

**A DESCRIPTIVE STUDY OF RELIGION IN A FEDERAL CORRECTIONAL  
INSTITUTION IN VIRGINIA**

By

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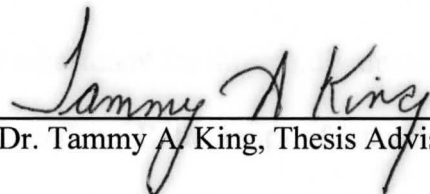
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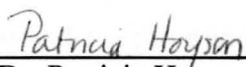
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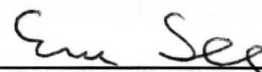
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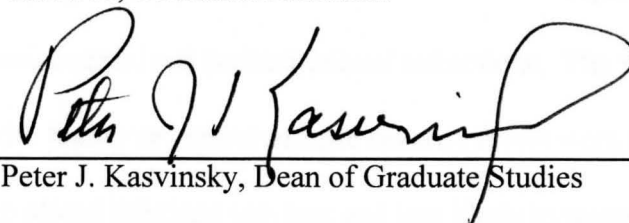
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## ABSTRACT

This study investigated the impact of religious programming in prison on the lives of prisoners from Petersburg Federal Correctional Complex in Virginia. One-hundred male subjects were selected based on their continued attendance at religious services activities or lack of attendance. The research design was a quasi-experimental, nonequivalent control group design. Subjects were between the ages of 18-83 years old. The instrument that was used to collect data for this study was SENTRY computerized data files (SENTRY is the state-of-the-art technology, on-line information data base system used by the Bureau of Prisons to provide most of its operational and management information requirements). The files were analyzed to determine any significant changes in institutional adjustment for those individuals who are religious attenders compared to non-religious attenders. Both groups of individuals were evaluated by their institution infractions during a four-month period. Data was analyzed and tested for statistical significance using descriptive and comparative data analysis. The data revealed that religious attendance had no apparent impact on institutional adjustment. Ninety-two percent of the research sample members who attended religious services received no institutional infractions; Ninety-four percent of the research sample members who did not attend religious services received no institutional infractions. The research also revealed that participants with higher or greater offense severity levels were the individuals who were more likely to attend religious services and less likely to receive institutional infractions. Based on the findings of this study, a recommendation was made for further research to explore the impact of religious programming in prisons.

## **DEDICATION**

This work is dedicated to God, the Father, Son, and the Holy Spirit, who is the head of my life, for without him this project would not be possible and my dreams would not prosper.

In loving Memory of

My father,  
Wesley Jessie Stephens

My favorite aunt  
Mahalia R. Brown  
"Baby Hallie"

My Uncle/Auntie  
Frank James Perry

My beloved sister  
Patricia Ann Stephens

"Purple Rain"

My cherished friend  
Cassal Cat Pierce

And in honor of

My dearest mother, Sylvia E. Stephens

My brother and sisters

Wesley, Antoinette, Sylvia, and Ilene

And to all the people in my  
life who have loved and cared for me

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The Reformation Era	8
Overview of Religion in Prison	9
Religion In Prison Today	9
Summary	10

II. LITERATURE	TABLE OF CONTENTS	12
ABSTRACT		III
DEDICATION		IV
ACKNOWLEDGMENTS		V
TABLE OF CONTENTS		VI
LIST OF TABLES		XI
LIST OF FIGURES		XII
CHAPTER		
I. INTRODUCTION		
Evolution of Religion in Prison		1
Colonial America		1
The Puritans Influence on American Prisons		2
The Quakers Influence On American Prison		3
Early Prisons		4
Solitary Confinement		6
Auburn "Silent System"		7
The Reformation Era		8
Overview of Religion in Prison		9
Religion In Prison Today		9
Summary		10
III: METHODOLOGY		
The Research Design		33
Instrumentation		34
Subjects		34
Sample Selection		34
Research Questions		35
Data Collection Procedures		35

<b>II. LITERATURE REVIEW .....</b>	<b>12</b>
Methods for Deterring&Punishing Criminal Behavior.....	12
Means of Managing Criminal Behaviors.....	16
Religion as a Management Tool.....	17
Religion Programming in Prison.....	18
Religious and Institutional Adjustment.....	23
<b>IV: ANALYSIS AND FINDINGS .....</b>	<b>29</b>
Review of Prison Religious Literature.....	23
Data Analysis Method .....	29
Funding & Operation of Religious Programs.....	27
Summary of Chapter.....	30
Needs Statement.....	29
<b>V: DISCUSSION AND SUMMARY .....</b>	<b>61</b>
Summary.....	29
Major Findings.....	61
Statement of the Problem.....	30
Limitations.....	62
<b>III: METHODOLOGY.....</b>	<b>31</b>
Recommendation.....	63
Research Hypotheses.....	31
Summary.....	63
Study Groups.....	31
<b>BIBLIOGRAPHY .....</b>	<b>67</b>
Research Sites.....	32
<b>APPENDIXES .....</b>	<b>71</b>
Sample Time Line.....	33
<b>APPENDIX A .....</b>	<b>73</b>
The Research Design.....	33
<b>APPENDIX B .....</b>	<b>78</b>
Instrumentation.....	34
<b>APPENDIX C .....</b>	<b>81</b>
Subjects.....	34
<b>APPENDIX D .....</b>	<b>84</b>
Sample Selection.....	34
<b>APPENDIX E .....</b>	<b>98</b>
Research Questions.....	35
<b>APPENDIX F .....</b>	<b>100</b>
Data Collection Procedures.....	35
<b>APPENDIX G .....</b>	<b>102</b>



APPENDIX I	The Matched Comparison Group.....	36
APPENDIX I	Predictor Measures.....	37
APPENDIX I	Definitions of Terms.....	37
APPENDIX I	Analysis.....	37
	Summary.....	37
<b>IV:</b>	<b>ANALYSIS AND FINDINGS.....</b>	<b>39</b>
	Data Analysis Method.....	39
	Summary of Chapter.....	60
<b>V:</b>	<b>DISCUSSION AND SUMMARY.....</b>	<b>61</b>
	Major Findings. ....	61
	Limitations.....	62
	Recommendation.....	63
	Summary.....	65
	<b>BIBLIOGRAPHY.....</b>	<b>67</b>
	<b>APPENDIXES.....</b>	<b>73</b>
	<b>APPENDIX A.....</b>	<b>73</b>
	<b>APPENDIX B.....</b>	<b>78</b>
	<b>APPENDIX C.....</b>	<b>81</b>
	<b>APPENDIX D.....</b>	<b>94</b>
	<b>APPENDIX E.....</b>	<b>98</b>
	<b>APPENDIX F.....</b>	<b>100</b>
	<b>APPENDIX G.....</b>	<b>102</b>

<b>APPENDIX H.....</b>	<b>118</b>
<b>APPENDIX I.....</b>	<b>120</b>
<b>APPENDIX J.....</b>	<b>122</b>
<b>APPENDIX K.....</b>	<b>124</b>

1. Security Classification Levels.....	42
2. Severity of Current Offense.....	43
3. Correlations Between: Offense Severity and Prior Convictions.....	45
4. Religious Dependence.....	50
5. Religious Service Attendance.....	51
6. Number of Incident Reports Received.....	52
7. Correlations Between: Offense Severity Levels and Religious Service Attendance.....	54
8. Correlations Between: Race (White and Non-white) and Religious Attendance.....	55
9. Correlations Between: Security Classification Levels and the Number of Incident Reports Received During January 1- April 1, 2004.....	56
10. Correlations Between: Number of Incident Reports Received (RIIS) and Participant's Age.....	57
11. Correlations Between: Number of Incident Reports Received (RIIS) and Participant's Race.....	59
12. Correlation Between: Number of Incident Reports Received (RIIS) During January 1-April 1, 2004 and Religious Attendance.....	59

## LIST OF TABLES

### TABLE

1.	Differences Between Race.....	40
2.	Participant Ages.....	42
3.	Security Classification Levels.....	43
4.	Severity of Current Offense.....	44
5.	Correlation Between: Offense Severity and Prior Commitment.....	45
6.	Religious Denomination.....	50
7.	Religious Service Attendance.....	52
8.	Number of Incident Reports Receive.....	52
9.	Correlations Between: Offense Severity Levels and Religious Service Attendance.....	54
10.	Correlations Between: Race (White and Non-white) and Religious Attendance.....	55
11.	Correlations Between: Security Classification Levels and the Number of Incident Reports Received During January 1- April 1, 2004.....	56
12.	Correlations Between: Number of Incident Reports Received (RIBS) and Participant's Age.....	57
13.	Correlation Between: Number of Incident Reports Received (RIBS) and Participant's Race.....	59
14.	Correlation Between: Number of Incident Reports Received (RIBS) During January 1 -April 1, 2004 and Religious Attendance.....	59

## LIST OF FIGURES

### FIGURES

1.	Race: White and Non-White Participants.....	41
2.	Prior Commitments to Prison.....	46
3.	Severity of Prior Offense.....	47
4.	History of Violence.....	48
5.	History of Escape.....	49
6.	Religious Faith Combined.....	51

## CHAPTER I

### INTRODUCTION

#### *Evolution of Religion in Prison*

Religion has always occupied a very important place in prisons. Religion is used as a tool to help those who have offended, committed criminal acts, find their way back to morality. Punishment and religious ideology have a long tradition of working hand-in-hand in both America and every other country in the world (Loggins, 2002). In the United States, rigorous punishments were affiliated with Puritan ideals during the country's formation (Killinger, Cromwell, & Cromwell, 1976, p. 28). Over time, the magnitude of punishment and the role religion plays in the prison systems has evolved, yet the significance of religion in dealing with those who break the laws of society has not diminished.

#### *Colonial America*

In early America, when colonies were first established, the colonial leaders complied with the same methods of handling crime as England (Dammer, 2000, pp. 4-5 ). The crimes that called for the death penalty in England included 14 offenses. In the American colonies, fewer crimes encountered a death sentence. In 1636, the Massachusetts Bay Colony listed 13 offenses that were punishable by death. Forty-six years later, under William Penn's *Great Act*, there were only two offenses punishable by death, one was murder and the other was treason (*Chronology of Capital*, 1995).

### *The Puritans Influence on American Prisons*

During the 1600s and 1700s punishment for crimes was heavily associated with religion, especially when carried out by the Puritans who punished anyone whose beliefs differed from theirs. The Puritans believed that “man” was innately corrupt and that punishment was the only effective means of keeping individuals from drifting away from morality. As the population in New England increased, so too, did the Puritans fear that sin and immorality would follow (Lyman, Robinson, & Yoon, 2002). These “sins” and crimes included: idolatry, blasphemy, and witchcraft along with social crimes of theft, arson, and murder (Morris & Rothman, 1995, p. 112).

In order to keep sin from infiltrating society, the Puritans instituted a harsh code of punishments which included whipping Quakers, marking drunkards with a “D”, and adulteresses with an “A”. Criminals were placed in stocks in the town square and publicly humiliated (Lyman, Robinson, & Yoon, 2002). In addition, criminals were burned at the stake, hung by chains over a slow-burning fire, and branded with hot irons. Torture devices such as the dunking stool, the pillory, and the whipping post were all used as forms of punishment. The punishments were sanctioned by the Christian principles of the ancient Hebrews who believed in harsh punishment (Train, 1931, p.68). The severity of the punishments given was portrayed by the words of Samuel Breck who, in 1771, wrote:

The large whipping post pained red stood conspicuously and prominently in the most public street in town. It was placed in State Street directly under the window of a great writing school

with which I frequented, and from there the scholars were indulged in the spectacle of all kinds of punishment suited to harden their hearts and brutalize their feelings. Here women were taken in a huge cage in which they were dragged on wheels from prison, and tied to the post with bare backs on which thirty or forty lashes were bestowed among the screams of the culprit and uproar of the mob (Train, 1931, p. 69).

The Puritans who endorsed these harsh punishments did so on the belief that man was born evil. The only way to prevent crime among the Godless was to make punishments so painful and humiliating that the individual would not repeat the same criminal act again (Morris & Rothman, 1995, pp. 112-113). Rehabilitating the criminal was not considered at this point in our history, and the death penalty was utilized to make up for all the shortfalls in the criminal justice system (Morris & Rothman, 1995, p. 113).

#### *The Quakers Influence on America Prisons*

Just like the Puritans, the Quakers also utilized religion as the basis for their codes of punishment. Since Quakers were often imprisoned for their religious beliefs, they witnessed first-hand the horrible conditions inside prisons. As a result, prison reform was high on the Quakers' list of priorities. Quakers believed that even those individuals who committed crimes had something of God's goodness within them, and that prison should be used to reform, not just as a tool for punishment (Steel, 2002).

The most lenient colonies in terms of capital punishment were Pennsylvania and West Jersey, Pennsylvania, which were heavily influenced by William Penn and the Quakers. In these areas, the people sought to establish utopian societies in which

“enlightened” people controlled themselves and their behavior. In the early years of these two colonies, only murder and treason were established as capital offenses (Vila & Morris, 1997, p. 2).

### Early Prisons

In the early part of the eighteenth century, there were no prisons. Jails were used to house individuals waiting to be tried or waiting to have their sentence imposed. During the later half of the 1700s; however, the ideals of enlightenment were beginning to make their way to the colonies (Vila & Morris, 1997, p. 4). Benjamin Rush, a Philadelphia physician and signer of the Declaration of Independence, was one of the early speakers against the death penalty. In 1787, Rush launched a campaign against the death penalty and pushed for the establishment of “a house of repentance” for convicted criminals (Vila & Morris, 1997, p. 5). According to Rush:

Capital punishments are the natural offspring of monarchical governments...Kings consider their subjects as their property; no wonder, they shed their blood with as little emotion as men shed the blood of their sheep or cattle...An execution in a republic is like a human sacrifice in a religion arena (Morris & Rothman, 1995, p. 114).

Rush also helped to revive and serve on the Philadelphia Society for Relieving Distressed Prisoners, renamed the Philadelphia Society of Alleviating the Miseries of Public Prisons in 1787 (Sellin, 1967, p. 105).

Due to the great works of Benjamin Rush, and like-minded individuals, almost every state adopted the idea of prisons by the eighteenth century (Vila & Morris, 1997, p.



. 5). The first of these prisons was established in Pennsylvania. The old Philadelphia jail at Walnut Street was converted into a prison in 1773. In 1796, New York followed suit by appropriating funds to build the Newgate State prison in Greenwich Village. New Jersey, Virginia, and Kentucky had prisons by 1800 (Morris & Rothman, 1995, p. 115). Confinement in prison was considered to be a harsh punishment, with those confined for serious offenses being subjected to hard labor and solitary confinement. It was believed that this solitary confinement would result in "repentance and spiritual regeneration" (Plate 24: Goal in Walnut Street, 2000). & Rothman, 1995, p. 116)

People carted away to the prisons at this time were incarcerated for a variety of reasons, such as owing money to someone else. In Northampton, Massachusetts, the prison cells were approximately four feet high, and ventilated through the privy vaults so that the noxious gases filled the cells on a continuous basis. In Worcester, Massachusetts, the prison was also four feet high and totally void of windows, chimneys or any form of hole in the wall so that no light was permitted to shine into the cells. Prisoners were not divided according to gender in the early days of imprisonment. Instead, both men and women were placed into the most convenient cell, resulting in no classification system. Prisons became the "seminaries of every conceivable form of vice, and centres of the most disgusting diseases" (Train, 1931, p. 70). These prisons were the homes of both true criminals and those guilty of owing less than a dollar. According to estimates, 75,000 individuals were incarcerated for some form of debt on a yearly basis in the United States during the 1800s (Train, 1931, p. 70).

The Quakers' beliefs that prisons should be reformed and the death penalty abolished began in Britain in the early 1600s by John Bellers (Steel, 2002). Quakers believed that every individual had the capacity to change all they needed was an opportunity to do so. Therefore, the Quakers also believed that the real goal of imprisonment should focus on rehabilitating the criminal for re-entry into society. Reform took place through interaction with the prisoners and role models. Through influence, the Quakers who visited the jails sought to show the criminals the value of living a moral and religious life (Morris & Rothman, 1995, p. 116).

### Solitary Confinement

At one prison during this period, Cherry Hill, New Jersey, prisoners were almost exclusively assigned to their cells (Vanderbilt, 2002). The early prison systems were called penitentiaries because the prisoners were there to do penance for their criminal deeds. Based on the Quaker faith, the idea of reformation emerged into a crucial part of the prison process. Reformation included separating the prisoner from all possible sources of immoral influence, and isolating him/her in a single cell. After a period of isolation, the inmate was allowed to perform small amounts of handcraft work and was given a Bible to read in his/her cell (The Evolution of the New York Prison System, 2002). This "separatist system" was expected to give the prisoner plenty of time to think about the criminal acts that he/she committed and time to repent for his/her wrongdoings (Perry, 2002).

### Auburn "Silent System"

The second type of system to develop was the "congregate system" in Auburn, New York, in 1819. Elam Lynds, Warden, was the "father" of this new style of prison discipline (Allen & Simonsen, 1975, p. 46). Lynds was a very strict disciplinary who believed prisoners could not be reformed until their spirit was broken. In an effort to break the criminal spirit Lynds used whipping, hard labor, and harsh discipline to enforce prison discipline (Killinger, Cromwell, & Cromwell, 1976, p. 39). This prison was built with foreboding in order to show the prisoner that he/she had come to a place to pay for his/her wrong doings. In this prison, inmates worked and ate together, but they were forbidden to talk to each other. In Auburn, prisoners were contracted out to local businesses in need of labor. Chain gangs, the lock step, and striped uniforms were all originated at the Auburn prison (Perry, 2002).

The congregate prison differed from the separatist prison in the theory that total solitary confinement was inhumane, and that prisoners should contribute to the cost of their confinement. The cells at the Auburn prison were considerably smaller than the ones at Cherry Hill since the prisoner spent most of his/her time outside the cell working. From Monday through Saturday the prisoners were kept to a very strict routine of working throughout the entire day, receiving breaks only during meal times. The work hours were long and the labor was hard. At night the prisoners were sent to their cell to rest and read the *Bible*. On Sundays there was no work performed. Sunday, symbolized a day of *Bible* teaching and prayer. On this day, the prison chaplain visited the prisoners and explained the "wisdom and virtue of hard work" and how this hard work was going

to help them compensate for their crimes (The Evolution of the New York Prison System, 2002).

### The Reformation Era

During the 1800s, progressives and reformists began to rebel over the tough and rigorous features of Auburn prison life and the abuses of convict leasing ( History of Auburn Correction Facility, 1998 ). The Elmira System, New York, emerged out of this new Reformatory Era. Elmira prison was the first reformatory built in the United States. Under the leadership of Zebulon Brockway, the first Superintendent, a new method was implemented to reform criminals. Elmira Reformatory, replaced both the Pennsylvania (separatist) and Auburn (congregate) Systems, and was based on the idea that prisoners could change. This new system offered inmates both religious and educational classes, and the chance to work towards an early release. The prison took on more of an appearance of a campus, and parole was offered for the first time to prisoners. In this system, prisoners were not beaten down emotionally or physically, and a program was developed for youthful and first time offenders that focused on six points. They are as follows:

1. Classification and segregation of juvenile and adult prisoners ranging from 16 to 30 years of ages;
2. Indeterminate/flexibility sentences;
3. Special agents to supervise release prisons (Parole officers/Parole/and early release);
4. Physical and military training;
5. Formal education; and
6. Set inmate wages aside for release purposes (Perry, 2002. p. 2).

By the 1930s, another movement was underway that focused on the individual humane treatment of prisoners. This new concept led to the Medical Model of the 1960s. Criminals were viewed as having a disease, and the prison was considered the place to diagnose the cause of the disease. In this system, the goal was leading toward preparing the prisoner for release. Inmates soon found out that exhibiting good behavior and showing remorse(they had “seen the light,”) was a path to early release (Perry, 2002).

### Overview of Religion in Prison

Each of the fore mentioned systems used some type of religious ideology in order to justify its existence. For the Puritans, the ideology was that criminals must be severely punished and humiliated in order to find their way back to righteous living or God. For the Quakers, the idea was to help prisoners change through isolation and contact with good individuals only. While the early systems provided a Bible to the inmates, the Elmira System went a step further and provided religious instruction (Perry, 2002).

### Religion in Prison Today

According to studies, religion in prisons today is directly linked to the mental and physical health of prisoners (Clear & Myhre 1995; Clear, Stout, Dammer, Kelley, Hardyman & Shaprio 1992a Clear, Stout, Dammer, Kelley, Hardyman & Shaprio 1992b; Johnson, 1984; Johnson, Larson & Pitts 1997; and Johnson and Larson 1998). It provides hope and optimism. It gives meaning and security to prisoners who have little else to hold on to in life. Studies also show that today religion helps inmates deal with the

emotional strains of incarceration and helps them deal with the emotional deprivation of imprisonment (Clear & Myhre, 1995). Today, religion is prevalent in many prisons and supported by local church involvement. The two dominant forms of religion currently found in prisons are Christianity and Islam (Clear et al, 2000, p. 54).

Religion in prison today is used as a tool for inmates to confirm their life's value and to help them adjust to life behind bars. Groups of inmates debate theological topics as well as the value of each religion in particular. Currently, many prison religious programs are Evangelical since the Evangelical faiths offer unconditional acceptance and forgiveness (Clear et al, 2000, p. 54).

Religion in prison is as important today as it has been throughout the history of the prison system. Since most individuals believe in a higher Supreme Being, religion gives prisoners a sense of hope and stability (Browder, 2002). It provides the means to cope with the pressures of prison life, a release path for the guilt associated with their crimes, and a common ground of understanding that can be shared with other inmates. While the exact role of religion in prisons has changed over time, its role in the life of those condemned to live behind bars is as important today as it was centuries ago when the Quakers sought to make it a part of a convict's life. The impact it has on institutional adjustment and rehabilitations needs to be continually studied.

### Summary

This chapter presented an overview of the evolution of religion in prison and how religious leaders and their religious doctrines influenced the development of the criminal

justice system. Within this chapter information was presented explaining the contributions made by both the Puritans and the Quakers during the early days of the country's formation and the types of punishment inflicted on individuals who broke society's laws.

A brief history was given on the development of jails and prisons in America. This section discussed the different "schools of thought" and the philosophies of each correctional system, emerging during the early 1700s and on-going until the late 1800s. Chapter 1 highlighted the importance of the role of religion in prison today and how religious programming influences the lives of prisoners.

The next chapter provides the reader with a historical context of criminal behavior, methods used to deter and punish criminals for wrongdoings. The chapter also examines religious programming in prison as a management tool. In addition, Chapter 2 provides the reader a review of the relevant literature on religious programming in prison and empirically data offered through various research studies.

## CHAPTER II

### LITERATURE REVIEW

Historically, the control of criminal behavior has been a longstanding battle for society. In America, the issue of crime has been used as a successful election strategy for acquiring and maintaining political office. Since the 1930s, law enforcement agencies have been collecting and comparing criminal activity data within their respective jurisdictions. This database known as the Uniform Crime Report (UCR) has made information about criminal behavior and its effects on society readily available to the public (Federal Bureau of Investigation' Summary of the Uniform Crime Reporting (UCR) Program, 2000).

Researchers in the field of law enforcement have compiled a body of statistical information, thereby increasing the knowledge and understanding of the effects of criminal behavior on contemporary society. The United States government has defined specific behavioral acts as criminal and attempted to deter the commission of these behaviors through rehabilitation and/or retribution (Cullen & Gendreau, 2000, p. 159).

#### Methods for Deterring and Punishing Criminal Behaviors

In the U.S.A. the majority of criminal convictions result in probation or fines. Violent and repetitive criminals face incarceration. A convicted criminal may be incarcerated in one of three traditional types of correctional institutions, a city or county jail, a state prison, or federal correctional institution. Incarceration attempts to modify criminal behavior by "deterrence, incapacitation, and rehabilitation, if possible"



(Haas and Alpert, 1995, p. 65). Haas and Alpert, (1997) concluded that: "...

the public wants criminals to be dealt with in a way that not only controls their behavior, but symbolizes society's anger and desire to exclude, hurt, or eliminate law violators" ( p. 87).

Incarcerated, convicted criminals bring problems of control and management to institutions (Haas and Alpert, 1995, pp. 66-67). For example, overcrowding in prison is a serious issue that can be physically and mentally harmful to inmates and correctional staff; overcrowding seriously effects the orderly running of the institution and poses a security problem to management (Haas and Alpert, 1995, pp. 66-67). There are three major reasons why overcrowding creates problems of control and management in institutions.

First, overcrowding ultimately produces potential life threatening conditions in the prison environment which leads to institutional riots, resulting in bloodshed and hostage taking situations. Secondly, overcrowding can lead to sanitation issues, health problems, delinquent behavior, violence and assaults on both staff and inmates. Overcrowding makes it difficult for prison officials to manage and control prisoners in a population where the correctional worker is outnumbered one (1) guard per every 150 inmates (Morrison, 1999).

Finally, overcrowding can lead to the early release of dangerous criminals who frequently commit new offenses and add additional burdens for society and the criminal justice system (Amarillo Globe-News, 2000, p. 1). As a result, tax dollars that could have been utilized to provide more academic resources to the educational sector and provide adequate health care to society are being used to: construct more prisons, incarcerate

more offenders, and develop crime prevention techniques that appears to be unsuccessful in reducing criminal behavior. These problems mirror the complexities of general society since society is greatly affected by criminal behavior (Haas and Alpert, 1995, p. 68)

However, in spite of the difficulties of operating a correctional organization, for the most part, jails and prisons in the U.S. are usually staffed by trained professionals who try to effectively utilize their education and training to achieve the agencies goals. The main goal is to protect society from criminal activity and provide public safety by confining offenders within controlled environments of prisons and other correctional facilities (U.S. Department of Justice, Federal Bureau of Prisons, 2001).

Despite Americans' dislike of prisons, they are overused. Rideau and Wikberg (1992) reported that in 1991, America had 4.1 million adults (1 of every 25 men and 1 of every 173 woman) in the criminal justice system under some form of direct supervision. (p. 258). The report of the 1991 Sentencing Project found that America uses imprisonment at a greater rate than other countries. According to the report, the United States incarcerates more of its citizens than any other nation, 425 per 100,000. In comparison South Africa incarcerates 333 per 100,000. European States such as Poland incarcerates 106 per 100,000 and the United Kingdom incarcerates 97 per 100,000 citizens (Larson, 1993, p. 1123).

As research reports become available from criminal justice agencies, such as the Federal Bureau of Investigations, Uniform Crime Report, and the National Institute of Corrections, growing dismay has developed among policy makers and taxpayers concerning the rehabilitative effectiveness of prisons. Due to the high recidivism rate,

prison populations are increasing at an alarming rate with repeat offenders. Speculation continues to increase as to whether prisons really aid in the rehabilitative process of offenders returning to society. For many years, researchers, criminologist, psychologist, and law-making officials have debated the effectiveness of programs designed to aid in the rehabilitative process of offenders. This debate began in the early 1970s with the late Robert Martinson whose inconceivable concepts, yet influential, left the criminal justice system with the notion that “nothing works.”

People are dismayed about the potential of correctional facilities to rehabilitate offenders because of the increasing number of offenders returning to the criminal justice system (Anderson, 1998, p.14). It is evident that incarceration alone does not deter or reduce crime. So, instead of incarcerating so many people, experts in prison management, as well as inmates, should try to develop effective solutions to reduce the recidivism rate. This will undoubtedly lower the overcrowding conditions, cost of incarceration, and the egregious violations of human rights. Despite society’s growing fears concerning correctional facilities inability to rehabilitate offenders, the fact still remains that effective rehabilitative programs are key ingredients in prison management.

Rehabilitation empowers prisons to operate more efficiently and it allows offenders to be more involved in the process. Programs such as work, education, drug treatment, recreation, and religious activities all aid in the process of reducing the recidivism rate and ultimately preparing offenders for re-entry into society (Logan and Gaes, 1993, p.12).

Instead of concentrating on the negative aspects of the rehabilitative process, we

as a society need to focus on the question, "what if no form of rehabilitation existed in prison?" The answer might be an even higher recidivism rate for offenders returning to the community. A successful transition from prison to society would be virtually impossible.

### Means of Managing Criminal Behaviors

Recidivism, the return of criminals to the confines of the criminal justice system, has attracted a great deal of study and research. In an editorial comment, Steve Varnam (1993), a vice president of the group, Justice Fellowship declared, "our system is fundamentally flawed... Five of eight people released from prison will be arrested within three years" (p. 16). Our prison system seems to have a negative impact on those incarcerated. It is a system that dictates all aspects of an inmate's daily life, to include his/her right to exercise his/her religious freedom and any other constitutional right (Larson, 1993, p. 1125).

It is the belief within our society that the only way to deal with crime is to keep convicted criminals incarcerated; thus keeping our communities safe from these individuals. However, research indicates that 90 percent of the inmate population will eventually be released and re-integrated back into society to reside with those who share this belief (Spring, 1995, p. 1). It is the impending release of currently imprisoned felons that is fostering the exploration of alternative methods aimed at slowing, and if possible, reversing the high number of recidivists to the prison system.

As a concerned society we can no longer expect bureaucrats, politicians, and law enforcement officials to stop criminals from illegal activity. As citizens, "each one of us,

including convicted criminals, has a role to play in making our homes and communities safer” environments to live in ( Spring, 1995, p. 1). One way inmates can “play a role” is through helping themselves become better citizens for society by obtaining an education, vocational and life skills that will teach them how to live socially productive, crime free lives. Religion and spiritual growth have been traditional ways for inmates to develop and grow.

### Religion as a Management Tool

The next section of this study begins by describing a variety of theories that attempt to explain the relationship religion plays for inmates. These theories also predict whether religion in prison, as a management tool, has a direct impact on inmate behavior.

Proponents of religion as a management tool in prison argue that one reason for the exponential increase in criminal behavior is due to what appears to be a decrease of moral values in American culture (“Rocky Mountain Family Council, 2001”). In a 1999 address to the Issue Management Council, World Trends research president, Will Van Dusen Wishard, observed:

What we are talking about is the diminishing within America’s ‘creative minority’ of a collective religious myths the Judeo-Christian tradition-that, historically, provided the individuals and society with defined values... (p. 6).

It is within this context of the specific loss of moral values that religious activities are attempting to affect change. According to Clear and Myrhe (1995) of the National Institute of Justice, spiritual commitment can make a difference because:

Prison is defined as an experience to pull people out of their realities so they can, in fact, confront who they are and what

they've done and try to commit to a different version of themselves... I mean, we would want people who go to prison to admit that they did wrong... religious traditions fit into what we really want prisons to do (Maginnis, 1996, p. 9).

### Religious Programming in Prison

In an effort to use religion as a vehicle for change a program, Inner Change, began in a Texas Prison in 1997. The program is operated by Prison Fellowship Ministries (PFM). PFM is an organization founded by Charles W. Colson, an aide to the late U.S. President Richard Nixon, who was convicted and sent to prison for his actions in the cover-up of the Watergate scandal (Prison Fellowship Ministries, 2003, p. 1). The core philosophy behind Inner Change is that lawbreakers can be changed if they embrace teachings on ethics and morality drawn from a Christian understanding of the *Bible*. To achieve that end, Inner Change operates prison units where participants voluntarily waive their rights to view television and sexually explicit materials. The curriculum includes daily *Bible* sessions, homework, and evening sessions with volunteers from nearby churches.

In Iowa, Inner Change operates a prison fellowship ministry in one of five free-standing cellblocks in Newton, Iowa. The program director, Chris Geil, informs the participants, "if you turn your life over to Jesus, you'll have the tools to change your life" (Neibuhr, 2001, p. 2). Colson and his Prison Fellowship Ministries see crime not as societal problem, but rather an individual and personal problem. Colson believes that the key to reforming an individual for society is to rehabilitate one individual at a time (Colson, 1993, p. 3). According to White (1993) of the Prison Fellowship Ministries, Colson argues:

It was only when Jesus Christ came into my life that I was able to see myself for who I am... It is only when we all turn to God that we begin to see ourselves as we really are-as fallen sinners desperately in need of His restraint and His grace (p. 3).

Maginnis (1996), a senior policy analyst with the Family Research Council, argues that religion can provide a moral compass for inmates who have been led astray by a corrupt value system. Supporters of this enhanced focus on religion, list four roles for religion in prison:

1. Provides answers to the inmate's questions about life;
2. Provides rules to adhere to;
3. Provides an experiential focus, e.g. something intrinsic (Salvation or conversion) which is evident to both the inmate and, those around him; and,
4. Provides a social role in bringing like-minded inmates together for worship, *Bible* Study, and other faith-related activities (Maginnis, 1996, p. 10).

Maginnis (1996) reports that in a 1996 study of 201 inmates involved in religious programs conducted by Prison Fellowship Ministries that "high prison participation in *Bible* studies is related to lower likelihood of arrest during one-year follow-up period" (p. 10). Maginnis (1996) and others argue that faith-based programs cut both prison costs and lower recidivism rates. **Unfortunately, most of the evidence for the cost and recidivism rates lowering is anecdotal.**

Surprisingly little academic research had been done on the relationship between 'religiosity' and 'criminality'. But what does exist indicates that the deeper the commitment and involvement with a spiritual or religious community, the less likely people are to break prison rules, get into fights or return to crime once they're released (Marks, 2001, p. 2).

Another faith-based program successfully operating in prisons was profiled by Alexander Marks. Marks (1997), a staff writer for the Christian Science Monitor Newspaper, reviewed the affects of a program operated by the New York Theological Seminary (NYTS) aimed at returning inmates from Sing Sing Prison at Ossining, New York. The goal was to return them as leaders and healers. The NYTS Program began in 1982, prompted in a large part as a reaction to cities calling for reform, in the wake of the prison riots at Attica. Marks (1997) reported that in 1997 more than 200 prisoners graduated from the program (p. 2). The graduates of the NYTS Program returned to their communities as productive citizens within society. As part of their contribution to society, the graduates of the NYTS Program promised that in exchange for one year of free education, they promised to find jobs that would be helpful to other inmates. To date, many of the graduates who have been released from the Seminary have obtained employment in various health/human service fields.

Marks (2001) declared the program operation as a success. The program had decreased the revolving door for repeat offenders from 42 percent to five percent for those inmates who completed the faith-based program at Sing Sing Prison (pp. 1-2). The program was, and still is, paid for entirely by the Seminary and private donations. Students in the NYTS program are selected from prisons around the state of New York and transferred to Sing Sing to participate. The Reverend Lonnie McLeod, one of the founders of the NYTS program stated, "the seminary is there to put the crowning touches on the 'turn around' the individual has already begun for himself" (Marks, 1997, p. 2).



Eddie Ellis is a testament to the success of the NYTS program. Mr. Ellis served 23 years in prison for a murder conviction. Ellis, a participant in the NYTS program while incarcerated, is now president of the Community Justice Center in Harlem. The Center is a nonprofit agency dedicated to helping former prisoners transition back into society. Ellis commented:

Going into the 21<sup>st</sup> century, most of the adult male leadership in the Black and Latino communities is going to come out of prisons. We simply have more Blacks and Latino men in prison than in college... at some point, that prison experience is going to have to be a transforming experience (Marks, 1997, p. 4).

Ellis' statements are confirmed by statistics. In 1998, Prison Activist, Bonnie Kerness wrote that, Blacks and Hispanics make up between 65 percent and 85 percent of the prison population; however, the "endangered species" is the African-American males, who represent 48 percent of the overall inmate population (Larson, 1993, p. 1126).

Charles Colson (1993) discussed another faith-based program at the Tarrant County Jail in Fort Worth, Texas, known as "God Pod." Colson (1993) declared that it is the potential "life changing" effects of religious immersion activities that is the driving force behind the establishment of the three-month religious jail program. The 48 inmates of the unit refer to it as the "God Pod" Unit.

The inmates of the "God Pod" sing hymns, study the *Bible*, watch Christian television shows, and read only Christian magazines and books. There is a waiting list of inmates who desire to participate. Frank Zito, a former prison inmate, ended a three-year sentence and feels that the Lord eventually led him to the "God Pod." Mr. Zito professed that:

I've been in and out of jails and penitentiaries and everything else for the last 20 years, and nothing changed me. I mean, I've been through all kinds of drug treatment and everything, and nothing changed me, and when I hit that [God] Pod, I just, you know, that was it... I left out of there with feeling I know I could just about accomplish anything... (Morning Edition, NRP, 1993, p. 2).

Despite protest by inmates who claim the "God Pod" discriminates against those who do not follow the Christian faith, the Tarrant County Sheriff feels that this program actually helps to rehabilitate participants and plans to make changes in the program. The program policy is going to be revamped to include several key provisions to accommodate other religions. They will included the following changes:

1. *Clergy Visitation Programs:*  
An inmate will be afforded access to clergy of any generally recognized faith or denomination of his or her choice;
2. *Religious Education Units:*  
Religious education units for Christian, Jewish, Islamic, and any other faith group may be implemented by the Director of Chaplaincy;
3. *Group Worship or Religious Study:*  
Inmates of a particular denomination or sect who holds that are generally recognized as being distinctly and fundamentally different from a large faith group, for whom group worship and/or study is a central tenet, and whose numbers are not sufficient to justify special housing or location will be given the opportunity for a weekly group worship or religious study, and
4. *Nondenominational Group Worship:*  
Nondenominational group worship shall be permitted in the Tarrant County Jail (Jackson, 1997, p. 1).

#### Religious and Institutional Adjustment

Although there are only a handful of studies that have been published on religion and institutional adjustment, there is evidence that religion helps make prisoners more manageable. Published studies consistently have shown that inmate's religious commitment is inversely related to institutional infractions (Clear and Myhre 1995; Clear, Stout, Dammer, Kelly, Hardyman, and Shaprio 1992a; Clear, Stout, Dammer, Kelly,

Hardyman, and Shaprio 1992b; Johnson, Larson, and Pitts 1997; Johnson and Larson 1998; and Johnson 1984). Research supports the hypothesis that those individuals most committed to religion are less likely to commit disciplinary infractions, report depression and suicidal impulses, and have lower recidivism rates than those inmates that are not involved in religious programs.

### Review of Prison Religious Literature

In a May, 2001 news release, the Rocky Mountain Family Council of Denver, Colorado declared that “religion... helps people fill a moral vacuum. It (religion) can put the brakes on deviant and socially destructive behavior” (p. 1). Continual support to the positive impact of religion was reported. In a 1998 study published in Corrections Today by the American Correctional Association Researches, Johnson and Larson concluded that,... “the possibility for positively impacting inmates through religious programming is impressive and should become a reality” (p. 5). They also concluded that religious programs, provide the following:

1. Provides a great deal of social support;
2. Enhance coping strategies, facilitate prison adjustment, and aid in rehabilitation;
3. Promote individual responsibility;
4. Strive to counter the negative influences of the prison subculture; and
5. Promise for reducing recidivism rates for those inmates who have become committed in their faith (p. 5).

In 1997, Johnson, et al, studied a non-sample of two matched groups of inmates and emotional deprivation of inmates” (p. 22-24). In another study Clear, et al (1992b) administered a self-report questionnaire to a non-random sample of 769 inmates from 20 different correctional facilities within the United States. All security levels and

recidivism rates. One group of inmates participated in Prison Fellowship Programs. This group was compared to another group of inmates who did not participate. These two groups were matched up based on key factors such as age, race, religious denomination, educational level, married status, and initial security classification. In this study, Johnson (1997) et al, found that the level of participation by inmates in Prison Fellowship (PF) programs influenced institutional adjustment as well as recidivism rates. The study indicated that inmates who had high participation rates in the PF programs were less likely to commit infractions than those who were low or medium participants and less likely to commit serious infractions than those who did not participate in any religious programs. Nevertheless, when the inmates who had high participation rates did get into trouble, they committed more serious infractions than their lower participant counterparts. However, this study did not specify what types of infractions were committed. This finding indicates that the relationship between religious participants and prison adjustment is somewhat, complex to understand. In addition, the study reveals that White PF participants with high participation levels were significantly less likely to be re-arrested during the follow-up period than Non-Prison Fellowship participants. Although, when compared to Non-White (PF) participants, this finding was not significant.

In 1995, researchers Clear and Myrhe performed a study of religion in prison. They hypothesized that "religion might enhance prison adjustment, by helping inmates deal with emotional strains of incarceration, as well as helping inmates deal with social and emotional deprivation of imprisonment" (pp. 22-24). In another study Clear, et al (1992b) administered a self-report questionnaire to a non-random sample of 769 inmates from 20 different correctional facilities within the United States. All security levels and

classifications of inmates were represented. In this study Clear and his colleagues studied religion in prison on a more inclusive level. Their research designs were comprised from two different ethnographic studies which involved three steps: (1) administering of questionnaires to male inmates, (2) focused-group with religious and nonreligious inmate groups, and (3) interviews of chaplains, administrators, correctional officers and other correctional staff. A previously developed questionnaire from Hunt and King (1971) was modified to create a multi-dimensional assessment tool, which was used to measure an inmate's overall behavior and devotion to his religious faith and religious doctrines.

Unlike Johnson's studies, Clear, et al, (1992b) found religious inmates to have a more positive adjustment to incarceration than nonreligious inmates. The study revealed that religious participation was significantly related to both improved adjustment and fewer institutional infractions. Age was also is a key factor in how inmates adjust to incarceration. They concluded that younger inmates seem to use religion as a tool to adjust psychologically to the pains of imprisonment and to overcome their loss of freedom. Whereas, older inmates appear to use religion as a behavior modification technique that influences positive institutional adjustment and helps them deal with incarceration. In general society, elders make up the largest population of church congregations. This similarity also exists among older prisoners who are usually the individuals that represent the mass number of the religious population in a correctional environment. Behind the walls of prisons, religious involvement seems to have a positive effect on older inmates' institutional adjustment. These inmates have less, or no, institutional infractions at all.

In 1984, Johnson gathered data from archived files of 782 former male inmates from Apalachee Correctional Institution in Chattahoochee, Florida. Beginning in 1978 and continuing until 1982, Johnson collected data on first time offenders and minimum security level inmates, to determine if religiosity indexes influenced institutional adjustment. In this study the dependant variable, institutional adjustment, was operationalized by creating an index of the amount of time served in disciplinary confinement as a result of breaking institutional rules. Three religiosity indexes were used to explain the institutional adjustment of the 782 inmates who were used to complete this study. These religiosity indexes were based on: the inmate's self-reported religiousness, the perceptions of the inmate's religiousness, and the attendance of inmates during church-related activities in prison. Johnson (1984) concluded that the religiosity indexes had no effect on institutional adjustment, because the findings did not indicate any differences in disciplinary confinement for religious or nonreligious inmates.

#### Funding and Operation of Religious Programs

Ordained minister, Barry Lynn, Executive Director of the Americans United Separation of Church and State, stated that religious programs may raise Constitutional issues by entangling religion and government (p. 2). Many religious program activities are supported through donations and by volunteers. A few of the known programs, such as Inner Change in Iowa and NYTS in New York, receive a small amount of taxpayer-provided funding support. Leo Sandon, a professor at Florida State University, noted in a March, 2001 interview that, "it's not about religious groups, it's about politics, money, and religious groups... The awarding and receiving government funds is inherently

political..." ( p. 2).

According to the president of Fort Worth Chapter of the American Civil Liberties Union (ALCU), Jackson (1993) "states that they have created an all exclusive program. They have created a program that is available only to Christians. It is not the business of the government to go around creating religious programs" (p. 1). Jackson (1993) was referring to the "God Pod" unit at the Tarrant County Jail in Fort Worth, Texas. Funding of religiously theme activities as another tool for prison management and control is viewed with a skeptical eye by Jackson (1993), Lynn (2002), and Sandon (2001). Inmate lawsuits have been filed against "God Pod", officially known as the Chaplain's Education Unit (CEU) program at Tarrant County Jail in Fort Worth, Texas (Jackson, 1997, p.1). Inmates who profess Islam as their religious focus declare the Christian focus of Inner Change to be a form of discrimination. Some practitioners of the Islamic faith were removed from the cell unit because the unit was designated to be only for those participating in Inner Change activity.

"God Pod" had its day in Court, but lost the right to operate a religious program in prison. The Texas Supreme Court declared a unanimous 9-0 decision that Tarrant County's "God Pod" Educational Ministry Unit was unconstitutional because the program excluded Jews, Muslims, Jehovah Witness, and all other religious faith groups that do not believe in the Christian doctrine. The Supreme Court ruled that separation of inmates for religious purposes was an "official endorsement" of religion; therefore, it is a matter of law, unconstitutional (Brink, 2001, p.1). As a result of the ruling the Supreme Court ordered "God Pod" to be shut down. This case set precedent in reinforcing the first amendment, that "Congress shall make no law respecting an establishment of

religion”(Brink, 2001, p.1).

Within the walls of imprisonment, religion can be an effect tool in helping inmates deal with the loss of freedom. It can be instrumental in improving life skills because it gives inmates peace of mind and a sense of security. It can also provide some offenders with the building blocks of starting a new life. A life centered around their particular religious beliefs (Johnson and Larson, 1998, p. 4).

If religion can assist in institutional adjustment, create a more positive self image, prevent suicides, effectively introduce and maintain treatment and rehabilitation programs, encourage offenders to take full responsibility, aid in coping with a difficult and stressful environment, and ultimately lower the recidivism rate, then why not examine and fully implement this key component in the criminal justice system (Johnson and Larson, 1998, p. 5)?

#### Needs Statement

Since, criminality is a “problem” for all in society, inmates are need to change and grow. Religion, since it is commonly used, should be researched and evaluated to see if it is effective in deterring future criminal behavior.

#### Summary

This review endeavored to examine religion in prison as a management tool and as a form of rehabilitation. In general, a review of the available research and other resources appears to indicate that involvement in religious activities is a positive element for prison adjustment, management, and control. The literature review describing the



relationship between religion and institutional adjustment somewhat establishes a positive correlation. The relationship indicates that an inmate's religious participation has a significant and positive effect on his/her behavior and prison adjustment.

Prison officials, guards, and inmates offer testimony to the beneficial effects. This testimony has been offered as proof for support, by government officials, of the need for religious activities in the prison system. Concerns, with regard to this, have been expressed by those who feel that the focus on Christian religious practice may lead to discrimination against those who practice in other religions. Some prison officials are on record as supporting volunteer religious-based activities because it appears to assist in helping inmates adjust to the stress of incarceration. The major obstacle for those who wish to increase faith-based activity as a management tool in prison will remain the focus of future controversy.

The Constitution guarantees religious freedom. Recently, correctional facilities have had to deal with issues relating to this freedom. Although the rights of inmates to practice their religion are unchallenged, the extent to which the institution must go to provide this freedom is still hotly debated (Fewell, 1995, p. 2).

A review of the available material should encourage correctional administrators and prison chaplains to examine more closely the possibilities of religious programming as an effective tool in the adjustment and management of inmates within a correctional setting. In addition, mechanisms should be in place to collect and study religious variables, such as programs, adjustment, and misconduct. Until these steps are taken, it is not possible to know just how effective and beneficial religious programs can be, or how religion can aid to the betterment of the criminal justice system.

### Statement of the Problem and Hypotheses

The research hypothesis for this study is that inmates who regularly attend religious services have fewer Rule Infraction Board citations (RIB Tickets) than inmates who do not regularly attend religious services. In turn, the overall adjustment to institutional life is better for those who attend religious services than those who do not attend. In summary, the proposes of this research is to ascertain whether or not religion has a positive or negative effect on institutional adjustment.

The next chapter will present the details of the methods and the procedures that were used in this study. It includes a description of the research method used, a description of the respondents, the instruments employed, the procedures used in gathering the data, and the statistical procedures that were utilized in analyzing the data gathered.

#### Study Groups

Non-Religious inmates (NRI) are those individuals who do not attend religious studies/Church Activities. Religious inmates are those individuals who attend religious studies/Church Services.

#### Research Site

The site of the research was the Federal Correctional Complex, 641 ... Petersburg, Virginia. The FCC- Low is one of 118 institutions in the country managed by the United States Department of Justice. Opened in 1930, its mission has been to ... by confining offenders in controlled environments of prisons and ...

## CHAPTER III

### METHODOLOGY/PROCEDURES

The research hypotheses of this study is:

H<sub>1</sub> Inmates who regularly attend religious services have fewer Rules Infraction Board citations (RIB Tickets) than inmates who do not regularly attend religious services. RIB Tickets are citations received when an inmates violates institutional rules. This research was designed to explore the relationship between inmates religiousness and their institutional adjustment. This study was a quasi-experimental design which consisted of two groups of prisoners: a religious group and a matched non-religious comparison group.

#### Study Groups:

Non-Religious inmates(NRI) are those individuals who do not attend any *Bible Studies/Church Activities*. Religious inmates are those individuals who attend *Bible Studies/Church Services*.

#### Research Sites

The site of the research was the Federal Correctional Complex, (FCC) - Low in Petersburg, Virginia. The FCC-Low is one of 118 institutions in the country operated by the United States Department of Justice. Opened in 1930, its mission has been to protect society by confining offenders in controlled environments of prisons and community-

based facilities that are safe, humane, cost-efficient, appropriately secure, and that provide work and other self-improvement opportunities to assist offenders in becoming productive citizens.

The FCC-Low predominately detains offenders from Eastern and Southern states, serving sentences of one year or more. The FCC-Low, Petersburg, Virginia, has the capacity to house approximately 1,130 male offenders in seven housing units. Security levels range from Medium, Low, to Minimum. The prison is built in a rural area right outside the local community. At FCC-Low, Petersburg the compound resembles a college campus with nicely constructed buildings. Prisoners live in large dormitories, ranging from one-hundred and fifty to three-hundred inmates per housing unit. A fence surrounds the property, but there are no bars on the windows or in the living quarter, and the overall atmosphere is relaxed among staff and inmate residents.

At the FCC-Low, Petersburg, Virginia, offenders are confined for many different crimes. The majority of the offenders are incarcerated for drug offenses, weapons, illegal immigration, robbery, extortion, fraud, assault, and homicide. Fifteen percent of the inmate population is Minimum Security level, 60 percent is Low Security level, and 25 percent is Medium Security level. African-Americans represent approximately 65 percent of the inmate population, Whites and Hispanics represent approximately 30 percent of the population, and Native American and Asian represent about 5 percent of the inmate population. The inmates range from 18 to 75 years old.

### Sample Time Line

Data were collected on inmates who attend religious services on a regular basis, compared to inmates who do not attend from January 1, 2004 through April 1, 2004. In addition, information concerning institutional violations (RIB Tickets) was also gathered during this time period.

### The Research Design

This study was a quasi-experimental technique, nonequivalent control group design. The quasi-experimental method is not a true experiment; however, it is an experiment that has treatment, outcomes measures, and experimental units. These experiments do not use random assignments to create the comparisons from which treatment caused change is inferred. The quasi-experimental method can be controlled by the researcher, the researcher is allowed to control the when, to whom of measurement, and occasionally the when of experimental exposure (Campbell & Stanley, 1963, p. 34).

Unlike the true experiments, in this research, there is little control over all the variables such as who attends religious services, gender and race. Since this research design is Quasi-Experiments, it lacks key elements such as pre and posttesting and/or control groups (Campbell & Stanley, 1963, p. 34). Nonequivalent group designs are typically those in which responses of a treatment group and a comparison group are measured before and after a treatment. This study attempted, despite limitations, to mimic a true research design.

### Instruments

The instrument that was used for this study was the automated computerized data files from the Federal Bureau Of Prisons' Sentry database system. Information obtained from the data file was information that is considered public domain. Information from RIB Tickets (incident reports) was also used to gauge institutional adjustment. This information was collected once it was determined, whether or not, for a four month period an inmate did or did not attend religious services (See Appendix A). The data obtained was analyzed using various descriptive statistical tests. Conclusions were drawn from inferential statistics. The results are presented in the next chapter.

### Subject

Every fifth name shown on the church attendance roster for January 1, 2004, was included until 100 potential attenders was identified. The attendance rosters for the next four months were reviewed. Attenders were identified as those inmates who attended at least 50 percent of the services. Fifty inmates were classified as attenders and 50 as non-attenders.

### Sample Selection

To explicitly test for selection bias, this study design required selecting a comparison subject group in addition to the religious participating group. The comparison group consisted of individuals who did not attend religious activities or programs who are housed at the Federal Correctional Complex (i.e, had religious

programming available, but did not volunteer for participation). Fifty inmates fell into this classification.

### Research Questions

The research questions were:

1. Does religion has a positive or negative effect on institutional adjustment?
2. Does age and race play a significant role in an individuals overall adjustment while incarcerated?
3. Do individuals who participate in religious programs have more serious infractions than those who do not participate in religious services?

### Data Collection Procedures

Information was collected from the Federal Bureau of Prisons' computerized Sentry data base. Sentry is the state-of-the-art technology, on-line information data base system used by the Bureau of Prisons to provide most of its operational and management information requirements. The purpose of Sentry is to store pertinent data that can be accessed quickly by law enforcement agencies and/or employees (U.S. Department of Justice, 1994). Sentry encompasses inmate data, population monitor, central inmate monitoring, sentence monitoring, designation process, property management information, a legal reference system, a generalized report system and a nation-wide electronic mail system (See Appendix B for an explanation of Sentry's computerized data functions). In an effort to ensure each subject's confidentiality, results were discussed in the aggregate form only. Once the potential subjects are identified as either Attenders or Non-Attenders, their participation in religious activities were monitored weekly by tracking their attendance through the Population Monitoring Module of Sentry's database.

The Population Monitoring Module keeps track of inmate assignments and facility movement. This measures how many times an individual attends religious programming. Information was collected on RIB Tickets by using Sentry's Custody Classification database. This enables the researcher to track the number of incident reports an inmate has on his disciplinary record. The dependant variable for analysis is religious attendance which will indicate an inmate's level of religious involvement. In addition, this information was obtained by monitoring call-outs and maintaining sign- in sheets for religious service activities. Call-outs are appointments and/or assignments that are scheduled to track inmates movement within the facility. Call-outs have specific dates and time for inmates to attend work, school, medical, etc.

Inmates' participation at religious activities was evaluated based on attendance at the following: *Bible* studies, weekly prayer meetings, worship services, religious seminars, and religious college courses. Those who attended at least one type of religious program were designated(RA)and those who did not attend any religious program were designated (NRA).

#### The Matched Comparison Group

A matched comparison group was selected by using a multivariate approach building from several bivariate investigation of the dependent and independent measures. Five variables were used to measure the comparison of religious inmates to non-religious inmates (age, race, religious denomination, length of sentence, and initial security classification).



### Predictor Measures

The background characteristics that were obtained from official records included: race and ethnicity, prior incarcerations, age while incarcerated, type of prior commitments to prison, history of escape or attempts, history of violence, history of substance abuse, religious denominations, RIB tickets, type and number of most serious incident report(s) received. These variables acted as predictor and/or control variables in the analysis of the data. For more specific information on data codes, please refer to Appendix B for code sheet.

### Definitions of Terms

Please refer to Appendix C for Definitions of Terms.

### Analysis

Once all the data were collected from Sentry it was entered into the computer program SPSS (Statistical Procedures for Social Scientist). Descriptive and comparative statistical tests were then conducted to evaluate the research hypothesis. The results of the data analysis are presented in the next chapter of this study.

### Summary

Chapter Three provided a detailed description of the methods and procedures used to gather the data. This chapter also presented the statistical procedures used to analyze the data. The next chapter will present the procedures for analyzing the data used in this

study. It will include the statistical data gathered from Sentry computerized data base system, information obtained from church attendance rosters, and other pertinent data. It will also explain the hypothesis in greater detail.

The study was aimed at exploring the impact of religious participation on institutional adjustment in two matched groups of inmates from a Federal Correctional Institution in Virginia County, Federal Prison. Specifically, the study was designed to determine if regular religious service attendance reduces PIA. Descriptive and comparative statistical procedures were used. The first group of inmates was labeled as Religious Attenders and the second group of inmates was identified as Non-Religious Attenders. Religious attenders are those individuals who attended religious services on a regular basis over the designated four-month evaluation period. Non-religious attenders are those individuals who did not attend religious service during the four-month duration. Institutional adjustment was measured by the number of incident reports (PIA tickets), and the severity level of the infractions, received during the course of this study. There were a total of 100 participants involved in this study. The research groups consisted of 50 religious attenders and 50 non-religious attenders. Statistical analyses were conducted on the data gathered for both groups.

Chapter four is divided into three sections. Section One contains the results of the descriptive statistical analyses for the variables and the relationships among the research groups. Section Two contains the results of the correlation analysis for religious attendance variables. Finally, Section Three contains the correlation analysis for the research questions used to help support, or not support, the research hypothesis.

## CHAPTER IV

### ANALYSIS AND FINDINGS

#### Introduction

This study was aimed at exploring the impact of religious programs on institutional adjustment on two matched groups of inmates from a Federal Correctional Institution in Virginia County, Federal Prison. Specifically, this study was designed to determine if regular religious service attendance reduces RIB tickets. Several comparative statistical procedures were used. The first group of inmates was classified as Religious Attenders and the second group of inmates was classified as Non-Religious Attenders. Religious attenders are those individuals who attended religious services on a regular basis over the designated four-month evaluation period. Non-religious attenders are those individuals who did not attend religious service during the four-month duration. Institutional adjustment was measured by the number of incident reports (RIB Tickets), and the severity level of the infraction, received during the course of this study. There were a total of 100 participants involved in this study. The research groups consisted of 50 religious attenders and 50 non-religious attenders. Statistical analysis were conducted on the data gathered for both groups.

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H<sub>1</sub> Inmates who regularly attend religious services have fewer Rules Infraction Board citations (RIB Tickets) than inmates who do not regularly attend religious services.

This chapter also includes a summary of the results along with a brief introduction of what will be presented in the forthcoming chapter.

### Differences Between Race

In an effort to analyze the collected data, differences between races were compared. Race was originally grouped into four categories, Black, White, Hispanic, and American Indians. Blacks represented 71.0 percent of the sample population (n=71). Whites represented 18.0 percent of the sample population (n= 18). Ten percent of the sample population was Hispanic (n=10), whereas, only one percent of the sample population was Native Americans (n=1). Refer to Table 1 for an illustration on race differences.

Table 1

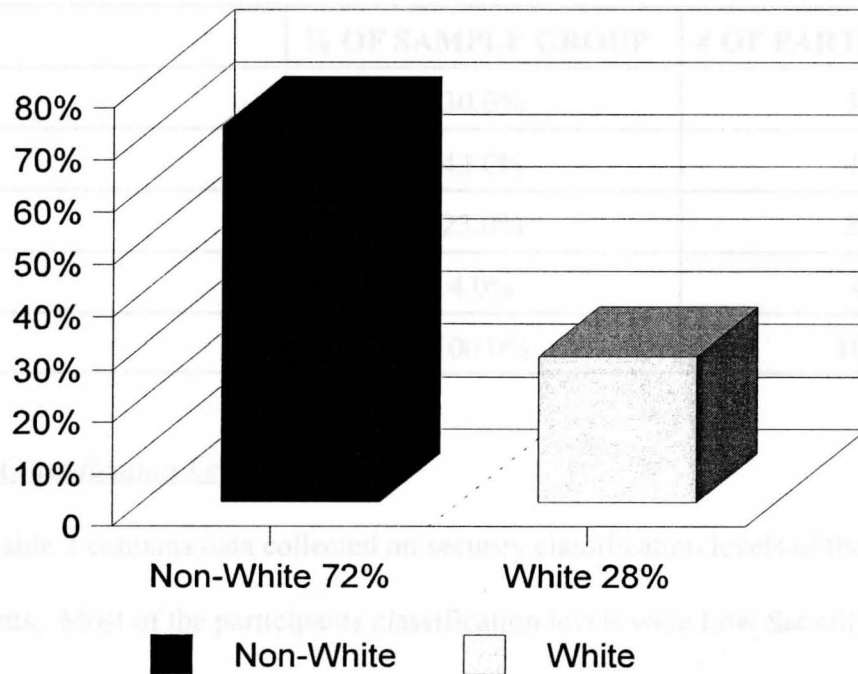
### Difference Between Race

<b>RACE</b>	<b>% OF SAMPLE GROUP</b>	<b># OF PARTICIPANTS</b>
Black	71.0%	71
White	18.0%	18
Hispanic	10.0%	10
Native Americans	1.0%	10
<b>TOTAL</b>	<b>100.0%</b>	<b>100</b>

In order to conduct some comparative statistical procedures, and in accordance with State and federal classification guidelines, the races of the sample population were combined into two categories: White and Non-White. The White category included Caucasians and Hispanics. All other minority group members were classified as Non-White. Non-white participants represent the majority of the sample population (  $n= 72$ , 72%), compared to White participants who represented less than a third ( $n= 28$ , 28%) of the sample population. This data are illustrated below in Figure 1.

Figure 1

White and Non-White Participants



### Age of Participants

The age of the participants ranged from 18 years old to the age of 69. Most of the participants fell between the age intervals 31 to 43 years ( $n=43$ , 43%), whereas 30 percent fell in the age bracket 18-30 years ( $n=30$ , 30%), 23 percent of the sample population's age ranged between 44-56 year intervals ( $n=23$ , 23.0%), and only four percent ( $n=4$ ) represented the age interval 57 to 69 years old. The average age was 37 years and two months old ( $\bar{x} = 37.14$ ,  $s = 9.46$ ). Table 2 represents the age of participants in more detail.

Table 2

### Age of Participants

AGE	% OF SAMPLE GROUP	# OF PARTICIPANTS
18-30	30.0%	30
31-43	43.0%	43
44-56	23.0%	23
57-69	4.0%	4
Total	100.0%	100

### Security Classification Level

Table 3 contains data collected on security classification levels of the inmate participants. Most of the participants classification levels were Low Security ( $n= 71$ , 71.0%). Participants with Minimum Security levels represented 27 percent ( $n= 27$ ) of the sample population. Two percent of the inmates were classified as Medium

Security level ( n= 2). There were no participants classified as High Security level.

Table 3

Security Classification Levels

SEVERITY OF CURRENT OFFENSE	% OF SAMPLE GROUP	# OF PARTICIPANTS
MINIMUM	27.0%	27
LOW	71.0%	71
MEDIUM	2.0%	2
TOTAL	100.0%	100

Severity of Current Offense

As far as a severity of current offense is concern, most of the sample population's convictions fall into the category of Moderate severity (n= 83, 83%). Only five percent of the participants current convictions were classified as Low severity (n=5, 5%), whereas the remaining 11 percent (n=11) of the sample population's current offense were classified as Greatest Severity. Table 4 depicts theses differences.

(See Appendix C for Definitions of Terms).

Table 4

Severity of Current Offense

SEVERITY OF CURRENT OFFENSE	% OF SAMPLE GROUP	# OF PARTICIPANTS
Low Moderate	5.0%	5
Moderate	84.0%	84
Greatest	11.0%	11
TOTAL	100.0%	10

Correlation Between Offense Severity and Prior Commitment

During data analysis an interesting correlation was discovered. There was a statistical significance between offense severity and prior commitments to prison. **The data indicates, inmates with higher or greater offense severity levels had less or no prior commitments to prison( n=7, 18.9%).** Fifty-nine percent of the inmates ( 93.7%) of the research sample with moderate or lesser offense severity levels had prior commitments to prison ( $\chi^2 = 3.76$   $p \leq .05$ ,  $df=1$ ). Refer to Table 5.



Table 5

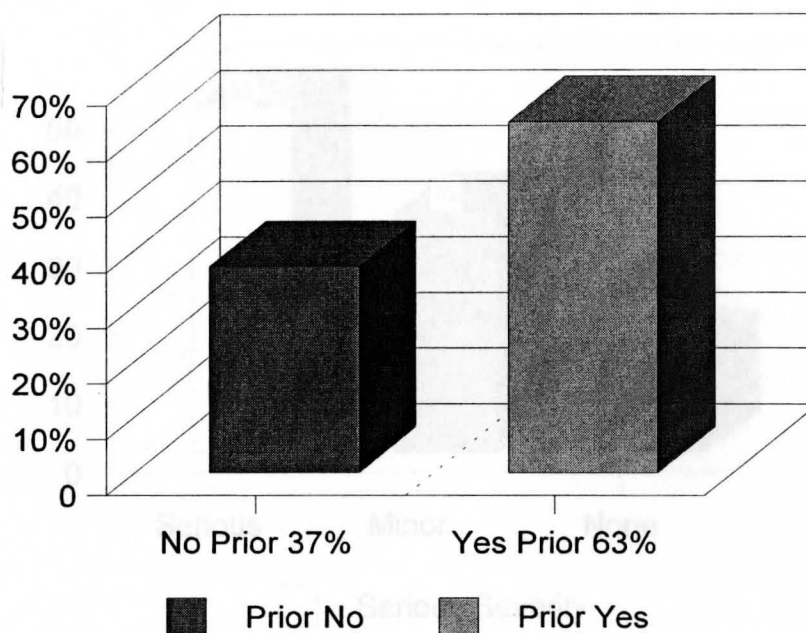
Correlation Between Offense Severity and Prior Commitment

CLASSIFICATION OF OFFENSE SEVERITY	PRIOR COMMITMENT		TOTAL
	YES	NO	
Moderate or Less % within Prior Commitment ?	n=59, 93.7%	n=93, 81.1%	n=89, 89.0%
Higher or Greater % within Prior Commitment?	n=4, 6.3%	n=7, 18.9%	n=11, 11.0%
$\chi^2 = 3.76$ $p \geq .05$ , $df=1$			

Prior Commitment

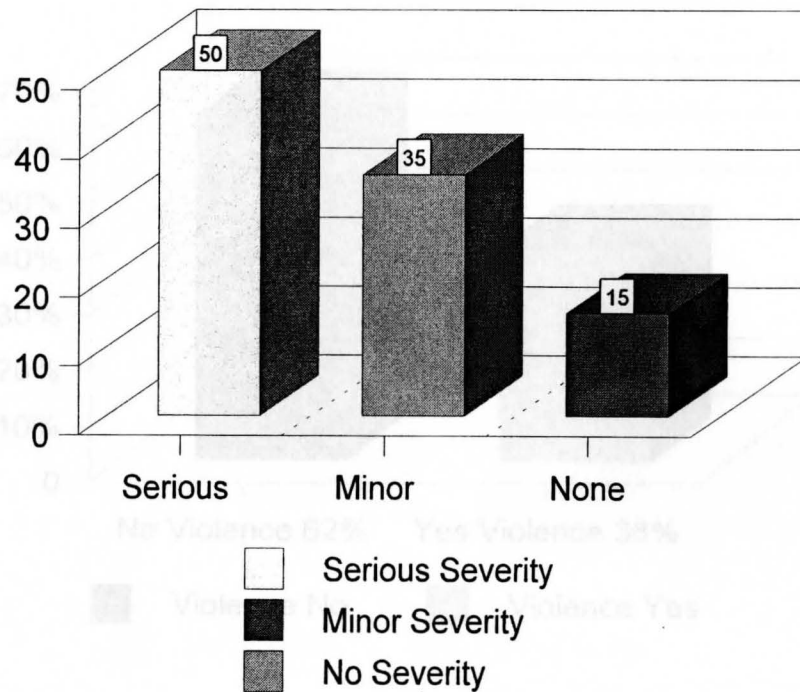
Figure 2 illustrates the participants that have prior commitments to prison. Sixty-three participants have been incarcerated on previous federal conviction, whereas the remaining 37 percent (n= 37) of the sample population has no prior commitments to prison.

Figure 2

Prior Commitment to PrisonSeverity of Prior Offense

Not only are current offenses classified based on severity, so are prior offenses. Not only the severity of the prior offenses is evaluated, but also the number of prior offenses. As a result inmates have an additional classification system in place. Thirty-five participants had no prior offenses; therefore, their severity level is none (35%). Fifteen participant's prior offense severities were minor (15%), whereas fifty (50.0%) of the sample population has prior offenses in the greatest severity category. (See Figure 3).

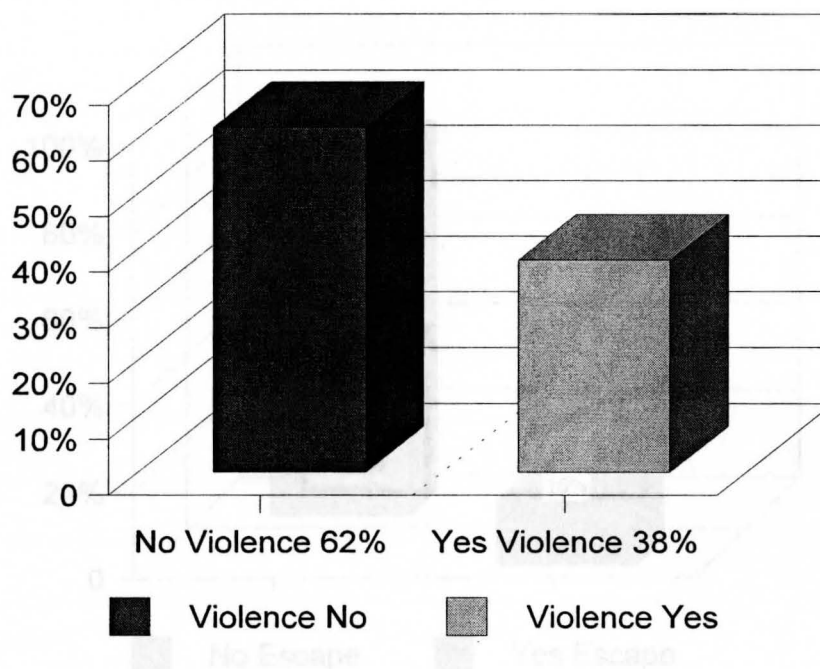
**Figure 3**  
**Severity of Prior Offense**



**History of Violence**

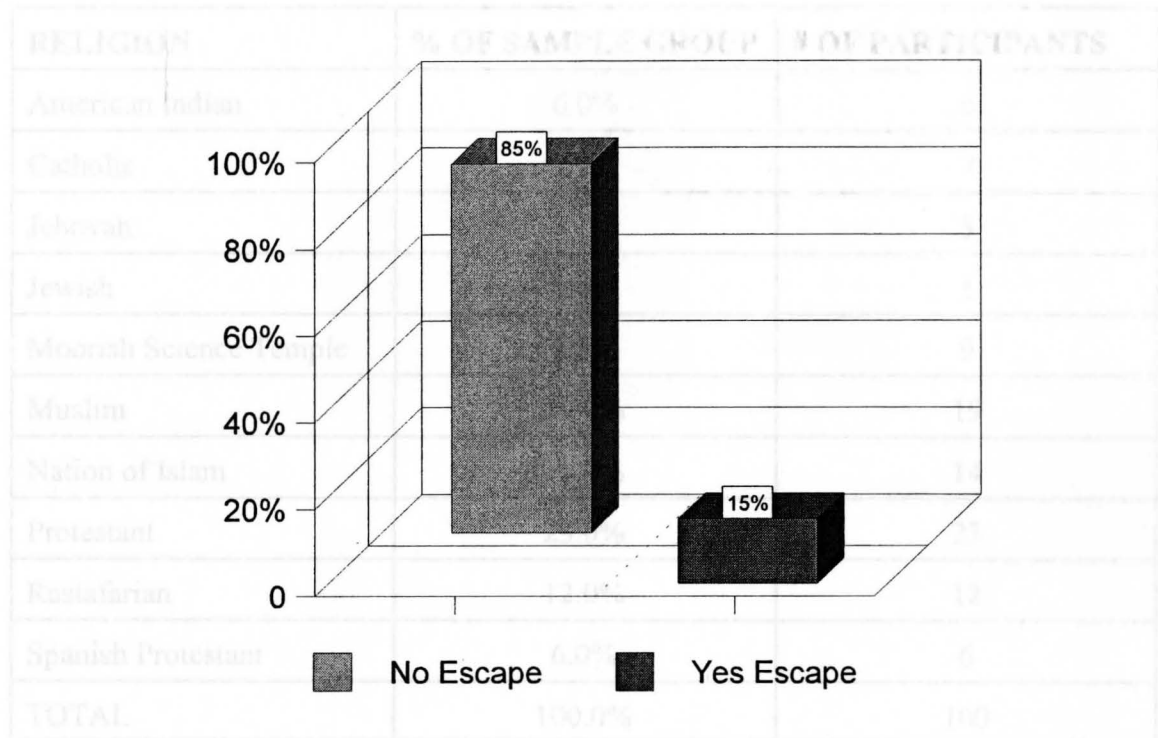
According to the data, almost two-thirds of the research group did not have a history of violence (n= 62, 62.0%). The remainder of the inmate sample group had a history of violence (n=38, 38%). See Figure 4.

Figure 4

History of ViolenceHistory of Escape

According to the result fifteen percent of the research group has a history of escape (n=15). The rest of the inmates in the research groups (n= 85, 85%) had no history of escape. This is illustrated in Figure 5.

Figure 5

History of EscapeReligious Denomination

In addition to basic demographical information, religious affiliation was recorded for each inmate. Data was originally collected on ten different religious faith groups. The results indicate Protestant was the largest religious denomination representing a little under one-fourth of the research group members (n=23, 23.0%). Jewish was the smallest religious group representing only one percent (n=1) of the sample population. Table 6 presents detail statistics on the research groups' religious denomination.

(See Figure 6).

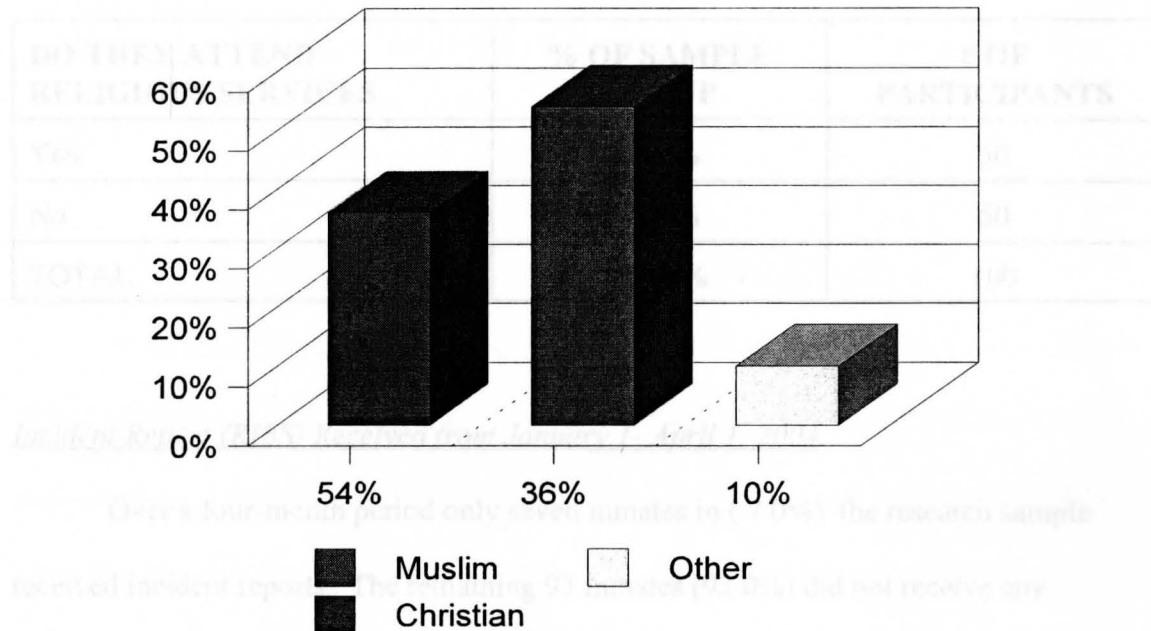
Table 6  
Religious Denomination

RELIGION	% OF SAMPLE GROUP	# OF PARTICIPANTS
American Indian	6.0%	6
Catholic	7.0%	7
Jehovah	3.0%	3
Jewish	1.0%	1
Moorish Science Temple	9.0%	9
Muslim	19.0%	19
Nation of Islam	14.0%	14
Protestant	23.0%	23
Rastafarian	12.0%	12
Spanish Protestant	6.0%	6
TOTAL	100.0%	100

Religious Faith Combined

Although there are many religious denominations throughout the world, for statistical evaluation purposes, religious denominations were combined into three categories that represents the predominated world religions. They were categorized in the following groups: Christianity, Islam, and Other ( Kendall, 2003, pp. 545-546). Muslims represent 54 percent (n=54) of the research population, Christians constitute 36 percent (n= 36), and Other represents the remaining 10 percent (n=10) of the sample population. (See Figure 6).

Figure 6

Religious Faith CombinedDo They Attend Religious Service?

The following Table displays data collected on inmates attendance at religious services. As illustrated in Table 7, there are equal proportions of inmates who attend religious services and those who do not attend religious services. This was purposely done through the systematic, random sampling technique utilized in this study. It was necessary to have inmates classified as religious participants and inmates classified as non-religious participants in order to test the research hypothesis.

Table 7

Religious Service Attendance

<b>DO THEY ATTEND RELIGIOUS SERVICES</b>	<b>% OF SAMPLE GROUP</b>	<b># OF PARTICIPANTS</b>
Yes	50.0%	50
No	50.0%	50
<b>TOTAL</b>	<b>100.0%</b>	<b>100</b>

Incident Report (RIBS) Received from January 1- April 1, 2004

Over a four-month period only seven inmates in ( 7.0%) the research sample received incident reports. The remaining 93 inmates (93.0%) did not receive any institutional infractions during the duration of this study. ( See Table 8).

Table 8

Incident Reports (RIBS) Received from January 1-April 1, 2004

<b>RIBS RECEIVED FROM JANUARY 1-APRIL 1</b>	<b>% OF SAMPLE GROUP</b>	<b># OF PARTICIPANTS</b>
Yes	93.0%	93.0
No	7.0%	7.0
<b>TOTAL</b>	<b>100.0%</b>	<b>100.0</b>



### Correlation Analysis for Religious Attendance

In this section of the statistical analysis results, certain variables were selected for crosstabulations to determine which inmates were more likely to attend religious services. A series of chi-square tests, analysis of variances, and t-tests were conducted. The researcher will focus on the test results that were statistically significant.

### Correlation Between Offense Severity Levels and Religious Attendance

In an effort to determine which inmates in the sample groups were more likely to attend religious services, a series of comparative statistical procedures were conducted. As a result of a chi-square test conducted between the variables, offense severity level and religious attendance, it can be concluded that these two variables are correlated. The data reveals statistical significance among participants with Higher or Greater offense severity levels. They are identified as the individuals more likely to attend religious services (n= 9, 18.0%). Inmates with Moderate or Lesser severity offense levels are least likely to attend religious services (n=48, 96.0%). Table 9 illustrates the statistical differences between the two groups (  $\chi^2 = 5.00, p \leq .05, df= 1$  ).

Refer to Table 10 for an illustration of these findings.

Table 9

Correlation Between Offense Severity Levels and Religious Attendance

OFFENSE SEVERITY LEVEL	DOES PARTICIPANT'S ATTEND RELIGIOUS SERVICES?		TOTAL
	YES	NO	
Moderate or Less % within Does Participant Attend Services?	n= 41, 82.0%	n= 48, 96.0%	n= 89, 89.9%
Higher or Greater % within Does Participant Attend Services?	n=9, 18.0%	n= 2, 4.0%	n= 11, 11.0%
$\chi^2 = 5.00, p \leq .05, df=1$			

Correlation Between Race: White and Non-white and Religious Attendance

There was statistical significant difference between white and non-white participants regarding church attendance. The data indicates that out of the sample population, white participants (n=19, 38.0%) were more likely to attend religious services on a regular bases, in comparison to the non-white participants (n=41, 81.0%). Refer to Table 10 for an illustration of these findings.

Table 10

Correlation Between Race: White and Non-white and Religious Attendance

RACE: WHITE AND NON-WHITE	DOES PARTICIPANT'S ATTEND SERVICES		TOTAL
	YES	NO	
White % within Does Participant Attend Services?	n=19, 38.0%	n=9, 18.0%	n=28, 28.0%
Non-White % within Does Participant Attend Services?	n= 31, 62.0%	n=41, 82.0%	n=72, 72.0%
$\chi^2 = 4.96, p \leq .05, df=1$			

Correlation Between Security Classification Levels and the Number of RIBS Received During January 1-April 1, 2004

The research revealed statistical significant difference between security classification levels and incident reports received. The number of incident reports received during the four-month period were extremely low. However, the data indicate that inmates with classification levels of Minimum Security were least likely to receive an incident report (n= 27, 29.0%). Low Security level inmates were more likely to receive an incident report (n= 6, 85.7%), in comparison to Medium Security level inmates (n= 1, 14.3%). Table 11 displays the statistical finding in greater detail.

Table 11

Correlation Between Security Classification Levels and the Number of RIBS Received  
During January 1-April 1, 2004

SECURITY CLASSIFICATION LEVEL	NUMBER OF RIBS DURING JANUARY 1 - APRIL 1		TOTAL
	NONE	ONE	
MINIMUM % OF RIBS DURING JAN 1-APRIL 1	n=27, 29.0%	n= 0, 0%	n=27, 29.0%
LOW % OF RIBS DURING JAN 1-APRIL 1	n= 65, 69.0%	n= 6, 85.7%	n= 71, 71.0%
MEDIUM % OF RIBS DURING JAN 1-APRIL 1	n= 1, 1.1%	n= 1, 14.3%	n= 2. 2.0%
TOTAL	n= 93, 100.0%	n= 7, 100.0%	n= 100, 100.0%
$\chi^2 = 7.94 p \leq .05, df=2$			

Hypothesis Testing and Research Questions

Research Question One

*Does religion have a positive or negative effect on institutional adjustment?*

Using chi-square testing, a comparison was made between church attendance and the number of incident reports received over a four-month period. The purpose of this analysis was to determine if participation in religious activities had a positive or negative impact on institutional adjustment. **The chi-square test was not statistically significant**

so the null hypothesis cannot be rejected.  $H_0$ = religion does not have an affect on institutional adjustment. Table 12 provides a detailed description of the statistical results.

Table 12

Correlation Between Number of Incident Reports (RIBS) During Jan10 April 1, 2004 and Religious Attendance

NUMBER OF RIBS DURING JAN 1- APRIL 1	RELIGIOUS ATTENDANCE		TOTAL
	YES	NO	
NO RIBS	n=46, 92.0%	n=47, 94.0%	n=93, 93.0%
ONE RIB	n=4, 8.0%	n= 3, 6.0%	n=7, 7.0%
TOTAL	n=50, 50.0%	n=50, 50.0%	n=100, 100.0%
$\chi^2 = 1.54 \text{ } p \geq .05, \text{ } df = 1$			

Research Question Two

*Does age and race play a significant role in an individual's overall adjustment while incarcerated?* Pearson's Chi-square testing was used on data developed for age compared to incidents received (RIBS). The statistical analysis revealed no statistical significant difference between the groups. Therefore, we cannot reject the null hypothesis of no difference between the groups. For part two of this research question a Pearson's Chi-square test was also conducted to compare the races, White and Non-White participants, to incident reports received. Again, the test indicated that there was no statistical significant difference between these two variables. Since, the researcher had data relating to the actual age of the sample population an independent t-test was conducted on the participants actual ages. The results of the independent t-test also reflected no statistical significance. There was approximately a four-year age difference between the inmates who received RIBS and inmates who did not. The inmates who received RIBS were approximately 33 years, and two months old ( $\bar{x}= 33.14, s= 8.24$ ). The inmates who did not receive RIBS were older. They were an average age of 37 years and five months old ( $\bar{x}= 33.14, s= 9.52$ ). See Tables 13 and 14 for a detailed presentation of these results.

NO RIBS	n= 27, 96.4%	n= 60, 71.7%	n= 87, 91.0%
ONE RIB	n= 1, 3.6%	n= 8, 9.7%	n= 7, 7.3%
TOTAL	n= 28, 100.0%	n= 72, 100.0%	n= 101, 100.0%
$\chi^2 = 9.04, p < .05, df = 3$			

Table 13

Correlation Between Number of Incident Reports (RIBS) and Inmate's Age

NUMBER OF RIBS DURING JAN 1- APRIL 1	INMATE'S AGE				TOTAL
	18-30	31-43	45-56	57-69	
NO RIBS	n=27 90.0%	n=40 93.0%	n=22 95.7%	n=4 100.0%	n= 93, 93.0%
ONE RIB	n=3 10.0%	n=3 7.0%	n=1 4.3%	n=0 0.0%	n=7 7.0%
TOTAL	n=30 100.0%	n=43 100.0%	n=23 100.0%	n=43 100.0%	n=100 100.0%
$\chi^2 = 9.64 p \geq .05, df=3$					

Table 14

Correlation Between Number of Incident Reports (RIBS) And Inmate's Race

NUMBER OF RIBS DURING JAN 1- APRIL 1	WHITE OR NON-WHITE		TOTAL
	WHITE	NON-WHITE	
NO RIBS	n= 27, 96.4%	n= 66, 91.7%	n=93, 93.0%
ONE RIB	n=1, 3.6%	n= 6, 8.3%	n=7, 7.0%
TOTAL	n= 28, 100.0%	n= 72, 100.0%	n= 100, 100.0%
$\chi^2 = 9.64 p \geq .05, df= 3$			

### Research Question Three

*Does the individuals who participate in religious programs have more serious infractions than those who do not participate in religious services?* This research question could not be properly addressed since there was a small number of serious infractions for the research group.

### Summary

Chapter Four reported the statistical findings of this study. The study indicates that there was not a relationship between religion, prison, and prisoners. The study does not support the research hypothesis that inmates who regularly attend religious services have fewer institutional infractions than inmates who do not attend regularly attend religious services. This chapter presents a limited discussion of the results of the data analysis. The next chapter will summarize the major findings of this research study. It will identify any problems and/or limitations the researcher encountered while concluding this study. Chapter Five will also present suggestions on how the study should be modified in the event that a follow-up study is conducted. Finally, the chapter will conclude with the researchers recommendations for future research.



## CHAPTER V

### DISCUSSION AND SUMMARY

#### Introduction

As stated in Chapter 3, this study was a quasi-experimental design which consisted of two groups of prisoners: a religious group and a matched non-religious comparison group. The purpose of this study was to explore the impact of religious programming on institutional adjustment in a correctional environment. To accomplish this goal data were analyzed using both descriptive and comparative statistics.

#### Summary of Findings

Based on the findings of the present study, the following conclusions were made:

1. Seventy-two percent of the research sample was Non-White and 28 percent was White. This data are not surprising. African- Americans and Hispanic represent between 65 and 85 percent of the prison population in US prisons and jails depending on geographical location (Kerness, 1993, 1126).
2. There was a high level of religious participation in prison. Over the four-month period of this study sixty-two percent of the entire inmate population attended religious services regularly, Whereas forty-eight did not attend any services at all.
3. There was statistical significant difference between offense severity levels and religious attendance. Among the research group, inmates with higher or greater offense severity levels were the individuals who were more likely to attend religious services.

4. Religious attendance had no apparent impact on institutional adjustment based on the criteria used, receiving RIBS.

5. The study indicates that there were statistically significant differences between religious attenders and non-religious attenders on the measures of age, race, and type of infractions received. Surprisingly, the data revealed that inmates who were older, with more severe offenses, were the individuals who were more involved in religious programs.

6. There was a limited number of inmates who had RIBS. The severity of the RIB offense and religious service attendance could not be evaluated.

### Limitations

As with any research, there were limitations to the study. In this study limitation existed within the data collection process and sample population. This research indicates that a four-month data collection period may not be a sufficient amount of time to obtain enough data to support the research hypothesis. Also, one-hundred subjects is a small number. It may not have accurately represented the inmate population among the three facilities at Federal Correctional Complex, in Petersburg, Virginia.

Another limitation in this research was that females inmates were not evaluated. The Federal Correctional Complex- Low is an all male correctional institution. The researcher did not have the opportunity to examine whether religious programming has an impact on institutional adjustment among female offenders. Identification of the most effective programs and strategies are important to meet the needs of female offenders

involved in the criminal justice system. In addition, knowledge of whether programs can reduce prison misconduct and improve institutional adjustment is invaluable to the safe and orderly running of any correctional environment.

Finally, the decision to accept or reject a null hypothesis is contingent upon information obtained from sample data, there is a chance one will make an error. There are two possible errors: (1) one may reject a null hypothesis when one really should accept it, or (2) one may accept a null hypothesis when one should reject it. These two errors are referred to as a Type I Error and Type II Error. Religious service attendance and institutional infractions were measured using a Pearson's Chi-square test for significance at the .05 level. Since the correlation was less than .05, or not significant, the results did not allow for rejecting the null hypothesis of no influence no difference.

#### Suggestions for Future Research

Undoubtedly, additional academic research on religion, prisoners, and institutional adjustment is needed, not just to determine whether religious programs have a positive impact on institutional adjustment, but also to consider the following:

1. The particular types of religious programs (e.g., Bible Study, revivals, retreats, religious workshops, prayer and worship services, plays, choir rehearsal, movie viewing, and outside community support from volunteer groups) that are most effective for increasing commitment to society norms that will provide inmates with spiritual guidance, and the tools necessary to be productive citizens within society, living crime free lives.

2. The type and amount, if any, of conflict between custody goals and religious services program delivery.
3. The relative effectiveness, if any, of various religious programs providers (e.g., prison chaplaincy, religious services department, local church organizations, community volunteers, and private contractors).
4. Female participants were not used in this study. It is strongly recommended that a similar study be conducted among this group in an effort to identify if religious programming helps them adjust better to incarceration.
5. The methods used to encourage inmates to participate in appropriate religious activities and programs and the religious needs of the inmate population.
6. Future research must explore how *Bible* studies or similar religious participation helps an offender in making a successful transition back into society.
7. The research group was small which made it difficult to make a conclusive interpretation of this data; therefore, it is recommended that future research be conducted on more individuals with different security and classification levels.
8. The research indicates that individuals who commit more serious offenses were the individuals who attend religious service more frequently and they received fewer institutional infractions than others in the research sample. Research should be conducted on the impact that religious programming has on inmates with severe offenses.
9. Lastly, recommendations for a follow-up study should include the criteria that a retest be performed every five years at the Federal Correctional Complex, Petersburg, Virginia and at other federal correctional facilities within the Department of Justice. By

doing this, correctional administrators and management will have the opportunity to measure the effectiveness and/or impact that religious programs have on institutional adjustment.

### Summary

Even though this study indicates that religious programs do not appear to have an impact on institutional adjustment, it is difficult to conclude if religion works or does not work. Based on the current data and studies to date, there is simply not enough empirical data on this topic, and there are certainly too many inconsistencies, to draw such a conclusion. However, it is a known fact that religion has always occupied a very important place in prison and in the lives of prisoners. As with any program it may work for some, but not for everyone; therefore, it is impossible to completely rule out religion as a tool that could aid reducing institutional infractions.

This research has helped me to emphasize the importance of religion in a correctional environment. As offenders become part of the criminal justice system, some lose their own personal identity as they become prison numbers instead of individuals. They not only lose their freedom, but they lose their sense of pride and dignity as well. Religion affords the offenders not only a means of comfort and remorse for their wrongdoing, but it also allows them the opportunity to develop a special bond with God or a Higher Supreme Being. This relationship gives them a sense of freedom and hope that incarceration cannot take away.

Although, the research hypothesis was not proven, this study helped me to understand that behind the walls of imprisonment an inmate's quest for religious fulfillment appeared to be no different from someone in society seeking the same opportunity for spiritual growth and development.

I end by expressing my hope that this study adds to the limited literature available on the role of religion in the lives of prisoners and the impact that religion has on institutional adjustment. Hopefully, this research will prove to be useful to other entities within the criminal justice system and to anyone else who shares an interest in this topic.

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**APPENDIX A**

**CODE CHART FOR PREDICATOR MEASURES**

Race and Ethnicity

- 1 - Black
- 2 - White
- 3 - Hispanic
- 4 - Other

(15)

Race and Ethnicity

- 1 - White
- 2 - Non-white

(2)

Prior Incarceration

- 1 - Yes
- 2 - No

(3)

Age while Incarcerated

- 1 - 18-30
- 2 - 31-43
- 3 - 44-56
- 4 - 57-69
- 5 - 70-82
- 6 - 83 or older

(1) **Race and Ethnicity**

1 = Black

2 = White

3 = Hispanic

4 = Other

(1b) **Race and Ethnicity**

1 = White

2 = Non/white

(2) **Prior Incarceration**

1 = Yes

2 = No

(3) **Age while Incarcerated**

1 = 18-30

2 = 31-43

3 = 44-56

4 = 57-69

5 = 70-82

6 = 83 or older

(4) **Type of Prior Commitments to Prison**

0 = None

1 = Minor

2 = Serious

4 = Jewish

(5) **History of Escape or Attempts**

1 = Yes

2 = No

4 = Protestant

(6) **History of Substance Abuse**

2 = Lesser than five years

3 = 5-10 years

4 = Never or Occasional legal use

1 = Christian

(6b) **History of Substance Abuse**

1 = Yes

2 = No

Frequency of reports received

0 = None

(7) **History of Violence**

1 = One violation report

1 = Yes

2 = Two through Five

2 = No

3 = Six or More

(8) **Religious Denomination**

- 1 = American Indian
- 2 = Catholic
- 3 = Jehovah Witness
- 4 = Jewish
- 5 = Moorish Science Temple of America
- 6 = Muslim
- 7 = Nation of Islam
- 8 = Protestant
- 9 = Rastafarian
- 10 = Spanish Protestant

(8b) **Religious Denomination**

- 1= Christian
- 2= Muslim
- 3= Other

(9) **Frequency of reports received**

- 0 = None
- 1 = One violation report
- 2 = Two through Five
- 3 = Six or More(9)



(10) **RIB Tickets Type and Number of Most Serious Incident Report(s)Received**

0 = ANY Greatest Severity 100 Level

1 = Any High severity 200

2 = Any Moderate severity 300 Level

3 = Any Low Moderate Severity 400

5 = None

(11) **Severity of Current Offense**

Minimum = 1

Low= 2

Medium = 3

High= 4

(11b) **Severity of Current Offense**

Moderate or Less = 1

Higher or Greater = 2

**APPENDIX B****SENTRY GENERAL USE TECHNICAL REFERENCE MANUAL**

The Property Monitoring Module was implemented in August of 1981. This module tracks property such as custody, sentence, time, work detail, program, cost, case manager, and resources. Several categories of program expenditures have been added. The scope of the module has been expanded many times, to include the census data feature in March, 1982; census profile data in July, 1982; document case history in October, 1987; and education data in October, 1987.

The Central Inmate Monitoring Module was added in August of 1981. It records data on inmates who have special supervision needs or inmates targeted to be separated from other inmates in the federal system.

The Property Management System was implemented in August of 1981. This module keeps track of property and automatically computes depreciation of all Federal Prison System capital asset property.

The Sentence Monitoring Module was introduced with the implementation of the independent sentence and good time computations in August of 1982. This capability was increased with the addition of the ES Bureau of Prison Sentence Computation in July of 1983. In 1985, the next phase was added to provide the automatic calculation of the majority of sentences, a new Automated Sentence Computation and Form 20, good time accounting, and release and parole hearing lists. The Comprehensive Crime Control Act enhancements were added in December, 1987.

The Legal Reference System was added in September of 1982 to maintain published case citations, legal research, memos, letters, pleadings and briefs that are of special

The **Population Monitoring Module** was first. Its function is to identify the inmate population and keep track of inmate movements from facility to facility and all inmate assignments, such as custody, security level, work detail, quarters, unit, case manager, and counselor. Several categories of inmate assignments have been added. The scope of this module has been expanded many times, to include: the inmate identification numbers in March, 1986; contract profile data in July, 1987; automatic state billing in October, 1987; and education data in October, 1987.

The **Central Inmate Monitoring Module** was added in August of 1981. It records data on inmates who have special supervision needs or those who need to be separated from other inmates in the federal system.

The **Property Management System** was implemented in August of 1981. This module keeps track of property and automatically computes depreciation of all Federal Prison System capitalized property.

The **Sentence Monitoring Module** was introduced with the implementation of the independent sentence and good time computations in August of 1982. This capability was increased with the addition of the IIS Bureau of Prison Sentence Computation in July of 1983. In 1985, the next phase was added to provide the automatic calculation of the majority of sentences, a new Automated Sentence Computation and Form 20, good time accounting, and release and parole hearing lists. The Comprehensive Crime Control Act enhancements were added in December, 1987.

The **Legal Reference System** was added in September of 1982 to maintain published case citations, legal research, memos, letters, pleadings and briefs that are of special

interest to the Bureau of Prisons. A Litigation Tracking System was added to this module in February of 1984.

The **Interface of the Inmate Information System (IIS)** into SENTRY occurred in July of 1983. With this, SENTRY began collecting the IIS BP1 Admission, BP2 Release and BP3 Population Summary data, the Sentence, Personal History, and Health Related data. Subsequently, the health data was incorporated into the Sentence Monitoring Module in 1985. The need to manually enter the BP-1/2/3 data was eliminated in October, 1991.

The Electronic Mail System Module was implemented in July of 1983. This system allows you to create, store, and route messages to the staff at any SENTRY facility. The security is controlled by passwords.

The **Designation Module** was initially introduced in July of 1983 to aid in the process of assigned inmates to the various institutions. The scope was expanded in 1985, to include a complete security and designation process. In 1986, the Custody Classification data was added and in 1990, Administrative Remedies and Incident Reporting were also placed on SENTRY. In 1992, the Generalized Report System was added. The SENTRY Education Module was added in November, 1993. SENTRY continues to grow with the Bureau's needs and requirements (U. S. Department of Justice, 1994, pp. 1-2).

## APPENDIX C

## DEFINITIONS OF TERMS

**Age:** Calculated from the date of birth as listed in the institution's computerized records relative to the day the study began.

**Allah:** Represents God for those who follow the Islamic religion (Knight, 2001, p. 14).

**Asian:** A person or racial group having origin in any of the Pacific Islands or Oceania, Far East, South Asia or India (Security Designation and Custody Classification Manual, 1999, Chapter 5, p. 1).

**Bible:** The sacred book of Christianity, which includes both the Old Testament and the New Testament (Knight, 2001, p. 11).

**Black:** A person or racial group having origins in any part of Africa (Security Designation and Custody Classification Manual, 1999, Chapter 5, p. 2).

**Administrative Institutions:** Institutions with special missions. Inmates are assigned based on factors other than security and/or staff supervision (for example, medical/mental health, pretrial and holdover). Administrative institutions are designed to securely house all security level inmates (Security Designation and Custody Classification Manual Definitions, 1999, Chapter 2, p. 1).

**Age:** Calculated from the date of birth as listed in the institution's computerized data base relative to the day the study began.

**Allah:** Represents God for those who follow the Islamic religion (Knight, 2003, p. 1).

**Asian:** A person or racial group having origin in any of the Pacific Islands or decedent of Far East, South Asia or Indian (Security Designation and Custody Classification Manual, 1999, Chapter 5, p. 1).

**Bible:** The sacred book of Christianity, which includes both the Old Testament and the New Testament (Knight, 2003, p. 1).

**Black:** A person or racial group having origins in any part of Africa (Security Designation and Custody Classification Manual, 1999, Chapter 5, p. 2).

**Catholic Religious Doctrine:** Catholics believe that God's Son is Jesus Christ and over 2,000 years ago he came to earth to teach the work of God to all mankind. Catholics follow seven sacraments, which includes Baptism, Confirmation, Eucharist, Anointing of the Sick, Holy Orders, Sacrament of Reconciliation and Marriage (Knight, 2003, pp. 1-9).

**Classification:** The systematic subdivision of inmates into groups based on their security and program needs. A custody level.

**Community Custody:** The lowest custody level assigned to an inmate which affords the lowest level of security and staff supervision. An inmate who has Community custody may be eligible for the least secure housing, including any which is outside the institution's perimeter, may work on outside details with minimal supervision, and may participate in community-based program activities if other eligibility requirements are satisfied (Security Designation and Custody Classification Manual Definitions, 1999, Chapter 2, p. 2).

**Custody Classification:** The review process to assign a custody level based on an inmate's criminal history, instant offense, and institutional adjustment. A custody level (i.e., COMMUNITY, OUT, IN, and MAXIMUM) dictates the degree of staff supervision required for an individual inmate (Security Designation and Custody Classification Manual Definitions, 1999, Chapter 2, p. 2).

**Dependent Variables:** A variable that needs or depends on the aid of another variable for support.

**Discipline Hearing Officer (DHO):** This term refers to a one-person, independent, discipline hearing officer who is responsible for conducting Institution Discipline Hearings and who imposes appropriate sanctions for incidents of inmate misconduct referred for disposition following the hearing required by § 541.15 before the UDC (Inmate Disciplinary and Special Housing Units, 1998, Chapter 1, p. 5).

**Ethnic Origin:** A member of an ethnic group that relates to racial, national, or cultural group. A person of Cuban, Mexican, Puerto Rican, South or Central America, or other Hispanic Relating to Spain or Spanish speaking Latin Americans (Security Designation and Custody Classification Manual, 1999, Chapter 5, p. 2).

**God:** A supernatural being or power, the object of worship.

**Ible:** Rastafarians name for their Bible.

**In Custody:** The second highest custody level assigned to an inmate which requires the second highest level of security and staff supervision. An inmate who has IN custody is assigned to regular quarters and is eligible for all regular work assignments and activities under a normal level of supervision. Inmates with IN custody are not eligible for work



details or programs outside the institution's secure perimeter (Security Designation and Custody Classification Manual Definitions, 1999, Chapter 2, p. 2).

**Incident Reports:** A disciplinary action received in prison for a violation of institutional rules and regulations.

**Inmate:** Male individual sentenced to serve one or more years at a federal correctional institution( This eliminates Mariel Cubans).

**Inmates who do not regularly attend religious services (Non-Attendees):** Inmates who have not signed in at a church service for at least 50 percent of church services during the same time frame are considered potential subjects. A table of random numbers was used to identify the non-attenders for inclusion in the study. Selection was based on the last three digits of the inmate number. The number of Non-Attendees was equal the number of Attendees in the study.

**Institution Chaplain:** A person who provides professional spiritual leadership, pastoral care, and counseling to inmates through group programs and individual services, while incarcerated in prison (Religious Beliefs and Practices, P.S. 5360.08, 2001, pp. 4-5).

**Islam Religious Doctrine:** A monotheistic religion based on the doctrine of total submission to the will of Allah (God). Those who follow this religious doctrine are known as Muslim. Muslims use the Holy Qur'an for spiritual guidance and to teach Allah's word( Knight, 2003, pp. 1-3) .

**Jah:** The Rastafarian name for God (Littman, 2001, p. 7).

**Jehovah Witness Religious Doctrine:** A millenarian movement organized in the USA in 1884 under the leadership of Charles Taze Russell. Jehovah Witness believe that God (Creator of everything) is a single being, not a Trinity. They believe God first created Michael the Archangel through whom He created all "other things," to include the universe, the earth, Adam and Eve. He is not all-knowing or present everywhere. Jehovah's believe in the imminent second coming of Christ, avoid worldly involvement, and refuse to obey any law which they see as a contradiction of the law of God. In addition, this religion teaches that the Holy Spirit is a force, not alive and Jesus was only a perfect man, not God in flesh (Christian Apologetics & Research Ministry, 2003).

**Jewish Religious Doctrine:** Jewish people believe in one God who created and oversees the universe. They believe God delivered Moses and them from enslavement in Egypt. However, under their religious doctrine they do not believe Jesus Christ is the Son of God. Jewish followers use the Torah for religious guidance and a Rabbi is the person who provides religious instructions and spiritual guidance.

**Jum'ah:** A weekly worship service held on Friday for Muslims, that is guided by an Imam who provides religious instruction on the teaches of the Islamic belief (Al- Mubarakpuri, 2000, pp. 638-639).

**Maximum Custody:** The highest custody level assigned to an inmate requiring the highest level of security and staff supervision. An inmate with Maximum custody requires ultimate control and supervision. This classification is for individuals who, by their behavior, have been identified as assaultive, predacious, riotous, serious escape risks, or seriously disruptive to the orderly running of an institution (Security Designation and Custody Classification Manual Definitions, 1999, Chapter 2, p. 3).

**Misdemeanant:** An inmate convicted of an offense for which the maximum penalty is one year or less. Such inmates may not be transferred to a High security institution without first signing a waiver. 18 U.S.C. § 4083 prohibits placement of such inmates in "penitentiaries" without their consent; however, the Bureau broadens that prohibition to include any High security institution (Security Designation and Custody Classification Manual Definitions, 1999, Chapter 2, p. 3).

**Monotheism:** The doctrine or belief that there is only one God (Knight, 2003, p. 1).

**Moorish Science Temple of America Religious Doctrine:** Followers of this religious doctrine are known as Moors. Moorish Science Temple of America teaches principles of the Islamistic belief. MSTA was founded by 1913 by Timothy Drew Ali, in Newark, New Jersey. Moorish believed that Jesus is a Prophet of Allah who was sent to earth to save the Israelites from the iron hand oppression of the pale-skin nations of Europe, who were governing a portion of Palestine at that time. MSTA teaches that Allah is the father of the universe and he is the father of Love, Truth, Peace, Freedom, and Justice. The primary purposes of this doctrine is to uplift the fallen humanity (Al-Camaysar and Selim, 1992, pp. 1-6).

**Muslim:** People who practice the Islamic doctrine and have submitted themselves to the will of almighty God (Allah).

**Nation Of Islam:** Also referred to as the World Community of Al-Islam in the West, American Muslim Mission, The Nation of Peace, the Black Muslim Movement, and NOI. Founder Wallace Dobb Fard, A.K.A. Wali Farad Muhammad started this organization in 1930, in Detroit, Michigan. The NOI religious doctrine follows the scriptures of the Holy Qur'an. The NOI followers believe that there is one God whose name is Allah. The NOL professes to be a black nationalist movement that focuses on black socioeconomic issues and racial/cultural pride ( Dodoo, 2000, pp. 1-16).

**Native:** A person or racial group having origins of North and South America, including Central America, and who maintains community attachment and tribal affiliation (Security Designation and Custody Classification Manual, 1999, Chapter 5, p. 2).

**Native American Religious Doctrine:** Has no written religious doctrine; however, its spiritual and cultural life is passed to each generation by oral teachings. Native American rituals are commonly practiced through Sweat Lodge Ceremony, the Talking Circle, and the Sacred Pipe.

**Out Custody:** The second lowest custody level assigned to an inmate requiring the second lowest level of security and staff supervision. An inmate who has **OUT** custody may be assigned to less secure housing and may be eligible for work details outside the institution's secure perimeter with a minimum of two-hour intermittent staff supervision (Security Designation and Custody Classification Manual Definitions, 1999, Chapter 2, p. 3).

**Prior Commitments:** A individual who has been confined to incarceration prior to current offense. Prior commitments is based on the most severe offense behavior using the Federal Bureau of Prisons' Offense severity scale, (Appendix A) which resulted in commitment or confinement (Security Designation and Custody Classification Manual Definitions, 1999, Chapter 2, p. 4).

**Protestant Religious Doctrine:** Protestantism is a Christian religion. Protestants believe that through the death of Jesus Christ, people can achieve eternal salvation. Like most Christian religions they believe in only one God and that God sent his Son, Jesus Christ, to teach mankind about his holy word. However, God is thought to be Trinity, three people in one, the Father, Son, and the Holy Ghost ( Knight, 2003, pp. 1-19).

**Pentecostal Religious Doctrine:** Pentecostals are Christians who believe they can communicate the presence of God through intervention of the Holy Spirit by “speaking in tongues”. They follow the written teaching of the *Bible* and the basic tenets of the Protestant religion. Spiritual guidance is provided by a Chaplain or Bishop. Unlike the Protestants, they believe in baptism in Jesus name, not the Trinity.

**Qur'an:** The sacred text of Islam, considered by Muslims to contain the revelations made by God to Mohammed. Also known as the Koran (Knight, 2003, p. 1).

**Race:** A makeup of a specific human population which is distinguished by characteristics of transmitted genes.

**Rastafarian Religious Doctrine:** Also known as (Rastas, or Ras Tafarians) Rastafarian religious movement originated in West Indies. Rastafarian followers believe Africa is the birthplace of Mankind. It largely derives from the thought of Jamaican political activist Marcus Garvey (1887-1940), who advocated a return to Africa as a means of solving

problems of black oppression. Founded in the United States in 1930. The prime belief of the Rastafarians is that Haile Selassie is the living God for the black race. Rastafarians use the Bible for guidance, however, it is interpreted through black eyes ( Rastafarianism, p. 2)

**Regular Attendance at Religious Service ( Attenders):** Inmates who signed in at a church service for at least 50 percent of the church services beginning one year ago and lasting for a period of six months were identified from institutional records. The particular set of religious denominations that were used were American Indian, Catholic, Jehovah Witness, Jewish, Moorish Science Temple of America, Muslim, Nation of Islam, Protestant, Rastafarian, Spanish Protestant.

**Religion:** A belief in and reverence for a supernatural power which is accepted as the creator and governor of the universe. In addition, religion is a personal system grounded with faith, fervor, and devotion.

**Religious Preference:** A person's belief in a certain religious doctrine or teachings.

**Rules Infraction Board Citations (RIB):** This is a count of the number of citations in the inmate's institutional file during the study period which is from six months after regular religious service attendance is known to have occurred.

**Security Level:** Used to describe the structural variables and inmate-to-staff ratio provided at the various types of Bureau institutions (i.e., Minimum, Low, Medium, High). It also identifies the institution type required to house inmates based on their histories, institutional adjustment, and Public Safety Factors as well as the physical security of the institution to include mobile patrols, gun towers, perimeter barriers, housing, detection devices, inmate-to-staff ratio, and internal security (Security Designation and Custody Classification Manual Definitions, 1999, Chapter 2, p. 5).

**Segregation Review Official (SRO).** The term Segregation Review Official refers to the individual at each Bureau of Prisons institution assigned to review the status of each inmate housed in disciplinary segregation and administrative detention as required in §§ 541.20 and 541.22 of this rule (Inmate Disciplinary and Special Housing Units, 1998, Chapter 1, p. 5).

**Ta'leem:** Religious instruction of Muslim followers.

**Trinity:** The religious doctrine that the union of three divine persons, the Father, Son, and Holy Spirit is all one God (Knight, 2003, p. 1).

**Unit Discipline Committee (UDC)** The term Unit Disciplinary Committee (UDC) refers to one or more institution staff members delegated by the Warden the authority and duty to hold an initial hearing upon completion of the investigation concerning alleged



charge(s) of inmate misconduct. The Warden shall authorize these staff members to impose minor sanctions for violation of prohibited act(s)(Inmate Disciplinary and Special Housing Units,1998, Chapter 1, p. 5).

**Yahweh:** Represent God in Judaism ( Knight, 2003, p. 1).

**White:** A person or racial group having European origins descent of Europe, Middle East, and North Africa (Security Designation and Custody Classification Manual, 1999, Chapter 5, p. 2).

## APPENDIX D

## LIST OF VARIABLE NAMES AND THEIR DEFINITIONS

Coded 1 if the person is 20-43 years old, 2 if the person is 44-50 years old, 3 if the person is 51-59 years old, 4 if the person is 60-69 years old, 5 if the person is 70-79 years old, and 6 if the person is 80 years or older.

*Classification Level*

Coded 1 if person has Minimum Security level, 2 if the person has Low Security level, 3 if the person has a Medium Security level, and 4 if the person has a High Security level.

*History of Escape*

Coded 1 if the person was ever convicted of an escape charge and 0 if the person has no prior convictions for escape.

*History of Violence*

Coded 1 if the person has a history of violent either crimes or arrests and 0 if the person had no history or convictions for violence.

*History of Substance Abuse*

Coded 1 if the person never or had occasional legal use, 2 if the person's abuse history was more than five years ago, and 3 if the person's substance abuse history was within the last five years including the incarceration. Coding changed to 1 if the person had a substance abuse history and 2 if the person did not to simplify the categories.

*Incident Reports Received*

Coded 0 if the person did not receive an incident report during the four month period, 1 if the person received one incident report during the four month period and 2 if the person received 2-3 incident reports during the four month period, 3 if the person received 4 or more incidents during the four month period, and

*Age*

Coded 1 if person is between 18-30 year old, 2 if the person is between 31-43 years old, 3 if the person is between 44-56 years old, 4 if the person is between 51-69 years old, 5 if the person is 70-82 years old, and 6 if the person is 83 years or older.

*Classification Level*

Coded 1 if person has Minimum security level, 2 if the person has Low security level, 3 if the person has a Medium security level, and 4 if the person has a High security level.

*History of Escape*

Coded 1 if the person was ever convicted of an escape charge and 2 if the person has no prior convictions for escape.

*History of Violence*

Coded 1 if the person has a history of violence either minor or serious and 2 if the person had no history or convictions for violence.

*History of Substance Abuse*

Coded 1 if the person never or had occasional legal use, 2 if the person's abuse history was more than five year age, and 3 if the person's substance abuse history was within the last five years including this incarceration. Coding changed to 1 if the person had a substance abuse history and 2 if the person did not to simplify the categories.

*Incident Reports Received*

Coded 0 if the person did not receive an incident report during the four month period, 1 if the person received one incident report during the four month period and 2 if the person received 2-5 incident reports during the four month period, 3 if the person received 6 or more incidents during the four month period, and

*Level of Incident Report Received*

Coded 0, if the person received a Greatest Severity 100 level incident report, 1 if the person received a High Severity 200 level incident report, 2 if the person received a Moderate Severity 300 level incident report, and 3 if the person received a Low Moderate Severity 400 level incident report.

*Priors*

Coded 1 if a person had prior incarcerations and 2 if the person had no other prior incarcerations.

*Race*

Coded 1 if the person is Black, 2 if the person is White, 3 if the person is Hispanic, 4 if the person is American Indian, and 5 if the person is Asian. Coding was changed to 1 if the person was White and 2 if the person was Non-White in an effort to simplify the categories of participants race.

*Religious Faith*

Coded 1 if person's religious faith is American Indian, 2 if the person's religious faith is Catholic, 3 if the person's religious faith is Jehovah Witness, 4 if the person's religious faith is Jewish, code 5 if the person's religious faith is Moorish Science Temple of America, 6 is the person's religious faith Muslim, 7 if the person's religious faith is Protestant, 8 if the person's religious faith is Nation of Islam, 9 if the person's religious faith is Rastafarian, and 10 if the person's religious faith is Spanish Protestant. Coding was changed to 1 if the person's religious faith is Christian, 2 if the person's religious faith is Muslim, and 3 if the person's religious faith is Other in an effort to simplify the religious categories.

*Religious Participation*

Coded 1 if person attended/participated in religious service and activities offered at the institution and 2 if the person did not attend/participate in any religious activities.

*Severity of Current Offense*

Coded 1 if the person's current offense severity was Lowest, 2 if the person's current offense severity was Low Moderate, 3 if the person's current offense severity was Moderate, 4 if the person's current offense severity was High, and 5 if the person's current offense severity was Greatest. Coding was changed to 1 if the person's offense severity was Low to Moderate and 2 if the person's offense severity was Highest to Greatest.

*Type of Prior Commitments to Prison*

Coded 0 if the person has no prior convictions, 1 if the person's prior convictions were minor, and 2 if the person's prior convictions were serious.

There are four categories of disciplinary acts - Greatest, High, Moderate and Low Moderate. Specific sanctions are based on the category. Impose the sanction

**APPENDIX E**

**PROHIBITED ACTS AND DISCIPLINARY SEVERITY SCALE §541.13**

- 1. Greatest Category Offense: Any 100 level institutional rule violation.
- 2. High Category Offense: Any 200 level institutional rule infraction.
- 3. Moderate Category Offense: Any 300 level institutional rule infraction.
- 4. Low Moderate Category Offense: Any 400 level institutional rule violation. (Please refer to Appendix G for an explanation of the disciplinary codes, prohibited acts, and allowable sanctions to be imposed).

There are four categories of prohibited acts - Greatest, High, Moderate, and Low Moderate. Specific sanctions are authorized for each category. Imposition of a sanction requires that the inmate first be found to have committed a prohibited act.

1. **Greatest Category Offenses:** Any 100 level institutional rule infractions.
2. **High Category Offense:** Any 200 level institutional rule infraction.
3. **Moderate Category Offenses:** Any 300 level institutional rule infraction.
4. **Low Moderate Category Offenses:** Any 400 level institutional rule violation(Please refer to Appendix G for an explanation of the disciplinary codes, prohibited acts, and allowable sanctions to be imposed).

*Religious Services Sign In Sheet* **APPENDIX F**

**RELIGIOUS SERVICES ATTENDANCE SIGN IN SHEET**

Number	Register Number	Program Description/Reference	Month	Year
1				
2				
3				
4				
5				
6				
7				
8				
9				
10				
11				
12				
13				
14				
15				
16				
17				
18				
19				
20				

**Please Read:**

This sign in sheet is being used to assist Bureau Staff in conducting a "Study of Religion in Prison". The data gathered from this form will be used for statistical purposes and you are not obligated in anyway to sign this form. Participation is completely voluntary; however, your assistance with the matter at hand is appreciated greatly.



### *Religious Services Attendance Sign In Sheet*

*Date of Attendance:* \_\_\_\_\_

<i>Name</i>	<i>Register Number</i>	<i>Religious Doctrine/Preference</i>	<i>Time In</i>	<i>Time Out</i>
1.				
2.				
3.				
4.				
5.				
6.				
7.				
8.				
9.				
10.				
11.				
12.				
13.				
14.				
15.				
16.				
17.				
18.				
19.				
20.				

**Please Read:**

This sign in sheet is being used to assist Bureau Staff in conducting a "Study of Religion In Prison". The data gathered from this form will be used for statistical purposes only. You are not obligated in anyway to sign this form. Participation is completely voluntarily; however, your assistance with the matter at hand is appreciated greatly.

PROHIBITED ACTS AND DISCIPLINARY CODES AND SANCTIONS  
**APPENDIX G**  
**DISCIPLINARY CODES AND SANCTIONS**

The LSC shall refer all Greatest Severity Prohibited Acts by the DPO with  
recommendations as to an appropriate disposition. The following are the  
level of incident reports. High Severity offenses are 200 level incident reports. Moderate  
Severity offenses are 300 level, and Low Severity offenses are 400 level incident reports.

**PROHIBITED ACTS AND DISCIPLINARY SEVERITY OFFENSE SCALE**

**GREATEST SEVERITY OF OFFENSES**

The UDC shall refer all Greatest Severity Prohibited Acts to the DHO with recommendations as to an appropriate disposition. *Greatest Severity* offenses are 100 level incident reports. *High Severity* offenses are 200 level incident reports. *Moderate Severity* offense are 300 level, and *Low Severity* offenses are 400 level incident reports.

101	Killing	A. Disciplinary penalties with maximum or minimum.
102	Assaulting any person (including sexual assault) or attempted assault on the institutional service population (a charge for assaulting any person at this level is to be used only when serious physical injury has been attempted or carried out by an inmate)	B. Forfeit statutory good time or commensurate good time (average 40 days to 100%) and/or withhold statutory extra good time (average good time or good conduct time forfeited due to this offense).
103	Escape from escort, escape from a secure institution (low, medium, and high security level) and administrative institutions) or escape from a maximum institution with violence	B.1. Disciplinary severity between 50 and 75% of 44 days of good conduct time credit available for year to good conduct time sanction may not be applicable.
104	Setting a fire (charged with this act in this category only when found to pose a threat to life or a threat of serious bodily harm or to the occurrence of a prohibited act of Greatest Severity, e.g. in furtherance of a riot or escape; otherwise the charge is properly classified Code 318, or 329)	C. Disciplinary Transfer (recommend). D. Disciplinary segregation (up to 60 days). E. Make monetary contribution. F. Withhold statutory good time (Note - can be in addition to A through E - cannot be the only sanction imposed). G. Loss of privileges (Note - can be in addition to A through E - cannot be the only sanction executed).

<b>GREATEST CATEGORY OF OFFENSES</b>		
<b>CODE</b>	<b>PROHIBITED ACTS</b>	<b>SANCTIONS</b>
100	Killing	A. Recommend parole date rescission or retardation.
101	Assaulting any person (includes sexual assault) or an armed assault on the institution's secure perimeter (a charge for assaulting any person at this level is to be used only when serious physical injury has been attempted or carried out by an inmate)	B. Forfeit earned statutory good time or non-vested good conduct time (up to 100%) and/or terminate or disallow extra good time (an extra good time or good conduct time sanction may not be suspended).
102	Escape from escort; escape from a secure institution (low, medium, and high security level and administrative institutions); or escape from a minimum institution with violence	B.1 Disallow ordinarily between 50 and 75% (27-41 days) of good conduct time credit available for year (a good conduct time sanction may not be suspended).
103	Setting a fire (charged with this act in this category only when found to pose a threat to life or a threat of serious bodily harm or in furtherance of a prohibited act of Greatest Severity, e.g. in furtherance of a riot or escape; otherwise the charge is properly classified Code 218, or 329)	C. Disciplinary Transfer (recommend). D. Disciplinary segregation (up to 60 days). E. Make monetary restitution. F. Withhold statutory good time (Note - can be in addition to A through E - cannot be the only sanction executed). G. Loss of privileges (Note - can be in addition to A through E - cannot be the only sanction executed).

<b>GREATEST CATEGORY OF OFFENSES (Continue)</b>		
<b>CODE</b>	<b>PROHIBITED ACTS</b>	<b>SANCTION</b>
104	Possession, manufacture, or introduction of a gun, firearm, weapon, sharpened instrument, knife, dangerous chemical, explosive or any ammunition	Sanctions A-G]
105	Rioting	Sanctions A-G
106	Encouraging others to riot	Sanctions A-G
107	Taking hostage(s)	Sanctions A-G
108	Possession, manufacture, or introduction of a hazardous tool (Tools most likely to be used in an escape or escape attempt or to serve as weapons capable of doing serious bodily harm to others; or those hazardous to institutional security or personal safety; e.g., hack-saw blade)	Sanctions A-G
109	(Not to be used)	Sanctions A-G
110	Refusing to provide a urine sample or to take part in other drug-abuse testing	Sanctions A-G
111	Introduction of any narcotics, marijuana, drugs, or related paraphernalia not prescribed for the individual by the medical staff	Sanctions A-G
112	Use of any narcotics, marijuana, drugs, or related paraphernalia not prescribed for the individual by the medical staff.	Sanctions A-G

GREATEST CATEGORY OF OFFENSES (Continue)		
CODE	PROHIBITED ACTS	SANCTIONS
113	Possession of any narcotics, marijuana, drugs, or related paraphernalia not prescribed for the individual by the medical staff.	Sanctions A-G
197	Use of the telephone to further criminal activity.	Sanctions A-G
198	Interfering with a staff member in the performance of duties. ( <u>Conduct must be of the Greatest Severity nature.</u> ) This charge is to be used only when another charge of greatest severity is not applicable.	Sanctions A-G
199	Conduct which disrupts or interferes with the security or orderly running of the institution or the Bureau of Prisons. ( <u>Conduct must be of the Greatest Severity nature.</u> ) This charge is to be used only when another charge of greatest severity is not applicable.	Sanctions A-G

HIGH CATEGORY OF OFFENSES		
CODE	PROHIBITED ACTS	SANCTIONS
200	Escape from unescorted Community Programs and activities and Open Institutions (minimum) and from outside secure institutions <u>without</u> violence.	A. Recommend parole date rescission or retardation.
201	Fighting with another person (Not to be used)	B. Forfeit earned statutory good time or non-vested good conduct time up to 50% or up to 60 days, whichever is less, and/or terminate or disallow extra good time (an extra good time or good conduct time sanction may not be suspended)
202	(Note to be used)	Sanction B
203	Threatening another with bodily harm or any other offense	Sanction B
204	Extortion, blackmail, protection: Demanding or receiving money or anything of value in return for protection against others, to avoid bodily harm, or under threat of informing	Sanction B
205	Engaging in sexual acts	B.1 Disallow ordinarily between 25 and 50% (14-27 days) of good conduct time credit available for year (a good conduct time sanction may not be suspended).
206	Making sexual proposals or threats to another	Sanction B.1
207	Wearing a disguise or a mask	C. Disciplinary Transfer (recommend).

<b>HIGH CATEGORY OF OFFENSES (Continue)</b>		
<b>CODE</b>	<b>PROHIBITED ACTS</b>	<b>SANCTIONS</b>
212	Engaging in, or encouraging a group demonstration	G. Loss of privileges: commissary, movies, recreation, etc.
213	Encouraging others to refuse to work, or to participate in a work stoppage	H. Change housing (quarters)
214	(Not to be used)	I. Remove from program and/or group activity
215	Introduction of alcohol into BOP facility	J. Loss of job
216	Giving or offering an official or staff member a bribe, or anything of value	K. Impound inmate's personal property
217	Giving money to, or receiving money from, any person for purposes of introducing contraband or for any other illegal or prohibited purposes	L. Confiscate contraband
218	Destroying, altering, or damaging government property, or the property of another person, having a value in excess of \$100.00 or destroying, altering, damaging life-safety devices (e.g., fire alarm) regardless of financial value.	M. Restrict to quarters
219	Stealing (theft; this includes data obtained through the unauthorized use of a communications facility, or through the unauthorized access to disks, tapes, or computer printouts or other automated equipment on which data is stored.)	Sanctions A-M
220	Demonstrating, practicing, or using martial arts, boxing (except for use of a punching bag), wrestling, or other forms of physical encounter, or military exercises or drill (except for drill authorized and conducted by staff)	Sanctions A-M



<b>HIGH CATEGORY OF OFFENSES (Continue)</b>		
<b>CODE</b>	<b>PROHIBITED ACTS</b>	<b>SANCTIONS</b>
221	Being in an unauthorized area with a person of the opposite sex without staff permission	Sanctions A-M
222	Making, possessing, or using intoxicants	Sanctions A-M
223	Refusing to breathe into a breathalyser or take part in other testing for use of alcohol	Sanctions A-M
224	Assaulting any person (charged with this act only when less serious physical injury or contact has been attempted or carried out by an inmate).	Sanctions A-M
297	Use of the telephone for abuses other than criminal activity (e.g., circumventing telephone monitoring procedures, possession and/or use of another inmate's PIN number; third-party calling; third-party billing; using credit card numbers to place telephone calls; conference calling; talking in code).	Sanctions A-M
298	Interfering with a staff member in the performance of duties. ( <u>Conduct must be of the High Severity nature.</u> ) This charge is to be used only when another charge of the high severity is not applicable.	Sanctions A-M

HIGH CATEGORY OF OFFENSES (Continue)		
CODE	PROHIBITED ACTS	SANCTIONS
299	Conduct which disrupts or interferes with the security or orderly running of the institution or the Bureau of Prisons. ( <u>Conduct must be of the High Severity nature.</u> ) This charge is to be used only when another charge of high severity is not applicable.	Sanctions A-M and public date rescission or re-education.
301		B. Forfeit earned statutory good time or non-vested good conduct time up to 25% or up to 30 days, whichever is less, and/or terminate or disallow extra good time (an extra good time or good conduct time sanction may not be suspended).
302	Misuse of authorized medication	Sanction B
303	Possession of money or currency, unless specifically authorized, or in excess of the amount authorized	Sanction B
304	Lending of property or anything of value for profit or increased return	Sanction B
305	Possession of anything not authorized for retention or receipt by the inmate, and not issued to him through regular channels	B.1 Disallow ordinarily up to 25% (1-14 days) of good conduct time credit available for year (if good conduct time sanction may not be suspended).
306	Refusing to work, or to accept a program assignment	Sanction B.1

<b>MODERATE CATEGORY OF OFFENSE</b>		
<b>CODE</b>	<b>PROHIBITED ACTS</b>	<b>SANCTIONS</b>
300	Indecent Exposure	A. Recommend parole date rescission or retardation.
301	(Not to be used)	B. Forfeit earned statutory good time or non-vested good conduct time up to 25% or up to 30 days, whichever is less, and/or terminate or disallow extra good time (an extra good time or good conduct time sanction may not be suspended).
302	Misuse of authorized medication	Sanction B
303	Possession of money or currency, unless specifically authorized, or in excess of the amount authorized	Sanction B
304	Loaning of property or anything of value for profit or increased return	Sanction B
305	Possession of anything not authorized for retention or receipt by the inmate, and not issued to him through regular channels	B.1 Disallow ordinarily up to 25% (1-14 days) of good conduct time credit available for year (a good conduct time sanction may not be suspended).
306	Refusing to work, or to accept a program assignment	Sanction B.1

<b>MODERATE CATEGORY OF OFFENSE (CONTINUE)</b>		
<b>CODE</b>	<b>PROHIBITED ACTS</b>	<b>SANCTIONS</b>
307	Refusing to obey an order of any staff member (May be categorized and charged in terms of greater severity, according to the nature of the order being disobeyed; e.g., failure to obey an order which furthers a riot would be charged as 105, Rioting; refusing to obey an order which furthers a fight would be charged as 201, Fighting; refusing to provide a urine sample when ordered would be charged as Code 110)	C. Disciplinary Transfer (recommend). D. Disciplinary segregation (up to 15 days). E. Make monetary restitution.
308	Violating a condition of a furlough	E. Make monetary restitution
309	Violating a condition of a community program	F. Withhold statutory good time.
310	Unexcused absence from work or any assignment	Sanction F
311	Failing to perform work as instructed by the supervisor	Sanction F
312	Insolence towards a staff member	Sanction F

<b>MODERATE CATEGORY OF OFFENSES (CONTINUE)</b>		
<b>CODE</b>	<b>PROHIBITED ACTS</b>	<b>SANCTIONS</b>
313	Lying or providing a false statement to a staff member.	G. Loss of privileges: commissary, movies, recreation, etc
314	Counterfeiting, forging or unauthorized reproduction of any document, article of identification, money, security, or official paper. (May be categorized in terms of greater severity according to the nature of the item being reproduced; e.g., counterfeiting release papers to effect escape, Code 102 or Code 200).	H. Change housing (quarters). I. Remove from program and/or group activity.
315	Participating in an unauthorized meeting or gathering	K. Impound inmate's personal property.
316	Being in an unauthorized area	L. Confiscate contraband.
317	Failure to follow safety or sanitation regulations	M. Restrict to quarters. N. Extra duty.
318	Using any equipment or machinery which is not specifically authorized	N. Extra duty.
319	Using any equipment or machinery contrary to instructions or posted safety standards	Sanction N
320	Failing to stand count	Sanction N
321	Interfering with the taking of count	Sanction N

MODERATE CATEGORY OF OFFENSES (CONTINUE)		
CODE	PROHIBITED ACTS	SANCTIONS
331	Possession, manufacture, or introduction of a non-hazardous tool or other non-hazardous contraband (Tool not likely to be used in an escape or escape attempt, or to serve as a weapon capable of doing serious bodily harm to others, or not hazardous to institutional security or personal safety; Other non-hazardous contraband includes such items as food or cosmetics)	Sanction A-N
332	Smoking where prohibited	Sanction A-N
397	Use of the telephone for abuses other than criminal activity (e.g., conference calling, possession and/or use of another inmate's PIN number, three-way calling, providing false information for preparation of a telephone list).	Sanction A-N
398	Interfering with a staff member in the performance of duties. <u>(Conduct must be of the Moderate Severity nature.)</u> This charge is to be used only when another charge of moderate severity is not applicable.	Sanctions A-N
399	Conduct which disrupts or interferes with the security or orderly running of the institution or the Bureau of Prisons. (Conduct must be of the Moderate Severity nature). This charge is to be used only when another charge of moderate severity is not applicable.	Sanction A-N

LOWEST CATEGORY OF OFFENSES		
CODE	PROHIBITED ACTS	SANCTIONS
400	Possession of property belonging to another person	B.1 Disallow ordinarily up to 12.5% (1-7 days) of good conduct time credit available for year (to be used only where inmate found to have committed a second violation of the same prohibited act within 6 months); Disallow ordinarily up to 25% (1-14 days) of good conduct time credit available for year (to be used only where inmate found to have committed a third violation of the same prohibited act within 6 months) (a good conduct time sanction may not be suspended).] (See Chapter 4 Page 16 for VCCLEA violent and PLRA inmates.)
401	Possessing unauthorized amount of otherwise authorized clothing	Sanction B.1
402	Malingering, feigning illness	Sanction B.1
403	Not to be used	Sanction B.1
404	Using abusive or obscene language	Sanction B.1
405	Tattooing or self-mutilation	Sanction B.1
406	Not to be Used	Sanction B.1
407	Conduct with a visitor in violation of Bureau regulations (Restriction, or loss for a specific period of time, of these privileges may often be an appropriate sanction G)	Sanction B.1

<b>LOWEST CATEGORY OF OFFENSES (CONTINUE)</b>		
<b>CODE</b>	<b>PROHIBITED ACTS</b>	<b>SANCTIONS</b>
408	Conducting a business	E. Make monetary restitution.
409	Unauthorized physical contact (e.g., kissing, embracing)	F. Withhold statutory good time.
410	Unauthorized use of mail (Restriction, or loss for a specific period of time, of these privileges may often be an appropriate sanction G)(May be categorized and charged in terms of greater severity, according to the nature of the unauthorized use; e.g., the mail is used for planning, facilitating, committing an armed assault on the institution's secure perimeter, would be charged as Code 101, Assault)	G. Loss of privileges: commissary, movies, recreation, etc. H. Change housing (quarters). I. Remove from program and/or group activity. J. Loss of job.
497	Use of the telephone for abuses other than criminal activity (e.g., exceeding the 15-minute time limit for telephone calls; using the telephone in an unauthorized area; placing of an unauthorized individual on the telephone list).	K. Impound inmate's personal property. L. Confiscate contraband. M. Restrict to quarters. N. Extra duty.
498	Interfering with a staff member in the performance of duties. Conduct must be of the Low Moderate Severity nature.) This charge is to be used only when another charge of low moderate severity is not applicable.	N. Extra duty. O. Reprimand. P. Warning.



LOWEST CATEGORY OF OFFENSES (CONTINUE)		
CODE	PROHIBITED ACTS	SANCTIONS
499	Conduct which disrupts or interferes with the security or orderly running of the institution or the Bureau of Prisons. (Conduct must be of the Low Moderate severity nature.) This charge is to be used only when another charge of low moderate severity is not applicable.	N. Extra duty. O. Reprimand. P. Warning.

**NOTE:** Aiding another person to commit any of these offenses, attempting to commit any of these offenses, and making plans to commit any of these offenses, in all categories of severity, shall be considered the same as a commission of the offenses itself.

When the prohibited act is interfering with a staff member in the performance of duties (Code 198, 298, 398, or 498), or Conduct Which Disrupts (Code 199, 299, 399, or 499), the DHO or UDC, in its findings, should indicate a specific finding of the severity level of the conduct, and a comparison to an offense (or offenses) in that severity level which the DHO or UDC finds is most comparable (U. S. Department of Justice, 1997).

## APPENDIX H

**U.S. DEPARTMENT OF JUSTICE, OFFICE OF RESEARCH  
APPROVAL LETTER**

May 17, 2009

Ms. Rapunzel M. Stephens  
Case Manager  
Federal Correctional Complex - Low  
Peterburg, Virginia 23804-0006

Dear Ms. Stephens,

This is in response to your request to conduct a study, "A Descriptive Study on Religion in Prison at a Federal Correctional Institution in a Virginia County." I have approved your request, and you are authorized to proceed, subject to the capability of FCC Peterburg to accommodate you. This approval expires one year from the date of this letter.

When your project is complete, you should send a final report to the Bureau's Research Review Board (RRB). If the project is not complete within the year, you should submit a progress report and request a project extension from the RRB.

For any questions that arise or any unanticipated problems with the research, please contact Sue Alford at (202) 516-0236.

Sincerely,



Thomas R. Kane  
Assistant Director for  
Information, Policy, and  
Public Affairs

cc: Walter Joseph M. Brooks, FCC Peterburg

Dr. Stephen Formanski, Chief, Psychology Services, FCC Peterburg



U.S. Department of Justice

Federal Bureau of Prisons

Washington, DC 20534

May 17, 2004

Ms. Rapunzel M. Stephens  
Case Manager  
Federal Correctional Complex - Low  
Petersburg, Virginia 23804-0026

Dear Ms. Stephens,

This is in response to your request to conduct a study, "A Descriptive Study on Religion in Prison at a Federal Correctional Institution in a Virginia County." I have approved your request, and you are authorized to proceed, subject to the capability of FCC Petersburg to accommodate you. This approval expires one year from the date of this letter.

When your project is complete, you should send a final report to the Bureau's Research Review Board (BRRB). If the project is not complete within the year, you should submit a progress report and request a project extension from the BRRB.

For any questions that arise or any unanticipated problems with the research, please contact Sue Allison at (202) 616-0236.

Sincerely,

A handwritten signature in black ink, appearing to read "Tom R. Kane for".

Thomas R. Kane  
Assistant Director for  
Information, Policy, and  
Public Affairs

cc: Warden Joseph M. Brooks, FCC Petersburg  
Dr. Stephen Formanski, Chief, Psychology Services, FCC Petersburg

APPENDIX I

MEMORANDUM

Federal Correctional Complex - Low

MID-ATLANTIC REGIONAL OFFICE APPROVAL LETTER

1-0026

Date: October 21, 2003

TO: K.M. White, Regional Director, Mid-Atlantic Regional Office

From: *Raphael M. Stephens*  
Act of: Raphael M. Stephens, Case Manager

Subject: Request Waiver of Informed Consent to use to Release Information for Research

From: *Joseph M. Brooks*  
Title: Joseph M. Brooks, Warden

This memorandum has been prepared in accordance with Program Statement 1076-01, Research, Informed Consent. I am in the process of completing my thesis for a Masters Degree in Criminal Justice. The title of this research proposal is *A Descriptive Study on Religion in Prisons at a Federal Correctional Institution in a Virginia County*. This research involves the use of archival data and does not require direct (active) inmate participation. I am requesting a waiver for the Informed Consent/Consent to Release Information for Research so I may complete my thesis project. Please review my request and provide your decision below.

Approved: *K.M. White*  
K.M. White, Regional Director

*11/18/03*  
Date

Disapproved: \_\_\_\_\_  
K.M. White, Regional Director

\_\_\_\_\_ Date



APPENDIX J

YOUNGSTOWN STATE UNIVERSITY HRSC PROTOCOL APPROVAL LETTER

Dr. Robert King, Principal Investigator  
Mr. Stephen Stephens, Co-Investigator  
Department of Criminal Justice  
44325-3929

44325-3929  
and Research  
44325-3929  
44325-3929  
44325-3929

HRSC Protocol #12-2011  
TITLE: A Descriptive Study of Religious Beliefs of a Federal  
Correctional Institute with a 21st Century

Dear Dr. King and Mr. Stephens:

The Human Subjects Research Committee has conditionally approved the aforementioned protocol based on Full Committee Review of the protocol in conjunction with a special review by prisoner advocate Heidi Miller, as well as professional courtesy cooperation of the Federal Bureau of Prisons's Institutional Review Board a date of October 21, 2011. The low risk project involves review of Survey Data with no direct contact with subjects, therefore, Informed Consent is waived.

Any changes in your research activity should be promptly reported to the Human Subjects Research Committee and may not be initiated without HRSC approval except where necessary to eliminate hazard to human subjects. Any unanticipated problems involving risks to subjects should also be promptly reported to the Human Subjects Research Committee.

Unanticipated problems involving risks to subjects should be promptly reported to the Human Subjects Research Committee.

Sincerely,  
  
Robert King  
11705 School of Graduate Studies  
Research & Creative Activities Office

HRSC  
Departmental File  
Department of Criminal Justice



February 10, 2004

Youngstown State University / One University Plaza / Youngstown, Ohio 44555-0001

Dean of Graduate Studies and Research

330-941-3091

FAX 330-941-1580

E-Mail: [graduateschool@cc.ysu.edu](mailto:graduateschool@cc.ysu.edu)

Dr. Tammy King, Principal Investigator  
Ms. Rapunzel Stephens, Co-investigator  
Department of Criminal Justice  
UNIVERSITY

RE: HSRC Protocol #42-2004  
TITLE: A Descriptive Study of Religion in Prison at a Federal  
Correctional Institution in a Virginia County

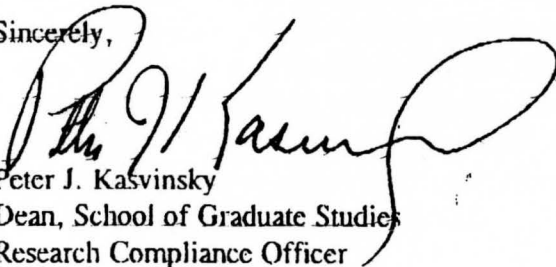
Dear Dr. King and Ms. Stephens:

The Human Subjects Research Committee has unconditionally approved the aforementioned protocol based on Full Committee Review of the project in conjunction with Expedited Review by prisoner advocate Heidi Miller, as well as professional courtesy recognition of the Federal Bureau of Prison's Institutional Review Board action of October 27, 2003. The low risk project involves review of Sentry Data with no direct contact with inmates, therefore, Informed Consent is waived.

Any changes in your research activity should be promptly reported to the Human Subjects Research Committee and may not be initiated without HSRC approval except where necessary to eliminate hazard to human subjects. Any unanticipated problems involving risks to subjects should also be promptly reported to the Human Subjects Research Committee.

Unanticipated problems involving risks to subjects should be promptly reported to the Human Subjects Research Committee.

Sincerely,



Peter J. Kasvinsky  
Dean, School of Graduate Studies  
Research Compliance Officer

PJK:cc

c: Departmental File  
Department of Criminal Justice

APPENDIX K

FEDERAL CORRECTIONAL COMPLEX -LOW, PETERSBURG VIRGINIA  
LOCAL INSTITUTIONAL REVIEW BOARD COMMITTEE APPROVAL  
LETTER

10-27-2000

S. E. Formanick, Chief, Psychology Division

RESEARCH COMMITTEE RECOMMENDATION

Joseph M. Brooks, Warden, Federal Correctional Complex, Petersburg

Ms. Stephens, Correctional Treatment Services at the Low Security Facility is completing a Master's Degree in Criminal Justice at York College State University. A part of her program requires her to complete a Master's Thesis. She is proposing a research project utilizing Bureau of Prisons data.

In compliance with Program Statement 5030 (1) (F), the Local research review board (LRRB) was instructed to review her project compliance with the requirements of this Program Statement. A LRRB was held on 10-14-2000 and consisted of myself as the Chairperson of the LRRB, Chaplain Browne as the third representative, and Ms. Stephens who presented her project. Ms. Stephens' research will review 5 years data on inmate's attendance at Religious Services. Her hypothesis is inmates with greater participation in Religious services will receive fewer Inmate Reports. Ms. Stephens plans to review 100 cases and then determine if the data she collected supports her hypothesis.

The research project will be utilizing Security Data only. There is no direct contact with inmates nor their files. As such, there was been no Informed Consent. The LRRB reviewed the Program Statement with the researcher and explicitly informed her that she is not permitted to collect any data with the exception gathered from all those in the Chain of Command to include the Warden, Regional Director, Chief of Facility and Supervisor, and if indicated, the Director of the Bureau of Prisons. Ms. Stephens was made aware of the requirement to submit yearly progress reports, and upon completion of her study, this Chairperson reviews her Thesis to assure that the Bureau of Prisons is appropriately represented.

The LRRB heard Ms. Stephens' presentation and unanimously approved of her research project. Concurrence with this recommendation would permit Ms. Stephens to forward the project to the Regional Director for approval.

Approved

Not Approved

*Joseph M. Brooks*

Joseph M. Brooks, Warden, Federal Correctional Facility - Petersburg





United States Government  
**memorandum**  
 FEDERAL CORRECTIONAL COMPLEX  
 Petersburg, VA 23804

DATE: 10-27-2003

*K. Rugh, Psy.D. Acting Chief*

REPLY TO THE ATTENTION OF: S. E. Formanski, Chief, Psychology Services

SUBJECT: RESEARCH COMMITTEE RECOMMENDATION

TO: Joseph M. Brooks, Warden, Federal Correctional Complex, Petersburg

Rapunzel Stephens, Correctional Treatment Specialist, at the Low Security Facility, is completing her Masters Degree in Criminal Justice at Youngstown State University. A part of her program requires her to complete a Master's Thesis. She is proposing a research project utilizing Bureau of Prisons data.

In compliance with Program Statement 1070.07, Research, a Local research review board (LRRB) was constructed to review her projects compliance with the requirements of this Program Statement. A LRRB was held on 10-14-2003 and consisted of myself as the Chairperson of the LRRB, Chaplain Browder as the Union representative, and Ms. Stephens who presented her project. Ms. Stephens' research will review Sentry data on inmate's attendance at Religious Services functions. Her hypothesis is: Inmates with greater participation in Religious services will receive fewer Incident Reports. Ms. Stephens plans to follow 100 cases and then determine if the data she collected supports her hypothesis.

This research project will be reviewing Sentry Data only. There is no direct contact with inmates nor their files. As such, there is no need for an Informed Consent. The LRRB reviewed the Program Statement with Ms. Stephens and explicitly informed her that she is not permitted to collect any data until she receives approval from all those in the Chain of Command to include the Warden, Regional Director, Office of Research and Evaluation, and if indicated, the Director of the Bureau of Prisons. Ms. Stephens was made aware of the requirement to submit yearly progress reviews, and upon completion of her study, this Chairperson reviews her Thesis to assure that the Bureau of Prisons is appropriately represented.

The LRRB heard Ms. Stephens' presentation and recommends approval of her research project. Concurrence with this recommendation would permit Ms. Stephens to forward the project to the Regional Director for approval.

Approved

Not Approved

*Joseph M. Brooks*

Joseph M. Brooks, Warden, Federal Correctional Facility - Petersburg

JAN 99

U.S. DEPARTMENT OF JUSTICE

FEDERAL BUREAU OF PRISONS

A. Title and location of project: **A Descriptive Study of Religion in Prison at a Federal Correctional Institution in a Virginia County.**

B. Research review board members at this location:

	<u>Name</u>	<u>Title</u>
1.	Dr. Stephen Formanski	Chief Psychologist
2.	Katherine Browder	Chaplain/ Union Representative
3.		
4.		
5.		

Does the board satisfy the optional IRB membership requirements of 28 CFR part 46, as specified in Section 10.b.(1) of the Program Statement on Research? Yes  No

4. Does proposal meet the requirements of the Program Statement on Research?

Research Design (Section 7.a.(2))	Yes <input checked="" type="checkbox"/>	No <input type="checkbox"/>	
Corrections-Related (7.a.(2))	Yes <input checked="" type="checkbox"/>	No <input type="checkbox"/>	
Medical/Drug Policy (7.a.(3))	Yes <input checked="" type="checkbox"/>	No <input type="checkbox"/>	
Risks Minimized (7.a.(4))	Yes <input checked="" type="checkbox"/>	No <input type="checkbox"/>	
Researcher Qualified (7.a.(6))	Yes <input checked="" type="checkbox"/>	No <input type="checkbox"/>	
Privacy/Confidentiality (7.a.(8)-(9))	Yes <input checked="" type="checkbox"/>	No <input type="checkbox"/>	
Content of Written Proposal (8.)	Yes <input checked="" type="checkbox"/>	No <input type="checkbox"/>	
Incentives (7.a.(5))	Yes <input type="checkbox"/>	No <input type="checkbox"/>	N/A <input checked="" type="checkbox"/>
Informed Consent (13.)	Yes <input type="checkbox"/>	No <input type="checkbox"/>	N/A <input checked="" type="checkbox"/>
Questionnaires, Surveys, etc. (8.b.)	Yes <input type="checkbox"/>	No <input type="checkbox"/>	N/A <input checked="" type="checkbox"/>
Non-Employee's Signature(7.a.(11))	Yes <input type="checkbox"/>	No <input type="checkbox"/>	N/A <input checked="" type="checkbox"/>

5. Does this proposal qualify for expedited review, as specified in Section 10.e. of this Program Statement? Yes  No

If yes, on what basis? **The proposal meets the minimal risk standard and involves the study of existing data, documents, or records. In addition, the possibility of risks stress, or discomforts to individuals subjects is considered minimal because no human subjects will be involved in this study.**

6. Recommendations and comments: **This proposed research project is covered by 28 CFR 46; however, the LRRB does not meet the membership requirements of an IRB. Therefore, we are recommending that Central Office serve as the IRB and review this proposal for expedited review.**

Signature: K. Lugh, Psy.D. Acting Chief, Chair, Review Bd.

Signature: James M. Beal, Warden

Signature: K. M. White, Regional Director

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U. S. GOVERNMENT MEMORANDUM  
Federal Correctional Complex  
Petersburg, VA 23804

DATE: October 20, 2003  
FROM: *Lisa Gradiska*  
Lisa C. Gradiska, Human Resources Manager  
SUBJ: Research Committee Recommendation  
TO: Joseph M. Brooks, Warden

*J. Brooks  
10-29-03*

Contract was made with the Office Research, IPPA Division, in regards to the attached request. Ms. Stephens will need to complete the attached forms. Although there is no direct contact with inmates, research and data will be collected which involves human subjects. Ms. Stephens will need to request a waiver of the "Informed Consent" form since it is not foreseeable to have an individual consent form completed for each subject involved with this research.

This request, along, with necessary supporting documentation, will need to be forwarded to the Regional Director. Dr. Anthony Jimenez, Regional Psychology Administrator, will also review this request. It is recommended we advise Dr. Jimenez that this request is forthcoming. If approved, the request will be forwarded to the Institution Review Board (IRB). The IRB and Tom Kane, Assistant Director, IPPA will be the final reviewing and approving authorities for this request.

*10/27/03*  
The necessary documents have been completed by Ms. Stephens. This request is ready for your review. If approved, this request will be forwarded to the region. Dr. Formanski is expected to be out for several weeks.  
*Lise*