



# Spiritual Care Programs and Recidivism Prevention among the Prison Inmates in Selected Prisons in Nairobi County, Kenya

Abraham Eskuri Mutia

Kiriri Women University of Science and Technology, Kenya

Email: [abrahameskurimutia@gmail.com](mailto:abrahameskurimutia@gmail.com)

**Abstract:** *The aim of the prisons is rehabilitation and reintegration of offenders to the community. Despite going through the prisons, a great number of offenders still commit crime and are convicted again. The study was done to assess the role of spiritual care programs employed in addressing recidivism among the inmates in Nairobi Kenya. The study was guided by Reintegration theory and Cognitive behavior theory. A convergent parallel research design- Mixed method research approach was adopted. Six prisons with inmates serving up to 10 years were selected purposively, simple random sampling techniques was used to select 323 re-offenders, 36 leaders of the inmates was selected purposefully and 22 Key informants from prison administration and 4 probation officers selected purposively. The study used questionnaires, focus group discussion schedules and interview guides in data collection. Descriptive and inferential statistics was used to analyze quantitative data, Qualitative data was analyzed through thematic analysis and presented through verbatim. The study found a weak positive overall correlation .0 95 which was statistically significant as (P-Value=0.000 < 0.05)*

**Keywords:** *Recidivism, Spiritual care, Offenders, Re-Offenders, rehabilitation approaches*

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## 1. Introduction

Recidivism is defined as any incarceration, probation violation, or arraignment after index jail release (Evans, Wilson, & Friedmann, 2022). All over the world there are approximately 10.35 million people who are detained in prisons. This number does not include the ones held in prisons pending determination of their cases (Abbott, Scott, & Thomas, 2023) Further, in the year 2019, the countries with the highest population rates in prisons include; USA that has 2.2 Million prisoners, China with 1.65 Million

Prisoners, Russia and Brazil have more than 600 000 prisoners. USA has the highest rate of prisoners per head which stands at 698 people in prison per 100,000 people. Iceland has the lowest rate of prisoners globally which stands at 45 people per 100,000 people. The global prison population since the year 2000 has been changing. The prisoner numbers in South East Asia and Western Asia increased by 117% and 114% respectively. Asia's prison population dropped by 38%. China had an increase in prison population of 18% while India's prison population rose by 111%. In Europe the prison population has decreased by 21% in

the same period (Stürup-Toft, O'moore, and Plugge, 2018). Similarly Africa is not left behind. Southern Africa and Eastern Africa have 24 internationally recognized countries which have a combined prison population of 665,000 people. Each of these countries has an average prison population size of 30,000 with an average of 533 prisoners in each prison (Mundt, Langerfeldt, Maphisa, Oumar, Nguendo, Serri, and Priebe, 2022).

It is only Europe's prison population which dropped since the year 2000

The rehabilitation approaches employed in European countries include Training and education, The European Prison Rules provides that: "Every prison institution shall ensure provision of all the inmates with access to educational which is as complete and that which meets the prisoners their individual needs in consideration to their individual aspirations. In healthcare provision in prison institutions health practitioners should pay special attention to specific difficult situations of the inmates which include drug and substance addiction problems, diseases such as HIV/AIDS, Tuberculosis, skin infections and other communicable infections, Non-communicable infections which may include; mental health issues etc. (Ryan, Brennan, McNeill, & O'Keeffe, 2022).

Some of the rehabilitation approaches employed in the Kenyan prisons includes; Psychosocial support, capacity building, drug and substance abuse treatment, spiritual care programs. According to Gamman, & Caulfield, (2022) psychosocial treatment in prison entails handling the stressors which these inmates find themselves in so that they can be fit to resettle as well as to be re-integrated back to the community. This is done through, Addressing mental health issues, Stress management, Psychological Counseling, Cognitive skills development, Reintegration programs as well as maintaining contacts with the family as well as the community members which is supposed to perform an important a role in rehabilitating the inmates.

The Kenya prison departments still employ the rehabilitation approaches that were used during the colonial period which emphasized on punitive rehabilitation as well as coercive form of rehabilitation where the offenders do not have a say in the rehabilitation programs implemented in the prison institutions.

This study wanted to bridge the gap in the rehabilitation approaches and recidivism prevention among the inmates of both genders in Nairobi county by establishing the gaps that exist in those rehabilitation approaches which include the psychosocial support given to inmates in preventing

recidivism, impact of the capacity building techniques employed in rehabilitation of the inmates in preventing recidivism, the capacity of the drug and substance treatment offered to inmates in preventing recidivism, Understanding on the role of spiritual care programs employed in addressing recidivism among the inmates. The prison department is hoped that it would involve the social workers to employ social work method which include Case work methods to address individual inmate problems. Group work methods where inmate's issues can be addressed as a group.

Further the study hoped to establish the applicability of social work in the rehabilitation of the inmates and more so the employment of social work methods in addressing the challenges of the inmates and hence helping successfully get reintegrated back to the community.

## 1.2 Study objective

The study was guided by the following objective;  
To establish the influence of spiritual care programs employed in addressing recidivism among the inmates in selected Prisons in Nairobi county Kenya.

## 2. Literature Review

### 2.1 Theoretical Review

A number of people have come up with different approaches that can be employed to help in rehabilitating offenders and various researches have adopted different underpinnings so that they may find a suitable answer to the challenges they experience. This study adopted the following theories; Reintegration theory, Cognitive-Behavioral Theory.

#### 2.1.1 Recidivism Prevention

Crime is prevalent in every society and it can't be avoided in the day to day life due to social complexities as well as freedom all individuals enjoy. Therefore it is experienced in every society of whatever nature. The form of crimes changes depending on the society in which it is committed as well as the social norms existing in that society (Palmer, Warren, & Miller, 2017).The concept 'recidivism' emanates from a Latin word "recidere" which denotes "to fall back or "to revert back" (Cronje, 2017).There exist no concrete way of defining recidivism since it is a new discipline in the area of criminology. It involves the re-offending of any nature ( Heffernan,Ward, Vandevelde, & Van Damme, 2019). Different studies have tried to explain the parameters under which to measure recidivism such range from an offender being taken back to prison due to commission of a new offence or technical violation, being arrested etc. Studies in the past have indicated that putting

offenders in prison plays a very insignificant role on the potentiality of the inmate to commit offence in future. The reason for this phenomenon is unclear. It is possible that institutionalization of offenders act as a place to train individuals for future criminal behavior. People who have committed less serious offences get an opportunity to learn tactics of committing more serious crimes. Inmates teach through expression of their past experiences (Bowen 2020).

A general agreement in the previous scholarly work has proposed three approaches in measuring recidivism; recidivism: re-arrest, re-conviction, and re-imprisonment (Holden, 2020). A study conducted in Correctional Centers in Ethiopia on Factors Contributing to Recidivism showed that a greater number 71 (68.3%) of the inmates had committed offences twice, 23 (22.1%) had committed offences thrice and 8 (7.7%) had committed offences four times. The rest 2 (1.9) had committed offences more than five times (Tegeng , Abadi 2018) . Individuals who are released from the rehabilitation institutions are faced with enormous challenges. Most of them remain uneducated, incompetent, with weak family ties and emotionally unstable. Most of them end up being captured and re-imprisoned within less than a year. More than 66% of the inmates released on parole are re-captured within a period of less than three years (Chikadzi, 2017).

### **2.1.2 Rehabilitation**

Rehabilitation denotes the social or the psychological outcomes brought about by the involvement of the individuals in the therapeutic processes which have an aim of cutting down the possibility of the offender getting involved in criminality in future (Ward, & Heffernan, 2017). In addition the premise behind rehabilitation is that individuals have the capability to control their actions. Hence imprisoning individuals for a long period of time gives them a longer opportunity to change their actions during the time of incarceration.

### **2.2 Spiritual care programs and recidivism prevention**

The contemporary spiritual care programs are placed at the verge between the historic presence of church in the public domain and the advent of secular teachings that subscribe in the absence of God. The spiritual leader's capability to negotiate a space where the presence of God and His teachings determines the success and capability of the spiritual care programs to flourish in the public arena Marks-Katz, (2022). This has been the norm in many organizations and institutions where the spiritual leaders have to keep on justifying their presence and the presence of the church in the contemporary society. Ellis, (2021) observes that the role of religious organization in the prison

setting include but not limited to provision of psychological first aid, personal support, ) intentional creation of safe and calm spaces to aid in the emotional and spiritual processing of the event and listening to Inmate's stories. Religious programs in the prisons are not only among the oldest but it is the most common rehabilitation approach employed by the prison institutions worldwide (Jang, Johnson, Anderson, & Booyens, 2021).

According to Khan, (2020), when inmates participate in faith based programs it plays a significant role in reduction of recidivism among such inmates. Although faith based programs. Religious affiliation has been considered to contribute to rehabilitation outcomes through a number of mechanisms including; repentance, redemption, collective prayers and collective business activities which effectively constitute social capital, It has also been acknowledged that religion is one of the oldest and the most common form of rehabilitation in the contemporary correction institutions (Tukwariba 2020, Kittrell 2018, Alper & Durose 2018. In addition, religion has also been considered a very important characteristic in influencing inmate rehabilitation. 70 Scholars have differing views on whether religious activities can produce good results in terms of rehabilitation of offenders or not.

According to NYABERI, (2021) prison religious programs are divided into five categories; Evangelism, ongoing discipleship, follow-up with ex prisoners, supply of full time and part time chaplains and family ministry. Most prisons make use of volunteer ministers from the local community. Most of these ministers give emphasis on the five areas. According to Said, & Davidson, (2021) the estimated yearly cost of religious programs in the US prisons were over \$14000 in comparison with other rehabilitation programs in the same period. Due to inadequate funds in the prison institutions religious activities in the prisons were not faring on well Farringer, Duriez, Manchak, & Sullivan, (2021).

## **3. Methodology**

This study employed mixed Methods of research approach. The researcher used convergent parallel research design in order to explore diverse perspectives and uncover the relationships between variables. This research design was employed by collecting both qualitative and quantitative data in a single study and analyzing it separately then comparing the outcome and drawing conclusion. This study adopted Pragmatic Worldview perspective. The main concern of this world view is to understand the best solution to a problem and its appropriateness (Patton, 1990). Pragmatic worldview gives emphasis to research problems employing all the alternatives to understand and solve the problem. This world view supports the application of mixed methods of studies, Morgan

(2007). The researcher used this worldview since it allowed application of mixed methods studies in order to understand the various reasons that underlie the commission of the offence even after going through the rehabilitation institutions. It further allowed the study to mix the two methods of collecting and analyzing qualitative and quantitative data to get the viewpoints of the prison administration and those of the other stakeholders qualitatively and finally those of the inmates quantitatively and then combined the results of the study. The study was conducted in six selected prisons in Nairobi City County which include; Nairobi Remand prison, Nairobi Medium prison, Nairobi west Prison, Jamhuri prison, Lang'ata women prison and Kamiti medium prison. The criteria for selecting Inmates in these prisons were because there were re-offenders at a better position to explain why they have committed an offence for a second time despite having gone through a rehabilitation institution.

The researcher chose to conduct study in Nairobi County since Nairobi county is a cosmopolitan region which carries the 43 tribes in Kenya, Further it carries people from all the 47 counties and even from outside the country. Therefore receiving diverse cultures and beliefs from them. Hence the results of the study can be replicated from any region of the country and even any other part of the world. Such inmates must have been serving a sentence in a prison facility for not more than 10 years. To answer the study's questions, data was collected from three categories of individuals who participate in the criminal Justice system in rehabilitation of offenders. Such will include; Re-offenders in the selected six prisons within Nairobi County.

The selected prisons were sampled through purposive sampling, the prison Administration and other categories

of individual were selected through purposive sampling who included Probation officers and the trustees within the prison institutions. Such were selected purposefully to participate in the collection of information through the interview guide as well as in the focused group discussion. As at 30<sup>th</sup> November 2023 the selected 6 prisons had inmates as follows Nairobi Remand prison 4050, Nairobi Medium prison 634, Nairobi west Prison 560, Jamhuri prison 131, Lang'ata women prison 717, Kamiti medium prison 967, (Kenya prison Service KPS, 2023). The six prisons had a total of 1685 re-offenders. 323 reoffenders to participate in the study were selected through simple random sampling in addition 36 trustees were selected purposefully to add to the inmates to participate in focus group discussion. In every prison 6 inmates who were the trustees and heads of the inmate's wards were selected to participate in the study. Further 3 prison officers who represented the views of the prison institutions were also selected and hence a total of 3 prison officers were selected. 4 probation officers were also selected to participate in the study that represented the views of community corrections.

## **4. Results and Discussion**

### **4.1 Descriptive Data spiritual care programs and recidivism prevention among the prison inmates in selected prisons in Nairobi County, Kenya**

There were eight items responded to as indicated in Table 1 on spiritual care programs and recidivism prevention among the prison inmates in selected prisons in Nairobi County, Kenya.

**Table 1: Descriptive Statistics on spiritual care programs and recidivism prevention among the prison inmates in selected prisons in Nairobi County, Kenya**

Statements(Spiritual care programs)	SD	D	N	A	SA	Mean	Std Deviation
	%	%	%	%	%		
	F	F	F	F	F		
1. The prison stay has rehabilitated me to avoid Commission of offences as a result of the teachings I Get from spiritual leaders	20 (6.9%)	70 (24.1%)	25 (8.6%)	105 (36.2%)	70 (24.1%)	<b>3.47</b>	<b>1.27</b>
2. The prison stay has not rehabilitated me to avoid Commission of offences as a result of the teachings I get from spiritual leaders.	20 (6.9%)	62 (21.4%)	39 (13.4%)	104 (35.9%)	65 (22.4%)	<b>3.46</b>	<b>1.24</b>
3. I feel after leaving the prison I will not engage in criminality as a result of the Spiritual teachings	29 (10.0%)	74 (25.5%)	24 (8.3%)	101 (34.8%)	62 (21.4%)	<b>3.32</b>	<b>1.32</b>
4. The prison has the best spiritual programs to help inmates come out of criminality	18 (6.2%)	68 (23.4%)	40 (13.8%)	101 (34.8%)	63 (21.7%)	<b>3.42</b>	<b>1.23</b>
5. I will use the teachings acquired from this prison to help others avoid criminality	24 (8.3%)	68 (23.4%)	23 (7.9%)	102 (35.2%)	73 (25.2%)	<b>3.46</b>	<b>1.23</b>
6. I have reformed/saved as a result of prison spiritual teachings.	5 (1.7%)	56 (19.3%)	48 (16.6%)	114 (39.3%)	67 (23.1%)	<b>3.63</b>	<b>1.09</b>
7. Prison institutions slot enough time for inmates to receive spiritual teachings	17 (5.9%)	69 (23.8%)	38 (13.1%)	93 (32.1%)	73 (25.2%)	<b>3.47</b>	<b>1.25</b>
8. Prison institutions does not slot enough time for inmates to receive spiritual teachings	21 (7.2%)	62 (21.4%)	47 (16.2%)	90 (31.0%)	70 (24.1%)	<b>3.43</b>	<b>1.26</b>
<b>Overall Composite Mean and Std deviation</b>						<b>3.46</b>	<b>1.25</b>

The prison stay has rehabilitated me to avoid Commission of offences as a result of the teachings I get from spiritual leaders had a mean of 3.47 and standard deviation of 1.21. According to the number of questionnaires given 290 respondents, 20(6.9%) strongly disagreed, 70(24.1%) disagreed, 25(8.6%) neutral, 105(36.2%) agreed while 70(24.1%) strongly agreed. These result show that 3.47 is higher than the composite mean of 3.46. The implication of the results to the study is that the prison helped the inmates to commission of offences later. The Standard deviation of 1.27 is higher than the composite standard

deviation of 1.25 indicating that there was differing in opinions.

The prison stay has not rehabilitated me to avoid Commission of offences as a result of the teachings I get from spiritual leaders had a mean of 3.46 and standard deviation of 1.24. According to the number of questionnaires given 290 respondents, 20(6.9%) strongly disagreed, 62(21.4%) disagreed, 39(13.4%) neutral, 104(35.9%) agreed while 65(22.4%) strongly agreed. These result show that 3.46 is at per with the composite

mean of 3.46. The implication of the results to the study is that the prison helped the inmates to avoid taking drugs and other bad substances. The Standard deviation of 1.24 is lower than the composite standard deviation of 1.25 indicating that there was convergence in opinions of the respondents. I feel after leaving the prison I will not engage in criminality as a result of the Spiritual teachings had a mean of 3.32 and standard deviation of 1.32. According to the number of questionnaires given 290 respondents, 29(10.0%) strongly disagreed, 74(25.5%) disagreed, 24(8.3%) neutral, 101(34.9%) agreed while 62(21.4%) strongly agreed. These result show that 3.46 is higher than the composite mean of 3.46. The implication of the results to the study is that after leaving prison the inmates confessed not to engage on any illegal activity. The Standard deviation of 1.32 is higher than the composite standard deviation of 1.25 indicating that there was divergence in opinions amongst the respondents.

The prison has the best spiritual programs to help inmates come out of criminality had a mean of 3.42 and standard deviation of 1.23. According to the number of questionnaires given 290 respondents, 18(6.2%) strongly disagreed, 68(23.4%) disagreed, 40(13.8%) neutral, 101(34.8%) agreed while 63(21.7%) strongly agreed. These result shows that 3.42 is lower than the composite mean of 3.46. The implication of the results to the study is spiritual programs organized by the prison has really helped the inmates spiritually and mentally. The Standard deviation of 1.23 is lower than the composite standard deviation of 1.25 indicating that there was high agreement of the statement by all the respondents.

I will use the teachings acquired from this prison to help others avoid criminality had a mean of 3.46 and standard deviation of 1.23. According to the number of questionnaires given 290 respondents, 24(8.3%) strongly disagreed, 68(23.4%) disagreed, 23(7.9%) neutral, 102(35.2%) agreed while 73(25.2%) strongly agreed. These result show that 3.46 is at per with the composite mean of 3.46. The implication of the results to the study is there will be teachings to help other criminals to leave way of bad behaviour. The Standard deviation of 1.23 is lower than the composite standard deviation of 1.25 indicating that there was high agreement of the statement by all the respondents.

I have reformed and been saved as a result of prison spiritual had a mean of 3.63 and standard deviation of 1.09. According to the number of questionnaires given 290 respondents, 5(1.7%) strongly disagreed, 56(19.3%) disagreed, 48(16.6%) neutral, 114(39.3%) agreed while 67(23.1%) strongly agreed. These result show that 3.63 is higher than the composite mean of 3.46. The implication of the results to the study is many have reformed and gotten saved as results of the teachings on spiritual aspects in prison services. The Standard deviation of 1.09 is lower

than the composite standard deviation of 1.25 indicating that there was high agreement of the statement by all the respondents.

Prison institutions slot enough time for inmates to receive spiritual teachings had a mean of 3.47 and standard deviation of 1.25. According to the number of questionnaires given 290 respondents, 17(5.9%) strongly disagreed, 69(28.8%) disagreed, 38(13.1%) neutral, 93(32.1%) agreed while 73(25.2%) strongly agreed. These result show that 3.47 is higher than the composite mean of 3.46. The implication of the results to the study is many have reformed and gotten saved as results of the teachings on spiritual aspects in prison services. The Standard deviation of 1.25 is at per with the composite standard deviation of 1.25 indicating that there was high agreement of the statement by all the respondents.

Prison institutions does not slot enough time for inmates to receive spiritual teachings had a mean of 3.43 and standard deviation of 1.26. According to the number of questionnaires given 290 respondents, 21(7.2%) strongly disagreed, 62(21.4%) disagreed, 47(16.2%) neutral, 90(31.0%) agreed while 70(24.1%) strongly agreed. These result show that 3.47 is higher than the composite mean of 3.43. The implication of the results to the study is many inmates have in adequate spiritual guidance due to short time for the teaching of word of God. The Standard deviation of 1.26 is at per with the composite standard deviation of 1.25 indicating that there was high disagreement of the statement by all the respondents.

These findings of the study are in agreement with Brewer, Leader & Campana, (2023) who revealed that Faith-based prison programs have been proven to reduce recidivism effectively. In his study of 700 prisoners who were housed in 20 prison. He stated that religious programs helped inmates to cope with the loss, address their guilty, to be taught how to forgive others and also forgiving themselves, helping the inmates to re-acquire self-esteem and to grow spiritually.

Further the study showed that a great number of inmates felt that after leaving the prison they would not engage in criminality as a result of the Spiritual teachings given to them by the spiritual leaders. This was represented by 54.7% of the inmates interviewed while 40.0% of the inmates disagreed that the teachings have helped them avoid criminality. 5.3% of the inmates were neutral. The results of the study were in agreement with Maruna, Wilson, & Curran, (2015) inmates stated that they had new and greatly revitalized faith behind bars which they said that they had changed their attitude, thoughts, and self-understanding

Further, Haviv, Weisburd, Hasisi, Shoham, & Wolfowicz, (2020) opined that theoretical foundations of religious-

oriented programs cause change in the religious levels and lead to reduced recidivism. The results of the study also revealed that a great number of inmates did not agree with the statement that the prison institutions were the best in provision of spiritual teachings to of the inmates. This perception was held by 56.1% of the inmates. While 34.0% of the inmates agreed that the spiritual programs provided in the prison institutions were the best.9.9% of the inmates were neutral as to whether the spiritual programs were the best or not. The results of the study were in disagreement with Wilkinson, Irfan, Quraishi & Schneuwly Purdie, (2021) who observed that participation in Islam faith brought discipline, Helped inmates renew their purpose, and made them to be determined to avoid criminality. In a multilinear regression analysis his study established that Religious Intensification and Engagement with Chaplaincy explained 30% of the variation in Attitude to Rehabilitation. Further the results of the study showed that a great percentage of the inmates didn't agree that they would use the spiritual teachings acquired from the prison institutions to teach the others to avoid getting into criminality. This perception was held by 48.3 of the inmates interviewed. While 47.4% of the inmates agreed that once released they would use the spiritual teachings provided by the prison institutions to teach others. The inmates who were neutral were represented by 4.3% of the inmates. The studies to show whether the inmates would participate in teaching other individuals on religiosity after release are scanty. However, Many scholars have attributed religiosity among the inmates to various positive impacts that may include; enhancement of mood among the inmates, enhanced hope among the inmates, increase in altruistic behavior, enhanced coping mechanisms on stressors and reduced people's involvement in delinquency and criminality Blagden, Winder, & Lievesley, (2020).

Featherstone, (2020) conducted a study and established that parolees who had successfully completes their parole,

**Table 2 Correlation between spiritual care programs and recidivism prevention among the prison inmates in selected prisons in Nairobi County, Kenya**

Variable	Statistics	Recidivism prevention among the prison inmates in selected prisons
Spiritual care programs	Pearson Correlation	0.095**
	Sig.(2-tailed)	0.010
	N	290

(n=290); \*\*Correlation is significant at 0.05 level (2-tailed)

The study found a positive overall correlation 0.093 which was statistically significant as (P-Value=0.010 < 0.05); implying that there is a significant relationship between

religious conversions and spirituals transformations had a significant factor in gaining and retaining employment and overcoming other key reentry obstacles. Gonçalves, Madruga, Lucchetti, Dias Latorre, Laranjeira, Vallada, (2020) Adds that religiosity is an important factor associated with lower levels of violence in all the age groups investigated with alcohol dependence which seemed to mediate this relationship.

In Nigeria religious education in Enugu prison gives emphasis to the needs of inmates. The cognitive processes of the inmates and their socioeconomic circumstances which seem to be considered in preparation of religious education Adeshina Abideen Olojede, & Mohammed. The argument here is that when we put into consideration of the needs of the inmates as well as the cognition of the inmates we will help to address the negative thoughts and behavior of the inmates and hence controlling recidivism. Participating in religious programs shows whether the inmates were really committed in the religious programs or they were not. The inmates who said that they participated in religious activities some said that they were involved in Choir programs; others were involved in Bible study, Intercession programs, Ushering and many other religious activities in the religious organization

## 4.2 Inferential Statistics for spiritual care programs and recidivism prevention among the prison inmates in selected prisons in Nairobi County, Kenya

The inferential statistics has been used to analyse the correlation between spiritual care programs and recidivism prevention among the prison inmates in selected prisons in Nairobi County, Kenya

spiritual care programs and recidivism prevention among the prison inmates in selected prisons in Nairobi County, Kenya. This concludes that there is significant relationship

between Spiritual care programs and recidivism prevention among the prison inmates in selected prisons in Nairobi County, Kenya.

Further, Haviv, Weisburd, Hasisi, Shoham, & Wolfowicz, (2020) opined that theoretical foundations of religious-oriented programs cause change in the religious levels and lead to reduced recidivism. The results of the study also revealed that a great number of inmates did not agree with the statement that the prison institutions were the best in provision of spiritual teachings to of the inmates. This perception was held by 56.1% of the inmates. While 34.0% of the inmates agreed that the spiritual programs provided in the prison institutions were the best. 9.9% of the inmates were neutral as to whether the spiritual programs were the best or not. The results of the study were in disagreement with Wilkinson, Irfan, Quraishi & Schneuwly Purdie, (2021) who observed that participation in Islam faith brought discipline, Helped inmates renew their purpose, and made them to be determined to avoid criminality. In a multilinear regression analysis his study established that Religious Intensification and Engagement with Chaplaincy explained 30% of the variation in Attitude to Rehabilitation

Further the results of the study showed that a great percentage of the inmates didn't agree that they would use the spiritual teachings acquired from the prison institutions to teach the others to avoid getting into criminality. This perception was held by 48.3 of the inmates interviewed. While 47.4% of the inmates agreed that once released they would use the spiritual teachings provided by the prison institutions to teach others. The inmates who were neutral were represented by 4.3% of the inmates. The studies to show whether the inmates would participate in teaching other individuals on religiosity after release are scanty. However, many scholars have attributed religiosity among the inmates to various positive impacts that may include; enhancement of mood among the inmates, enhanced hope among the inmates, increase in altruistic behavior, enhanced coping mechanisms on stressors and reduced people's involvement in delinquency and criminality Blagden, Winder, & Lievesley, (2020).

## 5 Conclusion and Recommendations

### 5.1 Conclusion

The study established that inmates who had participated in religious programs and had successfully completed their religious conversions and spirituals transformations had a significant factor in gaining and retaining employment and overcoming other key community reentry obstacles. This means that they are most likely not going to recidivate.

The study established that the religious teachings helped the inmates to reform. This was seen by the fact that inmates who had reformed/got saved were previously when they were in prison were 124 inmates which was represented by 38.99 while those who never reformed/got saved were 194 which was represented by 61% of the inmates.

These inmates states that despite getting saved previously they faced re-entry challenges and hence they were back to community. The interview from the various quarters who were interviewed stated that the inmates who faced rejection are the ones who came back to the prison having committed fresh offences.

It was also established that the prison institutions lacked counseling rooms for the inmates. It was established that most of the spiritual leaders as they did counseling used their offices which was occupied by many officers and hence this prevented privacy and hence the inmates could not open up to their councilors and spiritual leaders. It was proposed that the prison Institutions build many counseling rooms which would give room for the councilors for free exploration of the inmate's challenges. The results of the correlation show positive overall correlation 0.093 which was statistically significant and substance abuse programs and recidivism prevention.

### 5.2 Recommendations

The study makes the following recommendations

1. It was established that many prisons lack spiritual resources like bibles, Equipment for sounds in some prisons were missing so inmates and inmates are many so to help to give information they should be provided with equipment.
2. Inmates should be allocated enough time to interact with the spiritual leaders in order to get the teachings.
3. The inmates despite getting faced re-entry challenges back to community. Then rehabilitation institutions to come up with re-entry approaches which involve the the spiritual care personnel which which ensures that the inmates are received back to their churches in the community who would in-turn influence the community members accept the former inmates back to the community

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