

Review of Buddhist Chaplain Goulburn Correctional Centre 2006 -2010

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Introduction

This review is written as a case study on the first five years of a Buddhist Chaplaincy at Goulburn Correctional Centre, NSW. The Chaplain is Paddy Murray and author of the review. Paddy brings his skills as a business and social science researcher to the review task. Its purpose is twofold:

1. To tell the story of the Buddhist Chaplain, so that others are aware of the nature of the work.
2. To explore the notions of how the meaning of chaplaincy is constructed and by whom, in addition to the related issues of effectiveness, accountability and outcome evaluation.

Executive Summary

History: Paddy was initially appointed to the position in Goulburn after the request for a Buddhist chaplain from an inmate was passed to the Santi Forest Monastery in Bundanoon, Paddy's home town. After departmental training he was appointed to Goulburn by Rod Moore NSW Corrective Services, Chaplaincy coordinator. He currently works one day a week and will increase his work to at least two days due to the demand for meditation classes and one on one interviews.

The prison: Goulburn is a maximum security prison complex with four separate sub prisons, housing 550 inmates. It is one of the older prisons being proclaimed in 1847. The main prison has four wings and thirteen separate yards, segregating prisoners on ethnic and security criteria for reasons of safety. The MPU is a separate isolation prison, for inmates needing high protection and containing isolation cells for prisoners on disciplinary charges for inappropriate behavior in the main prison. The High Risk Management Correctional Centre, HRMCC, (known outside as 'supermax,') contains prisoners considered an extreme high risk. Xwing is a low security prison outside the main prison.

The Chaplains day: The chaplain gets his keys using a security code and passes through electronic finger print identification and x-ray and metal detection security procedures. He picks up his security alarm and enters the prison. He makes contact with all yards introduces himself as the Buddhist Chaplain and answers questions and makes available Buddhist literature if requested. From these contacts he can arrange meditation classes or one on one interviews. Not all yards can mix with other yards for meditation classes; some yards can mix with one other yard for the classes. Meditation classes are currently held in the education block. A list of inmates needs to be given to the officer in charge who makes arrangements for the inmates to be escorted to the class. Prison schedules limit access to prisoners for classes to a maximum of one hour 45 minutes in the morning and the same in the afternoon. The prison chapel has an interview room, large office and

large room for conducting services. For security reasons the chapel can only be used when two chaplains are present. With only one Buddhist and one Muslim chaplain in the prison, they are effectively precluded from use of the chapel and interview room. Discussions are being held with the prisoner manager and head chaplain to remedy this.

Demand for Services: The Buddhist chaplain needs to be able to respond to all inmates requests for assistance on spiritual matters, regardless of faith and where necessary to refer requests to other chaplains. To make services available it is important for the chaplain to walk around the prison introducing himself. It would take at least a day and a half to do that properly in all four of the prisons. It is common for prisoners to want to ask questions about Buddhism and request written material. The chaplain carries a range of material with him at all times. At the moment there are up to five meditation classes requested which would require two and a half days to carry out. Inmates from all religious backgrounds, including atheists, agnostics and those with no stated religious preference request the services of the Buddhist chaplain, as do inmates from most of the different cultures. There is no focus on conversion to Buddhism. The approach taken is that Buddhist techniques and teachings can help deepen the spiritual experience of all faiths as well as bring more peace to those practicing them.

Effectiveness: Paddy has involved the other chaplains (two Christian and one Muslim) in an independent peer review. They were asked to rank him on sixteen issues on a five point scale, from poor to excellent. The Average score was 4.7 sitting between very good and excellent. From the inmate's point of view, a focus group was held, one in depth interview and two letters written which covered the effectiveness of the chaplain's work as well as look at aspects which the inmates valued. These activities showed inmates regarded the work as effective and were grateful that the service was provided. A description of this work is available in the full review.

Summary:

- The work of the Buddhist Chaplaincy at Goulburn prison makes a useful and effective contribution to inmate's lives.
- There is a strong demand for services requiring more days to be spent at the prison each week.
- The chaplaincy provides a valued contribution to the overall provision of chaplaincy services in the prison.

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History: Paddy was initially appointed to the position in Goulburn after the request for a Buddhist chaplain from an inmate was passed to the Santi Forest Monastery in Bundanoon, Paddy's home town. After departmental training he was appointed to Goulburn by Rod Moore NSW Corrective Services, Chaplaincy coordinator. He currently works one day a week and will increase his work to at least two days due to the demand for meditation classes and one on one interviews.

He works with a team of chaplains – Catholic nun (full time paid position, govt. funded), Anglican Priest (full time paid position govt. funded), Muslim chaplain, one day a week paid (he works paid full time with other prisons and is govt. funded) and Salvation Army Chaplain, 2 days, paid (not govt. funded).

CCAC: The CCAC is an advisory body on Chaplaincy, prison, hospitals and juvenile justice. It has 21 members, 18 (85%) Christian and 3 (14%) non Christian (Buddhist, Jewish, Muslim). It has a Corrective Services Sub-committee that deals with prison chaplaincy issues. There are currently 38 full time paid Christian prison Chaplains and two full time Muslim positions and no Buddhist positions. An amount of \$67,000, called a wage subsidy is paid by Corrective Services to the relevant diocese that employs the chaplain. That amounts to a total expenditure on chaplains wage subsidies of \$2.68 million covering about 11 prisons with 50 inmates or more. The CCAC role is to advise the government in all matters affecting chaplaincy.

Mission or objectives of Buddhist Chaplain

Their does not seem to be any body of work on this, and as Buddhist Chaplaincy is relatively new the understanding of its nature is evolving. After five years on the job in Goulburn Paddy understands his mission as follows:

1. Being available to all prisoners as a person who cares about them and their spiritual development. This means being supportive of the prisoners needs regardless of their faith tradition. This is not to do the job of other chaplains but to respond to inmates needs when no one else is available.
2. Being available to answer questions about Buddhism and provide relevant reading material when asked
3. To represent the core teachings of Buddhism and to support all inmates in their Buddhist practice regardless of the specific tradition the inmate is interested in.
4. To hold meditation and teaching classes for inmates as requested. This is available to all faiths with respect to their faith choice and seeing meditation as a way of deepening spiritual experience.
5. To hold individual Buddhist based spiritual development or spiritual counselling sessions with inmates as required.
6. To work cooperatively with other chaplains and support them in their work as required.
7. To be available for spiritual and related needs of custodial staff as required.
8. To behave in a professional and ethical manner at all times and abide by NSW Correctives Services protocols, guidelines and directives regarding safety and other issues.

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Role of Chaplains

There is not a lot written in detail about the role of prison chaplains in NSW and or accountability, effectiveness and work reviews. In modern times there are growing expectations that government expenditure be accountability, effective, and related to outcomes even when they are complex and hard to measure. This review attempts to move towards this and hopefully create some discussion around these matters. I have looked at a variety of material on this matter via the internet. Time does not allow an exhaustive search or summary of this material. The work of Duncombe, who I believe was both a prisoner and chaplain on the needs of inmates that are relevant to chaplains I find useful:

'Despite a dearth of studies, David Duncombe offered a clinical observation in which he suggested eight key areas that an effective prison chaplaincy programming would need to address.

1. *The problem of shame*
2. *The problem of self-deception*
3. *Lack of vision*
4. *Lack of realistic life plans*
5. *Shaky religious foundations*
6. *Scarcity of a pastoral presence*
7. *Lack of prophetic voice*
8. *Few opportunities for meaningful human service'*

Quote on internet referenced to David D. Duncombe, "The Task of Prison Chaplaincy: An Inmate's View," Journal of Pastoral Care 46 (Summer 1992): 193-209.

Role of the Buddhist Chaplain

There is not a lot of existing material on this, so I will try and create an outline from my experience. Relevant issues for the role include: (many of these would apply to all chaplains and are not exclusively Buddhist)

1. **Hope and presence.** Just being there as a symbol of help. Being available is important to all inmates in maintaining a sense of hope that someone cares and is available when and if they are able to ask for help or just engage. This means that the chaplain needs to move around among all inmates and make it known that he is available, regardless of interest shown by inmates at the time. Being experienced as open and accessible is important. Often inmates look forward to a conversation with the chaplain, regardless of their faith preference.
2. **Cultural** presence and ritual. Many Inmates from Asian countries have a cultural relationship to Buddhism, even though they might not know much at all about Buddhism in any depth. They look for someone wearing monastic robes and preferably looking Asian and if possible speaking their ethnic language. This applies to inmates from, Vietnam, Laos, Cambodia, Thailand and China. Such presence does fulfill a need to feel cared for in a culturally appropriate way, but is not necessarily associated with a desire to explore the depths of Buddhism or practice it. The Goulburn Buddhist Chaplain is a lay white Australia and only fulfills that cultural need to a limited extent and some Asians do attend his classes for spiritual practice.

3. **Reading material.** Many inmates are interested in obtaining material about Buddhism for a variety of reasons such as, wanting anything to read, interested generally in finding out what Buddhism is about but not wanting to practice it and those who wish to practice Buddhism and wish to read in more depth to help in their practice. The chaplain carries a wide variety of reading material sourced from Buddhist organizations for this purpose and available in a number of languages. Since literacy is reasonably low in prison this material is not accessible to all or is too complex for some. More relevant prison focused material needs to be prepared.
4. **Meditation classes.** Meditation classes including discussions on Buddhist philosophy, storytelling and questions and answer sessions are the main spiritual ritual and teaching mode in Buddhism. The chaplain has a higher demand for these sessions than he can fulfill. These sessions usually take place in a group room in the education building (G block). The chaplain sets up a table with a small Buddha statue, a candle and incense and usually has a CD player to play Buddhist chants. The procedure in classes is usually:
 - a. Welcome and feedback from everybody and a chance to ask any questions. If new people are attending meditation is explained to them as well as the need for mutual respect and sitting quietly during meditation. This has proved important as some people come out of curiosity and find that they cannot manage sitting quietly and feel uncomfortable and anxious. A reminder is often given that the teacher can only provide the tools and that it is up to practitioners to do the work.
 - b. A guided meditation is then conducted for at least 20 minutes. This includes physical relaxation, breath awareness and creating an empty and still mind. Concepts such as love and kindness, forgiveness and gratitude are introduced as well as the sense of being connected and being one with the wider world. Participants are invited to take from that what works for them and to do it say twice a day for at least 10 to 20 minutes. Everyone is usually very quiet and reflective after a meditation. Questions are invited sometimes they happen otherwise a talk is given or story told relevant to Buddhist teaching. It is pointed out that meditation takes place within the context of Buddhist teachings stressing ethical behavior, cultivating wisdom and practicing love, kindness, tolerance and acceptance. The interfaith nature of meditation is explained and that it can be used to deepen and enhance most religious beliefs, Christian, Muslim etc.
5. **Spiritual Counselling.** This usually occurs where an inmate is struggling and is attracted to knowing more about how Buddhist philosophy can help their particular circumstance. This can involve quite deep work if the chaplain is trained in counselling and its connection with Buddhist practice. Interview rooms need to be arranged for such sessions, which is not always practical and sometimes the conditions of the rooms (old cells) are not all that pleasant. The interview room in the chapel is very good but cannot be used without two chaplains being present in the chapel. These sessions vary from one to two sessions to periodic sessions over a longer time; one has been occurring over two years. A case study on one such longer term relationship is given later in this report. Help in this area is a relatively scarce commodity in prison and the help available does not cover therapeutic issues in a spiritual context.

Effectiveness of Chaplains and Buddhist Chaplain

It seems that the topic of accountability and effectiveness of prison chaplains is not well developed. A limited internet search shows more work in this area on hospital chaplains but not much for

prison chaplains. Even then the work on hospital chaplains seems to be input focused time and motion studies rather than outcome evaluation. There is room for and academic or consultancy study on this matter. As far as I can ascertain there is little performance accountability in the prison chaplaincy. There also seem to be very little material on what is effective chaplaincy work. In an area of work that I am familiar with, counselling and social interventions there is a growing and well developed system of evaluations. Most agree that looking at outcomes for the individual or society is the most relevant indicator. It is often argued that outcome evaluation is too complex, but that is really no excuse for not trying to work with them even if it is an incomplete science. I think it is reasonably accurate to assert that the customers or clients of chaplains are the inmates. We currently have little information on how the inmates construct chaplaincy and what they consider as a satisfactory delivery of chaplaincy services. We also have no system of getting feedback from inmates on the effectiveness of chaplains they come into contact with. Of particular interest would be an understanding of views of those who do not currently consume chaplaincy services and whether there was a way of creating services that might be useful this group.

Measuring the effectiveness of a chaplain

Given the lack of any agreed and validated, systematic way of measuring and evaluating a chaplain's work, what is next best practical thing to do? I would suggest the following three things:

1. Does the chaplain have clients and does he service them, or how busy is he?
2. How do the chaplains he works with view his performance?
3. What do the inmates he sees have to say about his effectiveness or usefulness?

Does the chaplain have clients and does he service them?

As far as I am aware Chaplains do not normally keep records of all their contacts or attendance at services conducted by them. It is not necessarily a good use of their time to do so. Where the chaplains work closely together and are frequently out and about in the prison seeing inmates and holding services they can make a good assessment of each other's interactions with inmates. Certainly in Goulburn the chaplaincy team works well together and is actively working among inmates. So an effective indication is peer evaluation, which is being done and is covered next. All of the Buddhist chaplain's services are held in G block, the education block. The head custodial officer of G block has to agree with services being held and who attends on a session by session basis, mainly for reasons of security. It is inappropriate for a chaplain to ask the officer for that information, but the head chaplain of NSW corrective services, could contact that officer for confirmation of the chaplains work in G block and opinions about how the inmates seem to view those sessions.

My own statement on the matter is that on the one day a week I work I do not have enough time to satisfy requests for my services, both one on one discussions and meditation sessions. I currently have requests for about five meditation sessions from various yards and sections and can only hold 2 at the most each day. If I hold two meditation sessions I do not have much time at all to contact inmates in the yards or hold one on one session. There is a preference by most inmates for afternoon sessions as many work in industries in the morning so cannot attend sessions then. In some yards up to half the inmates work in industries.

Evaluation by Peers

In a chaplaincy team that works together peer evaluation is possible. If a chaplaincy team did not work in that way or was conflicted it would not be fair to use peer evaluation. The team at Goulburn works on a peer basis and has no formal team leader. It could be said that an important aspect of chaplaincy work is being an effective team worker and being strong in interfaith support. This is very much the case in Goulburn and enhances each's work. One example of this is that to attend the HRMU (High Risk Management Unit) there must be two chaplains present at all times, for security reasons. When either the Muslim or other chaplain needs to visit inmates in HRMU most often a Christian chaplain will agree to accompany the other chaplain. The Buddhist Chaplain has at times accompanied another chaplain to the HRMU. These visits can involve a whole day or at least half a day due to the security procedures involved.

A peer review rating scale was developed and discussed in draft form with three other chaplains, two Christian and one Muslim. They then completed the form and the results are summarized below.

SUMMARY OF RESULTS

Prison Chaplains Peer Review

Name of Chaplain: Paddy Murray

Denomination: Buddhist

Prison: Goulburn Correctional Centre

Date of Review: July 2010

Disclosure: The identity of the reviewing person and individual rating scales will not be disclosed to the person being reviewed. The completed reviews are to be placed in a sealed envelope and given to a third party, who has agreed to summarize the responses and provide it to the chaplain being reviewed.

Please rate the nominated chaplain out of a scale of five on the following items
(1=poor, 2= adequate, 3= good, 4=very good 5= excellent)

1	Attendance on nominated days of work	5
2	Respectful to other chaplains	5
3	Basis communication with other chaplains	5
4	Is supportive and co operative with other chaplains	5
5	Helps out other chaplains when needed	4.7
6	Contributes to discussions about work related matters	4.7
7	Appears to have appropriate professional boundaries with inmates	4.7
8	Appears to have an appropriate ethical stance with inmates	5
9	Attends to requests from inmates that come to the chaplains office	4.5
10	Has positive and effective relationships with custodial staff	3.5
11	Attempts to visit all yards and sections within time available	4
12	Appears to have a positive engagements with inmates	5
13	Chaplains group services/sessions appear to be appreciated by inmates	4.5
14	Demonstrates a depth of spiritual knowledge in his work	4.7
15	Is interested and supportive of interfaith discussions	5
16	Is kind and compassionate in relations with inmates	5

What do the inmates have to say about the effectiveness of the Buddhist Chaplain?

The Buddhist Chaplain at Goulburn is also a trained social researcher. He regards the inmates as the clients. In order to get some sense of how the inmates experience his chaplaincy he has:

- Conducted two small focus groups of inmates attending the meditation class, on the topics of: what are your expectations of chaplaincy? What makes an effective chaplain? How do you experience the Buddhist chaplain?
- Conducted an in depth interview with an inmate who has engaged in spiritual counselling with him over a two year period exploring his experience of the process.
- Asked an inmate who has participated in meditation classes over a 12 month period for a letter giving feedback on his experience. This inmate was chosen as he has a good ability to analyze and express himself.
- The inmate involved in the in depth interview about his experience of spiritual counselling, chose to write a letter arising from the experience of that interview.

This work although small and pilot in nature helps create an understanding of the inmates experience and gives the reader a sense of the nature of the chaplains work, in what is otherwise a very private and socially forgotten world. The names of the inmates are not disclosed for privacy and ethical reasons. However its authenticity can be confirmed should it be necessary.

Authentication can be done by another chaplain who can ask the inmates involved whether the feedback information is accurate and can then attest to that. The process has also helped the chaplain in gaining a better understanding the needs of his clients.

Focus Group

Summary of results

What are your expectations for the role of Chaplain?

1. Help and support spiritual life of inmates.
2. Reinvigorate sense of faith.
3. Support religious minorities.
4. Provide support when feeling lost, confused and in emotional pain.
5. To help us become more aware of our thoughts and feelings and those of others.
6. To help us change our ways so that we can create a better future for ourselves our families and others around us.
7. To provide a social link with the outside world.

What are the attributes of an effective chaplain?

1. Integrity, not judgmental, open, wise kind and forgiving, compassionate.
2. Can work openly with emotional issues.
3. Motivate us towards a sense of hope, belief and tranquility.
4. Help us to have insights.
5. Act in a loving, kind and forgiving manner, emphasis on walking the walk.
6. Helping us to help others and to be more positive.

7. Non judgment is important as we feel constantly judged by warders and other inmates.

Benefits from participating in Buddhist meditation and discussion sessions

1. Experience a range of benefits from meditation
 - a. physical relaxation
 - b. spirit connection
 - c. feel happier
 - d. insights into inner self
 - e. learning to let go of thoughts
2. General benefits from sessions:
 - a. being encouraged to be kinder to others and to forgive
 - b. feel supported and uplifted
 - c. provides break from the stress of the yards
 - d. feel I am getting a spiritual education.
 - e. we get useful reading materials.
 - f. I feel my intention and ability to help others has improved.

In depth interview on the experience of spiritual counselling over a two year period

Note: This inmate is well educated and articulate and was able to fully respond to the questions.

The spiritual counselling has: -

- *To start with I had a sense of helplessness. I was not able to forgive myself, had no self worth. Felt the spiritual guidance helped me dig my way out of this big hole.*
- *I was originally caught up in the material aspects of my life and situation. I have been able to shift my priorities to the spiritual aspects of my life.*
- *Has assisted me in coming to terms with my imprisonment. Most importantly not being a victim.*
- *Allowed me to accept responsibility for my situation.*
- *To reflect on the behavior that led me here.*
- *To work on changes to my values and behaviors to ones that are wholesome for me and those that I associate with.*
- *Becoming a better person who helps others rather than harming them.*
- *Enhanced my self esteem.*

What are the characteristics or behaviors of the chaplain that have been a catalyst for this process?

- *Willingness to listen.*
- *Non judgmental attitude.*
- *Allowing me to have an intuitive sense of trust in the process.*
- *Integrity, rare in prison, e.g. coming back to see me after saying you would.*

- *Felt a sense of compassion and caring that allowed me to feel cared for and valued and of some worth.*
- *Informal and friendly yet competent, professional and credible.*
- *Felt that material from previous discussion had been reflected on by chaplain and feedback given to me.*
- *Being considered important.*
- *Spiritual guidance insightful, appropriate and helpful.*
- *After each visit felt I had been given something constructive to work on, by myself, and confidence that the work would benefit me.*
- *Generated a sense of hope and motivation for me.*
- *Feeling loved and cared for, helped.*
- *When things are not going well for me, it means a lot when someone chooses to stand by me.*
- *If you were not able to see me I felt I have enough confidence, knowledge and skills now to move forward on my own.*
- *I have received considerable written material that I have enjoyed studying and have helped in my acquisition of knowledge and skills.*

Letters from Inmates

Important note: I hesitate to include these letters as it seems somewhat self congratulatory. However if the reader can understand the context from which they come it may help. These men feel isolated, alone and very vulnerable. They don't feel they have much support, so that when it is given they feel very grateful and get quite emotional about it and sometimes respond with tears. This influences a strong sense of gratitude in their letters.

From inmate who has attended meditation class over a 12 month period.

The Buddhist Chaplain
Goulburn Correctional Centre
1/7/2010

I have wanted to write to you for a long time now to express my gratitude to you for the service you have provided. I apologize for not having done so earlier and hope you will forgive my tardiness; the commencement of the new financial year seems as a good a time as any to redress this.

I describe your work here as a service and in every sense it is that, but so much more. Your presence and weekly sessions have had an enormous impact on me during this difficult time here and you have made an invaluable contribution to my survival. I am certain I will fail to fully express in this letter what a positive difference you have made to my life in gaol in this time but I would like to say it is so much more than purely spiritual guidance. As a Buddhist the spiritual component is crucial and in that domain you have more than succeeded. You offer 'Buddhism without the Bullshit' – a simple and concise spiritual map to guide one through the challenges in a normal life, let alone the challenges of surviving gaol. In all my years I have never encountered such a practical approach to spiritual philosophy that is Buddhism delivered in no nonsense, everyday way. Thank you.

Equally I have observed with some humility, how skilful you are in dealing with difficult and unusual personalities in your classes, and how you seem to effortlessly deliver the Buddhist messages of peace and calm and even love to inmates for who such concepts are anathema. This is an extraordinary gift you have, if I may presume to say, and I would like to acknowledge you for it. You see Paddy I return to the yard with many of these fellows and I see the transformation in them as a result of your sessions; they are calmer kinder, quieter and more enquiring into aspects of life. As you know, quite a few of your attendees are not Buddhist but join your classes out of interest in something calmer, more loving, more peaceful or simply to learn how to meditate.

I want you to know that not only do I appreciate and value your contributions on a personal level but that I see the benefits of your service on others in this gaol and in some cases how positively you impact inmates where hope is all but lost, people with ADHD, violent streaks, abuse victims. Your service is a unique and standalone contribution that transforms individuals and their ability to cope in here without violence. I Personally you have been a guiding light and spiritual and emotional anchor, crucial to my ability to endure this terrible circumstance.

Yours gratefully

From Inmate who experienced in depth spiritual counselling over a two year period

To Whom It May Concern

My name isand I am an inmate of Goulburn Correctional Centre. I have known Patrick Murray, the centres Buddhist Chaplain, for the past two years. During this time Patrick has played a vital role in nurturing my spiritual and psychological well being and assisting with my rehabilitation.

Throughout these two years, I have had to deal with some significant difficulties including, the passing of my mother, sickness and trauma of loved ones and adverse court proceedings. Most of all I have had to confront my own sinfulness, the associated shame, guilt and humiliation and resultant deep depressive states. In short I became embedded in a deep sense of hopelessness and despair, with little sense of worth and no sense of future.

Paddy has played an integral role in turning my life around. Through regular visits he has guided and counseled me through most of these difficulties and has helped me develop a renewed sense of self worth and hope for my future. He has instilled in me the motivation, knowledge and skills I need to become a better person and feel confident about re entering society. Most significantly, Paddy has helped me face the consequences of my sinful past and the changes I need to make to ensure I do not re-offend.

It has been through his Buddhist teachings that Paddy has done most of this work with me. He has provided me with carefully considered reading material to study and reflect upon and has initiated Buddhist based discussion to challenge my values and develop my insight. Of great value have been his meditation teachings. Meditation practice is now part of my daily routine. It has been through such meditation and my Buddhist studies that I have already become a more positive and compassionate person, focused on doing good. My spiritual life has also benefitted greatly.

Buddhist teachings now underpin my daily life and I strongly believe that, over time, its influence will see me become a valued member of society once again. I know feel a real sense of peace and contentment knowing that it is the driving force in my life.

In all my sessions with Paddy, I have found him to be a very sincere, compassionate and caring person who places a high priority on respect and fairness. He is careful, considerate and non judgmental in his approach and knows how and when to be candid with you. He exudes honesty and integrity and is a great listener. He always follows up on promises and makes you feel valued as a fellow human being. It has been a real privilege to have shared this part of my life with Paddy and look forward to similar opportunities in the future.

Regards

4/7/2010

Chaplain's Background and Skills that the delivery of chaplaincy services

- Paddy has a Bachelor of Commerce degree from the University of NSW and a Graduate Diploma in Counselling from the University of Canberra
- He has been studying and practicing Buddhism for 20 years and yoga for 30 years. He reads widely across a range of spiritual philosophy material and has a particular interest in the work of the Sufi poet Rumi and the writings of the Cistercian monk Thomas Merton. His Buddhist mentor is Ajhan Chah, (now deceased) a Thai Buddhist monk from the forest tradition who has trained monastic's from around the world.
- Was responsible for establishing a major homeless men's project, Ainslie Village, using an old migrant hostel, in Canberra in 1979. He managed the project for three years. It housed 200 men and had a turnover of up to 500 men a year. A number of the men were ex prisoners, others with mental health issues and addiction problems.
- Project managed the Mamre project in Western Sydney for the Sisters of Mercy as a job creation and training scheme and community development project.
- Conducted anger management programmes for Vietnam Veterans with PTSD in Canberra. The meditation and relaxation techniques he used with the Veterans proved successful. As a result he was asked to produce a CD, which has been reproduced a number of times with a total of 7000 copies being produced for free distribution for veterans and their families.
- Done some casual work with the drug and alcohol programme in Goulburn Correctional Centre 20 years ago.
- Worked as a trauma counsellor on contract with the corporate psychology firm Fischer McHale, in South East NSW. The major clients were Corrective Services, TABs, Banks and Supermarkets. Major issues with corrective services were assaults, suicides, hostages and other traumatic incidents experienced by custodial staff (mostly at Goulburn). The major issues with the other clients were armed hold ups.

- Worked as a casual probation and parole officer in Campbelltown and Goulburn over a two year period. In Goulburn the main work was research inmate's files and doing prison interviews for reoffending risk assessment for parole hearings.
- Ran a number of anger management and domestic violence prevention programmes for Probation and Parole.
- Developed the men's counselling programme for Centre Care in Campbelltown. This included designing and running domestic violence prevention programme called 'More Harmony No Harm' and providing counselling for disadvantaged men including ex prisoners with current court activity.
- Paddy has a wide experience in general counselling and has trained in and worked as a relationship counsellor.