INDIVIDUAL AND ORGANIZATIONAL IMPACT OF KAIROS HORIZON, A FAITH-BASED ADULT LEARNING PROGRAM, IN A CORRECTIONAL SETTING

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CHAPTER I

INTRODUCTION

The Demographics of Incarcerated Parents

Increasing numbers of prisoners today are parents. Hodgkinson (2003) noted "Americans are 5% of the world's population and 21% of the world's prisoners." More people are incarcerated each day in America than in any other industrialized nation. At the end of 2001, there were 1,406,031 people incarcerated in state and Federal prisons, an increase of 1.1% from the previous year (Bureau of Justice Statistics, 2004).

The median age for incarcerated felons in the state of Oklahoma is 36.8 (Oklahoma Department of Corrections, 2003). While the median age of those incarcerated has increased, the numbers of incarcerated parents has also increased. Currently, 55% of men and 60% of women in prison are parents (Boudin, 2003).

In 2000, an estimated 642,300 state and 79,200 federal prisoners were parents to 1,498,800 children under the age of 18. Less than half of parents in state prisons reported living with children at the time of their arrest: 44% of fathers and 64% of mothers (Bureau of Justice Statistics, 2004).

The Situation for Incarcerated Parents

While in prison, the majority of parents do not have interaction with their children on a regular basis. In one study, 57% of fathers and 54% of mothers in state prisons had never had a personal visit with their children since entry into prison (Mumola, 2000). One study suggested that state correctional programs should encourage parental visits with children and promote other child-friendly reforms within prisons as a way of breaking the cycle of incarceration (Boudin, 2003).

In *Overton v. Bazzetta* (2002), the U. S. Supreme Court reversed the decision of the Sixth Circuit Court, and severely limited children's visitation rights in state prisons. In *Bazzetta* (2002) the Michigan Department of Corrections banned minor children from visiting their incarcerated parents. The Court was unanimous in their decision. If other states were to follow the example set by Michigan, no minor child would be allowed to visit his or her incarcerated parent as long as other alternatives, such as letter writing and phone calls, exist. Mariner (2003) insists the Court's ruling in *Bazzetta* (2002) will have serious negative consequences.

Johnston (1995) reported that only around half of all incarcerated parents receive visits from their children. For children, visiting a parent in prison can be frightening. Visits are often held in a crowded, noisy area, and are not conducive to reestablishing or maintaining the parent-child relationship (Johnston, 1995).

Correctional Attempts toward Reintegration and Rehabilitation

Allen and Simonson (2001) relate that adult felony institutions (corrections) have undergone a number of changes in the last century. Most significantly, correctional goals shifted from a focus on retribution toward more rehabilitative goals. "Even in the era when extremely severe punishment was imposed for crimes of minor importance, no evidence can be found to support the view that punitive measures materially curtailed the volume of crime" (p. 14). Around ninety percent of all inmates currently incarcerated will return to society. If they are to be successful upon reentry, more effort must be expended toward rehabilitation and reintegration. Currently, only around $6 million, or roughly 2% of our corrections budget in Oklahoma goes toward programs (R. J. Ward, Director, Oklahoma Department of Corrections [ODOC], personal communication, October 28, 2003).

Recidivism rates have continued to climb in spite of correction's best efforts at training, educating and rehabilitating offenders (Allen & Simonsen, 2001). There is a continuing need for programs that offer rehabilitation in order to successfully return these offenders to society. A highly successful rehabilitation program could save millions of taxpayer dollars in incarceration costs and decrease the amount of crime committed by potential recidivists (R. J. Ward, Director, ODOC, personal communication, October 28, 2003).

Problem Statement

A major problem exists in the lack of programs designed to assist incarcerated parents with reintegration and rehabilitation. Existing programs are being cut or are inadequate in addressing the rising needs among this population. New programs, including faith-based programs, properly designed and administered, are needed that will address the fundamental issues involved in the rehabilitation and reintegration of incarcerated parents. A program is needed that can change the perspectives of incarcerated fathers, reduce the numbers of offender misconducts and enhance the reintegration of offenders released from prison. This leads to the need for a study that can identify and assess programs that will accomplish these tasks.

Reintegration efforts generally occur in stages, first with communication toward family through letters, phone calls, family visits, and finally, reintegration into the family as a parent in a familial setting. A number of studies have shown that an offender's gradual reintegration stands a better chance of parental success than the shock of an ex-offender parent suddenly showing up after years of incarceration (R. J. Ward, Director, ODOC, personal communication, October 28, 2003).

Rising numbers of incarcerated parents have created significant problems for society. A number of questions are raised by this phenomenon. What is the effect on the welfare of children with incarcerated parents? How successful are the reintegration attempts of parents into families upon their release from an institution? And finally, what is the nature of attitudes and perspectives of incarcerated parents toward their children? These questions deserve investigating.

Existing prison programs aimed at offender reform have done little to reverse the rising inmate populations and may have, in fact, contributed to the problem (Allen & Simonson, 2001). While the availability of treatment programs decrease, the numbers of those incarcerated rise to dangerous levels. The National Prison Project (1993), states "40 states are now under court order to reduce overcrowding and other unconstitutional prison conditions" (as cited by Birzer & Roberson, 2004, p. 47).

Purpose

The purpose of this study was to examine Kairos Horizon, a faith-based adult learning program, and its impact on the individual and organizational climate within the correctional setting of the Davis Correctional Facility, a medium-security, private prison in Oklahoma. The study examined the perspectives of incarcerated fathers before and after participating in the faith-based program and compared their responses to a control group to see if changes would occur in their perspectives toward their children and if the changes differed from those of the control group. Misconduct data was also analyzed to determine whether there was a change in the overall numbers of facility misconducts among Kairos Horizon participants. Reintegration information was obtained from volunteers in contact with graduates who had been released from prison to determine whether their familial and work readjustment was positive. The study also examined archival qualitative data collected by the facility in order to examine participant responses to a set of open-ended questions designed to elicit qualitative feedback regarding the efficacy of the faith-based program.

Objectives

1. To determine the effectiveness of the Kairos Horizon program in changing the perspectives of incarcerated fathers.

2. To measure differences in perceptions of different faith groups participating in the program.

3. To compare changes in perspectives of participants in the program using archival qualitative data that was collected by the institution.

4. To compare the frequency of misconducts among participants before, during, and after the program.

5. To measure the successful reintegration of Kairos graduates into their families and into society after their release.

Hypotheses

The following hypotheses were addressed in this study:

1. There is no statistically significant difference between the pre-test results of the control group and the pretest results of the experimental group among the incarcerated parents on the *Perspectives* instrument.

2. There is no statistically significant difference between the pretest results of the control group and the post-test results of the control group among the incarcerated parents on the *Perspectives* instrument.

3. There is no statistically significant difference between the pretest results of the experimental group and the posttest results of the experimental group among the incarcerated parents on the *Perspectives* instrument.

4. There is no statistically significant difference between the posttest results of the control group and the posttest results of the experimental group among the incarcerated parents on the *Perspectives* instrument.

5. There is no statistically significant difference between the combined three-year pretest results of the experimental groups and the posttest results of the experimental groups among the incarcerated parents on the *Perspectives* instrument.

6. There is no statistically significant difference when comparing the scores of participants of different faith groups involved in the study on the *Perspectives* instrument.

The Need for Faith-Based Partnerships

A need exists for inexpensive rehabilitative and educational programs with a proven effectiveness in reducing recidivism and helping offenders reintegrate into their communities upon their release from prison (J. Jones, Director, ODOC, personal communication, East Central University, November 28, 2005). In 1993, 43 states provided associate degrees to inmates, 31 states offered baccalaureate degrees and 9 states offered master's degrees (Welsh, 2002, p. 154). The Omnibus Crime Bill of 1994 made inmates ineligible to receive Pell Grants. This legislation dealt a serious blow to the availability of adult education in corrections. It represented a significant development since 51% of inmates reported that they had already completed high school

(Haigler, Harlow, O'Conner & Campbell, 1994). As a result of this legislation, many universities and colleges have now either withdrawn or significantly reduced their postsecondary offerings in prisons (Sylva, 1994, p. 21). The result of eliminating the Pell Grant for inmates is that more inmates are leaving prison today without adequate employment skills (Tewksbury & Taylor, 1996, p. 62).

La Vigne, Kachnowski, Travis, Naser, and Visher (2003) report that in the state of Maryland, there are 1,500 inmates on waiting lists to participate in educational programs. It is expected that many of these may complete their entire sentences without ever being afforded the opportunity to participate in any educational programs (p. 32). Spangenberg (2004) reported that under current legislation, there are "no requirements that anything at all be spent on adult education in corrections" (p. 5).

What does that mean for faith-based organizations? Spangenberg (2004) urged that linkages and partnerships be formed with other government and private organizations interested in becoming part of the solution (p. 25). With nearly 7 million Americans presently under some form of correctional supervision (Tewksbury, 2003, p.1) there has never been a time in history where the need for faith-based educational programs has been greater. Colleges are withdrawing course offerings from correctional settings. Departments of corrections appear either unwilling or unable to allocate budget dollars to programs that will enable inmates to examine their assumptions about life and make positive changes, while faith-based initiatives appear to be both willing and able.

Hall (2003) states "Prison chaplaincy services may also provide a benefit in lowering facility infractions and reducing recidivism. There is growing evidence to support the efficacy of cognitive-behavioral programs in the correctional environment;

however, few formal studies have been conducted on faith-based cognitive programs" (p. 108). Yet even with this knowledge he added, ". . . states have been forced to cut overall spending, and some have eliminated state-paid prison chaplains from their organizational charts" (p. 108).

Gendreau and Andrews (1990) indicated that cognitive-behavioral treatment programs appeared to be the most effective correctional treatment approaches (p. 173). Hall (2003) explained that a cognitive-behavioral approach is quite compatible with pastoral counseling and faith-based education aimed at treating criminal thinking patterns (p. 108). Hall (2003) reported "This approach assumes a relationship between events, thoughts, feelings and behaviors. This approach also uncovers dysfunctional thinking patterns that lead to bad feelings and antisocial behaviors" (p. 109). Uncovering bad feelings and antisocial behaviors is quite similar to critical reflection and disorienting dilemma a key first step to transformational learning (Mezirow, 2000). Hall (2003) observed that cognitive-behavioral treatment is "compatible with religious training because the same principles can be supported from a biblical perspective" (p. 109). Hall (2003) also found that "cognitive therapy techniques and Christian ideas can be blended together to provide a more effective healing environment" (p. 109). Kairos Horizon incorporates a cognitive-behavioral approach, using volunteers who are trained in administering cognitive-behavioral treatment programs (J. Bryant, Unit Manager, DCF, personal communication, June 3, 2005).

Faith-Based Initiatives and Enabling Adult Learners

The vast majority of all incarcerated persons will one day return to society. Most prisoners, upon reentry will have problems getting jobs, reconnecting with their families, and finding affordable housing (Travis, Waul, & Solomon, 2002). It is estimated that each year over 600,000 ex-prisoners return to their communities (Bureau of Justice Statistics, 2004). Kairos Horizon is one such faith-based organization willing to provide necessary services. "The Kairos Horizon program is an invaluable partner in navigating an uncharted prisoner reentry landscape" (U.S. Department of Health and Human Services, 2001, n.p.). Faith-Based Organizations (FBOs) share common objectives of promoting public safety while achieving self-sufficiency among those prisoners returning to society. Much of this is accomplished through collaborative efforts between the faith community and community correctional facilities (U.S. Department of Health and Human Services, 2001).

Under ideal FBO situations, adult learners are enabled through the application of secular programs administered by church volunteers. FBOs are holistic in their approach toward adult education. These programs stress spiritual renewal as well as personal transformation. Often, the FBOs place participants in ongoing support networks and provide role models and assistance as well as contacts in the community and aftercare programs. They are able to do this because of pre-established congregations of volunteers already operating within the community. This translates into a more effective delivery of services as well as adult education programs (Goode, 2004).

Kairos Horizon is constantly evaluating its curriculum. Following each program component, evaluations are conducted during which correctional staff and volunteers evaluate the particular service or educational program. These evaluations allow Kairos Horizon to consistently make improvements and adapt to the facility's specific educational needs. (J. Bryant, Unit Manager, DCF, personal communication, June 2, 2005).

Kairos Horizon helps offenders reexamine their assumptions about life. The Kairos Horizon program uses both faith-based and secular cognitive-behavioral offerings to effect positive changes in the lives of offenders. The perspectives of those incarcerated, especially parents, often change after being introduced to programs like "Life Skills," "Thinking for a Change," "Quenching the Father Thirst," "Quest," and "Moral Reconation Therapy". "We often see reductions in the numbers of disciplinary infractions, increased frequency of visits by families, and an overall positive change in the offender both behaviorally and attitude-wise" (J. Bryant, Unit Manager, DCF, personal communication, June 2, 2005).

A more thorough and comprehensive examination of FBOs and secular-based adult education programs and comparative studies will be examined in the review of literature.

Definitions of Terms Used In This Study

Terminology often varies among disciplines. For this reason definitions have been added to ensure the context within which these terms are used.

Adult Education: Activities intentionally designed for the purpose of bringing about learning among those whose age, social roles, or self-perception define them as adults (Merriam & Brockett, 1997).

Corrections: Agencies and institutions operating under the executive branch of government whose purpose is to incarcerate offenders sentenced to prison. "At the 1954 Congress of Correction in Philadelphia, Pennsylvania, the name of the American Prison Association was changed to the American Correctional Association (ACA), reflecting the expanding philosophy of corrections and its increasingly important role within the community and society as a whole" (American Correctional Association, 2003).

Criminology: The study of the nature of, causes of, and means of dealing with crime (Black's Law Dictionary, 1990).

DOC: Department of Corrections.

Faith-Based Organizations (FBO): Organizations with a mission to provide needed programs in cities, communities, and prisons.

Faith-Based Programs: programs that incorporate, at their core, an element of faith as an essential ingredient for the program's success.

General Population: All inmates confined to prison and not housed in a specialized unit such as death row, protective custody, or administrative segregation.

Incarcerated: Individuals who are confined to a penal institution and held inside a fenced or walled area so that escape is unlikely.

Kairos Horizon: A 10-month multi-faith-based program that promotes personal responsibility, family responsibility, and employability. Kairos Horizon is an outgrowth of Kairos Prison Ministry, established in 1976 and active in 250 maximum and medium

security prisons in the United States and abroad. Kairos Horizon offers a 38-week program on parenting, anger management, and conflict resolution. Other skill sets are incorporated into the program as needs arise. Kairos Horizon officially changed its name to Horizon Communities in Prisons in 2004.

Misconducts: Negative reports written on inmates for rule infractions and law violations while incarcerated, usually accompanied by some type of sanction.

Multi-Faith-Based Program: A program that incorporates members of more than one faith, i.e., Jewish, Christian, Islamic and Native American spiritualists.

MRT: Moral Reconation Therapy. A systematic treatment system designed to foster social and moral growth (Brame, MacKenzie, Waggoner, & Robinson, 2005).

Rational Behavioral Training (RBT): A behavioral program used by the Oklahoma Department of Corrections to enhance rational thinking among participants.

Recidivist: "An habitual criminal; a criminal repeater. An incorrigible criminal. One who makes a trade of crime" (Black's Law Dictionary, 1990, p. 1269). One who reenters prison for a subsequent offense after serving a prior sentence.

Recidivism: the process of reentering prison a subsequent time after serving a prior incarceration.

Recidivism Rate: the rate at which offenders return to prison after being released from a previous incarceration, normally stated as a percentage.

Rehabilitate: "to restore to good health or useful life, as through therapy and education, or to return something to its prior state" (Riechel, 2001, p. 47).

TC: A Therapeutic Community involving a treatment model with participants who live together and receive treatment in a communal setting.

CHAPTER II

LITERATURE REVIEW

Introduction

Current research related to faith-based approaches toward affecting attitudinal and perceptual change among offender populations is limited. Two factors may be responsible: (1) the reluctance of government agencies to rely on private faith-based programs to provide needed services, and (2) the opposition by groups opposed to faith-based approaches on the grounds of separation of church and state issues (Sullivan, 2001). This literature review investigated the areas of: adult education programs, transformative learning, perspectives of incarcerated parents, adult corrections, current treatment programs and the treatment community, and current studies in faith-based approaches.

Historical Roots of Faith-Based Adult Education Programs

The earliest schools in America were of religious origin. Puritans established schools in Massachusetts, the Quakers in Pennsylvania, the Catholics in Maryland, and the Anglicans in Virginia. New York's earliest public schools were both public and private ventures that were operated by Protestant church groups (Ravitch, 1974).

Because of the Church of England's dominance in affairs of state in Europe, the framers of the Constitution hoped to avoid a similar hegemony in America. Consequently, when adding amendments to the original document, the First Amendment was written to reflect "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof" (Fraser, 1999). At the time these words were written, there was universal agreement that individual states could have their own state religions. In fact, Virginia and Rhode Island were the only states that did not have a state religion at the time the republic was founded (Dennis, 2001). It was not until 1947 that the Supreme Court interpreted the Constitution in a manner which applied the federal ruling to individual states (Fraser, 1999). In the early days of the republic, there were many statements in the popular press that indicated that "religious education in the schools was an integral part of a proper upbringing" (Kaestle, 1983; Moroney, 1999; as cited in Shirley, 2001, p. 225).

Following the Civil War, the American Missionary Association (A.M.A.) established scores of schools and colleges that emphasized religion in the classroom and prepared thousands of teachers to teach. Of these, Hampton Institute, Dillard, Fisk, and Howard Universities still remain as a testament to their success (Buckley, 2002). Kramer, Nightingale, Trutko, Spaulding and Barnow (2002) in a study of faith-based service providers found one to three faith-based organizations in each of 18 cities they studied that provided formal work-related and educational services. A few of these faith-based organizations provided fairly substantial employment-related services that assisted several hundred adults annually (p. 5).

Comparison of Faith-Based and Secular Programs

Faith-Based Organizations (FBOs), when compared to secular programs that deliver the same services, are more holistic in their approach. FBOs stress spiritual renewal and personal transformation and place program participants in an ongoing support network with mentors who act as role models for the participants. Volunteers care more and are more personal when approaching clients, which translates into a more effective service (OMB Watch, 2003).

In the Roundtable on Religion and Social Welfare, Ragan (2004) states"the question remains largely unanswered regarding how faith-based organizations compare to services provided by secular organizations, such as for-profit service providers. . . there remains little systematic evidence on the comparative effectiveness of faith-based and other social service providers, and virtually no evidence that demonstrates how differences in performance connect to the faith character of service organizations" (p. 7) In provision of nursing home services, FBOs appeared to provide the same level of services, while in the area of providing child-care services; secular organizations appeared to be better (p. 7).

Comparative studies between faith-based services and secular services in the field of adult corrections would be difficult as both share resources and, in some instances, even utilize the same instructors (J. Bryant, Unit Manager, DCF, personal communication, January 27, 2005).

Practical Implications of Social and Psychological Theories

In every discipline there exist differences of opinion regarding best practices and best theories to put forward as representing the collective thinking of the larger community. In psychology, for example, Jungian theories didn't always mesh with Freudian theories. In sociology, Parks' ideas didn't always agree with Merton's. In philosophy, Aristotle's ideas sometimes appeared to differ from those of Plato. However, there was generally a common thread that wove each of their theories, ideas, and philosophies together to the extent that their similarities contributed more collectively to the field than their differences were able to detract from their established work. Such is the case with attempts at classifying and categorizing faith-based organizations as an either/or dichotomy. Some researchers appear to be writing from the perspective that the only alternative is to throw out one or the other and that somehow both faith-based and secular organizations are pitted against and competing with one another and no attempt at a collective approach should be permitted. Perhaps it is time for another alternative.

One local businessman coined the term *coopetition* in which competing organizations often share existing resources for a common good even while competing for the same market base (M. Williams, President, Williams Communications, personal communication, February 11, 2003). In a true win-win scenario, and in keeping the coopetition model in mind, any accomplishment on the part of faith-based organizations could actually relieve some of the pressure on over-taxed, overburdened secular organizations, many of which are incapable of singularly handling the entire burden.

The individual client would benefit from such an arrangement as he/she now has a choice between two services where before only a monopolized single service existed. State and federal agencies benefit with the addition of thousands of volunteers offering their services at no cost.

Even if faith-based alternatives to existing secular services are not found to be significantly *better*, as long as faith-based organizations can provide levels of service and educational programs that approximate those provided by secular organizations, then the faith-based option may be worthy of consideration. In 2003, Kairos volunteers donated over 3.5 million volunteer hours in various departments of corrections. By multiplying 3.5 million by the U.S. minimum wage of $5.15 per hour, these volunteers donated $18 million in volunteer time. They brought in another $2 million in supplies, bringing their overall total to around $20 million (Kairos Fact Sheet, 2004). In a recent qualitative review of a Kairos Horizon program, inmates were asked to state in their own words what they thought of the program. In over 30 pages of inmate responses, not a single inmate recommended that the program be discontinued. The facility's warden and staff were equally impressed with the results and immediately requested that another Kairos Horizon program be enjoined (B. Boyd, Assistant Warden, DCF, December, 2004).

Rehabilitation and Change in Offenders

In order to successfully rehabilitate an offender, changes are necessary, not only in the individual, but in the environment that caused or at least contributed to the offending behavior (R. J. Ward, Director, ODOC, personal communication, October 28,

2004). Before we may fully understand changes that occur in individuals' lives that can effect change to such a degree that the change becomes lasting, it would be useful to first examine the various change models in the literature. In addition, it would be useful to know how change models fit the social theories related to studies of incarcerated individuals. While most social studies suggest that the individual should take responsibility for his/her actions (individual focus), there remain the structural elements of the home and the prison environments that are left unaccounted for (social focus). This paper will examine both variables and attempt to articulate how these changes are possible from an adult education standpoint.

Lewin (1951) suggested that before new changes could be made, the old processes first had to be unfrozen, then changed to reflect the new processes, and then refrozen or reified so that the changes become lasting, permanent changes (p. 51). Although Lewin's theory has generally been applied to organizations and social structures, these theories could apply to individual processes as well. Individuals in prison generally possess a set of cognitions and resulting behaviors that form processes for their actions. These processes become reified over time. By unfreezing these reified processes, then gradually moving the individual into accepting new ways of thinking and new behaviors, and then refreezing the new, more positive processes, Lewin's model could work at the individual level. Lewin (1951) also suggested that changes would occur best if implemented in incremental stages (p. 51).

Shani and Pasmore (1985) suggested conducting action research where the change process was based on a systematic collection of data, and then selecting a change action based on the data analysis. Action research, from this broad interpretation means

any changes which take place as the direct result of research (as cited in Robbins, 2003, p. 565).

Freire's (1970) ideas regarding change apply action research on a macro level in order to change the social order from an oppressive structure to one more conducive toward the free flow of education and ideas. Freire advanced the idea that by educating the illiterate workers in South America there would be less chance of their exploitation by the wealthy land owners and the government (p. 15). His theories were emancipatory and enlightening. Freire's theories present simply another component in the model for change.

Robbins (2003) suggests the possibility that change is often culture-bound (p. 576). Nolan (2002) suggests that learning a different culture includes knowledge of that culture's values, beliefs and assumptions (p. 10). Dugdale (1877) found cultural aspects important in a longitudinal study of the offspring of Ada Juke. Fifty-eight percent of her progeny were in prison. At the fifth generation, out of 29 males, 17 were serving a total of 71 years in prison. Ada Juke was known in the community as "Margaret, the mother of criminals" (as cited in Jacoby, 1988, p. 92). "Ada's descendants were acculturated into a criminogenic environment. The culture-bound aspects are an important consideration of change in faith-based adult education programs in order to be effective. An holistic approach recognizes the necessity of change at the individual, family, and structural levels including the cultural aspects. Guy (1999) observed that adult education should be culturally relevant in order to deal with the needs of specific cultural groups (p. 6).

Merton (1938) observed that individuals operate within social structures comprised of mores, norms and laws. When these social structures break down, there exists a vacuum he calls anomie. “In no group is there an absence of regulatory codes governing conduct, yet groups do vary in the degree to which these folkways, mores, and institutional controls are effectively integrated” (p. 674). Merton cites Glanville’s work in 1687 as first introducing the term anomie. Durkheim (1897) later reintroduced anomie in his research on suicide (Jones, 1986). Merton (1938) asserts that where anomic conditions exist, there is a higher probability that criminal activity will occur (p. 675). A large part of an effective rehabilitation strategy should include removing the offender from the criminogenic environment, involving a structural change as well as individual change. Merton (1938) developed the theory a step further in what he called strain theory. He suggests that the real problem is not created so much by social change, but by a social structure that requires the same goals for all of its members without giving them equal means to achieve them.

Mezirow’s Perspective Transformation

Mezirow (2000) said that “transformative learning is at the heart of significant adult learning and central to adult education” (p. xv). He added “an adult’s capacity to learn is not defined by cultural interests alone; human capabilities may be more fully realized through conditions that foster transformative learning” (p. xv). Mezirow felt that as adults engaged in discourse and critical reflection they begin to question their own perspectives, even deeply held ones. This critical reflection of assumptions often results in a disorienting dilemma. Through critical reflection, errors and flaws are

sometimes found to exist in preconceived ideas and perspectives. When these discoveries are made, the individual often has an "ah ha" moment, or an epiphany where the individual realizes that changes are necessary in order to correct these perspective deficiencies (Mezirow, 1991). Brookfield (1995) and Kegan and Lahey (2001) argue that these changes may be created by setting up situations where individuals write a short autobiography then discuss critical incidents and engage in problem solving as part of a group. As these events play out, conditions become conducive for transformative learning to occur (p. 177, 178).

Kegan and Lahey (2001) described the individual's inclinations not to change by retelling a quote of one of their favorite Harvard professors, the late William Perry. Perry said "whenever someone comes to me for help, I listen very hard and ask myself, what does this person really want and what will they do to keep from getting it?" (p. 1). What Perry is explaining is that individuals often have very powerful inclinations to resist change. These individuals often state any number of reasons why a course of action presented to them won't work. Kegan and Lahey (2001) described the individual's resistance to change as a kind of "hidden immune system," or an individual's will to fight change at any cost. Often change itself is perceived as the enemy, and not necessarily the object of the change (p. 5).

What physicists have discovered regarding the theory of entropy as it relates to systems, most individuals refuse to accept as reality in them, that is, all humans eventually devolve into a state of decline physically and mentally. It is an inevitable fact of life (Kegan & Lahey, 2001, p. 4). Science has taught human beings to prop up physical systems temporarily, e.g., eyeglasses for better vision, hearing aids for better

hearing, artificial hearts when natural ones fail, even drugs that stimulate brain functions, but the inevitable decline and death of the system is a reality (p. 4). Faced with this reality then, changes to affect a higher quality of life become important.

Jung ([1921] 1971) examined psychological types and discovered that as a means of understanding differences among human beings, individuals form perspectives regarding a thing on the basis of their frame of reference (as cited in Mezirow, 2000, p. 202). For example, a lifeguard looking at a large area of water might scan for possible dangers while the artist might notice only silhouettes formed against the dazzling reflection of the sunlight off the water at sunset. Each observation and resultant perception is juxtaposed against the backdrop of a particular frame of reference. Frames of reference can be formed by both nature and nurture and may contain both fact and fiction. Human frames of reference contain opinions, attitudes, knowledge and understanding. All of these are a distillation of each individual's human experiences (p. 203). The difficult task for social scientists is to help individuals determine the difference between their perception of reality and true reality. Obviously, this cannot be accomplished by dragging one kicking and screaming into a new reality. The human mind would likely close itself off to new perceptions and any new experience would, more than likely, be negative. If, however, conditions can be approximated in such a way that the individual discovers new realities himself/herself, the human mind will then have no choice but to accept the inescapably obvious reality. A more open transformed frame of reference will then be formed that will distance itself from the previous frame of reference that had once left open no possibilities for new concepts (Mezirow, 2000, p. 52).

Mezirow (2000) argued that learning environments should be established in protective settings where social democracy is encouraged and transformative learning may be fostered. He also felt that the traditional power-distance relationships between teacher/pupil should be blocked in order to encourage the free exchange of ideas without fear (p. 31).

In teaching transformative learning, Mezirow (2000) encouraged educators to get to know their students' preferences for learning before beginning the process. In this way, an atmosphere more conducive to transformative learning might be fostered (p. 203). Perry (1970) realized that some adults will reject outright any new information that does not mesh with their established beliefs (p. 37). Mezirow (2000) recognized that adults spend most of their lives doing things a certain way, thinking a certain way, and being a certain way. It is only when adults experience a situation in which their old ways of thinking, being, and doing no longer work that they begin to realize that they can no longer continue to live as they have in their previous condition (p. 160). When some traumatic event or life-changing experience occurs and the old ways no longer work, or are inadequate in explaining what happened, the individual becomes receptive to new possibilities. There is a risk involved, just as there is a risk involved in learning any new thing – walking, bicycling or driving, for example. Mezirow (2000) stated "changing *how* one knows risks changes in everything one knows about: personal and professional relationships, goals and values, in short, the totality of one's adult commitments" (p. 160).

Transformative Learning and Faith-Based Educational Programs

Perception change is an integral part of faith-based programs. Until an individual perceives changes are necessary, any changes made will likely not be changes of a lasting nature. The risks involved in the transformative learning process are often not the only risks education providers should be concerned with. There is a real danger of religious programs that operate under the guise of offering faith-based educational programs while having the ulterior motive of proselytizing, or converting a person's religion to their own (Shirley, 2001, p. 230). Organizations of this nature are engaging in practices that could potentially discredit other legitimate faith-based organizations (FBOs) that do not attempt to proselytize. Adversaries of faith-based programs argue that religious programs in prisons are neither clinically relevant nor psychologically informed and lack Constitutional foundation on the basis of separation of church and state issues (U.S. Department of Health and Human Services, 2001).

Under ideal circumstances, legitimate faith-based 501(c)(3) organizations serve their stated purpose and nothing more. There is a common misconception between prison ministry and faith-based educational programs. Prison ministry has a stated purpose of winning souls (proselytizing). There is nothing covert or subliminal in their message. For example, a Catholic minister would openly seek to convert a person to Catholicism while a Muslim Imam would seek to convert an individual to Islam. Some religious organizations consider this their "mission" and call their ministers in the field "missionaries" (Shirley, 2001, p. 240). That, however, does not prevent these same

organizations from becoming involved in providing a faith-based service to a community or prison which does not serve the mission role. The Catholic Charities have been active for many years in the United States, providing needed services while not attempting to proselytize (Shirley, 2001, p. 240). There are many other excellent examples of faith-based organizations that provide needed programs and services while making no attempts to proselytize.

FBOs, in compliance with the 1996 law (White House, 2003), have an obligation to work with people of all recognized religious persuasions and denominations (Section 2 [c]). There should be no attempt to proselytize while providing the stated service. For example, a computer class on management information systems should be no different when performed by an instructor in a faith-based program than when performed by an instructor in a similar secular program. Problems arise when instructors have students type religious dogma or doctrine as part of a word-processing exercise, or begin and end classes with a Christian prayer instead of a prayer acceptable to all participants (Shirley, 2001, p. 239).

One might ask "How is transformative learning possible under such circumstances?" or, as Tisdell, Tolliver and Villa (2001) ask, "How is it that we can draw on our spirituality in trying to teach social transformation and cultural relevance in a way that does not impose a religious or a spiritual agenda?" (p. 5). In reality, we bring all of ourselves into the learning environment. For the majority of Americans that means the plurality of religious and secular teachings. Abalos (1998) said that in order for transformation to occur we need to engage all of our parts, or what he calls all four faces (personal, historical, political, and sacred). The spiritual, or sacred face is our encounter

with the underlying shaping forces we experienced during maturation. As individuals confront their assumptions, they examine their history by engaging the sacred and personal faces. “We achieve transformation when we empty ourselves of the faces constructed by others, and claim our own four faces to become more human, which is the goal of a spiritually grounded life” (p. 27). Abalos’s (1998) theory is based on the work of Friere while containing principles of Mezirow’s transformational learning theory.

There is a plurality of learning that exists among adults who believe both in a god concept or intelligent design and secular knowledge. On the one hand, scientific knowledge is learned and subsumed into their cumulative understanding. On the other hand, their spiritual learning continues and is also incorporated into their cumulative understanding. Dirkx (1997) believes there is a point where these two worlds meet. He states that there is an “interface where the socioemotional and the intellectual worlds meet, where the inner and outer worlds converge” He calls this “learning through the soul” (p. 85).

Goleman (1995) identified this collective of spiritual or emotional understanding and cognitive understanding as emotional intelligence (EI) based on Gardner’s (2004) studies in 1990, who identified seven types of intelligence, as well as the work of Salovey and Mayer (1988) who are credited by Goleman as being the first to coin the term emotional intelligence (p. 189). Goleman believed that emotional intelligence was the missing link in understanding why many individuals never lived up to their potential. He observed straight-A students and class valedictorians who were not successful while mediocre students excelled once out of school. He believed that an

individual's ability to handle anger, to cope with anxiety, to understand nonverbal communication and to delay gratification were essential elements of emotional intelligence. If individuals had high levels of emotional intelligence, Goleman (1995) believed EI would be a better predictor of success than raw IQ (as cited in Robbins, 1998, p. 87).

Hartsfield (2003) asked "what is at work in a leader that results in transformational characteristics?" He found three predictor variables: spirituality, emotional intelligence, and self-efficacy that were the strongest variables of transformation. He identified emotional intelligence as the strongest predictor variable followed by self-efficacy and then spirituality (p. 2440).

Effective faith-based programs are those that contain spiritual and emotional characteristics. Anger management and anxiety reducing techniques, as well as non-verbal communication skills training and encouraging delayed gratification are all part of emotional intelligence (Robbins, 1998, p. 87). These elements are found within effective faith-based programs such as Kairos Horizon. Hartsfield's (2003) variables of spirituality and self-efficacy (p. 2440) are also contained within the structure of effective faith-based programs.

Faith-Based Programs and Recidivism

Recidivism is often a measure by which the success or failure of correctional programs are gauged. Langan and Levin (2002) in a study of 15 states found that among 272,111 prisoners released, 67.5% were rearrested for a felony or serious misdemeanor within three years (p. 58). Conversely, in a study of 505 inmates released from Florida

prisons, the recidivism rate was 15.7% among those who had participated in one Kairos session, and 10.0% among inmates who had participated in two or more Kairos sessions. The non-Kairos control group in the study had a recidivism rate of 23.4% (Kairos Fact Sheet, 2004, p. 2). The savings to state and federal prison budgets if these preliminary reductions hold true across other experiments could be significant. As one former prisoner put it "It cost the government about $1,000,000 to try and imprison me for several years, but a $100 program keeps me out" (Kairos Fact Sheet, 2004, p. 2).

Ambrosio and Schiraldi (1997) observed that as more prison cells are built, fewer colleges are constructed. "Every 100 million spent on new construction commits taxpayers to $1.6 billion over the next three decades" (p. 3). Ambrosio and Schiraldi (1997) anticipate that at the present rate we will be "educating more Americans from prison cells than from classrooms" (p. 4). Many citizens view every dollar that goes to prisons, whether for education and treatment programs or staffing, as a dollar not spent to educate America's youth. They see corrections hiring officers while schools are laying off and furloughing teachers (Ambrosio & Schiraldi, 1997, p. 5). Most of the funding is spent for new construction and staffing and very little for education and treatment. With practically no commitment to adult education in prisons from state agencies, faith-based organizations offer a bright prospect for adult education to continue in correctional facilities.

The Learning Process in Adult Prisons

Teaching and training efforts have a long history in corrections. Even before the Reformatory era (1860s to 1900s), inmates received vocational training and some

academic education, although most training was for the benefit of the institution. As the United States moved out of the industrial age and into the information age, administrators found they could earn an even higher profit from a more educated prison worker. Educational programs expanded during the Rehabilitation era with a general equivalency diploma (GED) being offered (Reichel, 2001, p. 363-364).

Treatment Programs and the Therapeutic Community

Treatment programs in prisons began with the advent of the medical model and work advanced by such therapists as Sigmund Freud from the 1930s through the mid 1950s (Schmalleger, 2001, p. 317). The rehabilitative approach was an idea to treat offenders in a clinical way. Criminal offenders often abuse drugs or alcohol and these activities are often associated with their criminal behavior. Treatment for drug and alcohol abuse then becomes necessary before other rehabilitative measures can be undertaken. The 1994 Crime Bill authorized $382 million for drug treatment in state and federal prisons (McCarthy, McCarthy, & Leone, 2001, pp. 273, 284).

A therapeutic community (TC) is a residential treatment program in which inmates are housed separately from other inmates within the facility. Usually characterized by highly structured treatment, the TC involves group and individual counseling, treatment programs, socialization programs and increased levels of responsibility in graduated increments as offenders progress through the program. Recent evaluations of prison-based TCs offer some evidence to indicate they are more effective than when each of the individual treatment components are offered separately.

Programs containing an aftercare element showed more success than those programs with no aftercare component (Schmalleger & Smykla, 2001, p. 326).

Adult Education as Treatment

Adult educators once taught students using primarily pedagogical techniques. Malcolm Knowles (1975) advanced the idea that adults learn in ways that differed from the way children learn. Knowles (1975) found that adult learning was better situated in a student-centered setting that allowed adults to use their own life experiences as a basis for learning. The resultant learning is what Knowles (1975) described as andragogy, or the process by which adults learn. Adult offenders in correctional treatment programs are involved in androgogical learning processes.

Among one group of adult learners, Bass (2002) noted high dropout rates among lower level learners in adult literacy programs and noted a corresponding level of involvement among those same learners. Johnston and Benitez (2003) noted similar findings and sought to involve all levels of learners through the development of faith communities where participants became members of a community. Through continued involvement and attention in the community, learning appeared to accelerate.

The adult learning process itself, in some instances, has therapeutic effects. Shamai (2003) noted that as clients attempt to describe and map their problems and experiences, therapeutic effects often occur with no attempt by the researcher to cause such an effect. Whether these observed therapeutic effects are real or are simply a type of "Hawthorne effect" are unknown (Brannigan & Zwerman, 2001). Research within

clinical circles refers to such episodes as therapeutic effects while adult education research refers to similar episodes as epiphanies. Mezirow (2000) referred to such occurrences as transformational learning. Even though the field of investigation and technique may differ, similar findings are common among all disciplines.

Societal Influences on Correctional Systems

The field of corrections is influenced by a number of disciplines. Advances in the areas of technology, education, and medicine have had profound influences on current correctional thinking (Phillips & Roberts, 2000, p. 205-237). The field of Corrections is also influenced by societal norms. Some states lean toward a rehabilitative approach to corrections while others lean toward more punitive measures.

Political influence also affects corrections. States with a more liberal bias are generally more apt to fund programs aimed at rehabilitation while more conservative states tend to adhere to the status quo and spend limited budget dollars on traditional measures such as incapacitation. Conover and Feldman (1981) found that the best self-definitions of conservatives and liberals had to do with acceptance of, versus resistance to, change.

Religion also affects corrections. Dammer (1996) explains that most state and federal offenders fall into one of four traditional religious denominations: Catholic, Protestant, Jewish, and Muslim. Reichel (2001) explains that "religion remains an important and supported aspect of prison programs" (p. 363). Petersilia and Turner (1990) suggest that community volunteers might be a valuable resource for corrections.

> Criminology has reached a point at which we need to rethink what is valued in the academic scheme of things. Our field is defined by a major social phenomenon - crime - and the system and agencies established to address that phenomenon. That is not true of the basic academic fields that generated the model. I think the time has come to tailor that model rather than emulating what is more appropriate to less-applied fields. Review committees should accept community service as a valid contribution to criminology or at the very least not penalize those who engage in it (Petersilia, 1990, as cited in Hancock & Sharp, 2000, p. 394).

Current Studies in Faith-Based Approaches

President Bush's Faith Based Initiative (White House, 2003) is not a new approach to treatment. In fact, Section 104 of the Personal Responsibility and Work Opportunity Reconciliation Act of 1996, which contains the "charitable choice" provision, now known as the faith-based initiative, was signed into law by President Clinton in 1996. It was the emphasis that President Bush placed on the charitable choice provision of the 1996 law that stirred debate both for and against faith-based programs (Sullivan, 2001).

Religion is one of the oldest forms of treatment offered in correctional institutions. Some form of religious service is available in virtually every correctional facility in the United States (Quinn, 1999, p. 286). New York State has a history of public financing to provide for the care of orphans through Catholic Charities and other organizations that goes back to the 19th century (Sullivan, 2001). Virtually all prisons

have chaplains who represent one of the four major religious beliefs (Catholic, Protestant, Jewish, and Islamic). Many prisons also allow inmate trustees to act as assistant chaplains. In addition, the activities of chaplains are often supplemented by volunteers from local congregations interested in prison ministry (p. 287).

While some individuals scoff at the idea of "jailhouse conversions," one longitudinal study examined the long-term effects of spiritual training on recidivism and found that after eight years of freedom, offenders who had received religious training had recidivism rates that were 11% lower than for those similar inmates who had no such involvement (Cornell, 1990).

A number of faith-based programs have shown success. Among these are Inner Change Freedom Initiative, Kairos Horizon, and International Prison Ministries. There are also a number of faith-based alcohol and drug treatment programs such as Alcoholics Anonymous, Narcotics Anonymous, Gambler's Anonymous, Adult Drug Court, and ACTS (Alcohol Chemical Treatment Series) sponsored by the United Pentecostal Church International (UPCI, 2003).

Origins of the Kairos Horizon Program

Kairos began in 1976 when Tom Johnson, an attorney and Catholic teacher from Miami, Florida, and a group of church volunteers adapted the Catholic Cursillo program to better fit the needs of inmates in prisons, and presented the program at the Union Correctional Institute in Raiford, Florida. The adapted program was called Kairos which means "God's Time." Kairos Prison Ministry is an ecumenical ministry active in over 250 prisons in 30 states and four foreign countries. More than 20,000 volunteers

contribute their time and energy to the success of these programs. Kairos Horizon Communities Corporation is the non-profit organization that was established to support faith-based programs in prisons as an outgrowth of Kairos Prison Ministry (U. S. Dept. of Health and Human Services, 2001).

Kairos Horizon is a 10-month, interfaith, residential program in which volunteers lead offenders through a variety of programs that stress personal and family responsibility and employability. These programs incorporate the spiritual elements of prayer and values. In 2001, the U.S. Department of Health and Human Services named Horizon as "A Model for the Future," indicating that Horizon is an innovative leader in interfaith correctional programs (Kairos, 2003).

The Implications for Transformative Learning In Correctional Settings

In order to prevent recidivism, a transformation needs to occur in the way the offender perceives himself or herself within the scheme of their life situation. Transformative learning occurs when learners can make informed decisions about how they will act, based upon their new perspectives (Mezirow, 1990, p. 358).

An offender who has been affected in a transformational way will, more than likely, not commit future crimes. Offenders who return to prison affect more than just recidivism rates. Nearly 1.5 million minor children have a parent in prison (Bureau of Justice Statistics, 2004). The unintended consequences of placing a parent in prison create major social problems. Increased welfare dependency and possible linkages to juvenile behavioral problems among the dependants, along with creating single-parent

families are often some of the unpleasant realities. When these facts are combined with the absence of the parent, or parents, from the children's lives, it becomes a sort of self-fulfilling prophecy that children of incarcerated parents are essentially low-performers, and are possibly entering the correctional system themselves. Faced with these facts, the need for programs capable of bringing about transformational change becomes even more evident.

Correctional Expenses

State departments of correction incur most of the expense related to crime. At an annual cost of $31 billion, states, as opposed to the federal government, incarcerate over 90% of the inmate population nationally (Allen & Simonson, 2001, pp. 268-270). The share of state expense has placed a strain on most state economies. When offenders released from prison fail to successfully reintegrate, the cost to states multiply since the state incurs the cost of welfare for the family and the cost of the re-incarceration of the parent.

Correctional institutions are currently examining one option – that of faith-based programs that target incarcerated parents. These programs are implemented at very little cost to the state. One faith-based program that has shown initial positive response from four states is the Kairos Horizon program. The Kairos Horizon program has been used with positive results in Florida, Ohio, Texas and Oklahoma. Kairos Horizon in Oklahoma is totally privately funded, making it even more attractive to cash-strapped state and private facilities.

This research sought to determine whether a faith-based approach, which has shown to be cost-effective, has an impact on the individual and organizational climate of the facility and on the perspectives of incarcerated fathers. It was the Kairos Horizon program at the Davis Correctional Facility, a medium-security, private prison located in Oklahoma that was the focus of this study.

Measuring the Success of Faith-Based Programs

Kairos Horizon incorporates a multidisciplinary approach toward treatment. Yochelson and Samenow (1977) recognized that thinking errors require attacking them from several fronts at once. By housing inmates together in a therapeutic community, inmates can help other inmates to think more positively whenever they catch themselves engaged in thinking errors.

Two studies, one conducted at the Lieber Correctional Institute in Lieber, SC; and one conducted at the Putnamville Correctional Facility in Greencastle, IN; both showed that high levels of attendance at religious programs were inversely correlated to lower numbers of disciplinary infractions (Hall, 2003, p. 115). Andrews and Bonta (1995) stated that "the more an offender breaks the rules while incarcerated, the more likely that person is to break the law upon release and return to prison" (as cited in Hall, 2003, p. 116).

Early indications are that faith-based, cognitive-behavioral programs will offer a promising alternative to secular-based treatment modalities. Often the services are identical with the only difference being the sponsoring agency. Certainly one could not argue that a difference exists under those circumstances. It often comes down to "Who is

willing to provide the services?" and "Who is financially able to provide the services?" If the answer is that an FBO is willing and able in the absence of other existing secular adult education providers, it seems unconscionable to deny the FBO access simply on the basis of Constitutionality grounds. The sad reality is that there are many who oppose any faith-based options on Constitutionality grounds while offering no alternatives. Meanwhile, a large percentage of inmates are wasting away in prisons with no program opportunities while politicians and judges attempt to sort it all out.

Summary

Just as there is no single explanation that adequately addresses the causes of crime (Allen & Simonsen, 2001) there is, consequently, no single outcome that will serve as a solution for the myriad of social problems resulting from criminal activity (Kornblum & Julian, 2001, p.5). By combining the power of positive forces - education, individual faith, therapeutic treatment, and improved familial relationships - transformational change may be possible.

Facilitators of programs of this nature are change agents. In Lewin's (1951) change model, change occurred in stages. First, the old process was unfrozen, then the change occurred, then the new process was re-frozen (as cited in Schermerhorn, 2002, p. 483). In the same manner, facilitators break old behaviors and habits, create new behaviors, and then freeze changes into new, positive behaviors. Skinner (1971) posited that one could know learning had occurred because of observed changes in behavior. Conversely, by observing the degree of change one may know the extent of the learning. According to Skinner (1971) a person perceives the world around him, discriminates

among which features he chooses, changes them for better or for worse, and is then held responsible for his actions, either by reward or through punishment (p. 211). However, no single approach toward change has proven itself completely successful.

Changes of a large scale might be better accomplished through the application of multiple disciplines. This multi-disciplinary approach might apply psychology, sociology, education, the therapeutic community, and even incorporate an element of personal faith. The results could be the development of a powerful behavioral remedy. Pepper (1942) asserted that faith-based education and religion alone were inadequate as epistemologies. However, in the constructivist view, if the individual's perception of a faith-based program is that it is one of importance, then the program truly becomes important to the individual.

Regardless of an individual's particular faith, the basic tenet of each major faith has, at its core, an underlying belief that transformational change is possible (Sullivan, 2001). By capitalizing on one's individual belief system and coupling it with interdisciplinary therapeutic techniques, transformational change may be possible.

To illustrate this point, Holt and Miller (1972), conducted a study of explorations in inmate-family relationships. They wanted to learn if encouraging inmates to maintain contact with their families would have a positive effect on their performance in the institutions. The study concluded that familial contact alone had no significant effect on institutional performance.

One finding of significance in the study was that when familial contact, attendance at religious services, participation in treatment programs (primarily Alcoholics Anonymous), and participation in educational programs were all combined,

the result was a 40% higher institutional performance score than when each program was applied separately. The combined program score was the highest performance score in the study (Holt & Miller, 1972, p.4). This suggests that a greater transformative strength may lie in an interdisciplinary approach toward treatment when combined with a faith-based component.

Another notable finding was discovered at the Lieber Correctional Institute (LCI), a maximum-security adult male facility in Lieber, South Carolina in which infractions were compared from January 1, 1996 through December 31, 1996 of a faith-based program and a control group. The control group had an n = 28 while the experimental group had an n = 10. At the end of the study, 17 prison rule infractions had occurred among the control group while the experimental group had no infractions (Hall, 2003). These findings are important as they guide the direction for future studies in faith-based educational and treatment programs.

Based on the research uncovered during this review of literature, it appears that there is a need for inexpensive programs that can fulfill correctional needs toward reintegration and rehabilitation and a method for measuring their effectiveness.

CHAPTER III

METHODOLOGY

Design

This research was a descriptive study using mixed methodology including a quasi-experimental design for year two participants, quantitative statistical methodology to analyze fatherhood perceptions, and a qualitative component consisting of constant comparative method to analyze archival qualitative data of participant perceptions of the program. The study also analyzed the frequency and ratio of misconducts among participants and non-participants and volunteer reports of reintegration success among released graduates of the Kairos Horizon program.

Quantitative statistical methodology included the Student's t-test and analysis of variance (ANOVA) to analyze differences between a self-selected sample of 32 incarcerated fathers housed at the Davis Correctional Facility, a medium-security, private prison in Oklahoma participating in the Kairos Horizon program and a control group of incarcerated fathers with similar characteristics not participating in the program. The changes in fatherhood perceptions of this sample were compared to those of 27 inmates who were selected by the institution, and who were housed at the same facility and were not participating in the multi-faith-based Kairos Horizon program. The instrument used was a survey developed by a professor at Oklahoma State University

and refined through administration to inmates in a pilot study at a medium-security prison in the Arkansas Department of Corrections. The instrument was administered as a pretest and as a posttest to both groups and comparisons were made between the groups.

Inmates scored 33 questions, distributed among seven categories on a Likert-type scale. The investigator administered the instrument as a pretest at the beginning of the program and as a posttest at the termination of the program. Participants in the sample experimental group were self-selected, as each inmate volunteered for the program. Participants in the control group were selected by the institution from the general population of the medium-security, private prison involved in the study.

Oversampling for the control group was employed to compensate for attrition which occurred during the study due to transfers and other reasons. In adult correctional facilities, offenders are often required to transfer to other facilities in order to racially balance offender populations and for safety, security and medical reasons.

The quantitative data was analyzed using 2003 Microsoft Excel Data Analysis software and the Statistical Package for the Social Sciences, Version 11 (SPSS 11) as the primary statistical data analysis tools. The quantitative portion of the study utilized comparative statistics between the two sample groups, and among the four represented faith groups. Archival qualitative data was collected by the institution, analyzed using the constant comparative method, and used primarily for qualitative perceptions and anecdotal evidence. Reintegration success numbers were exceptionally small as only seven participants had been released by the end of the study. Data was reported by volunteers who were in contact with the released graduates.

Objectives

1. To determine the effectiveness of the Kairos Horizon program in changing the perspectives of incarcerated fathers.
2. To measure differences in perceptions of different faith groups participating in the program.
3. To compare changes in perspectives of participants in the program using archival qualitative data that was collected by the institution.
4. To compare the frequency of misconducts among participants before, during, and after the program.
5. To measure the successful reintegration of Kairos graduates into their families and into society after their release.

Hypotheses

The following hypotheses were addressed in this study:

1. There is no statistically significant difference between the pretest results of the control group and the pretest results of the experimental group among the incarcerated parents on the *Perspectives* instrument.
2. There is no statistically significant difference between the pretest results of the control group and the post-test results of the control group among the incarcerated parents on the *Perspectives* instrument.

3. There is no statistically significant difference between the pretest results of the experimental group and the posttest results of the experimental group among the incarcerated parents on the *Perspectives* instrument.

4. There is no statistically significant difference between the posttest results of the control group and the posttest results of the experimental group among the incarcerated parents on the *Perspectives* instrument.

5. There is no statistically significant difference between the combined three-year pretest results of the experimental groups and the posttest results of the experimental groups among the incarcerated parents on the *Perspectives* instrument.

6. There is no statistically significant difference when comparing the pretest and posttest scores of participants of different faith groups involved in the study on the *Perspectives* instrument.

Limitations of the Study

There were several limitations discovered when preparing to conduct this study. One limitation was geography. This study was limited to the Davis Correctional Facility, a medium-security, private prison in Oklahoma. Another limitation existed in the sample. A true experimental design was impossible to achieve, as participants cannot be randomized into programs dealing with faith-based outcomes in accordance with policies of the Oklahoma Department of Corrections and facility policies. Additionally, such programs do not exist naturally in proportions large enough for sample sizes to be relevant. For these reasons, incarcerated parents were self-selected for the study and a quasi-experimental design was adopted to correct for this limitation. Additionally, other

states were studied through an extensive review of literature and these were presented within the review of the literature.

Quasi-experimental designs are often necessary when a true experimental design is not possible due to the nature of the settings, a prison, for instance. These designs often present difficulties for researchers when attempts are made to interpret findings in order to establish that the specific characteristics of the groups are not different in ways that could affect their scores (Keppel & Wickens, 2004, p. 5). Using quasi-experimental research to test theory is quite common in organizational settings due to the pre-existing structures of organizations and the difficulties in creating true experiments (Swanson & Holton, 1997, p. 70). There are several potential limitations that exist in this design. One particular problem is called confounding. This occurs when a researcher fails to control for extraneous variables (Cozby, 1993, p. 75). Instrument decay is a limitation that could occur when subjects become tired of the task and forget to record an entry (p. 76).

Statistical regression is another limitation that could occur in a study of this nature. This happens when subjects score extremely high or extremely low on the pretest. There is a tendency for these scores then to move toward the mean or regress toward the mean (p. 76). A final limitation exists in that the control group might not be equivalent to the experimental group. This is called a nonequivalent control group (p. 76).

Another limitation is that the sample size might be too small to be relevant. Sample size considerations in this study were examined using Keppel and Wickins (2004) formula for determining sample size (p. 170). This formula is based on studies

by Erdfelder, Faul, and Buchner (1996, as cited in Keppel & Wickens, 2004) on determining effective sample sizes. In order to determine sample size the omega square should first be obtained. After the omega square is obtained, the achieved power should then be determined. An achieved power could be .60, .70, .80 or .90. With the variables omega square, power, and number of groups, the data can be computed by using Table 8.1 (Keppel & Wickins, 2004, p. 173) to determine the sample size. For example, if the omega square is 0.153 and a = 3 groups, and a power of .80 is determined, an n = 20 would be needed. A power as great as .90 needs an n = 25. With a control group and an experimental group, this would mean a total of 50 participants would be needed in the second example in order to have an effective sample size with a power of .90 (p. 172). In order to design and conduct a study in accordance with these principles, efforts were made to establish a control group and an experimental group with over 25 participants in each. This also took into account attrition, which was expected to occur during the study. Three subjects were lost during the course of the program. One was lost due to being transferred to lower security, one was discharged from the facility after being recommended for parole, and one individual received a misconduct report and was released from the program. Upon completion of the program, two participants in the control group declined to complete the posttest survey instrument. The final number of participants left in the study was 27 participants in the control group and 32 participants in the experimental group. Effect size power was greater than .90 which was based on each group having 25 participants.

Another limitation was discovered in potentially low literacy levels and learning disabilities that typically exist among this population. While most offenders in the study were literate, some comprehension levels may have been inadequate to understand the meaning and context of the instrument wording and how to apply it to their own unique situations. This limitation was addressed by pairing individuals with low literacy or comprehension skills with more literate participants and allowing additional time for explanation and completion of exercises and problems when participants did not fully understand.

Another limitation involved intrinsic rewards resulting from participation in the study. This might have adversely affected the decision by some to participate in the program in order to receive the rewards, and not as the result of a true desire to make positive changes in their perspectives toward their children. Participants received an increased frequency of visits with families and more opportunities to correspond with their families than were afforded to offenders not involved in the program.

Another limitation may have resulted from the increased attention given to participants in both control and experimental groups. Increased attention may have caused participants in the control group to act in ways inconsistent with their normal behavior. This might have resulted in the creation of a Hawthorne effect (Brannigan & Zwerman, 2001). Attempts to resolve this issue were addressed in planning meetings of investigators and volunteers and it was determined that effects resulting from this problem would be inconsequential as they would occur among both samples.

Inclusivity was another limitation affecting the validity of the study. As this study examined a faith-based adult education program, the question might well have

been asked "Does your study include the major faith groups found in the geographic area where the study is being conducted, and is it truly representative of the population?" The answer to that question is "yes." Inclusivity was an important factor in the design of the study. After a review of the literature and a search for a program that would be inclusive of all individuals, the Kairos-Horizon program was chosen as the faith-based program for the study. This program is inclusive of all the major faith groups of Oklahoma including Christianity, Islam, Judaism, and Native American spiritualism (Kairos Fact Sheet, 2004). Participants in the program were self-selected, and identified themselves with one of the above-named faith groups during interviews conducted by facility personnel with each potential participant during the planning stage.

Pretest/posttest considerations posed a potential limitation regarding validity. A pretest was administered to each of the Kairos participants and to each of the control group participants at the beginning of the study. At the conclusion of the study a posttest was administered during the 10th month to all participants remaining in the study.

Validity and Reliability

Essentially, validity is the extent to which an instrument measures what it is supposed to measure. An appropriate synonym for reliability would be consistency (Huck, 2004, p. 88). A common problem encountered with validity might be self-reported performance data. Data of this nature normally tends to be over-inflated, and therefore often not valid (Swanson & Holton, 1997, p. 74). There are different types of validity. Most researchers agree upon the basic types of validity as face, content, construct, and criterion validity.

Face validity tells whether the measure appears (on the face of it) to measure what it is supposed to measure. This form of validity is uncomplicated and usually involves a simple judgment about whether the measure actually measures the variable (Cozby, 1993, p. 32).

Content validity is normally obtained from having experts compare the content of the instrument's claimed domain. Experts look at the content of the proposed instrument to ensure that it is accurate and has clarity. Subjective opinion from such experts will then either establish or fail to establish the content validity of the instrument (Huck, 2004, p. 90).

Construct validity is the degree to which an instrument, or test, measures a particular hypothetical construct. A construct is some unobservable characteristic, for example, a perspective toward children. A construct is something that cannot be seen. We may only observe its effect (Gay, 1996, p. 140, as cited in Brann, 2001).

Criterion or criterion-related validity is the degree to which an instrument provides accurate measurements in comparison with a similar test. For example, if intelligence were to be studied, a similar intelligence test with an established norm would be given. The scores from this test could then be used to compare scores from the new instrument to determine criterion-related validity (Huck, 2004, p. 90).

Reliability refers to the consistency, or stability of an instrument to measure a particular effect (Cozby, 1993, p. 30). Reliability can be measured in a number of ways. One method is to split the instrument in half and measure the two parts and compare the reliability of the two parts. This test is called a split-half test or Spearman-Brown test (Huck, 2004, p. 79). Another test is the Cronbach's Alpha, where the instrument is

tested in order to determine internal consistency. The Cronbach's Alpha is considered the most versatile of these tests as the scoring allows for more possible values and was therefore chosen for use in this study (p. 79).

Instrumentation

The instrument, *Perspectives on Involvement in Children's Lives*, was developed by Hirschlein (B. Hirschlein, personal communication, November 1, 2005) in 2002 following an extensive review of literature and consultation with several colleagues on the instrument design (See Appendix B). Part of that research included a study by Mendez (2000) in which he states, "The study found that incarcerated men were interested in improving their relationships with their children and families and that they would be willing to participate in a program that would help them do so" (p. 86).

The instrument is divided into two parts. Part I is the Personal Information section and requests the subject's name, age, length of incarceration, household composition up to age 16, ages of children and length of time inmate has lived in the same household with his children.

Part II of the instrument is the Perspectives section and includes 33 Likert-type items intended to access inmate's views about the feasibility and desirability of maintaining an involvement in the relationship with their children while incarcerated. The questions in Part II of the instrument were developed from an extensive review of the literature. Sources that provided the major ideas for instrument development were Lamb (1987), Nurse (2002), Palkovitz (2002), Parke, (1996), Snarey (1993), and Tamis-LeMonda and Cabrera (2002). These sources were considered to be leading authors in

the area of father involvement in the lives of their children. Coincidentally, Mendez' research (2002) was reviewed late in the process of instrument development. The research conducted by Mendez used an instrument very similar to the *Pespectives* instrument (B. Hirschlein, personal communication, November 1, 2005).

In an attempt to develop content validity, five of Hirschlein's colleagues were asked to review the instrument and comment on its validity. Colleagues concurred that the items did, in fact, have the power to assess the perspectives of incarcerated fathers regarding involvement in their children's lives (B. Hirschlein, personal communication, November 1, 2005).

A readability check was performed on the instrument and it was found to be within the range of reading abilities one might find in a correctional facility of the type selected for the pilot study.

The next stage in the instrument development process involved having personnel in the Arkansas Department of Corrections review the questionnaire to determine whether it was appropriate for an inmate population. After making the suggested changes, the instrument was then administered to 59 inmates in a regional facility of the Arkansas Department of Corrections. A medium-security prison in Arkansas was chosen as the site for the pilot study. A sergeant and full-time employee of the facility who was a student at Oklahoma State University administered the survey. Collection of the data occurred during April and May of 2002. Reliability data for this pilot test was then reported.

In order to determine the reliability of the instrument, a Cronbach's Alpha was completed to determine the reliability coefficient. The instrument scored (A = .655) on

the 33 question survey portion of the instrument. Reliability scores range from 0 to 1 with higher scores indicating a more reliable instrument (Huck, 2004, p. 81). A score of .7 or above is considered acceptable for most research, although lower thresholds are sometimes used in the literature. Therefore, a score of .655 is very close to the .7 range. Coefficients lower than .7 are common in the literature. Huck (2004) cites one example:

> We used the coefficient alpha for the 20 multiple-choice questions to assess the internal consistency reliability of the indirect component of the writing assessment instrument. The coefficient alpha of 0.565 suggests that the questions comprising the indirect test are internally consistent (p. 81).

By Huck's (2004) observation, it was determined that the questions contained in this instrument were internally consistent.

Recoding was conducted of items 2, 4, 5, 11, 17, 18, 21, 22, and 33. These items reflected negative wording and recoding was necessary in order to make the scores positive, consistent with the remainder of the data. Recoding was completed using SPSS to recode variable data within each of the negatively-worded columns.

In addition to the analysis of the instrument data, observations were made regarding the differences noted between perspectives among incarcerated parents of different faith groups. Perspectives from Christian, Islamic, Jewish, and Native American faith groups were observed. The selection of multi-faith participants was designed in order to eliminate bias toward any particular faith or belief system. Additional observations were made regarding the various categories of the instrument and each individual's respective categorical scores to determine whether or not

differences existed between perspectives of offenders within each of the logically-arranged categories.

Outliers

Sheskin (1997) defines outliers as "a score in a set of data which is so extreme that by all appearances, it is not representative of the population the sample represents. The presence of one or more outliers in a set of data can dramatically influence the value of the mean of a distribution, as well as the variance. Outliers can often result in distortion of the value of a test statistic" (p. 174). Smaller sample sizes are particularly sensitive to outliers. Sheskin (1997) outlines three ways in which researchers may account for outlier scores B (a) trimming, (b) Winsorizing, or (c) data transformation. Trimming involves removing extreme scores from each of the tails of any of the distributions that are involved in the analysis. This is usually accomplished by using a set percentage. Winsorizing involves replacing a fixed number of extreme scores with the score that is closest to them inside the tail of the distribution within two standard deviations. Data transformation involves performing a mathematical operation on each of the scores in a set of data, and thereby converting the data into a new set of scores which are then employed in analyzing the data. An example of data transformation would be to convert each score to its square root, reciprocal, or logarithm (p. 175). The trimming method of removing outliers was chosen for this study (Sheskin, 1997, p. 174).

Keppel and Wickens (2004) identified scores falling outside of three standard deviations as delineation of outliers; however, this standard was in reference to large sample sizes (p. 146). Newton and Rudestam (1999) advise that z scores that fall

outside of 2.5 standard deviations in smaller sample sizes should be considered as outliers as smaller sample sizes are more sensitive to the effects of extreme scores not representative of the population (p. 169). Consideration of outliers should be made *apriori*, or before the study. In this manner, the researcher is held to examine the data in the manner originally specified so that it does not appear that data was manipulated to suit the purposes of the researcher, allowing the researcher to present the findings in a more favorable light.

> Our concern with outliers is to answer the question of whether our analysis is more valid with the outlier case included or more valid with the outlier case excluded. Any examination of a score as a possible outlier should be to determine whether or not that score is representative of the population from which the sample was drawn. The decision to exclude or retain the outlier case is based upon our understanding of the cause of the outlier and the impact it is having on the results. If the outlier is a data entry error or an obvious misstatement by a respondent, it probably should be excluded. If the outlier is an unusual but probable value, it should be retained. We can improve our understanding of the impact of the outlier by running an analysis twice, once with the outlier included and again with the outlier excluded (C. M. Hellman, Professor, University of Oklahoma, personal communication, October 15, 2005).

Volunteer Criteria

Instructors chosen for the 10-month study were certified by the facility personnel, and each completed a mandatory 8-hour block of instruction dealing with offender relations in a correctional facility prior to entering the facility. This training was required to meet the minimum standards set forth by the American Correctional Association (ACA) Standards for Adult Corrections (ACA, 1990, p. 35) for teaching each of the embedded curricula within the Kairos Horizon multi-faith-based program.

The medium-security, private prison in this study is an ACA-accredited facility. All volunteers met the minimum standards during the training for this program.

A final limitation existed, in that the facility is a private prison and not a state-owned facility. Criteria for placement at the facility in this study are quite rigid. Offenders must be assessed at medium-security custody level (no more than seven security points on the risk assessment instrument) for placement. For this reason, it was speculated that offenders at the facility in this study might not be truly representative of offenders in other state-run facilities. To determine the significance of the problem, Oklahoma Department of Corrections population records were researched. As of January, 2005, the Oklahoma Department of Corrections had a total of 7,745 inmates incarcerated in 28 facilities. Of this total, 3,235 were medium custody, 2,095 were maximum custody, and the remaining 2,415 were minimum custody. Therefore, the largest percentage of inmates were medium custody, making medium security inmates at the facility in the study, in fact, representative of the largest proportion of state inmates and therefore a representative sample (Oklahoma Department of Corrections, Facts at a glance, 2005).

In order to address each of these concerns, problems are listed as limitations in this chapter as a way of explaining any possible effects these circumstances may have had on the analysis of the data collected and their related findings.

This study was analyzed using primarily the Student's t-test. When comparing only two groups of unequal sizes, the t-test is the most robust test for observing whether differences are significant at a pre-determined value. Single-factor Analysis of Variance (ANOVA) was used, as well as other quantitative statistical methodology. Single-factor

analysis of variance was determined to be the more appropriate test than the two-factor, mixed design analysis of variance. ANOVA techniques were used to examine differences among the four different faith groups. ANOVA was determined to be the more appropriate test when comparing more than two groups simultaneously. Both pretest and posttest conditions were examined from among all four faith groups using the *Perspectives* instrument.

As a method of strengthening the validity and reliability of the findings, individualized t-tests were conducted on paired samples data collected within each group of pretest and posttest scores on the *Perspectives* instrument. These scores were then compared to the ANOVA results as a check of the error term in the statistical testing. It was understood that the error term would increase with each subsequent t-test conducted; however, with compensation for error term, the F ratio is generally found to be very close to the square of the t (Keppel & Wickins, 2004, p. 359). Additionally, the ANOVA allowed an analysis of all four sets of scores at once while the t test only permitted analysis between two sets of scores simultaneously.

The dependent variable for this study was the perspectives of incarcerated fathers as measured by the *Perspectives* instrument. The primary independent variable was the Kairos Horizon program. An additional independent variable was the individual's particular faith group. The instrument was further analyzed by category to determine whether differences existed between logical content categories.

Assumptions of the Student's t-test state that (1) there should be a representative sample, (2) there is a normal distribution, and (3) there is at least ordinal data. "When attempting to determine if the difference between two means is greater than that

expected from chance, the t-test may be the needed statistical technique. If the data is from a normal population and is at least ordinal in nature, then we are confident that this is the proper technique to use. If you wish to generalize to a population, then the samples must be representative" (Key, 2005, p. 132). There was no attempt to generalize the findings of this study.

"The 't' is the difference between two sample means measured in terms of the standard error of those means, in other words, the t-test is a comparison between two groups of means which takes into account the differences in group variation and group size of the two groups. The statistical hypothesis for the t-test is stated as the null hypothesis concerning differences" (Key, 2005, p. 132).

Assumptions of the ANOVA model state that the value of each score should be independent of all other subjects, that the distribution of the scores would be the same for every individual subject, that the distribution should be the same for all groups, that there is homogeneity of variance, and that each random variable Y_{ij} has a normal distribution centered around a mean of zero (Keppel & Wickens, 2004, p. 134). Violations of these assumptions might result in testing bias or could indicate an inappropriate design. Violations of the ANOVA assumptions would also adversely affect the validity of the findings.

In this study, there were no planned comparisons. Findings of significance are commonly examined in two ways (1) through the use of planned comparisons, and (2) through the use of post-hoc testing (Keppel & Wickins, 2004). In most modern research, comparisons are generally made through the use of post-hoc testing. For this reason, family wise error corrections for the experimental group would have been accounted for

by conducting the Tukey HSD post hoc test. Additionally, issues of mutual orthogonality were addressed within the post hoc test. Post hoc testing would have been completed using the Tukey HSD test only upon a finding of significance at the ($p < .05$) level on the ANOVA. This test was used as the method of controlling familywise error rate over the entire set of pair wise comparisons. Dunnet's test (Dunnett, 1955, as cited in Keppel & Wickens, 2004, p. 119) would have been used as the post-hoc test for the various faith groups if significant differences were found to have existed between the four faith groups involved in the study (p. 120).

Analysis of Variance was used to determine whether there was a difference between scores of participants of different faith groups on the *Perspectives* instrument taken as a pretest and later taken as a posttest at the conclusion of the 10-month study. There were 60 participants among the Christian group, eight participants among the Islamic group, six participants among the Jewish group, and ten participants among the Native American Spiritualist group (Table 1).

Table 1

Analysis of Variance (ANOVA)

	a_1		a_2	
	Christian	**Islamic**	**Jewish**	**Native American Spiritualist**
	b_1	b_2	b_3	b_4
S_1	Y_{11}	Y_{12}	Y_{11}	Y_{12}
S_2	Y_{21}	Y_{22}	Y_{21}	Y_{22}
. .	. .	. .	. .	. .
S_{59}	Y_{591}	Y_{72}	Y_{51}	Y_{92}
S_{60}	Y_{601}	Y_{82}	Y_{61}	Y_{102}

The design and notational system is described here for Table 1: Each letter refers to its quantity calculated from the data. The ABS table is the data table in which each of the individual Y_{ij} scores are recorded. The subscript i represents each individual score, and the letter j represents the score's levels of factor a. The letter a within the table represents the various faith groups. The letter b represents pretest and posttest differences, while the letters represents each individual subject (Keppel & Wickens, 2004, p. 402). Analysis of Variance was used to determine if differences existed between pretest and posttest score differences when comparing individuals of different faith groups involved in this study on the *Perspectives* instrument.

As previously stated, offenders are often required to transfer to other facilities in order to racially balance offender populations and for security and medical reasons (J. Bryant, Unit Manager, DCF, personal communication, July 12, 2004). This problem was addressed by increasing the sample sizes above those required for effective sample-

size considerations. Additionally, due to instrument decay, some scores were missing. Missing data was compensated for by using the imputation method. Scores were imputed at the third iteration (Keppel & Wickens, 2004, p. 395). At this point, imputed scores failed to change beyond the third decimal place. It was recognized that high attrition rates and missing scores in the study might cause the data collected to fall below acceptable thresholds of relevancy and thereby threaten the validity and reliability of the findings. This did not occur during the study as only a small number of missing scores was encountered.

Qualitative Data Analysis by Constant Comparative Method

The constant comparative method (CCM) in the grounded theory approach provides for collecting qualitative data and analyzing it through coding, reorganizing the data according to categories, and attempting to gain an understanding of the emerging categories. The use of CCM is important in developing a theory that is grounded in the data (Boeije, 2002). Analytic induction occurs as data is collected from different sources, in this case, interviews with participants in the study regarding the overall Kairos Horizon program. After the data collection is complete, formal analysis and theory development occur (Bogdan and Bicklen, 1992).

Goetz and LeCompte (1981) state "CCM combines inductive category coding with a simultaneous comparison of all of the social incidents observed. As social phenomena are recorded and classified, they are then compared across categories. Thus, hypothesis generation (relationship discovery) begins with the analysis of initial

observations" (p. 58). Boeije (2002) described a 5-step process involving the study of dyads as they emerge within the analysis:

1. Comparison within a single interview.
2. Comparison between interviews within the same group.
3. Comparison of interviews from different groups.
4. Comparison in pairs at the level of the couple.
5. Comparing couples (p. 395).

According to Boeije (2002) ". . .if one fragment is given the label 'dependence', the researcher studies the interview for other fragments that should be given the same code" (p. 395). "The fragments relating to this category are then compared in order to find out whether new information about this category is given or whether the same information is repeated. The fragments are then subjected to further comparison to find out what they have in common, and how they differ" (p. 395).

The aim of the constant comparison method is to develop categories and label them with appropriate codes. A key word alone is inadequate as words and phrases must be examined to ensure they are used within the same categorical context. For example, "We enjoyed visiting and learning from the volunteers," and "Talking with the folks from the outside was great," and "We learned a lot from what the visitors had to tell us,"could all be summarized as positive interactions with volunteers and coded under "Interactions."

A limitation of this study in using CCM is that the original concept for constant comparative method developed by Glaser and Strauss (1967) involved several groups over different periods of time. Interviews would typically be conducted of each

individual participant at varying times throughout the study. In the study before us, interviews were conducted at the group level and each participant responded to the interviewer's questions individually in writing. Each individual's response was then analyzed and compared to each other participant's response and then each year group was compared with each of the other year groups to determine the existence of similar categories among the groups.

The interviews were concerned with the entire program; however, individuals responded differently regarding each of the four night's activities throughout the program. An explanation is provided here to give the reader a better understanding of the particular observations made by the participants. The program consisted of: (1) Monday night, a visitation night in which participants received visits from outside volunteers who were members of each of their own respective faith groups; (2) Tuesday night, a faith night, where discipleship, mentoring and fellowship were taught among each of the respective faith groups by outside volunteers; (3) Wednesday night consisted of outside volunteers teaching *Quest,* a decision-making and problem-solving skills course, and *Quenching the Father Thirst,* a parenting program. The *Quest* program consisted of classes in decision-making and problem-solving and how an individual responds to life's often difficult situations. The *Quenching the Father Thirst* program consisted on outside volunteers teaching participants basic parenting and relationship classes; (4) Thursday night's activities included *MRT* (Moral Reconation Therapy) and computer classes. Outside volunteers and correctional supervisors taught the *MRT* classes, which were based on cognitive-behavioral concepts. The computer course was taught by an outside volunteer who teaches computer courses at a nearby college. The basic computer course

was added to give participants a general orientation to computers and how computers are used in homes and businesses.

Comparisons were then made between the interview data collected from each participant regarding the activities listed above and compared within each year group. Comparisons were then made between year groups. Finally, coding was conducted and data was organized into logical categories. The coded and reworked categories were then analyzed and reported and an emerging theory was developed.

Misconduct Analysis

Misconduct data was collected during all three years of the study. This data was examined facility-wide, and as it related to participants within the Kairos Horizon program. The misconduct data was then presented within two tables as percentages to inform the reader about differences between the numbers of misconducts among participants in the Kairos Horizon program and facility-wide and about participant misconduct information before and after Kairos Horizon in order to determine the impact of the faith-based, adult learning program.

Generalizability of Findings

There was no attempt to generalize the findings of this study. Because of the quasi-experimental nature of the sample, and the limitations listed above, findings were applied only to the context within which the sample was drawn - that of the medium-security, private prison in Oklahoma that was used in this study.

CHAPTER IV

FINDINGS

Purpose of the Study

The purpose of this study was to examine Kairos Horizon, a faith-based adult learning program, and its impact on the individual participants of the program and on the organizational climate within the correctional setting of the Davis Correctional Facility, a medium-security, private prison in Oklahoma.

Objectives

1. To determine the effectiveness of the Kairos Horizon program in changing the perspectives of incarcerated fathers.
2. To measure differences in perceptions of different faith groups participating in the program.
3. To compare changes in perspectives of participants in the program using archival qualitative data that was collected by the institution.
4. To compare the frequency of misconducts among participants before, during, and after the program.

5. To measure the successful reintegration of Kairos graduates into their families and into society after their release.

Hypotheses

The following hypotheses were addressed in this study:

1. There is no statistically significant difference between the pre-test results of the control group and the pretest results of the experimental group among the incarcerated parents on the *Perspectives* instrument.

2. There is no statistically significant difference between the pretest results of the control group and the post-test results of the control group among the incarcerated parents on the *Perspectives* instrument.

3. There is no statistically significant difference between the pretest results of the experimental group and the posttest results of the experimental group among the incarcerated parents on the *Perspectives* instrument.

4. There is no statistically significant difference between the posttest results of the control group and the posttest results of the experimental group among the incarcerated parents on the *Perspectives* instrument.

5. There is no statistically significant difference between the combined three-year pretest results of the experimental groups and the posttest results of the experimental groups among the incarcerated parents on the *Perspectives* instrument.

6. There is no statistically significant difference when comparing the scores of participants of different faith groups involved in the study on the *Perspectives* instrument.

Focus of the Study

The initial focus of the study was Kairos Horizon Class #2 (year 2) at the Davis Correctional Facility, a medium-security private prison in Oklahoma. Data was collected at the beginning of the faith-based program and at the conclusion of the program as a pretest and posttest for control and experimental groups. The *Perspectives of Incarcerated Fathers* instrument was administered by the researcher in both pretest and posttest conditions. After the data was collected, items 3, 5, 6, 7, 10, 11, 12, 14, 15, 16, 18, 21, and 28 were recoded. These 13 items were negatively worded on the instrument and were recoded in order to achieve parity among scores derived from the negatively-worded questions in order to interpret these questions in a manner consistent with the remaining 20 positively-worded questions.

Missing data was accounted for using the imputation method (Keppel & Wickins, 2004, 396). The mean number of missing scores per instrument was five, which was not significant when considering that in the study group there were 2,194 total scores per instrument among 59 total subjects and 33 items.

A Cronbach's Alpha was conducted on the *Perspectives* instrument using the year two experimental group data. Results of the Cronbach's Alpha revealed high internal consistency among the items with an $A = 0.89$.

Findings

Objective One

Researchers were only able to draw a control group during year two of testing; therefore, comparison between control and experimental groups was only conducted during year two. Twenty-seven subjects with children were selected by the institution from a unit of corresponding size and makeup, similar to the experimental unit. Subjects were administered the *Perspectives* instrument in both pretest and posttest conditions. For Hypothesis One, there was no significant difference between pretest scores of the year two control group when compared to the pretest scores of the year two experimental group. The comparison revealed a t-statistic of -0.845 with a two-tailed significance of 0.402 (Table 2).

Table 2

Year Two Control Group/Experimental Group Pretest Comparison

t-test Assuming Unequal Variances	n	Mean	T Stat	P value two-tail
Experimental	32	132.7	-0.845	0.402
Control	27	135.7		

For Hypothesis Two, differences between the year two control group pretest and posttest scores were not significantly different. With an n = 27, the paired differences between control group pretest and posttest scores revealed a t-statistic of 0.351 with a two-tailed significance of 0.729 (Table 3).

Table 3
Year Two Control Group Pretest/Posttest Comparison

t-test Paired Two Sample	n	Mean	T Stat	P value two-tail
Pretest	27	135.740	0.351	0.729
Posttest	27	134.593		

Concerning Hypothesis Two, the year two control group and experimental group were subjected to descriptive statistical analysis procedures for outlier identification, with one outlier found and removed from each. There was no significant difference when comparing the two groups with outliers removed.

For Hypothesis three, year two experimental group differences, when comparing pretest and posttest scores, was not significantly different with a t-statistic of -0.646 and a two-tailed significance of 0.523 (Table 4).

Table 4

Year Two Experimental Group Pretest/Posttest Comparison

t-test Paired Two Sample	n	Mean	T Stat	P value two-tail
Pretest	32	140.281	-0.646	0.523
Posttest	32	141.594		

For Hypothesis four, there was no significant difference when comparing year two posttest scores between control and experimental groups. A comparison of control vs. experimental group posttest scores revealed a t-statistic of 1.425 with a two-tailed significance of 0.160 (Table 5).

Table 5

Year Two Experimental v. Control Posttest Comparison

t-test Assuming Unequal Variances	n	Mean	T Stat	P value two-tail
Posttest Experimental	32	141.594	1.425	0.160
Posttest Control	27	135.815		

Combined Year Comparisons

For Hypothesis Five, experimental group pretest and posttest scores from all three years, 2002, 2003, and 2004 were combined. A t-test was conducted on the combined pretest and posttest data using the data analysis package available in Microsoft Office Excel 2003. With an n = 87, the t-test for the three years' combined scores did not reveal significance at the .05 level. Results of the initial t-test indicated a t-statistic of -.1309 with a two-tailed significance of 0.194 (Table 6).

Table 6
Three-Year Combined Scores t-test

t-test Paired Two Sample	n	Mean	T Stat	P value two-tail
Pretest	87	138.494	-1.309	0.194
Posttest	87	140.115		

Outliers Removed

Differences were then examined between individual pretest and posttest scores to determine if the data was normally distributed or if skewness or kurtosis was present. Descriptive statistics tests were conducted using Microsoft Excel 2003 data analysis software and revealed that the data was negatively skewed at -0.718 (Table 7). Upon discovering that the scores were negatively skewed, an attempt was then made to determine if outlier scores existed as had been determined apriori.

Table 7

Experimental Group Descriptive Statistics

Skewness	n	Mean	Standard Deviation	Skewness
	87	1.621	11.55	-0.718

Differences between pretest and posttest data had a mean score of 1.621. The standard deviation was 11.55 (Table 7). As had been decided apriori, 2.5 standard deviations was used as the outer limit for scores that were representative of the population and scores falling outside of 2.5 standard deviations were considered outliers due to the small sample size (Newton & Rudestam, 1999). This means that 2.5 standard deviations from the mean of 1.62 would be interpreted as scores of -27.25 and +30.50 respectively. Three scores were identified outside this range from an n = 87.

Data for the three years combined contained 52 positive scores, 29 negative scores, and 6 scores were unchanged. The three outlier scores were all extreme negative scores, one from each year.

The t-test scores were converted to z-scores and analyzed in order to better understand which scores, if any, were outliers. From Figure 1 below, one can see that scores of -28.88 on the negative tail or +30.50 on the positive tail would represent extreme positions (Figure 1).

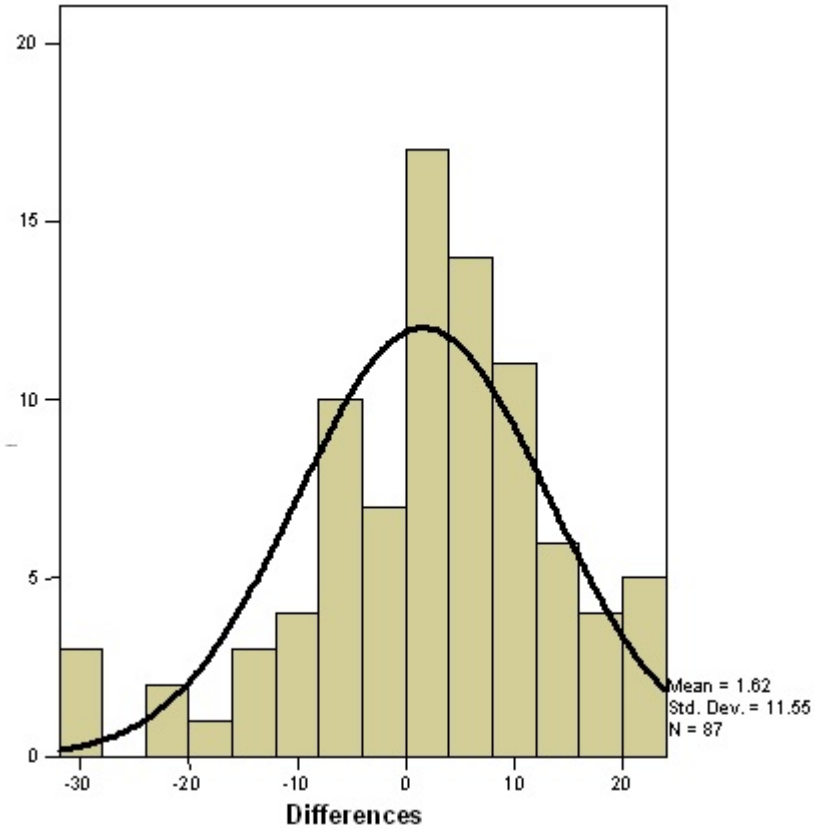

Figure 1. Combined Three-Year Experimental Group Pretest/Posttest Differences Distribution

Scores identified as outliers were checked for accuracy. It was determined that the scores had been entered correctly and were not simply input errors. Scores outside of 2.5 standard deviations were then removed from the analysis as anomalous scores using the trimming method (Newton & Rudestam, 1999). Three outlier scores, one from each year, were found and removed. The data was then subjected to a second t-test. The result

of the second t-test with three outlier scores removed was significant and revealed a t-statistic of -2.532 with a two-tailed significance of .013 (Table 8).

Table 8

Combined Three Year Experimental Groups t-test with Outliers Removed

t-test	n	Mean	T Value	P value two-tail
Pretest	84	138.536	-2.532	.013*
Posttest	84	141.298		

*p<.05

It should be stated here that while the scores were significant in this t-test, the practical significance of a difference between means of 138 and 141, in and of itself, without further findings of merit would still be inconclusive.

Following the removal of outliers, each of the three years' scores on the *Perspectives* instrument were reexamined with one outlier score removed from each year. Year one participants scored significantly higher with an n = 22 and a t-statistic of -2.43. The analysis revealed a two-tailed significance of 0.024 (Table 9).

Table 9

Year One Group Pretest/Posttest Comparison with One Outlier Score Removed

t-test Paired Two Sample	n	Mean	T Stat	P value two-tail
Pretest	22	137.73	-2.426	0.024*
Posttest	22	142.41		

*p<.05

Year two was then reexamined with one outlier score removed. Year two experimental group pretest and posttest differences on the *Perspectives* instrument revealed no significant differences. One outlier score was also removed from the year two control group. The year two experimental vs. control posttest comparison also revealed that there were no significant differences between pretest and posttest scores on the *Perspectives* instrument (Table 10).

Table 10

Year Two Experimental vs. Control Posttest Comparison with Outliers Excluded

t-test	n	Mean	T Stat	P value two-tail
Pretest Control	26	138.0	-1.05	0.295
Posttest Experimental	31	142.1		

Year three pretest and posttest differences were then examined with one outlier score excluded. The comparison revealed no significant difference between pretest and posttest scores on the *Perspectives* instrument when one outlier score was removed (Table 11).

Table 11

Year Three Pretest/Posttest Comparison with One Outlier Excluded

t-test	n	Mean	T Stat	P value two-tail
Posttest	31	136.8	-0.735	0.468
Posttest	31	138.3		

Although all of the individual years' scores were higher when analyzing each of the experimental groups' pretest and posttest scores both with and without outlier scores removed, only the year one group scores and the combined year three scores were significantly different at the $p < .05$ level with outlier scores removed.

Analysis of Participants by Faith Group

Objective Two

For Hypothesis Six, comparisons were made between differences in perspectives of incarcerated fathers by faith group. Microsoft Excel 2003 Data Analysis software was used to conduct a single-factor, one-way ANOVA. All three years, eighty-four participants, were then examined consisting of 60 Christians, 8 Islamic, 6 Native American Spiritualists, and 10 Jewish participants. Results indicated that there were no significant differences between the pretest and posttest differences on the *Perspectives* instrument for of each of the faith groups examined: Christian, Islamic, Jewish, and Native American Spiritualists, for the three years combined (Table 12).

Table 12

Analysis of Variance of Pretest/Posttest Differences among Different Faith Groups in Kairos Horizon with Outliers Excluded

Source	Df	F	n	P	F Crit
Between Groups	3	0422	84	.737	2.717
Within Groups	83				

Review of Archival Qualitative Data

Objective Three

Archival qualitative data collected by the institution at the end of year two Kairos Horizon indicated the majority of participants responded with favorable comments over unfavorable comments as to the value of the entire program and how it had helped them. Interviews conducted with graduates revealed the positive impact the Kairos Horizon program had on many of the participants. In their own words, participants spoke of lasting positive thinking changes and attitudinal changes in their lives brought about by the Kairos Horizon program (Appendix C).

A further analysis was conducted using the constant comparative method (CCM) of qualitative inquiry. Qualitative statements were obtained from participants within each year group. Participant observations were then transcribed, read and re-read. During the first reading, a general attempt was made simply to absorb what each participant was saying and to ensure that his thoughts had been captured accurately. During the second reading, notations were made in the margins reflecting what appeared to be the most important and most powerful observations made by the participant. During the third reading, categories were discovered to exist and most of the marginal notations were grouped into specific categories. A fourth reading positioned, or grouped the categories discovered during the CCM analysis according to the strength of each of the categories.

Qualitative statements from year two and year three groups were subjected to the same methodology once they were obtained. Initially, the year one statements were

compared to other statements within the year one group. Dyads were then compared between similar categories found in year one and year two, year one and year three, and year two and year three. Hypothesis formation and theory development followed.

It was this analysis that prompted the inclusion, in their entirety, of the transcripts of participant observations from all three year groups as part of the appendices (Appendix C). Participants mentioned that the program had changed their ways of thinking in positive ways and that it was enabling to them. Reading their own words is a powerful indication of the impact the program had on their lives.

Program improvement comments were suggestions about ways to better present the program. These comments were obtained as the result of the third question asked by the interviewer which was designed to elicit participants' ideas about how the program might be improved (See Table 13). Since program improvement comments were requested by the interviewer, the comments were not viewed as containing necessarily negative content. Participant comments are reflective of all four days each week during which the Kairos Horizon program occurred throughout its 10-month duration. There were no participant observations found among any of the three years' participant statements suggesting that the program be discontinued (Appendix C).

> Participant Comment #10: "This program helped me to see different ways of thinking, to look at the choices between right and wrong."
>
> Participant Comment #37: "I will take this with me all the days of my life. This [program] has helped me with every part of my life."

Each of the program's four days of activities each week began after the normal work day ended and was in addition to each participant's other assigned institutional

duties. In their overall evaluations, participants responded overwhelmingly with positive comments (Appendix C). Table 13 contains the open-ended questions posed to participants in order to elicit feedback and stimulate participant observations (Table 13).

Table 13

Open-Ended Questions Posed to Participants

Participants were asked three questions and were given the opportunity to respond in writing.
Question #1: What changes, if any, have resulted from your participation in Kairos Horizon?
Question #2: What do you think contributed to the changes, if any?
Question #3: What recommendations would you make to improve Kairos Horizon?

Using CCM, qualitative statements were collected from among participants of the first year group. A transcript of all participant observations was then read and re-read. After the third reading, some common categories emerged. After a fourth reading, a majority of the statements were grouped into one of five categories: (1) Spirituality (2) Interaction (3) Self-examination (4) Perception, and (5) Life-changing Experience.

The category of Spirituality covered areas where participants had learned forgiveness, love, respect for one another, a closer relationship with their God, a stronger belief, and more faith in God. These participant observations concerned areas that could not be attributed to a secular concept.

The category of Interaction involved relationships that had been formed as the result of the Kairos Horizon program. These included interaction with family members (often where there had been no interaction before the program), interaction with volunteers, and interaction among their peers.

The category of Self-examination involved each participant's introspection into areas of his life that involved re-thinking choices and decisions and making behavioral changes based on a learned or renewed ability to step outside himself and look back at himself with a degree of objectivity.

The category of Perception included changes in perception toward their families, changes in perception toward others based on some previously flawed understanding of the other person's belief system, and changes in perception about the institution or society as a whole and their place in it. Both Self-examination and Perception are similar to what Mezirow described in the process of transformational learning (Mezirow, 2000).

The final category was Life-changing Experience. This category involved statements made by participants involving transformational changes that were the result of the Kairos Horizon program and could not be attributed to other forces. Strength of categories was determined by the frequency each of the categories was referenced (Table 14).

Table 14

Strength of Categories of Qualitative Data

No.	Categories	Year 1	Year 2	Year 3
1	Spirituality	15	10	13
2	Perception	7	9	7
3	Self-Examination	13	18	2
4	Life-Changing	5	2	1
5	Interaction	21	17	23

Year One Individual Comparisons

Comparisons made among participants in the year one group yielded the following: (1) Some participants attributed the success of the program more to spiritual assistance provided in the form of visiting clergy and volunteer lay persons, while others attributed the success to the secular content of the embedded curriculum within the Kairos Horizon program. (2) Interaction was the strongest category; however, some interactions involving facility staff members were negative (3) Many comments reflect that the self-control and discipline provided within all of the embedded adult learning programs combined appeared to have a greater impact than any single program administered by itself.

As previously stated, the strongest category for the year one group was Interaction followed closely by Spirituality. It was often difficult to separate these two categories as many of the participants spoke of their positive interactions with volunteers and the impact that the volunteers had on their lives in terms of strengthening their faith in God within the same statement. In order to clear up the ambiguity, sentences containing both spiritual and interaction elements were listed in both categories.

The third category of the year one group in terms of strength was Self-examination. Several statements were made about looking into oneself, gaining the ability to forget the past, release the anger, forgive oneself, learn from one's mistakes, and to make changes they now saw as necessary in their lives. Some of these statements were made following mention of the MRT (Moral Reconation Therapy) classes. The MRT class places emphasis on introspection and self-examination.

The fourth category of the year one group was Perception. Some mentioned the surprise of discovering the degree to which participants of other faith groups had much in common with their own beliefs. There were also comments indicating improved self-esteem and that participants had discovered that others didn't see them in the way they thought they were perceived, but in a much better light. Additionally, there were comments about seeing their families differently following the program, and perceiving their family situation with a greater sense of hope.

The final category of the year one group was Life-changing Experience. Although this was the least-stated category, in the instances it was mentioned it appeared to be very moving and powerful. Changing even one life is important. The interviewer was careful to ensure that where observations were made of a life-changing nature, it

was attributed specifically to the Kairos Horizon program before it was recorded within this category.

The First Comparative Dyad

In comparing the first dyad, the year one group to the year two group overall, the following observations were made: (1) The year two group tended to keep their observations more succinct during their statements, (2) the year two group tended to keep their comments more strictly confined to the open-ended questions that were asked by the interviewer and did not elaborate, and (3) the year two group appeared to be more Machiavellian, or pragmatic in their assessments and relied more upon secular teaching than upon spiritual guidance. Where participants in the year one group were open to reciting spiritual poems along with their observations, or reciting Bible scriptures they had memorized that seemed to appropriately describe their feelings, the year two group appeared to be more distant, and closed off toward this type of expression.

In comparing the various categories between the first dyad, the year one group and the year two group, the strongest category appeared to be Self-examination in the year two group, where it was Interaction in the year one group. This was followed closely by the category of Interaction in the year two group, which was also the second strongest category among the year one group. The third strongest category among the year two group was Spirituality, followed by Perception and lastly, Life-changing Experience.

In the Self-examination category, participants in the year two group were more introspective toward changes necessary in their lives, however most attributed the

knowledge of the change to be the result of secular rather than spiritual assistance. Year two participants were much more likely to have attributed improvements in themselves to a particular class and cited the individual embedded courses within the Kairos Horizon program more often than the year one group. The year one group cited spiritual assistance and volunteer counseling and guidance more often as the reason for their making positive changes.

In the Interaction category, year two participants spoke more often of interactions with volunteers and with other participants in the program than they spoke of interactions with their family members. The year one group spoke more of interactions with their natural family members than of interactions with volunteers or interactions with other participants in the program even though this category was strongest in the year one group.

Among year two participants, in the Spirituality category, when issues of forgiveness, God's love, faith, and belief were mentioned it was generally in reference to a particular faith-based component of the Kairos Horizon program such as Alpha or Discipleship classes. In the year one group, where the Spirituality category was second only to Interaction, spiritual changes were attributed more often to volunteer clergy and visitors on faith night.

In the Perception category among year two participants, the year two group had a slightly stronger mentioning of their perceptions changing in a positive way as a result of the Kairos Horizon program than did year one participants. Several referred to being able to see people of different faiths in a more positive way once they saw that more

similarities existed between their various religions than differences. Some cited seeing their families more positively and expressed more hope toward their families.

The final category for comparison between year one and year two is the Life-changing category. The year two participants who cited life-changing experiences more often attributed the changes to secular rather than to spiritual reasons. Year one participants almost always attributed their life-changing experiences to spiritual reasons.

The Second Comparative Dyad

The second dyad compared the year one group to the year three group. In the year three group, nearly twice as many participant observations from the qualitative statements were classified in the Interaction category than any other category, making Interaction the strongest category in the year three group. This distinction was not as strong among the other two comparisons. The second strongest category among the year three group was Spirituality. The third strongest category was Perception, followed by Self-examination and then Life-changing.

In the Interaction category, the year three group appeared more appreciative of outside volunteers, clergy, and visitors than the other two groups. These interactions appeared to be very positive in nature and were observed to have a profound impact on many of their lives. Even the interactions between participants of other faiths among fellow inmates were positive. It was difficult at times to separate the Perception category from the Interaction category among this year group, as a great deal of perception change was apparent. However, in this instance, the interactions appeared more powerful, so where interaction was stated before perception, the observation was

placed in the Interaction category. Additionally, participants often appeared incredulous that volunteers would spend so much of their time and effort to come to the prison week after week for the entire 10-month duration of the program to see them and this is apparent in reading the participant statement transcripts (Appendix C).

Both the year one and year three groups had the Spirituality category as the second strongest category. Growth in each person's own faith group appeared important in the year three group and was stronger than the general spirituality statements observed in the year one group. The word faith as it relates to a particular faith group appeared to be used more often in the year three group when compared to the year one group, while many cited spirituality issues as the most important thing they had received from the Kairos Horizon program. So, in this sense, even though it was not the most commonly referenced category, where it did appear, it was strong and bordered on life-changing.

The third strongest category among the year three group was Perception. In this category, the year one and year three groups were very similar in both quantity and quality of perception changes. Both groups appeared to have individuals who were simply not aware that other faith groups had so much in common with their own beliefs. This is perhaps the result of misconceptions due to insufficient information and flawed paradigms regarding other belief systems, however both groups appeared genuinely surprised, if not shocked, to find so much common ground.

Self-examination was the fourth strongest category among the year three group. There was a large disparity in the Self-examination category between the year one group and year three group. The year one group expressed much more introspection and self-

awareness and saw many more changes necessary within themselves while the year three group turned more of their evaluations toward expressing the things they liked about the Kairos Horizon program and the embedded curriculum and spent much less time on self-evaluation.

The final category for comparison between the year one and year three dyad was the Life-changing category. Although year three participants expressed how some things had changed since their participation in the program, few expressed changes reflective of a life-changing magnitude. Again, even though this was the least expressed among all of the categories among all three groups, where life changing events occurred in participants, they were serious changes and worthy of consideration as a category.

The Third Comparative Dyad

The final comparative dyad involved comparing the year two group to the year three group. The strongest category for the year two group was Self-examination while the strongest category for the year three group was Interaction. This comparison also represents the largest disparity between any of the groups. Interaction, which was the strongest category among the year two group, was near the bottom of the year three group observations. The year two group appeared more introspective and reflective of their own individual changes while the year three group observed external changes in their family situation and among other participants. Several participants in the year three group actually made lists of things that were most important to them during the Kairos Horizon program, and in each case, the lists represented external things and not internal changes within themselves. Interestingly, this was the only year group where a

participant made a list and it occurred several times within this year group.

The second strongest category for the year two group was Interaction while the second strongest category for the year three group was Spirituality. The year two group cited interactions between themselves and volunteers more often, while the year three group cited their interaction among other participants more often. Interestingly, the year one group cited interaction with family members more often. While Spirituality was the second strongest category among the year three group, the strength when comparing spirituality issues among both groups were very similar as there was a large gap between the strongest and second strongest categories in the year three group.

The third strongest category for the year two group was Spirituality, while the third strongest category for the year three group was Perception. When comparing the Spirituality category of both groups, there were many similarities. Both groups had participants who expressed that they had grown spiritually and related that they had grown closer to God and had increased faith as the result of the Kairos Horizon program. When comparing the Perception category of each group there were also more similarities than differences. Both groups made comments that they saw things in a different light, that they looked at others differently, and that they watched as they observed changes in others. All of these statements indicated either changes in perception or perceptual observations which might not have been possible before Kairos Horizon or were facilitated by some aspect of the program that caused them to see differently.

The fourth strongest category of the year two group was Perception, while the fourth strongest category for the year three group was Self-examination. Self-examination was the strongest category among the year two participants while it was

near the bottom in terms of strength among the year three participants. Year two participants expressed more introspection and self analysis while the year three group expressed their examination and focus more externally. At times, the year three group appeared to be more passive observers than participants while the year two group seemed to gain an awareness of internal changes that were necessary in their own lives.

The final category for comparison between the year two group and the year three group was Life-Changing. As previously stated, there were fewer statements made in both groups in this category than in any of the others, but where the statements occurred they were powerful and worthy of mention. Both groups had individuals who expressed that a life-changing event had occurred while participating in the Kairos Horizon program. Even though the participants were few in number, the degree of the change as a persistent life change merit mention.

This analysis was useful in understanding how individuals were similar and how they differed and also how each of the year groups were similar and how they differed in different areas. As we will further synopsize in the summary and recommendations, there were some interesting observations made during this analysis.

Theory Development

Through the constant comparisons made of the archival qualitative data, and the resultant emergence of themes or categories, the following theories were developed and a constant comparative model diagramed (Figure 2):

1. There was a notable increase in the level of spirituality among most participants in the Kairos Horizon program and there was an increased interest among the remainder of participants.
2. The interaction involved in the Kairos Horizon program resulted in increased communication with families, new relationships formed among volunteers, and a greater degree of interaction among different faith groups.
3. Self-examination resulted in many positive changes among the Kairos Horizon participants.
4. Perception changes occurred among Kairos Horizon participants toward their families, members of other faith groups, and toward the community.
5. Some Kairos Horizon participants reported positive life-changing experiences as the result of the Kairos Horizon program.

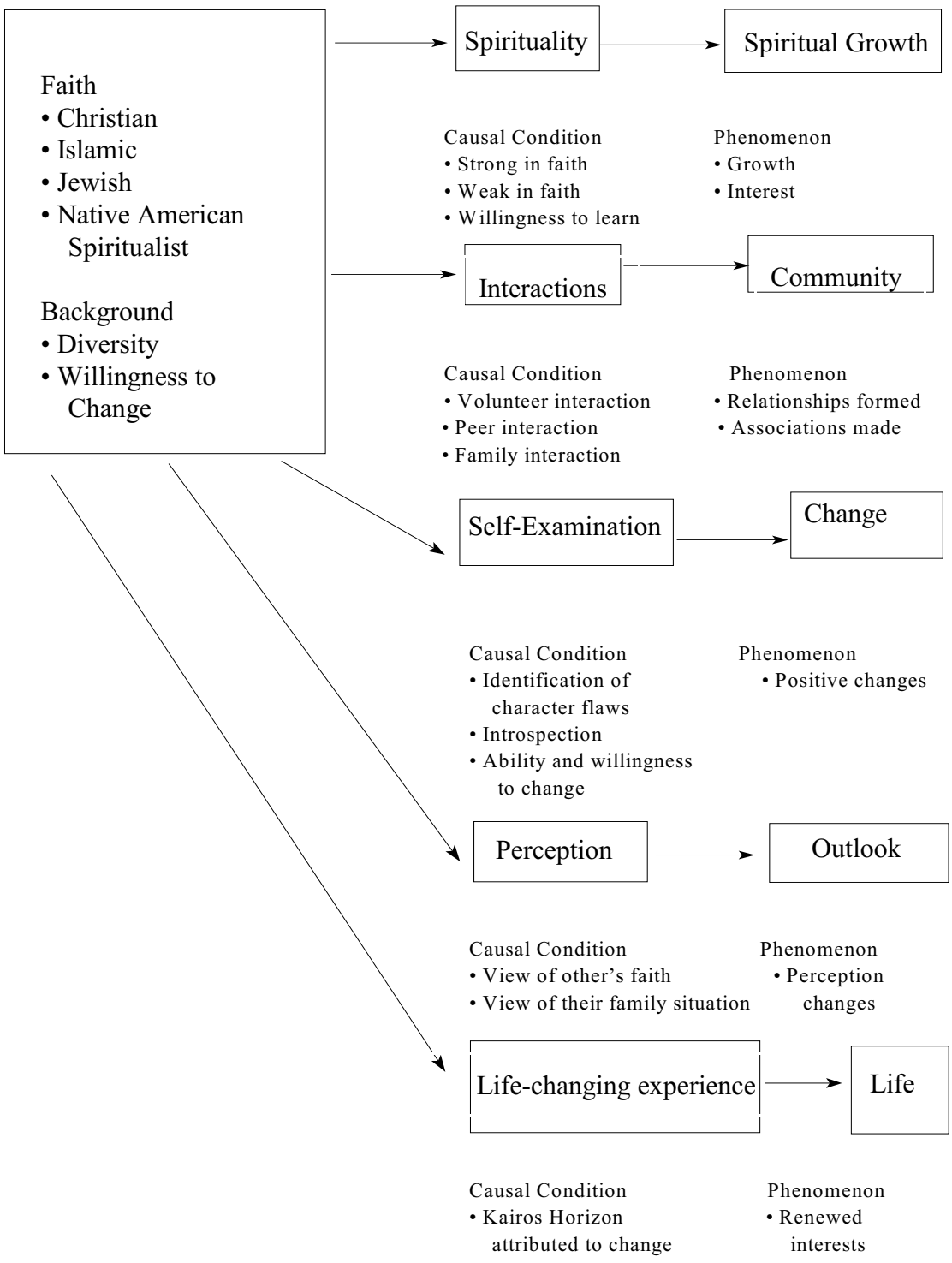

Figure 2: Grounded Theory Model of Participant Observations Regarding the Individual Impact of the Kairos Horizon Program

Objective Four

One of the best predictors of whether an offender will recidivate upon release is the degree to which the offender can follow the institutional rules and regulations while incarcerated without receiving misconduct reports (Allen & Simonsen, 2004, p. 49).

In 2001, the year prior to Kairos Horizon year one, the 36 year one participants received 18 misconduct reports (misconducts). In 2002, the year of the program, the 36 year one participants received only two misconducts, representing an 89% decline in the number of misconducts received among this group. In the year following the Kairos Horizon program, the 36 year one participants received only two misconducts, representing an overall decline in misconducts of 89% among this year group (Table 15).

Table 15

Comparison of Misconduct Reports Among Kairos Horizon Participants

Total Participants	Year	Before	During	After	Before to During Decrease	During to After Decrease
36	One	18	2	2	89%	89%
51	Two	25	1	5	96%	80%
51	Three	19	0	3	100%	84%
Average		21	1	3	95%	86%

In 2002, the year prior to Kairos Horizon year two, the 51 participants of the year two group received 25 misconducts. In 2003, the year during the program, the 51 year two participants received only one misconduct, representing a 96% decline in the number of misconducts received among this group. In the year following, the 51 year two participants received five misconducts, representing an overall decline in misconducts of 80% among this group (Table 15).

In 2003, the year prior to Kairos Horizon year three, the 51 participants received 19 misconducts. In 2004, the year of the program, the 51 participants received no misconducts, representing a 100% reduction in the number of misconducts among this group. In the year following the Kairos Horizon program, the 51 participants in the year three group received three misconducts, representing an 84% decline in misconducts among this group (Table 15).

Combined numbers of misconducts were then averaged. The mean number of participants for the three years' combined was 46. The mean number of misconducts in the year prior to each program among the year groups was 21. The mean number of misconducts received among participants in the year during each program was one, representing a 95% mean percentage decline in misconducts in the year during the administration of the Kairos Horizon program. In the year following the program, the mean number of misconducts among Kairos Horizon graduates was three, representing an 86% overall decline in the mean number of misconducts received among Kairos Horizon participants when comparing the numbers of their misconducts from before the program to after the program (Table 15).

The total number of misconducts facility-wide were then examined during the three years of the Kairos Horizon program. During the first year of the program, across the facility, there were a total of 901 misconducts committed in 2002. During year two there were 731 misconducts committed across the facility, representing a 19% decline in the number of facility misconducts between year one and year two. In year three, there were 308 misconducts committed. This represented a 58% decline in the number of misconducts committed between year two and year three, and an overall facility decrease in misconducts by 66% during the three years of the Kairos Horizon program (Table 16).

Table 16

Comparison of Facility Misconduct Reports During Kairos Horizon

Year	Total Number of Facility Misconducts	Decrease in Facility Misconducts
One	901	
Two	731	19%
Three	308	68% (Year 1 to year 3 Decrease = 66%)

*Facility had a 3.2% increase in population over the same three year period

Since the overall number of facility misconducts dropped dramatically, by roughly two-thirds (Table 16), prison administrators were asked for their explanation as to what was responsible for the decline in misconducts. There are several reasons that the numbers of misconducts declined. "Among the leading contributors has been the Kairos Horizon program. When one adds up the thousands of hours that volunteers have spent in the facility over the past three years, those hours directly correlate into inmates receiving higher levels of interaction with counselors, teachers, ministers and other professionals and less time available for getting into trouble. The fact that the interaction was so positive in nature made it simply the right combination for real progress. The waiting list for Kairos Horizon is now longer than for any program we have ever offered" (B. Boyd, Assistant Warden, personal communication, December 14, 2005).

Reintegration Success

Objective Five

Six participants from the year one group have discharged or paroled their sentences and one participant from the year two group has discharged his sentence. These individual's DOC numbers were checked against the Oklahoma Department of Corrections database. None had returned to prison as of December 9, 2005. Four of the former participants of the program were in contact with Horizon volunteers and each indicated positive developments in their lives since their release. Additionally, volunteers were in contact with their employers. Each of the four participant's employers related that each of the Kairos Horizon graduates had excellent to outstanding work histories since their release.

Recidivism rates in Oklahoma are calculated after a prisoner has been released from prison for a period of three years. Since the longest-released graduate has only been out of prison for one year, true recidivism rates for this group are not yet available. As of this writing, none of the seven participants released has been rearrested. One limitation is that only seven of the 87 participants have been released to date; however, preliminary indications are positive that a low recidivism rate might be possible for this group.

CHAPTER V

SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS

Summary

Purpose of the Study

The purpose of this study was to examine the individual and organizational impact of Kairos Horizon, a faith-based adult learning program, in a correctional setting. The impact on perspectives of incarcerated fathers, reduction of misconducts, and the overall effect on reintegration and rehabilitation were examined using analyses of both qualitative and quantitative data collected from the Davis Correctional Facility, a medium-security, private prison in Oklahoma.

Objectives

1. To determine the effectiveness of the Kairos Horizon program in changing the perspectives of incarcerated fathers.
2. To measure differences in perceptions of different faith groups participating in the program.
3. To compare changes in perspectives of participants in the program using archival qualitative data that was collected by the institution.

4. To compare the frequency of misconducts among participants before, during, and after the program.

5. To measure the successful reintegration of Kairos graduates into their families and into society after their release.

Hypotheses

The following hypotheses were addressed in this study:

1. There is no statistically significant difference between the pre-test results of the control group and the pretest results of the experimental group among the incarcerated parents on the *Perspectives* instrument.

2. There is no statistically significant difference between the pretest results of the control group and the post-test results of the control group among the incarcerated parents on the *Perspectives* instrument.

3. There is no statistically significant difference between the pretest results of the experimental group and the posttest results of the experimental group among the incarcerated parents on the *Perspectives* instrument.

4. There is no statistically significant difference between the posttest results of the control group and the posttest results of the experimental group among the incarcerated parents on the *Perspectives* instrument.

5. There is no statistically significant difference between the combined three-year pretest results of the experimental groups and the posttest results of the experimental groups among the incarcerated parents on the *Perspectives* instrument.

6. There is no statistically significant difference when comparing the scores of participants of different faith groups involved in the study on the *Perspectives* instrument.

Summary of Findings

Objective One

For each of the research hypotheses in objective one, there were no significant differences found. However, when skewness of the data was examined and the data was found to be negatively skewed, outliers were then identified. Once outliers were removed, it was found that the three years' combined data for the experimental groups held significant differences between pretest and posttest scores on the *Perspectives* instrument at the $p < .05$ level.

Objective Two

ANOVA results did not indicate significant differences in the perspectives of incarcerated fathers in the way participants scored among each of the four faith groups. Therefore, researchers failed to reject the null hypothesis regarding pretest and posttest differences on the *Perspectives* instrument.

Objective Three

Archival qualitative data collected by the institution at the end of the year two Kairos Horizon program (Appendix C) indicates that the majority of participants made

positive statements regarding the impact of the Kairos Horizon program on them and their situation. Those comments are listed, in their entirety in Appendix C so that the reader may examine participants' comments in their raw form.

Constant Comparative Method (CCM) was used to examine the archival qualitative data. Findings indicated that common categories existed between each of the three year groups. Those were (1) Spirituality (2) Interaction (3) Self-examination (4) Perception, and (5) Life-changing experience. The levels or strengths of each category were compared both internally and between groups.

The largest disparity was discovered between year two and year three groups. The greatest strength of year two appeared to be Self-examination, while this was the lowest category for the year three group. The highest category among year two and year three was the category of Interaction. The category of Spirituality was high among all three categories coming in as the second strongest category of year one, the third strongest category of year two, and the second strongest category of year three. Overall, Spirituality was the second-strongest category of all thee years. One way to interpret this finding is that when combined with positive interactions, spirituality held an important place in the lives of all participants in the program.

The real power is found in reading the participants' own words. The reader is left with a feeling of hope and confidence that Kairos Horizon has a tremendous potential to change lives in a meaningful way so that both rehabilitation and reintegration may occur and graduates may become well-adjusted, law-abiding citizens with a positive attitude toward caring and providing for their families (Appendix C).

Objective Four

Offender misconduct information was collected by the institution and shared with the researchers. The data revealed a drop in the rate of misconducts across the facility of two-thirds in the three years the facility conducted the Kairos-Horizon program. Administrators attributed much of the decline in offender misconducts to the Kairos Horizon program and the hundreds of hours volunteers spent at the facility.

The numbers of misconducts were also examined by year group. The first year group reported an overall decline of 89% fewer misconducts between the year prior to the Kairos Horizon program and the year following. The year two group reported an 80% decline in misconducts between the year prior to the Kairos Horizon program and the year following. The year three group reported an 84% decline between the number of misconducts received by participants between the year prior to the Kairos Horizon program and the year following the program (Table 15). This represents a mean percentage decline of 86% among Kairos Horizon participants while the entire facility experienced a 66% decrease (Table 16). It is in the marked decline of misconducts committed by participants where the Kairos Horizon program appears to have its greatest impact on the facility. While the greatest effect was experienced among individual participants, there appeared to be organizational changes and cultural changes that occurred across the facility as the result of the Kairos Horizon program as reported by facility staff.

Objective Five

Reintegration success of those released from the facility upon completion of the program, through either discharge of their sentence or through parole was examined through archival data available from the Oklahoma Department of Corrections website. Although true recidivism numbers could not be obtained, reintegration success was examined based upon several indicators, i.e., employment, contact with police, and family stability. Of the seven Kairos Horizon graduates released, the four who were in contact with Kairos volunteers reported stable, gainful employment, no contact with police, and positive relationships with family. Additionally, the remaining three, who were not contacted, had not been rearrested, as verified by the ODOC database.

Conclusions

Objective One

Although no significant differences were found to exist between the year two experimental vs. control group scores on the Perspectives instrument, when all three years combined data were examined, a significant difference was found to exist between experimental group pretest and posttest scores on the *Perspectives* instrument at the $p < .05$ level (Table 8). A two-tailed p- value of .013 means that there is a 98.7 percent probability that the improvement in the perspectives of incarcerated fathers toward their children did not occur by chance. It was concluded, therefore, that Kairos Horizon was an effective program for improving the perspectives of incarcerated fathers among the study group over a three-year period of time.

Both experimental and control groups scored high on the *Perspectives* pretest during year two. A speculation might be that both groups were exhibiting the Hawthorne Effect, that is, trying to do their best on the questionnaire because they knew they were part of an experiment, rather than answering as they actually felt. Statistical regression is also thought to have occurred as scores tended to regress toward the mean.

In regards to the negative gains among some participants, it is speculated that toward the beginning of the class there was a tendency to score high on the *Perspectives* instrument due to a desire to leave a more positive impression with their peers in areas of close personal interest. Toward the end of the class, and with better understanding, participants were observed to be much more open and honest in their personal perspectives and may have actually scored lower, the latter assessment being a more genuine reflection of their reality than their previously inflated assessment.

Objective Two

There were no significant differences on the *Perspectives* instrument between the difference scores on pretest vs. posttest conditions among each of the represented faith groups: Christian, Islamic, Jewish, and Native American. Strong family commitment is a core value shared among all four faith groups; therefore, the conclusion drawn here is that positive perspectives toward children are emphasized with a degree of parity among the four faith groups studied. Had significant differences been discovered in the ANOVA model, post hoc testing would have been conducted to determine where those differences existed and the strength of the disparity. Since there were no significant

differences noted, we simply conclude that the degree to which different faith groups emphasize positive relationships with children is a shared value.

Objective Three

The open-ended questions posed to participants in the experimental groups revealed the positive impact the Kairos Horizon program had on many of the participants. These questions also served to guide participant responses and to elicit more comments from the participants regarding the impact of the program. CCM analysis determined five shared categories in which the strengths of the categories varied between year groups and among individuals. Nonetheless, these themes were still the most notable themes to have emerged among all three year groups.

In their own words, participants spoke of lasting positive changes in their lives brought about by the Kairos Horizon program. Participants mentioned that the program had changed their ways of thinking in positive ways and was enabling to them:

> Participant Comment #10: "This program helped me to see different ways of thinking, to look at the choices between right and wrong."
>
> Participant Comment #54: "The most significant change I have made is my way of life, the way I look at life and my attitude towards people" (Appendix C).

There were 122 positive comments and 35 program improvement comments. There were no comments suggesting that the program be discontinued. We may conclude from the responses provided to the open-ended questions that overall, the Kairos Horizon program was beneficial to the majority of participants (Appendix C).

Objective Four

In each of the three years, the numbers of misconducts received among participants in the Kairos Horizon were substantially less in the year after successful completion of Kairos Horizon than in the year prior to participation in the program. Year one participants' misconducts dropped by 89%; year 2 participants' misconducts dropped by 80%; and year 3 participants' misconducts dropped by 84% overall (Table 15). We may conclude from these percentages that participation in Kairos Horizon had an overall positive effect on the tendency of participants not to engage in activities that would constitute an institutional rule violation.

Objective Five

Six participants from the year one group have either discharged or paroled their sentences, and one participant from the year two group has discharged his sentence. No participants from the year three group have been released. Those released were checked against the Oklahoma Department of Corrections database, and none had returned to prison or been rearrested as of December 9, 2005. Four of the former participants of the program were in contact with Horizon volunteers and each indicated positive developments in their lives since their release. Additionally, volunteers were also in contact with their employers. Each of the four participant's employers related that graduates had excellent to outstanding work histories since release.

Recidivism rates are calculated after a prisoner has been released for a period of three years. Since the longest-released Kairos Horizon graduate has only been out of

prison for one year, true recidivism rates are not yet available. As of this writing, none of the 7 participants released has been rearrested. One limitation is that only 7 of the 87 participants have been released to date; however, preliminary indications are positive that a low recidivism rate might be derived from this group. Continued observation and monitoring of this group is warranted.

We may conclude from these observations that the Kairos Horizon program has a positive effect on offenders' abilities to reintegrate into their communities upon release from prison.

Recommendations

Objective One

It is recommended that a follow-up study be conducted of the Kairos Horizon program using an assessment instrument designed and developed to provide a clear analysis of the efficacy of the program using the stated goals and objectives of Kairos Horizon as the basis for testing and analysis. Although the instrument used in this study gave a clear picture of incarcerated fathers' perspectives toward their children, it excluded from consideration those participants without children, except in the analysis of the archival qualitative data collected during the study and in the analysis of graduate reintegration.

A longitudinal study should be conducted in order to continue to monitor the progress of this set of graduates in order to obtain true recidivism data from this study and to gain better insights into the reintegration process. If built upon the data already

obtained, it should preclude the need to recreate many of the steps already taken and save researchers valuable time and effort.

Objective Two

It is recommended that Kairos Horizon continue to use the existing format for inclusion of different faith groups wherever possible. This will accomplish two things, (1) promote the understanding among the offender population that Kairos Horizon is not discriminatory in its focus, and (2) prevent possible litigation which might arise as the result of unintentionally excluding an individual who, otherwise, might have been able to participate.

It is understood from this study that there were no significant differences between the perspectives of incarcerated fathers toward their children, regardless of the individual's faith group. Building upon this premise, further study should include persons of other faith groups to either reinforce or invalidate this finding using the *Perspectives* instrument.

While it is understood that the selection process will probably not become random in the foreseeable future due to the legal inability to force an individual to participate in a faith-based program, the selection process could be randomized in selecting from among each of the faith group populations. This would give added legitimacy to the quasi-experimental nature of future studies. Institutional selection of candidates for inclusion in the Kairos Horizon program is the least-preferred method as it could lend itself to the perception of bias.

Objective Three

The archival qualitative data collected by the institution is helpful to Kairos Horizon personnel and volunteers. This data acted as a "report card" to let outside volunteers and Kairos Horizon personnel know what worked and what did not work. This component should be continued in future iterations of the Kairos Horizon program. The manner in which the data is collected should also remain the same, as participants will be more inclined to speak openly and honestly about the Kairos Horizon program if conducted by personnel other than Kairos Horizon personnel or their volunteers.

A further recommendation is not to minimize the importance of the archival qualitative data received from participants in the study. It speaks volumes as a stand-alone analysis and serves essentially the same purpose as student evaluations in an academic setting.

Objective Four

The study of the impact of Kairos Horizon on offender behavior and on organizational culture, as it relates to individuals receiving misconduct reports, emerged in this study as an important finding. Future studies should focus more on the effects of Kairos Horizon on offenders' compliance with institutional rules and regulations. A hypothesis to test the premise that Kairos Horizon significantly reduces the number of offender misconducts could be statistically tested and reported. A further recommendation is to examine what differences, if any, exist among the different faith

groups regarding compliance with institutional rules and regulations. The age of participants receiving misconduct reports might also be taken into consideration. Overall, participants' compliance with institutional rules and regulations is an important aspect of Kairos Horizon and should be incorporated into all future studies.

One final factor for consideration might be the length of participant sentences involved in the program and the degree to which individuals participate or refuse to participate in the various program activities in relation to the length of their sentence.

Objective Five

It is recommended that future studies be more contemplative in the planning stages and incorporate additional time when requesting Institutional Review Board (IRB) approval in order to facilitate a more in-depth study of reintegration success and recidivism among the experimental and control groups. Monitoring graduates for a five-year period would allow time for true recidivism data to be collected and for reintegration success to be monitored. It is also recommended that a plan be developed to monitor graduates and those released from custody, i.e., how often those released should be contacted, receiving permission to contact employers, permission to talk to family members, and permission to contact other community organizations regarding graduates' readjustment and reintegration.

Preliminary indications from this study combined with the Lieber studies (Andrews & Bonta, 1995) were encouraging. Graduates of the Kairos Horizon program show promise that a successful reintegration into the community is possible upon release

from prison. A hypothesis could be developed to test this premise, based upon the findings of these studies.

Reintegration Success

Objective Five

Six participants from the year one group have discharged or paroled their sentences and one participant from the year two group has discharged his sentence. These individual's DOC numbers were checked against the Oklahoma Department of Corrections database. None had returned to prison as of December 9, 2005. Four of the former participants of the program were in contact with Horizon volunteers and each indicated positive developments in their lives since their release. Additionally, volunteers were in contact with their employers. Each of the four participant's employers related that each of the Kairos Horizon graduates had excellent to outstanding work histories since their release.

Recidivism rates in Oklahoma are calculated after a prisoner has been released from prison for a period of three years. Since the longest-released graduate has only been out of prison for one year, true recidivism rates for this group are not yet available. As of this writing, none of the seven participants released has been rearrested. One limitation is that only seven of the 87 participants have been released to date; however, preliminary indications are positive that a low recidivism rate might be possible for this group.

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APPENDIXES

APPENDIX A

INFORMED CONSENT

INFORMED CONSENT

The research in which you are being asked to participate is being conducted through the Human Development and Family Science Department at Oklahoma State University. The purpose of the research is to find out the extent to which incarcerated fathers desire to be involved in the lives of their children and the extent to which they believe they can be involved with their children even while they are away from them.

If you agree to participate, you will be asked 33 brief questions that may be answered by circling a number on a five-point scale where 1= strongly disagree and 5= strongly agree. There are no right or wrong answers. The purpose of the study is to find out your thoughts about each item.

Your participation will involve your reading the questions yourself or having them read to you by the researcher or by the researcher's designee. Your answers will be recorded on the survey and will be collected by the survey administrator.

There should be no risk and little or no stress associated with participating in the survey. However, if you choose, you may quit the survey at any time. Refusal to participate or continue participation, once begun, will not involve any penalty or loss of privileges.

The time required to complete the survey is ten to twenty minutes. The survey form must be completed in the presence of the survey administrator who may end the process at any time if any problem is observed.

There are no promises of gain that can be made to any participants. The Parole Board will not take into account your participation in this study in making any decisions regarding parole. The results of this study may be helpful to human services personnel, corrections employees, researchers, and others who wish to find ways to maintain the ties between children and their incarcerated parents.

Your responses and others in this study will be retained by the researchers, Dr. James Key, and Dr. Beulah Hirschlein, at Oklahoma State University, where they will be entered into a computer file and will be only identified with you as an individual through the number on the form. Only Dr. Key and Dr. Hirschlein will have access to the list identifying you by the number on the form for matching your pretest and posttest, and will keep this information strictly confidential. After the pretest and posttest are matched, the list identifying you with the number will be destroyed and the information you have provided will be anonymous, that is, not identified with you as an individual at all. Data from this survey will not be entered into any participant's personal file, nor will responses of any individual be shared with employees of your institution. When the data are completely analyzed by the researcher, all surveys and data files will be destroyed.

For audit purposes, three signed consent forms will be forwarded to the Department of Corrections. If you do not wish your consent form forwarded, please check here _____.

The administrator of this survey will attempt to answer any questions you may have at this time. If you have other questions you may channel those through the prison chaplain who in turn may call Dr. Carol Olson, Institutional Review Board Chair, Oklahoma State University, 415 Whitehurst, at 405/744-5700 or Beulah Hirschlein, co-principal investigator, at 405/744-8347, or Jim Key, co-principal investigator, at 405/744-8136. You are entitled to have a copy of this form for your records. Your signature below will indicate that you have understood what is being asked of you, that you have understood your participation is voluntary, that you have the right to end participation in this survey at any time, and that there are no direct benefits or loss of privileges to you for participation.

Signature_____ Date _____

APPENDIX B

INSTRUMENT

PERSPECTIVES ON INVOLVEMENT IN CHILDREN'S LIVES

1. What is your date of birth? Month___ Day___ Year_____

2. How long have you been incarcerated (total for all incarcerations)? Years and Months _____

3. As a child **up to age 16**, who lived in your household? (Examples: biological father, biological mother, sisters, brothers, cousins, grandmother, grandfather, aunt, uncle, family friend, mother's boyfriend, etc.?
_____

4. Up to age 16, how many **years and months** did you live with your biological dad? **Yrs___ Mos ____**

5. What are the ages of the children you have fathered?
#1___#2___ #3___ #4___ #5___ #6___ #7___ #8___ #9___ #10___

6. How many years have you lived in same home with each child?
#1___#2___ #3___ #4___ #5___ #6___ #7___ #8___ #9___ #10___

Part 2. Perspectives on Involvement in Children's Lives
Since Incarceration. . .

	strongly disagree				strongly agree
1. I have been able to carry on a close relationship with my child(ren).	1	2	3	4	5
2. The primary care provider for my child(ren) does **not** encourage my involvement.	1	2	3	4	5
3. I interact with my child(ren) several times per month.	1	2	3	4	5
4. My desire to be involved in my child(rens) lives has diminished.	1	2	3	4	5
5. I have virtually given up any hope of being an influence in my child's life.	1	2	3	4	5

Since incarceration. . .

	strongly disagree				strongly agree
6. As I reflect on my life, I can see many strengths in my relationship with my child(ren).	1	2	3	4	5
7. I have tried to find ways to reach out to my child(ren).	1	2	3	4	5
8. I believe one of the most important things I can do is show love to my child(ren).	1	2	3	4	5
9. As I plan toward the future, I want to be a better dad to my child(ren).	1	2	3	4	5
10. I can see clearly the importance of being a good dad to my child(ren).	1	2	3	4	5
11. I have decided it will be better if I stay out of my child(rens) life (lives).	1	2	3	4	5
12. I have tried to emotionally support the primary caregiver of my child(ren).	1	2	3	4	5
13. I have thought of many ways that I can show support to my child(ren).	1	2	3	4	5
14. I have come to believe that children are a gift and that parents should place them first in their lives	1	2	3	4	5
15. I have decided that being behind bars does not need to stop me from having a good relationship with my child(ren).	1	2	3	4	5

Since incarceration. . .

	strongly disagree				strongly agree
16. I have been able to send my child(ren) expressions of my affection.	1	2	3	4	5
17. I have come to believe that children should **not** have to communicate with dads in prison.	1	2	3	4	5
18. I recognize my child's(ren's) need to have a life without the stigma of an incarcerated parent.	1	2	3	4	5
19. I have decided that having the love and affection of one's child(ren) is a very precious gift.	1	2	3	4	5
20. I have determined that even if incarcerated I can have a good relationship with my child(ren) if I want to.	1	2	3	4	5
21. I believe that having an emotional bond with my child(ren) is beyond my control.	1	2	3	4	5
22. I have decided that my child(ren) will be better off without me.	1	2	3	4	5
23. I believe that all children need both parents in their lives.	1	2	3	4	5
24. I think that down deep, the caregiver of my child(ren) really wants me to have a good relationship with him/her/them.	1	2	3	4	5
25. I believe that if I were free, I could have a very good relationship with my child(ren).	1	2	3	4	5

Since incarceration. . .

	strongly disagree				strongly agree
26. I have decided that being in prison is **not** a good reason for ignoring my child(ren).	1	2	3	4	5
27. I believe that families, if they try, can overcome the negative aspects of an incarcerated parent.	1	2	3	4	5
28. I believe that the mother of my child(ren) should do more to make it possible for my child(ren) to interact with me.	1	2	3	4	5
29. I have come to believe that children with incarcerated dads need love and attention **more** than most children.	1	2	3	4	5
30. I have believed that children of incarcerated men need strong guidance and support from a positive male role model.	1	2	3	4	5
31. I have believed that dads need to have an opportunity to nurture their children whether incarcerated or not.	1	2	3	4	5
32. The mother of my child(ren) and I have discussed what we can do to assure the healthy development of our children.	1	2	3	4	5
33. I have started to believe that I will never have a strong relationship with my child(ren).	1	2	3	4	5

Survey developed by B. Hirschlein, Ph.D., Department of Family Science, Oklahoma State University, 2002.

APPENDIX C

ARCHIVAL QUALITATIVE DATA

KAIROS HORIZON, DAVIS CORRECTIONAL FACILITY

Year One Overall

Participants were asked to state in their own words what the Kairos Horizon program meant to them and were given the opportunity to respond in writing. Participants were encouraged to state both positive and negative thoughts and to be open and honest about how they felt about the program. Each table was provided with 5" x 8" note paper and pencils. Some participants filled out more than one sheet of note paper resulting in a larger number of responses than there were participants. In order to protect anonymity, there was no attempt made to discover which participants had multiple responses.

Participant Response #1: Kairos was an eye opener for me. It made me realize that my spiritual life was going downhill. The love and respect that we received from total strangers was overwhelming. I wish the best for the future of Kairos not just at Davis but all over the world. I pray that when I'm released I can be a part of Kairos in some capacity. Thank you and God Bless.

Participant Response #2: Kairos Horizon program, overall, has truly been an eye opener for me, especially understanding other faiths and beliefs. And the love shared between each and everybody that was involved with the program. And for the rest of my life I pray to be a blessing to and toward others.

Participant Response #3: Kairos taught me to forget the past! Kairos taught me the love of God enables me to release the past and forgive myself. It was easier for me to forgive myself than others.

Participant Response #4: Rather than carry a burden of guilt with me wherever I go, I am learning to release the past with the help of my group, the family of John. I'm learning to release the past and myself thru Kairos and Quest program. The group and God help me understand that by forgiving I am recognizing that whatever happened was an opportunity for me to learn from mistakes of the past and myself. And, I'm grateful for all of Kairos for now I won't have to repeat it. So, Dear Lord, I know that through your living spirit and the Kairos group, I have the strength to release the past or my mother or father and forgive myself fully and completely like it says in Isaiah 43:18-19 "Do not remember the former things or consider the things of old. I am about to do a new thing now it springs forth, do you not perceive it." In closing, I would like to say that Kairos was a structure or a longing relationship that results in people sharing with people through the greatness of the Lord Jesus Christ.

Participant Response #5: I would begin by saying that the experience was probably the most positive thing I've been involved with since my incarceration began in 1998. I regret that I didn't take more advantage of what was offered to me. I did however grow a lot and will take parts of Kairos with me forever. Through prayer I got to see my sister and nephew who I've not seen since 1997. They came to the Kairos graduation and not only was their presence a meaningful experience for me, I think the comments made during the ceremony and the overall presence of love there was a positive experience on her (my sister) and nephew. I also got a chance to grow closer to the other Kairos members both volunteers and participants. I would recommend it to anyone, to do the Horizon Program.

Participant Response #6: I believe Kairos Horizon has been an extension of the foundation that God has laid out for my life. As I said before; it is another rung of God's ladder and plan for helping me to become what he meant me to be.

Participant Response #7: I've seen people change. Not because they thought they would get parole or because they wanted to impress staff. We didn't even know about the banquet until after we started! I believe some of these guys changed because someone walked through that door and said, "I care about you and I love you unconditionally." Bringing the families into the picture brought the flames of change up a notch or two. It helped me remember who I used to be and how I had a desire to do only good things. I now want to be that person to my family and to those who loved me unconditionally. So yes, I accept your challenge to be a blessing to this world. P.S., God has a way of moving mountains in a way you never thought he could.

Participant Response #8: I really enjoyed the 3-day weekend event. All of the volunteers were great with the testimonies of how they search for Jesus Christ. All of them were dedicated to their goals. The journey program was great. I learned a lot of the different faiths there are. The Quest Program was great. It helps me learn of my past mistakes and to better my future. Thanking for a Change helps me look at my situation and think before I react to the problem in a different manner than I did in my past. The Alpha Program helped me understand scriptures in the Bible better. I thank you all for letting me be part of the 1st Kairos Horizon graduates here in Oklahoma!!! Best wishes for the future Kairos program!!!

Participant Response #9: I really enjoyed this program because it had more than just a course or subject. It was about how to enhance my way of living with myself and all of the people around me. This program is good for the guys that are going to return to society. We all came in here (prison) for one reason or another, but most of us would

like to leave here as a better person. Some of us will be in here for longer time, but we can try and help the ones that are now just coming into this place. This program helped me to relearn how to control my life in a better way. Like how to have love, compassion and caring for family or others in a relationship, to be a better parent to my son and other children. It's time to think of others as you would for yourself.

Participant Response #10: This last 10 months has been a real blessing to me. I have met a lot of new people in my life. There are some of the same faith and some of different faiths, but all shared the love for God in their hearts. This past 10 months has brought a lot of us closer and the love for each other, as brothers and one big family. I have learned to forgive fully. To reach out to someone to heal old hurts to being responsible of my own actions, no more blaming. To communicate in different ways, by talking or letter writing and even on the phone. To reach out and touch someone in a blessing way. I'm truly going to miss all the brothers and sisters that came in to show us love, kindness and caring hearts. Those who helped to teach us and those who shared the word of Christ and those who sat and talked just to be one in Christ in brotherhood and in family. May I always be a blessing to others from this day forth. Thank you for what you have given me. I will carry this in my heart forever.

Participant Response #11: I want to thank God and everyone who help with Kairos. What I have gotten out of Kairos is a lot of different learning skills – met new friends. I look back through some of my note I took down and here a few. The Journey – sometime our journey is in a valley and not always on a mountaintop. Our Heavenly Father is so very good to us. He allows us to make choices in our lives. God gives us a roadmap, and he gives us the freedom to choose our way. Usually there are 2 ways. And if I choose the one God wants me to it is much easier. Learn a lot about choice – the cycle of family – for me to stop the cycle. Love – Love Listen – Listen – so few words – so much meaning. Agape Love – seen so much of it pass 10 months – Love your neighbor – I don't care who they are – I learn to try – Run the race, be a winner – Positive Positive – not a quitter – and Goals – it a goal to be completed anything you set out to do. I leave y'all with this poem by Helen Rice

"He asks so little and gives so much.
What must I do, to ensure peace of mind?
Is the answer I'm seeking, too hard to find?
How can I know what God wants me to be?
Where can I go for guidance and aid?
Help me correct the errors I've made.
The answer is found in doing three things.
And great is the gladness that doing them brings.
Do Justice – Love Kindness – Walk Humbly with God.

For with these three things as your rule and your rod
All things worth having are yours to achieve.
If you follow God's words and have faith to believe."

Participant Response #12: This journey through the Kairos Horizon program over these last 10 months for one, has truly been a unique and life changing experience. When the program first started up I didn't know what to expect, but I went into it with the attitude that I will give it my all for the next 10 months, do the groups, keep an open mind, get my certificate, and anything else I get will be a plus. Well, I sure got a whole lot more than just a certificate out of this deal. The things I have gained that stand out first and foremost in my mind and in my daily life is that I now have a closer and better understanding of my relationship with Christ. The Alpha Course, with Nicky Gumbel was a fun and enlightening course and gave me a better understanding of what being a Christian is truly all about and how I spend more time in prayer and study and letting God direct my life. The Quest Program gave me a lot of information and the tools needed to help me understand and deal with my anger, resentments and past issues and I learned how this stuff was controlling and destroying my life. Now when I get into a situation, instead of reacting emotionally, I stop, think and respond appropriately and this has had a very calming affect on me and has helped me in dealing with stressful situations.

I have also learned that life is all about choices and the choices I make affects not just one, but everyone involved in my life, my family, my friends and all those who have a vested interest in my life. So before I make any decisions. I think of those people first. The last, but most profound part of this program and the one that has had the greatest impact on me has been the volunteers, and the relationship I have established with them. I have made friends with people I never thought I could have as friends, and they have accepted me for who and where I am and allowed me into their lives. They have shown me Love and given me both hope and encouragement. I can truly say, I have seen and experienced the better part of humanity by every one associated with this program and that includes staff. So all in all I think this program has strengthened my faith, made me a better person, a better husband and a better friend. I thank God that I was allowed the privilege of being part of the Kairos Horizon Program, for the changes in my life and for all the people who help make this possible.

Participant Response #13: I'm serving a Life and seven-year sentence for murder. I came to prison at the age of sixteen. I've been incarcerated for twelve years and I am now twenty-nine years old.

I've been a Christian for nine years now having accepted the Lord Jesus Christ as my Lord and Savior in November 1995.

I joined Kairos New Horizon not sure of what I was getting in to. But being familiar with Kairos prayer and share groups held on Mondays at 5:00 p.m. and the relaxed atmosphere of the groups and volunteers that came I figured it couldn't be too bad.

My biggest impact was in the four-day weekend. The men shared with me their personal experience and accepted me for face value. They did not judge me and they told me God loved me and that they love me.

I found examples to pattern myself after as a Christian. Men I could look up to and aspire to be like. After so much time in I was in a sort of limbo on how to be. The examples of the men incarcerated wasn't what I wanted to be like. But I didn't know how to be. And what I learned is too much for such a short reflection. To try and sum it all up at best would have to be – Love.

Quest was a fine learning experience as well. I feel like we established long term relationships with new friends and family through the things I learned in Quest.

Alpha Program was great, though I wish it were in the beginning of Kairos New Horizon. It helped me to understand in general (exactly) what my Christian Faith is based on.

I enjoyed the time spent with the men, staff and volunteers this past year. I enjoyed the bonds made and the grouping experience we had. I truly appreciate all that has been done by Kairos and Staff.

I believe I am a better human being and a Christian because of the entire Kairos New Horizon experience. I could never say enough of how much it has helped me. Thank you!

Participant Response #14: The food and people I enjoyed the most! I enjoyed the weekend and the Tuesday nights. The weekend was a bit long for me. I was completely worn out. I do have arthritis and those long days are difficult for me. I loved the breakfast – the National Day of Prayer breakfast. And I loved graduation and the dinner that went with it. And Family Day and the pictures, EXCELLENT. Tuesday nights visiting was my favorite evening. I wasn't too crazy about Monday nights. I suppose it was designed for beginning Christians. So – it was good for that. It was probably about the right level for most of the guys – seemed way too elementary for me. I loved Tuesday nights as I said. Wednesday nights I enjoyed a lot and feel I got a lot out of the anger management part. Thursday nights on communication was very boring, but I guess I must admit I'm not the best listener and do tend to finish sentences or thoughts for people who seem to be going too slow. I'll admit I was made aware of that and I got something out of Thinking for a Change, even though I didn't enjoy it.

The biggest thing I feel I got out of the overall program is to be more tolerant of others beliefs and let God decide if they have salvation or not. I learned that often it is best to just listen, listen, love, love.

Participant Response #15: In the Horizon Program I learned that the Holy Spirit works in us. Gods love is unconditional when we are filled with the Holy Spirit. The Horizon Program has been a blessing to everyone I come in contact with. Giving God all the glory and praise. With God, all things are possible. Amen.

Participant Response #16: I learned in the Horizon Program that God does show us His unconditional love through men and women whom he has filled with His Holy Spirit. With the love God has put in my spirit, soul & body I find life's problems much easier to solve. Pray to God about things I have no control over then trust him; God can do anything; with God nothing is impossible. I can rest in His love. God is love!

Participant Response #17: Through the message of love, love & listen, listen that Kairos presented – it has showed me that even though I made a mistake that people still care about me. It has also taught me to try to understand before seeking to be understood. It has showed me the importance of family relationships and the need for me to admit my faults and seek forgiveness. It taught me to look for the good in people instead of focusing on their faults. It has brought me to learn that I am a man with emotions and that it is okay to express them. It has taught me that we are all Gods children and we should try to see each other that way.

Participant Response #18: What Kairos has done for me. It has helped me to find out what love and caring for others is all about. When I was living in the flesh of the world, I only cared about myself, and what I wanted. I went as far as turning my back on my daughters, the older one, more so than the youngest. I would make promises to do something with them and then not do it. The last time I saw my oldest daughter she was 7 years old. She is now 30 years old. I have written to her, and she has wrote back. She said she forgave me. That is a start, now comes the time of building up some trust that I do want to be a part of her life. Not as a father, but as a friend. And it is going to happen. So I thank God for Kairos and the love of Jesus they share with us. It really helps to feel it, so we can share it.

Participant Response #19: Kairos meant to me that there is a lot more to life than just thinking about myself. It helped me realize how much responsibility it is to be a good Dad. It also brought me closer to the Lord my friends and my family. I felt like it was a great experience.

Participant Response #20: What Kairos meant to me was a chance to meet some good Christian people with a genuine concern for others and to show us how other denominations believe. Such faiths as the Jewish and Muslim. It was a great journey that will never be forgotten. Kairos helped me with many other areas in my life, such as anger classes and parenting classes. Kairos started out with a four day weekend that showed so much love that will never be forgotten. God could be the only one to send that love.

Participant Response #21: To me the Kairos program showed me that not all of society or prison staff believe that I should be locked up and forgotten. Some of society and prison staff care about me. They care about my relationship with my family. Kairos showed me that with the right attitude, we can all live in harmony together, respecting those in authority over me, without feelings of resentment or bitterness. Letting our character always do right, astonishing some, gratifying others. Treating others as we want to be treated. Helping us to not become easily provoked, but teaching us to practice self control. Exhibiting loves compassion. Holding ourselves accountable for our actions. Helping us to live a life of integrity while strengthening our faith and giving us hope for the future. Allowing us to daily be someone who can be counted upon to hear a brother's cry for help. Focusing on filling our lives with qualities that demonstrate our love for Jesus Christ and each other. Being committed to bring the best person we can be. Influencing others to learn about the gifts offered through the Holy Spirit. Bringing glory and honor to our Lord through every aspect of our life. Showing authenticity so that everyone who sees us knows that we are children of God with integrity pointing others to Him. Never being ashamed or embarrassed to share our story about His great mercy and unquenchable love for all of us. This is what Kairos has meant to me.

Participant Response #22: The program helped me understand how to deal with stress, anger and what we were doing wrong before the Horizon Program. It showed me how to love and trust, and how to listen to others and their troubles. It got me back together with my kids and family. It showed me how to view a situation from the other persons side. The program helped me feel tears of joy, something I never knew existed. Most of all I have my family here now. We share a common bond now with our Kairos participants. I feel now that I have hope even with my sentence of Life Without Parole. I surely can tell others how it changed me and why we do the things we do and how best to deal with them. The outside people were here because they cared about us. I never knew anyone cared about me.

Participant Response #23: What Kairos meant to me was a chance to meet some good Christian people with a genuine concern for others. And it was a chance to learn about how other faiths view and practice their beliefs, such faiths as the Jewish and Muslim.

And, by doing so let me know how fortunate myself and others are that believe in the death, burial and resurrection of our Lord and Savior Jesus Christ.

Not meaning to put anyone down, but in saying that I show I can do as Jesus taught and that is loving your fellow man. Kairos helped with many other areas in our lives, such as anger classes.

Parenting classes and showing love toward others that we might not have done. Kairos started with four days of intimacy with people who could of only been God sent. That led us through a journey and a quest to the Alpha course.

We were blessed with a family day with family and friends. Then to graduation, "but will we make that the end?"

Participant Response #24: A leap of faith. On Monday night we got to worship in public on my housing unit and I had always dreamed of this. We learned from men of the Muslim and Jewish faith about what they truly believed and practice in the faith. This was a time to see men that thought they knew about other faiths change their attitude towards the brothers of other faiths. We also changed our own beliefs about our Christian brothers of different denominations then our own. We began to respect others and their beliefs. We experienced a peace and were able to love and truly bond with men of other faiths.

Tuesday nights I received a fellowship and friendship with men from all denominations and faiths. We found out we all had things in common one with another. We were able to give and receive love and bond together somewhat. We learned to listen, listen, love, love.

Then on Wednesday nights I saw men actually communicate and accept their Unit Managers and Counselors as good caring individuals. We shared with one another in a group setting and grew to understand one another. This was a very positive change in attitude for all.

Now on Thursday nights we really learned how to respond rather than react to certain individuals and situations in our daily lives.

Kairos Horizons Program enhanced my fellowship, spirituality and attitude to a new level of understanding others and commitment to others. I received a truly deeper knowledge of faith and the wisdom to walk in that faith.

We all took a leap of faith and trusted God for the landing: and here we are; closer to God than ever before.

Participant Response #25: The weekend was great reflections of love in unspeakable proportions. Long, long road to haul everyday, ups and downs. But with everyday that did not go my way in the last 9 months the main thing that did is the love that was shared by our volunteers. Devoting time out of their week to come in and share with all of us. And the pushing of the importance of family reconciliation really helped the relationship between my brother and me also my mother and I. For that I'm grateful for every minute spent. Also the friends I've met through Kairos. A letter is the warmest way to bid a friend good time of day. What ray of love, light and hope tucked inside one envelope. Reminding loved ones that you are at least in heart not very far! The wealth of the world at the cost of a stamp.

Participant Response #26: Once again I will like to say thank you for the Horizon and how it open up a whole new world of love for me. We never get too old to love and Horizon really show me how to love others and respect others. We all may not believe the same way but we have one thing in common that we all try to get to Heaven. And, not matter how others think we still love to love others. Through us, they may see Jesus in us. That what Horizon show me how to love and listen to others hurt and also keep me strong in my faith now in Jesus.

Participant Response #27: Overall, the program helped me become more conscious of my relationship with the sacred and divine. The various activities were all worthy of merit, but the most important thing was the witness presented through the volunteers. Their living faith provided real impetus for me to examine my walk in view of a much higher standard.

If self-examination was all the 10 months accomplished it would seem like much effort was wasted. However, the real impact is for more profound and subtle. The community of believers has been brought together more closely than I would have expected. As a result of the volunteers witness the day to day lives of many people I know have been visibly and hopefully permanently changed. I can more easily see the sprit of the living God manifested in them and their actions. The love shared has been and is being passed on. I can see and feel my personal relationships becoming more loving, and love tempered as a direct result of this course.

So while the 10 month journey was a faith building set of experiences and should continue to be described as such to secular audiences what it really is, is lessons in loving.

Participant Response #28: First say: In giving honor to God, praise him for making it possible, that we even have a Kairos. And a wonderful thanks to all the Kairos people whom work on assisted the program in some way. For God inspiration to mankind that it was work to be done; that the sheep needed to be shepherded which is a

true believers call, and true believers do answer. Kairos to me is learning to persevere through Christ. Listen, Look, and Love. How I did this was taking my knowledge of Christ and others' knowledge of Christ and interrelating in fellowship in Christ and my daily life, practice what I speak of and be as Christlike as possible. The more I learn about Christ and his servants, and the fact that I've first accepted, and believed in Christ and His love, and the salvation I receive for His mercy. Gods meaningful plan, and what he has for all of us. The fact that he wants us to walk by faith and serve others in the way the bible instructs us. One way is right at hand for me. The best way to serve God is by serving your fellow mankind. What I received from Kairos learning about God and sharing what we learn with others in our daily lives. The Lord is pushing the vessel on to the port, as the spirit leads. Oh, but God knows best, and I know enough about God and his words, to believe as the spirit leads I shall follow.

Kairos to me is having people take time out of their lives to come see me who greet me with a hug and friendly handshake, and say, "How are your doing? Me and my wife have been thinking about you. We have been praying for you, we love you." Kairos is having someone who is not married to you say, I love you Brother. I kept you on my mind. I prayed for you. I love you Brother. Keep that in mind because Christ loves you too, and he will do whatever is best for us. For me that is truly the Love of Christ in their hearts, and by that I receive from them, not only enlightenment by inspiration. In all, I see Christ's love in them. I know enough about God and Christ's love to know, truly a blessing is upon me. True servants of the Lord bring true fellowship to the captives, or other believers. These are the attributes of Christ that we can all have when we are truly serving the Lord. I'm truly blessed and happy to have met each and every one of you and when my journey is over, and we have done all we must on earth, our heavenly inheritance awaits us. We can lean back on the loving hand of our heavenly Father as his work affirms it. We claim it all in Christ. We can reflect that day will be a wonderful day. We shall be received in the Lord for all eternity. Rest shall comfort us with all that Heaven has to offer us. Praise is to stay in your walk. Christ blessed us, now we must continue to bless each other. May God bless and keep you. Love Christ, listen to the Spirit. Look to God, Christ is our substance, the keeper of our soul, and our redeemer upon the old rugged cross. The Father to the Son, the Holy Spirit, the three in one. Certainly you all have seen the Father, Son and Spirit. To be in Christ, you must. Bless you. I thank you. I love all of you in Christ. May God, Christ our all in all, bless you because you blessed us.

KAIROS HORIZON, DAVIS CORRECTIONAL FACILITY

Year Two Overall

Participants were asked three questions and were given the opportunity to respond in writing. Each table was provided with 5" x 8" note paper and pencils. In order to protect anonymity, there was no attempt made to discover which participants had written which responses. The following questions were asked:

Question #1: What changes, if any, have resulted from your participation in Kairos Horizon?

Question #2: What do you think contributed to the changes, if any?

Question #3: What recommendations would you make to improve Kairos Horizon?

Participant Response # 1: (1) Changes? I believe that all the courses together have had a great positive impact on all participants. There is no way that one could live in this type program and couldn't help but to change. (2) Contributions? I thank God that there are people willing to give of their own lives to help us. As we change, the world changes for the good of all. (3) Recommendations? I applaud your hard work, love, and dedication toward making a much needed change to be presented to us all.

Participant Response #2: (1) Changes? I've become more understanding and forgiving of other actions and transgressions against me. (2) Contributions? I really think that I could have contributed more to my group and unit if I had more effective assistance from program participants and staff. (3) Recommendations? Faculty should work with groups one-on-one to help these groups better move forward. Show more concern for groups' progress.

Participant Response #3: (1) Changes? To be more open and listen to what people are saying. To share the love that has been shared with me. (2) Contributing? To let God's love flow through me to others. (3) Recommendations? To keep things in the same order that they are in.

Participant Response #4: (1) Changes? My most significant change has been my tolerance and love of people. I now look for the good in people instead of focusing on the bad. (2) Contributing? God is responsible for the change he has worked through the volunteers. These wonderful people that come into prison just to love us. Faith might also help me grow quite a bit. I've also enjoyed Quenching the Father Thirst. I want to learn all I can regarding parenting. (3) Recommendations? Program is excellent. The only thing I would like to see added is a course designed to help the men present themselves to future employers, parole board, how to write a resume, etc. A lot of these men have no idea how to present themselves. Also, a follow-up program with the graduates. Most of us graduating aren't going home anytime soon and now we are done with Horizon. . . well, what can we do? I personally want to stay part of the Kairos family and be involved with programs associated with this. I'm feeling a sense of loss here. This experience changed my life and I want to give something back. I love you all. All in all I'm blessed and thankful. May God's peace be with you.

Participant Response #5: (1) Changes? Gotten fatter! (2) Contributing? Cookies! (3) Recommend? Low fat cookies!

Participant Response #6: (1) Changes? Yes. It is hard to describe ten months of interaction and the changes that have transpired in a few short paragraphs. (2) Contributing? What must be one of the subtler changes in learning that I am a good person at heart. I learned this through the acceptance that the volunteers showed toward everyone. (3) Recommendations? On faith night, break the group into two groups. Alpha was good for new Christians, but was old hat for others. The Disciple program was good for a deeper understanding and for those well grounded in scripture. One of my family members complained that Disciple was too hard because he had to reflect on the meaning of the scripture. He liked Alpha because it told him what the main theme of the scripture meant.

Participant Response #7: (1) Changes? I feel the most significant change I've made is being able to listen and communicate with others without the anger being a factor. (2) Contributing? There is no one part in its own because MRT, Marriage and Fathering classes all depended or enforced the practice of communicating without anger and in order to do that one has to care enough to listen to others open minded. (3) Recommendations? Change the Monday night and do a class like Life Skills.

Participant Response #8: (1) Changes? My personal tolerance of other person's faith traditions has grown - to the point of me being a strong proponent of faith diversity. My ability and ease in discussing spiritual matters has grown. My willingness to be a

servant has grown. (2) Contributing? My role as an encourager and the presence of other faith groups. The combination of the Alpha material and the practice at regular prayer and share. The ongoing presence of the volunteers and the scripture lessons from the Disciple course. (3) Recommendations? That during the course there be at least a single 1-week break planned into the curriculum. That there be some planned group activities to build or bring together the family groups competitive activities or some type of play. A sleep-over for the men with children - as a parenting activity (It has been done in Oklahoma medium security before).

Participant Response #9: (1) Changes? I have seen a change in the way I look at a lot of things such as in my anger, my thoughts, and even my feelings. I have also seen my spiritual change, my trust in God, my love for him and the way I view others. (2) Contributing? I feel everything has affected me in a good way; however, I guess discipleship was a very good class. (3) Recommendations? I feel everything was wonderful, if there is a change, I would have more spiritual classes - I really enjoy learning and knowing the Lord.

Participant Response #10: (1) Changes? This program helped me to see different ways of thinking. To look at the choices between right and wrong. The exposure to the different ways to relate by response or reaction. (2) Contributing? The group concept of learning allowed each of us to interact with each other for a shared learning experience. Each and every one of us in many ways contributed to each other as well as the program. (3) Recommendations? Additional family days. This interaction with our loved ones at this facility would increase the understanding the differences in this life and what life could be on the outside.

Participant Response #11: (1) Changes? How I see the world and the people in it. And the need to be there for my child. (2) Contributing? I have grown spiritually. MRT, it helped me look at myself and my behavior. Quest, it has helped me to communicate with others and not jump to conclusions and get into trouble, and about loving people. (3) Recommendations? A class that makes people deal with the baggage that we carry.

Participant Response #12: (1) Changes? The biggest change I have made from the program is my relationship skills with my children. Through my incarceration, I felt withdrawn from my children. Most of the program showed and encouraged more ways for me to be involved in their lives. (2) Contributing? I would have to say that the greatest contribution is the Quenching the Father Thirst material. It has opened my way to new relating skills in my children's lives. (3) Recommendations? My only recommendation to the program is that the men who are involved with the program

become more sincere about it. I believe that this can be achieved through the strength and encouragement of the encouragers appointed.

Participant Response #13: (1) Changes? I am able to look at my own faults and defects and not dwell on what others say or do. (2) Contributing? Paying attention to the classes, looking into myself and seeing the issues, problems, and flaws in my own character. (3) Recommendation? On the surface, it looks as if there are 4 groups, equal and diverse. I would recommend that all participants be granted equal treatment and consideration, i.e., the Jews are allowed a Kosher diet as per their faith, but the Muslims are not allowed our Halal diet according to their faith. When our sponsors come, they refuse to eat the meals we are told are ceremonially pure. Because we have at least 2 different phases of diversity to most others in the program, i.e., race and religion, generally, we perceive ourselves as outsiders and not in the mainstream. We pray that for those who come after us, more inclusion in the program, and equal treatment concerning diet will be resolved.

Participant Response #14: (1) Changes? My attitude toward my faith, opening my mind and heart to truly believing in my God through daily study research and prayer. My maturity in taking responsibility for duties as a man, father, son, and husband, and most importantly, a spiritual being. (2) Contributing? The honest attempt to learn the classes and materials, the open, caring, support of all the volunteers also a living environment that is quiet, wholesome, and faith-based. (3) Recommendations? That anyone who is truly honestly searching for their faith to open their mind and heart and to live by the path and principals that stand for and bring good, positive, clean, loving, honest values and morals. Through one's faith this can be accomplished.

Participant Response #15: (1) Changes? The change I've made is doing much as I can to becoming a better person and to keep a positive mind setting. (2) Contributing? I've mainly spoken with other peer groups about their religion. And letting them know about my religion, and doing as I can to guide a person in the right aspect in their life. (3) Recommendations? I've considered to anyone that's deep in faith to mainly be sincere about religion and to always stand firm in their belief by showing someone once they quote it to a person.

Participant Response #16: (1) Changes? I accept responsibility for all my past actions and hold no one else accountable. I am more determined to devoting my life to my family. (2) Contributing? programs. for me was MRT, causing much self-reflection and thought concerning changing behavior patterns. Secondly, the Disciple class was impressive. Thirdly, but not least, the love proven by commitment to help us in our lives

by all Kairos volunteers and by staff members will remain always a significant part of my life. (3) Recommendations? I recommend to strive to make a way for a much larger program, maybe for a whole pod of 120 men, so that more would have opportunity and so more of us could aid in their growth. Programs: Authentic Manhood, Thinking for a Change, and anger management.

Participant Response #17: (1) Changes? I am able to understand more about other faiths and discuss the differences in how they may view certain scriptures. (2) Contributing? Living around other faiths and being in group discussions with them. (3) Recommendations? I know of no changes or additions at this time.

Participant Response #18: (1) Changes? Courage. Truth. Action. I now live for the truth if it's not the truth, it's not right. I stand for and up for right. (2) Contributing? Learning to make better choices and be responsible for my actions. The classes and the people from the outside who believed in me and helped me and cared for me. (3) Recommendations? The Native Americans and Muslims did not have to meet on faith night because no one watched them. There needs to be more accountability for the groups and encouragers.

Participant Response #19: (1) Changes? I have become a much better listener as a result I'm better at communicating with others and God. (2) Contributing? All the courses have helped in this area of my life, but I guess I would say Quenching the Father's Thirst and Marriage prep contributed the most.

Participant Response #20: (1) Changes? The way I've changed the most during this program was by learning how to listen to people more than myself doing all the talking. Also, how to realize all of the areas of my life that needed changed. (2) Contributing? The Prep, MRT, and Quest had very good lessons to help me, but it was when I applied these things to my life, that's what really helped me the most. (3) Recommendations? I believe the program was run perfect and I don't see any reason to change anything.

Participant Response #21: (1) Changes? To look at things in a better way and to listen to people and not judge people about what I hear others say. (2) Contributing? The MRT class, and the disciple class have given me the tools that I have been missing in my life. (3) Recommendations? To keep the same classes and the outside visitors coming in.

Participant Response #22: (1) Changes? My willingness and desire to change myself to be more openminded about everything around me. Especially when it comes to my wife and children. (2) Contributing? I feel that every aspect of the program has helped me to change and understand others around me. (3) Recommendations? More group time. Learning about all faiths also classes that would give credits.

Participant Response #23: (1) Changes? What has been the most significant change I've made since the program is the way I view my life and future. (2) Contributing? What has caused that change is a stronger sense of having a more clear relationship with God. (3) Recommendations? What I would recommend would be a little bit better screening when choosing an encourager.

Participant Response #24: (1) Changes? I became more stable in living by biblical principles in face of adversity and negative peer pressure. (2) Contributing? Quenching the Father Thirst and Discipleship. (3) Recommendations? To allow for families to become involved in classes with inmates on parenting and relationships.

Participant Response #25: (1) Changes? The biggest change in my life is a greater sense of peace that guides me from day to day and a need to show God's love without discrimination. (2) Contributing? The largest contributing factor would have to be the care and concern shown to me by the volunteers - second would be the curriculum that keeps my mind on scripture and caring behavior. (3) Recommendations? The only thing that might improve the overall program would be more volunteers.

Participant Response #26: (1) Changes? I understand why I do some of the things that I do. (2) Contributing? MRT. (3) Recommendations? Be more fair between the groups.

Participant Response #27: (1) Changes? I take time to think before acting on something. (2) Contributing? All of it made it whole a one. (3) Recommendations? I wouldn't change it. What could you add to something that is already so good?

Participant Response #28: (1) Changes? I guess I have started seeking God more, and I am compassionate towards others. (2) Contributing? All the love and fellowship that the volunteers have brought. Also, the Quenching the Father Thirst makes me more aware of my child's needs. (3) Recommendations? I really don't know. It is a very good program the way it is. God is good.

Participant Response #29: (1) Changes? I no longer use foul language and I'm reading my Bible. (2) Contributing? Faith night learning about God and what he wants from us. (3) Recommendations? Doing away with Nicky Gumble videos and doing the entire Disciples class that is a real good course.

Participant Response #30: (1) Changes? Learning about the change, and making better decisions. My opinion of the other faiths has changed. (2) Contributing? Quest, Bible study, Jesus. Hearing their point of view. (3) Recommendations? I really recommend the Discipleship Bible Study over the Nicky Gumbel. The Father Thirst course really isn't too interesting to those who don't have children.

Participant Response #31: (1) Changes? Knowledge of where I want to go in my life and what I want to do. (2) Contributing? I believe the deciding factor was more knowledge of what the Bible and looking deeper into myself. (3) Recommendations? I believe I learned least from the prep marriage class, so maybe a different program in its place.

Participant Response #32 (1) Changes? Anger management and listening skills has helped me. Get a group that everyone is on your side and just stick with it. (2) Contributing? Quest, anger management and listening skills. The Heart of Living video on family and questions were good also. Lectures and demonstrations by Kairos Horizon helped the presentation. (3) Recommendations? Have a volunteer from the Jewish community in for the Jewish community on Monday night gatherings.

Participant Response #33: (1) Changes? I stated that I learned to be a greater listener. This I believe will help me be a better Father most of all after realizing that I must meet my children's numerous needs individually. (2) Contributing? Quest and Quenching the Father's Thirst. (3) Recommendations? That each family group take their daily prayer and share devotional time more seriously.

Participant Response #34: (1) Changes? Thinking and/or weighing a situation before I react to it. (2) Contributing? The various programs I have taken and the people I choose to associate myself with. (3) Recommendations? 90 days upon completion, early parole consideration.

Participant Response #35 (1) Changes? I have found forgiveness for myself and others. Not only from my past, but here and now. (2) Contributing? A one-on-one with volunteers. (3) Recommendations? More one-on-one time. sometimes we are left with

negative thoughts and feelings after a class because we have not let go of the past. Some one on one time for those who need it would be really great.

Participant Response #36: (1) Changes? I have opened up more to people and been a listener. (2) Contributing? A little bit of all the programs helped me to look at myself and others. Plus, fellowship night with outside volunteers. (3) Recommendations: More fellowship and intermingling with outside people.

Participant Response #37: (1) Changes? The willingness and desire to change as a person. (2) Contributing? MRT and Quenching the Father Thirst, and learning more about my creator. (3) Recommendations? To keep adding any and all self help programs. All the programs that I have been taking have helped me in one way or another. I will take this with me all the days of my life. This has helped me with every part in my life.

Participant Response #38: (1) Changes? I think before I act and also I think about the other people's feelings. (2) Contributing? The people and the way we live on this unit. (3) Recommendations? I recommend that you do the next class just like this one and don't change a thing.

Participant Response #39: (1) Changes? That I think more about what I do before I do it. (2) Contributing? I think Quest and MRT both helped me to see the changes I needed. (3) Recommendations? I recommend that even if inmates are not in Kairos Horizon, they should think about taking both courses.

Participant Response #40: (1) Changes? My outlook on life and expressing myself more. (2) Contributing? The MRT program all together the Father Thirst class. (3) Recommendations? I would recommend how others act and how they treat others. Show more love for as the ones in the program, not the sponsors, because they have one great job. Through it all I had a great time. God bless always.

Participant Response #41: (1) Changes? I feel free to witness and pray openly with others. (2) Contributing? The Christian studies, especially the Discipleship class. (3) Recommendations? The Discipleship program should be done completely for many have expressed the opinion we needed to be able to prepare for each class. Example: assign questions and study assignments the week ahead.

Participant Response #42: (1) Changes? Learning to be a better parent and husband. (2) Contributing? Two courses - marriage prep and Quenching the Father Thirst. (3) Recommendations? Giving days for the program.

Participant Response #43: (1) Changes? Realization of the importance of fathering while in prison. (2) Contributing? The Father Thirst program. (3) Recommendations? More interfacing with our children in live situations.

Participant Response #44: (1) Changes? The most significant change I have made is my way of life, the way I look at life and my attitude towards people. (2) Contributing? One thing that has contributed to that is that the people who run Kairos show you that they care and that everybody makes mistakes. (3) Recommendations? I wouldn't recommend any changes to the program. I like it the way it is.

Participant Response #45: (1) Changes? For me, I have learned to open up more to character defects so that I can heal old wounds. (2) Contributing? MRT, Quenching the Father Thirst, Relationship videos and instructors materials and course. (3) Recommendations? More videos on relationship and communication.

Participant Response #46: (1) Changes? The big change for me is how you can show love towards other people and how important I am to my kids even though I'm not there. (2) Contributing? How people you don't even know can give so much of their time for you. (3) Recommendations? I would not change a thing.

Participant Response #47: (1) Changes? The most significant change I made was in attitude toward effectiveness of some activities. (2) Contributing? The excellent attitude and willingness of all involved to be a help. The volunteers were awesome of course, and they were more than one could ever expect. They were surpassed only by the unit manager, whose attitude and hard were both noticed and greatly appreciated. (3) Recommendations? I recommend that in the beginning, someone take the time to explain some simple things like Moral Reconation Therapy. Conation is one of the 100 least used words in the English language. Also, some expected outcomes. The program overall is great. I am proud to have been part of it and to know those involved (inmates as well as workers). I believe the next Kairos Horizon will be greater yet. Expect no less than miracles. And - Thanks to the administration for allowing the program preparing men for society.

KAIROS HORIZON, DAVIS CORRECTIONAL FACILITY

Year Three Overall

At the end of Kairos Horizon Year 3 the residents were asked to write down what they thought were the best parts of the program. Each table was provided with 5" x 8" note paper and pencils. At the conclusion of the program the sheets were collected and organized by participant response. Anonymity was preserved in order to enhance the openness of participant responses.

Participant Response #1: feel what I've gotten best out of this Horizon/Kairos #3 is a better understanding of the Bible and the ways it teaches us to love one another and the way we are to live. I also enjoyed the many people I have come to know and share the word of God with, but most of all I learned a lot about myself and have come to know myself in many ways and I thank the many volunteers for coming and sharing their time with us. Thank you all and May God Bless you all and everything you do.

Participant Response #2: I haven't got anything to say but I enjoyed and am blessed and thankful to have spent this time with my Christian Brothers and Sisters and they are always in my prayers.

Participant Response #3: Volunteers that come in for us is what gives our self-respect and encouragement. Volunteers have helped to promote spiritual growth. Our sessions on Wednesday and Thursday were very enlightening along with Monday night's visits.

Participant Response #4: Meeting outside people who really care, atmosphere of living quarters, opportunities to make changes in ones lifestyles, attitude of some staff is truly conducive to the program.

Participant Response #5: I enjoyed the religious classes MRT & Quest, Ethical classes (Jewish) on Thursday nights, and Monday visitation, faith night, family.

Participant Response #6: MRT, Quenching the Father's Thirst, Discipleship, Pray & share. I got to know how to deal with others. Sometimes one must let them be.

Participant Response #7: Being able to share and learn the different truths that has been revealed to us through our Quest to seek the face of our Lord Jesus.

Participant Response #8: This program has done wonders for me. 19 years of doing one day at a time until I join this program and I wouldn't change one thing about it.

Participant Response #9: Acceptance, communication, interaction with groups, learning material.

Participant Response #10: It is all good depending on how you look at it. Probably the best is Quenching the Father's Thirst. It helped me to become a better father in many ways.

Participant Response #11: Monday nights because it helped me to see that there are men out there who serve God wholeheartedly and it gives me hope that on my return to society I will be able to surround myself with such men.

Participant Response #12: There really is no one particular thing I call best because it was all so special to me. I loved my prayer & share group with my family group. Faith Night was a really awesome experience. Watching people grow in their faith has blessed me so much! Thank you.!!

Participant Response #13: I was able to get some knowledge on a part of my life heritage that I didn't have before.

Participant Response #14: I liked watching the men grow in their faith. I liked the Monday night visiting with the outside volunteers.

Participant Response #15: The best has been that I have found God and his place in my life. I have met a lot of good people I really care about.

Participant Response #16: There are many things that are good about this program.

1 Being in a good environment.
2 Having a common bond of practicing my faith with other Indian Brothers.
3 Learning about other faiths.
4 The outside volunteers encouragement.

Participant Response #17: Family day was by far the best part of this program. Along with learning about several different faiths. I learned a lot about my own spirituality. But family day was the best.

Participant Response #18: Meeting new people.
Kairos Weekend
Visitors
Disciples was the funniest class
Loved Family Day
Knowing I learned about God and my faith.
Laughing
Learning
Love the respect and affection we get.
Singing on Wednesday
Graduating
Monday Visiting Night
Getting to know different people and different religions and how they work.

Participant Response #19: Faith night, Discipleship Class, M.R.T., Quenching the Father Thirst, Monday Night Mentoring.

Participant Response #20: Kairos Weekend, Family Day, Discipleship Class, Visiting Night, Good Cookies before the quit.

Participant Response #21: I thought the best part of the program was the Discipleship Class.

Participant Response #22: I really enjoyed the visiting night on Monday. We had great visitors. It helped build positive relationships with people.

Participant Response #23: All the love Christ gave us to share with each other.

Participant Response #24: Learning about the other guy's beliefs in God and how they view life. Building relationships with the volunteers getting to know them.

Participant Response #25: The different educational classes. Other walks of faith. Trying to understand each other.

Participant Response #26: They fed us good on several occasions and I enjoyed the family day.

Participant Response #27: Best food, all the different religious groups of people. All the classes and all the outside guests who have come down to fellowship and all the people who work in here that have been involved in some of the classes.

Participant Response #28: Family day and my growth spiritually and being able to learn about other religions. I am closer to the Muslim Brothers and meeting volunteers.

Participant Response #29: How people from the outside give to us who they don't even know, the unconditional love that they show us.

Participant Response #30: What I like about the program is the opportunity to pray and share with my brothers in faith. I enjoyed the family day.

Participant Response #31: Parenting, Quenching the Fathers Thirst

1. Family Day
2. Kairos Weekend
3. Volunteer Participation
4. Discipleship Classes
5. The Food
6. Learning More
7. The affection

8. Graduation
9. Monday Nights
10. Fellowship with Others

Participant Response #32: What I like best about Horizon is that I feel the love and support from my Christian brothers on the outside. They have really made a big difference in my life! I really received a lot out of the program. I had a chance to look at myself and make changes in certain areas of my life. I will always support Horizon wherever I may be!

Participant Response #33: I like that everyone has a special love for one another and was willing to help others.

Consistency
Sincerity from Volunteers
I totally enjoyed Faith Night, going through the Discipleship.
Learned commitment from my family prayer and share meetings.
Gained confidence in meeting new people, especially from Monday Night visiting. I'm very grateful for these new friendships.

Participant Response #34: For me it is the time I spend at prayer and share. We talk abut a lot of things. I have learned about myself and my family members during this time. We also talk about the Bible. I have learned a lot from this time as well.

Participant Response #35: The best part of this program has been my family. I am involved with 5 other born again Christians. We have worked through problems and all grown in our faith. I enjoyed all the volunteers a lot. Wednesday night was my favorite class. We had a lot of fun. To start the program with the 4-day Kairos was an experience I will never forget. All in all I enjoyed the whole program.

Participant Response #36: Being part of a close loving environment. Being a part of the family of John. I was able to learn and grow spiritually by sharing and listening to each one of these men. My favorite parts of the program were Discipleship Class, M.R.T., Quenching the Father Thirst and of course Kairos weekend was the best 4 days of my life and family day. Also one of the best things were the prayer and share groups the family of John had.

Participant Response #37: Actually I really enjoyed the whole program. But most of all I really enjoyed the fellowship with the great people coming in from the outside. I had the pleasure of meeting some of the nicest people I've ever met.

Participant Response #38: Being able to fellowship with my Brothers in Christ.

Participant Response #39: Being a part of such a great program and meeting a lot of nice people who take the time to volunteer and work with us.

Participant Response #40: I have learned a lot about other religions and their faith and how they believe and worship God. That way I won't be so judgmental by not knowing how other religions believe. It is tremendously fun getting to fellowship with men of other faiths. Once you get to know someone it is easier to truly understand how they believe.

APPENDIX D

APPROVAL LETTER

CORRECTIONS CORPORATION OF AMERICA

Davis Correctional Facility

January 23, 2006

Mr. James Key
451 AG Hall
Oklahoma State University
Stillwater, OK 74078

Dear Mr. Key:

This letter will confirm that Dan Denny has been approved to use Corrections Corporation of American and the Davis Correctional Facility name in his dissertation on the Horizon Unit.

Sincerely,

Charles Ray
Warden

CR/rls-r

CC: File

6888 East 133rd Road, Holdenville, OK 74848-9033, Phone: 405-379-6400, Fax: 405-379-6496

APPENDIX E

IRB APPROVAL FORM

Oklahoma State University Institutional Review Board

Date:	Friday, December 17, 2004
IRB Application No	HE0521
Proposal Title:	Perspectives of Incarcerated Fathers Regarding Their Involvement in the Lives of Their Children
Reviewed and Processed as:	Full Board

Status Recommended by Reviewer(s): Approved Protocol Expires: 12/15/2005

Principal Investigator(s

Beulah Hirschlien
244 HES
Stillwater, OK 74078

Dan Denny
545C Ag Hall
Stillwater, OK 74078

James Key
455 AG
Stillwater, OK 74078

The IRB application referenced above has been approved. It is the judgment of the reviewers that the rights and welfare of individuals who may be asked to participate in this study will be respected, and that the research will be conducted in a manner consistent with the IRB requirements as outlined in section 45 CFR 46.

☒ The final versions of any printed recruitment, consent and assent documents bearing the IRB approval stamp are attached to this letter. These are the versions that must be used during the study.

As Principal Investigator, it is your responsibility to do the following:

1. Conduct this study exactly as it has been approved. Any modifications to the research protocol must be submitted with the appropriate signatures for IRB approval.
2. Submit a request for continuation if the study extends beyond the approval period of one calendar year. This continuation must receive IRB review and approval before the research can continue.
3. Report any adverse events to the IRB Chair promptly. Adverse events are those which are unanticipated and impact the subjects during the course of this research; and
4. Notify the IRB office in writing when your research project is complete.

Please note that approved protocols are subject to monitoring by the IRB and that the IRB office has the authority to inspect research records associated with this protocol at any time. If you have questions about the IRB procedures or need any assistance from the Board, please contact me in 415 Whitehurst (phone: 405-744-1676, colson@okstate.edu).

Sincerely,

Carol Olson

Carol Olson, Chair
Institutional Review Board

Oklahoma State University
Institutional Review Board

Protocol Expires: 1/26/2004

Date: Monday, January 27, 2003 IRB Application No HE0337

Proposal Title: PERSPECTIVES OF INCARCERATED FATHERS REGARDING THEIR INVOLVEMENT IN THE LIVES OF THEIR CHLDREN

Principal Investigator(s):

Beulah Hirschlien
244 HES
Stillwater, OK 74078

James Key
455 AG
Stillwater, OK 74078

Reviewed and Processed as: Full Board

Approval Status Recommended by Reviewer(s): Approved

Dear PI :

Your IRB application referenced above has been approved for one calendar year. Please make note of the expiration date indicated above. It is the judgment of the reviewers that the rights and welfare of individuals who may be asked to participate in this study will be respected, and that the research will be conducted in a manner consistent with the IRB requirements as outlined in section 45 CFR 46.

As Principal Investigator, it is your responsibility to do the following:

1. Conduct this study exactly as it has been approved. Any modifications to the research protocol must be submitted with the appropriate signatures for IRB approval.
2. Submit a request for continuation if the study extends beyond the approval period of one calendar year. This continuation must receive IRB review and approval before the research can continue.
3. Report any adverse events to the IRB Chair promptly. Adverse events are those which are unanticipated and impact the subjects during the course of this research; and
4. Notify the IRB office in writing when your research project is complete.

Please note that approved projects are subject to monitoring by the IRB. If you have questions about the IRB procedures or need any assistance from the Board, please contact Sharon Bacher, the Executive Secretary to the IRB, in 415 Whitehurst (phone: 405-744-5700, sbacher@okstate.edu).

Sincerely,

Carol Olson

Carol Olson, Chair
Institutional Review Board

VITA

Dan Denny

Candidate for the Degree of

Doctor of Education

Thesis: INDIVIDUAL AND ORGANIZATIONAL IMPACT OF KAIROS HORIZON, A FAITH-BASED ADULT LEARNING PROGRAM, IN A CORRECTIONAL SETTING

Major Field: Occupational and Adult Education

Biographical:

Personal Data: Born in Bakersfield, California, November 1, 1957, the son of Theron D. and Shirley Denny.

Education: Graduated from Stigler High School, Stigler, Oklahoma, in May, 1975; received Associate of Arts degree in Education from Eastern Oklahoma State College in May, 1988; received a Bachelor of Arts degree in Criminal Justice and a Master of Science degree in Human Resource Administration from East Central University, Ada, Oklahoma in May, 1994 and May 1996 respectively; Completed the requirements for the Doctor of Education degree with a major in Occupational and Adult Education at Oklahoma State University in May, 2006.

Experience: Employed with the Oklahoma Department of Corrections for 15 years in various positions; employed by East Central University in 1999 as an assistant professor in the field of criminal justice. Served 21 years in the Oklahoma National Guard and U.S. Army Reserve, retired April, 2004 with the grade of Major.

Professional Membership: American Correctional Association, American Educational Research Association, Academy of Human Resource Development, Association for Experiential Education, International Society for Performance Improvement.

Name: Dan Denny Date of Degree: May, 2006

Institution: Oklahoma State University

Location: Stillwater, Oklahoma

Title of Study: Individual and Organizational Impact of Kairos Horizon, A Faith-Based Adult Learning Program, In a Correctional Setting

Pages in Study: 163 Candidate for the Degree of Doctor of Education

Major Field: Occupational and Adult Education

Scope and Method of Study: The purpose of this study was to examine Kairos Horizon, a faith-based adult learning program, and its impact on organizational and individual change in the facility and among program participants and the perspectives of incarcerated fathers at the Davis Correctional Facility, Holdenville, OK. The study also examined the overall efficacy of Kairos Horizon as it relates to reduction of offender misconducts and enhancement of reintegration. Objectives were to: (1) determine the effectiveness of a faith-based fatherhood program in changing the perspectives of incarcerated fathers toward their children; (2) determine the differences between perspectives among incarcerated parents of Christian, Islamic, Jewish, and Native American faith groups; (3) determine the efficacy of the Kairos Horizon program by analyzing archival qualitative data collected by the institution; (4) determine if there was a difference in the number of misconducts before, during, and after the faith-based program for participants; (5) determine the reintegration success of Kairos Horizon program graduates who have been released from custody.

Findings and Conclusions: The Kairos Horizon program was successful in improving the perspectives of incarcerated fathers toward their children. Three years' combined scores, with one outlier score from each year removed, showed participants scored significantly higher upon completion of the Kairos Horizon program than they scored prior to the program. There were no significant differences between perspectives of incarcerated parents of different faiths. Archival qualitative participant responses indicated participants were making positive thinking changes and positive life changes during and after the program. The year before Kairos Horizon the average number of misconducts by class was 21. During the class the average number was only one. Graduates of the program had an average of only three misconducts. This showed an 86% reduction in misconducts. The institution as a whole showed a 64% reduction in misconducts during the three years studied. The institution administration attributed this change to an increased emphasis on programming, citing Kairos Horizon as being the primary program. Eight graduates of the Kairos Horizon program have been released from custody with demonstrated family stability, successful employment, and no re-arrests.

ADVISER'S APPROVAL Robert E. Nolan