GLOBAL CORRECTIONS GROUP

THE EFFECTIVENESS OF CORRECTIONAL PROGRAMS IN THE FEDERAL BUREAU OF PRISONS: A SYSTEMATIC EVIDENCE-BASED REVIEW OF RESEARCH (2000-2022)

CHAPTER 10 – FAITH-BASED PROGRAMS

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FAITH-BASED PROGRAMS

In this chapter, we review prison-based faith-based programs. The Federal Bureau of Prisons (BOP) offers five First Step Act (FSA) approved programs in this category – two programs classified by the BOP as Evidence-Based Recidivism Reduction (EBRR) Programs, and three programs classified by the BOP as Productive Activity (PA) Programs. We begin by describing the BOP's faith-based programs, to include the assessment of needs addressed by the programs. We then describe our study identification procedures, provide a review of evaluations conducted both inside and outside of the BOP, compare BOP programs to evaluated programs in other jurisdictions, and offer an assessment of the effectiveness of each BOP faith-based program based on our review. We then conclude this chapter with recommendations for future faith-based programming initiatives.

10.1 Overview of Family/Parenting Needs and Faith-Based Programs

The Chaplaincy Services Branch (CSB) in the Reentry Services Division (RSD) is responsible for supporting the delivery of faith-based programs. Chaplaincy Services departments in the BOP are responsible for managing religious activities within the institutions (CSB, 2022). In this context, they provide pastoral care and counseling to incarcerated individuals through group programs and individual services. Per *Program Statement 3939.08 Chaplains' Employment, Responsibilities, and Endorsements*, BOP Chaplains are "employed to ensure the free exercise of religion for inmates, lead worship and religious studies out of their own faith tradition, facilitate religious accommodations across faith lines, offer pastoral care, and provide faith-based reentry programming" (CSB, 2023).

All BOP Chaplains are "qualified pastoral care providers who have verifiable religious credentials and current religious endorsements" as outlined in *Program Statement 3939.08 Chaplains' Employment, Responsibilities, and Endorsements*. BOP Chaplains must possess a bachelor's degree and a graduate theological degree. In addition, they must have professional ministry experience and a religious endorsement from their own religious endorsing body. Faith-based programs may also be facilitated by contractors and volunteers, as noted in both *Program Statement 5300.22 Volunteer Services* and *Program Statement 5360.10 Religious Beliefs and Practices* (CSB, 2023; CRAB, 2022).

The BOP's five faith-based programs addressing a range of needs from a faith-based perspective, to include family/parenting, cognitions, antisocial peers, and education. In March 2020,

approximately 70% of the BOP's population officially identified with a faith group, with more than 24 different faith traditions or groups represented (Office of the Inspector General, 2021). Faith-based programs offer individuals the opportunity to address needs within the context of their personal faith or value system.

10.1.1 Identifying Religious Preferences

Unit Management staff are tasked with entering an initial religious preference assignment into the BOP's national database, SENTRY, at the time of the incarcerated individual's initial classification (CSB, 2022). If an individual requests to change their religious preference at a later date, an institution Chaplain is responsible for making the necessary change in SENTRY. Religious preferences are based solely on self-report.

10.1.2 Identifying Family/Parenting Needs

The BOP's faith-based EBRR Programs – the Life Connections and Threshold Programs – address family/parenting needs. Program Statement *5400.01 First Step Act Needs Assessment* indicates Psychology Services departments are responsible for assessing these needs during the initial intake screening (RSD, 2021). This policy refers staff to Sallyport for additional guidance.

The BOP has adopted the General Functioning Subscale of the McMaster Family Assessment Device (FAD-12) to screen for family/parenting needs. The FAD-12 is "a brief, stand-alone measure of family functioning…widely used in both research and clinical practice" (BOP, 2022). The FAD-12 evaluates the general pathology of a family with six items on healthy and unhealthy family functioning (Epstein et al., 1983). These family functioning measures consider how the family communicates, manages difficult situations and emotions, supports one another, and makes decisions. The FAD-12 is a self-report instrument, completed via the BOP's internal computer system. As with other self-report based needs assessments, there are issues with compliance. According to the BOP's most recent needs assessment report, roughly 12% of individuals did not complete the FAD-12 (BOP, 2022). Of the individuals who did complete the FAD-12, 23% were noted to have a parenting/family need. Higher scores on the FAD-12 indicate greater levels of family dysfunction. The cutoff score for identifying a family/parenting need is not clearly noted in publicly available materials.

10.1.3 Identifying Other Relevant Needs

As noted above, faith-based programs also address other need areas: cognitions, antisocial peers, and education. Education Services and Psychology Services staff are responsible for needs assessments in these areas, and the specific methods for identifying these additional needs are

detailed in other chapters of this report - Chapter 2 for education needs and Chapter 7 for cognitions and antisocial peers needs. As a reminder, the assessment of education needs is focused on determining an individual's educational level and potential need for literacy skills and/or English fluency skills. Only one faith-based program is suggested to meet an education need – The Aleph Institute Program. The relationship between the program and education needs currently assessed by the BOP is not clearly indicated. The BOP has adopted the Measures of Criminal Attitudes and Associates (MCAA) to screen for cognitions and antisocial peers needs. For individuals who complete these assessments, 68% present with cognitions needs and 44% present with antisocial peers needs (BOP, 2022).

10.2 Faith-Based Program Descriptions

The BOP's faith-based programs include both residential and non-residential programs. The BOP has classified two faith-based programs as EBRR Programs, and the remaining three faith-based programs as PA Programs. The below table outlines key features of the BOP's five faith-based programs, including the target population, needs addressed, and program dosage. In addition, the table notes the number of institutions offering the program and the number of individuals participating in the program at the close of FY 2023. Lastly, the table provides an estimate of the percentage of the target population served by the program to date. Specifically, this estimate compares the total number of program participants and graduates in custody to the total number of individuals in custody with a potential need for such a program. This estimate represents an educated guess, as we did not have access to data allowing for perfect one-to-one comparisons of needs and programs. Following the table, each faith-based program is described in detail.

Faith-Based Programs

Program	Target Population	Need(s)	Dosage	Institutions at FY23 End	Participants at FY23 End	Estimated % of Target Population Served Since 1/15/20
Life Connections Program (EBRR)	Individuals with an interest in addressing family/parenting needs in the context of a faith-based program	Family/ Parenting	500 hours	5	366	2.96% of individuals with a family/parenting need
Threshold Program (EBRR)	Individuals with an interest in addressing family/parenting needs in the context of a faith-based program	Family/ Parenting	72 hours	108	2,850	35.57% of individuals with a family/parenting need

Houses of Healing Program (PA)	Individuals with interest in addressing cognitive needs in the context of their faith	Cognitions	24 hours	74	823	8.05% of individuals with a cognitions need
Embracing Interfaith Cooperation Program (PA)	Individuals with interest in addressing cognitive needs in the context of their faith	Cognitions	10 hours	30	345	6.82% of individuals with a cognitions need
Aleph Institute Program (PA)	Individuals with an interest in learning more about the Jewish faith tradition	Cognitions, Antisocial Peers, Education	50 hours	61	363	15.43% of individuals who identify as Jewish

Residential Faith-Based Programs

10.2.1 Life Connections Program

The Life Connections Program is classified by the BOP as an EBRR Program (BOP, 2022). The program is designed to "assist inmates in developing their personal/spiritual transformation" as well as to teach practical life skills for a successful return to the community (BOP, 2022). The program was originally implemented in the agency in 2013 as a pilot project. The program is now offered at six institutions serving different geographical locations and security levels, as well as both males and females. The program was subsequently expanded further by way of a less intensive, non-residential option, the Threshold Program (see below). The Life Connections Program relies on various faith communities nationwide who serve as support group facilitators or mentors at program sites and release destinations to enhance community reintegration (BOP, n.d.).

The stated goal of the program is to "instill values and character through a curriculum of personal, social and moral development" (BOP, n.d.). Specifically, the program focuses on "restoration with family, community, self and God" (BOP, n.d.). The target population for this program is incarcerated individuals with an interest in spiritual development and formation. The program is open to individuals of all faith traditions, including those who do not hold a religious preference. In the institutions, individuals are recruited for the program through Admission and Orientation presentations and via periodic orientation sessions provided by Chapel staff. Given the reentry focus of this program, participants typically must be within 24-36 months of their proposed release date to be considered for the program. Participants must also comply with relevant obligations, e.g., required GED or English-as-a-Second Language enrollment, Financial Responsibility Program requirements. Individuals are transferred for participation in the program. To apply for the program, individuals must complete the Life Connections Program

orientation workbook, A New Direction, and view the 3-session Life Connections Program orientation video. They must also complete an interview with their local Chaplain. The Chaplain then generates a referral packet and a request to transfer the individual to a Life Connections Program institution. Per the BOP, the program addresses family/parenting needs.

The Life Connections Program is a residential, faith-based reentry program. The program is a 500-hour, 18-month program staged at the end of an individual's sentence (BOP, n.d.). Prior to beginning the program, individuals complete two assessments – the Spiritual Development Survey and the Survey of Attitudes and Behavior; these assessments are administered to measure and track the effectiveness of the program. Individuals enter the program in cohorts of 36, or fewer, individuals, with new cohorts beginning every 6 months. The curriculum includes five days of regularly scheduled afternoon and evening programming, as well as weekend activities. The program consists of two tracks – a secular track and a spirituality track.

Components of the secular track are: "opportunities to develop and adopt a code of ethics and morality; creating and establishing decision-making strategies consistent with personal code of conduct; participating in scheduled institution-sponsored value-based programs; opportunities for reflection (whether secular or religious), direction, and counseling; and using journals and personal reflection to develop personal growth" (CSB, 2013). Components of the spirituality track are: "opportunities for spiritual reflection (whether secular or religious), direction, and counseling; opportunities to develop and adopt a code of ethics and morality; creating and establishing decision-making strategies consistent with personal code of conduct; participating in institution worship services consistent with boundaries of faith or secular beliefs; and using journals and personal reflection to develop spiritual growth" (CSB, 2013). In addition, all participants also complete the following program components: education, community mentoring, community service (i.e., community service), and victim impact, to include interaction with Victim Impact Panels.

Mentoring is a significant component of the program as well, both while incarcerated and upon release. Participants are initially connected with community mentors while incarcerated, and these mentors meet with participants to reflect on issues, model appropriate social behaviors, and develop a maintenance plan for living upon reentry (CSB, 2013). Participants are also linked to a mentoring organization at their release destination. Ongoing correspondence with the mentoring organization is encouraged, and if possible, a visit by a representative of the organization prior to the individual's release. Through its mentoring component, the program seeks to strengthen "participants understanding of what it means to live and work effectively in the community" (BOP, 2022).

The Life Connections Program is staffed by a dedicated Life Connections Program Chaplain, and supported by mentor coordinators, contracted spiritual guides, community mentors, and volunteers (CSB, 2013). The Chaplain significantly assists participants in formulating personal goals reflecting "outcome based objectives." The program is described in policy, in *Operations Memorandum 003-2013 (5325) Life Connections Program* (CSB, 2013). The Operations Memorandum expired on April 23, 2014, and at present the program has not been incorporated into a Program Statement. Consequently, there are no Program Review Guidelines in place to ensure program fidelity. Successful completion of the program is based on achieving program goals, and outcome measures are included in the program via re-administering of the Spiritual Development Survey and the Survey of Attitudes and Behavior. The anticipated program outcomes are a reduction in misconduct, improved institutional adjustment, acquisition of daily living skills, and a reduction in recidivism risk.

In the BOP's FSA Approved Programs Guide, the Life Connections Program is described as available at 6 institutions, two female institutions and four male institutions - FCI Aliceville, AL, FMC Carswell, TX; USP Leavenworth, KS; FCI Milan, MI; FCI Petersburg, VA; USP Terre Haute, IN; however, at the close of FY 2023, the program was offered at only 5 institutions (BOP, 2023). The program was not operational at USP Leavenworth, KS; a plan is in place to reopen the program at FCI Greenville, IL in late 2023. In calendar year 2021, 221 individuals were enrolled in the program and 155 individuals completed the program (BJS, 2022). At the close of FY 2023, there were 366 individuals participating in the program, down from 371 individual participating in the program at the close of FY 2022 (BOP, 2023; BOP, 2022). At present, 2.96% of the BOP population with a family/parenting need either (1) are enrolled in the program or (2) have completed the program since implementation of the FSA (BOP, 2023). It is not clear whether there is a waiting list for this program.

Nonresidential Faith-Based Programs

10.2.2 Threshold Program

The Threshold Program is also classified by the BOP as an EBRR Program (BOP, 2022). As a condensed version of the Life Connections Program, the spiritual and values-based program shares many similarities with this program in terms of goals, core curriculum, and the use of mentoring. Primary differences between the two programs are the Threshold Program is offered in a nonresidential setting, and the program delivered over 6-9 months as opposed to 18 months. Like the Life Connections Program, the target population is incarcerated individuals with an interest in spiritual development and formation; however, this program is made available to individuals who are ineligible for the Life Connections Program or unwilling to transfer to a Life Connections Program institution. Given the reentry focus of this program, participants typically

must be within 24 months of their proposed release date to be considered for the program. Individuals volunteer for the program based on a family/parenting need which they would like to address in a faith-based context.

Prior to entering the program, individuals complete the same preliminary assessments as in the Life Connections Program: the Spiritual Development Survey and the Survey of Attitudes and Behavior, with the same goal of measuring and tracking the effectiveness of the program. Typically, participants meet weekly for 90-minute small group sessions, i.e., 20 or fewer participants. Completion of the program requires approximately 72 hours. The curriculum is provided via a facilitator guide and a series of interactive journals developed by The Change Companies. Guidance provided by the Chaplaincy Services Branch indicates individuals should "prayerfully commit to the program prior to issuing a full set of curriculum," i.e., the interactive journals (CSB, n.d.). There is some flexibility in the program, in that Chaplains are encouraged to "utilize various teaching methods and supplement the curriculum with exercises to keep the leaders and participants engaged and committed" (CSB, n.d.). Chaplains are also provided with different models for implementing the program, i.e., small group, large group, workshop or retreat, one-on-one model (CSB, n.d.).

Unlike the Life Connections Program, the Threshold Program does not have dedicated staff facilitators. The program is facilitated by leadership in Chaplaincy Services or by appropriately credentialed religious community volunteers, contractors, or mentors. The program is not explicitly described in BOP policy. The *Operations Memorandum, 003-2013 (5325), Life Connections Program*, does briefly describe components of the Life Connections Program, upon which the Threshold Program is based. However, there are no Program Review Guidelines in place to ensure program fidelity. Successful completion of the program is based on achieving program goals, and outcome measures are included in the program via re-administration of the Spiritual Development Survey and the Survey of Attitudes and Behavior. The program's anticipated outcomes are a reduction in misconduct, improved institutional adjustment, acquisition of life skills, and a reduction in recidivism risk.

In the BOP's FSA Approved Programs Guide, the Threshold Program is described as available at all institutions; however, at the close of FY 2023 the program was offered at 108 institutions (BOP, 2023). In calendar year 2021, 1,190 individuals were enrolled in the program and 1,334 individuals completed the program (BJS, 2022). At the close of FY 2023, there were 2,850 individuals participating in the program, up significantly from 1,790 individuals participating in the program at the close of FY 2022 (BOP, 2023; BOP, 2022). At present, 35.57% of the BOP population with a family/parenting need either (1) are enrolled in the program or (2) have completed the program since implementation of the FSA (BOP, 2023). It is not clear whether there is a waiting list for this program.

10.2.3 Houses of Healing Program

The Houses of Healing Program is classified by the BOP as a PA Program designed to teach emotional literacy skills (BOP, 2022). Per the BOP (2022), "emotional literacy is the ability to perceive, understand, and communicate emotions with self and to others". The program was developed by Robyn Casarjian in 1995 and is detailed in her book of the same name. The target population for this program is incarcerated individuals with an interest in addressing their personal challenges in a faith-based context. The stated goal of the program is to address "the emotional, social, behavioral, and spiritual growth and development of those involved in the criminal justice system" (The Lionheart Foundation, n.d.). As noted above, the need addressed in this program is cognitions (BOP, 2022).

The Houses of Healing Program is a 13-session, 24-hour program consisting of a trauma-informed, mindfulness-based, cognitive-behavioral curriculum. Program modules address the following topic areas: early childhood trauma and the legacies of intergenerational abuse, incarceration, and substance use. The program encourages personal responsibility as well as forgiveness of self and others. Per the Lionheart Foundation's website (n.d.), the curriculum provides participants the opportunity to "practice mindfulness meditation, emotional-regulation, and stress-management techniques; learn cognitive-behavioral skills to reframe challenging situations and alter life-long patterns of violence and addiction; acknowledge, work with, and heal childhood trauma; transform anger, resentment, and unhealthy guilt and shame; work with and adopt forgiveness as a practical strategy; explore and heal grief; acknowledge the impact of crime, build victim awareness, and take responsibility for offending behavior; and nurture spiritual growth".

The topics for each of the 13 sessions are: (1) introduction and who are you, really? (2) forgiving on neutral territory and relaxation, (3) reframing and meditation, (4) sub-personalities and the emotional weather report, (5) anger and resentment: part 1, (6) anger and resentment: part 2, (7) from childhood to prison: the long and winding road, (8) the fallout from childhood wounding…and how to start recovery, (9) restoring dignity: facing guilt, shame, and the impact of crime, (10) closure, apology, and self-forgiveness, (11) self-forgiveness and grief, (12) forgiving others, and (13) moving on: creating our futures. Resources for the Houses of Healing Program include the book, *Houses of Healing: A Prisoner's Guide to Inner Power and Freedom,* as well as the *Houses of Healing Facilitator Manual* (Casarjian, 1995; Casarjian, 2000) A supplemental DVD series is also available to assist with program delivery and facilitators are encouraged to utilize this resource. The materials are available on The Lionheart Foundation website.

The program does not have a dedicated staff facilitator. According to the BOP (2022), the program may be facilitated by chaplains, contractors, or volunteers. A brief implementation

guide is made available on Sallyport (Kugler & Lee, n.d.). The program is not explicitly described in BOP policy and there are no specific Program Review Guidelines associated with the program. Successful completion of the program is based on attendance, participation, and completion of a brief 3-question survey at the close of the program. The survey requires participants to share their expectations of the program, what they learned by the 6th session, and how they will apply what they have learned. The program's anticipated outcome is the acquisition of stress management and coping skills and the development of empathy, emotional maturity, and spiritual healing.

In the BOP's FSA Approved Programs Guide, the Houses of Healing Program is described as available at all institutions; however, at the close of FY 2023 the program was offered at 74 institutions (BOP, 2023). In calendar year 2021, 389 individuals were enrolled in the program and 631 individuals completed the program (BJS, 2022). At the close of FY 2023, there were 823 individuals participating in the program, down from 865 individuals participating in the program at the close of FY 2022 (BOP, 2023; BOP, 2022). At present, 8.05% of the BOP population with a cognitions need either (1) are enrolled in the program or (2) have completed the program since implementation of the FSA (BOP, 2023). It is not clear whether there is a waiting list for this program.

10.2.4 Embracing Interfaith Cooperation Program

The Embracing Interfaith Cooperation Program is classified by the BOP as a PA Program fostering "interfaith dialogue, discussion and understanding" (BOP, 2022). The program is designed to encourage and support religious tolerance. The program was developed by Eboo Patel, a sociologist and president of Interfaith America (Interfaith America, n.d.). The stated goal of the program is to "provide an effective strategy in countering religious discrimination and extremism" (BOP, 2022). The target population for this program is individuals with a cognitions need and a desire to address this need in a spiritual context.

The Embracing Interfaith Cooperation Program is a 10-hour, 5-session educational course "breaking down stereotypes and barriers for people and communities to serve together toward meeting common civil rights and community goals" (BOP, 2022). The course is facilitated by viewing and discussing video vignettes of interfaith conversations. The vignettes depict small group discussions with representative from various faith traditions, i.e., a Jew, two Muslims, a spiritual seeker with Jain and Hindu roots, two Episcopal Christians, and one Evangelical Christian who is working in the Lutheran Church (Patel, 2013).

Program modules address the following topic areas: (1) interfaith cooperation in American history, (2) interfaith literacy, (3) the science of interfaith cooperation, (4) the art of interfaith

leadership, and (5) the role of colleges, seminaries and houses of worship (Patel, 2013). The curriculum includes "stories of American founders and great leaders who believed and acted on the principle that it is possible to embrace differences in religious and maintain a common life" (CSB, n.d.). Per the developer, "each session opens with five activities for participants to consider as preparation for the session, closes with a blessing from one of the faith traditions that is named in the video conversation, and ends with one reflective activity as a suggestion for ongoing engagement with the topic of the session" (Patel, 2013). Resources for the program include the participant workbook *Embracing Interfaith Cooperation: Eboo Patel on Coming Together to Change the World* by Eboo Patel and the above referenced DVD of 10–15-minute video vignettes for each module, made available on the Church Publishing Incorporated website (Church Publishing Incorporated, n.d.).

The program does not have a dedicated staff facilitator. According to the BOP (2022), the program may be facilitated by chaplains, contractors, or volunteers. A brief implementation guide is made available on Sallyport (Kugler & Lee, n.d.). The program is not explicitly described in BOP policy and there are no specific Program Review Guidelines associated with the program. Successful completion of the program is based on attendance, participation, and completion of a brief 3-question survey at the close of the program. The survey requires participants to share their expectations of the program, what they learned by the 3rd session, and how they will apply what they have learned. The program's anticipated outcome is a greater interfaith literacy, as well as a reduction in discrimination and religious extremism. It is not clear how the program explicitly addresses cognitions needs.

In the BOP's FSA Approved Programs Guide, the Embracing Interfaith Cooperation Program is described as available at all institutions; however, at the close of FY 2023 the program was offered at 30 institutions (BOP, 2023). In calendar year 2021, 216 individuals were enrolled in the program and 470 individuals completed the program (BJS, 2022). At the close of FY 2023, there were 345 individuals participating in the program, up from 275 individuals participating in the program at the close of FY 2022 (BOP, 2023; BOP, 2022). At present, 6.82% of the BOP population with a cognitions need either (1) are enrolled in the program or (2) have completed the program since implementation of the FSA (BOP, 2023). It is not clear whether there is a waiting list for this program.

10.2.5 Aleph Institute Program

The Aleph Institute Program is a correspondence course classified by the BOP as a PA Program (BOP, 2022). The program, termed "Sparks of Light", was developed by the Aleph Institute. The Aleph Institute is a "non-profit Jewish organization dedicated to assisting and caring for the wellbeing of members of special populations that are isolated from the regular community: U.S.

military personnel, prisoners, and people institutionalized or at risk of incarceration due to mental illness or addictions" (Aleph Institute, n.d.). Individuals are self-referred to the program; they contact the Aleph Institute directly for further information regarding the program application and admission process. The target population for the program is incarcerated individuals of the Jewish faith, or individuals interested in learning more about the Jewish faith. Needs addressed in the program include cognitions, antisocial peers, and education, although the link between the program and these specific needs is not clearly articulated.

The Aleph Institute Program, Sparks of Light, "offers a wide array of learner-friendly materials from a Hebrew Reading and Writing Course to the mystical teachings of the Kabbalah" (BOP, 2022). Individuals may choose from a slate of more than 32 courses on a wide range of topics, e.g., Hebrew reading and writing, Rambam, Jewish Law, Kabbalah, prayer, Shabbos, and Chassidus (Aleph Institute, n.d.). According to Rabbi Yossi Cohen of the Aleph Institute, the courses "reflect and address issues relating towards combating recidivism and being a productive member of society" (Holt, 2022). Per the BOP (2022), the course requires approximately 50 hours to complete over the course of one year.

As a correspondence course, there is no direct program facilitation; however, volunteers from the Aleph Institute may assist program participants. In addition, the Aleph Institute website notes additional support is available in the form of MP3 files and the "Torah on the Phone" initiative. The program is not explicitly described in BOP policy and there are no specific Program Review Guidelines associated with the program. Volunteer Services are generally referenced in *Program Statement 5300.22 Volunteer Services*; however, no specific discussion of this program is noted. Criteria for successful completion of the program are not readily available. The anticipated outcome of the program is enhanced spiritual growth. As noted above, it is not clear how the program explicitly addresses cognitions, antisocial peers, and education needs.

In the BOP's FSA Approved Programs Guide, the Aleph Institute Program is described as available at all institutions; however, at the close of FY 2023 the program was offered at 61 institutions (BOP, 2023). In calendar year 2021, no individuals were enrolled in the program and no individuals completed the program (BJS, 2022). At the close of FY 2023, there were 363 individuals participating in the program, up significantly from 55 individuals participating in the program at the close of FY 2022 (BOP, 2023; BOP, 2022). At present, 15.43% of the BOP population who identify as Jewish either (1) are enrolled in the program or (2) have completed the program since implementation of the FSA (BOP, 2023). It is not clear whether there is a waiting list for this program.

10.3 Study Identification Procedures

To create our study database, we first examined all published meta-analyses and systematic reviews published during our review period (2000-present). Based on this search, we identified four meta-analyses and systematic reviews of the empirical literature on faith, religion, and spirituality in correctional settings (see Appendix Table 10A for an overview). As noted in Chapter 1, a strong argument can be made evaluations of prison-based faith-based programs operating in the 1990's and earlier are not relevant today, because of changes over time in program design components and incarcerated populations. Our review of these meta-analyses and systematic reviews did reveal several studies conducted since 2000; we included these studies in our review.

The next step in our study identification process was to determine whether these meta-analyses and systematic reviews perhaps missed relevant evaluations due to the search procedures employed; or excluded them from their review due to their study inclusion criteria. To address this issue, we conducted a systematic search of the following electronic databases:

- APA PsycINFO
- Academic Search Premier
- Criminal Justice Abstracts
- MEDLINE
- JSTOR
- Education Research Complete
- ScienceDirect
- Springer Nature Journals
- Political Science Complete

We used the following specific terms for our systematic search of electronic databases:

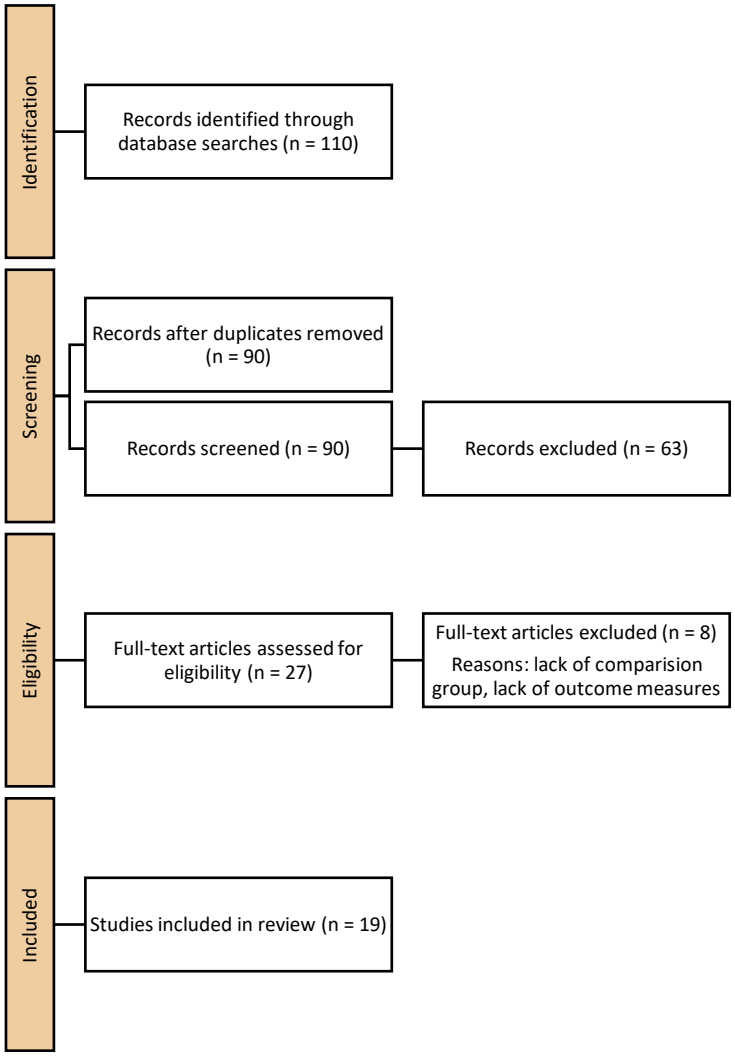
(faith or religion OR spirituality) AND (prison OR jail OR incarceration OR imprisonment OR correction facilities) AND (recidivism OR reoffending OR repeat offenders)

Specific faith-based programs were also keyed into the database search replacing "faith or religion or spirituality", including "Life Connections Program", "Threshold Program", "Aleph Institute", "Embracing Interfaith Cooperation", and "Houses of Healing". The inclusion of "Life Connections Program" yielded 2 new hits, while the remaining program names produced 0 new hits.

This search initially yielded 110 hits, but that number was reduced to 90 studies due to duplicates across the databases. Visual inspection of the titles and abstracts by the research team further

reduced the number of potential studies to 27 requiring in-depth review. Based on our in-depth review of the studies identified in the meta-analysis, systematic reviews, and from our search of the literature, we have identified 19 studies on the effect of prison-based faith-based programming, which we include in our final sample. Summaries of these 19 studies are provided in Appendix Table 10B.

Flowchart of Study Identification Procedures



10.4 Evaluations of Faith-Based Programs in the BOP

Our review of recent evaluation research (2000-2022) related to faith-based programs offered in the BOP identified only one study: Camp et al.'s 2008 evaluation of BOP's Life Connections Program, an 18-month residential treatment program that includes a moral component encouraging pro-social values, a cognitive behavioral component targeting criminal thinking, and social support component using mentors to assist reentry to the community (Camp et al., 2008). The level 3 quasi-experimental evaluation (see Appendix Table 10B for details) compared participants in the Life Connections Program[1] at 5 facilities to a post hoc comparison group of federal prisoners held at 13 facilities that did not offer the program; researchers used propensity score matching to select the comparison group[2]. The evaluation provided information on the impact of the Life Connections Program on prison misconduct; the study did not measure any other potential in-prison changes in participants (e.g., criminal thinking, attitudes, religiosity).

According to the research team, the results of this evaluation provide preliminary evidence linking program participation to a statistically significant, but small reduction in serious misconduct (5% LCP vs. 11% control, a 6% difference), but no differences for either overall misconduct (19% vs. 23%), or minor misconduct (16% LCP vs 15% control). Their concluding comments are worth considering here:

"Do these findings indicate that faith-based programs work? This is a very good question, but one that is not yet answered satisfactorily. On a single dimension, albeit an important one, participating in a faith-based program reduced serious misconduct during the program, but less-serious misconduct was apparently left unchanged" (2008, 394).

Given the size and scope of this evaluation, we are surprised that BOP researchers did not also examine the effects of this program on other in-prison outcomes and/or post-release outcomes. We recognize that an internal evaluation of the potential recidivism reduction effects of this

[1] Researchers conducted this study in 2004 and 2005, with participants who entered the program compared to a matched comparison group; researchers noted that due to the matching techniques employed, not all Life Connections Program participants (n=1590) were included in this study, sample size varied by matching technique (581-778). See Camp et al. (2008, 392) for a discussion.

[2] Earlier research by Camp and colleagues (2006) revealed two differences between individuals who volunteered for the Life Connections Program and comparison group participants: religious orientation and motivation. They attempted to control for these differences via propensity score matching in the subsequent 2008 study.

program may indeed have been conducted, but not released for public review. However, we have only examined the publicly available, published BOP evaluation in this review, because the results of an internal evaluation of the program's recidivism reduction effects was not available for review[3]. Based on the available evaluation, we rate the in-prison effects of this program as ***promising***, but only if reductions in serious misconduct are the outcome of interest; the post-release recidivism reduction effects of this program are currently ***unknown***.

Despite the lack of internal evaluation support, two of the faith-based programs offered by the BOP are currently classified as EBRR Programs: the above-mentioned Life Connections Program and the Threshold Program. These two programs vary in intensity (i.e., Life Connections is a 500-hour program; Threshold is a 72-hour program), and availability (Life Connections is available in 5 prisons; Threshold is available in 108 prisons). BOP –with NIJ funding support--has recently contracted with the Research Triangle Institute (RTI) and the Urban Institute to evaluate both the Life Connections and Threshold Programs. The results of these two program evaluations will allow BOP to compare the effectiveness of faith-based programs of varying intensity, both in terms of in-prison effects and post-release recidivism reduction.

Details of the research designs to be employed in both evaluations were not available for review, but internal documents provided by the BOP reveal that the evaluation was initiated at the end of FY 2022, and it has an anticipated completion date in FY 2027. Both in-prison effects (e.g., reduction in mental health crises, fewer disciplinary actions) and post-release outcomes (e.g., recidivism) will be evaluated. In the interim, we will base our classification of these programs on a review of the evaluation research conducted outside of BOP. We review this body of research in the following section.

One final note on the evaluation of faith-based programs in the BOP. The BOP has recently added a new Faith-based program: Faith-based Conflict Management, which they have classified as an EBRR Program. Since this program was added after the start of our review, we were not asked to review it. However, BOP has indicated that it has plans to fund an external evaluation of this new

[3] As part of our review, we requested all available internal evaluations of BOP programs, and we have included each of these evaluations in our review. As noted above, we did not receive an evaluation of the Life Connections program.

program, with an anticipated award in FY 2026. BOP does not plan to evaluate the three faith-based programs they currently classify as PA Programs.

10.5 Evaluations of Faith-Based Programs Outside BOP

In this section, we review the body of recent research (2000-2022) related to the evaluation of faith-based programs outside the BOP. We begin by summarizing the results of available systematic reviews and meta-analyses of the effects of faith-based programs on in-prison and post-release outcomes.

Appendix Table 10A presents the results of three systematic reviews of faith-based based programs conducted during our review period (Dodson et al., 2011; Eytan ,2011; and Volokh, 2011), along with one meta-analysis of the in-prison effects of these programs on attitudes and misconduct (Schaefer et al., 2016).

The Dodson et al. (2011) review included seven studies; three of the seven studies examined prison programs; only one study was published post 2000 (Johnson, 2002), and this study had serious research design flaws (see our review and ranking in Appendix Table 10B). They concluded that "the research on faith-based programs is limited and much of the research is methodologically weak" (2011, 381) but offered that their review suggests that "faith-based programs…work to reduce recidivism" (2011, 381).

Volokh (2011) reviewed 19 evaluations of faith-based programs, including seven studies published post 2000[4], and reached a similar conclusion about the lack of high-quality evaluation research on faith-based programs, while noting that "no study actually finds a significant effect of an in-prison faith-based program on recidivism" (2011,90).

Schaefer et al.'s 2011 meta-analysis examined faith practices and the impact of voluntary participation in faith education, bible study, spiritual counseling, and worship services on selected in-prison outcomes. Only 5 of the 15 studies included in this meta-analysis were

[4] These 2000 plus studies include Lavigne et al., 2007; Rose, 2001; Wilson et al., 2005; Camp et al., 2008; Johnson & Larson, 2003; Kerley et al., 2005, and Florida, 2009. We review these studies in Appendix Table 10B.

conducted post 2000[5]. Schaefer and colleagues' analyses revealed significant, but small effects of faith-based program participation on in-prison attitudes and behaviors, while noting larger effects for the small number of faith-based programs with a mentoring component. They also found that "those faith-based programs that are based on and implemented in accordance with theories of offender rehabilitation produce larger reductions in antisocial attitudes and inmate misconduct" (2016, 612). However, they cautioned that "The effect of faith-based interventions may not result in long-term behavioral change, and our findings may reflect only a temporary inmate adjustment" (2016, 615).

Finally, Eytan (2011) conducted a systematic review of studies examining religion and spirituality that included 18 studies (12 quantitative, 6 qualitative), but only 3 of these studies were published post 2000 and focused on prison-based programs. This review included research on the effects of religion and spirituality on the mental health of individuals in incarceration settings; it was not a review of research on the effectiveness of specific faith-based programs. Eytan (2011, 289) concluded that "religion and spirituality [RS] was shown to improve coping, reduce depressive symptoms or self-harm in five studies. In 6 studies, RS had an impact on inmates' behaviour by reducing arguments, violence and disciplinary sanctions."

The four reviews we just highlighted suggest that faith-based programs may have positive in-prison effects that are important to consider, including improvements in coping skills, attitudes, and institutional behavior. These reviews offer very little evidence of post-release outcomes of participation in faith-based programs.

Appendix Table 10B includes the results of 18 evaluations of faith-based prison programs conducted between 2000 and 2022. We have also included the Camp et al. 2008 study of BOP's Life Connections Program for comparative purposes. We have classified 7 of these 18 evaluations as level 3 studies. Only two of these studies provide information on in-prison outcomes. Duwe et al. (2015) reported significant, and large reductions in overall and major misconduct incidents for 158 participants in a Texas prison Bible college (BC) program when compared to a matched group of 222 nonparticipants: "For minor misconduct, 47% of the comparison group had a discipline conviction compared to 19% of the BC participants. The rate of major misconduct for comparison group offenders (28%) was more than four times higher than it was for BC participants (6%)"

[5] While 9 of 15 studies included in the meta-analysis were conducted post 2000, only 5 of these studies evaluated the effects of a faith-based program.

(2015, 384). However, researchers pointed out that this program had both an educational component and a faith-based/spiritual component, and that one alternate explanation for the positive in-prison findings is that "the prosocial outcomes might have been due mostly to the educational and/or other influences than the faith component of the program" (2015, 387).

The second faith-based prison program evaluation providing intermediate, in-prison outcomes was Gerace and Day's 2010 evaluation of an intensive but short 3 ½ day Christian religious course using a variety of group-based and meditation techniques to address criminal thinking, empathy, and readiness for change. Thirty-eight (38) males in a medium security prison in Australia were randomly assigned to treatment and control groups, and several different assessment instruments were administered at both the pre-test and post-test stage, including the Psychological Inventory of Criminal Thinking Styles, Interpersonal Reactivity Index, Treatment Readiness Questionnaire, and the Forgiveness of Self and Forgiveness of Others Scale. No statistically pre-post differences between groups on these indices were identified, but small sample size was mentioned by researchers as a partial explanation for the 'no effect" finding.

Based on these two studies, we rate the in-prison effects of faith-based programs as ***mixed.***

Five of the level 3 studies included in Appendix Table 10B reported post-release outcomes. Two of these studies reported that faith-based program participants had lower recidivism than comparison groups of non-participants[6] (Duwe & King, 2013; Cannonier et al., 2013), one study reported positive recidivism reduction effects, but only for participants who completed the program (Johnson & Larson, 2003), one study reported mixed effects with one of two different faith-based models having a recidivism reduction effect (Florida Legislature, 2009); and one study reported no difference between treatment and control groups (Brazell & Lavigne, 2008).

Overall, we classify these results as ***mixed***.

However, it may be more accurate to state that the five faith-based programs under review offer five very different program models. We highlight these different models in Appendix Table 10B.

[6] In the Duwe & King study of Minnesota's InnerChange program, 2-year rearrest, reconviction, re-incarceration, and revocation rates were compared for participants and a matched comparison group, and a statistically significant but modest recidivism reduction effects were found for all but revocations (5-9%). Similarly, Cannonier et al. (2021) reported statistically significant, but modest reductions in return to prison rates, 2 years post-release (6-8.7% lower).

For example, Duwe & King (2013) evaluated Minnesota's InnerChange Program, which is based on a therapeutic community (TC) model. It is a highly structured 18-month in-prison program with a 12-month aftercare component. The Tennessee Men of Valor (MOV) Program evaluated by Cannonier et al. (2021) is essentially a faith-based reentry support program that targets individuals within six months of release and then provides the opportunity for participants to participate in one of two different community-based residential aftercare programs. Duwe et al.'s 2015 evaluation of a Texas Bible College program looks very different than the previous two programs; it combines education with a spiritual component, and it is prison-based with no aftercare component. The 20009 evaluation of Florida's two faith-based prison programs represents a fourth variation on the faith-based program model. One model being evaluated was tested in three faith and character-based institutions, with results varying by location; the other model being tested focused on faith and character-based dorms; no effects were found for this model. Because of these model-specific differences, it does seem appropriate to classify the two faith-based program models showing significant recidivism reduction effects, Minnesota's InnerChange program and Tennessee's MOV program as ***promising***.

As noted above, the BOP has not evaluated the three faith-based programs classified as PA Programs, nor did we identify any studies meeting our review criteria which evaluated these programs. We did identify two level 1 evaluations of the Houses of Healing Program, but these studies did not meet our review criteria. Without additional information on each of these programs, we are unable to offer an assessment of their effectiveness, i.e., ***unknown***.

10.6 Faith-Based Programs Comparability Assessment

In this section, we compare the BOP's faith-based programs to evaluated faith-based programs. Unlike many of the other programs under our review, the Life Connections Program has been directly evaluated in the BOP. The program, as evaluated in the Camp et al. (2008) study, appears very comparable to today's Life Connections Program, with no substantive changes in the program's target population, referral methods, content, dosage, and staffing noted. However, a single study is not sufficient to support our evaluation of the program's EBRR classification, so we turn to evaluations in other jurisdictions.

Based on our review, Minnesota's InnerChange Program as evaluated by Duwe et al. (2015) appears comparable to the BOP's Life Connections Program. The InnerChange Program seeks to promote positive values and address criminogenic needs, not unlike the Life Connections Program. While the program does promote Christianity, the program is open to both Christians and non-Christians, consistent with the interfaith model of the Life Connections Program. The InnerChange Program identifies community-based mentors for each participant and stresses linking releasing individuals to a faith group in their community, as does the Life Connections

Program. Both programs are offered in a residential setting, with a duration of at least 18 months. For these reasons, we consider the BOP's Life Connections Program to be comparable to evaluated programs.

Although the BOP's Threshold Program shares similarities with the above two programs, the Threshold Program omits a significant component - a residential treatment model. The program is also of a significantly shorter duration, such that we do not find it to be comparable to the faith-based programs identified in our review.

We did identify two studies of the Houses of Healing Program, but the methodological weaknesses of these studies did not support their inclusion in our review. Consequently, a comparability analysis is not required. See Appendix Table 10B for an overview of these studies: Casarjian (2012) and Ferszt et al. (2009).

The remaining two PA Programs - the Embracing Interfaith Cooperation and Aleph Institute Programs - were not comparable to any programs identified in our review of faith-based programs.

10.7 Faith-Based Programs Recommendations

In addition to conducting a review of the evaluation research and offering an assessment of whether specific programs should be designated as either EBRR Programs or PA Programs, the *Global Corrections Group* is tasked with "informing future First Step Act program updates/revisions". To this end, we offer the following recommendations.

A significant problem with both the Life Connections and Threshold Programs is the lack of policy support for these programs. Despite the fact the Life Connections Program has been in operation for more than 15 years, it is not described in any current policy. An Operations Memorandum outlining the program in very general terms expired more than a decade ago. If this program, and the Threshold Program, remain in the BOP's programming portfolio every effort should be made to draft and issue policy in support of the programs. While the CSB's ability to achieve high levels of program availability and participation absent policy is impressive, program fidelity cannot be assured absent policy and Program Review Guidelines.

A further concern with the BOP's faith-based programs is a lack of connection between the programs and the needs they are identified as addressing. For example, the Life Connections and Threshold Programs are identified as addressing a family/parenting need; however, family dysfunction does not appear to be a prerequisite for admission to these programs. In addition, the scope of these programs appears broader, i.e., not focused exclusively on family

relationships. As another example, the Aleph Institute Program is noted to address antisocial peers, cognitions, and education needs. However, the Aleph Institute Program is primarily a correspondence course teaching participants the tenets of the Jewish faith. The program does not appear to directly address these needs, as they are typically identified and addressed in the criminal justice literature. The BOP should more clearly articulate how these programs are expected to address identified needs; this recommendation applies to all the faith-based programs, and to programs in several other categories as well.

Another issue with the BOP's faith-based programs is the targeting of specific faith groups in some FSA-approved programs. Programs primarily for individuals of Jewish (i.e., Aleph Institute Program) and Christian (i.e., Houses of Healing Program) faiths are included, but other faith-specific groups are not represented among the program selections. In our view, either all FSA approved programs should be interfaith programs, or the diversity of faith groups found in the BOP should be better represented. In addition, the rationale for identifying only a portion of religious activities as PA Programs is unclear. For example, our review of faith-based programs included a Bible study program (Duwe et al., 2015), which BOP Chaplaincy Services departments certainly offer. Many would likely consider studies of the Bible, Koran, etc. to be productive activities as defined in the FSA, but by and large the BOP does not identify them as such.

As noted above, the BOP's most intensive faith-based programs - the Life Connections Program and the Threshold Program are currently being evaluated. This research effort will aid the BOP in determining whether these programs add value to their FSA programming portfolio.

10.8 Summary of Results

Two of the BOP's faith-based programs examined in this report are currently classified by the BOP as EBRR Programs. Based on our review of the evaluation research conducted on these programs published between 2000 and 2022, we find support for *provisionally* classifying the Life Connections Program as an EBRR Program, based on ***promising*** support for its impact on intermediate in-prison outcomes, and similarly ***promising*** support for the impact of the comparable InnerChange Program in Minnesota. We did not find support for continued classification of the Threshold Program as an EBRR Program; the BOP's ongoing research effort should inform the future classification of this program as an EBRR Program.

We were also asked to assess the remaining three programs, which are currently classified as PA Programs – the Houses of Healing, Embracing Interfaith Cooperation, and Aleph Institute Programs. For these programs, our review did not find sufficient research to make any determination about their PA Program designation. Once again, the necessary research with a correctional population has not been conducted.

The table below provides a summary of the results of our research review.

The Effectiveness of Prison-Based Faith-Based Programs Summary of Program Rankings					
BOP Program	**Status of BOP Evaluations**	**Evidence Rating: BOP Evaluations**	**Evidence Rating: Outside Evaluations - Intermediate Outcomes**	**Evidence Rating: Outside Evaluations - Post-Release Outcomes**	**Comparability Assessment**
Life Connections Program (EBRR)	Ongoing Evaluation Anticipated Completion FY 2027	**Promising for in-prison effects; Unknown for post-release outcomes**	**Mixed, but promising results for 2 of 4 faith-based program models**	**Mixed**	Comparable
Threshold Program (EBRR)	Ongoing Evaluation Anticipated Completion FY 2027	Unknown	Unknown	Unknown	N/A
Houses of Healing Program (PA)	No Evaluation Planned	Unknown	Unknown	Unknown	N/A
Embracing Interfaith Cooperation Program (PA)	No Evaluation Planned	Unknown	Unknown	Unknown	N/A
Aleph Institute Program (PA)	No Evaluation Planned	Unknown	Unknown	Unknown	N/A

APPENDICES

Table 10A: Summary of Meta-Analyses & Systematic Reviews of Prison-Based Faith-Based Programs					
Study (Year)	**Program Type**	**Review Period**	**Review Criteria**	**Number of Studies**	**Key Findings**
Dodson et al. (2011) Systematic Review	Faith-based programs for a criminal justice population, in prisons and in the community, with juveniles and adults.	1976-2002 1 study published in 2000 or later dealt with a prison-based program for adults.	Limited information provided about study selection criteria. Selected studies were rated using the Maryland Scientific Methods Scale	7 studies, only 3 of which dealt with a prison population. 3 studies were descriptive with "methodologically weak designs"; four were multivariate studies which the reviewers considered to be "of strong methodological quality." (379-380) Of note, none of these studies were RCTs.	Based on their review of 4 studies of "strong methodological quality", the reviews note: "We concluded that faith-based programs reviewed work to reduce recidivism. These findings should be tempered by the fact that the research on faith-based programs is limited and much of the research is methodologically weak. On the other hand, it would be premature to abandon faith-based programs. Instead, future research should use more rigorous research designs to determine whether faith-based programs are indeed effective for reducing criminal behavior." (381) With regard to the one post-2000 study, the researchers noted: "The final study conducted by Johnson (2002) examined recidivism rates for two Brazilian prisons. One prison was based on a vocational model and the other on a faith-based model. The faith-based prison showed lower levels of recidivism in the 3-year follow-up period. In other words, the faith-based prison model showed long-term treatment effects. This finding held when controlling for high-risk as well as low-risk offenders, which is encouraging." (381)
Eytan (2011) Systematic Review	Studies examining the relationship between religion and spirituality (RS) and mental health in detention facilities.	Up through August 2010 3 studies were published in	Peer-reviewed articles with primary data about the impact of spirituality on the mental	12 quantitative studies and 6 qualitative studies	**"**There are little systematic quantitative studies on the impact of RS on the mental health of detained individuals. Due to the variety of psychometric instruments used and the lack of methodological standardization, it is not

		2000 or later and dealt with the evaluation of prison-based programs for adults.	health and behavior of detained persons. A portion of the studies dealt at least in part with participation in religious services/programs: Adler et al., 2008; Kerley et al., 2009, and Levitt & Booker Lopez, 2009; O'Connor & Perreyclear (2002).		possible to generalize results of published studies." (294) "From available data, there are however indications showing that RS is associated with lower frequency and severity of depression. The strongest reported effect of RS on prison life is a reduction of incidents and disciplinary sanctions." (294) In 6 studies, religion and spirituality "had an impact on inmates' behaviour by reducing arguments, violence and disciplinary sanctions." (289)
Volokh (2011) Systematic Review	Faith-based prisons and programs.	Up to 2010 6 studies were published in 2000 or later and dealt with prison-based programs for adults.	Studies focused primarily on faith-based interventions and prison units with recidivism outcomes. Studies on the effect of religiosity more generally were excluded.	19 studies, generally classified into four groups: (1) naïve comparisons of participants to non-participants characterized as "naked self-selection", (2) comparisons with some controls, (3) matching based on the propensity scores, and (4) comparisons of voluntary participants to people who volunteered for the program but were rejected. Of note the author characterizes this	"So, after discarding the faith-based prison studies tainted by self-selection bias, we're left with two studies that find no effect of faith-based programs, one study that's too small to be meaningful, and three studies that find some effect, even if the effect that a few of these find is quite weak. And of those three, two aren't about prisoners at all, but about after-care of released prisoners, and the remaining one shows no significant effect once the prisoners have been released. So we have no study that actually finds a significant effect of an in-prison faith-based program on recidivism." (89-90)

				last group as "the only credible studies."	
Schaefer et al. (2016) Meta-Analysis	Faith practices and program participation, e.g., faith education, bible study, spiritual counseling, worship services.	1987-2010 5 studies published in 2000 or later dealt with a prison-based program for adults.	Peer-reviewed articles addressing the impact of faith practices and program participation on attitudes, e.g., criminal thinking, anxiety, and misconduct. Of note, only 4 studied clearly defined the faith-based intervention.	15 studies, of which 3 studies evaluated attitudes, 11 studies evaluated misconduct, 1 study measured both attitudes and misconduct. 12 quasi-experimental studies and 3 nonexperimental studies "The computation formulae provided by Lipsey and Wilson (2001) were utilized in calculating effect sizes, while supplemental analyses applied the equations noted in prominent meta-analysis handbooks." (606)	"Drawn from 15 studies, 57 effect sizes were calculated to estimate the average impact of religious prison programming on inmate attitudes and disciplinary infractions. Producing a weighted mean effect size of −.23 (g = −0.45 for attitudinal adjustments, g = −0.15 for institutional misconduct), the results indicate that religious interventions produce a modest but significant alteration to offender values and behaviors." (600) "There were no significant differences in mean effects on attitude alteration or inmate misconduct despite differences in programmatic components: worship service attendance, faith education courses, or church leadership training. However, interventions with mentorship or individualized spiritual counseling produced larger effects than those programs that excluded this feature, $t = 4.012$, $p < .001$. Likewise, prison programs that included group Bible study as an element of the intervention demonstrated a more substantial impact, $t = 2.246$, $p < .05$. However, a meta-ANOVA demonstrated no significant within- versus between-group differences in effect sizes among all programmatic components of the intervention, $F = 2.563$, $p = .076$." (612)

Table 10B: An Overview of Prison-Based Faith-Based Program Evaluation Research (2000-2022)				
Author(s)	**Program Under Review (Jurisdiction)**	**Research Design & Sample Size**	**Quality Ranking: Low (1) – High (5)**	**Key Findings**
1) Camp et al. (2008)	Life Connections Program Program includes a moral component encouraging prosocial values, cognitive-behavioral elements aimed at criminal thinking, and social supports and networks. (BOP)	LPC participants at 5 facilities compared to matched subjects at 13 facilities of similar security levels and housing similar genders. Sample size varied based on three different matching methods applied, minimum n=579. "The data for the current study were a combination of official records and self-reported survey data. Official records were used to obtain information on misconduct, program participation, and basic socio-demographic information. The self-reported data asked study participants about their religious practices, attitudes and knowledge of religion, motivation to change, and other relevant factors." (391)	**3 - "**The current study used a quasi-experimental research design to compare official misconduct data with the propensity-score approach pioneered by Rosenbaum and Rubin (Rosenbaum, 1995; Rosenbaum & Rubin, 1983, 1985)." (389) "Variables were included for frequency of spiritual experiences, whether the respondent practiced religion before coming to prison, frequency of current religious practice, current religious affiliation, feelings of self-worth, desire to integrate in the community upon release, a scale measuring internal motivation for change, the custody risk of the	"The results indicated that program participation did lower the probability of engaging in serious forms of misconduct. No effect was discovered, though, for less serious forms of misconduct or for both types of misconduct considered simultaneously." (389) The researchers note: "There are some more general offenses among the 300 and 400 levels in the BOP that are not specific to being in prison, such as gambling and indecent exposure, but these offenses account for a very small part of the categories and counts of less-serious offenses. It is possible that program participation has the perverse effect of raising the likelihood of receiving a "ticket" for these offenses because of increased surveillance from program staff and perhaps even custody staff while in the program." (392) "Comparison groups did not differ on the number of prior misconduct incidents for the three classifications of misconduct. This is interesting because prior history of misconduct was not included in the models predicting propensity for LCP participation." (392)

		"All forms of serious misconduct (codes 100-299) were classified together, and the less serious misconduct (300-499) was likewise grouped. The groups were compared for the three types of misconduct—all, serious, and less serious—using χ2 tests for cross-tabulation tables for each matching scheme." (392)	inmate (BOP measure summarizing criminal history), the number of previous incarcerations, age, Hispanic ethnicity, race, sex, education, marital status, and months of current incarceration before entering the study." (392)	
2) Duwe & King (2013)	InnerChange Program TC model, highly structured faith-based, volunteer-led program. Phase 1, 12-months, includes 3-hours of instruction each weekday morning, followed by work/educational programming in the afternoon and evening programming as well. Phase 2, a minimum of 6-months, consists of work during the day and programming in	366 program participants were compared with 366 non-participants released from Minnesota prisons between 2003-2009. Four separate measures of recidivism were used: rearrest, reconviction, reincarceration for a new felony, and revocation for a technical violation.	**3 -** Well-controlled quasi-experimental design. Controlled for 27 covariates including demographics, criminal history, recidivism risk, religious affiliation, offense type, misconduct, participation in prison programming, and type of post-release supervision. Observable selection controlled by using propensity score matching.	The program significantly reduced the risk of rearrest, reconviction, and reincarceration, but did not significantly impact the risk of a revocation. The hazard of recidivism was lowered by 26% for rearrest, 35% for reconviction, and 40% for a new offense reincarceration. The researchers note advantages of this program over other faith-based programs may include use of the TC model, targeting of criminogenic needs, i.e., criminal thinking, and the continuity of care provided by mentors in the program.

	the evening, as well as the option of interaction with a community-based mentor. Phase 3 is post-release, lasts 12-months, and includes support groups, peer mentoring, one-on-one counseling, and interaction with volunteers. (Minnesota DOC)			
3) Cannonier et al. (2021)	MOV, a faith-based aftercare program offering three options to incarcerated and recently released individuals. The prison program accepts individuals with 6 months to complete the program and "a sincere desire to change". The program participants must attend classes, meet with staff, "volunteer for counseling and training, engage in	Subjects were males released from prison between 2000-2017. Treatment group subjects participated in MOV. Control group participants were selected randomly based on age, number of convictions, and race. Data was collected for each arrest measured at the person-offender level, yielding a sample of 9,056 person offenses during the study period. Recidivism was measured as three categorical variables - return to prison in 1, 2, or 3 years.	**3** - Quasi-experimental design applying the following statistical methods: estimation method, common trend assumption test, potential mechanisms and endogeneity, propensity score matching. Limitations: Broader focus than faith-based programming alone; program provides for all participants' basic needs while in the aftercare portion of the program.	Significant reductions in recidivism were observed, with most returns to prison occurring within the first year after release. "In general, 37.9% of the sample did return to prison within the first year after being released, 41.7% returned to prison within 2 years, and 43.1% returned within 3 years. Half of the sample comprise men who are part of the MOV program. Of this amount, about 3% participated in the 6-month aftercare, whereas 1% were program participants in the year-long aftercare program." (101) "Our estimates suggest that the program has been beneficial in reducing recidivism rates for program participants. Benchmark estimates imply that the program was associated with estimated reductions in the probability of recidivating of 6.0 to 8.7 percentage points. This effect is statistically significant as it implies a 15.8% to 19.2% reduction in the probability of returning to prison after first release. Our results are robust when we correct for sample selection based on unobserved heterogeneity." (116-117)

	Scripture memory and daily Biblical journaling, commit to live by the program's Covenant, and consistently display integrity and good behavior." (96) Graduates are eligible to participate in the two other programs - residential discipleship academies of 6 months and 1 year with basic needs provided during the program. (Tennessee DOC and Community)	Length of time since last arrest was also considered in other analyses. Covariates used included age, age at release, race, Hispanic ethnicity, amount of time served in prison, number of arrests, reason for release, year of release, and type of prison facility.		
4) Duwe et al. (2015)	Bible College Participation in a maximum security prison Graduates receive a fully accredited BS in biblical studies, and the degree includes general education courses of a traditional	380 individuals who applied for the program and met initial screening criteria between 2011-2014. This group included 158 program participants and a comparison group of 222 individuals who volunteered for the program but did not participate.	**3 -** Retrospective quasi-experimental design. Propensity score matching was used to match participants to comparison group members. 31 covariates were considered, including participation in other types of programming,	Results echo research from before the 1994 termination of Pell Grants of the benefits for inmates enrolled in college courses. While much of that research focused on recidivism, this study highlights in-facility benefits of reduced violence and disorder for those inmates participating in a biblical studies degree program. "The results also showed that participation significantly decreased the risk of incurring a discipline conviction, lowering it by 65 percent for minor misconduct, 80 percent for major misconduct, and 68 percent for any misconduct." (371)

	undergraduate degree. (Texas DOC)	Of note, program admission requirements include: a high school diploma/GED, a commitment to 10 years of service upon graduation, and at least 19 years remaining on one's sentence. The dependent variable was prison misconduct resulting in a discipline conviction, with consideration of whether offenses were minor or major.	e.g., educational, vocational, CBT, parenting. Limitation: The effect of the faith component of this program was not isolated.	"…57% of the 115 comparison group offenders had a post- enrollment discipline conviction through April 2014 compared to 24% of the 115 BC participants. For minor misconduct, 47% of the comparison group had a discipline conviction compared to 19% of the BC participants. The rate of major misconduct for comparison group offenders (28%) was more than four times higher than it was for BC participants (6%)." (384) "When we look at the total number of postenrollment discipline convictions, we observe similarly large differences between BC and comparison group offenders. By the end of April 2014, the average number of postenrollment discipline convictions for comparison group offenders (1.32) was nearly 4 times the average (0.35) for BC participants." (384)
5) Johnson & Larson (2003)	InnerChange Freedom Initiative (IFI) Program Christian-focused, volunteer-driven pre-release program includes biblical teaching, life skills education, and group accountability. The 3-phase program includes 16-24 months of in-prison programming and 6-12 months of aftercare.	177 IFI participants entering the program from 1997-1999 and released prior to September 2000 were compared to 3 groups: a "match group" of 1,754 individuals who met selection criteria but did not participate, a "screened group" of 1,083 individuals who were screened as eligible but did not volunteer or weren't selected, and a "volunteer group" of 560 individuals who actually volunteered for the program but did not	**3 -** Quasi-experimental design with some statistical controls. The original design called for random assignment, but there were not enough program volunteers to make this a viable approach. As an alternative, matches were created on a limited number of variables: race, age, offense type, and salient factor score.	When comparing the post-release behavior of all participants who entered treatment and the control groups, significant differences were not found. An effect for reducing recidivism was found only if the treatment group was limited to only those individuals who completed all phases of the program, including the post-release requirements. Specifically, rates of rearrest 2 years post-release for IFI graduates were significantly lower at 17.3% compared to 35% for the control group, and rates of reincarceration for graduates were also significantly lower - 8% v. 20.3%.

	The program is operated by Prison Fellowship through a contract with the Texas Department of Criminal Justice. (Texas DOC)	participate for a variety of reasons. In addition to 2-year post-release measures of recidivism, the study included multi-year, in-depth interviews with staff, participants, and comparison group members.		
6) Office of Program Policy Analysis & Government Accountability, Florida Legislature (2009)	Faith- and Character-Based Institutions (FCBI) and Faith- and Character-Based Dorms (FCBD) (Florida DOC)	Compared recidivism rates of four groups: 1,293 individuals released from an FCBI through December 2008, 2,283 individuals released from prison who were on a waiting list for an FCBI but were not placed in the FCBI, 1,311 individuals who completed a faith- and character-based dorm program through December 2008, and 9,988 individuals on a waiting list for a faith- and character-based dorm program who were not placed in the program and not placed in any other work-related program. Outcomes included subsequent offenses,	**3 -** Quasi-experimental design with well-selected control groups for comparison purposes.	"We found a modest positive effect in recidivism outcomes when comparing inmates from Wakulla Correctional Institution [FCBI] to the wait list comparison group. The risk of recidivating for Wakulla inmates relative to the wait list counterparts was 0.85. This relative risk of 0.85 means that inmates released from Wakulla were 15% less likely to reoffend than similar inmates on the wait list. We found less of an effect for the faith- and character-based correctional institutions of Lawtey (0.94 or 6% less likely to reoffend) and Hillsborough (0.95 or 5% less likely to reoffend). We found no substantive differences in recidivism for the inmates in the faith- and character-based dorm programs compared to their counterparts on the wait lists when controlling for factors related to recidivism." (9)

		arrests, and re-incarceration, with subjects followed for a maximum of 5 years in the FCBI group and a maximum of 8 years in the FCBD group.		
7) Brazzell & La Vigne (2008) **This study was also written up as an Urban Institute Justice Policy Center Report by LaVigne et al. (2007).**	Faith- and Character-Based Institutions (FCBI) for men and women of varying security levels and different faith groups. Participants volunteer for FCBI placement and may be of any religious faith or none at all. To be accepted into the program, the individual cannot have received a disciplinary report resulting in confinement in the previous 90 days. To remain in the FCBI, individuals must participate in at least one program per week. Programming is provided by numerous	A process and outcome evaluation of the FCBI in two facilities. This summary focuses on the outcome study, which addressed recidivism rates within 26 months of release. 696 males and 261 females incarcerated on 9/30/04 at two FCBIs were analyzed and compared to individuals in all other Florida prisons on that date (n=74,006 males and 4,802 females). Significant differences between the criminal backgrounds of the male groups were noted, e.g., less violent criminal history, but these differences were not found in the female groups on this variable.	**3 -** Quasi-experimental design with matched controls. Individuals housed at an FCBI on 9/30/04, and released between 2004-2005, and housed in an FCBI for at least 3 months were matched to similar inmates who were not housed in an FCBI using a one-to-one categorical exact matching technique. Matching factors included: gender, age, race, primary offense type, violent or nonviolent offense, number of prior incarcerations, time served, and disciplinary report rate. Limitations: less tangible group	"For both males and females, no statistically significant difference was found in the proportion of FCBI and non-FCBI inmates returned to prison within 12, 18, 24, and 26 months of release." (245) "There was also no statistically significant difference between the treatment and comparison groups in the proportion of inmates who were reincarcerated for a technical violation (i.e., a parole or probation violation) versus a new crime." (245) "Because the sample sizes are relatively small, however, the possibility of a small or moderate effect on recidivism cannot be ruled out. Yet it should be noted that for females, the effect, while not statistically significant, was in the opposite direction from what was expected: a greater proportion of female FCBI inmates were reincarcerated at 18, 24, and 26 months than the inmates from the comparison group." (245) Of note: "Because of this variation in program activity at the facility and individual levels, participation in an FCBI cannot be treated as a fixed experience that is identical for all inmates. The lack of standardized programming should be kept in mind when considering measurements of program effectiveness and opportunities for replicating the FCBI model elsewhere." (240-241)

	community volunteers, under the guidance of the institution's chaplaincy staff. A wide range of programming is included: worship services and scriptural study, relationship building through mentoring and small group activities, character development via parenting and anger management, etc. Participants attend multiple program activities each week. (Florida DOC)	Most individuals spent no more than 1 ½-2 years at the FCBI.	differences were not accounted for in the matching process, no measure of treatment exposure or intensity was available.	
8) Gerace & Day (2010)	Kairos Short Course A 3 ½ day Christian religious course focused on examination and meditation on experiences and forgiveness and empathic responsiveness skills.	38 individuals - 20 assigned to attend the course and 18 serving as a waiting list comparison. Pre-/post-program measures of criminal thinking (PICTS), Interpersonal Reactivity Index, Self-Reflection and Insight Scale, Rumination-Reflection Questionnaire, Corrections Victoria Treatment Readiness	**3 -** Quasi-experimental design with random assignment to conditions after initial screening procedures. Participants were randomly assigned to attend the course or to a waiting list control group.	"There were no statistically significant univariate interaction effects revealed in scores from pre-test to post-test for Kairos Course participants in comparison to Control participants." (321) Some negative, but non-significant, trends were also noted, with program participants showing slight decreases in empathy and insight and slight increases in rumination. Positive, but also non-significant, trends were noted on measures of treatment readiness and forgiveness.

	(Medium Security Australian Prison)	Questionnaire, Forgiveness of Self and Others Scale, Paulhus Deception Scales, Treatment Engagement, Past Experience Measure were administered. Of note, program participants are recruited based on "seen as being leaders" and "inmates 'who have the greatest impact' on other prisoners, positive or negative." (317)	All participants completed the pre-program measures; however, only 16 program participants and 14 control group members completed the post-test measures.	
9) Burnside et al. (2001)	Kainos, a Christian, cognitive-behavioral treatment regime A faith-based therapeutic milieu, with no requirement to be a member of any organized religion before or after joining the program. (United Kingdom)	Study addressed 4 issues: impact of program on attitudes and behavior, perceptions of the program, equality of opportunity, and impact on reconviction rates. This summary focuses primarily on the reconviction rates. 84 participants released from prison prior to October 1999 were compared with a national sample of 13,832 individuals released in 1996/97 with similar sentence lengths and from similar prisons.	**2 -** No significant effort to control for variables when comparing treatment and control groups. Subsequent analysis compared actual reconviction rates with predicted reconviction rates of based on a statistical model controlling for sex, offense category, age at first conviction, age at sentence, months spent in prison after sentence, and number of	With respect to findings relevant to our outcome measures: "Kainos participants seemed to develop more anti-offending attitudes over time. However, this positive finding needs to be interpreted with caution because Kainos participants who stayed in the study were more likely to hold anti-crime supporting views and believed themselves less likely to reoffend compared to those who dropped out." (10) "Kainos Community had no significant effects in the following areas: self-esteem, dysfunctional attitudes, criminal behaviour sub-scales (anticipation of re-offending and denial of victim hurt) and a number of dimensions of prison life." (10) "The one-year reconviction rate for the Kainos sample was 23% - 3% less than the rate for the comparison sample at 26% (this difference is not statistically significant). However, these figures take no account of the criminal histories or personal characteristics of the two samples. After adjusting for these factors it was found that the reconviction rate for the Kainos sample was still within one to three percentage points of

			custodial sentences before age 21. Limitations: small sample size with very limited controls.	'expectation' - a difference which was not statistically significant. Further analysis also failed to show any differences from expectation, either for the whole Kainos reconviction sample or for subgroups." (13-14)
10) O'Connor & Perryclear (2002)	Religious services at a South Carolina prison, including 23 different kinds of religious services and programs provided by chaplains and over 200 volunteers. (South Carolina DOC)	1,597 individuals incarcerated in a South Carolina prison in 1996, of which 779 attended at least one religious program or service. No significant differences between attendees and non-attendees were noted for marital status, children, race, prior sex or violent convictions, number of offenses, offenses involving alcohol or drugs.	**2 -** Quasi-experimental design with some effort to control for group differences. Limitations: lack of consideration of other types of programming influences, limited information about the nature of religious programming.	On average, individuals who went to religious services went to about 6 meetings per month. "Controlling for a number of demographic and criminal history risk factors, logistic regression found an inverse relationship between intensity of religious involvement and the presence or absence of in-prison infractions. As religious involvement increased the number of inmates with infractions decreased." (11) "First, when religious inmates were compared to non-religious inmates, there was no difference in the propensity to have infractions. Secondly, when we looked at rates of participation in religious programming, higher rates were always associated with less chance of infractions. The more religious programming sessions an inmate attended, the less his chance of having infractions." (25-26)
11) Johnson (2004)	Prison Fellowship (PF) Bible Studies in 4 prisons Program consisted of weekly 1-2 hour Prison Fellowship (PF) Bible study sessions, 3-day in-prison seminars, and 2-3 day life planning seminars, and mentoring relationships established 6-12	201 men who participated in at least one PF activities were compared to 201 matched controls. Subjects were released between 1992-1993. Of note, the life plan seminars were dropped from the analyses due to the small number of participants (37).	**2 -** Quasi-experimental design to build on the original 1-year follow up study with a recidivism window of 8 years. This study also considered duration and intensity of programming, which the previous study did not. On the basis of a multivariate matched sampling method, 7 variables most	In the original study, high PF participants were significantly less likely than low or medium PF participants to be arrested during the 1-year follow-up period. In the present study, program effects seemed to diminish at the 2-3 year mark (see below). "After 8 years, 282 former inmates had been rearrested (70.2%), including 136 PF inmates (67.7%) and 146 non-PF inmates (72.6%). Median time to arrest was 2.4 years…PF and non-PF median times to rearrest did not differ…" (342) "A parallel examination of 8-year incarceration rates shows that 165 former inmates (41%) were reincarcerated - 80 PF (39.8%), and 85 non-PF (42.3%). Reincarceration rates did not differ significantly across PF and non-PF groups." (343)

	months prior to release. (New York)	Participants were classified based on the number of PF activities attended: 0-5 Low; 5-9 Medium; 10+ High. Recidivism measures of rearrest and reincarceration were included.	strongly predictive of participation in PF were selected to aid in matching control subjects: age, race, religious denomination, county of residence, military discharge, minimum sentence, and initial security classification. Limitations: Limited matching on risk-relevant variables, lack of clarity in program content, and significant self-selection bias.	"Results from survival analyses indicate: (1) no difference in median time to rearrest or reincarceration between PF and non-PF groups throughout the 8-year study period; (2) participants with higher levels of participation in Bible studies were less likely to be arrested at 2 and 3 years after release, though the effect diminishes over time; (3) statistical differences across groups only border significance at 2 and 3 years for reincarceration; and (4) proportional hazards modeling shows that high participation in Bible studies significantly reduces the hazard of rearrest at years 2 and 3." (329)
12) Johnson (2002)	Humaita, a faith-based prison run by local church volunteers who use religious programs to "kill the criminal and save the person". Day-to-day operations of the prison have been turned over to religious volunteers rather than paid staff. (Brazilian Prisons)	Study compares recidivism rates in a 3-year post release window from 1996-1999 for two Brazilian prisons - Humaita, the faith-based prison and Braganca, a prison focused on vocational training and the use of prison industry. The study followed 148 individuals released from Humaita and 247 individuals released from Braganca. Variables used: type of offense; sentence start date, release date, and	**1 -** Weakly controlled study lacking information about how individuals were assigned to each group. In addition, recidivism data was not available for 46% of cases.	Analyses revealed individuals at the two facilities differed in terms of severity of offense, category of offense, and time served. According to the researchers, these differences suggested Humaita subjects would have higher rates of recidivism. "The findings reveal that: (1) the three-year recidivism rate of prisoners from both facilities is extremely low by any standard (16% Humaita and 36% Braganca), (2) that the recidivism rate for former Humaita prisoners was significantly lower than that found for Braganca prisoners, (3) Humaita's lower recidivism rate holds among high as well as low-risk prisoners, (4) inmates from the faith-based prison were charged with significantly fewer arrests during the three year follow-up period, and (5) where disposition data were available, former Braganca prisoners were significantly more likely to be re-incarcerated than former prisoners from Humaita." (7)

		re-arrest date; and rearrest charges, number of rearrests and disposition.		
13) Kerley et al. (2005)	Operation Starting Line (OSL), a day-long entertainment-based event with musicians, comedians, professional athletes, and other entertainers, interspersed throughout with an evangelical message. While a 1-day event, the aim is to encourage commitment to a "life of faith". (Mississippi DOC)	875 subjects in a multi-security level facility were randomly selected and surveyed; 386 valid questionnaires were returned. Surveys covered a range of topics, e.g., family, religious background, morality, coping mechanisms, as well as questions about the OSL. The study focused on 268 individuals who participated in the OSL event in August 2001 and considered whether their participation was related to the experience of negative emotions and the incidence of fighting and arguing.	**1 -** Non-experimental correlational study relying on self-report instruments only. Of note, the subjects were surveyed 11 months after the program, which raises issues of their ability to recall self-report measures.	"Descriptive results suggest modest, yet positive, effects of attendance at the event." (410) For example, about 45% of OSL attendees reported they experienced emotions of anger, bitterness, and coldness less often since the program as compared to before the program. More than 1/3 of OSL attendees reported arguing with other inmates one month before the event and 24% reported doing so after the event.
14) Lee & McCrie (2023)	Somang Correctional Institution, a private, church-based prison in South Korea	Comparison of recidivism rates between Somang and other South Korean prisons over a 5-year period (2014-2018). No effort to match subjects.	**1 -** No effort to control for differences between the intervention and comparison groups.	"The preliminary analysis shows a 3-year recidivism rate (re-incarceration) of about 10% compared with about 23% in comparable Korean prisons." (1163) The authors quote Volokh (see Appendix Table 10A) in noting a significant limitation of the present study: "[A] prisoner who takes the trouble to choose a rehabilitative program may be

	Participants must volunteer for placement in the program, which is staged for their final 2 years of incarceration. Volunteers are screened via a Myers-Briggs type instrument and interviewed and approved for placement by a panel of Somang staff.	"About 60% of Somang's population has been convicted for violent offenses against about 25% for comparable institutions." (1172) Somang is also noted to have fewer drug users in the population as compared to other South Korean prisons.		more motivated to change, and this may make him more likely to change." (1189)
15) Stansfield et al. (2019)	Participation in Humanist, Spiritual, and Religious (HSR) Services, as well as other measures of spirituality (Oregon DOC)	Intake survey data from 807 individuals admitted to the Oregon DOC in 2004; of this number 571 were released within the window required for this study, an 8-year fixed follow-up period. The intake survey inquired about religious identification and affiliation, religious history, religious orientation, and spiritual coping. Approximately 25% of individuals agreed to complete the survey. Demographics and risk of recidivism were noted to	**1 -** Correlational study based in part on self-report survey data. Individuals were classified as spiritual and religious; spiritual only; religious only, or neither based on survey data. Limitations: lack of clarity regarding the nature of HSR services, impact of uncontrolled variables.	"A little under 70% (n=399) of our sample was rearrested for any new offense within 8 years after release from prison." (342) "Predictably, inmates who identified as both religious and spiritual had higher rates of participation in HSR programs during their first year in prison (M = 2.99, SD = 3.98), compared with spiritual only (M = 1.62, SD = 2.50), religious only (M = 1.48, SD = 2.05), and neither (M = 0.84, SD = 2.02)." (346) "…persons who identified as spiritual only were more than twice as likely to be rearrested than persons who identified as religious and spiritual (OR = 2.092, SE = 0.602, p = .009). Persons who were neither spiritual nor religious, however, did not have a higher likelihood of recidivism compared with religious and spiritual people in prison." (347)

		be comparable between those who completed the survey and those who did not. Self-report measures in the study included the Age Universal Religious Orientation Scale and the Religious Problem-Solving Scale. Tracking of HSR participation was not based on self-report data and Oregon DOC's recidivism risk calculation was also included. Rearrest was used as the measure of recidivism.		High monthly attendance at HSR services in prison was associated with lower odds of recidivism (OR = 0.936, SE = 0.029). "Bootstrap estimates suggested that indirect effects via HSR program participation (95% confidence interval [CI] = [.005, .032]) and via religious orientation (95% CI = [.010, .045]) were both significant." (348)
16) Levitt & Booker Lopez (2009)	Participation in religious activities by incarcerated females (State Correctional Facility)	213 women, the majority (78.4%) of which screened positive for Cluster B personality disorders participated in the study. Of note, subjects were not randomly selected, but a larger sample of the prison's population (n=789) also scored high on this screening, i.e., 80.9%. A self-report battery related to adjustment in prison was administered: Prison Adjustment	**1 -** A correctional study with limited consideration of comparison group differences and considerable reliance on self-report data. Subjects were classified into 4 groups based on whether they reported participation in spiritual activities and whether they reported receiving support from these activities.	Approximately 70.3% of the women surveyed reported some participation in religious activities. "Inmates who received high-level support from participation in religious activities reported significantly less depression, recounted perpetrating fewer aggressive acts, and committed fewer serious institutional infractions than those who did not attend religious activities as well as those who attended but reported receiving low-level support. In addition, inmates reporting a high level of support through their religious activities reported fewer instances of feeling angry, having arguments with inmates and correctional officers, physical fights, and injury than those who reported no participation in religious activities." (1) With respect to the more objective measure of institutional misconduct: "Inmates who did not indicate religious participation (M 4.48, SD 5.42) and those who attended but reported no or little support (M 4.84, SD 5.85) were

		Questionnaire, Beck Depression Inventory, Prison Violence Inventory. In addition, subjects' misconduct files were reviewed.	Controlled for self-reported support from other institutional activities.	significantly more likely to accrue major (200-level) violations than those who reported receiving high support from religious participation (M 2.45, SD 3.83)." (5)
17) Said & Davidson (2023)	Religious activities among a group of men in a TC for substance use treatment. Activities included faith-based programs, services, prisoner-led religious groups and interaction with a full-time chaplain. (Pennsylvania DOC)	174 men in a TC for substance use treatment were the subject of study. Of this group, 88 men were interviewed prior to their release, and of these men 51 were interviewed at least once post-release. Study included both longitudinal quantitative measures from a longer project paired with in-depth interviews. Interviews inquired as to participation in religious activities and the frequency of this participation. Quantitative measures include demographic data, the TCU Drug Screen, the Client Assessment Summary (a treatment engagement measure).	**1 -** Primarily a qualitative study with limited controls for quantitative data and reliance on self-report measures of religious involvement. Subjects were classified as stably religious, increasing religious activity, decreasing religious activity or stably non-religious over the course of the study interviews. Controls for relevant demographic, criminal history, and substance use history variables were applied.	"The stably non-religious group is the only bivariate relationship that reaches statistical significance and membership in this group is related to an increase in the hazard of recidivism. The bivariate models for the other three groups, while not statistically significant, suggest membership in these groups is protective against the hazard of recidivism. The significant relationship for the stably non-religious group is attenuated when other covariates are added to the model. Across multivariate Cox models, age and highest grade completed are the only variables that are statistically significant." (13-14) "Ultimately, we see minimal religious engagement post-prison. Among those who are successful in desisting, religion only appeared to play a role for the one person who was able to connect with a robust church community." (19)

		Data collected 2016-2017.		
18) Ferszt et al. (2009)	Houses of Healing Program 12-session course of weekly 2-hour sessions based on the book *Houses of Healing: A Prisoner's Guide to Inner Power and Freedom.* (Northeast US Women's Prison)	A convenience sample of 36 women - 21 program participants and 15 comparison subjects, recruited between 2004-2005. "Of the 36 participants who were recruited, 7 in the intervention group and 11 in the comparison group completed the program during either of its two administrations." (54) Of note, subjects noted multiple losses and over half the sample were taking one or more psychiatric medications prior to incarceration. Outcome measures included a semi-structured interview, Beck Depression Inventory II (BDI), Rosenberg Self Esteem Scale, Spiritual Perspective Scale, and Hamilton Anxiety Scale.	**1 -** Weakly designed, mixed methods study with a very small convenience sample. Pre-/post program administration of the four questionnaires, as well as a mid-point administration.	"Participants in the groups described positive outcomes in the interviews and in the quantitative measurements of anxiety, depression, and self-esteem. Trends in the data, however, indicated an additional differential effect related to program involvement for depression and anxiety scores. The spirituality scores were high at all times for both groups, with slight increases over the period of the study." (46) "Results indicated decreased anxiety and depression scores over time, $F(1.59, 25.42) = 8.99$, $p = .00$; $F(2, 32) = 15.19$, $p = .00$; respectively, for both the intervention and comparison groups. There were also trends indicating an interaction between time and group for both anxiety and depression, $F(1.59, 25.42) = 2.97$, $p = .08$; $F(2, 32) = 2.57$, $p = .09$; respectively, which suggests that those women who participated in the intervention program had lower depression scores than did those in the comparison groups over time." (56) "In examining the self-esteem scores over time (see Figure 2), results indicated there were significant increases in self-esteem scores for both groups, $F(2, 32) = 4.42$, $p = .02$. However, when examining the program impact on self-esteem (e.g., time and group interactions), no statistically significant difference was found, $F(2, 32) = 1.64$, $p = .21$. This similar pattern of results was also found with spiritual well-being, whereby there was no significant change in spiritual well-being scores over time, $F(1.41, 22.53) = 1.85$, $p = .19$, or interaction between time and group, $F(1.41, 22.53) = 0.01$, $p = .99$, indicating a similar rate of change for both the intervention and control groups over the three time points." (56)

19) Casarjian et al. (2012) **Unpublished Report**	Houses of Healing Program 12-session course of weekly 2-hour sessions based on the book *Houses of Healing: A Prisoner's Guide to Inner Power and Freedom.* (Massachusetts DOC)	70 males incarcerated in 2 medium security facilities, with at least 8 months remaining on their sentence. A battery of self-administered psychological tests (Beck Depression Inventory (BDI), Cook and Medley Hostility Scale, Toronto Alexithymia Scale, Psychomatrix Spirituality Inventory, Rosenberg Self-Esteem) was administered pre- and post-program. In addition, disciplinary records for 4 months prior and 4 months following the intervention were collected. A subgroup of 20 subjects also participated in structured interviews on a wide range of topic areas.	**1** - Uncontrolled, weakly designed pre-/post-test comparisons of a relatively small sample.	"Changes in the number of disciplinary reports pre- and post-testing appeared to be statistically insignificant." (6) BDI: "Participants showed a decrease in depression scores between pre-testing (M = 15.6415, SD = 8.5330) and post-testing (M = 10.5625, SD = 6.7398). ANOVA indicated that this change was statistically significant (p = 0.0001)." (6) Cook and Medley Hostility Scale: "Participants showed a decrease in hostility scores between pre-testing (M = 26.8696, SD = 7.9741) and post-testing (M = 23.6667, SD = 8.7307). ANOVA demonstrated that this decrease was statistically significant (p = 0.026)." (6) The Toronto Alexithymia Scale: Participants scores on the alexithymia scale decreased between pre-testing (M = 61.5625, SD = 10.7938) and post-testing (M = 57.4375, SD 9.7061). ANOVA indicates that this decrease was statistically significant (p = 0.052)." (7)