visited on 8/16/2013

FOR RELEASE THURSDAY, MARCH 22, 2012

Religion in Prisons

A 50-State Survey of Prison Chaplains

FOR FURTHER INFORMATION CONTACT:

Luis Lugo
Director
Alan Cooperman
Associate Director, Research
Stephanie C. Boddie
Senior Researcher
Cary Funk
Senior Researcher
Erin O'Connell
Associate Director, Communications
(202) 419-4562
www.pewforum.org

visited on 8/16/2013

THIS PAGE INTENTIONALLY BLANK

visited on 8/16/2013

About the Pew Forum on Religion & Public Life

This report was produced by the Pew Research Center's Forum on Religion & Public Life. The Pew Research Center is a nonpartisan fact tank that provides information on the issues, attitudes and trends shaping America and the world. The center conducts public opinion polling, demographic studies, content analysis and other empirical social science research. It does not take positions on policy issues. The Pew Forum on Religion & Public Life is a project of the Pew Research Center; it delivers timely, impartial information on the issues at the intersection of religion and public affairs in the U.S. and around the world. The Pew Research Center is an independently operated subsidiary of The Pew Charitable Trusts.

The report is a collaborative effort based on the input and analysis of the following individuals:

Primary Researchers
Stephanie C. Boddie, *Senior Researcher, Pew Research Center's Forum on Religion & Public Life*
Cary Funk, *Senior Researcher, Pew Research Center's Forum on Religion & Public Life*

Pew Forum
Luis Lugo, *Director*

Research
Alan Cooperman, *Associate Director, Research*
David Masci and Gregory A. Smith, *Senior Researchers*
Jessica Hamar Martinez, Besheer Mohamed, and Anne Shi, *Research Associates*
Elizabeth Lawton and Elizabeth Podrebarac, *Research Assistants*

Editorial
Sandra Stencel, *Associate Director, Editorial*
Diana Yoo, *Graphic Designer*
Tracy Miller, *Editor*
Hilary Ramp, *Assistant Editor*

Communications and Web Publishing
Erin O'Connell, *Associate Director, Communications*
Stacy Rosenberg, *Digital Project Manager*
Mary Schultz, *Communications Manager*
Liga Plaveniece and Jemila Woodson, *Communications Associates*

Joseph Liu, *Web Associate*
Jillian Larson, *Administrative Coordinator*

Pew Research Center
Andrew Kohut, *President*
Paul Taylor, *Executive Vice President*
Elizabeth Mueller Gross, *Vice President*
Scott Keeter, *Director of Survey Research*
Leah Melani Christian, *Senior Researcher*
Jessica Tennant, *Informational Graphics Designer*

Visit *http://pewforum.org/Government/religion-in-prisons.aspx* to see the online version of the report.

Pew Research Center's
Forum on Religion & Public Life
1615 L St., NW, Suite 700
Washington, D.C. 20036-5610
Phone (202) 419-4550
Fax (202) 419-4559
www.pewforum.org

© 2012 Pew Research Center

visited on 8/16/2013

THIS PAGE INTENTIONALLY BLANK

visited on 8/16/2013

Table of Contents

	PAGE
Preface	**7**
Executive Summary	**11**
I. Profile of State Prison Chaplains	**31**
II. What Prison Chaplains Do ... and What They Think They Should Do	**37**
III. The Role of Religious Volunteers	**43**
IV. Chaplains' Perspectives on the Religious Lives of Inmates	**47**
V. Chaplains' Views on the Correctional System	**61**
Appendix A: Survey Methodology	**69**
Appendix B: Topline	**73**
Appendix C: The State and Federal Correctional System	**99**
Appendix D: Glossary	**101**
Appendix E: External Advisers and Prison Chaplain Working Group	**105**

visited on 8/16/2013

THIS PAGE INTENTIONALLY BLANK

visited on 8/16/2013

Preface

Religion and religious people have always been a presence in American prisons. Indeed, some of the country's first prisons were established at the urging of and with help from people of faith, who hoped that inmates could be reformed during their confinement.[1]

Today, religious people still play an important role in the U.S. criminal justice system. Almost all of the nation's more than 1,100 state and federal prisons have at least one paid chaplain or religious services coordinator, and collectively they employ about 1,600 professional chaplains.[2]

These ministers, priests, imams, rabbis and religious lay people sit at the intersection of two social trends. The United States has the highest rate of incarceration in the developed world, with approximately 2.3 million men and women – or about 1-in-100 of the nation's adults – behind bars.[3] The U.S. also stands out among industrial democracies for its high levels of religious commitment, with about four-in-ten American adults saying they attend religious services weekly or more often, nearly six-in-ten saying that religion is very important in their lives and more than nine-in-ten saying they believe in God or a higher power.[4]

The constitutional right of Americans to the free exercise of religion – even if they are behind bars – has been affirmed by courts and bolstered by federal legislation, and the first duty of prison chaplains is to help meet the religious needs of inmates. But, increasingly, chaplains are asked to do much more. In the face of studies suggesting that more than 40% of former inmates end up back in prison within a few years, chaplains in many prisons are called upon to fight recidivism by counseling inmates and connecting them with religious organizations or other social service providers that can offer job training, substance abuse treatment, education and other assistance before and after their release.[5]

---

[1] For an account of religion's role in the early history of prisons in America, see Jennifer Graber, "The Furnace of Affliction: Prisons and Religion in Antebellum America," University of North Carolina Press, 2011.

[2] In addition to state and federal prisons, the U.S. penal system also includes county and city jails that typically hold people awaiting trial and those sentenced for misdemeanors to terms of one year or less. For more details on the prison system, see Appendix C.

[3] As of 2010, one in every 104 U.S. adults was in the custody of state or federal prisons or local jails, according to the U.S. Department of Justice. See Lauren E. Glaze, "Correctional Population in the United States, 2010," U.S. Department of Justice, Bureau of Justice Statistics, 2011, *http://bjs.ojp.usdoj.gov/content/pub/pdf/cpus10.pdf*. See also "One in 100: Behind Bars in America 2008," Pew Center on the States, Public Safety Performance Project, February 2008, *http://www.pewcenteronthestates.org/report_detail.aspx?id=35904*.

[4] For measures of religious commitment in the U.S., see "U.S. Religious Landscape Survey," Pew Research Center's Forum on Religion & Public Life, 2007, *http://religions.pewforum.org/reports*. For measures of religious commitment in other countries, see "Unfavorable Views of Jews and Muslims on the Increase in Europe," Pew Research Center's Global Attitudes Project, 2008, *http://www.pewglobal.org/2008/09/17/unfavorable-views-of-jews-and-muslims-on-the-increase-in-europe/*.

[5] See "State of Recidivism: The Revolving Door of America's Prisons," Pew Center on the States, Public Safety Performance Project, 2011, *http://www.pewcenteronthestates.org/report_detail.aspx?id=85899358613*.

visited on 8/16/2013

In light of public concern about religious terrorism since the 9/11 attacks, chaplains also are sometimes viewed as a first line of defense against the spread of religious extremism. While they work to provide compassionate care to individual inmates, chaplains are charged with assisting wardens and other correctional officials to maintain the safety and security of the prisons where they work. Indeed, chaplains often are considered part of a prison's management team.

Moreover, the role of chaplains continues to be recast to suit the changing needs of the correctional system. For instance, recent research suggests that, due to a shortage of funding and staff, many chaplains have shifted their focus from direct ministry to administrative duties, such as recruiting and supervising community volunteers, processing inmate requests for special diets and other religious accommodations, and organizing secular as well as religious programs to counsel, mentor and educate inmates.[6]

For all these reasons, the Pew Research Center's Forum on Religion & Public Life decided to conduct a large-scale survey of professional prison chaplains across the United States. We received generous financial support for this endeavor from the Annie E. Casey Foundation as well as from The Pew Charitable Trusts. With the endorsement of the American Correctional Chaplains Association and months of unrelenting effort, Pew Forum Senior Researcher Stephanie C. Boddie obtained approval from correctional authorities in all 50 states to survey the more than 1,400 state prison chaplains.

With the encouragement of present and former prison officials, we also sought permission to include federal prison chaplains in the survey. Unfortunately, the Federal Bureau of Prisons decided not to allow its approximately 200 chaplains to participate.

Part of the impetus for the survey is that little data have been available to the public on the role of religion in state prisons.[7] State and federal correctional authorities routinely report information on the age, sex and race/ethnic origin of prisoners, as well as the types of offenses for which they are incarcerated. And, according to the chaplains surveyed, many prisons also keep track of the religious preferences of inmates, as well as of religious switching. But those data are seldom or never made public.

---

[6] See Richard Denis Shaw, "Chaplains to the Imprisoned: Sharing Life With the Incarcerated," Haworth Press, 1995, and Jody L. Sundt, Harry R. Dammer and Francis T. Cullen, "The Role of the Prison Chaplain in Rehabilitation," Journal of Offender Rehabilitation, Volume 35, Issue 3/4, pages 59-86, 2002.

[7] Some data on the religious affiliation of inmates in federal prisons and selected state prisons as of 2007 are available from the United States Commission on Civil Rights. See "Enforcing Religious Freedom in Prison," United States Commission on Civil Rights, 2008, *http://www.usccr.gov/pubs/STAT2008ERFIP.pdf*.

visited on 8/16/2013

As a result, "Religion in Prisons: A 50-State Survey of Prison Chaplains" presents a rare window into religion behind bars. Although chaplains, like all observers, undoubtedly bring their own perspectives and predilections to bear, they also occupy a valuable vantage point as correctional workers who have regular, often positive interactions with inmates and take a strong interest in the role of religion in inmates' lives.

The survey covers a lot of ground, asking chaplains to describe their daily role in the prisons and to rate their job satisfaction. In addition, we asked them to list the tasks on which they spend the most time and the tasks they consider most important – two lists that are not always the same. We sought their assessments of religious volunteers who come into the prisons to work with inmates, as well as their perspectives on the strengths and weaknesses of the correctional system, the quality and reach of rehabilitation programs and possible ways of cutting costs.

We also asked for their impressions about religious life in prisons, including the religious composition of the inmate population, the amount of proselytizing and conversion that take place, which religious groups seem to be growing or shrinking, and how much religious extremism they perceive in the prisons where they work. At several key points in the survey questionnaire – which was administered either electronically or, for those who preferred it, by paper – we gave the chaplains an opportunity to elaborate on their views and experiences in their own words.

Their answers suggest that religion in prisons may be quite different, in some ways, from religion in American society at large. For example, chaplains indicate that there is a visible presence in some prisons of small religious groups that many Americans may never have heard of, such as Asatru, Odinism and the Moorish Science Temple of America. (For brief definitions, see the Glossary on page 101.) A number of chaplains also think that some inmates claim to belong to particular religious groups solely to obtain privileges or benefits, such as kosher food. But, on the whole, chaplains had many positive things to say about the role of religion in rehabilitating inmates. Most are also very happy in their jobs. Though the picture that emerges is complicated and sometimes surprising, our hope is that the survey will contribute to a better understanding of the role that chaplains – and, more broadly, religion – play in the lives of inmates.

visited on 8/16/2013

Acknowledgments

In preparing this survey, the Pew Forum received invaluable advice from a number of eminent scholars and experts in the criminal corrections field. They include Todd Clear, dean of Rutgers School of Criminal Justice; John DiIulio, the Frederic Fox Leadership Professor of Politics, Religion, and Civil Society at the University of Pennsylvania; Catherine A. Gallagher, associate professor in Criminology, Law and Society at George Mason University; Tom O'Connor, CEO of Transforming Corrections and former research manager for the Oregon Department of Corrections; Jody Sundt, assistant professor and graduate coordinator in the Division of Criminology and Criminal Justice at Portland State University; Farid Senzai, fellow and director of research at the Institute for Social Policy and Understanding; and Sister Susan Van Baalen, former chief chaplain at the Federal Bureau of Prisons. Several other scholars generously provided feedback and assistance at various stages in the conceptualization of the project. A complete list of advisers can be found in Appendix E on page 105.

As previously noted, the survey received a very helpful endorsement from the American Correctional Chaplains Association (ACCA). We would like to thank its leadership team, particularly Anthony J. Bruno, current chancellor and past president of the ACCA and director of religious services at the Connecticut Department of Correction; Dale Hale, president of the ACCA and Salvation Army major; Gary Friedman, communications chairman for the ACCA and chairman of Jewish Prisoner Services International; and Stephen Hall, first vice president of the ACCA and director of religious and volunteer services at the Indiana Department of Correction.

Also as previously noted, the survey received substantial funding from the Annie E. Casey Foundation, where Carole E. Thompson was an unstinting – and patient – supporter of this effort.

Fieldwork for the survey was carried out by Social Science Research Solutions (SSRS) and very competently led by Robyn Rapoport and Linda Lomelino. While the survey design was guided by our advisers, contractors and consultants, the Pew Forum is solely responsible for the interpretation and reporting of the data.

Luis Lugo, Director
Alan Cooperman, Associate Director, Research

visited on 8/16/2013

Executive Summary

From the perspective of the nation's professional prison chaplains, America's state penitentiaries are a bustle of religious activity. More than seven-in-ten (73%) state prison chaplains say that efforts by inmates to proselytize or convert other inmates are either very common (31%) or somewhat common (43%). About three-quarters of the chaplains say that a lot (26%) or some (51%) religious switching occurs among inmates in the prisons where they work. Many chaplains report growth from religious switching in the numbers of Muslims and Protestant Christians, in particular.

Overwhelmingly, state prison chaplains consider religious counseling and other religion-based programming an important aspect of rehabilitating prisoners. Nearly three-quarters of the chaplains (73%), for example, say they consider access to religion-related programs in prison to be "absolutely critical" to successful rehabilitation of inmates. And 78% say they consider support from religious groups after inmates are released from prison to be absolutely critical to inmates' successful rehabilitation and re-entry into society. Among chaplains working in prisons that have religion-related rehabilitation or re-entry programs, more than half (57%) say the quality of such programs has improved over the last three years and six-in-ten (61%) say participation in such programs has gone up.

At the same time, a sizable minority of chaplains say that religious extremism is either very common (12%) or somewhat common (29%) among inmates. Religious extremism is reported by the chaplains as especially common among Muslim inmates (including followers of the Nation of Islam and the Moorish Science Temple of America) and, to a substantial but lesser degree, among followers of pagan or earth-based religions such as Odinism and various forms of Wicca. (See Glossary on page 101.) An overwhelming majority of chaplains, however, report that religious extremism seldom poses a threat to the security of the facility in which they work, with only 4% of chaplains saying religious extremism among inmates "almost always" poses a threat to prison security and an additional 19% saying it "sometimes" poses a threat.

These are among the key findings of a survey of prison chaplains in all 50 states by the Pew Research Center's Forum on Religion & Public Life. The survey was conducted from Sept. 21 to Dec. 23, 2011, using Web and paper questionnaires. The Pew Forum attempted to contact all 1,474 professional chaplains working in state prisons across the country, and 730 chaplains returned completed questionnaires, a response rate of nearly 50%.

visited on 8/16/2013

Little information is publicly available about the religious lives of the approximately 1.6 million inmates in the U.S. prison system, the vast majority of whom (87%) are under the jurisdiction of state correctional authorities.[8] The U.S. Bureau of Justice Statistics routinely reports on several characteristics of the U.S. prison population, such as age, gender and racial/ethnic composition, but it does not usually report on the religious affiliation of inmates, and independent surveys of inmates rarely are permitted.[9] Thus, the Pew Forum survey offers a rare window into the religious lives of inmates through the lens of prison chaplains.

In assessing that lens, it may be helpful to know some characteristics of the chaplains who responded to the survey. They are predominately male (85%), middle-aged (57 years old, on average), white (70%), Christian (85%, including a 44% plurality who are evangelical Protestants) and highly educated (62% with graduate degrees). They describe themselves as conservative on both social issues (53%) and political issues (55%). Most report having a lot of direct contact with inmates: Fully 90% say they have one-on-one contact with at least a quarter of all the inmates in the facility where they work, and two-thirds (66%) say that "personally leading worship services, religious instruction sessions or spiritual counseling sessions" is among the top three activities on which they spend the most time. About half have been on the job for more than a decade, and most report high job satisfaction.

[8] For more details, see Appendix C: The State and Federal Correctional System on page 99.

[9] Prisoners are rarely allowed to participate in research studies of any kind, partly because of prior abuses of their involuntary availability for such studies. To be permitted, studies usually must demonstrate a clear cost-benefit calculation in the prisoners' favor, such as the benefit from receiving a specific medical treatment. The possible "psychic rewards" to inmates of being able to express their opinions and describe their experiences on a survey questionnaire, or the value of the information to the public, generally are not considered sufficient by correctional authorities to justify a survey of inmates.

visited on 8/16/2013

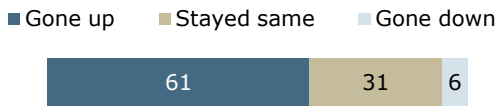
Rehabilitation, Re-entry and Religion

Most chaplains are upbeat about the prisons where they work. About six-in-ten (61%) of those surveyed say their state's correctional system "works pretty well" and needs only minor changes, while a third (34%) say the system needs major changes and 5% say it needs to be completely re-built.

Asked to rate specific aspects of the system's performance, chaplains are most positive about the maintenance of discipline. Nine out of 10 chaplains surveyed say the state correctional system where they work does either an excellent job (40%) or a good job (54%) of maintaining order and discipline in prisons. But they are less sanguine about efforts to rehabilitate inmates and prepare them for re-entry into the community. Only 8% say the system where they work is doing an excellent job of preparing inmates for reintegration into the community, while 37% say it is doing a good job and a majority say the system is only fair (37%) or poor (17%) at readying inmates to return to the wider society.

Usage of Rehab Programs

Among those who work in prisons with rehabilitation and re-entry programs, % who say participation over past three years has …

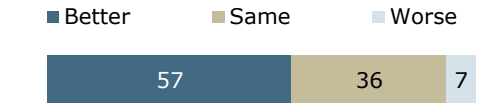


Q12 Based on those with a religion-related rehabilitation and re-entry program in the prison where they work, N=449. No answer responses not shown.

PEW RESEARCH CENTER'S
FORUM ON RELIGION & PUBLIC LIFE

Quality of Rehab Programs

Among those who work in prisons with rehabilitation and re-entry programs, % who say program quality today compared with past three years is …



Q11 Based on those with a religion-related rehabilitation and re-entry program in the prison where they work, N=449. No answer responses not shown.

PEW RESEARCH CENTER'S
FORUM ON RELIGION & PUBLIC LIFE

There is strong consensus among the chaplains surveyed about several elements that are important for successful rehabilitation and reintegration into society. These include services provided while in prison as well as support upon release. And, perhaps not surprisingly, chaplains put access to religion-related programs in this mix. More than seven-in-ten chaplains (73%) consider access to high-quality religion-related programs in prison to be "absolutely critical" for successful rehabilitation and re-entry, and an additional 23% say such programs are very important, though not critical.

About six-in-ten chaplains (62%) say that religion-related programs for rehabilitation and re-entry (such as faith-based job training or mentoring programs) are available in the prisons

visited on 8/16/2013

where they work. Most of these chaplains consider the religion-related programs to be thriving both in terms of usage and quality.

Among those working in a prison with a religion-related rehabilitation program, about six-in-ten (61%) say usage has increased over the past three years, 31% say usage has stayed the same and just 6% say usage has gone down. A majority of those working in a prison with a program of this sort also say that the quality of the religion-related rehabilitation programs has improved (57%), while 36% say the quality is about the same and 7% say the program's quality has declined over the past three years.

visited on 8/16/2013

Religious Extremism

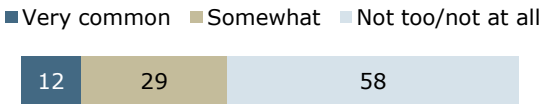
Since the 9/11 terrorist attacks, religious extremism has been a topic of high public interest in the United States. Some experts specifically have raised concerns that prisons could be a breeding ground for home-grown terrorists and have suggested that prison chaplains and other prison administrators need to monitor religious activity more closely.[10] The Pew Forum survey devotes several questions to the topic of religious extremism, probing the extent to which prison chaplains perceive it to be common and asking them to describe the kinds of extreme religious views they encounter behind bars.

A majority (58%) of state prison chaplains surveyed say that religious extremism is either not too common (42%) or not at all common (16%) in the facilities where they work, while 12% say that it is very common and 29% say it is somewhat common. At the same time, about three-quarters of the chaplains say that religious extremism poses a threat to the security of the facility either "not too often" (26%) or "rarely or almost never" (50%).

A number of factors are likely to influence chaplains' perceptions of religious extremism, of course, including the experiences of the

How Common is Religious Extremism in Prisons?

% saying extreme religious views among inmates are…

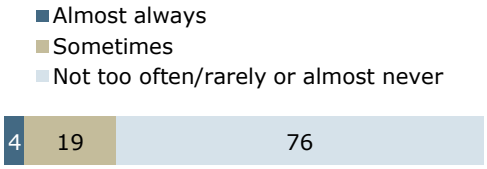


Q30a. Those not answering are not shown. Figures for combined categories may not sum from their component parts due to rounding.

PEW RESEARCH CENTER'S FORUM ON RELIGION & PUBLIC LIFE

How Often Does Religious Extremism Among Inmates Pose a Security Threat?

% of chaplains saying extremism poses a threat in the prisons where they work …



Q32. Those not answering are not shown. Figures for combined categories may not sum from their component parts due to rounding.

PEW RESEARCH CENTER'S FORUM ON RELIGION & PUBLIC LIFE

[10] A 2010 article in the FBI Law Enforcement Bulletin, for example, argued that "Prisons literally provide a captive audience of disaffected young men easily influenced by charismatic extremist leaders" and that "The shortage of qualified religious providers in prisons heightens the threat of inmate radicalization." See Dennis A. Ballas, "Prisoner Radicalization," FBI Law Enforcement Bulletin, October 2010, *http://www.fbi.gov/stats-services/publications/law-enforcement-bulletin/October-2010/confronting-science-and-market-positioning*.

visited on 8/16/2013

chaplains in the facility where they work as well as their individual background and perspectives. For example, estimates of how common extreme religious views are tend to vary with the security level of the facility where chaplains work. About four-in-ten chaplains in maximum security (44%) and medium security facilities (42%) say religious extremism is very or somewhat common, compared with 32% among chaplains in minimum security facilities saying the same.

Views on the prevalence of religious extremism among inmates also tend to vary with the religious affiliation and race of the chaplains. Protestant chaplains are more likely than those of the Catholic or Muslim faith to say that religious extremism in the prisons is either very or somewhat common. This tendency is a bit stronger among white evangelical chaplains than it is among white mainline Protestants.

Analysis of these differences is constrained by the modest number of chaplains from some of these faith traditions who are in the survey. For example, 98 respondents are Catholic, and only 53 are Muslim. However, those who are Muslim appear less likely than other chaplains to perceive a lot of religious extremism among inmates. Just 23% of the Muslim chaplains say religious extremism is either very common or somewhat common in the prisons where they work, while 43% of Protestant chaplains take that view. Catholic chaplains fall in between, with 32% saying religious extremism is very or somewhat common in the facilities where they work.

How Common Are Extreme Religious Views (by Chaplains' Religion)?

% saying that encountering religious groups that express extreme religious views is ...

Chaplains who are…	Very/ some-what common	Not too/ Not at all common	No answer	N
	%	%	%	
Protestant	43	56	1=100	519
White evangelical	44	55	* = 100	264
White mainline	34	65	1 = 100	94
Black Protestant	39	60	1 = 100	95
Catholic	32	68	0 = 100	98
Muslim	23	75	2 = 100	53

Q30a. Figures may not sum to 100%, and combined categories may not sum from their component parts, due to rounding.

PEW RESEARCH CENTER'S FORUM ON RELIGION & PUBLIC LIFE

visited on 8/16/2013

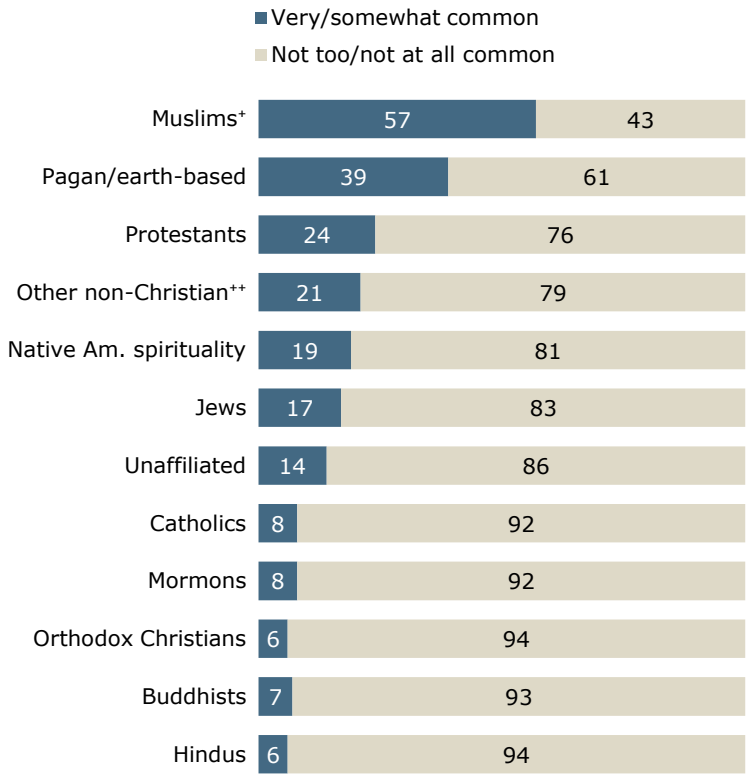
The Pew Forum survey also asked chaplains to rate the prevalence of extremist views among inmates in each of 12 religious groups. (The chaplains were given the option of indicating that the facility in which they work has no inmates belonging to a particular faith. The figures shown here are based on those providing a response.) A majority of respondents to this question say that religious extremism is either very common (22%) or somewhat common (36%) among Muslim inmates (including followers of the Nation of Islam and the Moorish Science Temple of America).

A sizable minority of the chaplains responding (39%) also say they encounter extremism among inmates who practice pagan or earth-based religions. Of those answering this question, about six-in-ten (61%) see such views as not too common or not at all common among pagan inmates.

Religious extremism is perceived as less prevalent among other groups of inmates. About a quarter (24%) of chaplains responding to this question say that religious extremism is very or somewhat common among Protestant inmates; 76% say extremism is not too or not at all common among Protestants in the prisons where they work.

How Common Is Religious Extremism?

% rating religious extremism among inmates of each religious group as ...



Q31a-l. Based on all answering. Those who responded that no inmates belong to the group or did not give an answer are excluded. Figures may not sum to 100%, and combined categories may not sum from their component parts, due to rounding.

+ Includes followers of the Nation of Islam and the Moorish Science Temple of America.

++ The question listed the following examples: "Baha'is, Rastafarians, practitioners of Santeria, Sikhs and others."

PEW RESEARCH CENTER'S FORUM ON RELIGION & PUBLIC LIFE

visited on 8/16/2013

About a fifth of chaplains say extremism is very or somewhat common among inmates practicing Native American spirituality (19%) and a host of "other non-Christian religions" (21%), such as the Rastafari movement, Santeria, Voodoo and others. (See Glossary on page 101.) In addition, 17% of chaplains answering the question say that extremism is very or somewhat common among Jewish inmates, and 14% say this about inmates with no religious preference. Fewer than one-in-ten of the chaplains answering say that religious extremism is very or somewhat common among inmates of other religious groups.

To keep these assessments in perspective, it is important to realize that the religious groups vary in size. Extremism could be very common in a small religious group (such as practitioners of pagan and earth-based religions), but the overall prevalence of extremism in a prison might still be quite small.

It is also helpful to keep in mind that chaplains have differing opinions about what constitutes extremism. One chaplain noted, for example, that in his view "all true religion is extreme" and "therefore none is more 'extreme' than the other," while another chaplain said it is important to differentiate between the mere "strangeness" of certain groups and those that are "threatening to the peace of others."

To better understand what they mean by "extreme religious views," the Pew Forum survey asked chaplains to explain, in their own words, the kinds of extremism they encounter. Chaplains offered a wide range of answers to this open-ended question, varying in length and detail. For purposes of analysis, their responses were categorized first in terms of key ideas or themes and, second, in terms of the specific religious groups they cite as espousing extreme views.

Kinds of Religious Extremism Encountered

Themes mentioned when asked about the kinds of extreme religious views encountered

	%
NET Intolerance of specific racial or social groups	41
Racial separatism/supremacists	36
NET Religious exclusivity/inflexibility of faith	40
NET Specific requests for accommodation	28
NET Other view mentioned	22

Groups mentioned when asked about the kinds of extreme religious views encountered

NET Muslim	54
Muslim/Islamic radicalism/Salafi teaching	33
Nation of Islam	21
NET Christian	34
NET Protestant	13
Christian (general)	7
Jewish	6
NET Other religions	43
Pagan/earth-based (e.g., Wicca)	16
Satanism/Demonic	12

Q30b. Open-end. Based on those answering. Most common responses are shown. See topline for more responses. Figures add to more than 100% because multiple responses were allowed.

PEW RESEARCH CENTER'S FORUM ON RELIGION & PUBLIC LIFE

visited on 8/16/2013

Many chaplains mentioned multiple themes, but among the most common was racism disguised as religious dogma. In total, 41% of the chaplains who answered the question referred to some form of racial intolerance or prejudice toward social groups. This includes expressions of racial superiority or supremacy by either black or white inmates (36%) as well as hostility toward gays and lesbians, negative views of women and intolerance toward sex offenders or other inmates based on the nature of their criminal offense.

An almost equal share of the chaplains who responded to the open-ended question about extremism (40%) mentioned instances of religious (as opposed to racial) intolerance. This includes expressions of religious exclusivity as well as attempts to intimidate or coerce others into particular beliefs. (Note that percentages do not add to 100% because multiple responses are allowed.)

A little more than a quarter of the chaplains' descriptions of extreme views (28%) cited requests for special foods, clothing or rituals – even though, in response to a different question in the survey, many chaplains indicate that such requests for religious accommodation frequently are granted. Some chaplains expressed frustration over requests that they view as bogus or extreme, such as seeking raw meat for a Voodoo ritual or a religious diet consisting of goat's milk, vegetables and oatmeal with sugar.

About a quarter of those responding described religious extremism in other ways, including the use by prisoners of religious groups as a "cover" for non-religious activities; espousing views that promote violence or rape; and creating new religions. One chaplain noted, for example, that "We have a great deal of difficulty with gang activity in our religious activities, and some gangs even claim to be religious in nature or support their beliefs through religious claims."

Chaplains also mentioned a wide range of religious groups in connection with extreme views. Among those responding in their own words to the open-ended question about extremism, the most commonly mentioned group was Muslims (54%), including 21% who specifically cited the Nation of Islam. In addition, 34% mentioned Christian groups, including 7% who cited fundamentalist Christians or evangelical Protestants, 6% who mentioned Hebrew Israelites and 4% who specifically referred to the so-called Christian Identity movement.[11] Other religions were also mentioned; 16% of the chaplains who answered the question mentioned pagan or earth-based religions, and 12% mentioned Satanism. (Note that percentages do not

[11] The classification of some of these groups is difficult. Hebrew Israelites, also known as Black Hebrew Israelites and Black Hebrews, are categorized in this report as a Christian group because, historically, they arose from U.S. Christian denominations. It should be noted, however, that Hebrew Israelites often identify themselves as Jews and that some prison chaplains may view them as Jews rather than as Christians. In addition, some chaplains indicated that they view Hebrew Israelites and the Christian Identity movement as racist groups rather than as bona fide religious groups.

visited on 8/16/2013

add to 100% because multiple responses were allowed on this open-ended question. See Glossary on page 101 for brief definitions of smaller religious groups.)

visited on 8/16/2013

Muslims, Protestants Seen as Growing Due to Switching

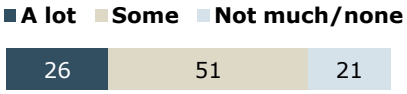
A majority of chaplains surveyed report that the prison where they work has a formal system in place both for documenting the religious affiliation of inmates (84%) and for documenting changes in religious affiliation (76%). However, such records typically are for in-house use only. As previously noted, official statistics on the religious affiliation of the state prison population generally are not publicly available. Thus, the Pew Forum survey provides a unique look —based on the chaplains' own estimates — at the relative size and growth of religious groups behind bars.

A majority of chaplains say that attempts by inmates to convert or proselytize other inmates are either very common (31%) or somewhat common (43%), while 26% say such attempts are not too or not at all common.[12]

Of course, attempts at conversion or proselytizing do not necessarily succeed. Still, a majority of chaplains say that there is either "a lot" of religious switching (26%) or "some" switching among inmates (51%). About one-fifth (21%) say that switching occurs "not much" or not at all in the prisons where they work.

Frequency of Religious Switching

How much religious switching occurs among inmates? % of chaplains who say …



Q26. Those not answering are not shown. Figures for combined categories may not sum from their component parts due to rounding.

PEW RESEARCH CENTER'S FORUM ON RELIGION & PUBLIC LIFE

[12] The survey asks, "And in your opinion how common is it, if at all, for inmates to attempt to convert or proselytize other inmates?" without defining either term. The American Correctional Chaplains Association, however, distinguishes between legitimate sharing of faith and proselytizing, which it defines as "unwanted or forceful" attempts at conversion.

visited on 8/16/2013

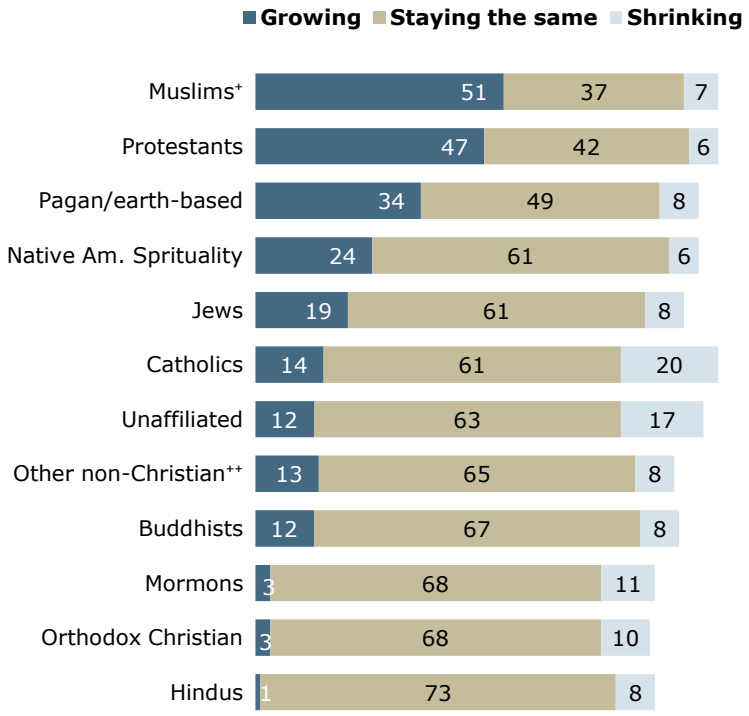
To get a sense of which religious groups are gaining the most converts, the Pew Forum survey asked chaplains to estimate whether the number of inmates in each of 12 religious groups is increasing, decreasing or staying at about the same level. Among chaplains who report that at least some switching occurs within the correctional facilities where they work, about half (51%) report that Muslims are growing in number, and 47% say the same about Protestant Christians. A sizable minority of chaplains answering this question also say that followers of pagan or earth-based religions are growing (34%).

For nine of the 12 religious groups considered, however, a solid majority (61% or more) of chaplains answering the question report that the size of each group is stable. And for several religious groups, the chaplains are as likely, or even more likely, to report shrinkage as to report growth.

For example, one-in-five chaplains answering this question (20%) say that the number of practicing Catholics behind bars is shrinking due to switching, while 14% say the ranks of Catholics are growing. Similarly, 17% say that the number of inmates with no religious preference is shrinking, while 12% say the ranks of the unaffiliated are growing. And about one-in-ten chaplains report a decline in Mormons and Orthodox Christians due to switching, while only 3% say those religious minorities are growing behind bars.

Which Groups Are Growing and Shrinking?

% saying each group is growing, shrinking or staying the same size in the inmate population where they work, due to switching



Q27a-l. Based on all saying there was a lot, some, or not much switching in the prison where they work, N=710. No answer/not sure responses are not shown.

+ Includes followers of the Nation of Islam and the Moorish Science Temple of America.

++ The question listed the following examples: "Baha'is, Rastafarians, practitioners of Santeria, Sikhs and others."

PEW RESEARCH CENTER'S FORUM ON RELIGION & PUBLIC LIFE

visited on 8/16/2013

Presence of Various Faith Groups

The relative size of each faith group within the prison population is difficult to gauge. The Pew Forum survey asked chaplains to estimate the approximate percentage of inmates in the prisons where they work who identify with each of 12 religious groups. *It should be noted, however, that these findings cannot be used to reliably estimate the religious affiliation of the U.S. prison population. They provide only an impressionistic portrait of the religious environment in which chaplains work.*

On average, the chaplains surveyed say that Christians as a whole make up about two-thirds of the inmate population in the facilities where they work. Protestants are seen, on average, as comprising 51% of the inmate population, Catholics 15% and other Christian groups less than 2%. The median estimate of the share of Protestants is 50%, meaning that half of the chaplains estimate that Protestants comprise more than 50% of the inmate population where they work, and half of the chaplains estimate the figure to be below that.

The chaplains' responses also suggest that many other faith groups are represented in the prison population. On average, the chaplains surveyed say that Muslims make up 9% of the inmates in the prisons where they work, with half of the chaplains saying that Muslims comprise 5% or less of the inmate population and half saying that Muslim inmates make up more than 5% of the inmates where they work. On average, other non-Christian groups are perceived as considerably smaller in size.

Chaplains' perspectives on the religious makeup of inmates may reflect a number of different influences, including their degree of exposure to various groups in the course of their work. But even if the chaplains interviewed had perfect information about the relative distribution of religious groups among inmates in the prisons where they work, the findings would not be weighted in proportion to the size of the overall U.S. prison population. As a result, they would not provide an accurate count of religious affiliation in the U.S. prison population.

visited on 8/16/2013

Religious Accommodation Requests

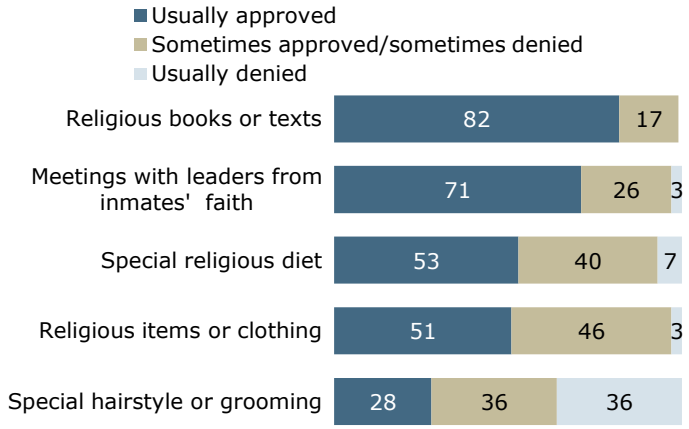
The diversity of faith groups in the inmate population underscores the challenges the prison system faces in meeting the religious needs of all inmates. The Pew Forum survey included several questions designed to probe the kinds of requests that inmates make for accommodation of their religious beliefs and practices, as well as the frequency with which they are granted.

An overwhelming majority of chaplains who responded to these questions say that inmates' requests for religious texts (82%) and for meetings with spiritual leaders of their faith (71%) are usually approved. And about half of chaplains say that requests for a special religious diet (53%) or for permission to have sacred items or religious clothing such as crucifixes, eagle feathers and turbans (51%) also are usually granted.

But one kind of request appears to be less routinely granted. Only about three-in-ten chaplains (28%) say that requests for special accommodations related to hair or grooming are usually approved in the prisons where they work, while 36% say such requests are usually denied and 36% say the decisions can go either way.

Requests for Religious Accommodation

% saying requests from inmates for each of the following are ...



Q29a-e. Based on all answering. Those who responded that the request had not come up or did not give an answer are excluded. Figures may not add to 100% due to rounding.

PEW RESEARCH CENTER'S FORUM ON RELIGION & PUBLIC LIFE

visited on 8/16/2013

Need for Volunteers from Particular Faiths

Another window into the religious diversity of the inmate population is what chaplains say about the number of volunteers who come into the prisons to help meet inmates' religious needs. About seven-in-ten chaplains (69%) say there are some faith groups for which more volunteers are needed. The picture that clearly emerges is that non-Christian faiths have the greatest need for a larger pool of volunteers to work with inmates.

The religious group most commonly cited as being underserved by volunteers is Muslims, according to the chaplains surveyed. A total of 55% of chaplains say this, including 7% who specifically mention the Moorish Science Temple of America and 6% who mention the Nation of Islam as needing more volunteers. Other commonly named groups include pagan or earth-based religions such as Wicca, Odinism, Asatru and Druidism (35%) and Native American spirituality (32%). (See Glossary on page 101.) About one-in-five chaplains answering this question say that Christian groups lack enough volunteers (22%). The most commonly mentioned Christian group with too few volunteers is Catholics (10%).

By contrast, about a third of chaplains (32%) report that some faith groups have more volunteers than are needed to meet inmates' spiritual needs. Among the chaplains who say this, the most commonly named groups are Protestants (net of 52%), and an additional 26% say "Christians" with no further specification. A total of 7% mentioned Catholics. No other religion was named by more than 10% of the chaplains responding.

Religious Volunteers

	%
Need more religious volunteers in some faiths	69
Have more religious volunteers than needed in some faiths	32
Which faiths need more volunteers?	%
NET Muslim	55
Muslim	51
Moorish Science Temple	7
Nation of Islam	6
Pagan (e.g., Wicca, Odinism, Asatru, Druid)	35
Native American spirituality	32
NET Christian	22
Catholic	10
Jewish	22
Buddhist	14
Which faiths have more than necessary?	
NET Christian	83
NET Protestant	52
Catholic	7
Christian (general)	26

Q19, 20. "Which groups need more volunteers" and "Which groups have more volunteers than necessary" are based on all answering open-end. Responses do not add to 100% because multiple responses were allowed. See topline for other responses.

PEW RESEARCH CENTER'S FORUM ON RELIGION & PUBLIC LIFE

visited on 8/16/2013

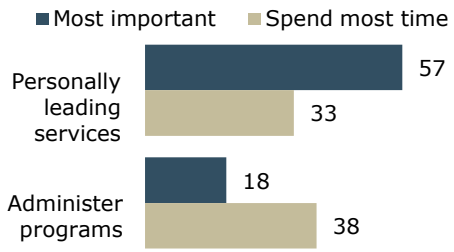
What Chaplains Consider Central to their Role

Chaplains fulfill a wide range of functions in state prisons. The Pew Forum survey listed 10 possible tasks and asked the chaplains to indicate which ones they perform in the course of their work. In addition, the chaplains were asked to rank the top three activities on which they spend the most time and, separately, which activities they personally see as most important.

Nearly all the chaplains (92%) say their work includes personally leading worship services, religious instruction and spiritual counseling sessions. Nearly all (93%) also say they administer or organize religious programs.

Prison Chaplains' Day vs. Most Important Activities

% saying each activity is ranked 1st as ...



Q8a-b, 9a-b. Activities shown are "personally leading worship services, religious instruction sessions or spiritual counseling sessions" and "serving as an administrator helping to organize religious programs." Percent not answering or not ranking 1st are not shown. Rankings for other activities not shown.

PEW RESEARCH CENTER'S FORUM ON RELIGION & PUBLIC LIFE

In terms of importance, 57% of the chaplains say that personally leading religious worship, instruction and counseling sessions is the single most important activity in which they engage. Yet only a third say this is the activity on which they spend the most time. By contrast, just 18% of chaplains say that administering religious programs is their most important function, yet 38% report that helping to organize such programs is the activity on which they spend the most time.

The survey also offered chaplains an opportunity to specify, in their own words, any other activities that take up a significant amount of their working day. One kind of activity dominated the responses to this open-ended question: paperwork and administrative tasks. Fully 45% of those responding cited administrative tasks, including 28% who specifically mentioned paperwork, reports, mail, correspondence or data entry.

visited on 8/16/2013

Chaplains Themselves Largely Protestant, Evangelical

The overwhelming majority of state prison chaplains (85%) identify themselves as Christians, and about seven-in-ten are Protestants (71%). Fully 44% of all the chaplains surveyed say their denomination is part of the evangelical Protestant tradition, while 15% belong to a mainline Protestant tradition and 7% say they are associated with the historically black Protestant tradition.[13] Catholics make up 13% of the chaplains. The remainder either belong to non-Christian traditions (including 7% who are Muslim and 3% who are Jewish) or did not specify a religious preference.

Most chaplains also describe themselves as holding theologically conservative views. Six-in-ten (60%) say their religion should "preserve its traditional beliefs and practices," while only 2% say it should "adopt modern beliefs and practices." Three-in-ten (30%) take a middle stance, saying their religious tradition should "make some adjustments to traditional beliefs and practices in light of modern beliefs and practices." A majority of chaplains describe their political as well as their social views as either conservative or very conservative.

Chaplains' Religious Affiliation

	%
Protestant	71
Evangelical Protestant	44
Mainline Protestant	15
Historically black Prot.	7
No answer	5
Catholic	13
Muslim	7
Jewish	3
Native American spirituality	1
Other religion	2
No religious preference	2
No answer	1
	100

Q46, 47. Figures may not add to 100% due to rounding.

PEW RESEARCH CENTER'S FORUM ON RELIGION & PUBLIC LIFE

The chaplains surveyed are overwhelmingly male (85%) and middle-aged (82% are 50 or older). A majority are white (70%), 18% are black, 5% are Hispanic, 5% are Asian or other and 2% did not specify their racial or ethnic background.[14] They are also a well-educated group, with about six-in-ten (62%) holding either a master's or doctoral graduate degree and an additional 21% holding a bachelor's degree. A majority of the state prison chaplains (56%) have a graduate degree in religion or a ministry-related field, and about half have experience working as a chaplain for some other kind of institution, such as a hospital or the military (49%).

[13] These results are based on chaplains' self-identification of their particular denomination as evangelical, mainline or historically black Protestant. The figures are based on all chaplains surveyed, although the denominational breakdown question was asked only of Protestant chaplains.

[14] By contrast, a majority of inmates in U.S. prisons are black (38%) or Hispanic (22%), according to the U.S. Bureau of Justice Statistics. For more information on the demographic characteristics of the inmate population, see Appendix C: The State and Federal Correctional System.

visited on 8/16/2013

Other key findings from the survey include:

- About two-thirds (64%) of chaplains say they are very satisfied with their job, and an additional 30% are somewhat satisfied. Only 6% are very or somewhat dissatisfied.

- Among the chaplains who express an opinion on the performance of volunteers, most favorably assess how volunteers lead worship services or other religious rituals; more than nine-in-ten rate volunteers as excellent (42%) or good (50%) leaders of worship services, and more than eight-in-ten say volunteers are excellent (33%) or good (52%) at running prayer and meditation groups.

- But chaplains are less positive about volunteers as mentors for inmates. About a third of the chaplains who offer an opinion say that volunteers do only a fair (26%) or poor (8%) job of mentoring inmates.

- About half (49%) of the chaplains say they have heard about the Second Chance Act, which provides federal funding for re-entry services in state prisons and local jails as well as juvenile facilities. Among this group, 57% say the federal legislation has been either very effective (8%) or somewhat effective (50%) in improving re-entry services and promoting the successful return of inmates to their communities, while a third (33%) say it has been not too effective or not at all effective.

- There is near consensus among chaplains on several ways to cut prison costs. Nearly all the chaplains surveyed either favor (46%) or strongly favor (46%) dealing with non-violent, first-time offenders through alternative sentencing (such as community service or mandatory substance-abuse counseling) rather than prison terms. Nearly all the chaplains also favor (57%) or strongly favor (35%) allowing inmates to earn early release based on good behavior and completion of rehabilitation programs. On the other hand, there is near-unanimity among chaplains against one idea: 94% oppose cutting correctional staff and programs.

About the Survey

This survey was conducted between Sept. 21 and Dec. 23, 2011, among professional chaplains and religious services coordinators working in state prisons (both titles are used in state prisons, and they are treated as interchangeable in this report). Correctional authorities in all 50 states granted permission for the Pew Research Center's Forum on Religion & Public Life to contact state prison chaplains and request their voluntary participation in the survey. The state departments of corrections also provided email addresses or other contact information solely for the purposes of this survey, which was endorsed by the American Correctional Chaplains

visited on 8/16/2013

Association. Of 1,474 chaplains who were sent Web and paper questionnaires, 730 returned completed questionnaires, a response rate of nearly 50%.

Roadmap to the Report

The remainder of this report is divided into five parts. The next section provides a religious and socio-demographic profile of state prison chaplains. It is followed by a look at what chaplains do in the course of their work and by their assessments of religious volunteers. The fourth section presents chaplains' perspectives on the religious lives of inmates, including proselytizing, religious switching and concerns about extremism. The final section summarizes chaplains' views of the correctional system. Details about how the survey was conducted can be found in Appendix A (Methodology). Appendix B (Topline) contains the full wording of the questionnaire and a summary of results. Appendix C provides background statistics on the state and federal prison system, Appendix D is a glossary of terms and Appendix E is a list of advisers. The entire report is available online at *http://www.pewforum.org/Government/religion-in-prisons.aspx*.

visited on 8/16/2013

THIS PAGE INTENTIONALLY BLANK

visited on 8/16/2013

I. Profile of State Prison Chaplains

All of the 730 survey respondents work as professional prison chaplains or religious services coordinators in state prisons, including privately run prisons that operate under state contracts. Their workplace environs vary, with most serving in facilities designed for male inmates and housing an average of about 2,000 inmates (mean = 1,965 inmates). The chaplains are a well-educated group, with a majority holding graduate degrees in religion-related fields. About seven-in-ten identify themselves as Protestants (71%), and 44% say their denomination belongs to the evangelical Protestant tradition. Generally speaking, the chaplains indicate that they hold theologically conservative views when it comes to their religion. A majority say their social and political views are conservative as well.

Employment Setting

Chaplains serve in a wide range of settings. Most of those surveyed work in a single correctional facility, although a quarter (25%) divide their time across multiple facilities. About eight-in-ten report that they are employed directly by a state correctional system (81%). Other arrangements include working as a contractor (8%), working for a private prison management firm (5%) or working through a religious organization (5%).

Workplace Characteristics

	%
Provide service to …	
One facility	74
Multiple facilities	25
Maximum security	33
Medium security	49
Minimum security	13
Facility location	
Rural	66
Suburban	19
Urban	12
Facility has …	
Male inmates	80
Female inmates	10
Both	9
Estimated one-on-one contact with …	
Almost all inmates	20
About three-quarters	12
About half of inmates	19
About a quarter	39
Almost none/few	8

Q37b, 38a-c, 36b. Percentage giving no answer not shown.

PEW RESEARCH CENTER'S FORUM ON RELIGION & PUBLIC LIFE

visited on 8/16/2013

As expected from the composition of the U.S. prison system, most chaplains (81%) say they work exclusively with male inmates.[15] Most also work in a rural setting (66%). About half of chaplains identify their workplace as a medium-security facility (49%) while one-third are employed in maximum-security institutions (33%) and the remainder work in minimum-security prisons (13%) or did not specify a security level (5%).[16]

The chaplains' level of direct contact with inmates varies considerably. Nearly half of the chaplains surveyed report having direct, one-on-one contact with about a quarter (39%) or fewer (8%) of the inmates in the prisons where they work. About a fifth (19%) have direct contact with about half of the inmates, and the remainder say they interact with about three-quarters (12%) or with almost all inmates (20%).

A plurality of chaplains work in facilities that contain more than 1,000 and fewer than 2,500 inmates. For those working in a single facility, the average number of inmates reported is 1,965. The median number is 1,500, meaning that half of the chaplains working in single facilities are responsible for 1,500 or more inmates. Those working in multiple facilities report a wide range of inmates, from about 120 to more than 50,000. On average, these chaplains are responsible for a total of 4,968 inmates across all the facilities in which they work; the median number of inmates they are responsible for is 1,962.

Job Experience and Demographic Background

About half of the chaplains surveyed (53%) have 10 or fewer years on the job in the state prison system, 34% have between 11 and 20 years of service and 12% have worked as prison chaplains for more than 20 years. The average tenure is 11.3 years.

Job Experience

	%
Past experience as chaplain for some other kind of institution	49
Currently both a prison chaplain and house of worship clergy	43
Years as prison chaplain	
0-10 years	53
11-20 years	34
21 or more years	12
Mean	11.3

Q34,39,35. Percentage saying no or no answer are not shown.

PEW RESEARCH CENTER'S FORUM ON RELIGION & PUBLIC LIFE

[15] The state and federal prison population is predominately male (93%), according to the U.S. Bureau of Justice Statistics. See Appendix C: The State and Federal Correctional System.

[16] Inmates who pose the greatest threat to public safety typically reside in maximum-security prisons, which have the highest staff-to-inmate ratios, the closest monitoring of inmates and physical features such as reinforced fences, walls and armed watch towers. By contrast, inmates at minimum-security prisons generally pose the least risk to public safety, and these facilities typically have only single-perimeter fences and no roving patrols or armed watch towers. Medium-security prisons fall in the middle.

visited on 8/16/2013

Most of the chaplains surveyed are male (85%), and their average age is 57. Only 16% are under 50. About two-thirds (65%) are between 50 and 64 years old, and 17% are 65 or older.

Seven-in-ten (70%) of the chaplains surveyed are non-Hispanic whites, 18% are black, 5% are Hispanic and 5% are Asian or some other race, and 2% did not specify.

About half (49%) previously have worked as a chaplain or religious services coordinator in some other institutional setting, such as the military or a hospital. And about four-in-ten (43%) of the prison chaplains currently hold a second position as a minister, pastor, rabbi or imam in a house of worship outside the prison walls.

Most chaplains report working an average of 32 to 40 hours (39%) or more than 40 hours (45%) per week for the state prisons. Only about one-in-six work a part-time schedule of 31 hours or less (15%).

Gender, Race and Age

	%
Men	85
Women	14
White	70
Black	18
Hispanic	5
Asian and other	5
Age	
18-49 years	16
50-64 years	65
65 or more years	17
Mean	57.0

Q42,49-51. Percentage giving no answer not shown.

PEW RESEARCH CENTER'S FORUM ON RELIGION & PUBLIC LIFE

visited on 8/16/2013

Chaplains' Religious Affiliation

Most chaplains surveyed are Protestant, with the lion's share coming from an evangelical Protestant tradition. About seven-in-ten (71%) chaplains identify as Protestants, 13% are Catholics, 7% Muslims and the remainder identify with other religions, including Judaism and Native American spirituality. A plurality of the chaplains (44%) consider their faith to be part of the evangelical Protestant tradition while 15% come from a mainline Protestant tradition and 7% are from a historically black Protestant tradition.

Six-in-ten (60%) chaplains believe their religion should preserve traditional religious beliefs and practices. Just 2% say their religion should adopt modern beliefs and practices, while three-in-ten (30%) take the middle ground, saying their religion should make some adjustments in light of modern beliefs and practices.

Evangelical chaplains are more likely than those of other Protestant traditions or faiths to believe in preserving traditional beliefs and practices; 71% of evangelical Protestant chaplains believe religious tradition should be preserved, and 26% take a middle-ground position on religious tradition. Mainline Protestant chaplains, by comparison, are more evenly divided between those who think that traditional beliefs and practices should be preserved (45%) and those who favor some adjustments (46%).

Religious Affiliation

	%
Protestant	71
Evangelical Protestant	44
Mainline Protestant	15
Historically black Prot.	7
No answer	5
Catholic	13
Muslim	7
Jewish	3
Native American spirituality	1
Other religion	2
No religious preference	2
No answer	1
	100

Q46, 47. Figures may not add to 100% due to rounding.

PEW RESEARCH CENTER'S FORUM ON RELIGION & PUBLIC LIFE

Theological Leanings

% of chaplains who say their religion should ...

	%
Preserve traditional beliefs and practices	60
Make some adjustments in light of modern beliefs and practices	30
Adopt modern beliefs and practices	2
No answer/No religious preference	8
	100

Q48. Figures may not add to 100% due to rounding.

PEW RESEARCH CENTER'S FORUM ON RELIGION & PUBLIC LIFE

visited on 8/16/2013

A majority of chaplains report holding conservative views on both social and political issues. Overall, 53% of chaplains describe their views on social issues as conservative or very conservative, 28% are moderate and 16% are liberal. Similarly, when it comes to political issues, 55% say their views are conservative or very conservative, 29% moderate and 13% liberal.

Chaplains' Ideological Leanings

	Social Issues	Political Issues
	%	%
Conservative/very conservative	53	55
Moderate	28	29
Liberal/very liberal	16	13
No answer	3	3
	100	100

Q40,41. Figures may not sum to 100%, and combined categories may not sum from their component parts, due to rounding.

PEW RESEARCH CENTER'S FORUM ON RELIGION & PUBLIC LIFE

visited on 8/16/2013

Education and Training

As expected, the prison chaplains surveyed are a well-educated group. About six-in-ten (62%) hold either a master's degree or a doctorate, 21% hold a bachelor's degree and 15% did not complete a four-year college degree. Nearly all of those with a graduate degree (90%) specialized in a religion or ministry-related field. Overall, 56% of the chaplains surveyed completed graduate studies in a religion or ministry-related field.

A majority of chaplains surveyed also report having at least some clinical pastoral training, which can take place inside or outside of a degree program.[17] About three-in-ten (29%) have completed four or more units of training, 32% have completed 1-3 units and 36% have had no clinical pastoral training. Those with more formal education are more likely to have had clinical training. Among those with a graduate degree, two-thirds (67%) have completed at least one clinical pastoral training unit. Among those with a college degree, 55% have completed at least one unit, and among those with less education, 51% have done so.

Education

	%
Graduate degree	62
Doctorate	12
Master's	50
Bachelor's	21
Some college	13
High school or less	2
No answer	1
	100
Hold a religion-related graduate degree	56
Other graduate degree	6
No graduate degree	37
No answer	1
	100
Clinical pastoral training	
4 or more units	29
1-3 units	32
No units	36
No answer	3
	100

Q43-45. Figures may not add to 100% due to rounding.

PEW RESEARCH CENTER'S FORUM ON RELIGION & PUBLIC LIFE

[17] Clinical pastoral training prepares chaplains to provide counseling and help people through crisis situations, end-of-life issues, grief, difficult family dynamics, mental health problems and so on. A unit of pastoral training is usually 400 hours of supervised work.

visited on 8/16/2013

II. What Prison Chaplains Do ... and What They Think They Should Do

The role of prison chaplains is to meet the religious needs of inmates. But the specific activities of prison chaplains vary from state to state and facility to facility. Most chaplains report that they perform a wide range of functions — from administering religious programs, to training volunteers, to advising other prison staff members. In the view of many chaplains, however, their most important role is to personally lead religious services, provide religious education and counsel inmates. Some seem to chafe under the burden of paperwork and administrative duties. But, on the whole, they express high levels of job satisfaction.

Main Activities

The Pew Forum survey asked the chaplains which of 10 possible functions they perform as part of their work. The chaplains could indicate that they perform multiple functions, and virtually all of them did so. Indeed, more than nine-in-ten say they do each of the following: administer religious programs (93%), work with external faith-based and community organizations (92%), personally lead worship services, religious instruction or spiritual counseling (92%), advise correctional staff on religious issues and related policies (92%), and supervise or train volunteers (91%).

A majority of chaplains also say they provide support and counseling for correctional staff (85%), supervise inmates to help maintain security (78%) and facilitate interfaith dialogue among inmates or staff (74%).

What Chaplains Do

% saying they perform each of the following

	%
Administer/organize religious programs	93
Personally lead worship and other services	92
Work with external faith-based groups	92
Advise correctional staff on religious issues	92
Supervise/train volunteers	91
Provide support/counseling for staff	85
Supervise inmates to help maintain safety and security	78
Facilitate interfaith dialogue	74
Administer educational or other secular rehabilitation services	42
Follow up with former inmates after release	33

Q6a-j. Percentage saying no and no answer not shown.

PEW RESEARCH CENTER'S FORUM ON RELIGION & PUBLIC LIFE

A substantial minority (42%) of chaplains say they administer educational or other secular rehabilitation services as part of their job. And a third (33%) say that following up with inmates after release is among their duties.

visited on 8/16/2013

An open-ended question on the survey asked chaplains to list any other activities on which they spend "a significant amount of time" on the job. One response was particularly common: paperwork. Among those offering a response, 45% mentioned administrative tasks such as completing paperwork or processing religious accommodation requests. Other frequent responses include communication with family members of inmates and to inmates regarding family news (cited by 18% of respondents to the open-ended question), pastoral counseling (17%) and recruiting and vetting volunteers and in-kind donations (16%).

Other Roles and Activities

% mentioning other activities on which they spend a significant amount of time

	%
Administrative tasks	45
Communication between families and inmates	18
Pastoral counseling	17
Coordinate volunteer services	16
Other program management	12
Visits with inmates	11
Teaching/educational activities	9
Oversee religious services	7
Other miscellaneous	23

Q7. Open-end. NET % shown for each category. Figures add to more than 100% because multiple responses were allowed.

PEW RESEARCH CENTER'S FORUM ON RELIGION & PUBLIC LIFE

visited on 8/16/2013

Activities Chaplains Spend the Most Time On

Asked to rank the top three activities on which they spend the most time, the most common response from chaplains was serving as an administrator helping to organize religious programs. Nearly seven-in-ten chaplains rank this among their top three activities on the job (69%), including 38% who say it is the activity on which they spend the most time. About the same portion (66%) reports that personally leading worship services, religious instruction or spiritual counseling sessions is among their top three activities, including 33% who say it is how they spend the most time.

Other activities are less central to the chaplains as a whole. About one-third of chaplains (32%) say that supervising or training volunteers is among the top three activities they perform. About a quarter (24%) rank supervising inmates in their top three activities, and about a fifth (19%) consider advising correctional staff on religious issues one of their top three activities.

Fewer than one-in-ten say that providing counseling for staff, administering secular rehabilitation services, facilitating interfaith dialogue among inmates or staff, and following up with inmates after release are each among the top three uses of their time on the job.

How Chaplains Spend Their Time

What are the TOP THREE activities you spend most of your time on?

	Ranked 1st	Ranked in the top 3
	%	%
Serving as an administrator helping to organize religious programs	38	69
Personally leading worship services, religious instruction or counseling sessions	33	66
Supervising inmates to help maintain safety and security	4	24
Supervising or training volunteers	3	32
Advising correctional staff on religious issues and policies	2	19
Working with external faith-based organizations	1	16
Administering educational or other secular rehabilitation services	1	6
Providing support/counseling for correctional staff	*	8
Facilitating interfaith dialogue	0	5
Following up with former inmates after release	0	2
Other activities+	12	27

Q8a-m. Percentage not answering or not ranking in top 3 are not shown. +Other activities based on up to three volunteered responses.

PEW RESEARCH CENTER'S FORUM ON RELIGION & PUBLIC LIFE

visited on 8/16/2013

Most Important Roles

Time-consuming activities do not always match up with priorities for the job. The Pew Forum survey also asked each chaplain to rank the top three activities that, from his or her point of view, are most important. One activity stands out: personally leading worship services, religious instruction sessions or spiritual counseling sessions. About three-quarters of the chaplains surveyed (75%) consider this to be among their most important functions, including 57% who ranked it as their No. 1 priority.

A majority of chaplains (60%) also view the administration of religious programs as one of the three most important activities they perform; 18% consider it their most important activity.

Other activities were less likely to be seen as high priorities. A third of chaplains (34%) say that supervising or training volunteers is among their three most important duties. About a quarter (24%) say that advising correctional staff on religious issues and related policies is one of their top priorities; a similar portion (22%) says the same about working with external faith-based organizations.

Most Important Activities

What activities do you, personally, see as MOST IMPORTANT for your role as chaplain or religious services coordinator?

	Ranked 1st	Ranked in the top 3
	%	%
Personally leading worship services, religious instruction or counseling sessions	57	75
Serving as an administrator helping to organize religious programs	18	60
Advising correctional staff on religious issues and policies	3	24
Supervising or training volunteers	2	34
Working with external faith-based organizations	2	22
Supervising inmates to help maintain safety and security	2	12
Providing support/counseling for correctional staff	1	14
Following up with former inmates after release	1	10
Facilitating interfaith dialogue	1	9
Administering educational or other secular rehabilitation services	1	6
Other activities+	5	15

Q9a-m. Percentage not answering or not ranking in top 3 are not shown. +Other activities based on up to three volunteered responses.

PEW RESEARCH CENTER'S FORUM ON RELIGION & PUBLIC LIFE

visited on 8/16/2013

Job Satisfaction

Despite some concerns about paperwork and some mismatch between what they think is most important and how they spend their time on the job, the chaplains surveyed report high levels of job satisfaction. Six-in-ten say they are very satisfied (64%) and three-in-ten (30%) are somewhat satisfied, while just 6% say they are very or somewhat dissatisfied.

Job Satisfaction

	%
Very satisfied	64
Somewhat satisfied	30
Somewhat dissatisfied	5
Very dissatisfied	1
No answer	0
	100

Q1. Figures may not add to 100% due to rounding.

PEW RESEARCH CENTER'S
FORUM ON RELIGION & PUBLIC LIFE

visited on 8/16/2013

THIS PAGE INTENTIONALLY BLANK

visited on 8/16/2013

III. The Role of Religious Volunteers

Many state prisons make extensive use of volunteers from houses of worship or other religious organizations to help meet the spiritual needs of inmates. A majority of chaplains say that more volunteers are needed, particularly for inmates who belong to minority faiths such as Islam, Wicca and Native American spirituality. About a third of the chaplains surveyed also say that volunteers from some religious groups are overabundant. In particular, they tend to cite Protestant groups as providing more volunteers than necessary to meet the religious needs of inmates. Generally speaking, the prison chaplains give religious volunteers high marks for the way they lead worship services, education classes and prayer groups but somewhat lower marks for mentoring inmates and their children.

Supply of Volunteers: Too Few or Too Many?

Most prison chaplains say there are too few religious volunteers to meet the needs of all inmates. About seven-in-ten prison chaplains surveyed (69%) say there are some religious groups for which there are too few volunteers in the prisons where they work.

Among those expressing this view, 55% say that more Muslim volunteers are needed. (This figure includes 7% specifically mentioning the Moorish Science Temple of America and 6% mentioning the Nation of Islam.) Other commonly named groups for which more volunteers are needed include pagan or earth-based religions, such as Wicca, Odinism, Asatru and Druidism (35%), and Native American spirituality (32%). (Note that percentages do not add to 100% because multiple responses were allowed. See Glossary on page 101 for brief definitions of some smaller religious groups.)

Are More Religious Volunteers Needed?

	%
Yes	69
No	29
No answer	2
	100

Which groups need more volunteers?	%
NET Muslim	55
Moorish Science Temple	7
Nation of Islam	6
Pagan (e.g., Wicca, Odinism, Asatru, Druid)	35
Native American spirituality	32
NET Christian	22
Catholic	10
Jewish	22
Buddhist	14

Q19. "Which groups need more volunteers" based on all answering open-end. Responses add to more than 100% because multiple responses were allowed. See topline for other responses.

PEW RESEARCH CENTER'S FORUM ON RELIGION & PUBLIC LIFE

visited on 8/16/2013

At the same time, about a third of prison chaplains (32%) say some religious groups provide more volunteers than necessary to meet the religious needs of inmates. Among the chaplains who say this, Protestants are the most commonly named group (net of 52%); an additional 26% mentioned "Christians" with no further specification. A total of 7% mentioned Catholics. No other religion was named by more than 10% of the chaplains responding.

Are There More Religious Volunteers Than Necessary?

	%
Yes	32
No	66
No answer	2
	100

Which groups have more volunteers than necessary?	
NET Christian	83
NET Protestant	52
Catholic	7
Christian (general)	26

Q20. "Which groups have more volunteers than necessary" based on those answering open-end. Figures may add to more than 100% because multiple responses were allowed. See topline for other responses.

PEW RESEARCH CENTER'S FORUM ON RELIGION & PUBLIC LIFE

How are Religious Volunteers Performing?

The Pew Forum survey asked chaplains to rate the performance of religious volunteers at six specific tasks. Respondents also had the option of saying that volunteers did not perform some of those tasks in the prisons where they work. For example, two-thirds of the chaplains (68%) report that religious volunteers do not mentor the children of inmates, and about half (46%) say that volunteers do not provide food, clothing or holiday gifts for the families of inmates.

Among the chaplains who express an opinion on the performance of volunteers, most favorably assess how volunteers lead worship services or other religious rituals; 42% rate volunteers as excellent leaders of worship services, 50% say volunteers do a good job at this and only 7% rate volunteers as fair or poor at leading worship services. A majority of those with an opinion also say that religious volunteers do an excellent job (35%) or a good job (50%) leading religious

Chaplains' Assessment of Religious Volunteers

Rate the performance of religious volunteers in providing each of the following services

	Excellent	Good	Fair	Poor	N
	%	%	%	%	
Leading worship services or religious rituals	42	50	7	* = 100	698
Leading religious education classes	35	50	13	2 = 100	685
Leading prayer groups or meditation	33	52	13	2 = 100	619
Mentoring inmates	23	43	26	8 = 100	545
Providing food, clothing or holiday gifts for inmates' families	22	42	24	12 = 100	374
Mentoring the children of inmates	11	21	38	30 = 100	197

Q18a-f. Based on all answering. Excludes those who responded that this service was not done by religious volunteers or who did not answer. Figures may not add to 100% due to rounding.

PEW RESEARCH CENTER'S FORUM ON RELIGION & PUBLIC LIFE

visited on 8/16/2013

education classes. A similar proportion say volunteers are excellent (33%) or good (52%) at running prayer or meditation groups.

Volunteers receive more mixed reviews for their efforts at mentoring inmates. Of the chaplains offering an opinion, two-thirds say volunteers make excellent (23%) or good (43%) mentors for inmates, but a third rate them as only fair (26%) or poor (8%). In recent years, federal and state authorities also have encouraged mentoring programs for the children of inmates. But, as previously noted, many chaplains say that in the prisons where they work, religious volunteers are not involved in mentoring inmates' children. And of the chaplains who offer an opinion, only about a third say that religious volunteers do an excellent job (11%) or a good job (21%) of mentoring inmates' children, while about two-thirds say they do either a fair (38%) or poor job (30%).

visited on 8/16/2013

THIS PAGE INTENTIONALLY BLANK

visited on 8/16/2013

IV. Chaplains' Perspectives on the Religious Lives of Inmates

Little is known about the religious makeup of the state prison population. Government agencies routinely report on the gender, racial and ethnic composition of inmates in state and federal prisons (see Appendix C) but not on their religious affiliation. One of the central goals of the Pew Forum survey is to offer a glimpse into the religious lives of prisoners through the observations of prison chaplains. The chaplains' views inevitably are colored by their own attitudes and experiences, so their assessments should be viewed as impressions rather than as facts. Still, their responses to the survey provide some sense of the environment in which they work and of the changes they see occurring.

The chaplains' estimates of the religious affiliation of inmates are, at best, a very rough indicator. But the estimates suggest that most inmates in state prisons are Christians, albeit with substantial numbers of Muslims, followers of pagan or earth-based religions, practitioners of Native American spirituality and inmates not affiliated with a religion.

About three-quarters of chaplains say that attempts by inmates to proselytize or convert fellow inmates are "very" or "somewhat" common (73%), and a similar portion (77%) say that either "a lot" or "some" religious conversion takes place behind bars. Fewer chaplains say that expressions of extreme religious views are common in state prison; less than half of the chaplains surveyed (41%) say that religious extremism is very or somewhat common in the prison where they work.

Is Inmate Religion Documented?

% saying there is a formal system for ...

	%
Documenting religious preferences of inmates	84

Q24. Those saying no or no answer not shown.

PEW RESEARCH CENTER'S FORUM ON RELIGION & PUBLIC LIFE

When asked to explain in their own words the kinds of extreme religious views they encounter, the chaplains frequently cite two themes: "racial supremacy disguised as religious views" (in the words of one chaplain) and religious exclusivity or intolerance toward other faiths.

A Window into Inmate Religious Preference

The Pew Forum survey asked chaplains whether or not the prisons where they work keep track of inmates' religious affiliations. An overwhelming majority of chaplains (84%) report that formal tracking systems exist at their facilities. (Such data, however, are not generally publicly available.)

visited on 8/16/2013

The Pew Forum survey also asked each chaplain to estimate the approximate percentage of inmates in the prison(s) where he or she works that identify with each of 12 religious groups. Of course, some chaplains may have quite a bit of knowledge and others rather little knowledge about the religious preferences of inmates. And, even if chaplains had perfect information about the relative distribution of religious groups among inmates, these findings are not weighted in proportion to the size of each prison's population and *thus cannot provide an accurate estimate of religious affiliation among the U.S. prison population*. Nonetheless, these findings offer an impressionistic picture of the religious context in which chaplains work.

Inmate Religious Affiliation

Approximately what percentage of inmates identify with the following religious groups?

	Mean %	Median %
Christian		
Protestant	50.6	50
Catholic	14.5	10
Mormon	0.8	0
Orthodox Christian	0.4	0
Other religions		
Muslim+	9.4	5
Native American spirituality	2.7	1
Pagan/earth-based practitioner	1.7	1
Jewish	1.7	1
Other non-Christian religions++	1.5	0
Buddhist	0.9	1
Hindu	0.2	0
No religious preference	10.6	5
Proportion of inmates whose religious preference not known	5.0	0

Q22a-m. Responses could range from 0 to 100 for the set of 12 groups. Mean response based on all answering. Those who gave no response to the question are excluded.

+ Includes followers of the Nation of Islam and the Moorish Science Temple of America.

++ The question listed the following examples: "Baha'is, Rastafarians, practitioners of Santeria, Sikhs and others."

PEW RESEARCH CENTER'S FORUM ON RELIGION & PUBLIC LIFE

The findings suggest that the majority of inmates encountered by most chaplains are Christians. On average, the chaplains surveyed say that Christian groups make up about two-thirds of the inmate population, with Protestants, on average, estimated to comprise 51% of the inmate population, Catholics 15% and other Christian groups less than 2%. The median estimate by the chaplains of the portion of Protestants is 50%, meaning that half of the chaplains estimate that Protestants comprise more than 50% of the inmate population where they work, and half of the chaplains estimate the figure to be below that. There is a wide range of estimates for most of the 12 religious groups, including Protestants and Catholics.

Compared with Christians, other religious groups are seen by the chaplains as considerably smaller in size. Altogether, non-Christian religious groups are seen as comprising about 18% of the state prison population. On average, the chaplains surveyed say that Muslims make up about 9% of the inmate population in the prisons where they work, with half of the chaplains saying that Muslims comprise 5% or less of the population and half saying Muslim inmates make up more than 5% of the inmate population. Other non-Christian groups are perceived as considerably smaller in size (0 to 1% for about half of the chaplains responding).

visited on 8/16/2013

Further, according to the chaplains surveyed, inmates with no religious preference appear to be a small minority. On average, chaplains say that about 11% of the inmate population is atheist, agnostic or has no particular religious affiliation. The median estimate of inmates with no religious preference is 5%.

By comparison, in the U.S. public as a whole, half (50%) of adults identify as Protestants and about a quarter (23%) are Catholics. About one-in-five adults (19%) are religiously unaffiliated (describing their religion as atheist, agnostic or "nothing in particular"). Smaller numbers describe themselves as Mormon (2%), Jewish (2%), Muslim (1%), Orthodox (1%) or another faith (3%).[18]

In a separate survey question, chaplains estimated the percentage of Protestant inmates who consider themselves born-again or evangelical Christians. On average, the chaplains surveyed say that about 50% of Protestant inmates are evangelicals. But their estimates run the gamut, with some chaplains estimating that evangelical Protestants comprise a minority of Protestant inmates and others estimating that a majority of Protestant inmates consider themselves to be born-again or evangelical Christians.

Evangelical Protestant Inmates

Thinking only of Protestant inmates, what percentage do you think consider themselves born-again or evangelical Christians?

	%
Three-quarters to all	27
Half to three-quarters	23
One quarter to half	18
None to one quarter	21
No answer	11
	100
Mean estimate	50.4

Q23. Based on open-end responses, grouped in categories above. Figures may not add to 100% due to rounding.

PEW RESEARCH CENTER'S FORUM ON RELIGION & PUBLIC LIFE

[18] Figures for the general public in the U.S. are based on aggregated surveys conducted by the Pew Research Center for the People & the Press between January and December 2011.

visited on 8/16/2013

Religious Switching and Proselytizing

How much religious conversion takes place in state prisons? About three-quarters (76%) of the chaplains surveyed say that the prisons where they work maintain formal systems for tracking religious switching among inmates. About three-quarters of chaplains also say that conversion or proselytizing attempts among inmates are either very common (31%) or somewhat common (43%) while about a quarter say such attempts are not too common (22%) or not at all common (4%).

How successful are these attempts? About three-quarters of the chaplains surveyed estimate that religious switching occurs some (51%) or a lot (26%). Fewer say that either not much switching (20%) or none at all (2%) occurs in the prisons where they work.

Chaplains working in maximum security facilities (31%) are more likely than those in medium (25%) or minimum (18%) security facilities to say that "a lot" of switching occurs.

The Pew Forum survey also asked chaplains to estimate whether the ranks of 12 religious groups are swelling, shrinking or stable in the prison population. Among chaplains who report that religious switching occurs in the prison where they work, Muslims and Protestants were the groups most likely to be seen as growing in followers. About half of chaplains answering these questions (51%) report that Muslims are growing in number due to switching; 47% say the same about Protestants in the facilities where they work.

Prisoner Proselytizing

	%
Have formal system documenting when inmates change religious preferences	76
How common are inmate proselytizing attempts?	
Very common	31
Somewhat common	43
Not too common	22
Not at all common	4
No answer	1
	100
How much religious switching occurs among inmates?	
A lot	26
Some	51
Not much	20
None at all	2
No answer	1
	100

Q28,25, 26. Those saying no system for tracking change or no answer not shown. Figures may not add to 100% due to rounding.

PEW RESEARCH CENTER'S FORUM ON RELIGION & PUBLIC LIFE

visited on 8/16/2013

A sizable minority of the chaplains say that followers of pagan or earth-based religions are growing (34%) as are those practicing Native American spirituality (24%) and Judaism (19%).

For nine of the 12 religious groups considered, a solid majority of chaplains answering the question report that the size of each religious group is stable.

For some religious groups, the chaplains answering are more likely to say the group's followers are shrinking than growing in size due to switching. For example, a fifth (20%) of chaplains answering say Catholics are shrinking in number, while 14% say the ranks of Catholics behind bars are growing. Similarly, 17% of chaplains answering say the number of inmates with no religious preference is shrinking, and 12% say the ranks of the unaffiliated are growing.

Which Groups Are Growing and Shrinking?

% saying each group is growing, shrinking or staying the same among those who report that religious switching occurs a lot, some or not much

Religious group	Growing	Staying the same	Shrinking	No answer
	%	%	%	%
Muslims+	51	37	7	5 = 100
Protestants	47	42	6	4 = 100
Pagan/earth-based practitioners	34	49	8	9 = 100
Native American spirituality	24	61	6	9 = 100
Jews	19	61	8	12 = 100
Catholics	14	61	20	4 = 100
No religious preference	12	63	17	9 = 100
Other non-Christians++	13	65	8	14 = 100
Buddhists	12	67	8	13 = 100
Mormons	3	68	11	18 = 100
Orthodox Christians	3	68	10	20 = 100
Hindus	1	73	8	18 = 100

Q27a-l. Based on all asked, N=710. Those who responded that there was no switching or that they didn't know if switching occurred are excluded.

+ Includes followers of the Nation of Islam and the Moorish Science Temple of America.

++ The question listed the following examples: "Baha'is, Rastafarians, practitioners of Santeria, Sikhs and others."

PEW RESEARCH CENTER'S FORUM ON RELIGION & PUBLIC LIFE

In response to open-ended questions on the survey, several chaplains mentioned that inmates may switch to particular religious groups solely to obtain certain privileges or benefits, such as kosher food. Some "inmates adopt Judaism because of the food benefits," one chaplain wrote. Commenting on religious switching in general, another chaplain said: "You cannot draw any valid conclusions regarding religion in prisons by examining religion changes of offenders. These decisions are primarily privilege based and not religiously based in my experience."

Other chaplains indicated that they see both half-hearted switching and sincere conversions. "Inmates often return to faith of childhood upbringing," one chaplain noted, adding: "Some

visited on 8/16/2013

'try on' various faiths. Only a small percentage of inmates seem to take it seriously and stick with it…."

Requests for Accommodation

The Pew Forum survey asked chaplains to estimate how often each of five kinds of requests for religious accommodation are approved or denied. The questions also allowed chaplains to indicate whether or not each kind of request has occurred in the prisons where they work.

Religious Accommodation

How often are the following requests from inmates for religious accommodation approved or denied, if they have come up at all?

Requests for…	Usually approved	Sometimes approved/ sometimes denied	Usually denied	N
	%	%	%	
Religious books or texts	82	17	* = 100	715
Meetings with leaders from inmates' faith	71	26	3 = 100	673
Special religious diet	53	40	7 = 100	711
Religious items or clothing	51	46	3 = 100	711
Special hairstyle or grooming	28	36	36 = 100	559

Q29. Based on all answering. Excludes those who responded that the request had not come up or who did not give an answer. Figures may not add to 100% due to rounding.

PEW RESEARCH CENTER'S FORUM ON RELIGION & PUBLIC LIFE

Among those answering, an overwhelming majority (82%) say prisons usually approve inmates' requests for religious books. Seven–in-ten (71%) chaplains answering say requests for visits by religious leaders are usually approved. About half say requests for a special religious diet (53%) and requests for permission to have religious items or clothing (51%) are usually approved.

However, only about three-in-ten (28%) chaplains answering say that requests for special accommodations related to hair or grooming are usually approved. More than a third (36%) say such requests are usually denied.

Some chaplains expressed frustration at the volume of requests for religious accommodation, including requests they view as "using religion to play the system," in the words of one chaplain.

"Too much of my time is spent on accommodating those 'using' religion to get additional privileges, such as better food, religious items, additional packages, gangs trying to meet as religious groups, etc.," another chaplain wrote in response to an open-ended question on the survey. "I do little ministry but facilitate perpetual changing of religious declarations for the

visited on 8/16/2013

next 'food' event or whatever gives the inmate the best gang option or ability to gain personal items," yet another wrote.

Religious Extremism in the Prisons

The survey asked a number of questions about how often chaplains encounter "extreme religious views" within the prison population. About four-in-ten chaplains say that groups expressing extreme religious views are very common (12%) or somewhat common (29%); a majority says such views are not too common (42%) or not at all common (16%) in the prisons where they work.

Perceptions of the prevalence of extreme religious views tend to vary with the security level of the facility where the chaplains work.

Chaplains in maximum or medium security facilities are more likely than those in minimum security facilities to say that religious extremism is very or somewhat common. About four-in-ten chaplains in maximum security (44%) and medium security prisons (42%) say religious extremism is very or somewhat common, compared with 32% of chaplains who work in minimum security facilities.

How Common Are Extreme Religious Views (Overall)?

	%
Very common	12
Somewhat common	29
Not too common	42
Not at all common	16
No answer	1
	100

Q30a. Figures may not add to 100% due to rounding.

PEW RESEARCH CENTER'S FORUM ON RELIGION & PUBLIC LIFE

How Common Are Extreme Religious Views (by Security Level)?

% of chaplains saying that extreme religious views among inmates are ...

As rated by chaplains working in...	Very/ somewhat common %	Not too/ Not at all common %	No answer %	N
Maximum security	44	56	*=100	241
Medium security	42	57	1=100	357
Minimum security	32	68	0=100	96

Q30a. Figures may not add to 100% due to rounding. Figures may not sum to 100%, and combined categories may not sum from their component parts, due to rounding.

PEW RESEARCH CENTER'S FORUM ON RELIGION & PUBLIC LIFE

visited on 8/16/2013

These findings are, of course, colored by the perceptual lens of the chaplains responding. For example, assessments of the prevalence of religious extremism among inmates tend to vary with the religious affiliation and race of the chaplains surveyed. Protestant chaplains are more likely than those of the Catholic or Muslim faith to say that religious extremism in the prisons is either very or somewhat common. This tendency is a bit stronger among white evangelical chaplains than it is among white mainline Protestants.

Analysis of these differences is constrained by the modest number of chaplains from some of these faith traditions who are in the survey. For example, 98 respondents are Catholic, and only 53 are Muslim. However, those who are Muslim appear less likely than other chaplains to perceive a lot of religious extremism among inmates. Just 23% of the Muslim chaplains say religious extremism is either very common or somewhat common in the prisons where they work, while 43% of Protestant chaplains take that view. Catholic chaplains fall in between, with 32% saying religious extremism is very or somewhat common in the facilities where they work.

How Common Are Extreme Religious Views (by Chaplains' Religion)?

% of chaplains saying extreme religious views among inmates are ...

As rated by chaplains who are...	Very/ some-what common	Not too/ Not at all common	No answer	N
	%	%	%	
Protestant	43	56	1=100	519
White evangelical	44	55	* = 100	264
White mainline	34	65	1 = 100	94
Black Protestant	39	60	1 = 100	95
Catholic	32	68	0 = 100	98
Muslim	23	75	2 = 100	53

Q30a. Figures may not sum to 100%, and combined categories may not sum from their component parts, due to rounding.

PEW RESEARCH CENTER'S FORUM ON RELIGION & PUBLIC LIFE

visited on 8/16/2013

The survey also asked chaplains to estimate how often extreme views occur among inmates in each of 12 religious groups. Respondents were able to indicate if no inmates belonged to a particular group.

Of the chaplains expressing an opinion on these questions, a majority say it is very common (22%) or somewhat common (36%) for Muslim inmates to express extreme views. This includes inmates who belong to such groups as the Nation of Islam and the Moorish Science Temple of America, which traditional Muslims may view as unorthodox or heretical. (See Glossary on page 101.)

A sizable minority (39%) of chaplains also say religious extremism is very or somewhat common among inmates who practice pagan and earth-based religions (such as Asatru, Odinism and Wicca). Roughly one-fifth to one-quarter of chaplains with an opinion say religious extremism is very or somewhat common among Protestant inmates (24%), inmates who follow other non-Christian religions, such as Rastafarians and practitioners of Santeria and Voodoo (21%), and those practicing Native American spirituality (19%). (See Glossary on page 101.)

How Common is Extremism Among Various Religious Groups?

% of chaplains saying extreme religious views are …

	Very/ somewhat common	Not too/ not at all common	N
Among inmates who are…	%	%	
Muslims[+]	57	43 = 100	677
Pagan/earth-based religions	39	61 = 100	614
Protestants	24	76 = 100	665
Other non-Christian religions[++]	21	79 = 100	502
Native American spirituality	19	81 = 100	592
Jews	17	83 = 100	575
No religious preference	14	86 = 100	594
Catholics	8	92 = 100	657
Mormons	8	92 = 100	454
Orthodox Christians	6	94 = 100	420
Buddhists	7	93 = 100	529
Hindus	6	94 = 100	381

Q31a-l.Based on all answering. Those who responded that no inmates belong to the group or did not give an answer are excluded. Figures may not sum to 100%, and combined categories may not sum from their component parts, due to rounding.

[+] Includes followers of the Nation of Islam and the Moorish Science Temple of America.

[++] The question listed the following examples: "Baha'is, Rastafarians, practitioners of Santeria, Sikhs and others."

PEW RESEARCH CENTER'S FORUM ON RELIGION & PUBLIC LIFE

visited on 8/16/2013

Interestingly, perceptions of religious extremism vary strongly with the security level of the chaplains' facility for only one of the 12 religious groups – Muslims. Chaplains in maximum security facilities are more likely than those in either medium- or minimum-security facilities to say that extremism among Muslim inmates is very or somewhat common. Perceptions of the prevalence of religious extremism among inmates from other faith groups is not related, or only modestly related, to the facility security level.

The relative rankings of the top two inmate groups most associated with extremism are the same for chaplains working in each security level. Regardless of security level, the chaplains answering are most likely to say that extremism is very or somewhat common among Muslim inmates, followed by adherents of pagan or earth-based religions.

How Common is Religious Extremism (by Security Level and Religious Group)?

% of chaplains saying extreme religious views are very or somewhat common

	Chaplains working in…		
	Maximum security	**Medium security**	**Minimum security**
Among inmates who are…	%	%	%
Muslims[+]	62	57	49
Pagan/earth-based religions	40	38	38
Protestants	23	25	26
Native American spirituality	18	20	24
Catholics	8	8	10

Q31a,b,f,g,h. Based on all answering. Those who responded that no inmates belong to the group or did not give an answer are excluded.

[+] Includes followers of the Nation of Islam and the Moorish Science Temple of America.

[++] The question listed the following examples: "Baha'is, Rastafarians, practitioners of Santeria, Sikhs and others."

PEW RESEARCH CENTER'S FORUM ON RELIGION & PUBLIC LIFE

visited on 8/16/2013

To better understand what is meant by religious extremism, the survey also asked chaplains to explain in their own words the kinds of extreme religious views that they encounter in state prisons. Overall, 62% of chaplains provided some response. Not surprisingly, those who say that encountering extreme religious views among inmates is very or somewhat common were more likely to respond to the question (82% answering) than were those who say that such views are not too or not at all common (47% answering).

Chaplains offered a wide range of comments to this open-ended question. Their responses were categorized according to the ideas or themes they suggested and, separately, according to the specific religious groups they named as espousing extreme views. Many chaplains mentioned multiple ideas or religious groups.

Among the chaplains responding, two themes are common. A net of 41% of those responding mention racial intolerance or prejudice against specific social groups. This figure includes references to views of black or white racial superiority and racial supremacy (36%) as well as hostility toward gays and lesbians, negative views of women (particularly in religious leadership roles) and intolerance toward sex offenders or other inmates based on the nature of their criminal offense. "Racially based beliefs are held by Odinist/Wotanist inmates and members of the Nation of Islam," one chaplain noted. Another cited "demands that some inmates cannot be a part of the religious group because of sexual identity and/or sexual crimes."

Kinds of Religious Extremism Encountered

Themes mentioned when asked about the kinds of extreme religious views encountered

	%
NET Intolerance of specific racial or social groups	41
Racial separatism/supremacists	36
NET Religious exclusivity/inflexibility of faith	40
NET Specific requests for accommodation	28
NET Other view mentioned	22

Groups mentioned when asked about the kinds of extreme religious views encountered

NET Muslim	54
Muslim/Islamic radicalism/Salafi teaching	33
Nation of Islam	21
NET Christian	34
NET Protestant	13
Christian (general)	7
Jewish	6
NET Other religions	43
Pagan/earth-based e.g., Wicca	16
Satanism/Demonic	12

Q30b. Open-end. Based on those answering. Most common responses are shown. See topline for more responses. Figures add to more than 100% because multiple responses were allowed.

PEW RESEARCH CENTER'S FORUM ON RELIGION & PUBLIC LIFE

A nearly equal percentage (40%) of those responding mention religious intolerance. This figure includes references to views of exclusivity of faith and "religious bigotry" (32%) as well as references to those seeing only the King James Bible as authentic, espousing "militant" faiths, or attempting to intimidate or coerce others into belief.

visited on 8/16/2013

A little more than a quarter (28%) of the chaplains responding cite specific requests for food, clothing or rituals in their descriptions of extremism. And some (22%) describe religious extremism in other ways, such as prisoners using religious groups as a cover for non-religious activities, espousing views that promote violence or rape, and creating new religions. (Note that percentages do not add to 100% because multiple responses were allowed.)

A wide range of groups are mentioned in connection with extreme religious views. Among chaplains responding, the most commonly mentioned group is Muslims (54%, including 21% who specifically cite the Nation of Islam). In addition, 34% mention Christians, including 7% who specifically cite evangelical or fundamentalist Protestants, 6% who mention Hebrew Israelites and 4% who cite followers of the so-called Christian Identity movement.[19] Many chaplains also refer to other religions (net of 43%) in connection with religious extremism, including pagan or earth-based religions (16%) and Satanism or devil worship (12%).

To better understand what chaplains have in mind, the Pew Forum looked at the subset of respondents who cited the two most commonly mentioned religious groups (Muslims and Christians) in addition to some kind of thematic explanation of extremism. Among chaplains who mention Muslims and also provide some kind of thematic explanation (83 chaplains or 18% of those responding), about half (51%) mentioned Muslims in connection with the idea of racial and social group intolerance and about four-in-ten (41%) mentioned Muslims in connection with the idea of religious exclusivity. As an example of extremism, one chaplain cited "racism from the [I]slamic groups," while another listed "Muslims who think their view of Islam is the only way."

Among chaplains who mentioned Christians and also provided some kind of thematic explanation of extremism (52 chaplains or 12% of those responding), about two-thirds (67%) mentioned Christians in connection with the idea of religious exclusivity while 37% mentioned Christians in connection with the idea of racial and social group intolerance. One chaplain commented, for example, that "… some fundamentalist Christian organizations have found it difficult to respect the religious boundaries of others." "On my unit there is a struggle between the Arminians (conditional salvation) and Calvinist (once saved always saved)," another noted. "We have had issues with white supremacy groups trying to start 'Christian Identity' services that [are] hate filled…," a third chaplain wrote. These are just a few of such responses.

[19] As previously noted, Hebrew Israelites are categorized in this report as a Christian group because they historically come out of Christian denominations, but members of the group may view themselves as Jews and some chaplains may consider them to be Jews as well.

visited on 8/16/2013

Thus, both kinds of extremism (racial intolerance and religious exclusivity) are perceived to exist among Muslim and Christian inmates, but religious exclusivity appears to be more strongly associated with Christian inmates, while racial and social group intolerance appears to be more strongly associated with Muslim inmates.

Does religious extremism threaten the safety and security of the prison environment? About three-quarters (76%) of chaplains say that religious extremism poses a security threat either "not too often" or "rarely or almost never." About a quarter (23%) of chaplains say extremism "almost always" or "sometimes" poses a threat to security.

Frequency Extremism Poses Threat by Security Level

How often does extremism pose a threat to security?

	Almost always/ some-times	Not too often	Rarely/ almost never	No answer	N
	%	%	%	%	
All	23	26	50	1 = 100	730
Chaplains working in…					
Maximum security	29	25	45	1=100	241
Medium security	19	28	52	*=100	357
Minimum security	18	21	61	0=100	96

Q32. Figures may not add to 100% due to rounding.

PEW RESEARCH CENTER'S FORUM ON RELIGION & PUBLIC LIFE

Those working in maximum security facilities are more likely than those working in other kinds of facilities to say that religious extremism poses a threat to security at least sometimes. About three-in-ten (29%) chaplains from maximum security facilities say that extremism is almost always or sometimes a threat to prison security; this compares with about a fifth of chaplains in medium security (19%) or minimum security facilities (18%) who say the same. However, upwards of seven-in-ten chaplains from any of these facility types say that religious extremism rarely, almost never, or "not too often" poses a threat to facility security.

What kinds of measures have state prisons taken to reduce the possibility of security threats stemming from religious extremism? The survey asked about four kinds of possible measures. A sizable minority of chaplains say the prisons where they work have consulted with experts in dealing with religious groups in which extremism is suspected (45%) or have

Actions to Reduce Security Threat

% saying each measure has been taken to address extreme religious views among inmates

	%
Consult experts for advice on handling	45
Provide additional supervision at religious gatherings	44
Limit number of gatherings by religious groups	35
Isolate certain inmates	33

Q33a-d.Those saying measure not taken or giving no answer not shown.

PEW RESEARCH CENTER'S FORUM ON RELIGION & PUBLIC LIFE

visited on 8/16/2013

provided additional supervision for religious gatherings (44%). In addition, about a third of chaplains say the prisons where they work have limited the number of gatherings held by religious groups (35%) or isolated particular inmates (33%) to address religious extremism.

visited on 8/16/2013

V. Chaplains' Views on the Correctional System

Prison chaplains are, on balance, positive about the correctional system. A majority says the system where they are employed "works pretty well," and strong majorities rate the correctional system as excellent or good when it comes to maintaining order and meeting the religious needs of inmates. Evaluations of rehabilitation and re-entry efforts are less positive, however, with about half calling those efforts only fair or poor. About six-in-ten chaplains (62%) say that religion-related programs for rehabilitation and re-entry are available in the prisons where they work. Most chaplains consider these religion-related programs to be thriving both in terms of usage and quality.

Evaluating the System

Thinking about the correctional system where you work ...

	%
Works pretty well, only minor changes needed	61
Needs major changes	34
Needs to be completely rebuilt	5
No answer	1
	100

Q2. Figures may not add to 100% due to rounding.

PEW RESEARCH CENTER'S FORUM ON RELIGION & PUBLIC LIFE

How's the System Working?

Most chaplains are upbeat about the correctional system where they work. About six-in-ten (61%) of those surveyed say their state's system "works pretty well" and needs only minor changes, while a third (34%) say the system needs major changes and 5% say it needs to be completely re-built.

When it comes to specific aspects of the state correctional system's performance, chaplains are most sanguine about the ability to maintain discipline and order in prison, and they are least positive about the efficacy of efforts to rehabilitate inmates and prepare them for re-entry into the community. Four-in-ten (40%) chaplains say the correctional system where they work is doing an excellent job at maintaining order and discipline among inmates, 54% say it is doing a good job, and just 6% say it is doing either fair or poor.

The correctional system is also seen as excellent (29%) or good (50%) at meeting the religious needs of inmates. Just a fifth of

How's the Prison System Doing?

Rate the job the correctional system where you work is doing in each area

	Excellent	Good	Only fair/ poor	No answer
	%	%	%	%
Maintaining order	40	54	6	0=100
Meeting religious needs	29	50	20	1=100
Providing self-improvement programs	14	41	45	1=100
Helping prepare for re-entry	8	37	54	1=100

Q3a-d. Figures may not sum to 100%, and combined categories may not sum from their component parts, due to rounding.

PEW RESEARCH CENTER'S FORUM ON RELIGION & PUBLIC LIFE

visited on 8/16/2013

chaplains consider performance in this area to be only fair (17%) or poor (3%). A majority also says the system is excellent (14%) or good (41%) at providing self-improvement programs for inmates. But a majority of chaplains also say services to help inmates prepare to return to the community are only fair (37%) or poor (17%) in the system where they work; 37% say such services are good and 8% say they are excellent.

Financial pressures are widespread across many state-funded programs, including prison systems. There is near consensus among chaplains on several possible ways to cut costs. Nearly all chaplains either favor (46%) or strongly favor (46%) dealing with non-violent, first-time offenders through other kinds of sentences (such as community service or mandatory substance-abuse counseling) rather than prison terms. Just 8% of the chaplains surveyed oppose this idea. Nearly all the chaplains also favor (57%) or strongly favor (35%) allowing inmates to earn early release based on good behavior and completion of rehabilitation programs, while 7% are opposed. And most favor (53%) or strongly favor (33%) shortening prison sentences for non-violent crimes; 12% oppose this idea.

Opinion About Cost-Saving Proposals

% who favor or oppose each as a way to cut costs in correctional systems

	Strongly favor	Favor	Oppose	Strongly oppose	No answer
	%	%	%	%	%
Non-prison sentences for non-violent, first-time offenders	46	46	7	1	1=100
Early release for good behavior	35	57	7	*	1=100
Shorten sentences for non-violent crimes	33	53	11	1	2=100
Cut correctional staff and programs	1	4	32	62	1=100

Q4a-d. Figures may not add to 100% due to rounding.

PEW RESEARCH CENTER'S FORUM ON RELIGION & PUBLIC LIFE

On the other hand, there is near-unanimity among chaplains against one idea: 94% oppose cutting correctional staff and programs in order to reduce costs in correctional systems (62% strongly oppose and 32% oppose this idea).

visited on 8/16/2013

Rehabilitation and Re-entry

In the minds of the chaplains, successful rehabilitation and reintegration of inmates into society requires efforts both in prison and after release. Fully eight-in-ten (81%) chaplains say that treatment for substance abuse or mental health problems while serving time is "absolutely critical" for rehabilitation; 14% call this very important but not critical, and the remainder consider it either somewhat important or not important (or give no response). Chaplains, perhaps not surprisingly, are also likely to see religious programs as vital. More than three-quarters say that support from religious groups after release is absolutely critical for successful rehabilitation (78%); 19% say this is very important but not critical. And 73% of the chaplains surveyed consider access to high-quality religion-related programs while in prison absolutely critical to rehabilitation. A substantial majority (71%) of chaplains also say "help with things like getting a job and finding affordable housing upon release" is absolutely critical. And 69% say the same about inmates' access to high-quality rehabilitation programs of a secular nature, such as continuing education and job training.

What Is Important for Successful Rehabilitation?

% saying each is absolutely critical

	%
Treatment for substance abuse or mental health problems in prison	81
Support from religious groups after release	78
Access to quality religion-related programs in prison	73
Help with things such as job, housing	71
Access to quality programs such as education, job-training in prison	69

Q5a-e. Other response options not shown: very important but not critical, somewhat important, not important and no answer.

PEW RESEARCH CENTER'S FORUM ON RELIGION & PUBLIC LIFE

Access to some kind of rehabilitation program while in prison appears common; 85% of chaplains say the prisons where they work offer secular rehabilitation and re-entry programs. About six-in-ten chaplains (62%) say that religion-related programs are available in the prisons where they work.

Most chaplains consider the religion-related rehabilitation programs to be thriving both in usage and in quality. Among those working in a prison with a religion-related rehabilitation program, about six-in-ten (61%) say usage has increased over the past three years, 31% say usage has stayed the same and just 6% say usage has gone down. A majority of those working in a prison with a program of this sort also say that the quality of the religion-related rehabilitation programs has improved

Access to Rehab Programs?

In the prison where you work …

	%
Have secular rehabilitation and re-entry programs	85
Have religion-related rehabilitation and re-entry programs	62

Q13, 10. Those saying no or no answer responses not shown.

PEW RESEARCH CENTER'S FORUM ON RELIGION & PUBLIC LIFE

visited on 8/16/2013

(57%), while 36% say the quality is about the same and 7% say the program's quality has declined over the past three years.

Perceptions of secular rehabilitation programs over the same period are a bit less sanguine. Among those with secular programs in the prisons where they work, about four-in-ten (38%) say usage has gone up over the past three years, 44% say usage is about the same and 14% say usage has gone down. Assessments of the quality of secular rehabilitation programs is similarly divided, with 36% saying the programs have gotten better, 43% saying the quality is about the same and 18% saying the programs have declined in quality.

Usage of Rehab Programs

Among those who work in prisons with rehabilitation and re-entry programs, % who say participation over past three years has ...

	Gone up	Gone down	Same	No answer	N
	%	%	%	%	
Religion-related programs	61	6	31	2=100	449
Secular programs	38	14	44	3=100	622

Q12, 15. Figures may not add to 100% due to rounding.

PEW RESEARCH CENTER'S FORUM ON RELIGION & PUBLIC LIFE

Assessing Rehab Programs

Among those who work in prisons with rehabilitation and re-entry programs, % who say program quality today compared with past three years is ...

	Better	Worse	Same	No answer	N
	%	%	%	%	
Religion-related programs	57	7	36	1=100	449
Secular programs	36	18	43	2=100	622

Q11, 14. Figures may not add to 100% due to rounding.

PEW RESEARCH CENTER'SFORUM ON RELIGION & PUBLIC LIFE

visited on 8/16/2013

Assessment of the Second Chance Act

In 2007, Congress introduced and later passed the Second Chance Act, which provides federal funding for re-entry services in state prisons and local jails and juvenile facilities. About half of the chaplains surveyed report having heard either a lot or a little about the legislation (49%) while about half (51%) say they have heard nothing at all.

Among those who are aware of the Second Chance Act, 57% say it has been either very (8%) or somewhat effective (50%) in improving re-entry services and promoting the successful return of inmates to their communities; a third (33%) say it has been not too or not at all effective.

Views about the Second Chance Act

Heard about Second Chance Act?	%
A lot	11
A little	37
Nothing at all	51
No answer	0
	100

Among those who have heard a lot/a little	
How effective is it?	
Very/somewhat effective	57
Not too/not at all effective	33
No answer	10
	100

Q16, 17. Figures may not add to 100% due to rounding.

PEW RESEARCH CENTER'S FORUM ON RELIGION & PUBLIC LIFE

visited on 8/16/2013

In Their Own Words:
Thoughts about Rehabilitation and the Prison System

Chaplains surveyed by the Pew Forum expressed a range of opinions about the state prison system and what they consider important for successful re-integration into the community. Here are a few of the verbatim comments provided in response to an open-ended request for other thoughts on issues raised in the survey.

Transformational Change

- "Chaplains play a key role in helping inmates transform their understanding of responsibility, choices and possibilities. Behavior only changes when hearts change."

- "Without a spiritual-based transformation there is little hope for sincere, lasting change in any of us. Without a faith-based after-care living situation an ex-offender has little chance of succeeding on the street."

- "Personal contact is crucial. You minister through relationship. Being accepting, non-judgmental, working toward self esteem issues is important."

- "Change what a man believes inside, you will change what you see outside. Social services are great, but they work on the symptoms instead of the problem."

- "I believe the usefulness of the gospel message and Christian ministries in the prisoner rehabilitation and re-entry processes [are] underrated. These ministries are as effective as educational programs in the prison yet receive an extremely small fraction of the funding and manpower."

Re-Entry Support

- "There are very few ministries [that] volunteer their services to our institution that have follow-up care with inmates and their families when they parole. The ideal would be a sponsorship of six months prior to release with the family and the inmate, and six months after release."

- "[Rehabilitation], in general, is inadequate at the prisons in which I work. Religious services should be allowed to help inmates transition into churches and participate with mentors prior to discharge who will follow them upon discharge. This does not yet happen..."

visited on 8/16/2013

- "More faith-based formal programs [are] needed which can help inmates with [the] transition back into community living, such as 'faith dorms'."

On what it means to be a prison chaplain

- "The term 'chaplain' to those outside corrections usually has people thinking of military or hospital chaplaincy. The prison chaplaincy is an entirely different model, as prison chaplains are, in essence, religious programs providers. My main task is to ensure [that] the religious beliefs of offenders [are] met.... I, as a prison chaplain, am not to convert persons [but] to ensure their religious rights..."

visited on 8/16/2013

THIS PAGE INTENTIONALLY BLANK

visited on 8/16/2013

Appendix A: Survey Methodology

This survey of prison chaplains was conducted from Sept. 21 through Dec. 23, 2011, among professional prison chaplains or religious services coordinators (the two titles are used interchangeably for the purposes of this report) working in prisons in all 50 states.[20] Correctional authorities in each of the 50 states granted permission for the Pew Research Center's Forum on Religion & Public Life to contact state prison chaplains and request their voluntary participation in the survey. The survey was also endorsed by the American Correctional Chaplains Association. A total of 730 interviews were completed by Web and paper questionnaire, a response rate of nearly 50%.

Sampling and Interviewing

The target population for the survey was all paid prison chaplains in the 50 state prison systems across the United States. The Pew Forum contacted officials in each state's department of corrections to request permission to conduct the survey and to obtain contact information for all professional chaplains currently employed in state prisons.[21] Based on communications with each state's board of corrections, the Pew Forum compiled a database of chaplains thought to be eligible for the study. The process of obtaining permission to conduct the study and assembling the list of eligible chaplains was facilitated by the American Correctional Chaplains Association and by some chaplains with access to the National Correctional Chaplains Administrators Directory. A total of 1,474 state prison chaplains and religious services coordinators from the 50 state correctional systems comprised the total target population of interest.

Survey Administration

The administration and data coding of the survey was handled by Social Science Research Solutions (SSRS). Attempts were made to contact all 1,474 state prison chaplains to request participation in the survey. In keeping with best practices for survey research, the target sample was contacted multiple times to request participation. The schedule of contacts was as follows:

- Invitation letter explaining the purpose of the study was sent by mail to the entire sample, with the exception of chaplains from New York,[22] on Sept. 21, 2011.

[20] In South Dakota, religious programs are administered by a "cultural activities coordinator."
[21] The Pew Forum also sought permission to include federal prison chaplains in the survey, but the Federal Bureau of Prisons decided not to allow its approximately 200 chaplains to participate.
[22] Permission to contact New York state chaplains was not received until mid-November. As a result, the 162 chaplains from New York state were contacted with an initial letter of invitation on Nov. 18, 2011, and a postcard reminder sent three days after the

visited on 8/16/2013

- Email invitation with a direct link to the Web survey was sent to those with email address information[23] about eight days after the initial mailing.
- Postcard reminder was mailed to all who had not yet completed the survey about one week after initial mailing.
- A cover letter and paper copy of the questionnaire was sent by mail to those who had not yet completed the survey about two weeks after the initial mailing.
- A second postcard reminder was mailed to those who had not yet completed the survey about three weeks after the initial mailing.
- A second email reminder was sent to those with email address information who had not yet completed the survey about five days after the second postcard reminder.
- A cover letter and second paper copy of the questionnaire was sent by mail to those who had not yet completed the survey on Oct. 24, 2011, about one month after the initial mailing.
- A final email reminder was sent to those with an email address who had not yet completed the survey on Nov. 11, 2011.

A number of chaplains had queries or comments about the survey, including technical questions about accessing the Web survey. There also were questions about the survey sponsor and the confidentiality of responses, as well as other comments about the survey or the state prison system in which they worked. These questions and comments were addressed either by staff at SSRS or by the principal investigator on the study, Stephanie Boddie.

Questionnaire Design

The questionnaire was designed by the Pew Forum with the counsel of the staff at SSRS and the panel of 17 external advisers with expertise in the criminal corrections field and a working group of nine prison chaplains. A draft survey was pretested with a group of retired prison chaplains, many of whom offered suggestions on the questionnaire design. The department of corrections in some states includes a formal process for review of all study materials, called an institutional review board; feedback from several state institutional review boards also informed the questionnaire design. A draft questionnaire and study protocol was also submitted to the institutional review board for the Federal Bureau of Prisons. While the Federal Bureau of Prisons did not, in the end, grant permission to conduct the study among federal prison chaplains, their feedback and suggestions for the study informed the questionnaire design.

---

initial mailing. A cover letter and paper copy of the questionnaire were sent on Dec. 1, 2011. No email addresses were available for New York state chaplains. Fewer attempts were made to reach chaplains from New York state compared with other states due to the late permission to conduct the study among this group.

[23] An email address was available for 857 of the 1,474 chaplains eligible to participate in the survey.

visited on 8/16/2013

Several of the questions asked chaplains to provide information about specific religious groups among the inmate population. Advisers from some correctional systems reported that up to 50 religious groups exist among the prison population. To reduce respondent burden, the Pew Forum survey asked about 12 religious groups, combining some religious traditions together under broader categories. The Pew Forum was guided in these choices by the major religious groups identified by the Federal Bureau of Prisons, by the panel of external advisers and by the working group of prison chaplains. However, it is important to note that the selection of 12 religious groups involves a trade-off between the precision of gathering distinct information about each religious tradition and the practicality of asking about a more limited number of groups.

The layout and design of the questionnaire sought to maximize comparability across the mixed modes of Web and paper questionnaires while following the best practices of visual survey design.[24] The Web survey included programming for all skip patterns and follow up prompts on questions 8, 9 and 22 if the initial responses did not appear to match the question instructions.

Question order and response order was fixed for all questions in order to increase the comparability of the online and paper survey modes. This departs from typical practice in Web surveys (and telephone surveys) where the order of response options and questions (especially in serial lists of questions) is sometimes randomized. The purpose of randomizing order is to control for potential primacy and recency effects in response option order and for serial item position effects in question order. Those sorts of randomization are not practical for paper questionnaires, however. The fixed question order should be kept in mind when interpreting the survey results.

The Pew Forum had final authority and responsibility for the design of the questionnaire and retains sole responsibility for the analysis and interpretation of survey findings.

[24] See Don A. Dillman, Jolene D. Smyth and Leah Melani Christian, "Internet, Mail, and Mixed-Mode Surveys: The Tailored Design Method," Wiley, 2009.

visited on 8/16/2013

Response Rate and Margin of Error

The total response rate was 49.6%.[25] The table provides the full disposition of the target sample for the survey.

Sample Disposition

	N
Total sample	1,474
Eligible, interview (category 1)	
Complete	723
Partials treated as complete	7
Eligible, non-interview (category 2)	
Refusal	6
Web suspends (partially completed)	62
No response	645
Unknown eligibility, non-interview	
Mail undeliverable	29
Not eligible	2
Response rate RR4	49.6%

Response rate calculations using AAPOR's standard definitions for final dispositions of case codes and outcome rates for surveys, 2011.

PEW RESEARCH CENTER'S FORUM ON RELIGION & PUBLIC LIFE

We attempted to ask all eligible state prison chaplains to complete this survey. Based on a comparison of chaplains who responded promptly to the survey and those who were more difficult to interview, as well as an analysis of response by region, we are assuming that the responses constitute a probability sample of the population.

Based on that assumption, the margin of error for the full sample of 730 respondents from a population of 1,474 professional prison chaplains is plus or minus 2.6 percentage points. In addition to sampling error, one should bear in mind that question wording and practical difficulties in conducting surveys can introduce error or bias in the findings of opinion polls.

This is a survey of individual prison chaplains, as opposed to correctional facilities.[26] Some larger facilities have more than one prison chaplain represented in the survey. Questions about the characteristics of correctional facilities are intended to measure the work context of the chaplains responding to this survey. The survey findings reported here are not weighted.

[25] Response rate based on AAPOR's RR4 formula. See Standard definitions: Final dispositions of case codes and outcome rates for surveys, revised 2011 at *http://www.aapor.org/AM/Template.cfm?Section=Standard_Definitions2&Template=/CM/ContentDisplay.cfm&ContentID=3156.*

[26] Other kinds of surveys can be designed to represent organizations or institutions such as correctional facilities in proportion to their size in the population. Such surveys provide estimates about characteristics of the organizations, themselves, such as the prevalence of facilities at each security level or the number of facilities serving particular kinds of inmates.

visited on 8/16/2013

Appendix B: Topline

Pew Forum on Religion & Public Life
National Survey of Prison Chaplains
September-December 2011
N=730

Notes:

- For exact question wording and layout, please see questionnaire.
- "No answer" was not offered as a response option, but is used to indicate cases in which a respondent did not provide an answer to a question. Those responding to a paper questionnaire sometimes volunteered a "don't know" response.
- All numbers are percentages unless otherwise noted. Percentages greater than zero but less than 0.5% are indicated by an asterisk (*). Columns or rows may not total to 100% due to rounding.

Welcome to the National Survey of Prison Chaplains

This survey is being conducted by the Pew Research Center's Forum on Religion & Public Life and it has been endorsed by The American Correctional Chaplains Association. The survey is designed to help better understand the roles of chaplains and the place of religion in inmate rehabilitation and the community re-entry process.

Q1. All in all, how satisfied or dissatisfied are you with your job as a prison chaplain or religious services coordinator?

%	
64	Very satisfied
30	Somewhat satisfied
5	Somewhat dissatisfied
1	Very dissatisfied
0	Don't know/No answer

Q2. Thinking specifically of the correctional system for which you work, do you think it…

%	
61	Works pretty well and requires only minor changes
34	Needs major changes
5	Needs to be completely rebuilt
1	Don't know/No answer

Q3. How would you rate the job the correctional system for which you work is doing in each of the following areas?

	Excellent	Good	Only Fair	Poor	Don't know/ No Answer
	%	%	%	%	%
a. Maintaining order and discipline among inmates	40	54	6	1	0
b. Meeting the religious needs of inmates	29	50	17	3	1
c. Helping inmates prepare to return to the community	8	37	37	17	1

visited on 8/16/2013

d. Providing self-improvement programs for inmates	14	41	33	12	1

Q4. Do you strongly favor, favor, oppose, or strongly oppose each of the following as a way to cut costs in correctional systems?

	Strongly Favor	Favor	Oppose	Strongly Oppose	Don't know/ No Answer
	%	%	%	%	%
a. Shortening prison sentences for non-violent crimes	33	53	11	1	2
b. Dealing with non-violent, first-time offenders without sending them to prison (e.g., through community service or mandatory substance-abuse counseling)	46	46	7	1	1
c. Allowing prisoners to earn early release through completion of rehabilitation programs and good behavior	35	57	7	*	1
d. Cutting back on correctional staff and prison programs	1	4	32	62	1

Q5. In your opinion, how important, if at all, is each of the following for inmates' successful rehabilitation and reintegration into society?

	Absolutely Critical	Very important but not critical	Somewhat Important	Not Important	Don't know/ No Answer
	%	%	%	%	%
a. Treatment for inmates with substance abuse or mental health problems in prison	81	14	4	*	*
b. Access to high-quality rehabilitation programs, such as continuing education and job training, in prison	69	25	5	0	1
c. Access to high-quality religion-related programs and services in prison	73	23	2	*	1
d. Help with things like getting a job and finding affordable housing upon release	71	25	4	0	*
e. Support from religious groups or spiritual leaders after release	78	19	2	*	1

visited on 8/16/2013

Q6. Do you perform the following tasks as part of your role as chaplain or religious services coordinator, or not?

	Yes	No	Don't know/ No Answer
	%	%	%
a. Personally leading worship services, religious instruction sessions, or spiritual counseling sessions	92	7	1
b. Serving as an administrator helping to organize religious programs	93	7	*
c. Supervising or training volunteers	91	9	1
d. Advising correctional staff on religious issues and related policies	92	8	*
e. Supervising inmates to help maintain safety and security	78	21	1
f. Working with external faith-based and community organizations	92	7	*
g. Administering educational or other secular rehabilitation services	42	58	*
h. Facilitating interfaith dialogue among inmates or staff	74	26	*
i. Following-up with former inmates after they have been released	33	66	1
j. Providing support and counseling for correctional staff	85	14	1

Q7. Are there any other activities on which you spend a significant amount of time in your role as chaplain or religious services coordinator? If so, please describe them.

OPEN END—MULTIPLE RESPONSES ALLOWED

%	
65	Answer given
35	Don't know/ No answer

% of cases responding [N=472]
NOTE: MULTIPLE RESPONSES WERE ACCEPTED

%	
45	**NET Administrative Tasks**
28	Completing paperwork (including all reports, handling of mail, correspondence and data entry)
9	Processing religious accommodation requests (including helping to access or supervise special diets, handling request for religious items, diets, time off work, etc.)
4	Training staff
3	Serving on committees within the correctional system (for operations, grievance committee, etc.)
3	Overseeing religious diet program
3	Hiring/training/coordinating/supervising chaplains
2	Conducting inspections, audits and reviews (including checking for policy compliance)
2	Drafting and interpreting policy
2	Handling inmate requests (general)
1	Handling the chapel budget
1	Processing marriages
*	Supervising the cleaning of the chapel
*	Processing request to change faith
18	**NET Connecting inmates with family**
12	Informing inmates or family members of death, sickness or emergencies
7	Working with inmates' families (including family reconciliation programs)
17	**NET Pastoral care/counseling**
12	Providing one-on-one counseling

visited on 8/16/2013

5	Providing Pastoral care
1	Running support groups
7	**NET Facilitating religious practices/services**
4	Performing weddings, funerals and memorial services (for inmates or staff)
2	Supervising religious services (including movement to and from the chapel)
*	Providing sacraments
*	Working with minority faith groups
*	Leading music for religious services
16	**NET Recruiting/coordinating volunteers/donations**
8	Recruiting and coordinating volunteer services
7	Securing and disseminating financial and in-kind donations (for things like televisions, books, hygiene supplies, religious items, etc.)
1	Getting approval for volunteers including speakers and musicians
1	Supervise non-religious groups
*	Providing holiday gifts and cards
11	**NET Visiting inmates**
8	Visiting inmates
4	Making rounds
9	**NET Teaching/educational activities**
4	Teaching behavior modification and other therapy classes
3	Overseeing religious library including screening books and movies
2	Teaching bible studies, church history, etc.
1	Speaking to groups about prison ministry
*	Coordinating Bible College
12	**NET Program management**
3	Coordinating special projects and programs like Domestic Violence, Recovery
3	Supervising character development programs
2	Working in faith-based programs
2	Developing and supervising faith-based units (including programs like PLUS)
1	Identifying and integrating new programs
1	Organizing special events
1	Working with the music program
*	Assessing program outcomes
23	**NET Other activities**
5	Coordinating re-entry support and resources for ex-offenders and their families
3	Provide crisis intervention/ serve as first responder
2	Serving as a an expert for lawsuits and legal issues related to religious accommodation
2	Serving as an ombudsman
1	Maintaining good relationships with the religious community
*	Working with victims and their families (including facilitating restorative justice programs)
10	Other
1	Answer given, unclear

visited on 8/16/2013

Q8. In your role as chaplain or religious services coordinator, what are the **TOP THREE** activities you spend most of your time on?

Please rank your top 3 activities by placing a 1 next to the activity you spend the MOST time on, place a 2 next to the activity you spend the SECOND most time on, and a 3 next to the activity you spend the THIRD most time on.

	Ranked 1	**Ranked 2**	**Ranked 3**	**Not ranked in top 3**	**Don't know/ No answer+**
	%	%	%	%	%
a. Personally leading worship services, religious instruction sessions, or spiritual counseling sessions	33	18	16	27	6
b. Serving as an administrator helping to organize religious programs	38	22	9	25	6
c. Supervising or training volunteers	3	15	14	62	6
d. Advising correctional staff on religious issues and related policies	2	6	11	75	6
e. Supervising inmates to help maintain safety and security	4	12	8	70	6
f. Working with external faith-based and community organizations	1	5	10	78	6
g. Administering educational or other secular rehabilitation services	1	2	3	87	6
h. Facilitating interfaith dialogue among inmates or staff	0	2	4	88	6
i. Following-up with former inmates after they have been released	0	1	2	92	6
j. Providing support and counseling for correctional staff	*	2	6	86	6
k. Other (please specify)	12	8	7	67	6
l. Other (please specify)	*	2	4	87	6
m. Other (please specify)	0	*	1	92	6

+Don't know/No answer includes responses with unclear rankings.

visited on 8/16/2013

Q9. What activities do you, personally, see as MOST IMPORTANT for your role as chaplain or religious services coordinator? Regardless of how you **actually** spend your time, what are the **TOP THREE** activities which you think are MOST IMPORTANT?

Please rank your top 3 activities by placing a 1 next to the activity that you see as MOST IMPORTANT, place a 2 next to the activity that you see as SECOND most important, and a 3 next to the activity that you see as THIRD most important.

	Ranked 1	**Ranked 2**	**Ranked 3**	**Not ranked in top 3**	**Don't know/ No answer+**
	%	%	%	%	%
a. Personally leading worship services, religious instruction sessions, or spiritual counseling sessions	57	12	6	20	5
b. Serving as an administrator helping to organize religious programs	18	28	14	35	5
c. Supervising or training volunteers	2	12	19	61	5
d. Advising correctional staff on religious issues and related policies	3	9	12	71	5
e. Supervising inmates to help maintain safety and security	2	4	5	82	5
f. Working with external faith-based and community organizations	2	9	11	73	5
g. Administering educational or other secular rehabilitation services	1	3	2	88	5
h. Facilitating interfaith dialogue among inmates or staff	1	3	5	86	5
i. Following-up with former inmates after they have been released	1	3	5	85	5
j. Providing support and counseling for correctional staff	1	5	9	80	5
k. Other (please specify)	5	5	4	80	5
l. Other (please specify)	*	1	2	91	5
m. Other (please specify)	*	0	*	94	5

+Don't know/No answer includes responses with unclear rankings.

visited on 8/16/2013

Q10. In the prison(s) where you work, do inmates have access to **religion-related** rehabilitation and re-entry programs (such as faith-based job training or mentoring programs), or not?

%	
62	Yes
38	No
1	Don't know/ No answer

Q11. [ASKED IF Q10=Yes] In your opinion, during the past three years in the prison(s) where you work, would you say the **quality** of the **religion-related** rehabilitation and re-entry programs has…

BASED ON THOSE WITH A PROGRAM [N= 449]

%	
57	Gotten better
7	Gotten worse
36	Stayed about the same
1	Don't know/No answer

Q12. [ASKED IF Q10=Yes] And during the past three years in the prison(s) where you work, would you say the **percentage of inmates** who participate in **religion-related** rehabilitation and re-entry programs has…

BASED ON THOSE WITH A PROGRAM [N= 449]

%	
61	Increased
6	Decreased
31	Stayed about the same
2	Don't know/No answer

Q13. In the prison(s) where you work, do inmates have access to **secular** rehabilitation and re-entry programs (such as continuing education and job training), or not?

%	
85	Yes
14	No
1	Don't know/No answer

Q14. [ASKED IF Q13=Yes] In your opinion, during the past three years in the prison(s) where you work, would you say the **quality** of the **secular** rehabilitation and re-entry programs has…

BASED ON THOSE WITH A PROGRAM [N= 622]

%	
36	Gotten better
18	Gotten worse
43	Stayed about the same
2	Don't know/No answer

visited on 8/16/2013

Q15. [ASKED IF Q13=Yes] And during the past three years in the prison(s) where you work, would you say the **percentage of inmates** who participate in **secular** rehabilitation and re-entry programs has…

BASED ON THOSE WITH A PROGRAM [N= 622]

%	
38	Increased
14	Decreased
44	Stayed about the same
3	Don't know/No answer

Q16. How much, if anything, have you heard about the Second Chance Act of 2007, which established policy and funding to improve re-entry services and promote the successful return of inmates to their communities?

%	
11	A lot
37	A little
51	Nothing at all
0	Don't know/No answer

Q17. [ASKED IF Q16=A Lot or A little] In your opinion, how effective, if at all, has the Second Chance Act of 2007 been in improving re-entry services and promoting the successful return of inmates to their communities?

BASED ON THOSE WHO HAVE HEARD A LOT/A LITTLE [N=355]

%	
8	Very effective
50	Somewhat effective
29	Not too effective
3	Not at all effective
10	Don't know/No answer

visited on 8/16/2013

The next few questions ask about religious volunteers, that is, those who volunteer through a house of worship (such as a church, synagogue or mosque) or a religious organization (such as The Salvation Army), or whose primary motivation for volunteering is religious.

Q18. How would you rate the performance of religious volunteers in providing each of the following services in the prison(s) where you work, if they do this at all?

BASED ON TOTAL	Excellent	Good	Only Fair	Poor	Not done by religious volunteers	Don't know/ No Answer+
	%	%	%	%	%	%
a. Leading worship services or other religious rituals	40	48	7	*	3	1
b. Leading religious education classes	33	47	12	2	4	2
c. Leading prayer groups or meditation groups	28	44	11	2	13	2
d. Mentoring inmates	17	32	19	6	22	3
e. Mentoring the children of inmates	3	6	10	8	68	5
f. Providing food, clothing, or holiday gifts for inmates' families	12	21	12	6	46	3

+Don't know/No answer includes responses with unclear evaluations.

BASED ON ALL ANSWERING	Excellent	Good	Only Fair	Poor	N
	%	%	%	%	
a. Leading worship services or other religious rituals	42	50	7	*	698
b. Leading religious education classes	35	50	13	2	685
c. Leading prayer groups or meditation groups	33	52	13	2	619
d. Mentoring inmates	23	43	26	8	545
e. Mentoring the children of inmates	11	21	38	30	197
f. Providing food, clothing, or holiday gifts for inmates' families	22	42	24	12	374

visited on 8/16/2013

Q19. Are there any religious groups from which there are **too few** volunteers to meet the religious needs of inmates in the prison(s) where you work, or not?

%	
69	Yes (please specify groups)
29	No
2	Don't know/No answer

% of cases responding Yes, there are religious groups with too few volunteers… [N=503]
NOTE: MULTIPLE RESPONSES WERE ACCEPTED; MOST COMMON RESPONSES SHOWN

	%
NET Christian	**22**
NET Protestant	4
Protestant (not specified)	*2*
Pentecostal (Assemblies of God, Four-Square Gospel, Church of God)	*1*
Catholic	10
Mormon/Church of Jesus Christ of Latter-Day Saints (LDS)/Community of Christ	*3*
Jehovah's Witness	*2*
Messianic Jews	*2*
Hebrew Israelites/ Black Hebrew Israelites	*2*
House of Yahweh	*1*
Christian (not specified)	*1*
Jewish	**22**
NET Muslim	**55**
Muslim (includes Islam, Sunni, Shia)	51
Moorish Science Temple of America (MSTA)	7
Nation of Islam (NOI)	6
NET Other religions	**55**
Pagan/Earth-based (includes Wicca, Odinism, Asatru, Druid, Thelema)	35
Native American spirituality	32
Buddhist	14
Rastafarian	6
Hindu (includes Hare Krishna)	1
Satanism/Left Hand Way	1
Other responses	
All of them	3
Non-Christian (not specified)	3
Prison Ministry groups/Yoke Fellowship/Kairos	2
Spanish-speaking/Hispanic/Latino (no religion or multiple religions mentioned)	2
Other	9
No religious group specified	3

visited on 8/16/2013

Q20. Are there any religious groups from which there are **more volunteers than necessary** to meet the religious needs of inmates in the prison(s) where you work, or not?

%	
32	Yes (please specify groups)
65	No
2	Don't know/No answer

% of cases responding Yes, there are religious groups with more volunteers than necessary… [N=234]
NOTE: MULTIPLE RESPONSES WERE ACCEPTED; MOST COMMON RESPONSES SHOWN

	%
NET Christian	**83**
NET Protestant	52
Protestant (not specified)	36
Evangelical/Evangelical Protestants/Fundamentalist Christians	*7*
Baptist	*3*
Pentecostal (Assemblies of God, Four-Square Gospel)	*3*
Seventh-Day Adventist	*1*
Charismatic Christians	*1*
Mennonites	*1*
Catholic	7
Jehovah's Witness	*9*
Mormon/Church of Jesus Christ of Latter-Day Saints (LDS)/Community of Christ	*3*
Christian (not specified)	*26*
Jewish	**1**
Muslim	*
NET Other religions	**2**
Buddhist	1
Native American spirituality	1
Pagan/Earth-based (includes Wicca, Odinism, Asatru, Druid, Thelema)	1
Other responses	
Prison Ministry groups/Yoke Fellowship/Kairos	1
Spanish-speaking/Hispanic/Latino (no religion or multiple religions mentioned)	1
Other	8
No religious group specified	6

visited on 8/16/2013

The next several questions focus on the religious preferences of the inmates in the prison(s) where you work.

Q21. See Q37b for table

Q22. Thinking of all the inmates in the prison(s) where you work, approximately what **percentage** of them identify with the following religious groups?

Q22a through Q22m OPEN END: Enter percentage from 0 to 100

%	
81	Answered Q22a-m
19	Don't know/No answer+

+Don't know/No answer includes responses with unclear percentage allocations and those who listed item m as 100% don't know inmate religious preference.

BASED ON ALL ANSWERING	Mean	Median	Range
a. Protestant (e.g., Baptist, Methodist, non-denominational Christian, Pentecostal, Lutheran, Presbyterian, Episcopalian, Reformed, Church of Christ, Adventist, Jehovah's Witness, those who think of themselves as "Just Christian," and others)	50.6	50	0-97
b. Catholic	14.5	10	0-65
c. Mormon	0.8	0	0-32
d. Orthodox Christian (e.g., Greek Orthodox, Russian Orthodox and others)	0.4	0	0-30
e. Jewish	1.7	1	0-28
f. Muslim (including Nation of Islam, Moorish)	9.4	5	0-80
g. Native American spirituality	2.7	1	0-40
h. Pagan/Earth-based religion (e.g., Wicca, Odinism, and others)	1.7	1	0-20
i. Buddhist	0.9	1	0-18
j. Hindu	0.2	0	0-5
k. Other non-Christian religion (e.g., Baha'i, Rastafarian, Santeria, Sikh, and others)	1.5	0	0-70
l. No religious preference (e.g., atheist, agnostic, no particular religion)	10.6	5	0-70
m. Don't know (if there is a percentage of inmates about whose religious preference you are unaware, put that percentage here)	5.0	0	0-88

visited on 8/16/2013

Q23. Thinking **only** of the Protestant inmates in the prison(s) where you work, what percentage do you think consider themselves born-again or evangelical Christians?

OPEN END: Enter percentage from 0 to 100

%	
27	75-100%
23	50-74%
18	25-49%
21	0-24%
11	Don't know/No answer
50.4	Mean

Q24. In the prison(s) where you work, is there a formal system in place for documenting and tracking the religious preferences of inmates, or not?

%	
84	Yes
15	No
1	Don't know/No answer

Q25. And in your opinion how common is it, if at all, for inmates to attempt to convert or proselytize other inmates?

%	
31	Very common
43	Somewhat common
22	Not too common
4	Not at all common
1	Don't know/No answer

visited on 8/16/2013

The next three questions ask about religious switching among inmates, that is, becoming religious after having no religion, changing from one religious preference to another, or leaving religion altogether.

Q26. What's your impression of how much religious switching, if any, occurs among inmates in the prison(s) where you work?

%	
26	A lot
51	Some
20	Not much
2	None at all
1	Don't know/No answer

Q27. **[ASKED IF Q26=A lot, Some, or Not much]** For each of the following faith groups, please indicate whether it is growing, shrinking, or staying the same size **as a result of inmates switching from one religious preference to another** in the prison(s) where you work.

BASED ON TOTAL	**Growing**	**Shrinking**	**Staying the same size**	**Don't know/ No Answer**	**Q26 No switching**	**Q26 Don't know**
	%	%	%	%	%	%
a. Protestants (e.g., Baptist, Methodist, non-denominational Christian, Pentecostal, Lutheran, Presbyterian, Episcopalian, Reformed, Church of Christ, Adventist, Jehovah's Witness, those who think of themselves as "Just Christian," and others)	46	6	41	4	2	1
b. Catholics	14	20	59	4	2	1
c. Mormons	3	11	66	18	2	1
d. Orthodox Christians (e.g., Greek Orthodox, Russian Orthodox)	2	10	66	20	2	1
e. Jews	18	8	59	12	2	1
f. Muslims (including Nation of Islam, Moorish)	50	7	36	5	2	1
g. Practitioners of Native American spirituality	23	6	59	9	2	1
h. Practitioners of Pagan/Earth-based religions (e.g., Wiccans, Odinists, and others)	33	8	48	9	2	1
i. Buddhists	11	8	66	13	2	1
j. Hindus	1	8	71	18	2	1
k. Practitioners of other non-Christian religions (e.g., Baha'is, Rastafarians, practitioners of Santeria, Sikhs, and others)	12	8	64	14	2	1
l. Inmates with no religious preference (e.g., atheists, agnostics, no particular religion)	12	16	61	9	2	1

visited on 8/16/2013

BASED ON ALL ASKED (THOSE RESPONDING A LOT, SOME, OR NOT MUCH TO Q26) [N=710]	Growing	Shrinking	Staying the same size	Don't know/ No Answer
	%	%	%	%
a. Protestants (e.g., Baptist, Methodist, non-denominational Christian, Pentecostal, Lutheran, Presbyterian, Episcopalian, Reformed, Church of Christ, Adventist, Jehovah's Witness, those who think of themselves as "Just Christian," and others)	47	6	42	4
b. Catholics	14	20	61	4
c. Mormons	3	11	68	18
d. Orthodox Christians (e.g., Greek Orthodox, Russian Orthodox)	3	10	68	20
e. Jews	19	8	61	12
f. Muslims (including Nation of Islam, Moorish)	51	7	37	5
g. Practitioners of Native American spirituality	24	6	61	9
h. Practitioners of Pagan/Earth-based religions (e.g., Wiccans, Odinists, and others)	34	8	49	9
i. Buddhists	12	8	67	13
j. Hindus	1	8	73	18
k. Practitioners of other non-Christian religions (e.g., Baha'is, Rastafarians, practitioners of Santeria, Sikhs, and others)	13	8	65	14
l. Inmates with no religious preference (e.g., atheists, agnostics, no particular religion)	12	17	63	9

visited on 8/16/2013

Q28. In the prison(s) where you work, is there a formal system in place for documenting and tracking when inmates change from one religious preference to another, or not?

%	
76	Yes
22	No
1	Don't know/No answer

Q29. In the prison(s) where you work, how often are the following requests from inmates for religious accommodation approved or denied, if they have come up at all?

BASED ON TOTAL	Usually Approved	Sometimes approved-sometimes denied	Usually Denied	This request has not come up	Don't know/ No Answer
	%	%	%	%	%
a. Requests for religious leaders from inmates' own faith traditions	65	24	3	7	1
b. Requests for a special religious diet	52	39	7	2	1
c. Requests for special accommodations relating to hair or grooming	22	28	28	22	1
d. Requests for permission to have religious items or clothing (e.g., crucifixes, eagle feathers, turbans, etc.)	50	44	3	2	1
e. Requests for religious books or texts	81	17	*	1	1

BASED ON ALL ANSWERING	Usually Approved	Sometimes approved – sometimes denied	Usually Denied	N
	%	%	%	
a. Requests for religious leaders from inmates' own faith traditions	71	26	3	673
b. Requests for a special religious diet	53	40	7	711
c. Requests for special accommodations relating to hair or grooming	28	36	36	559
d. Requests for permission to have religious items or clothing (e.g., crucifixes, eagle feathers, turbans, etc.)	51	46	3	711
e. Requests for religious books or texts	82	17	*	715

Q30a. When managing religion-related services in the prison(s) where you work, how common is it, if at all, to encounter religious groups that express extreme religious views?

%	
12	Very common
29	Somewhat common
42	Not too common
16	Not at all common
1	Don't know/No answer

visited on 8/16/2013

Q30b. What kinds of extreme religious views do you have in mind? Please describe the kinds of extreme religious views that you encounter.

OPEN END—MULTIPLE RESPONSES ALLOWED

	%
Gave a response	62
No answer	38

Mentioned one or more extreme religious Views

	%
Yes	46
No	15
Unclear if extreme view mentioned/None/No answer to question 30b	39

Mentioned specific religious groups

Yes	34
No	28
Unclear if religious group mentioned/None/No answer to question 30b	38

% of cases responding with a mention of extreme views [N=338]
NOTE: MULTIPLE RESPONSES WERE ACCEPTED

EXTREME RELIGIOUS VIEWS MENTIONED	%
NET Intolerance/prejudice	**41**
Racial separatist/Racial nationalism/Racial supremacist	36
Anti-government/anti-authority sentiment	3
Anti-gays	3
Anti-women/anti-women in religious leadership roles	2
Specific types of criminal offenses not tolerated by other inmates, such as sex offenders	1
NET Exclusivity of faith/inflexibility	**40**
Exclusivity of faith/my faith only way to believe/"religious bigotry"/judging others because of their views/ general "judgmental"	32
Inflexible/dogmatic or doctrinaire	4
King James only/Only the King James Bible is authentic	2
Militant faiths	2
Intimidation/trying to control others/coerce others to believe/do what they want	2
Christian Perfectionism	*
NET Specific Requests	**28**
Specific requests for food, clothing, rituals, ceremonies	23
Using specific requests for food, clothing, rituals, ceremonies as a way to get special treatment or manipulate the system	5
NET Other	**22**
Using religious group or rituals as a "cover" for other beliefs	4
Pro violence/pro rape	3
Gang activity	2
Creation of new/own religions/religious beliefs	2
Jihad/Holy War	1
Specific mention of a role/named "position" in the religious group	1

visited on 8/16/2013

End of world type theologies	1
Other theological differences between groups	1
All groups have extreme views/customs	1
Volunteers with extreme beliefs/behaviors	1
Other	6
Unclear response	1

% of cases responding with a specific religious group [N=248]
NOTE: MULTIPLE RESPONSES WERE ACCEPTED; MOST COMMON RESPONSES SHOWN

RELIGIOUS GROUPS MENTIONED	%
NET Christian	**34**
NET Protestant	13
Fundamentalist Christians/Evangelical Christians/Born Again Christians	*7*
Protestants (general—no specifics given)	*5*
Hebrew Israelites/Black Hebrew Israelites	*6*
"Christian Identity"	*4*
Christians (general—no specifics given)	*7*
Jewish	**6**
NET Muslim	**54**
Muslims/Islamic radicalism/Salafi teachings/Fundamentalist Islam	33
Nation of Islam (NOI)/Radical Nation of Islam	21
Five Percent Nation of Gods and Earths	5
Moorish Science Temple of America (MSTA)	4
NET Other religions	**43**
Pagan/Earth-based/Wicca	16
Satanism/Demonic/Left Hand Way	12
Odinist	7
Rastafarian	6
Native American spirituality	4
Asatru	4
Other	**15**

visited on 8/16/2013

Q31. In your experience, how common, if at all, is religious extremism among each of the following groups of inmates in the prison(s) where you work?

BASED ON TOTAL	Very common	Somewhat common	Not too common	Not at all common	No inmates belong to this group	Don't know/ No Answer
	%	%	%	%	%	%
a. Protestants (e.g., Baptist, Methodist, non-denominational Christian, Pentecostal, Lutheran, Presbyterian, Episcopalian, Reformed, Church of Christ, Adventist, Jehovah's Witness, those who think of themselves as "Just Christian," and others)	7	16	35	33	4	5
b. Catholics	3	5	34	48	5	5
c. Mormons	2	4	20	37	25	13
d. Orthodox Christians (e.g., Greek Orthodox, Russian Orthodox)	1	2	17	37	30	13
e. Jews	4	9	23	43	12	10
f. Muslims (including Nation of Islam, Moorish)	20	33	23	16	3	4
g. Practitioners of Native American spirituality	4	12	28	38	11	8
h. Practitioners of Pagan/Earth-based religions (e.g., Wiccans, Odinists, and others)	9	23	24	28	8	7
i. Buddhists	1	4	22	46	18	10
j. Hindus	1	2	15	34	36	12
k. Practitioners of other non-Christian religions (e.g., Baha'is, Rastafarians, practitioners of Santeria, Sikhs, and others)	4	10	23	32	21	10
l. Inmates with no religious preference (e.g., atheists, agnostics, no particular religion)	3	8	23	46	9	10

visited on 8/16/2013

BASED ON ALL ANSWERING	Very Common	Somewhat Common	Not too Common	Not at all Common	N
	%	%	%	%	
a. Protestants (e.g., Baptist, Methodist, non-denominational Christian, Pentecostal, Lutheran, Presbyterian, Episcopalian, Reformed, Church of Christ, Adventist, Jehovah's Witness, those who think of themselves as "Just Christian," and others)	7	17	39	37	665
b. Catholics	3	5	38	54	657
c. Mormons	2	6	32	59	454
d. Orthodox Christians (e.g., Greek Orthodox, Russian Orthodox)	2	4	29	65	420
e. Jews	5	12	29	54	575
f. Muslims (including Nation of Islam, Moorish)	22	36	25	18	677
g. Practitioners of Native American spirituality	5	15	34	46	592
h. Practitioners of Pagan/Earth-based religions (e.g., Wiccans, Odinists, and others)	11	27	28	33	614
i. Buddhists	1	6	30	63	529
j. Hindus	1	5	30	65	381
k. Practitioners of other non-Christian religions (e.g., Baha'is, Rastafarians, practitioners of Santeria, Sikhs, and others)	6	15	33	47	502
l. Inmates with no religious preference (e.g., atheists, agnostics, no particular religion)	4	10	29	57	594

visited on 8/16/2013

Q32. How often does religious extremism among inmates pose a threat to the security of the facility?

%	
4	Almost always
19	Sometimes
26	Not too often
50	Rarely or almost never
1	Don't know/No answer

Q33. Has the prison(s) where you work implemented the following measures to address extreme religious views among inmates, or not?

	Yes	No	Don't know/No answer
	%	%	%
a. Provided additional supervision for religious gatherings	44	52	5
b. Limited the number of gatherings held by religious groups	35	59	5
c. Consulted with experts in dealing with religious groups among whom extremism is suspected	45	50	5
d. Isolated certain inmates	33	61	7

Q34. Have you ever served as a chaplain or religious services coordinator for an institution other than a prison or a house of worship, such as the military, a hospital, or in some other institutional setting?

%	
49	Yes
51	No
1	Don't know/No answer

Q35. In total, how many years have you been employed as a prison chaplain or religious services coordinator? If you have been employed for less than one year please enter 1 as your answer

OPEN END: Enter number of years

%	
53	1 to 10 years
34	11 to 20 years
12	21+ years
1	Don't know/No answer
11.3	Mean

Q36a. In total, how many hours per week do you work on average as a chaplain or religious services coordinator?

%	
3	Less than 10 hours per week
4	10 to 19 hours
8	20 to 31 hours
39	32 to 40 hours
45	41 or more hours per week
1	Don't know/No answer

visited on 8/16/2013

Q36b. About what percentage of inmates do you have one-on-one contact with?

%	
20	Almost all
12	About three-quarters
19	About half
39	About one quarter
8	Almost none or few
2	Don't know/No answer

Q37a. Which of these best describe you?

%	
81	Employee of state correctional system
5	Employee of private management firm
8	Contractor
5	Staff sponsored by religious organization
1	Don't know/No answer

Q37b. Do you work exclusively at one correctional facility or at more than one facility?

[ASK ALL]

Q21. First, approximately how many inmates are there, all together, in the prison(s) where you work? We are interested in the **total number of inmates** (not just those who participate in religious services). If you work in multiple prisons, please indicate the combined number of inmates in all the prisons where you work.

Q21 - OPEN END: Enter number of inmates

%	
74	One facility
8	1 to 500
15	501 to 1000
36	1001 to 2500
15	2501+
1	No answer Q21
25	More than one facility
1	Don't know/No answer Q37b
1965.2	Mean – Single facility
4967.6	Mean – Multiple facilities

Q38a. Which of these best describes the correctional facility where you work?
If you work at more than one correctional facility, respond based on the facility where you spend the most time.

%	
13	Minimum security
49	Medium security
33	Maximum security
5	Don't know/No answer

visited on 8/16/2013

Q38b. Which of these best describes the location of the correctional facility where you work?
If you work at more than one correctional facility, respond based on the facility where you spend the most time.

%	
12	Urban
19	Suburban
66	Rural
2	Don't know/No answer

Q38c. Is the correctional facility where you work for male inmates or female inmates?
If you work at more than one correctional facility, respond based on the facility where you spend the most time.

%	
81	Male inmates
9	Female inmates
9	Both male and female inmates
1	Don't know/No answer

Q39. In addition to your position as chaplain or religious services coordinator, do you also currently serve as a minister or pastor at a church or house of worship, or not?

%	
43	Yes
56	No
1	Don't know/No answer

Q40. In general, how would you describe your views on **political issues**?

%	
15	Very conservative
40	Conservative
29	Moderate
11	Liberal
3	Very liberal
3	Don't know/No answer

Q41. And in general, how would you describe your views on **social issues**?

%	
15	Very conservative
38	Conservative
28	Moderate
12	Liberal
4	Very liberal
3	Don't know/No answer

These final questions are for statistical purposes only…

Q42. Are you…

%	
85	Male
14	Female
1	Don't know/No answer

visited on 8/16/2013

Q43. What is the highest level of education you completed?
[IF Q43=MASTER'S DEGREE OR DOCTORATE]
Q44. Do you have a master's degree or a doctorate in a religion-related or ministry-related field from an accredited college or university?

%	
12	Doctorate
50	Master's degree
	NET Graduate degree
56	*Religion-related degree*
6	*No religion-related degree*
*	*Don't know/No answer Q44*
21	Bachelor's degree
13	Some college/no 4-year degree
2	High school or equivalent
0	Less than high school
1	Don't know/No answer Q43

Q45. How many units of clinical pastoral education training have you completed, if any?

%	
36	None
26	1-2 units
6	3 units
29	4 or more units
3	Don't know/No answer

Q46. What is your present religion, if any?
[IF Q46=Protestant] Q47. Is your denomination part of the evangelical Protestant tradition, mainline Protestant tradition, historically black Protestant tradition? (please select one)

%	
71	Protestant (please specify)
44	*Evangelical Protestant tradition*
15	*Mainline Protestant tradition*
7	*Historically black Protestant tradition*
5	*Don't know/No answer Q47*
13	Catholic
*	Mormon
3	Jewish
7	Muslim
1	Native American spirituality
2	Other religion (please specify)
2	No religious preference
1	Don't know/No answer

OPEN END: Specify Protestant denomination

Among Total N=730	**Among Protestants N=519**	
%	%	
		Protestant Family
21	29	Baptist Family
10	14	Pentecostal Family
6	9	Nondenominational Family
3	5	Methodist Family
3	4	Lutheran Family
3	4	Holiness Family

visited on 8/16/2013

2	3	Presbyterian Family
2	3	Restorationist Family (e.g, Church of Christ, Disciples of Christ)
2	2	Congregationalist
1	2	Episcopalian Family
1	1	Adventist Family
*	1	Reformed Family
12	17	Just a Christian/Protestant, blank (no denomination given)
5	7	Something else/Other (unclear)/mixed

[ASK IF ANY RELIGIOUS AFFILIATION]

Q48. Thinking about your religion, which of the following statements comes **CLOSEST** to your view? My religious tradition should…

BASED ON TOTAL

%	
60	Preserve its traditional beliefs and practices
30	Make some adjustments to traditional beliefs and practices in light of modern beliefs and practices
2	Adopt modern beliefs and practices
5	Don't know/No answer
2	No religious preference (Q46)
1	Don't know/No answer Q46

Q49. What is your current age?

OPEN END: Enter age

%	
16	18 to 49
65	50 to 64
17	65+
3	Don't know/No answer
57.0	Mean

Q50. Are you of Hispanic, Latino, or Spanish origin, such as Mexican, Puerto Rican or Cuban?

Q51. Which of the following describes your race? (White, Black or African-American, Asian or Asian-American, Other. Please select as many as apply.)

%	
70	White, non-Hispanic
18	Black or African-American, non-Hispanic
5	Hispanic
5	Other
2	Don't know/No answer

visited on 8/16/2013

Q52. To conclude, please share with us any additional thoughts on the issues raised in this survey, further insights about your experiences as a chaplain or religious services coordinator, or comments about this survey.

OPEN END—MULTIPLE RESPONSES ALLOWED

%	
44	NET Answer given
14	Beliefs about the system including the importance of rehab, volunteers, etc.
2	Views on role or value of religious services
5	Job satisfaction-positive
5	Job satisfaction-negative
10	Survey-related comments negative (includes difficulties answering questions, feeling that some questions not applicable to their situation)
5	Survey-related comments positive (includes want to see the results)
5	Role of prison chaplains
5	Other
56	None/Don’t know/ No answer

visited on 8/16/2013

Appendix C: The State and Federal Correctional System

The U.S. prison system is composed of federal prisons and state prisons. State prisons hold the bulk of the total prison population. Nearly 1.4 million inmates, or 87% of the total U.S. prison population, are under the jurisdiction of state correctional authorities. About 200,000 prison inmates, or 13% of the total, are under the jurisdiction of federal authorities.[27] These figures from the U.S. Bureau of Justice Statistics include persons held in state- and federally run prisons, penitentiaries, correctional facilities, halfway houses, boot camps, farms, training or treatment centers and hospitals. They also include persons held in privately operated facilities or local jails under contract to state or federal correctional authorities.

U.S. Prison System

	No. of prisoners	Estimated no. of facilities	Estimated no. of chaplains
All U.S.	1,605,127	1,132	1,674
Federal	209,771	110	200
State	1,395,356	1,022	1,474

Sources: Number of prisoners under the jurisdiction of correctional authorities as of Dec. 31, 2010, from Bureau of Justice Statistics. Estimated number of facilities and number of chaplains/religious service coordinators from website for each state correctional system or private communication with state authorities. The state systems in Alaska, Connecticut, Delaware, Hawaii, Rhode Island, Texas and Vermont are integrated with local jails.

PEW RESEARCH CENTER'S FORUM ON RELIGION & PUBLIC LIFE

In addition, county and city jails hold many people who are awaiting trial or have been sentenced for misdemeanors to terms of one year or less. These people are not, technically, in the *prison* system, as defined by the U.S. Department of Justice, though they are considered part of the broader *penal* system. Counting all the men and women held in jails, the U.S. penal system has about 2.3 million adults under incarceration.[28] That figure does not include those on probation or parole.

The U.S. prison population is quite different from the general public on a number of demographic characteristics. For example, 93% of sentenced prisoners in the U.S. system are men; only 7% are women. The general population in the U.S. is composed of roughly equal numbers of men and women.

In addition, incarceration rates are higher among racial and ethnic minorities than among whites. A majority of the U.S. prison population is made up of racial and ethnic minorities:

[27] For more details on the U.S. prison system, see Paul Guerino, Paige M. Harrison and William J. Sabol, "Prisoners in 2010," U.S. Department of Justice, Bureau of Justice Statistics, 2011, *http://www.bjs.gov/content/pub/pdf/p10.pdf.*

[28] This figure includes those who are in county or city jails awaiting trial or serving time for misdemeanor offenses. See "One in 100: Behind Bars in America 2008," Pew Center on the States, Public Safety Performance Project, February 2008, *http://www.pewcenteronthestates.org/report_detail.aspx?id=35904*. For more details on local jails, see Todd D. Minton, " Jail Inmates at Midyear 2010 - Statistical Table," U.S. Department of Justice, Bureau of Justice Statistics, 2011, *http://bjs.ojp.usdoj.gov/content/pub/pdf/jim10st.pdf*.

visited on 8/16/2013

38% of U.S. prisoners are black and 22% are Hispanic. Just 32% are non-Hispanic whites, and 8% are of other racial backgrounds. Among the general population, 68% are non-Hispanic whites, 12% are non-Hispanic blacks, 14% are Hispanic, and 7% are of some other background.[29]

Most state prisons employ at least one full-time, paid chaplain or religious services coordinator to meet the needs of the adult prison population.[30] The job of the chaplain typically involves serving all faith groups in that institution. Some states also contract with outside clergy or rely on volunteers to meet the needs of faith groups not represented by full-time chaplaincy staff.

Prison Population Characteristics

	Sentenced prisoners	General population
	%	%
Male	93	49
Female	7	51
	100	100
White, non-Hispanic	32	68
Black, non-Hispanic	38	12
Hispanic	22	14
All others	8	7
	100	100

Source: Figures represent the percentage of sentenced prisoners under the jurisdiction of state and federal correctional facilities. From Bureau of Justice Statistics. Estimates as of Dec. 31, 2010. General population figures represent the percentage of adults age 18 and older. From U.S. Census Bureau's 2011 Annual Social and Economic Supplement. Figures may not add to 100% due to rounding.

PEW RESEARCH CENTER'S FORUM ON RELIGION & PUBLIC LIFE

[29] General population figures represent the percentage of adults age 18 and older. See "Current Population Survey, 2011 Annual Social and Economic Supplement," U.S. Census Bureau, 2011, *http://www.census.gov/apsd/techdoc/cps/cpsmar11.pdf.*
[30] One state, South Dakota, employs a "cultural activities coordinator" whose responsibilities include religious programs in prisons.

visited on 8/16/2013

Appendix D: Glossary

The following list includes brief descriptions of some religious groups and other terms used in the survey report that may be unfamiliar to readers. Descriptions have been adapted from the website of the American Correctional Chaplains Association, Associated Press Stylebook, ReligionFacts.com, the Religion Newswriters Association's Religion Stylebook and ReligiousTolerance.org.

American Correctional Chaplains Association

A professional association founded in 1885, the ACCA's goals include providing a network for sharing information among chaplains, formulating standards for chaplaincy and religious programs, and communicating the religious and spiritual aspects of corrections to the larger community.

Asatru

An Icelandic term for "faith in the gods," Asatru is a modern attempt to recreate the polytheistic, pre-Christian faith of the Nordic/Germanic people. Like Odinism, it is often associated in prisons with Aryanism and other white supremacist theories.

Hebrew Israelites

Members of this group, also known as Black Hebrew Israelites and Black Hebrews, believe themselves to be descendants of the ancient Israelites, although their theology is historically rooted in a Christian understanding of the Old Testament. There are several denominations within this umbrella group, including the Church of God and Saints of Christ, Church of the Living God and African Hebrew Israelite Nation of Jerusalem.

Christian Identity Movement

A movement that asserts that white Europeans or Caucasians are God's chosen people. Theologically, it holds to a belief known as "Anglo-Israelism" – that the Anglo-Saxon, Celtic, Scandinavian, Germanic and associated cultures are the true descendants of the ancient tribes of Israel.

Moorish Science Temple of America

An American offshoot of Islam founded by Noble Drew Ali in 1913, Moorish Science draws on elements of Buddhism, Christianity, Freemasonry, Gnosticism and Taoism and is often distinguished from traditional Islam.

visited on 8/16/2013

Nation of Islam

A movement founded by Wallace Fard Muhammad in 1930 based on principles of Islam and black pride. It was led for more than 40 years by his disciple Elijah Muhammad, who taught that black Americans were descended from the ancient tribe of Shabazz. Its current leader is Louis Farrakhan.

Odinism

Like Asatru, Odinism is an attempt to recreate the indigenous, pre-Christian religion of Northern Europe. It is named for Odin, a major god in Norse mythology, also known as Wotan or Woden. The modern practice of Odinism is often associated in prisons with white supremacist theories.

Pagan and earth-based religions

These spiritual movements seek to revive reverence for nature and to emulate the polytheistic beliefs and rituals of pre-Christian religions in Europe (particularly Norse and Celtic traditions) or the Middle East (particularly ancient Egypt). Such religions include Asatru, Druidism, Odinism, Thelema and Wicca. They are sometimes called neo-pagan religions.

Prison Chaplains

These correctional employees often are ordained clergy but include lay people with religious and pastoral training. Although they usually represent a particular denomination or religious tradition, they are charged with helping to meet the religious and spiritual needs of inmates of all faiths. Their duties may include providing pastoral care to inmates, inmates' families and prison staff as well as organizing religious programs for inmates, training and supervising volunteers, advising correctional officials on religion-related policies and various administrative functions.

Rastafarian

The Rastafari movement is a "messianic religio-political movement" that began in the Jamaican slums in the 1920s and '30s. The movement has no formal organization, but some common threads include belief in Ethiopian Emperor Haile Selassie I as a divinity, the influence of Jamaican culture and pride in African heritage.

Rehabilitation programs

These prison-based programs are intended to help inmates become law abiding citizens by providing services such as substance abuse treatment, vocational training, education, counseling, victim-offender mediation, faith-based support groups and prison contemplative programs (such as meditation and yoga).

visited on 8/16/2013

Recidivism

A former inmate's relapse into criminal or delinquent behavior, recidivism is measured by the rate at which former inmates return to prison.

Re-entry

An inmate's transition from prison back to the community is known as re-entry. Many prisons offer programs to aid inmates in this transition. The programs typically begin with pre-release services such as counseling, mentoring, parenting advice and religious programs, but they may also include services delivered after release from prison through parole offices, community organizations and transition centers.

Religious accommodation

This term refers to efforts to ensure the constitutional rights of inmates to practice their religion while in prison. Accommodations may include making available religious services, leaders, diets, books and other resources, as well as allowing for observance of religious holidays and customs.

Religious diet

While in prison, accommodations are often made for inmates to receive special meals that conform to the laws and regulations of different faith traditions, such as kosher diets for Jewish inmates, halal diets for Muslim inmates, and vegetarian or vegan diets for Seventh-day Adventists.

Religious service coordinators

Some states employ religious service coordinators in addition to, or instead of, chaplains. They perform many of the same functions, including organizing religious programs and supervising religious volunteers. Unlike chaplains, however, religious service coordinators typically do not provide pastoral counseling or lead worship services themselves.

Religious rights of prisoners

The First Amendment of the U.S. Constitution guarantees all Americans the right to free exercise of religion. Congress has passed two laws to help ensure that inmates' religious rights are reasonably protected without threatening the security of the prison: the Religious Freedom Restoration Act of 1993 (RFRA) and the Religious Land Use and Institutionalized Persons Act of 2000 (RLUIPA). (For more on RFRA and RLUIPA, see the Pew Forum's 2007 legal report, "A Delicate Balance: The Free Exercise Clause and the Supreme Court.")

visited on 8/16/2013

Salafism

Salafism is a puritanical movement in Islam that emphasizes a conservative and literalist interpretation of scriptural sources. Literally followers of the *salaf as-salih*, or "pious predecessors," Salafis emphasize exclusive reliance on the teachings of the early Muslims closest to the Prophet Muhammad.

Santeria

Known by several other names, including *Lukumi*, Santeria began as a combination of Catholic traditions and traditional West African folk rituals practiced in the Caribbean.

Satanism

The term Satanism has many possible meanings. However, some experts distinguish between two main types of modern Satanists: theistic Satanists, who worship the devil as a deity, and atheistic Satanists, who do not worship or even believe in the Christian notion of the devil but rather embrace Satan as a symbol of individualism, self-indulgence and vengeance (or "eye-for-an-eye" morality). The best-known atheistic Satanist organization is the Church of Satan, founded by the musician and writer Anton LaVey in 1966.

Wicca

There are many forms of Wicca, but they generally involve the worship of a divine feminine, or goddess, and a reverence for nature and its cycles, marked by seasonal festivals called Sabbats. Wicca is traditionally believed to be based on the symbols, celebrations, beliefs and deities of ancient Celtic peoples. Many Wiccans practice witchcraft, but they typically do not engage in devil worship or Satanism.

visited on 8/16/2013

Appendix E: External Advisers and Prison Chaplain Working Group

EXTERNAL ADVISERS

Stacey Bouchet is a co-director of Women In Fatherhood and a senior consultant at the Lewin Group. Her work focuses on children with incarcerated parents, responsible fatherhood and marriage.

Anthony Bruno is the chancellor and former president of the American Correctional Chaplains Association and the director of the Religious Services at the Connecticut Department of Correction.

Todd Clear is the dean of the School of Criminal Justice at Rutgers University. He has authored or co-authored 12 books, including "*Imprisoning Communities: How Mass Incarceration Makes Disadvantaged Neighborhoods Worse*" and "*Community* Justice." He is also the founding editor of the journal *Criminology and Public Policy*.

John DiIulio is the Frederic Fox Leadership Professor of Politics, Religion, and Civil Society at the University of Pennsylvania, where he directs the Robert A. Fox Leadership Program and the Program for Research on Religion and Urban Civil Society. He was the first director of the White House Office of Faith-Based and Community Initiatives in 2001. He has authored or co-authored more than a dozen books, including "Godly Republic: A Centurist Blueprint for America's Faith-based Future."

Beverly Frazier is an assistant professor at the John Jay College of Criminal Justice at the City University of New York and an ordained minister. She is also a senior scholar at the University of Pennsylvania's Program for Research on Religion and Urban Civil Society and a visiting scholar at the Robert A. Fox Leadership Program.

Catherine A. Gallagher is an associate professor at George Mason University's Criminology, Law and Society department, the founder of The Lloyd Society and member of the Campbell Collaboration's Crime and Justice Steering Group. Her research focuses on the intersection between health care and justice agencies. She also collaborates with federal agencies on large-scale data collection projects.

visited on 8/16/2013

Dale Hale is the president of the American Correctional Chaplains Association, a Salvation Army major and the Divisional Correctional Services secretary in the Salvation Army's Northern Division.

Martin Horn is a distinguished lecturer at the Department of Law & Police Science at the John Jay College of Criminal Justice at the City University of New York. He is the former commissioner of both the Department of Correction and the Department of Probation in New York City.

Mumina Kowalski is an independent consultant on faith-based projects and a member of the Islamic Society of North America's Chaplaincy Board. She was the first woman to serve as a Muslim chaplain at Pennsylvania's State Correctional Institution at Muncy.

James Logan is an associate professor and the director of African and African American Studies and an associate professor of religion at Earlham College. He is the author of the book "Good Punishment? Christian Moral Practice and U.S. Imprisonment."

Ingrid Mattson is a professor of Islamic Studies and Christian-Muslim Relations, the founder and director of Islamic Chaplaincy and the director of the Macdonald Center for the Study of Islam and Christian-Muslim Relations at Hartford Seminary. She is also an associate editor of *The Muslim World, an academic journal.*

Tom O'Connor is the CEO of Transforming Corrections, an adjunct professor at Western Oregon University and represents North America on the International Prison Chaplains' Association Worldwide's steering committee. He also is the founder and former president of the Center for Social Research, Inc., and previously was the research manager and administrator of religious services for the Oregon Department of Corrections. He has degrees in law, philosophy, theology and counseling, including a Ph.D. in Religion and Religious Education from Catholic University.

Farid Senzai is the director of research and a fellow at the Institute for Social Policy and Understanding whose research focuses on Muslims in the United States. He is also an assistant professor of political science at Santa Clara University and co-editor of the book "Educating the Muslims of America."

Jody Sundt is an assistant professor and graduate coordinator in the Division of Criminology and Criminal Justice at Portland University's Hatfield School of Government. Her research

visited on 8/16/2013

interests include the effectiveness of correctional policy, religion in prisons and public attitudes toward crime and punishment.

Faye Taxman is a professor in the Criminology, Law and Society department and the director of the Center for Advancing Correctional Excellence at George Mason University. She is recognized for developing "seamless systems of care" models that help incorporate treatment programs into criminal justice systems. She is also the principal investigator for the Coordinating Center for the Criminal Justice National Drug Treatment Studies (CJ-DATS), which is funded by the National Institute on Drug Abuse.

H. Dean Trulear is an associate professor of applied theology and director of the Doctor of Ministry program at the Howard University's School of Divinity. He is the director of both the Healing Communities Prison Ministry and the Prisoner Reentry Project of the Philadelphia Leadership Foundation. He is also an ordained American Baptist minister and the founding president of GLOBE (God Leading Our Best Efforts) Ministries of Philadelphia.

Susan Van Baalen is the executive director of the Prison Outreach Ministry and its Welcome Home Reentry Program. Previously, she served as chief chaplain at the Federal Bureau of Prisons for over a decade. She has a doctorate in liberal studies from Georgetown University, a Master of Divinity degree from the Jesuit School of Theology and a master's degree in history from DePaul University. She is also an Adrian Dominican sister.

PRISON CHAPLAIN WORKING GROUP

Bryn Carlson formerly served as chief chaplain at the Federal Bureau of Prisons.

Gary Friedman is the communications chairman for the American Correctional Chaplains Association and the executive director *of Jewish Prisoner Services International.*

Stephen Hall is first vice president of the American Correctional Chaplains Association and the director of the Religious Services division for the Indiana Department of Correction.

Ulli Klemm is the Religion, Volunteer, and Recreational Services program administrator at the Pennsylvania Department of Corrections' Bureau of Treatment Services.

Michael Martin is the special activities coordinator for the Michigan Department of Corrections.

visited on 8/16/2013

J. Randy Myers is the vice president of the Chaplain Service Prison Ministry of Virginia and a religious adviser to the Virginia Department of Corrections.

David Skaggs is the president of the Associated Chaplains in California State Service and a chaplain for the California Department of Corrections.

Alex Taylor is the chaplaincy services administrator for the Florida Department of Corrections.

Janice Thompson is a chaplain at the Rhode Island Department of Corrections.