirement to provide religious services? With planning and the inclusion of key stakeholders, a legally compliant religious program can be developed in a correctional setting and lead to a calmer jail environment for staff and inmates.

Any religious program must consider and include three main objectives:

- What are the goals of this project?
- What are the components necessary to sustain the program?
- What are the benefits that we can expect after implementation?

In the words of Stephen R. Covey, "Begin with the end in mind."

Religious Program Goals

Understanding the requirements of RLUIPA, any State religious codes and standards for jails, and relevant Federal and State case law is a critical first step in developing a legally compliant jail religious program. Regardless of jail population or jurisdiction, administrators can use many resources to educate themselves on what is needed. State regulatory agencies with jail oversight, county attorneys, online sites about the Civil Rights of Institutionalized Persons Act (CRIPA), and assistance from professional organizations such as the American Jail Association are only a few sources to consider when structuring your program.

Community involvement is another way to increase program visibility and operational transparency for the project. Religious leaders and worshippers in the community may be willing to participate in the development of a religious program in your jail. These leaders should be a cross section of the religious community to ensure that all the faiths of your inmate population are represented. If unsure of these faiths, many communities have interfaith groups, committees, or councils that can assist in the development and delivery of jail-based faith, worship, and religious study programs.

The development of a religious program must be focused on enhancing, not interfering with, jail operations. This begins with a thorough understanding of operations and knowing where enhancement is possible. Programs need to give inmates the opportunity to be involved, encourage self-improvement and reflection, and provide pastoral care and counseling. With this approach in place, the outcome will be a safer and calmer jail environment.

With any new initiative, developing a shared vision with the key stakeholders is crucial to success. Involving community members, religious leaders, religious groups, jail line staff, and supervisory staff creates a sense of ownership in the program for all parties. By requesting the input and involvement of these constituents, jail leaders can ensure a buy-in and a sense of a shared vision. With such a diverse group developing programs, many key factors can be taken into account, such as the safety of staff, religious service providers and inmates, the security of the facility, the diversity of the religious services provided, and the varying needs of the jail inmate population.

Key Components

Once a partnership is established with the religious community, staff formation and development can begin. Jail managers can solicit the assistance of these community members in developing the program and recruiting and teaching program volunteers and staff. Additionally, jail leaders can apply to national groups like the Jail and Prison Ministries for assistance in the development and staffing of a jail religious program.

An often overlooked component is the collaboration necessary to confirm the employment requirements for religious service providers working in the correctional facility. A great deal of time is spent screening all those who enter the facility with the exception of those involved with religious programming. There should be no difference in procedure when hiring religious service providers. Inter-religious counsels and community leaders can help develop the criteria for religious advisors, jail chaplains, jail chaplain assistants, and jail ministry volunteers. Some religious groups actually incorporate a command level officer from the local jail in the interview process for prospective religious service providers for the jail. This type of collaboration and hiring transparency allows for the free flow of communication and articulates the program expectations for both groups.

The hiring process should also include a civilian orientation for all staff involved with religious programming. This orientation covers the facility's rules and regulations, effective communication with staff and the inmate population, contraband, emergency situations, and a facility tour. By introducing them to the world of corrections and the operations of the facility, the program providers have

a greater chance of success in their mission to provide religious services and programs.

A primary concern for any new initiative is a source of funding. Religious program budgets should be developed jointly with religious staff and volunteers. Religious advisors often have ideas and knowledge for making a strong and effective program. They can articulate their own needs and the religious needs of the inmates clearly. While some religious service providers may be willing to raise their own operational funds and provide services to the jail free of charge, many do not have the capacity to do it alone. Government funding can be secured by jail managers through their own budget process for religious programs. Additionally, commissions from inmate commissary purchases and inmate telephone usage are examples of common funding sources available for programming purposes. Although phone and commissary commissions may not provide sufficient revenue to fund an entire religious program, such commissions may be sufficient to pay for the regular and ongoing costs of supplies and materials needed to support the program.

For more information…

Religious Land Use and Institutionalized Persons act (RLUIPA)

http://www.justice.gov/crt/about/spl/rluipa.php

Civil Rights of Institutionalized Persons Act (CIPRA)

https://www.disability.gov/home/i_want_to/disability_laws/civil_rights_of_institutionalized_persons_act_(CRIPA)

The funding has been secured and the hiring of staff is complete, but where does the religious programming take place? Program and office space in many jail facilities, even some of the newest, can be limited. As jurisdictions continue to build new facilities, bed space becomes the priority and may use areas originally intended for programming. Faced with this reality, jail managers and chaplains can develop together a shared space plan that includes schedules for religious services, religious text studies, holiday observances, as well as plans for shared use of office and storage space.

The most challenging collaboration is a joint effort to resolve issues related to religious programming. By working together, jail managers and religious advisors can resolve inmate grievances related to such religious issues as special observances and dietary requirements. Working together includes a combination of daily interaction and monthly meetings with all involved stakeholders. The monthly meetings can include the local Human Rights representative, because they will likely be contacted by the inmate population regarding perceived religious rights violations. The collaboration can bring to light what is required and what can be modified or removed completely.

Remember that RLUIPA requires jail administrators to provide the least restrictive alternative. Because institutional safety and security are priorities, certain requests may need to be denied outright. Such outright denials could include requests for drugs, swords, or the use of fire. However, not all denied requests need to end up as grievances. A request for a ceremonial sword or drug can be replaced by a picture of the requested object. Fire can be symbolized by a picture, a drawing, or an electric candle. By working together and finding ways to meet a program request that does not endanger the facility and those entrusted to their care, jail managers and chaplains can be successful in meeting the religious needs of the inmate population.

Finally, many facilities around the Nation have begun to host clergy nights in their local correctional facilities. These events bring the religious community into the jail to educate them on how the facility operates and how they can provide religious services to the inmate population. Chaplains that are already employed in the facility are a great resource and can present on how their programming supports jail security. Chaplains who have never visited a correctional facility are no different than the general public. They may have some reservations about visiting inside a jail. Hearing other clergy describe their experiences may make the initial interaction less intimidating.

In Conclusion

When asked about what is in place to ensure institutional safety and security, many jail administrators describe architectural nuances, security systems, cameras, and response teams. Although these topics are integral to the smooth management of a correctional facility, they are often used in a reactive manner when an issue or event has reached a critical point where intervention is necessary. Religious programming, and the services provided by dedicated chaplains and volunteers, can be the catalyst for positive change and behavior modification of the inmates. Ensuring that constitutional rights to religious worship are preserved is the first step. The ensuing steps should be geared toward working proactively with program providers to address issues before they become grievances and lawsuits. Well-attended religious programs can reduce problems in the jail and minimize the potential for jail violence. Security can thus be improved and officer safety enhanced. A progressive religious program provides inmates with an opportunity for self-improvement, which will ultimately lead to a positive impact on the community and increased public safety. Isn't this the collective goal of the law enforcement community? ■

Capt. Estéban Gonzalez, CJM, CCT, is the Support Services Division Commander for Onondaga County Sheriff's Office in Syracuse, New York. He is also the President-Elect of the American Jail Association. He can be contacted at *egonzalez@ongov.net.*

www.corizonhealth.com

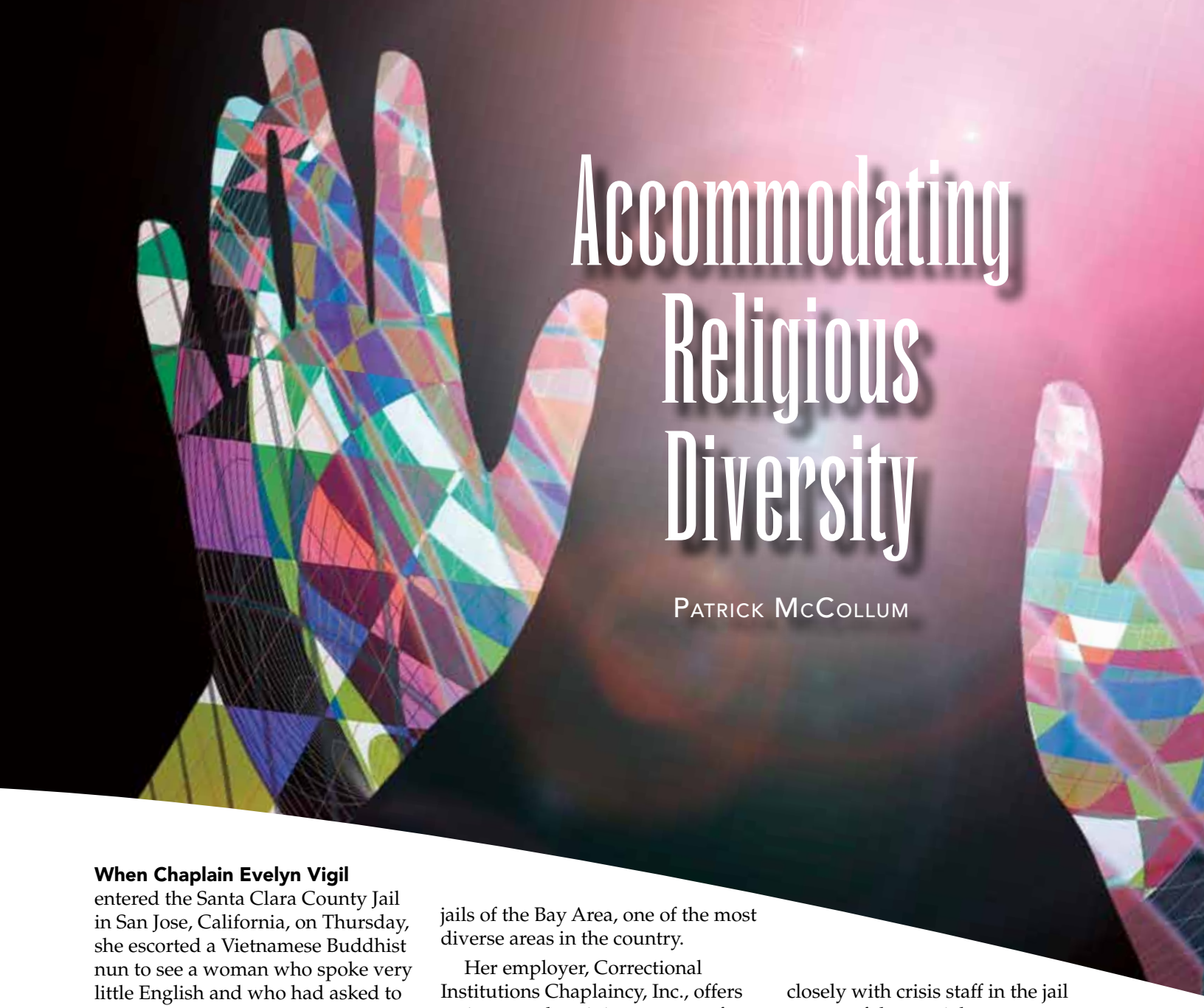
StrongerTogether

At Corizon, we work tirelessly to be the best provider of correctional healthcare. When our strength and dedication is paired with yours, we both find purpose. By working together, our collective vision becomes a reality. Innovations become customized solutions. Efforts become results.

We provide care and service—to our clients, our patients and our communities. By working with us, you make it happen. And we're both stronger together.

CORIZON™

Always striving. Ever better.



Accommodating Religious Diversity

Patrick McCollum

When Chaplain Evelyn Vigil entered the Santa Clara County Jail in San Jose, California, on Thursday, she escorted a Vietnamese Buddhist nun to see a woman who spoke very little English and who had asked to see someone of her faith. Following that, Chaplain Vigil also met and prayed with several men of various Christian denominations. When prayers were finished, she then escorted an Asatru Priestess to see a Wiccan who wanted a medallion of his faith. The priestess agreed to make a leather medallion to comply with jail security protocols and offered to provide suitable reading material for the inmate, both of which Chaplain Vigil would later deliver in accordance with the security process.

Chaplain Vigil, ordained in the United Church of Christ, said the key to making all of this work is the ability to respect other faiths and cultures, which are reflected in the jails of the Bay Area, one of the most diverse areas in the country.

Her employer, Correctional Institutions Chaplaincy, Inc., offers a nine-month training program for select volunteers. The most recent class, "Pain and Prayer," focused on the loneliness, shame, despair, and separation inmates feel when they are locked up. Volunteers from a variety of faiths—Christian, Muslim, Buddhist, Mormon, and others—discussed ways their sacred texts could help in these situations. With guidance, the volunteers learned from each other and learned to respect one another, which is helpful in the potentially volatile jail environment.

Chaplain Vigil, who has served as facility chaplain for the Main Jail of Santa Clara County for 11 years, also serves as a member of the Mental Health Advisory Board of Santa Clara County and works closely with crisis staff in the jail as part of the special management team, a position many professional jail chaplains maintain. She is only one of many jail chaplains across the country performing this work. Like many of her counterparts, she must constantly educate herself about both unfamiliar religious practices and the many new laws governing inmates' religious rights. The last 10 years have seen tremendous growth in the accommodation of religious diversity in our jails and youth facilities. The next 10 years will see even more.

Religious Diversity

To many in the correctional field, and especially to the many jail chaplains and administrators with tenure,

these activities may seem to represent the growth of strange new religious practices in our institutions. The reality is that these practices have consistently been part of the religious fabric of our country since its founding and were well known to those who wrote the Constitution. In his 1690 *Letter Concerning Toleration*, an influential document for the American Founders, John Locke argued in favor of civil rights for every sort of religious people. He included not only those in the most controversial Protestant sects of his day, but also Catholics, Jews, Muslims ("Mahometans"), Native Americans, and Pagans. In this regard, Locke maintained:

"If observations of festivals, public worship be permitted to any sort of professors [i.e., religious people], all these things ought to be permitted to the Presbyterians, independents, Anabaptists, Arminians, Quakers, and others, with the same liberty. Nay if we may openly speak the truth, and as becomes one man to another, neither Pagan, nor Mahometan, nor Jew ought to be excluded from the civil rights of the commonwealth because of his religion."

He even contended that those practicing "idolatry, superstition, and heresy," as well as "heathens" should have their civil rights (Amicus Brief, Dr. Barbara McGraw JD, Ph.D., *Elk Grove School District v. Michael Newdow*, U.S. Supreme Court 2003). In addition, there are numerous quotes from the Founders not only accepting Locke's ideals, but expanding on them.

In recent years our institutions have widened their view to truly accommodate all of the religious practices anticipated by our Founders in the drafting of the Constitution. As a result, serving as a chaplain in the jail environment requires special skills and understanding beyond those of ordinary clergy. This requirement arises from the often paradoxical nature of and subtle difference between the vocations of ministry and chaplaincy. Although chaplaincy is definitely a ministry, ministry is not always a chaplaincy. A congregational minister is called to a specific vocation wherein one devotes time and energy to a particular faith, church, synagogue, or congregation, usually with the promotion of the tenets of that particular faith serving as the foundation of such activities. Chaplaincy, on the other hand, is an entirely different vocation. Although many chaplains are in fact ministers of specific faiths, a professional chaplain's primary objective is to serve the spiritual needs of all faiths rather than only her or his own.

This directive has a long and distinguished history, beginning several thousand years ago in ancient Rome, several hundred years before the birth of Christ. At the time, Roman rulers determined that if Rome wanted to be considered the center of the ancient world, then it must offer spiritual support to the travelers of many different faiths who came there. As a result, the profession of chaplaincy was born, a unique bridge connecting religion, government, and diversity that has endured ever since. In the fourth century A.D., the Emperor Constantine commissioned the first military chaplaincy to serve the Roman Legion, including a group to serve the needs of prisoners. And so it has continued for almost 2,000 years, laying the groundwork for those of us who serve today.

Overcoming Bias

Today, as in the ancient past, chaplains are specifically affiliated with institutions and often affiliated with the government. This establishes an even higher bar for them to meet in their ministry. Unlike a congregational minister, a chaplain is required by law to treat all faiths equally, showing preference to none no matter his or her own faith preference. New court rulings and, specifically, the enactment of the Religious Land Use and Institutionalized Person's Act (RLUIPA) passed by Congress in 2000, prohibit the government from imposing a "substantial burden" on prisoners' religious practices unless officials can show a compelling need for the restrictions (see *www.justice.gov/crt/about/hce/rluipaexplain.php*). The U.S Supreme Court upheld RLUIPA in 2005, specifically reminding us of our duty as government employees to promote religious equality.

The question then becomes how we, as chaplains, can step forward to meet the challenges of religious pluralism in our Nation's jails and also

meet our prime directive of serving the spiritual needs of all of those in our care, not only those of our preferred faith. To answer this question, we must first be aware of some of the biases we may unknowingly harbor, and also learn some of the ways we can increase our knowledge of other faiths to serve them.

The most common bias to overcome is the *dominant religious lens factor* or DRLF, a process whereby observers compare other religions to their own. If it looks like one's own faith, then it is assumed to be good and likely legitimate; if it does not, then it is suspect or wrong.

For example, common religious practices for minority faiths, such as burning incense, utilizing prayer beads and other sacred objects, chanting, drumming, dancing, and outdoor seasonal religious observances are not typical of the dominant faiths; thus, they have been routinely denied in jail environments. This also includes denying sacred texts and devotional items to inmates of minority faiths. At the same time, practices and items belonging to the more dominant faiths have been heavily supported. These and other discriminatory actions of the past are often the result of DRLF.

Last year, administrators asked me whether several Wiccan books that had been denied were actually acceptable for jail inmates. The books were viewed as suspicious because of their titles: *The Wiccan Book of Healing Spells* and *The Book of Wiccan Rituals*. The administrators felt the books looked "strange," and seemed "dangerous." One administrator asked me how to judge which books were acceptable. My advice to her was to substitute the word *Christian* every time they saw the word *Wiccan*, the word *prayer* every time they saw the word *spell*, and the word *services* every time they saw the word *rituals*. When the administrator read back the titles as, *The Christian Book of Healing Prayers* and *The Book of Christian Services,* she rapidly became aware of her bias.

Nowadays, professional chaplains must work diligently to familiarize themselves with the faiths they are likely to encounter. Several years ago when I conducted training for 100 correctional chaplains on accommodating religious diversity, I asked how many chaplains felt that they were meeting the needs of a religiously diverse population. The majority answered affirmatively, but when I distributed a simple test asking very basic questions about the beliefs and faith practices of the 10 most prominent minority faiths practiced by inmates in our institutions, only 3 out of 100 were able to answer correctly.

We have a long way to go to fully integrate and accommodate religious diversity in our jails, but our chaplains are working diligently to become better educated about the many faiths they serve and how to accommodate them more appropriately.

Conclusion

These are changing times, and hiring qualified chaplains can greatly help avoid costly litigation. As one jail administrator put it: "A good chaplain is worth a million bucks, and I mean that literally!"

In years past, jails often hired chaplains based solely on recommendations from the local church or synagogue. There was little training about the diverse faiths in their midst. Today, the American Correctional Chaplains Association (*www.correctionalchaplains.org)* provides certification for jail chaplains not only to ensure that they have the training, but also the knowledge necessary to accommodate diversity and a thorough understanding of RLUIPA and other similar laws to address the full range of religious multiplicity in our institutions. It is clear that despite economic downturns, budget cuts, and many other challenges to our jail systems, accommodating religious diversity in jails is here to stay; thus, proving that our chaplains—those who serve as a fundamental touchstone for that premise—are quite easily worth their weight in gold. ■

Rev. Patrick McCollum serves on the Executive Council of the American Correctional Chaplains Association and is Executive Director of the National Correctional Chaplaincy Directors Association. He also serves as the Chaplaincy Liaison for the American Academy of Religion. Rev. McCollum advises jails and prisons nationally on minority faith practices and on the accommodation of pluralism in correctional environments. He can be contacted at *patrick@patrickmccollum.org.*

THE LEADER IN RFID OFFENDER MANAGEMENT

www.codexcorp.com/guardian
(866) 38-CODEX (26339)

Follow the Leader...

twitter | YouTube | LinkedIn

© 2001-2011 Codex Corp. All rights reserved. GUARDIAN RFID and the stylized wave logo are registered trademarks of Codex Corp.

FAITH-BASED PROGRAMMING: SALVATION TO

Within a criminogenic setting, the concept of "salva-tion" has a wide spectrum of interpretation. Historically, matters of faith within jail populations were often addressed through rote scriptural indoctrination. Such early efforts struggled to link religious insight to an individual's criminogenic thoughts or behavior. The spiritual path and the path of positive behavior change did not always overlap.

In concert with questions of faith are those of what to do about the growing jail and prison populations. Because 95 percent of all prisoners are eventually released into society (Gibbons & Katzenbach, 2006), it becomes even more important to adequately prepare those making their reentry into society. The predominant challenge facing jails then becomes how to provide appropriate services given time, personnel, and financial restrictions. These overstressed programs and staff may in fact be seeking a salvation of their own.

Reentry programming is one of the most fundamental services corrections settings can provide. Faith-based reentry programming is especially unique, because it must teach life skills and reshape cognitive paradigms while also encouraging spiritual growth. Recent faith-based reentry programs have made significant advances on both accounts, and they are now presenting themselves as long-term, cost-effective solutions to reentry needs.

Within prison settings, faith-based programming has been used for decades with positive results. Research has shown that faith-based dormitories and housing units have the "potential to significantly counter the negative and often debilitating prison culture that permeates so many American correctional institutions" (Johnson, 2008, p. 5). Swanson (2009) posits that the relationship between faith, morality, and crime is rooted in both common sense and empirical research. Spiritual beliefs and practices can influence behavior just as involvement in religious activities can help individuals learn pro-social behaviors, such as concern for the welfare of others (Johnson, 2008). All told, faith-based programming has proven an effective solution to help individuals examine their thoughts, beliefs, and behaviors in the context of larger social values.

In recent years, faith-based programming has expanded its scope of influence. The executive order of President George W. Bush that established the White House Office of Faith-Based and Community Initiatives (see *www.whitehouse.gov/administration/eop/ofbnp*) allowed faith-based programs to apply for Federal funds to support their communities. This funding opportunity included programming for incarcerated individuals and, although more common in prisons, many jails across the country opted to commission faith-based programs as well.

As faith-based reentry programming became more popular, traditional attitudes that governed these programs began to change. Where early programs were structured around salvation and indoctrination, new programs touted a nondenominational, multifaith focus. This was due partly to the fact that public funding could not be used for single-faith purposes. Programming of this kind had to acknowledge all paths of spirituality. In making this shift, however, faith-based programs also were able to focus more on an individual's unique beliefs and subsequent behaviors.

Today, faith-based programs address spirituality through the context of making life changes, connecting

REINTEGRATION

DuAne Young and Mike Judnick

offenders to support networks, and exploring vocational and educational programs, social services agencies, and religious communities (Scott, Crow, & Thompson, 2010). The tenets espoused by major change theorists, such as John Kotter (2008), James Prochaska, and Carlo DiClemente (1994), have been adapted by several faith-based reentry efforts. Such efforts work to engage offenders in both analytical and emotional exploration, highlighting the ongoing process of change as central to reentry efforts. Inmates learn to view change and their personal interpretation of spirituality as a "journey" rather than a single redeeming moment.

In 2001, the Federal Bureau of Prisons and a national publishing, consulting, training, and video company initiated a collaboration to create faith-based reentry programs that addressed both the nondenominational and behavior-change-focused needs of inmate populations. These programs made use of expressive writing, standardized curricula, and mentoring and training support systems to guide individuals toward positive behavior change, a major focus of which was reintegration. Two of the programs exemplify these faith-based and nondenominational efforts.

The first program, created in 2002, consisted of 14 individual interactive journal topics that participants used over an 18-month time frame. Community volunteers from various religions worked directly with the inmates who had applied and been accepted to the program. The curriculum focused on moral development, cognitive behavioral frameworks, and the importance of social support networks during a participant's transition back to the community (Camp, Daggett, Kwon & Klein-Saffran, 2008).

In 2007, a faith-based reentry program was created using a similar multifaith, behavior-change approach. Growing out of the same collaborative relationship that fostered the first program, this initiative was a six-month, three-phase curriculum built to address different life areas through positive behavior change, including mental and emotional health management, personal growth, moral development, educational advancement, relationships, decision making, and positive use of leisure time. Material for the curriculum was reinforced with self-directed and spiritually focused daily journaling exercises, all of which were approached from a nondenominational perspective. In addition, each participant worked to design a community reintegration plan. These additional resources encouraged the development of pro-social and personally fulfilling goals.

Although such programs are still evolving, the link between these faith-based curricula and behavior change results are starting to draw more attention. Compared to matched controls, participants in the initial program were found to have fewer incidents of serious misconduct and increased motivation to change (Daggett, Camp, Kwon, Rosenmerkel & Klein-Saffran, 2008). Program efficacy can be linked to the use of standardized curricula, expressive writing, facilitation tools, and volunteerism efforts.

Most jails do not have the time and resources to ensure fidelity to program design. The use of consistent, structured program material helps remedy this by creating a rubric for jail systems that aligns the services provided with evidenced-based practices and principles. The standardized curriculum of the 2002 program "added consistency between different sites and

increased the ability to replicate the program outside of the Federal system" (Daggett et al., 2008, p. 852).

Cognitive-behavioral change programs structured with a standardized curriculum have demonstrated the ability to reduce the risk of recidivism among offenders. Such cognitive-behavioral approaches to behavior modification are built on the premise that both distorted thinking and maladaptive behaviors contribute to an individual's problems. Consequently, helping participants change negative thinking and behavioral patterns to more realistic and pro-social patterns is the goal of these programs. Programs using this approach have proven successful as behavioral interventions in both treatment and criminal justice systems (Cormier, Nurius, & Osborn, 2008; Parks, Anderson, & Marlatt, 2001).

In addition to ensuring program consistency, the use of expressive writing helps elicit a participant's personal motivation for behavior changes that result in reduced recidivism. Both programs used the evidence-based practice of Interactive Journaling® to actively engage participant populations in a systematic way. Interactive Journaling is a change-focused and participant-driven approach to treatment material that ensures fidelity to both service delivery and individual change efforts.

Another resource employed to facilitate individual change efforts in these programs was the creation of facilitation and training resource manuals. As program participants worked to challenge distorted thinking, identify maladaptive behaviors and consequences, and practice practical alternative behaviors, facilitators used parallel resources to guide these practices and encourage new skills. Looking to the future, volunteer-based programs can use curricula from these manuals to maintain fidelity while also relying on the extensive support structure these curricula provide.

The use of established volunteer organizations and centers of faith to seek out committed and appropriate mentors is a lesson from which many faith-based reentry efforts can benefit. Many such groups already have or are able to receive funding from faith-based initiatives and grants, which allow them to purchase materials and sponsor training events, further driving down costs.

Programs such as these can be replicated in jails despite the limitations of time and resources. By using a standardized curriculum and faith-based volunteers, jail communities have an opportunity to support individuals in making responsible choices and meaningful changes in their lives. This low-cost option helps reduce infractions during incarceration as well as the risk of recidivism. The long-term benefits of such programs more than justify their cost.

Several jails have already begun to use this cognitive, behavior-change-focused approach in their reintegration efforts. Such programs serve as examples of how to deliver the evidence-based practice of Interactive Journaling within a faith-based, volunteer mentoring format of reentry programming. Now, as more faith- and character-based approaches provide opportunities for inmates to successfully reintegrate, the potential benefits in cost-effectiveness, public safety, and reduced recidivism will help pave a behavioral and spiritual path that is available to all. ■

References

Camp, S., Daggett, D. M., Kwon, O., & Klien-Saffran, J. (2008). The effect of faith program participants on prison misconduct: The life connections program. *Journal of Criminal Justices*, *36*, 389–395.

Cormier, S., Nurius, P. S., & Osborn, C. J. (2008). *Interviewing and change strategies for helpers: Fundamental skills and cognitive behavioral interventions*. Pacific Grove, CA: Brooks Cole.

Daggett, D. M., Camp, S. D., Kwon, O., Rosenmerkel, S. P., & Klein-Saffran, J. (2008). Faith-based correctional programming in federal prisons: Factors affecting program completion. *Criminal Justice and Behavior*, *35*, 848–863.

Gibbons, J. J., & Katzenbach, N.dB. (2006). *Confronting confinement: A report of the Commission on Safety and Abuse in America's Prisons*. Washington, D.C.: Vera Institute of Justice.

Johnson, B. R. (2008). The faith factor and prisoner reentry. *Interdisciplinary Journal of Research on Religion*, *4*, 3–21. doi:10.1002/1t1.278

Kotter, J. P. (2008, March 19). Developing a change-friendly culture. *Leader to Leader*, 33–38.

Parks, G., Anderson, B. K., & Marlatt, G. A. (2001). Relapse prevention therapy. In N. Heather, T. J. Peters, & T. Stockwell (Eds.), *International handbook of alcohol dependence and problems* (pp. 557–573). Hoboken, NJ: Wiley.

Prochaska, J. O., & DiClemente, C. C. (1994). *Changing for good*. New York, Avon Books.

Scott, D. L., Crow, M.S., & Thompson C. J. (2010). Tempest in a therapeutic community: Implementation and evaluation issues for faith-based programming. *Journal of Offender Rehabilitation*, *49*, 39–51.

Swanson, K. (2009). Faith and moral development: A case study of a jail faith-based correctional education program. *The Journal of Correctional Education*, *60*, 343–358.

DuAne Young, currently the Director of Special Projects for The Change Companies®, focuses on research, development, and project management. Previously he served as the Assistant Administrator for the Court Alcohol and Drug Program of the Indiana Judicial Center. He coordinated and conducted program certification, training, and staff development for the 56 court-based alcohol and drug programs in Indiana. For five years, he served as the Mental Health Evaluator for Marion County Probation. He can be contacted at *dyoung@changecompanies.net*.

Mike Judnick is Vice President of Justice Services for The Change Companies. Working at the Federal, State, and county levels of government, Mr. Judnick focuses on the latest research regarding behavior change to programs and products that can be used with prison, probation, and court populations. He can be contacted at *mjudnick@changecompanies.net*.

www.inmate-id.com • 877.222.2968 • aja_inquiries@inmate-id.com

Inmate ID™

Mach 1 Development™'s patent-pending Inmate ID™ system provides corrections personnel and health-care providers real time inmate information and monitoring that combines a durable, tear-proof, tamper-evident, RFID bracelet with a client- customizable management console and HIPAA compliant inmate information database. Track inmate movement and interactions to investigate gang interactions, unauthorized access, and possible spread of communicable diseases such as Hepatitis and Tuberculosis. Schedule, coordinate, and document medical appointments and treatments, and provide corrections personnel with immediate access to information for all inmates in a given area.

With RFID readers placed throughout a facility, Inmate ID™ RFID tracking provides corrections personnel better inmate zone-access control, job assignment channeling, movement/activity analysis, and electronic roll-call capability. Know every time an inmate enters an area within a facility, who they are with, and who they are meeting; be alerted when an inmate enters a restricted area, fails to show up for work, or shows up for a job they are not authorized to do.

The Inmate ID™ system is built on Mach 1's long-standing operational reputation for secure, reliable RFID communications, data correlation, and non-repudiation/chain of integrity. The bracelets are tamper-evident; with management console alert if a bracelet's integrity has been compromised. Combine the bracelet with the powerful data correlation of the Identity Database software, and Inmate ID™ becomes a powerful tool to study, shape, and manage the environment of a corrections facility. The Inmate ID™system is fully client customizable and can be integrated with existing database systems such as inmate Electronic Health Records.

InmateID™ RFID bracelets feature —

- Tear-Proof Nylon Construction
- Tamper-Evident Features
- Waterproof Construction
- Easy Application

InmateID™ system also provides —

- Hand-Held & Proximity RFID Readers
- Facility Site Surveys
- Identity Database
- Inmate Flow and Workplace Analysis

www.inmate-id.com
1.877.222.2968
aja_inquiries@inmate-id.com

MACH 1 DEVELOPMENT™

www.mach1development.com
©2012 Mach1 Development, Inc™ • All Rights Reserved

THE ONE TIME THAT CUTTING CORNERS IS A GOOD THING.

THE SHAPE YOU NEED, AT THE PRICE YOU WANT FROM THE PEOPLE YOU KNOW.

STAINLESS STEEL 4-MAN DAYROOM TABLE

SAFER, SPACE SAVING, AFFORDABLE.

Way more attractive than any other shape.

Round shape allows more tables to fit in one room.

No corners make a safer table.

Stainless steel surfaces provides a finished look.

Stainless is much easier to keep clean and healthy.

Harder for inmates to mark up or scratch surface.

Available in 4 or 6 man versions.

Also available in handicap accessible configurations.

For 35 years we have been innovating and servicing your correctional furnishing needs. Simply put, you can count on us. The steel round table from PDI. Now more affordable than ever. No plastic. No corners. No issues.

Contact PDI for information on our complete furniture line.
Todd Clark tclark@petersondetention.com 714.288.1770

pdidet.com **PDI**

©2012 PDI all rights reserved.

Upholding the Weary and Heavy Laden

Carmen Warner-Robbins

It is critical to remember that we who are called to minister to the least, the lost, and the last are also called to minister to the fatigued, the frustrated, and the forgotten—the staffs of our Nation's correctional facilities, who are overwhelmed by constant vigilance and burdened by the activities and dynamics of daily events in their facilities.

I am a Person

- I am young and old, tall and short, man and woman, and I am of all faiths;
- I am a father, mother, brother, and sister; I am a son and a daughter, and I am a single parent;
- I am from all parts of this great country, and I am a citizen of my community;
- I wear a uniform; I maintain the highest standards and I represent my agency;
- I see things that hurt my soul and damage my spirit, but I maintain hope;
- I lead by example, and I am a good and decent human being;
- I have a family of loved ones at home and a family of partners at work;
- I feel, I care, I rejoice, I am a **person**.

I am a Worker

- I am well trained and part of a good team;
- I work with men, women, and youthful offenders;
- I work with many cultures, races, and faiths;
- I work evenings, nights, weekends, holidays, and birthdays;
- I stand at a post, man a tower, and carry a gun; I transport, search, and move offenders;
- I train staff, write policy, and maintain standards and safety;
- I supervise good people and hold my partners accountable;
- I maintain buildings, locks, vehicles, radios, phones, computers, fences, and weapons;
- I work behind the scenes in cramped offices to make sure the ship keeps running smoothly;
- I am sometimes verbally and physically abused, yet I maintain my professionalism;
- I accept that my work is stressful, yet I maintain my honor, I am a **worker.**

I am a Provider

- I provide good food, clean clothes, and protection;
- I provide education, vocation, work skills, and opportunity;
- I provide GED, reading, writing, math classes, and recreation;
- I provide medical, dental, and vision care; I provide hospice care and dignity;
- I provide reentry opportunities, legal access, and religious programs; I provide hope;
- I provide mental health, substance abuse, and anger treatment;
- I provide a bed, a roof, warmth, and food, I am a **provider.**

I am a Protector

- I keep offenders safe while sleeping, working, resting, and playing;
- I supervise parolees and offenders in community corrections and ISPs;
- I provide suicide watch to protect people from themselves;
- I control contraband and maintain facility and public safety;
- I control access; I keep offenders in and others out;
- I protect offenders, partners, visitors, and volunteers from harm;
- I protect the public, 24 hours a day, 365 days a year, all day, every day.

I AM A CORRECTIONAL PROFESSIONAL.

Source: Originally published in *Staying well: Strategies for corrections staff* by Caterina Spinaris Tudor. Reprinted with permission. Not to be reprinted or reproduced without permission.

I deeply believe that I have been called to reach out to the individuals who run our country's jail systems, to support them, encourage them, uplift them, and to bless them so they can continue the work of their calling. Since I have been bringing these correctional personnel before God in prayer every morning, I have been deeply moved by the way He has already healed, restored, and renewed so many—because someone cares enough to listen, love, and let God minister through another human being.

This article presents six questions for you to reflect on as you re-evaluate your calling to the corrections profession.

Has the passion of your calling lost its joy, its excitement, or its energy?

"I am a correctional professional," found in Caterina Spinaris-Tudor's booklet, *Staying Well: Strategies for Corrections Staff*, was written by an anonymous author. These words might relate to you as a person, a worker, a provider, and a protector—as a correctional worker.

As you read the reflection on being a correctional professional to the immediate left, may you recognize the acknowledgment and affirmation of these words. May they touch your heart and strengthen your spirit. May you believe that you were specifically called and individually educated to be one of a kind, serving your community, your agency, your State, and your country.

Have you become weary with the hours, the pressure, the stress, and the pain that you experience day after day, week after week?

In the November/December 2011 issue of *American Jails*, I addressed the weariness and exhaustion often experienced by corrections professionals. Some of the factors that can cause weariness and exhaustion include

- job-related issues;
- the judicial system;
- the political aspects of incarceration;

- inmate issues and pressures;
- lack of training and sufficient staffing or support systems; and
- personal and home issues.

As you ponder these factors, be aware that even though you may feel you are alone, your chaplain and the spiritual leaders in your facility are also aware of your struggles and are there to work with you:

- When you are fatigued, may God grant you rest.
- When you are hurt, may God heal your pain.
- When you are frustrated, may God comfort your spirit.
- When you are troubled, may God provide you peace.
- When you feel alone, may God's presence accompany you.
- When you give up, may God give you encouragement.
- When you have self-doubt, may God reaffirm your value.

Do you long for energy and the conviction that you can make a difference and see many lives changed?

As you read this, reflect upon your early days as a correctional officer. Remember your excitement, your creativity, your positive attitude, and the belief that you could make a difference. Do you recall these words?

- I believe that I am the right person for this job.
- I have a lot of energy and a great deal of faith in the positive ways I can help people.
- I have always wanted to help people in trouble, and I am glad to be here.

Then, as time passed, you saw the same people return to jail again and again. Many of the ways you tried to help did produce the results for which you hoped. You may even have become apathetic about your profession or forgotten why you chose it. However, ponder these thoughts and listen to God's encouragement.

- Believe that you are the right person for the position or you would not have answered the call.
- Affirm that you do not do this by yourself; there are others who can partner with you.
- Consider the community agencies who want to assist with reentry support ideas.
- Develop a support group among colleagues who are experiencing the same struggles as you.

Is your entire life centered on your job, without time for rest, relaxation, or family?

You may feel that you have become isolated from your family. You may have become bitter about your job. Remember, this is your calling; you are the right person for

It is so important to have someone who will listen to you, just be there for you, and simply affirm you…

this job. God is walking with you during this time. With this in mind:

- Have you tried to share your job and your responsibilities with your family?
- Have you attempted to establish sessions where facility commanders could hold classes to acquaint family members about staff responsibilities?
- Have you asked your chaplain to hold spouse support and encouragement groups?
- Have you asked your spouse to openly share his or her concerns, fears, and frustrations?
- Have you lifted up your family's concerns to those who will pray for you and your family?

There are many individuals in the chaplain's office who can develop opportunities for family support and healing, and those in your place of worship who would earnestly pray for you.

Are you seeking ways to increase your education and advance your professional growth, but are unable to find the time?

The American Jail Association has exciting and rewarding career development and certification programs for correctional officers and jail managers. Association staff members are eager to assist you in the journey to advanced enrichment and education.

In tandem with the continuing education program, you have opportunities to enhance your role as a correctional professional. Ask yourself:

- Am I a good role model for others?
- Am I reliable concerning my work and my time?
- When I speak, could I say that I am not being offensive to anyone who might overhear me?
- Am I knowledgeable about my agency's goals, objectives, and mission statement?
- Am I a good listener?
- How do I handle pressure?
- Do I complete deadlines on time?
- Do I know how to prioritize work and family?
- Am I supportive and encouraging of my co-workers?

If I were to rate myself, what would I say about the following:

- I maintain a safe environment.
- I am sincere and sensitive.
- I strive to do my best at all times.
- I am a self-starter.
- I seek high standards.
- I am strong and steadfast.
- I maintain a sense of humor.
- I pray for God's help and protection daily.

Is there someone with whom you can communicate your difficulties and struggles? Is there someone who will just listen when you have lost belief in yourself and who would pray with you in times of difficulty?

Having someone to confide in provides a strong foundation. It is so important to have someone who will listen to you, just be there for you, and simply affirm you as a child of God. As you open yourself and search for a means of communicating your issues, needs, doubts, and struggles, God will provide someone who will

- provide a gentle touch of understanding;
- offer a listening ear of sensitivity;
- share a heart of compassion;
- speak words of encouragement, belief, and support;
- extend the commitment to walk alongside you, and
- reflect God's love through eyes of caring.

Conclusion

Each one of us, no matter our faith, is called to reach out in love, support, and guidance to the many correctional professionals in our country. These professionals give even when they are fatigued, they lead even when overwhelmed, and they guide even when struggling.

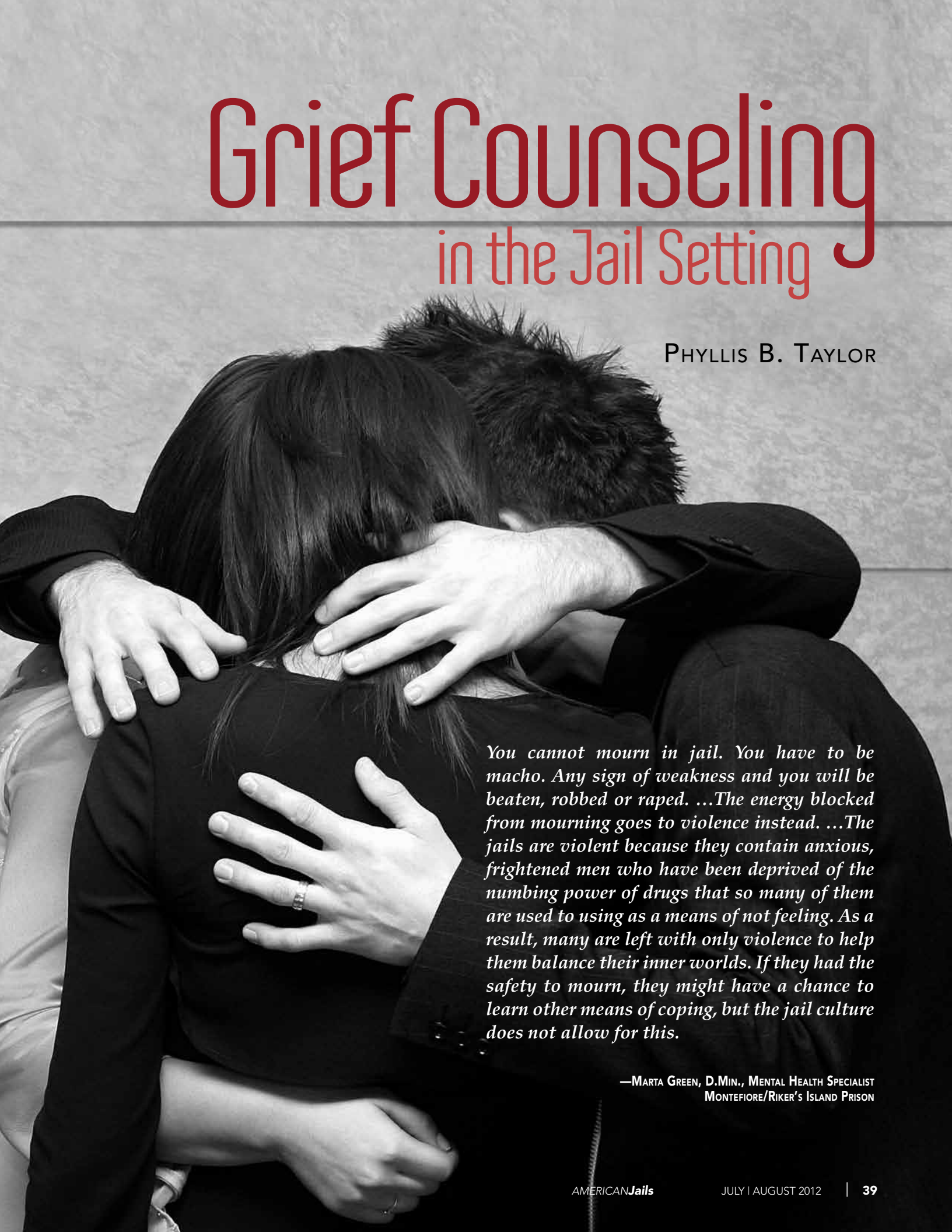
For all you do, day after day, may you be assured that there are many who are grateful for what you do, believe in your calling, and are praying for you on a regular basis because we care about you.

May you know and believe the sincerity of my message to all of you. God has called me to reach out in support and encouragement, to uplift, and to bless you that you may continue the work of your calling. ■

Rev. Carmen Warner-Robbins, MSN, RN, MDIV, FAAN, is the Chaplain of the American Jail Association. To contact her, e-mail *jhnhrbbns@sbcgobal.net.*

Grief Counseling in the Jail Setting

Phyllis B. Taylor



You cannot mourn in jail. You have to be macho. Any sign of weakness and you will be beaten, robbed or raped. …The energy blocked from mourning goes to violence instead. …The jails are violent because they contain anxious, frightened men who have been deprived of the numbing power of drugs that so many of them are used to using as a means of not feeling. As a result, many are left with only violence to help them balance their inner worlds. If they had the safety to mourn, they might have a chance to learn other means of coping, but the jail culture does not allow for this.

—Marta Green, D.Min., Mental Health Specialist
Montefiore/Riker's Island Prison

What is the role of staff when an inmate is told that someone he or she loves has died? How can chaplains be available emotionally and spiritually when inmates are charged with murdering the person they loved? How do correctional officers approach a detainee whose family cannot post bail for him or her to attend the viewing, or when there is a detainer?

Grief is universal but it becomes complicated when the bereaved include not only inmates, but also their families, the victim's families, and even correctional staff. For many with whom I have worked, grief is often cumulative. I have worked with individuals who have experienced multiple deaths. One inmate told me that he had lost 10 friends and family members only since he was incarcerated. Another woman described how one sibling died in a car accident, two were murdered, and her baby died from Sudden Infant Death Syndrome while she was in jail waiting to go to court. One inmate asked me why he should even try to love again when everyone he loved had died.

Many people believe that these deaths would not have occurred if they were on the streets. This is especially true when a death was the result of violence, suicide, or drugs. Inmates commonly feel that they could have protected the person. One young man told me that his mother would still be alive if he had not had four bags of marijuana on him. He was the one who always did the errands for his parents. While he was in jail waiting for a court date, his dad developed a cold. His mother went to the local drug store and was hit by a car on her way home. He not only grieved for his mother; he felt responsible for her death. A woman said that her twin brother would not have overdosed if she had been on the street, because she would have recognized the signs. Her grief was especially difficult because she had introduced him to drugs when they were younger.

The grief experienced by those incarcerated is compounded by physical separation from their families and loved ones. When a family member dies from illness, an inmate is unable to participate in the care and thus does not witness the physical and mental deterioration that could have better prepared him or her. Inmates also tell me that they felt they had let their loved ones down. Chaplains must help inmates manage four uniquely difficult deaths:

- Murder.
- Suicide.
- Death of the parental figure.
- Death of a child.

Murder

When there is murder, there is shock, depression, anger, and guilt for what was said or not said before the crime. Rage and hostility toward the perpetrator need to be addressed. If an inmate feels that a murder was in retaliation, grief and guilt are heightened.

An incarcerated person often hears about a death even before the chaplain can deliver the notification. Inmates learn from television, radio, or another inmate who was told during a visit or phone call. When a child is murdered, the sense of failure is heightened because the parent could not protect the child. When a parental figure is murdered, a unique type of love is lost. When a child's caregiver is the victim, issues of who will care for the child arise because the parent is incarcerated. If the person accused of the crime is arrested, a separation order is needed. If the murder victim was the person who visited the inmate or supplied funds for the inmate, who will now support the inmate during incarceration?

One woman's only child was found in the trunk of a car, shot execution-style. In addition to her profound grief, she was afraid that police would not follow up on her child's murder because he was a young African-American male involved with drugs. She feared he would become a cold case. Every other week she came into my office to call the homicide department to ensure that the investigation continued.

Suicide

Suicide results in shock, disbelief, anger toward the person who committed suicide, or even anger at God or oneself. An inmate may question why the loved one made a particular choice. Feelings of shame may complicate their grief. When an inmate commits suicide, the grief is multiplied and involves the outside family, the inmate family, the correctional officers who found the deceased, the cellmate who did not reveal the person's despair, and other staff members involved in the person's care.

One young person who hung himself was found by his cellmate when his block returned from the dining hall. The correctional officers needed the help of the men on the block to cut him down. The social worker who scheduled him for a visit felt that she should have called the block for him when he did not show up for his mealtime. His father was in Receiving and had to be notified of his son's death as he himself entered the jail system. Often legal problems; financial problems; family issues; losses related to addiction, mental illness, abuse, jobs, housing, and possession; and the shame of being incarcerated are all factors that contribute to suicide.

One man committed suicide when he learned that his wife was pregnant with his friend's child. Another inmate was a newly ordained minister who married, fathered a young child, opened a storefront church, and had a good job when he was arrested on an old warrant. Because he had become a model citizen, everyone expected the warrant to be lifted. Instead, he was given State time. In his despair, he hung himself.

Death of a Child

When a child dies, parents often feel a profound sense of failure because they were unable to protect the child. When a parent is incarcerated and the child is under the care of others, grief, guilt, and anger are heightened. Anger is directed at the caregivers, the courts, and also at themselves. In a jail setting where the majority of people are detainees, grief is even more intense, especially because the person may be innocent but must sit in jail until proven so. If a parent or grandparent cannot attend the viewing because of the cost or timing of the funeral, emotional trauma for the bereaved is again heightened.

One woman learned that her 19-year-old daughter died in a car accident while drinking. The mother, also an addict, felt that she contributed to her child's death. A father grieved the death of his toddler, his namesake, who died from heart problems after he made the decision to take the child off life support. He was unable to be with his son before he died or to attend the funeral.

Death of a Parental Figure

With the death of a parental figure, an inmate is unable to resolve conflicts or unfinished business. With the death of a nurturing person, unconditional love may end and the deceased will never see the inmate turn his or her life around.

One woman, the caregiver for her mother, was arrested on a minor charge. Her mother was placed in a nursing home and died two weeks later. The inmate felt that her mother would not have died if she had not been arrested. A teenager felt that he had killed his mother because the day he was arrested, she had a heart attack.

Correctional Staff and Inmate Grief

There are many ways that correctional staff can alleviate an inmate's grief. When notifying a person of a loved one's death, the chaplain works with security to find a private room. If family visits the jail for the notification, the chaplain can help with the clearance process, stay in the room to support the inmate when he or she is told, and provide information after the initial shock. I make sure there are tissues or toilet paper available. Touch may be encouraged while also being aware of security needs. The chaplain may allow time for the news to become more real, for initial grief to lessen, and to ensure that the person does not hurt him- or herself or destroy the meeting room.

In some cases, the chaplain is the messenger. After verifying a death, the chaplain may begin by saying, "I have some very bad news," then proceed to tell the affected person about the death. Unfortunately, no words can ease the pain. As often as I say "I am so sorry" or "I can only imagine how hard this is," I never say that "I understand" or that God caused the death. Nor should the inmate's faith be challenged. Phone calls can then be made to those who can provide support and information to the bereaved.

The chaplain needs to review the procedure for attending a viewing with the inmate and family. Because timing is vital, calls to the appropriate officials must be made as soon as possible to ensure the receipt of a funeral petition. The chaplain can also alert correctional officers on the housing block of the death notification. An inmate's social worker and chaplain can offer the inmate the option to talk to Behavioral Health. A chaplain of the inmate's faith may be contacted for follow-up. If prayer is requested, an inmate can specify for whom to pray. The chaplain can ensure that the family knows whom to call if they have concerns about their loved one. In follow-up bereavement visits, the chaplain may wish to provide grief-specific information, which can include articles on suicide, the death of a child, or the death of a parent.

A beautiful example of a correctional team working together occurred when I was asked to notify a woman who was nine months pregnant that her beloved brother had just died. He was visiting the United States while on tour in Iraq as a career military officer and he died in a boating accident. The family was always prepared for a notification about a roadside bomb, but not prepared for a stateside death. After she was told about her brother's

death, the inmate was allowed to call her family and the commanding officer of her brother's unit. When she was ready to return to her housing unit, I personally escorted her and notified the correctional officers on her block of what had occurred. Because she only wanted to sleep, they ensured that she was settled comfortably in her cell. When the next shift arrived, the correctional officer visited her and expressed his condolences. Her social worker also visited. A day later, she gave birth to a little girl and then returned without her baby to her housing unit. Her grief was now compounded because she could not have her baby with her. Because she was in contact with her outside family, could receive information about her newborn, and was supported by her inmate family and jail staff, she did amazingly well as she coped with her grief.

Correctional Staff and the Inmate's Family

The inmate's family experiences its grief without the support of the inmate. Family members may worry about how the incarcerated person is managing his or her grief. If an inmate wishes to attend the funeral, the family has to contact the appropriate people in the legal system and also pay for transportation, even as they are preparing for a funeral. The chaplain can give them his or her jail phone number in case the family needs assistance and can refer them to support programs and grief materials.

When an inmate dies in custody, the chaplain notifies the family. For safety and security reasons, the family is notified by phone. However, this is a traumatic way to impart such news for both the family and the chaplain. When the chaplain informs the family of an inmate's death, he or she may answer any preliminary questions about when and how the death occurred and give them his or her phone number for any additional questions. Because the location of the death becomes a crime scene, the family cannot visit the facility. Their requests for details should be directed to the medical examiner's office. The chaplain needs to keep a detailed record of whom he or she spoke with for the medical examiner. This record should also be given to the shift commander. In a few cases, I personally led a short memorial service on the cellblock when asked by the social worker.

Grief and the Correctional Staff

Grief can affect correctional staff both at work and at home. Stress in the correctional setting combined with the need not to show vulnerability often compound staff members' grief. The death of a loved one caused by trauma complicates the grieving process for staff members caring for inmates charged with crimes that can result in the same type of death. When a correctional officer was coping with the death of his child by a drunk driver, he found that working on the block where people were either waiting for a DUI trial or sentenced for drunk driving was impossible for him.

Because her father was dying of prostate cancer and in great pain, another correctional officer was having difficulty concentrating on her job. Every day, when she called her parents before her shift, she heard her father moaning in the background. After receiving the officer's permission to speak to her parents, I called her mother, who told me where her husband was being treated. I too could hear him crying. I then called the hospital's pain program. They admitted him that day; they got his pain under control, and he was able to return home. I also talked to the correctional officer about hospice care. In following up with her, she said that she was sad but not overwhelmed and could perform her job safely because she knew that her father was comfortable. The anticipatory grief support she received from the hospice team and her fellow co-workers in the jail helped her return to work successfully after her bereavement leave.

Summary

Now teaching at the jail academy, I meet all the new recruits and review with them the unique needs of those who are grieving in the jail setting. They are given a short handout that outlines the factors influencing grief, the phases of grief, how notification is handled, and procedures for inmates who attend viewings. A three-hour session about grief is offered for inmate service staff.

Given the number of inmates who enter the jail system and the challenges of providing for their care, for me the most helpful concept for providing grief support to inmates, their families, and staff was developed by Dr. Alan Wolfelt, a bereavement expert. He calls it "companioning the bereaved."

> …companioning is about listening with the heart; it is not about analyzing with the head. Companioning is about bearing witness to another person's pain; it is not about taking away or relieving the pain. Companioning is about going to the wilderness of the world with another human being; it is not about thinking that you are responsible for finding the way out.

Grief is not something one "gets over." Rather, it becomes part of one's life history. The goal is for all of us to acknowledge and receive validation for our loss and grief, find a safe place to express our feelings, and in time, reinvest in life with all its joys and sorrows. Chaplains can help this happen for those who are incarcerated, their families, and those who work in our jails and prisons. What a privilege! ■

Chaplain Phyllis B. Taylor, RN, is a System Correctional Chaplain in the Philadelphia Prison System specializing in those who are ill or grieving. She is also an interfaith chaplain. For more information, e-mail her at *rktpbt@me.com.*

A Moment with Sister Margaret

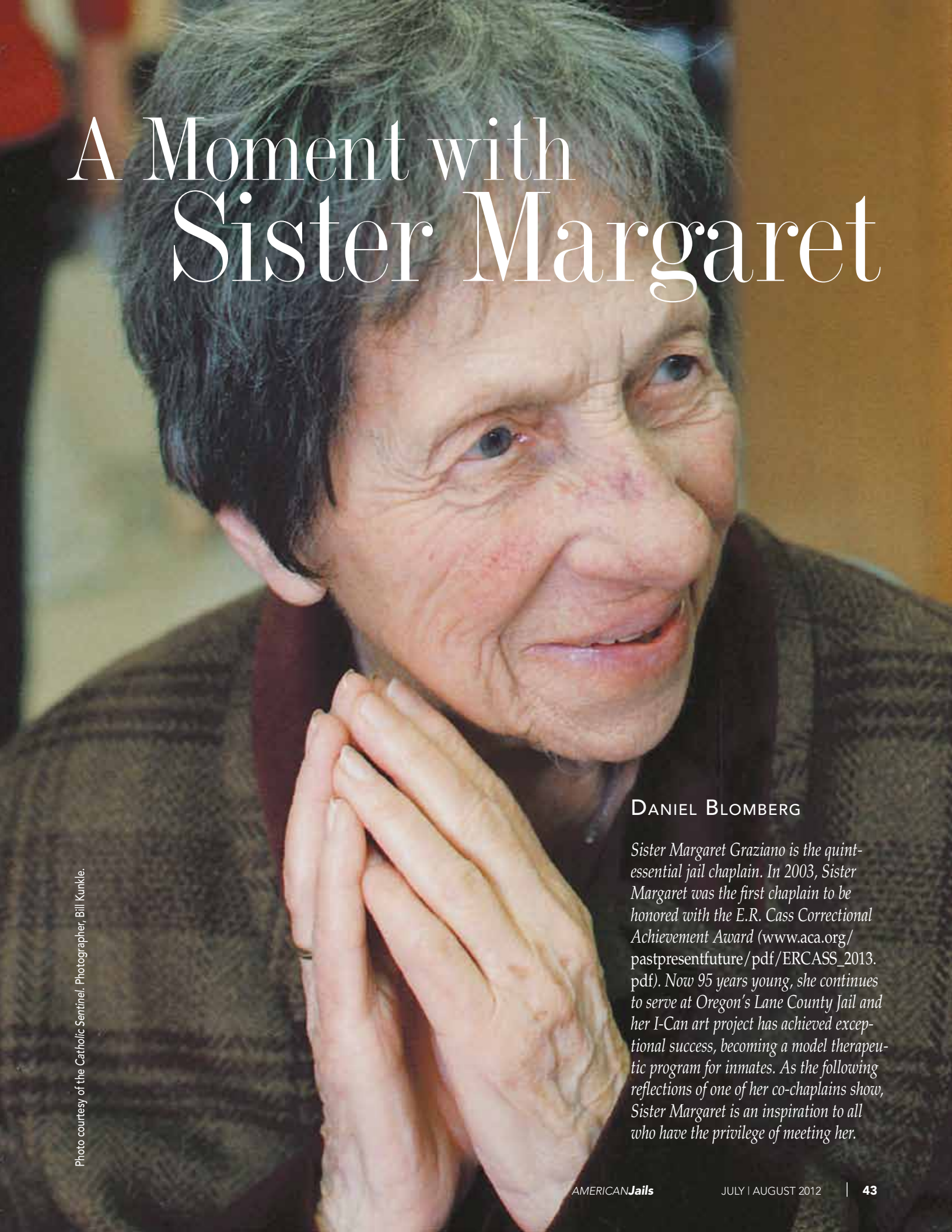


Photo courtesy of the *Catholic Sentinel*. Photographer, Bill Kunkle.

Daniel Blomberg

Sister Margaret Graziano is the quintessential jail chaplain. In 2003, Sister Margaret was the first chaplain to be honored with the E.R. Cass Correctional Achievement Award (www.aca.org/pastpresentfuture/pdf/ERCASS_2013.pdf)*. Now 95 years young, she continues to serve at Oregon's Lane County Jail and her I-Can art project has achieved exceptional success, becoming a model therapeutic program for inmates. As the following reflections of one of her co-chaplains show, Sister Margaret is an inspiration to all who have the privilege of meeting her.*

I have worked side by side with "Wonder Woman" for 34 years. Little did I know when I first met this petite Roman Catholic sister that I was in the presence of a giant who would soon become a living legend.

When I began as a volunteer in 1978 at the Lane County Jail in Eugene, Oregon, Sister Margaret Graziano was there to greet me with a warm welcome. From that day and for the next 34 years, we have shared desks in the same offices. From that day, I realized this was no ordinary person. I marveled at her dedication to duty, to the cause of humanity, to the God she serves.

When I first met Sister Margaret, she was 63 years old, having already taught school for 40 years. She was a bundle of energy, flashing love and a bright smile at everyone she encountered. Several things about Margaret Graziano, a Sister of the Holy Names of Jesus and Mary, caused me to marvel. Her incredible energy, her amazing work habits, her unconventional approach to being a nun, her busy social calendar, and her attending mass every morning even if she had to walk six miles! I discovered this when we attended our first American Correctional Chaplain's Association convention together in Virginia Beach, Virginia. When you travel with people, you get to know them well. On this trip, Sister Margaret ran circles around me. We had taken the red eye flight to Virginia Beach, arriving early in the morning with no rooms reserved and in need of rest.

Sister Margaret, always the adventurer, decided we should explore, so we proceeded to walk up and down the entire boardwalk. Finally exhausted, we took refuge on a bench in front of a luxury hotel. That was when I learned her secret. Without concern for appearances, she curled up on the bench and promptly fell sound asleep! This ability to recharge by taking catnaps has stood her in good stead over the years, as we have traveled to countless conventions together.

Another thing that has caused me to marvel about Sister Margaret is her hair. Yes, her hair! At 95, she barely has any gray hair. When we first met, her hair was coal black, and to this day it is still mostly black. The secret must be in her good genes and her Mediterranean diet. She eats wisely, with lots of fruit and vegetables and, occasionally, some sweets.

It has been a pleasure to work with Sister Margaret. She has been a role model to me over the years. She understands the importance of hard work, but also the necessity of leisure wellness. She once taught a class on leisure wellness to inmates, something she has practiced herself. Every so often, she takes a break from working

Apply Today!

National Jail Leadership Command Academy

March 3–8, 2013

Mission:

To provide training for succession preparation and the development of leadership skills for successful transitioning into senior leadership positions within jails.

Curriculum Topics:

- Best Practices
- Hiring and Keeping the Best
- Accountability
- The Critical Key to Effective Leadership
- Big-Picture Thinking
- Organizational Communication
- Applied Ethical Leadership
- Collaborative Partnerships
- Finance and Budget
- Essential Leadership Skills/ Tools
- Dealing with Organizational and Environmental Change

Target Audience:

Mid-level Managers

Location:

Sam Houston State University, Huntsville, Texas

Tuition:

Tuition includes all class materials, lodging, all meals/snacks, and transportation from George Bush Intercontinental Airport in Houston. Airfare is not included.

$1,360 double-occupancy
$1,560 single-occupancy

Contact:

Sharese Hurst
936–294–1687
sharese@shsu.edu

NJLCA
National Jail Leadership Command Academy

WWW.NATIONALJAILACADEMY.ORG

Imperial Fastener Company
Break-A-Way™
Shower Curtains
The Innovative Choice in Curtain Hanging Systems
• Custom made to fit any facility
• Antimicrobial (Laundering not required)
• Reduces maintenance costs
• Creates a safer environment
• Simple to install and use
• Fabric in stock for prompt delivery
• Flame Resistant
• Stain Resistant
• Tear Resistant
• Fluid Resistant
Shown left: Sure Chek curtain with mesh panel at top for ventilation & clear panel at bottom for security.
imperial
Est. 1967
Imperial Fastener Company
Contact us for samples, specifications, and pricing.
Phone: 954.782.7130 • Fax 954.782.0089
1400 S.W. 8th Street, Pompano Beach, Florida 33069
email: info@imperialfastener.com
www.imperialfastener.com

She does not judge; instead she accepts...

five to six days a week, and she goes on an adventure. She has no fear and will try almost anything once. She has ridden a camel in Africa and an elephant in India; she flew over Victoria Falls in an ultra-light hang glider at age 80. She has traveled the world and continues to do so at age 95. What an amazing woman! Her social calendar is constantly full. She is always going somewhere.

But what causes me to marvel the most about Sister Margaret is her love and concern for the inmates she serves sacrificially every day. They all love her because they know she cares for them and loves them with the love of God. She does not judge; instead she accepts people wherever they are in their lives and then loves them into health.

I must not forget another of Sister Margaret's outstanding qualities: she is tenacious. When she makes up her mind to accomplish a task, she finds a way to get it done. Often this includes recruiting me or someone else to help her accomplish her goal. She understands teamwork and the power of delegating. (I have just spent five days working on a project that she wants to see come to fruition.) Knowing Sister Margaret as I do, I am confident that together we will get the job done! How many people write a book and self-publish it at age 94?

Everywhere she goes, people know Sister Margaret Graziano and they love her. When you meet her, you do not forget her. She does not move quite as fast as before, nor does she hear quite as well, but she still runs circles around me. And if she ever does get tired, she takes a catnap and is good-to-go in 15 minutes!

By the way, did you hear she is planning a dogsled trip to Alaska? ■

Editor's Note: A teaser for an upcoming documentary on Sister Margaret Graziano can be accessed through *www.youtube.com/watch?v=Ify3-pUdF8I*.

Chaplain Dan Blomberg and his wife, Marilee, have been ministering to inmates and their families for 30 years. He is the founder, director, and chaplain of Jubilee Prison Ministry of Lane County, Oregon, and together with his wife is serving the Lane County Jail in Eugene, Oregon. For more information, contact Chaplain Blomberg at *dblomberg@mac.com*.

2012

AJA Training Conference & Jail Expo

RENO, NEVADA

APRIL 22–26, 2012

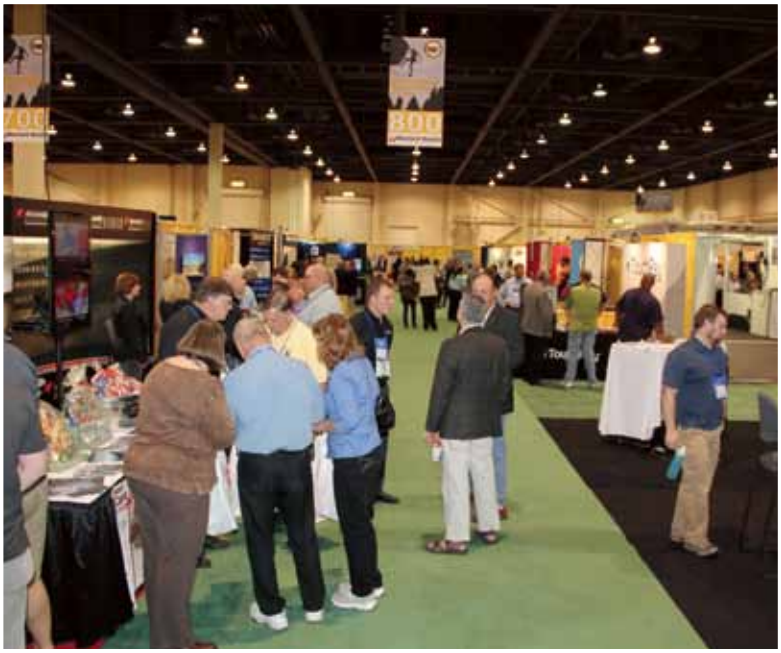
WORKSHOPS

information

exhibits

AWARDS BANQUET

resources



exhibits

training

WORKSHOPS

All Conference photos courtesy of the Washoe County Sheriff's Office, Reno, Nevada. Josh Andreasen, photographer.

new products

training

Networking

PRIZES

Networking

information

SOCIAL EVENTS

2012 AWARD WINNERS

From left to right: AJA Immediate Past President Frank R. Hecht; AJA President Kim Spadaro, CJM; 2012 AJA Volunteer of the Year, Rhonda G. McDonald; and Ken Palumbo, Armor Correctional Health Services, Inc.

From left to right: AJA Immediate Past President Frank R. Hecht; AJA President Kim Spadaro, CJM; 2012 AJA Civilian Employee of the Year, Joseph M. Steinbock, and wife.

From left to right: AJA Immediate Past President Frank R. Hecht; AJA President Kim Spadaro, CJM; Tim Hickey, ARAMARK Correctional Services; and 2012 AJA Correctional Officer of the Year—Female, Tekitta R. Williams.

Volunteer of the Year

Rhonda G. McDonald
Volunteer Chaplain
Davidson County Sheriff's Office
Nashville, Tennessee
Sponsor: Armor Correctional Health Services, Inc.

Civilian Employee of the Year

Joseph M. Steinbock
Education Specialist
Douglas County Department of Corrections
Omaha, Nebraska
Sponsor: Correct Care Solutions

Correctional Officer of the Year—Female

Tekitta R. Williams
Sergeant
Seminole County Sheriff's Office
Sanford, Florida
Sponsor: ARAMARK Correctional Services

Special Recognition. *Bob Barker, Sr., CEO of Bob Barker Company, Inc., was honored by AJA for his more than 20 years of loyal support to the association. Presenting an award of appreciation is Immediate Past President Frank R. Hecht and President Kim Spadaro, CJM.*

2012–2013 AJA Jail Manager Certification Commission. *Pictured (left to right) are Janet Fischer, CJM; Dr. Mark Foxall, CJM; Kim Moule, CJM; and Mike Tolerico, CJM. Not pictured is Rhonda Smith, CJM. (For a detailed roster of the 2012–2013 Jail Manager Certification Commission, see page 74.)*

AJA Past Presidents. *Pictured (left to right) are Tim Ryan, CJM ('02–'03); Jim Hart, CJM, CCE ('07–'08); David Parrish, CJM ('91–'92); Peter Perroncello, CJM, CCT ('03–'04); Bobbi Luna, CJM ('10–'11); Gerry Billy ('00–'01); Ray Coleman ('81–'83); Norman Cox ('83–'84); and Frank Hecht ('11–'12).*

Members of the 2012–2013 AJA Executive Committee and Board of Directors. *(For a detailed roster of the 2012–2013 AJA Executive Committee and Board of Directors, see page69.)*

From left to right: AJA Immediate Past President Frank R. Hecht; AJA President Kim Spadaro, CJM; Tim Hickey, ARAMARK Correctional Services; 2012 AJA Correctional Officer of the Year—Male, Luis M. Estrada; and family.

From left to right: AJA Past President Frank R. Hecht; AJA President Kim Spadaro, CJM; 2012 AJA Correctional Training Officer of the Year, Jonathan A. Jusino; and Bob Barker, Sr., Bob Barker Company, Inc.

From left to right: AJA Immediate Past President Frank R. Hecht; AJA President Kim Spadaro, CJM; 2012 AJA Correctional Supervisor of the Year, Shawn C. Laughlin, CJM; and Bob Barker, Sr., Bob Barker Company, Inc.

From left to right: AJA Immediate Past President Frank R. Hecht; AJA President Kim Spadaro, CJM; 2012 AJA Correctional Administrator of the Year, Gary V. Smith, and wife; and Bob Barker, Sr., Bob Barker Company, Inc.

Correctional Officer of the Year—Male
Luis M. Estrada
Correctional Corporal
Imperial County Sheriff's Office
El Centro, California
Sponsor: ARAMARK Correctional Services

Correctional Training Officer of the Year
Jonathan A. Jusino
Sergeant
Seminole County Sheriff's Office
Sanford, Florida
Sponsor: Bob Barker Company, Inc.

Correctional Supervisor of the Year
Shawn C. Laughlin, CJM
Administration Sergeant
Broomfield Police Department
Broomfield, Colorado
Sponsor: Bob Barker Company, Inc.

Correctional Administrator of the Year

Gary V. Smith
Captain/Jail Administrator
Franklin County Sheriff's Department
Carnesville, Georgia
Sponsor: Bob Barker Company, Inc.

2012 SPONSORS

GOLD SPONSOR

Keefe Group

www.keefegroup.com

BRONZE SPONSOR

Vanir Construction Management, Inc.

www.vanir.com

AISLE SIGNS

Wexford Health Sources, Inc.

www.wexfordhealth.com

CONFERENCE PROGRAM BOOK WRAP

Northpointe, Inc.

www.northpointeinc.com

GOODIE BAGS

Bob Barker Company, Inc.

www.bobbarker.com

HOTEL KEYS

Carter Goble Lee

www.cartergoblelee.com

INTERNET CAFÉ

NaphCare, Inc.

www.naphcare.com

LANYARDS

Pay-Tel Communications, Inc.

www.paytel.com

2013 PRECONFERENCE FLYER

Cicso Systems, Inc.

www.cisco.com

$500 CASH GIVE-A-WAY

Wexford Health Sources, Inc.

www.wexfordhealth.com

ARAMARK Correctional Services

www.aramarkcorrections.com

CASH VAULT

Armor Correctional Health Services, Inc.

www.armorcorrectional.com

Endur ID, Inc.

www.endurid.com

Global Tel-Link (GTL)

www.gtl.net

Humane Restraint Company, Inc.

www.humanerestraint.com

NaphCare, Inc.

www.naphcare.com

Plastocon, Inc.

www.plastoconinc.com

VIZVOX, LLC

www.seevizvox.com

Wexford Health Sources, Inc.

www.wexfordhealth.com

WE'RE ONE COMPANY MEETING ALL YOUR CORRECTIONAL NEEDS.

Keefe Group

Innovative Solutions and Exceptional Service

Commissary Solutions
MP3/Media Players
Phone Systems
Email Messaging
Package Programs
Release Cards
Deposit Services
Video Visitation

Call us today to learn about the extensive services we can offer your facility!

1.800.325.8998 **www.keefegroup.com**

Congratulations

To The Newest Certified Jail Managers!

The individuals listed below have reached one of the highest levels of achievement in the field of jail management by becoming Certified Jail Managers (CJM). Their commitment to obtaining certification is a testament to their desire to enhance the field. They deserve our congratulations.

Alabama	
Lisa Abernathy, CJM	Calhoun County Sheriff's Office
Florida	
Yuberky Almonte, CJM	Osceola County Corrections
Thomas G. Anderson, CJM	Lee County Sheriff's Office
Joseph T. Bastys, CJM	Hendry County Sheriff's Office
Rose M. Green, CJM	Miami-Dade Corrections & Rehabilitation Department
Gene Irvine, CJM	Lee County Sheriff's Office
Rebecca C. Quintieri, CJM	Flagler County Sheriff's Office
Georgia	
Jeri Johnson, CJM	Muscogee County Sheriff's Office
Thomas H. York, CJM	Clarke County Sheriff's Office
Idaho	
Cassandra Jones, CJM	Ada County Sheriff's Office
Illinois	
Corey J. Hunger, CJM	Kane County Sheriff's Office
Missouri	
Shane J. Dotson, CJM	Joplin Police Department
Nevada	
Debra Baldwin, CJM	City of Las Vegas Detention Center
South Carolina	
Scotty R. Bodiford, CJM	Greenville County Department of Public Safety
Virginia	
Lance Forsythe, CJM	Southside Regional Jail

Isn't it time for you to take the challenge?

The next application deadline is February 4, 2013. Don't miss your chance to add your name to this prestigious list. The CJM application and handbook may be downloaded from *www.aja.org*. Please contact Francine Olszewski, Certification Coordinator at 301–790–3930, ext. 21 or *certification@aja.org* for details.

CJM
CERTIFIED JAIL MANAGER

One Jail's Experience

Unveiling Religious Head Coverings

Olivia Bozek

On December 7, 2005, Jameelah Medina was arrested at a Metrolink Station by a Los Angeles County Sheriff's deputy for using an invalid train pass. Medina was transported to the West Valley Detention Center located in Rancho Cucamonga, California. While being searched during the booking process, Medina was told by a female deputy to remove her head covering (hijab) and that she would not be able to wear it in the jail. At the time, the San Bernardino County Sheriff's Detention and Corrections policy required anything covering an arrestee's head (baseball cap, skull caps, etc.) to be placed with the arrestee's property and returned upon release from custody.

Medina told the deputy she could not remove her hijab because of her religious beliefs. A passage of the Qur'an states: "O Prophet, tell your wives and your daughters and the women of the believers to bring down over themselves [part] of their outer garments." Muslim women are not allowed to remove their hijabs in the presence of males, other than immediate family members. Medina was told if she did not remove her hijab, her booking process would be delayed. Medina removed her head covering with male officers present and continued to be searched. She was not allowed to put her hijab back on. Medina was released from custody later that day.

Muslim women are not allowed to remove their hijabs in the presence of males, other than immediate family members.

In August 2007, as a deputy assigned to the Compliance Unit of the San Bernardino County Sheriff's Detention and Corrections, I began legal research into my department's policy on religion. I reviewed policies regarding religion from several sheriffs' departments throughout California, and I researched case law. During my research I discovered that Medina filed suit against the department for allegations that her rights under the First Amendment of the Constitution and under the Federal Religious Land Use and Institutionalized Persons Act had been violated. Knowledge of Medina's lawsuit triggered my research into various religious head coverings. I focused on the Muslim and Jewish religions because head coverings are a basic tenet of these faiths.

Through interviews with Rabbi Shmuel Fuss of the Chabad Jewish Community Center in Riverside and Dr. Muhammad Hussain of the Islamic Center of Redlands, I became familiar with the religious head coverings worn by Muslims and Jews as a requirement of their faiths. Both Rabbi Fuss and Dr. Hussain were adamant that the head coverings are a key component of their faith.

As a result of my research, I learned that religious head coverings are separated into two categories: those required to be worn for modesty, like the hijab, and those required for reasons other than modesty, such as the yarmulkes and the kufi. The yarmulke is worn by Jewish men as a reminder that God is always above them, and as a sign of respect for God by covering the head while praying. The kufi is worn by Muslim men as a sign of peace, renewal, or protection of the mind.

In November 2008, as part of Medina's court settlement, the County of San Bernardino agreed to change its policies to accommodate the religious practices of women who wear hijabs and to train its staff on the newly created religious head covering policy. Currently, if an inmate is brought into jail wearing a head covering required for modesty or as a verified requirement of their faith, they are searched by a deputy of the same gender, kept from the view of other inmates and uninvolved staff, and required to remove only the head covering in a private area. Once the search is complete, staff provides the inmate with a county-issued head covering.

If an inmate who was booked *without* a head covering requests one for religious purposes, he or she must be interviewed by the facility chaplain. The chaplain interviews the inmate to establish whether he or she can articulate the religious significance of the head covering in the professed faith. Inmates who ask to wear a head covering that is *not* required for modesty or as a requirement of their faith are permitted to wear them only during prayer or religious services. They are not allowed to wear them outside of their housing area.

To maintain uniformity among inmates, the department supplies county-issued hijabs, kufis, and yarmulkes. After researching the specifications of these three head coverings, it was determined that the department could make the hijabs and yarmulkes via an inmate sewing program. Because of detailed shaping requirements for the kufi, we are unable to make them; therefore, they are purchased.

The San Bernardino County Sheriff's Department recognizes that there are many different religions. Creativity is often required to allow inmates reasonable opportunity to practice their faith while continuously maintaining the safety and security of the facility, the staff, and the inmates. ■

Olivia Bozek is a deputy with the San Bernardino County Sheriff's Department. She can be contacted at 909–463–5109.

HONORING THE BEST OF THE BEST

The American Jail Association is committed to the professional growth of our Nation's jails. Ways this goal can best be accomplished include promoting meaningful training programs, exchanging technical information, developing and implementing jail standards, encouraging sound management practices, and adopting practices that improve the efficiency of corrections.

There are dedicated people in every organization who work long and hard to accomplish these goals to ensure their organizations continue to grow professionally. Out of all these professionals, however, there are some whose performance is exceptional. The Awards Committee of the American Jail Association is asking you to identify these exceptional practitioners so they can be recognized publicly at AJA's 32nd Annual Training Conference & Jail Expo in Grand Rapids, Michigan, May 5–9, 2013.

CORRECTIONAL ADMINISTRATOR OF THE YEAR

Candidates must be **individual AJA members in good standing for three consecutive years prior to nomination. (Agency memberships do not qualify.)** They also must be government employees and have the endorsement of their sheriff or city/county manager. Factors that enter into the selection process include:

- Ability to successfully cope with contemporary day-to-day jail problems, such as crowded conditions, personnel shortages, litigation, etc.
- Promotion of programs that enhance the jobs of jail personnel.
- Implementation of inmate programs that promote the efficient operation of the jail.
- Promotion of ongoing staff training programs.
- Promotion of a professional image of the facility and the personnel who staff it.
- Practitioner of sound, managerial principles.

CORRECTIONAL SUPERVISOR OF THE YEAR

In most jails, administrators rely heavily on mid-level managers. In fact, these mid-managers often serve as the link between administrators and line staff. They coach, they lead, they guide. Without these managers, the job of an administrator would be extremely difficult. Candidates for this award must be government employees and have the endorsement of their sheriff or administrator.

CORRECTIONAL TRAINING OFFICER OF THE YEAR

This award affords jail administrators the chance to recognize that sworn employee who continually strives to elevate the level of professionalism in their facility through training. Whether coordinating an academy or conducting in-service training, this individual provides organizations with competent, educated personnel. To be eligible, the training officer must be a government employee who works in a jail as well as a certified trainer as defined by a State regulatory or individual agency. The nomination must carry the endorsement of the sheriff or system administrator of the agency in which the officer is employed.

CORRECTIONAL OFFICER OF THE YEAR

This award provides the opportunity to recognize those uniformed employees who hold our jail facilities together. Consider submitting the name of an outstanding officer who is doing an outstanding job. To be eligible for the award the officer must be a government employee who works in the jail. In addition, the officer's nomination form must carry the endorsement of the administrator of the system in which the officer is currently employed.

CIVILIAN EMPLOYEE OF THE YEAR

Those who have extensive experience managing jails recognize that uniformed personnel cannot accomplish everything that must be done for the proper operation of a jail facility. None could function well without the outstanding support that comes from the nonuniformed employee. How about that civilian who does the bulk of the bookings, or handles the mailroom, or does yeoman duty getting reports typed and paperwork filed? To be nominated the only basic requirement is that the individual be a nonsworn employee currently working in a government agency.

VOLUNTEER OF THE YEAR

Few jails survive without the help of volunteers—those citizens in the community committed to making positive contributions to their local jail. This is an opportunity to recognize that unsung hero who may be working in religious programs, providing crisis counseling roles, or assisting in the commissary. He or she may be that senior citizen volunteer doing an exemplary job of handling telephone calls, thereby taking off some of the load of full-time staff. The only criterion for nomination is that the service provided by the individual must be to the government agency from which the volunteer is being nominated.

Submit Your Nomination NOW!

Please fill out the nomination form on the reverse side of this page and mail it to the address indicated.

All nominations must be postmarked no later than DECEMBER 31, 2012.

AJA Officers and Board Members are not eligible for consideration.

2013 Award Nominations

American Jail Association Awards Nomination Form

All award recipients receive conference registration, airfare, hotel accommodations, and two tickets to the conference banquet.

(Please check only one category.)

_____ Correctional Administrator of the Year (*Requires an individual membership for three consecutive years. Contact AJA for nominee's member eligibility.)*

_____ Correctional Supervisor of the Year

_____ Correctional Training Officer of the Year

_____ Correctional Officer of the Year

_____ Civilian Employee of the Year

_____ Volunteer of the Year

Nominee's Name: _____ AJA Member No.: _____
(For Correctional Administrator Only)

Title: _____

Agency: _____

Street Address: _____

City/State/ZIP: _____

Business Telephone: _____ Fax: _____

E-mail: _____

Person Submitting the Nomination

Nominator's Name: _____

Title: _____

Agency: _____

Street Address: _____

City/State/ZIP: _____

Business Telephone: _____ Fax: _____

E-mail: _____

Endorsement by Agency Head (i.e., Sheriff, County Manager, Director, etc.)

Name of Agency Head: _____

Title: _____

Agency: _____

Street Address: _____

City/State/ZIP: _____

Business Telephone: _____ Fax: _____

E-mail: _____

Instructions: Complete this form. Attach written justification for the nomination. Use as many pages as necessary, but give the Awards Committee **ample justification** to support your nomination. Nominations are strengthened by a thorough discussion of the nominee's accomplishments and the inclusion of endorsements from a variety of persons—both inside and outside the nominee's agency. Send the completed nomination package and six copies to:

Robert J. Kasabian, Executive Director

American Jail Association ● 1135 Professional Court ● Hagerstown, MD 21740–5853

Fax: 301–790–2941 ● Website: *www.aja.org* ● E-mail: *robertk@aja.org*

Nominations Must Be Postmarked On or Before December 31, 2012.

Drug Abuse: Dimethoxyphenethylamines—Inherent Toxicity and Substitution Adulteration

In February 2012, two 13-year-old 8th-grade students were found to be in possession of the potent synthetic hallucinogen 2C-E (4-ethyl-2,5-dimethoxyphenethylamine; "Europa") at the Marshwood Middle School in Eliot, Maine. No one in the region had ever heard of this drug—not the principal of the middle school, not the Eliot police chief, nor police from any area towns.

Designer dimethoxyphenethylamines (i.e., 2C-compounds) pose challenges for both surveillance and regulation because recipes for their synthesis are available on the Internet, and the drugs are advertised for sale through international and domestic Internet sites. Purchase of psychoactive chemicals from the Internet places the public at risk for obtaining products that are inherently toxic or have been made toxic by adulteration.

Clinical Case 1

A 21-year-old male ordered the purchase and delivery of an hallucinogenic 2C-compound from an online website. A grayish-white powder was delivered. In March 2011, the man brought a bottle containing the powder to a party, where he announced it would induce hallucinations. He poured powder onto a table and "cut it into lines." Eleven persons (ages 16 to 23) insufflated the powder and rapidly developed severe adverse effects (e.g., vomiting, frightening hallucinations, difficulty breathing, profuse diaphoresis). Police dispatched to the incident (in response to a midnight 911 medical emergency call) observed a "mass overdose" scene that included violent behavior as drug-intoxicated persons struggled with medical personnel and officers. A 19-year-old male reacted violently by screaming, punching walls, and breaking items; convulsions ensued as he fell to the floor. He was noted to be staring with dilated pupils and subsequently stopped breathing. The 19-year-old male and 10 additional symptomatic persons (including an 18-year-old female who had also stopped breathing) were transported to an emergency room. The 19-year-old male experienced cardiac arrest and died at the hospital.

Police searched the 21-year-old male and retrieved a bottle containing the remaining 8.9 grams of powder. The forensic laboratory at the Minnesota Bureau of Criminal Apprehension analyzed the powder and determined that it was 2C-E. The medical examiner concluded that the 19-year-old male's drug-induced toxidrome and death was caused by 2C-E. The 21-year-old male who purchased and distributed the 2C-E was charged with third-degree murder and incarcerated at the Anoka County Jail to await trial. One year later, he pleaded guilty to third-degree murder. Sentencing was scheduled for May 2012 (Horner, 2012).

Clinical Case 2

A 33-year-old male used the Internet to order 2C-E from a company based in Nanjing, China. The company produces and sells 2C-E and industrial products manufactured using aniline, a common solvent used in manufacturing processes.

A yellow-tinted liquid was delivered. Because the liquid was bitter, the man mixed 4 milliliters of the purported 2C-E with soda and ingested it. Fifteen minutes later, he felt lightheaded and nauseated. He was noted to be cyanotic and brought to an emergency room. The patient presented with altered mental status, and his blood oxygen saturation measured by pulse oximetry was only 86% on 100% supplemental oxygen by nonrebreather mask. Venipuncture blood drawn for laboratory testing was chocolate-brown, and the methemoglobin (MetHgb) concentration was markedly elevated at 66.7% (normal, 1%–3%). Methemoglobinemia was diagnosed and the patient was admitted to the intensive care unit. The MetHgb concentration would reach 79.6%, and his clinical course was further complicated by hemolysis as the hemoglobin concentration would fall to 5.7 g/dL (normal, 13.8–17.2).

Results of toxicologic analysis of urine by gas chromatography/mass spectrometry was positive for p-aminophenol, an aniline metabolite; no 2C-E was detected. Because the product (aniline masquerading as 2C-E, a federally controlled substance)

was purchased from an international distributor, the incident was under Federal jurisdiction. The U.S. Department of Justice Drug Enforcement Administration (DEA) was notified. The DEA obtained leftover liquid product that the patient had purchased, and the Food and Drug Administration analytically determined that the product was pure aniline, with no evidence of 2C-E.

Ingestion of aniline can cause methemoglobinemia and hemolytic anemia through the action of its metabolites, phenylhydroxylamine and aminophenol, both strong oxidizing agents. Symptoms related to increased MetHgb concentrations reflect declining oxygen delivery; MetHgb concentrations above 50% can cause syncope, and MetHgb concentrations above 70% can be lethal. Final diagnosis was severe methemoglobinemia and hemolytic anemia caused by aniline purchased as 2C-E. The patient's life-threatening condition necessitated multiple plasmaphereses and a complete exchange transfusion (CDC, 2012).

Clinical Case 3

A 43-year-old female ingested liquid 2C-B (4-bromo-2,5-dimethoxy-phenethylamine; "Nexus") that was synthesized according to a recipe found on the Internet. She developed a severe pulsatile headache coupled with confusion. Progressive right upper extremity weakness ensued, followed by weakness in the left upper extremity. The weakness evolved into a profound quadraparesis with diffuse hyperreflexia. Her intermittent confusion progressed to a nonverbal state punctuated by severe anxiety and intermittent screaming.

Magnetic resonance angiography suggested diffuse arterial irregularities confirmed by cerebral angiography that demonstrated focal vascular narrowing in small-, medium-, and large-caliber vessels. Diagnosis was 2C-B-induced vasospasm with resultant cerebral vasculopathy. Months later, the patient experienced minimal clinical improvement, regaining only the ability to articulate brief sentences and move her hands (Ambrose, et al, 2010).

Clinical Case 4

Following an evening of drug abuse, a 39-year-old female presented to an emergency room exhibiting rapidly diminishing mental status, agitation, emesis, urinary incontinence, vasoconstriction, severe hypertension, and extensor posturing. Emergency room staff were informed that the patient had synthesized 2C-I (4-iodo-2,5-dimethoxy-phenethylamine) at home using a recipe from the Internet, and she had ingested the 2C-I in addition to another drug.

A head CT scan demonstrated massive intraventricular hemorrhage. Toxicologic analysis (LC-MS/MS) of the patient's urine detected 2C-I (0.311 mg/L) and MDA (methylenedioxyamphetamine; 5.56 mg/L). The combined sympathomimetic effects of MDA and 2C-I caused vasoconstriction and severe hypertension with resultant intracranial hemorrhage. Following a prolonged four-month hospitalization in and out of the intensive care unit, the patient was discharged to a skilled nursing facility with quadriplegia and only a modest improvement in mental status. The patient could follow simple commands but was unable to speak. She was totally disabled and required total care (Drees, et al, 2009).

Clinical Case 5

Within five minutes of insufflating a recreational drug, a 20-year-old male began to vomit. The man became increasingly agitated, yelling that he was being attacked by an "evil spirit." He complained of being cold and became aggressive, flailing about, kicking, and punching. At 90 minutes post-insufflation, epistaxis (bleeding from the nose) was noted. Minutes later, he appeared to be "calming down," but was noted to be cyanotic. During transport to an emergency room, he stopped breathing. He went into cardiac arrest and died. Police investigating the case were informed that the decedent had insufflated 35 milligrams

of 2C-T-7 (2,5-dimethoxy-4-n-propylthiophenethylamine).

At autopsy, the findings included acute pulmonary edema and multiple cutaneous abrasions on hip, head, hands, knees, and feet, as well as focally abraded tongue (the abrasion locations were consistent with convulsions). Toxicologic analysis of postmortem blood and liver detected 2C-T-7; no other substances were detected. The medical examiner concluded that cause of death was 2C-T-7 toxicity (Curtis, et al, 2003).

2C-T-7 has been sold under the names "Blue Mystic," "Beautiful," "Belladonna," "7-Up," and "Tripstasy." As a phenethylamine derivative, 2C-T-7 has structural similarities to mescaline (trimethoxyphenethylamine) and methylenedioxymethamphetamine (MDMA, "Ecstasy"). The designation *2C* represents the 2-carbon aminoethane chain of phenethylamine, and *T* stands for the *thio*-(sulfur-) ring substitution. Headache, nausea, vomiting, epistaxis (nasal bleeding), tachycardia, hypertension, muscle tension, body tremors, anxiety, paranoia, delirium, extreme panic attacks, syncope, and seizures have been reported by 2C-T-7 users, particularly when insufflated. The toxicity is described as similar to MDMA, and abuse of 2C-T-7 has been associated with multiple fatalities.

Conclusion

At a July 2011 congressional hearing, the DEA reported mounting concerns regarding unimpeded Internet access to and abuse of synthetic 2C-compounds (Rannazzisi, 2011). A mere 7 months later, in February 2012, it became evident that even 13-year-old middle school students were using the Internet to obtain 2C-E. As entrepreneurial chemists design, produce, and flood the Internet marketplace with an ever-expanding array of novel psychoactive compounds, law enforcement and emergency medical personnel will continue to confront increasing numbers of juvenile and adult abusers experiencing drug-induced psychotomimetic and sympathomimetic toxidromes.

References

Ambrose, J. B., et al. (2010). Cerebral vasculopathy after 4-bromo-2,5-dimethoxyphenethylamine ingestion. *The Neurologist*, *16*(3), 199–202.

Centers for Disease Control and Prevention (CDC). (2012). Severe methemoglobinemia and hemolytic anemia from aniline purchased as 2C-E (4-ethyl-2,5-dimethoxyphenethylamine), a recreational drug, on the Internet—Oregon, 2011. *Morbidity and Mortality Weekly Report*, *61*(5), 85–88.

Curtis, B., et al. (2003). Postmortem identification and quantitation of 2,5-dimethoxy-4-n-propylthiophenethylamine using GC-MSD and GC-NPD. *Journal of Analytical Toxicology*, *27*, 493–498.

Drees, J. C., et al. (2009). Morbidity involving the hallucinogenic designer amines MDA and 2C-I. *Journal of Forensic Sciences*, *54*(6), 1485–1487.

Horner, S. (2012, March 22). Blaine synthetic drug overdose case: Man pleads guilty in friend's death. *TwinCities.com*. Retrieved from www.twincities.com

Rannazzisi, J. T. (2011, July 21). Statement of Joseph T. Rannazzisi (DEA) before the U.S. House Subcommittee on Health. *Legislative Hearing to Address Bioterrorism, Controlled Substances and Public Health Issues*. U.S. Department of Justice. Retrieved from www.dea.gov

Capt. Abe Macher, M.D., USPHS (Retired), is a 30-year veteran of the U.S. Public Health Service.
As a volunteer, Dr. Macher has provided onsite clinical consultations and staff education at city, county, State, and Federal correctional facilities, and he was the recipient of the American Jail Association's *Volunteer of the Year Award*.
Dr. Macher can be contacted at *abemacher@yahoo.com*.

Recent Cases Addressing Religious Diets

U.S. District Court
Diet
Costs
RLUIPA (Religious Land Use and Institutionalized Persons Act)

Dawson v. Burnett, 631 F.Supp.2d 878 (W.D.Mich. 2009). A State prisoner who was a practicing Buddhist brought an action against prison officials arising from the alleged denial of the prisoner's request to eat a strict vegetarian (vegan) diet. The defendants moved for summary judgment. The district court granted the motion in part and denied in part. The court held that summary judgment was precluded by a genuine issue of material fact as to whether the prisoner's desire to eat a vegan diet was based upon, or required by, his Buddhist religious belief. According to the court, the prison officials' argument that a strict vegan menu was more costly than the vegetarian menu already available to the prisoner was irrelevant to demonstrating a legitimate penological interest, because prison officials already provided a vegan menu to prisoners whose religious beliefs compelled such a diet. The court held that the State of Michigan, by accepting Federal prison funds, did not waive 11th Amendment sovereign immunity from a monetary suit brought by the prisoner under the Religious Land Use and Institutionalized Persons Act (RLUIPA), arising out of the alleged denial of a strict vegan diet to him as a practicing Buddhist. The court found that the prisoner could not recover monetary damages against individual prison officials in their personal capacity under RLUIPA, because neither was a recipient of Federal prison funds and RLUIPA did not provide for the recovery. (Michigan Department of Corrections)

U.S. District Court
Diet
Equal Protection
Free Exercise
RLUIPA

Goodvine v. Swiekatowski, 594 F.Supp.2d 1049 (W.D.Wis. 2009). A State inmate brought an action against a State, its department of corrections, and various prison officials, alleging that interference with the practice of his Muslim faith violated § 1983, RLUIPA, and State law. A screening of the complaint was required under the provisions of the Prison Litigation Reform Act. The court held that the inmate's allegations stated a claim against prison officials under RLUIPA. The court held that the denial of the inmate's request to purchase a Qur'an while in segregation, and the denial of the inmate's request for a halal diet did not violate the Free Exercise Clause. According to the court, refusal to provide sandwiches to the inmate to break fast did not violate RLUIPA, and prison officials' failure to "establish the Qiblah" for the inmate did not violate the Free Exercise Clause or RLUIPA. The court held that the inmate's allegations that prison officials modified meal schedules for Christians wishing to fast for religious purposes but not for Muslims stated a claim against prison officials under the Establishment Clause and the Equal Protection Clause. (Green Bay Correctional Institution, Wisconsin)

U.S. District Court
Diet
Free Exercise

Ramsey v. Goord, 661 F.Supp.2d 370 (W.D.N.Y. 2009). A State prisoner brought a § 1983 action against employees of the New York State Department of Correctional Services (DOCS), alleging due process violations in connection with a disciplinary hearing and violations of his constitutional rights relative to his temporary removal from a kosher cold alternative diet (CAD) program. The employees moved for summary judgment. The district court granted the motion in part and denied in part. The court held that summary judgment was precluded by genuine issues of material fact as to whether a State prison correction officer's captain, correction officer, and/or prison counselor were personally involved in the temporary removal of the Jewish prisoner from a kosher CAD program. The court held that summary judgment was precluded by a genuine issue

of material fact as to whether the Jewish prisoner's missing more than 30 days of kosher meals during his temporary removal from a kosher CAD program constituted more than a de minimis injury to the prisoner. The court also held that DOCS employees were not entitled to qualified immunity from the Jewish prisoner's § 1983 claim that his temporary removal from a kosher CAD program violated his rights under the First Amendment's Free Exercise Clause, where it was clearly established that a prisoner was entitled to a diet consistent with his religious beliefs, and that such beliefs were protected under the Free Exercise Clause. (Southport Correctional Facility, New York)

U.S. District Court

Diet

Costs

Free Exercise

Yaacov v. Collins, 649 F.Supp.2d 679 (N.D.Ohio 2009). A Jewish inmate brought a § 1983 suit alleging that his First Amendment rights to free exercise were violated when he was denied a kosher meal plan for three years. The district court granted the defendants' motion for summary judgment, finding that the decision to restrict kosher meals to prisoners registered as Orthodox Jews had a reasonable relationship to the legitimate penological interest of cost control for budgetary reasons. The officials asserted that to properly prepare kosher meals would require expensive kitchens and that purchasing prepackaged kosher meals would cost $7 per meal as compared to $0.80 per mainline meal. The court noted that the policy did not exclude all available means for free exercise, but afforded the alternative of eating cereal, peanut butter, and fresh fruits and vegetables. (Ohio Department of Rehabilitation and Corrections, Mansfield Correctional Institution)

U.S. Appeals Court

Diet

Equal Protection

RLUIPA

Rendelman v. Rouse, 569 F.3d 182 (4th Cir. 2009). A State prisoner brought an action against State prison officials

LS/RNR & LS/CMI

Gender-Informed. Strength-Focused.

The Level of Service suite of risk assessments is the BEST-VALIDATED group of risk/need instruments in the corrections and criminal justice community. Specifically, the *Level of Service/Risk, Need, Responsivity* (LS/RNR™) and the *Level of Service/Case Management Inventory* (LS/CMI™) are gender-informed tools that are reliable and able to accurately classify, and effectively predict re-offending within male and female populations.

www.mhs.com/LSRNR www.mhs.com/LSCMI

Created for both genders, the LS/RNR and LS/CMI include added features to address requirements of a growing female offender population:

- Normative data collected from over 20,000 females from inmate and community populations
- Guidelines that instruct users to consider gender-specific factors, as well as, the importance of minor risk/need factors and non-criminogenic needs
- Assessment items that address gender-informed responsivity factors—such as mothering concerns and adult victimization

In addition, the LS/CMI provides an opportunity for users to evaluate positive offender attributes so that offender strengths may be highlighted and built upon in service delivery.

For more information on the LS/RNR and the LS/CMI
Contact Tammy Holwell, MHS Public Safety division, at 1.800.456.3003 ext. 269.

MHS
USA Tel: 1.800.456.3003
CAN Tel: 1.800.268.6011
WEBSITE www.mhs.com
EMAIL customerservice@mhs.com

in their official and individual capacities, seeking injunctive relief and damages under RLUIPA and § 1983 based on the officials' refusal to make any accommodation for his kosher dietary restrictions. The district court granted summary judgment in favor of the officials and the prisoner appealed. The appeals court dismissed in part and affirmed in part. The appeals court held that the prisoner's claim for injunctive relief under RLUIPA based on the State prison officials' refusal to make accommodations for his kosher dietary restrictions was rendered moot by his transfer to a Federal prison. The court noted that even if the prisoner's claim was capable of repetition because there was a possibility that he could return to State prison if his appeal of a Federal conviction was successful, the claim would not likely persist in evading judicial review, because the prisoner would have sufficient opportunity to re-initiate an action seeking injunctive relief if he returned to State prison. (Maryland Correctional Institution—Hagerstown)

U.S. Appeals Court
Diet
RLUIPA

Cardinal v. Metrish, 564 F.3d 794 (6th Cir. 2009). A prisoner brought an action against a warden seeking monetary damages, as well as declaratory and injunctive relief. The prisoner asserted violations of the Eighth Amendment and RLUIPA based on failure to provide him with kosher food, which resulted in his not eating for eight days. The district court granted summary judgment in favor of the warden. The prisoner appealed. The appeals court held that there was no evidence that the warden knew of and disregarded an excessive risk to the prisoner's health or safety, as required to support the prisoner's claim against the warden for deliberate indifference to his medical needs in violation of the Eighth Amendment based on failure to provide him with kosher food. The appeals court also held that the warden was entitled to 11th Amendment immunity on the prisoner's claim seeking monetary damages for the alleged violation of RLUIPA for not providing him with kosher meals. According to the court, even though the State accepted Federal funds for its prisons, RLUIPA did not contain a clear indication that receipt of Federal prison funds was unambiguously conditioned on a State's consent to be sued for monetary damages. (Hiawatha Correctional Facility, Michigan)

U.S. Appeals Court
Diet
Equal Protection
Free Exercise

Gallagher v. Shelton, 587 F.3d 1063 (10th Cir. 2009). A prisoner brought a § 1983 action against various prison officials alleging that his right to free exercise of religion and equal treatment were violated. The district court dismissed the action and the prisoner appealed. The appeals court affirmed in part, vacated in part, and remanded. The court held that isolated acts of negligence, in which prison officials failed to approve the State prisoner's requests for religious accommodations in a timely fashion, did not amount to a violation of the prisoner's right to the free exercise of religion. The court noted that on one occasion the prisoner requested fried food on a religious holiday and the request was approved one month after the holiday, and on another occasion the prisoner requested two sack lunch meal accommodations for days of religious fasting and the requests were approved two days after the days of fasting had already passed. The court found that prison officials' improper cleaning of serving utensils reserved for kosher food, by washing those utensils with non-kosher utensils, did not amount to a violation of the State prisoner's right to the free exercise of religion. According to the court, the act amounted to a single violation of a kosher diet, not a prison policy, and the allegation showed only that the prison imperfectly implemented kosher requirements or was negligent in implementing a kosher diet, not that prison officials deliberately contaminated the kosher utensils. (Norton Correctional Facility, Kansas)

U.S. Appeals Court
Diet
Opportunity To Practice
Restrictions
RLUIPA

Jova v. Smith, 582 F.3d 410 (2nd Cir. 2009). Prisoners brought a pro se action against prison officials alleging violation of their rights under RLUIPA. The district court granted summary judgment in favor of officials. The prisoners appealed. The appeals court affirmed in part, vacated in

part, and remanded. The court found that prison officials' refusal to comply with some of the prisoners' dietary demands, which were allegedly required by the prisoners' Tulukeesh religion, was the least restrictive means of satisfying the officials' compelling administrative burden, where the dietary requests were highly detailed and required specific foods (and portions thereof) on individual days of the week, and that such foods be prepared by Tulukeesh adherents. The appeals court held that summary judgment was precluded by a genuine issue of material fact as to whether prison officials could provide a less restrictive substitute for the religious alternative menu. Officials' refused to comply with their request for a vegan diet that did not include soybeans, as required by their Tulukeesh religion. (Shawangunk Correctional Facility, New York)

U.S. Appeals Court
Diet
RLUIPA

Nelson v. Miller, 570 F.3d 868 (7th Cir. 2009). A Roman Catholic prisoner sued a prison chaplain in his official and individual capacities for alleged violations of his rights under the free exercise and establishment clauses of the First Amendment, RLUIPA, and the Illinois Religious Freedom Restoration Act (IRFRA). The district court entered partial summary judgment in favor of the chaplain and after a bench trial on the remaining issues, found against the prisoner on all counts. The prisoner appealed. The appeals affirmed in part, reversed in part, and remanded. The appeals court held that the Roman Catholic prisoner's practice of his religion, which compelled him to abstain from all meat on all Fridays during Lent and to avoid the meat of four-legged animals, was substantially burdened under the First Amendment, RLUIPA, and IRFRA by the requirement that he document that his preferred diet was compelled

AJA can provide you with cost-effective, custom-designed training and technical assistance in the comfort of your own facility!

AJA provides onsite assistance with almost any issue you may be facing. If you require training in a specific subject area, we can send our team of expert instructors to train YOUR staff in YOUR facility. When you have more than just a few people to train, the cost savings can be significant.

Here are just a few of the topics we cover:

- Direct Supervision • Leadership, Ethics, and Professionalism • Crisis Intervention
- Hostage Negotiations • Objective Jail Classification • Emergency Preparedness
- Jail Security, Investigations, Court Testimony • Interpersonal Communication Skills

We specialize in providing training that meets your needs.
Our onsite technical assistance can also help you find solutions to various operational problems such as — • Staffing • Security • Policy and Procedure Development • Health

To receive a complete topic listing and how AJA can assist you, contact:

Connie Lacy, Professional Development & Certification Director
American Jail Association
1135 Professional Court
Hagerstown, MD 21740
Phone: 301–790–3930, ext. 23
Fax: 301–790–2941
E-Mail: *conniel@aja.org*

AJA Affiliate Members

- American Correctional Association
- American Correctional Chaplains Association
- American Correctional Health Services Association
- Association of American Correctional Food Service Affiliates
- ATTIC Correctional Services
- Colorado Jail Association
- Correctional Education Association
- Imperial County Sheriff's Office
- Kentucky Jailers Association
- Law Enforcement Officers Regional Training Commission
- Middle Atlantic States Correctional Association
- National Commission on Correctional Health Care
- National Correctional Industries Association
- New Jersey County Jail Warden's Association
- North American Association of Wardens and Superintendents
- North Carolina Jail Administrators Association
- Pennsylvania County Corrections Association
- Pretrial Justice Institute
- San Joaquin County Correctional Officers Association
- South Carolina Jail Administrators Association
- Texas Jail Association
- Virginia Association of Regional Jails
- Washington State Jail Association

by his religion. The court found that denial of the prisoner's request that he not be given the meat of four-legged animals did not constitute a substantial burden on his religious exercise for the purposes of the First Amendment, RLUIPA, and IRFRA because a regular diet would still be nutritionally adequate if all meat of four-legged animals were skipped, and thus the prisoner was not put to a choice between his religious beliefs and adequate nutrition. But the court found that denial of a nonmeat diet on Fridays during Lent substantially burdened the prisoner's practice of his religion. According to the court, because the prisoner currently received a nonmeat diet and there was no evidence that the prison intended to revoke the prisoner's religious diet, the prisoner's claim for injunctive relief was moot. The court noted that RLUIPA, which was enacted pursuant to the Spending Clause, could not subject State officials to suit in their individual capacities. (Tamms Correctional Center, Illinois)

Brief Summaries of More Recent Cases

Alster v. Goord, 745 F.Supp.2d 317 (S.D.N.Y. 2010). Lack of menu diversity, occasional oversights, and unavailability of meals in a clinic did not constitute a violation under the First Amendment free exercise clause or RLUIPA, because any violation was de minimis.

Ciempa v. Jones, 745 F.Supp.2d 1171 (N.D.Okla. 2010). Prison officials' failure to provide an inmate with a Halal diet did not violate his rights under the First Amendment or RLUIPA. According to the court, the inmate failed to establish that such failure imposed a substantial burden on his religious exercise, because the inmate stated that his religious needs could be satisfied by the provision of a kosher diet.

Colvin v. Caruso, 605 F.3d 282 (6th Cir. 2010). A prison food service director and an assistant director were not liable for their conduct in mistakenly serving a State prisoner non-kosher meals on multiple occasions, where there was no showing that they intentionally served the prisoner non-kosher meals, and after each incident, the food service staff worked to address the prisoner's complaints and address the errors.

Florer v. Bales-Johnson, 2010 WL 4365550 (W.D.Wash. 2010). A prison's use of fortified fruit drink in lieu of milk on mainline and kosher diet menus was not a change so grave that it violated contemporary standards of decency as would violate the Eighth Amendment. According to the court, the fruit drink provided an amount of calcium similar to milk and provided additional vitamins.

Jihad v. Fabian, 680 F.Supp.2d 1021 (D.Minn. 2010). A State prison's serving of extra food to inmates on Christmas and Easter, and its provision of prepackaged kosher meals to Jewish inmates, but not

prepackaged Halal meals to Muslim inmates, did not violate the rights of a Muslim prisoner under the Equal Protection Clause. According to the court, the State's observation of Christmas as a legal holiday was generally secular, and prison officials' decisions regarding Halal meals, self-selection of dietary options in a prison dining hall by Muslim prisoners, and handling of pork by kitchen staff, were based on their understanding of the pork-free requirements of a Halal diet, not on a purpose to discriminate against Muslim prisoners.

Muhammad v. Sapp, 388 Fed.Appx. 892 (11th Cir. 2010). Florida Department of Corrections officials did not violate an Orthodox Sunni Muslim inmate's rights under RLUIPA by requiring him to wear a uniform consisting of a close-fitting shirt and pants instead of a quamees or sara-awell, requiring him to tuck in his shirt, refusing to let him have a Qibla compass, requiring him to shower outside of his cell in stalls where he could be seen by other inmates and prison officials, refusing to allow him to have 16 gold crowns removed from his teeth at his expense, or refusing to provide him with a requested diet.

Rogers v. U.S., 696 F.Supp.2d 472 (W.D.Pa. 2010). Prison officials' alleged conduct of failing to provide Halal meat to Muslim prisoners for a religious ceremonial meal did not shock the conscience, as required for a substantive due process claim against the officials.

Strope v. Cummings, 381 Fed. Appx. 878 (10th Cir. 2010). A prisoner's scattered and minor complaints about kosher meals at a prison were insufficient to show that the prison defendants had imposed a substantial burden on his religious exercise in violation of the Eighth Amendment and RLUIPA. According to the court, whatever complaints the prisoner may have voiced regarding the content, variety, and preparation of the kosher menu, he did not show that it failed to provide a nutritionally adequate diet.

Tafari v. Annetts, 363 Fed. Appx. 80 (2nd Cir. 2010). Correctional facility employees' failure to provide an inmate with kosher meals during transit between correctional facilities on four occasions over an almost two-year period constituted a de minimis, not a substantial, interference with the inmate's free exercise of religion.

Tapp v. Proto, 404 Fed.Appx. 563, (3rd Cir. 2010). A prison officials' short delay in honoring an inmate's request for kosher meals did not impinge on the inmate's free exercise rights. According to the court, the prison was entitled to first assess whether the inmate's dietary requirements were motivated by sincerely held religious beliefs, and the prison began to serve kosher meals to the inmate less than two weeks after he first requested them. The existence of intermittent problems with the preparation of the inmate's kosher meals, such as lack of variety, imposed only a de minimis burden on the inmate's religion and thus did not violate the Free Exercise Clause. The prison's failure to accommodate the detainee's unwillingness to eat the same meal, cold or hot, twice on one day or several times throughout week, did not violate the inmate's right to religious expression under the First Amendment.

Gannaway v. Berks County Prison, 439 Fed.Appx. 86 (3rd Cir. 2011). Evidence did not support a jail inmate's claims that the jail violated the First Amendment's Free Exercise clause or RLUIPA by failing to provide him with suitable fast-breaking food for Ramadan or preventing him from attending a religious service. The court noted that the jail submitted a Ramadan-fast-participant list, to which the inmate was a signatory, and there was no evidence that the food provided to the inmate was unacceptable for breaking the fast, or that being deprived of attendance at a single service constituted a substantial burden on the inmate's ability to practice his religion.

Gardner v. Riska, 444 Fed. Appx. 353 (11th Cir. 2011). There was no evidence that a State prisoner sincerely believed that a kosher diet was important to the free exercise of his religion, as required to establish a prima facie case under RLUIPA, because the prisoner neither stated that he sincerely believed that a kosher diet was important to the free exercise of his religion nor refuted prison records of the prisoner's purchases of numerous non-kosher items from the prison canteen. Canteen operators' statements showed that they sold the prisoner non-kosher items, and that they heated many of those items for the prisoner and witnessed him consuming non-kosher items. The court noted that the canteen carried kosher items.

Hearn v. Kennell, 433 Fed. Appx. 483 (7th Cir. 2011). There was no evidence that a prison's decision to serve kosher meat but not Halal meat was motivated by intentional or purposeful discrimination, as required for a Muslim inmate's § 1983 claim alleging violations of the 14th Amendment and equal protection.

Roberts v. Klein, 770 F.Supp.2d 1102 (D. Nev. 2011). A prison did not show that there was a valid rational connection between a prison regulation that denied a prisoner kosher meals because his Jewish faith had not been verified by an outside entity, and a legitimate government interest in the orderly administration of its food service, as required for a prison regulation to permissibly impinge on the prisoner's First Amendment religious rights, where the prison did not provide any evidence of increased cost and the prison already provided kosher meals to some inmates.

Rod Miller and Donald J. Walter are editors of two legal publications. *Detention and Corrections Caselaw Quarterly* presents summaries of recent jail and prison decisions and is published with the assistance of the American Jail Association. Each year the quarterlies add more than 300 new cases to the parent publication, *Detention and Corrections Caselaw Catalog*. The catalog is currently in its 22nd year. For more information about these publications, go to *www.correction.org* or e-mail *rod@correction.org*.

EXECUTIVE COMMITTEE

Immediate Past President
Frank R. Hecht
Corrections Administrator (Retired)
Tohono O'odham Nation Corrections Facility
Sells, Arizona
frtucson@msn.com

President
Kim Spadaro, CJM, MS
Lt. Colonel, Director
Broward Sheriff's Office
Ft. Lauderdale, Florida
Kim_Spadaro@sheriff.org

President-Elect
Estéban Gonzalez, CJM, CCT
Captain/Support Services Division Commander
Onondaga County Sheriff's Office
Syracuse, New York
egonzalez@ongov.net

1st Vice President
Jamie Lynn Clayton, CJM
Captain
Imperial County Sheriff
El Centro, California
jclayton@icso.org

2nd Vice President
Mitch Lucas, CJM
Chief Deputy/Jail Administrator
Sheriff Al Cannon Detention Center/Charlestown County Sheriff's Office
North Charleston, South Carolina
mlucas@charlestoncounty.org

3rd Vice President
Wayne Dicky, CJM
Jail Administrator
Brazos County Sheriff's Office
Bryan, Texas
wdicky@co.brazos.tx.us

Secretary
Michael A. Sisneros, CJM
Safety Specialist
Bernalillo County Metropolitan Detention Center
Albuquerque, New Mexico
msisneros@bernco.gov

Treasurer
Karen Daniels
Assistant Director
Oregon Youth Authority
Salem, Oregon
karen.daniels@oya.state.or.us

1-Year Term
John W. Johnson, CJM
Board of Directors
Captain
Miami-Dade Corrections and Rehabilitation Department
Miami, Florida
jj8808@miamidade.gov

Darwin Long
Facility Administrator
Oglala Sioux Tribe Department of Public Safety
Pine Ridge, South Dakota
dlong@ostdps.org

Daniel M. McDonald, CJO
Risk Management Investigator
Los Angeles Sheriff's Department
Commerce, California
dmmcdona@lasd.org

Ronald Torres, CJM
Chief of Corrections (Retired)
Bernalillo County Metropolitan Detention Center
Albuquerque, New Mexico
rontorres67@gmail.com

2-Year Term
Oscar Aviles, CJM
Director
Hudson County Department of Corrections
Kearny, New Jersey
oaviles@hcnj.us

Don Bird, CJM
Jail Administrator
Pitkin County Sheriff's Office
Aspen, Colorado
don.bird@pitkinsheriff.com

Cindy Malm
Jail Standards Coordinator/Inspector
Idaho Sheriff's Association
Chubbuck, Idaho
captmom10@gmail.com

Marsha P. Travis, CJM
Administrator
Correctional Dev Center–Female
Davidson County Sheriff's Office
Nashville, Tennessee
mtravis@dcso.nashville.org

3-Year Term
Elias Diggins, CJM, CCE
Division Chief
Denver Sheriff Department
Denver, Colorado
Elias.Diggins@denvergov.org

Jamey Kessinger, CJM
Assistant Jail Superintendent
McLean County Detention Facility
Bloomington, Illinois
jamie.kessinger@mcleancountyil.gov

Ronaldo Myers, CJM
Director of Corrections
Alvin S. Glenn Detention Center
Columbia, South Carolina
MyersR2.rcgov.us

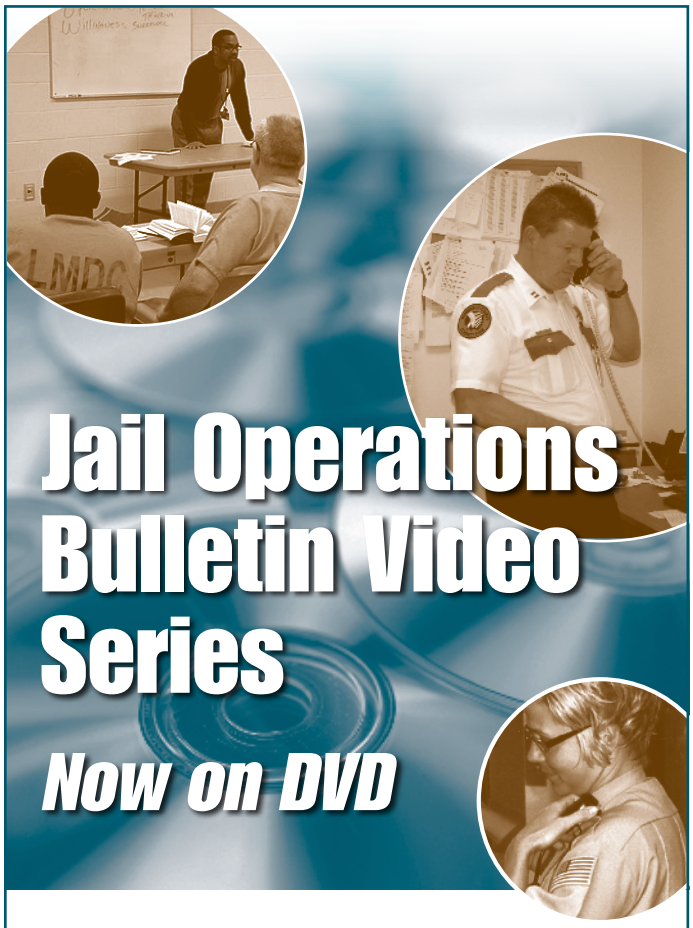
Michael Vitiello, CJM
Lt. Colonel/Superintendent
York County Sheriff's Office
Alfred, Maine
mbvitiello@co.york.me.us

Sergeant-at-Arms/Parliamentarian
Darren Long
Major/Jail Administrator
Travis County Sheriff's Office
Austin, Texas
Darren.long@co.travis.tx.us

Chaplain
Rev. Carmen Warner-Robbins
Executive Director
Welcome Home Ministries
Oceanside, California
jhnhrbbns@sbcglobal.net

Executive Director
Robert J. Kasabian
American Jail Association
Hagerstown, MD
robertk@aja.org

Legal Counsel
Louis G. Hutt, Jr., Esq., C.P.A.
Bennett, Hutt & Co. LLC
Managing Member
Columbia, MD



What is the JOB Video Series?

It's a unique, cost-effective idea in training—a series of in-depth DVDs introducing basic jail techniques and exploring the latest developments in corrections. Each volume, seven in all, includes 12 DVDs that correspond with the written Jail Operations Bulletins from the same volume. Each DVD is shipped with its corresponding bulletin.

The JOB Video Series is ideal for:

In-service training in jails and other correctional facilities. Training academies at the Federal, State, and local levels. Colleges and universities that teach courses in corrections. Libraries that provide criminal justice resource materials. AJA's training videos can assist you with meeting mandatory training standards for your jurisdiction. Additionally, if you are working toward American Correctional Association's (ACA) accreditation or reaccreditation, AJA's training materials will help you meet some of the training requirements.

Member Price: $59.95 per DVD
or $539.55 per volume plus shipping

Nonmember Price: $64.95 per DVD
or $584.55 per volume plus shipping

For more information contact Patty Vermillion at 301–790–3930, ext. 19, or *training@aja.org*.

President's Commentary

CONTINUED FROM PAGE 4

tion. In fact, in the 2005 case of *Cutter v. Wilkinson* the high court ruled that the Religious Land Use and Institutionalized Persons Act requires prisons (including jails) that receive Federal funding to accommodate all religions and practices unless facilities can prove that doing so would jeopardize order and safety. As a result of this ruling, jails are mandated to meet the needs of members of a vast array of religious sects. Although the First Amendment provides freedom to participate in religion while incarcerated, the 1977 case of *Theriault v. Carlson* protects facilities from requests that are not based on a legitimate religion or from inmates who lack religious sincerity. Chaplains today must be invested in the communities they serve and have the ability to discern a legitimate religious request from an illegitimate request that compromises security.

The complexity of issues that face our chaplains on a daily basis is astounding. Protecting your agency from religious extremism, keeping up with ever-evolving legal decisions, and coordinating volunteers and programs can be a challenge for even the best-versed and most studious chaplains. Add to this the responsibility for counseling and guiding inmates who are serious about rehabilitation, and anyone can understand how a successful chaplain's office can be, well… a huge blessing.

LT. COL. KIM SPADARO, CJM
President
American Jail Association

Thank You for Your Dedication

The following tributes were written by Stephen Ingley, who served as Executive Director of the American Jail Association (AJA) from 1992–2006. Along with the association's Board of Directors, its members, and its staff—past and present—we say, "Thank you, Su and Sheryl, for your many years of service, hard work, and expertise."

Su Cunningham

Former AJA Executive Board Member Su Cunningham has a long and impressive resume, including titles and distinguished service recognitions such as President of the American Correctional Association and recipient of its prestigious E.R. Cass Award. She deserves them all. However, I will always regard her long-term dedication to AJA as her greatest achievement.

My friendship with Su began when she was first elected to the AJA Board of Directors in 1990. Since then, she has served AJA for 22 years—a phenomenal amount of volunteer time devoted to a nonprofit organization! She was on virtually every AJA committee at one time or another—and of course, she was your Treasurer for the last 13 years. As such, she was instrumental in many important decisions and projects, not the least of which was financing and building the AJA headquarters. We worked very closely during the planning and construction of the headquarters, and on many other projects, issues, and countless annual budgets and audits. Together we made a great team, sharing similar visions for a strong, fiscally sound organization.

Not only was Su an exceptional volunteer contributor, she facilitated the generosity of the companies for which she worked. By soliciting their sponsorship of various functions and events, Su kept costs down, which in turn allowed us to do more for you.

I am honored to have served with her through my years at AJA, and I feel privileged to share a space with Su on the dedication plaque displayed at AJA headquarters.

Thank you, Su, for your tremendous contributions and devotion to AJA!

Sheryl K. Ebersole

When I first walked into the AJA headquarters in the fall of 1987, then a rental row house in downtown Hagerstown, Maryland, the first person I met was Sheryl Ebersole, who greeted me with a pleasant smile. This marked the beginning of a very long professional relationship and a friendship that continues today.

I had the pleasure of working beside Sheryl for 18 years. It is a well-known fact that the majority of our waking moments were spent in the work environment—it comes to roughly 37,000 hours. In a small office setting, it is hard *not* to know someone extremely well after spending that much time together. The words that I use to describe Sheryl (not in any particular order) are loyal, trustworthy, honest, caring, dedicated, hard-working, kind, dignified, honorable, and graceful. In other words, she is a person of character.

During the transition between executive directors, Sheryl was asked by then-AJA President Frank Hecht if she would be willing to return to AJA as an interim business manager. Although not an easy or quick decision, she accepted the responsibility. I can personally assure you that she had no desire to come out of retirement. She certainly did not need the challenge, the title, or the paycheck. She returned to AJA because she is the person that I have described. She returned because she believes in AJA. She returned because she cares about you, the members.

I was honored to speak at Sheryl's first retirement party. Today, I am equally honored to make these remarks to a much broader audience on the occasion of her "second retirement" from AJA. I hope you will join me in thanking Sheryl for her contributions over the years and wishing her health and happiness always.

Guest Editorial

CONTINUED FROM PAGE 5

Through individual visits with patients and group accountability with peers, my goal toward certification became inexpressible. Words cannot convey my experience of completing a unit of CPE as the first step toward chaplaincy certification.

The next step in the certification process was writing a professional competencies paper. For me, it was enlightening to compare patient care in a medical setting to inmate care in a correctional environment. In many respects, the competency skills for each setting are very similar. For example, chaplains in both settings are expected to listen carefully to a client's story, recognize the client's deep underlying pain, and then provide some hope for this diagnosed "sick one." As each mandatory professional competency for certification is addressed, one begins to understand the need to develop a skill set in the field of chaplaincy.

Finally, I would argue that certified chaplains help the American Jail Association fulfill its mission. If the American Jail Association is truly "a professional, membership-based, nonprofit organization that provides support, information, and training in the operation of jails," then I highly recommend that certified correctional chaplains work together with other team members in our Nation's jails and detention centers.

As Larry and I advocate for certified correctional chaplains working inside jails as well as outside, our goal is for our profession to recognize certification as a standard of excellence. In this time of increasing professionalism, can we ask anything less of our members?

Major Dale L. Hale, MS, MA, serves as President of the American Correctional Chaplains Association. He is the Divisional Correctional Services Secretary for the Salvation Army Northern Division in Roseville, Minnesota. He can be contacted at *dale_hale@usc.salvationarmy.org.*

Chaplains vs. CHINOs

Gary Friedman

While coordinating the articles for this special issue of *American Jails*, I was struck by how often the topic of professionalism in chaplaincy arose. In particular, several potential contributors with whom I spoke expressed concern about so many jail religious programs being run by unqualified volunteers.

In the chaplaincy world, we use the term "CHINO" (chaplain in name only) to describe people who are titled "Chaplain" simply because they are performing that function but who do not have the education, additional training, or skills necessary to provide adequately for the needs of inmates from all faith groups. Too often, these seemingly well-intentioned volunteers are permitted to assert their own agendas without adequate supervision to ensure they are not proselytizing, distributing inappropriate literature, demeaning other faiths, or acting in other improper ways. Not only can this result in legal liability issues for jails, it also can create dangerous confrontations between inmates, even spilling over to the outside community.

Although this is a controversial topic, with some individuals asserting that religious freedom requires jails to be open to all comers, certain standards can be upheld—whether an individual is an employed chaplain or a volunteer.

In this vein, most of those who participated in creating this "Keeping the Faith" issue saw it as an opportunity to help raise the bar of professionalism. As such, it was decided to devote this Guest Editorial to the growing need for and trend toward the certification of chaplains.

CHAPLAIN GARY FRIEDMAN
Communications Director
American Correctional Chaplains Association
Advisory Board Chairman of Jewish Prisoner Services International

For me, taking the time and effort to complete the chaplain certification process was a pivotal professional growth endeavor that provided a relationship with peers that has proven to be invaluable time and again. I often find myself returning to the certification interview, contacting peers for consultation, attending professional meetings, and sharpening my skills by serving on the interview teams of those being certified. I would not have been nearly as effective or successful as a chaplain had I not become certified. It has been a blessing to me as a chaplain, and my institution is better off because I am a certified correctional chaplain.

Two marks of becoming and remaining a professional are mastering the body of knowledge and skills that are part of a particular professional endeavor, and subjecting oneself and one's work to peer review. It may be added that if one is not continuing to learn and to sharpen professional skills, one loses professional competence. Competency cannot be assumed. The body of knowledge and related skills is ever growing and ever changing.

Larry L. Coleman

Institutions benefit from having certified chaplains. First, sorting out the credentials, training, and skills of someone applying for a chaplain's position can be a very involved process. Certification, however, offers information about an individual's competency and credibility. You may want to know whether an individual

- is regarded as competent and credible by the larger community and the local religious communities;
- is accountable for his/her own spiritual life;

The Choice is Clear

See why **BI TAD®** is the smart choice for truly continuous alcohol monitoring.

	BI TAD	Competition
Court Admissible	✓	✓
Radio Frequency	✓	✓
Cellular Compatibility	✓	✓
Waterproof Design	✓	
Field-Replaceable 6 Month Battery	✓	
GPS Compatibility	✓	
7 Tamper-Proof Features	✓	
5-Minute Readings	✓	
24x7x365 Call Center Support	✓	
Made in the USA	✓	

Call **1.800.701.5171** to learn more about the BI TAD advantages.

BI a GEO Group Company

2012–2013
Jail Manager Certification Commission (JMCC)

Commission Chair
Janet Fischer, CJM
Lieutenant
Santa Clara County Sheriff's Office
San Jose, California
janet.fischer@sheriff.sccgov.org

Commission Vice Chair
Rhonda Smith, CJM
Chief Deputy
New Hanover County Sheriff's Office
Castle Hayne, North Carolina
rsmith@nhcgov.com

Commissioners
Kimberly Moule, CJM
Custody Division Captain
San Joaquin County Sheriff
French Camp, California
kmoule@sjgov.org

Michael Tolerico, CJM
Warden/Jail Administrator
Passaic County Sheriff's Office
Paterson, New Jersey
mtolerico@pcsheriff.org

Mark Foxall, Ph.D., CJM
Director
Douglas County Dept. of Corrections
Omaha, Nebraska
mark.foxall@douglascounty_ne.gov

2012–2013
Correctional Trainer Certification Commission (CTCC)

Co-Chairs
Don Drennon Gala, Ph.D., CTI, CCT
Associate Professor of Criminal Justice & Education
Criminal Justice Program
Martin Methodist College
Pulaski, Tennessee
Don.Gala@consultant.com

Frank Reagan, CJM, CCT
Lieutenant
Las Vegas Metropolitan Police
Detention Services Division
Las Vegas, Nevada
F3670r@lvmpd.com

Co-Vice Chairs
Randy Perdue, CCT
Director
West Virginia Corrections Academy
W.Va. Dept. of Military Affairs & Public Safety, Div. of Corrections
Glenville, West Virginia
Randy.J.Perdue@wv.gov

Peter Perroncello, MS, CJM, CCHP, CCT
Superintendent of Jail Operations
Norfolk County Sheriff's Office
Dedham, Massachusetts
pperroncello@norfolksheriffma.org

Commissioners
Lenny O'Keefe, CJO, CCT
Training Coordinator
Merrimack County Dept. of Corrections
Boscawen, New Hampshire
lokeefe@mcdoc.net

Steven Stanley, CCT
Correctional Trainer
WV Division of Corrections
St. Mary's Correctional Center
St. Mary's, West Virginia
Steven.J.Stanley @wv.gov

- possesses the training and skills that will make him or her successful in your institution;
- will ensure that individuals of all religious persuasions are handled fairly and provided for as equitably as possible; and
- can function effectively in a correctional environment and abide by the rules of your facility.

Finally, you want to know that when your institution is certified you can complete the section on chaplaincy and the provision of religious services noting that your chaplain is certified and meets or exceeds the standards of the American Correctional Association (ACA).

It could easily be argued that correctional chaplains have more inmate contact, leverage more programming and volunteer involvement, and provide more positive outlets than any other single staff person. Chaplain certification is a big step toward ensuring that someone in a critical position in your agency is really good at what he or she does.

Some correctional administrators, however, assert that the standards of certification are too high. "My chaplain could never meet those standards," they say. But this is not the case. First, the primary criterion for certification is to meet the competencies accepted across the various settings in which chaplains provide care and service. Anyone serving in correctional chaplaincy who has completed one unit (or 400 hours) of CPE can meet these basic competencies. Many individuals have already completed this requirement in preparation for or completion of requirements to serve as a religious leader within their own religious community. Others can obtain the hours via various educational institutions in or near their community. Even chaplains of religious groups that have alternative educational requirements can meet the standard.

As the ACCA certification process grows it will increasingly encompass individuals from diverse religious groups—groups that are part of our larger society. The process will also become better at crediting and determining equivalencies for the requirements of a particular religious body for its religious leaders. Educational work, represented by degrees from educational facilities, is standard for professionals in our society and should be considered important by chaplains and facility administrators. However,

our culture and society are continually evolving in this regard, particularly with respect to educational standards for religious leaders.

If you are a chaplain in a correctional facility, apply and work toward certification. As an administrator in a correctional facility, utilize a certified or certifiable chaplain or develop a plan with your current chaplain to have him or her certified. Your institution will be better for it.

Ultimately, it is all about competency. Those who meet the basic requirements often can benefit from being encouraged to move toward higher levels of certification—a credential comparable to any chaplain serving in any ACA-certified facility.

ACCA specializes in certifying correctional chaplains. Our process is comparable to that used by the largest certifying body today, the Association of Professional Chaplains (see *www.professionalchaplains.org/*). There are several additional credible certifying bodies. The website for the Commission on Ministries in Specialized Settings, *www.comissnetwork.org/*, provides a list of these certifying bodies. However, if you are looking for chaplain certification conducted by individuals who know and understand jail and prison settings, we believe ACCA certification is the most relevant for you. Visit *www.correctionalchaplains.org*.

Serving as a correctional chaplain for 20 years at the Dauphin County Prison in Harrisburg, Pennsylvania, **Larry L. Coleman** is Vice Chair of Certification for the American Correctional Chaplains Association.

Reach a New Level of Professionalism for the **Jail Officer**

COMMITTED…QUALITY-ORIENTED…CAREER-MINDED…

Become a Certified Jail Officer!

The Certified Jail Officer Program (CJO) was developed to provide jail officers with an opportunity to demonstrate their knowledge, skills, and abilities as well as their commitment to the corrections profession.

What Is a Jail Officer?

A jail officer is a person (sworn or civilian) who supervises individuals incarcerated in jails and /or a person (sworn or civilian) who is in charge of those who supervise individuals incarcerated in jails.

Fees

Application: Individual AJA Member $45 Nonmember $95

Exam: $195

If you've been employed as a paid, full-time jail officer for two years then you've already taken the *first* step!

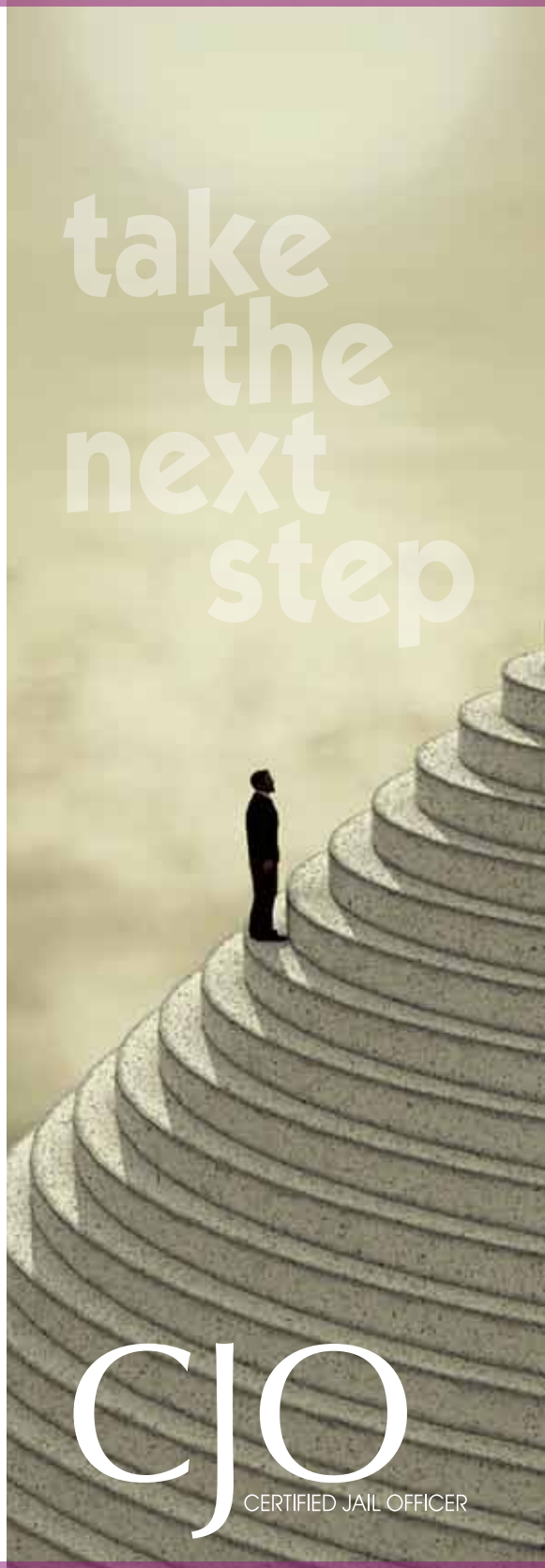
Take the Next Step

1. Two years employment in a jail and meet the definition of a jail officer.
2. Go to *www.aja.org* and download the CJO application and handbook.
3. Complete and send your application and fee to AJA. After your application is approved, return your eligibility form and fees.
4. Take and pass the exam!

2013 Winter Testing Period

CJO Application Deadline:	October 15, 2012
Exam Application Deadline:	December 17, 2012
First Day of Testing:	February 16, 2013
Last Day of Testing:	March 2, 2013

For more information, visit *www.aja.org* or contact Francine Olszewski, Certification Coordinator, at 301–790–3930, ext. 21, or at *certification@aja.org*.



Common Human Values

Editor's Note: Our "Chaplain's Corner" column is usually penned by the American Jail Association's chaplain, Rev. Carmen Warner-Robbins. In this issue of *American Jails*, we have invited Imam Kasim Kopuz to be our guest chaplain so that Rev. Carmen Warner-Robbins could author an article on ministering to staff, which appears on page 35.

I believe that as a profession chaplaincy relies on a deeper understanding of human beings—beings whose foundational feature is freedom. Inmates enjoy this most valued human characteristic, but only at a bare minimum. Whatever the inmates encountered in their life journey, their actions in larger society were harmful to the extent that it was considered legitimate to limit their freedom to various degrees. They were removed from a larger societal environment and relocated to a smaller environment designed to be correctional. Once incarcerated, they undergo a process of disciplining so that when they return to a larger society, they can better manage their freedom and not commit further harmful actions. In this sense, we may look at the conditions in a jail as a process of disciplining harmful human actions into non-harmful ones, similar to the process of distilling water.

In the distillation process, water is heated to the point of boiling. At this temperature, only the water evaporates; all other elements are left behind. As the evaporated water cools, it condenses back into a pure state minus these elements. As jail chaplains, we may think of ourselves as working with "distilled humans." Just as the distillation of water separates out elements both good and bad, incarceration also separates the inmate from his/her actions both good and bad.

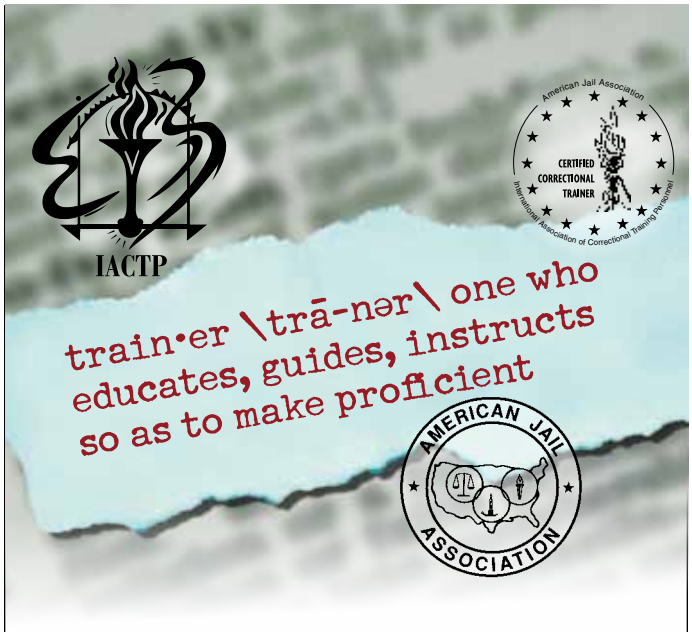
Unlike those in the outside world, incarcerated humans are left with few choices to satisfy their perceived needs and desires. They are not only removed from the consumer culture environment, they are also removed from their loved ones, such as spouse, children, relatives, and close friends.

Interestingly, when we are denied the right to choose, we become more aware of our human condition. Perhaps this is the wisdom behind the well-known tradition of fasting, where we restrain ourselves from certain choices of eating or drinking in order to be more spiritual and more sensitive to human needs. For similar reasons, life in a jail can be conducive for inmates to connect with their spiritual aspects. Correctional chaplains have the advantage to work and interact with those who are now more conscious than ever before of their bare humanity and spirituality. However, inmates are not the only people in a jail. Chaplains are asked to work with jail officials and administrative staff to produce a coherent and integrated effort that will help our fellow human beings with the goal of having the inmates integrate with larger society at various levels and to avoid harming or hurting other people.

Kasim Kopuz

Because a chaplain's understanding of human beings is faith-based, he/she has the strong conviction that all human beings are spiritual beings. We believe that we do possess a soul; not because we are member of this or that faith tradition, but simply because we are human beings.

> Inmates should not be seen as persons ready to be "prayed upon."



The International Association of Correctional Training Personnel (IACTP) and the **American Jail Association (AJA)** have teamed together to bring you the Certified Correctional Trainer (CCT) Program. This program sets the standard for correctional training personnel throughout the country!

The CCT designation was developed to provide recognition on a national level for those individuals who strive to elevate the standards of correctional training. It focuses on individual achievement and tells your peers that you were tested by an independent professional agency and possess a high competence in this field.

Do you have three years of experience (or equivalent) in the field of correctional training? If the answer is yes, then you're already on your way to completing the requirements of the CCT Program! To join this prestigious list, visit *www.IACTP.org* or *www.aja.org* to download the *Handbook for Candidates* and the CCT Application.

2013 Winter Testing Period Deadlines

CCT Application Deadline:	October 15, 2012
Examination Application Deadline:	December 17, 2012
First Day of Testing:	February 16, 2013
Last Day of Testing:	March 2, 2013

Fees:

Application:	$125 member rate for IACTP or AJA individual members in good standing/ $180 nonmember rate
Examination:	$370

If you have questions, please call Francine Olszewski for more details at 301–790–3930, ext. 21, or send an e-mail to *certification@aja.org*.

chaplain's corner

The soul has no boundaries. Rumi, a 13th-century Muslim thinker from Anatolia (in modern-day Turkey), spoke about the limitlessness of human soul. He said: "The human soul is in perpetual motion, it knows no boundaries, and there are no limits. Like love, one's soul is eternal."

Chaplains are not in jails to place further limits on the souls of inmates. Instead, the chaplain's goal is to re-awaken the inmates to the limitlessness of their soul, and the joy of being in harmony with universal human values of love, compassion, care, respect, and the sacredness of human life. This can only be achieved with the love that emanates from our own realization of the self as a spiritual being.

In this verse from the Qur'an, God asks every human soul: "Am I not your Creator and Cherisher?" The human souls reply: "Yeah, indeed we do bear witness thereof." According to many faith traditions, "the ability to perceive the existence of the Supreme Being is inborn in human nature (this quality is called *fitrah* in Islamic tradition). Every human being at their essence (in other words, in their ontological category of existence) is a perfect handicraft of God, and therefore reflects the beauty of God in various shades and shapes.

Many traditions of world religions consider human beings as a perfect gift of God. In Islamic tradition, the Qur'an says, "God has created human beings in the best of the molds." Therefore, in faith traditions, the love of human beings is rooted in this perception of human beings as God's work of art. This is best expressed in a poem by 13th century Turkish poet Yunus Emre, who says [my paraphrase]: "I love the human being as a creature because of its being the most perfect art of the Creator."

We all share this world as human beings—deeply interwoven with all other creatures but distinct. It is our soul that makes us uniquely distinct. By nourishing the soul, chaplains can perceive a deep common element between him/herself and the inmate, and thus be instrumental in strengthening the universal human values of love, compassion, care, respect, and sacredness of human life within the spiritual world of inmates, regardless of faith.

We can only be sincere in nourishing these universal values in our incarcerated fellow human souls if we can avoid perceiving them as just the recipients of our nicely packed and decorated "spiritual products." Inmates should not be seen as persons ready to be "prayed upon." They are already in captivity. Chaplains should not deepen this captivity in the spiritual sense. Chaplains need to recognize and respect the inmates' own spiritual and intellectual convictions. Without manipulation, their inner spiritual conviction should be recognized, and their spiritual strength should be nourished at the level of universal human values, regardless of our specific faith traditions.

We should always keep in mind that inmates are our partners in this world. We and they are both limited. We are in a larger jail; they are in a more limited one. We share the same root of existence, and we travel similar routes to our destiny. Why not see each other as comrades who are ready to help each other? Chaplains may be in the driver's seat, but we would easily fall asleep if we did not have those in the passengers' seat who are conversing with us, keeping us alert, and, at times, warning us of approaching dangers and possible errors.

We need to keep always in our mind that chaplains, jails officials, and inmates are mutually interdependent beings.

A chaplain at the Broome County (New York) Sheriff's Correctional Facility, **Kasim Kopuz** can be contacted at *kasimkopuz9@hotmail.com*.

2012 AJA PROFESSIONAL DEVELOPMENT **SEMINARS**

AJA's Professional Development Seminar Calendar is online NOW!

Visit **www.aja.org** to see the 2012 schedule and details.

Questions? Contact Patty Vermillion, at 301–790–3930, ext. 19 or training@aja.org.

ad index

Advertiser	Page Number
ARAMARK Correctional Services *www.aramarkcorrections.com*	Cover IV
BI Incorporated www.bi.com	73
Black Creek Integrated Systems *www.blackcreekisc.com*	15, 41, 67
Corizon Health *www.corizonhealth.com*	25
Discover Corrections *www.discovercorrections.com*	6
GUARDIAN RFID Corrections Systems by Codex Corporation *www.codexcorp.com/guardian*	29
I-CON Systems, Inc. *www.i-consystems.com*	19
Imperial Fastener Company, Inc. *www.imperialfastener.com*	46
Keefe Group *www.keefegroup.com*	53
Mach 1 Development, LLC. *www.mach1development.com*	33
MHS *www.mhs.com*	63
Montgomery Technology, Inc *www.montgomerytechnology.com*	44
Myers Enterprises, Inc./Stun-Cuff *www.stun-cuff.com*	37
NaphCare, Inc *www.naphcare.com*	Cover III
NORIX Group, Inc. *www.norix.com*	13
PDI *www.pdidet.com*	34
Shure Manufacturing Corporation *www.shureusa.com*	28
Union Supply Company, Inc. *www.unionsupply.com*	Cover II
University of Phoenix *www.phoenix.edu/advancement*	11
Wexford Health Sources, Inc *www.wexfordhealth.com*	1

Professional Development Seminars

National Jail Leadership Command Academy	45, 75
Professional Development Seminars	79
Onsite Training	65
Training DVDs and Bulletins	70

American Jail Association

Certified Correctional Trainer	78
Certified Jail Officers	76
Newest Certified Jail Managers	54

ATTENTION READERS!

Companies that want your business advertise in *American Jails*. It's part of their commitment to serving the needs of the American Jail Association.

If you do business with a company that is not advertising in our magazine, please let us know and we'll give them a call.

The support of our advertisers is one reason we're able to bring you the high level of editorial content you've enjoyed in *American Jails* for 30 years.

Please thank these advertisers by telling them you saw their advertisement in YOUR magazine—*American Jails*.

Remember when trust mattered?

we still do.

NaphCare

your independent healthcare choice

accountable.
passionate.
real.

follow us on:

blog.naphcare.com

www.naphcare.com
800-834-2420

GO BEYOND
FOR YOU. WITH YOU.

ARAMARK
Correctional Services

GOOD FOOD.
BETTER BEHAVIOR.

freshfavorites™

Seeing a delicious cheeseburger in the world of corrections may surprise you. Learning that it can also be an effective behavior management tool may be even more surprising. But it's true. ARAMARK's FreshFavorites™ is making a positive impact on behavior, morale and budgets in over 170 facilities across the country. Yours can be next. Call 1.800.777.7090 or visit www.aramarkcorrections.com.

© 2012 ARAMARK Corporation