

# What Do Correctional Leaders Think About Faith-Based Programs? Results From a National Survey

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## Abstract

While religious programs and services have long been a staple of the American prison experience, existing research has yet to examine how correctional administrators perceive their importance and effectiveness. Of the 50 states invited to participate in the survey, most of the 27 respondents reported that faith-based programming provides a critically important resource that yields successful outcomes and positively influences prison culture. Nearly half indicated that interest in programming exceeds the resources available, while two-thirds reported that programming access should be expanded. The vast majority cited a lack of physical space and security staff as barriers to increased programming access.

## Keywords

faith-based programming, religious services, prison, survey

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## **Introduction**

Religious faith and spirituality have long been embedded within the American prison experience. Near the turn of the 19th century, the advent of the prison reform movement was heavily influenced by religious faith (O'Connor, 2002). Indeed, religious programs remain a common feature of prisons, and research confirms that participation in religious services and programs is one of the most common activities reported by inmates.<sup>1</sup>

Beyond the fact that religious programs and services remain a staple in prisons as well as prison life more generally, it is important to understand what effects, if any, can be attributed to participation in faith-based programs. For example, is participation in faith-based programs associated with improved behavior and a reduction in prison misconduct? Can participation in religion be linked to prosocial behavior and rehabilitation? Is it possible that regular religious involvement may lead to the identity transformation of people in prison? Finally, is there evidence to support the notion that increasing religiosity of incarcerated individuals is correlated with recidivism reduction following release from prison? To answer these questions, we review the relevant research literature.

## **Literature Review**

Over the last several decades a mounting body of evidence documents that higher levels of religiosity or religious commitment have been linked to reductions in crime and delinquency (Baier & Wright, 2001; Duwe & Johnson, 2016; Johnson, 2011). Multiple systematic reviews and several meta-analytic studies also confirm increasing religiosity tends to be associated with lower rates of crime (Baier & Wright, 2001; Johnson, De Li, et al., 2000; Kelly et al., 2015). But does the religion-crime nexus hold when research focuses on individuals who have been confined and released from prison?

A series of multivariate studies examining the effectiveness of Prison Fellowship (PF) programs tend to support the notion that PF participants fare significantly better. In the first study of a faith-based program, Young and his coauthors investigated long-term recidivism among a group of incarcerated individuals trained as volunteer prison ministers and found that the PF group had a significantly lower rate of recidivism than the matched group (Young et al., 1995). In a second study of PF, Johnson et al. examined the impact of PF religious programs on institutional adjustment and recidivism rates in two matched groups of people from four adult male prisons in New York State. After controlling for the level of involvement in

PF-sponsored programs, individuals who were most active in Bible studies were significantly less likely to be rearrested during the year-long follow-up period (Johnson et al., 1997). In a follow-up to this study, Johnson extended the research on formerly incarcerated individuals from New York by increasing the length of study from 1 to 8 years and found that frequent Bible study participants were less likely to be rearrested 2 and 3 years after their release (Johnson, 2004).

In another longitudinal study, Johnson and Larson completed a six-year evaluation of PF's expressly Christian, faith-based prerelease program known as the InnerChange Freedom Initiative (IFI). Among the study's key findings are the following: (a) IFI program graduates were significantly less likely than the matched comparison group to be arrested and (b) IFI program graduates were significantly less likely than the matched comparison group to be reincarcerated during the two-year follow-up period (Johnson, 2011; Johnson & Larson, 2003).

In another study of PF, Kerley and associates explored the relationship between participation in Operation Starting Line (OSL), a faith-based prison event, and the subsequent experience of negative emotions and incidence of negative behaviors (Kerley et al., 2005). OSL participants were less likely to experience negative emotions and to engage in fights and arguments with other inmates or prison staff. The results from this study are consistent with previous research and were supported in a second study where Kerley surveyed incarcerated individuals in order to determine whether levels of reported religiosity were associated with reduced levels of arguing and fighting. The study found that religiosity directly reduces the likelihood of arguing and indirectly reduces the likelihood of fighting (Kerley et al., 2005).

This line of research continued as Duwe and King (2013) completed a longitudinal evaluation of the effectiveness of PF's IFI by examining recidivism outcomes among 732 individuals released from Minnesota prisoners between 2003 and 2009. A series of regression analyses showed that participation in IFI significantly reduced the likelihood of rearrest (26%), conviction (35%), and reincarceration (40%). A follow-up study extended the research on IFI by conducting a cost-benefit analysis of the program. Because IFI relies heavily on volunteers and program costs are privately funded, the program involves no additional expense for the State of Minnesota. This investigation focused on estimating the program's benefits by examining recidivism and postrelease employment. The findings showed that during its first six years of operation in Minnesota, IFI produced an estimated benefit of \$3 million, which amounts to nearly \$8,300 per participant (Duwe & Johnson, 2016).

## *Religion, Rehabilitation, and Recidivism Reduction*

Religious practices and activities have been found to foster the development of, and integration into, personal networks that provide both social and emotional support (Jang & Johnson, 2004; Putnam & Campbell, 2010). When these personal networks overlap with other networks, they may not only constrain illegal behavior, but may also protect individuals from the effects of living in disadvantaged environments (Krohn & Thornberry, 1993). Stated differently, an individual's integration into a religious network may serve to weaken the effects of other factors that might otherwise promote deviant behavior. Indeed, religious networks have been found to buffer or shield people from the effects of harmful influences (Johnson, 2006).

These networks also hold the potential to encourage appropriate behavior as well as emphasize concern for others' welfare. Such processes can contribute to the acquisition of positive attributes that give those affiliated with religious networks a greater sense of empathy toward others, which in turn makes them less likely to commit illegal or harmful acts. Consistent with this line of research, studies in the emerging subfield labeled "positive criminology" (Ronel & Elisha, 2011), suggest that positive and restorative approaches—including those that foster social connectedness and support, service to others, spiritual experience, personal integrity, and identity change—may be more effective than the prevailing punitive tactics (Ronel & Segev, 2015). Consistent with traditional and contemporary restorative justice practices, these approaches seek to develop active responsibility on the part of individuals who have been living a lifestyle of irresponsibility.

From this perspective, it seems reasonable that correctional practices should be intentionally designed to promote virtue. Moreover, the goal of punishment should not be about exacting revenge, but rather to reconstruct and make better (Thompson & Jenkins, 1993). Examples of this kind of approach to corrections are regrettably uncommon, though the Louisiana State Penitentiary, located in Angola, Louisiana, provides a contemporary and unlikely example. Once known as perhaps the most violent and corrupt prison in America, Angola<sup>2</sup> has more recently become known for its many inmate-led congregations as well as a fully operational seminary (Hallett et al., 2016).

Previous research on religion within prisons had focused largely on faith-based programs administered by faith-motivated volunteers and generally confirms that these programs can increase prosocial behavior inside of prison and even reduce recidivism following release from prison (Johnson, 2011). However, very little was known about what happens when incarcerated individuals form and lead their own religious groups, interpret theology from inside of prison, and practice their faith communally inside the

cellblocks. Over a period of five years, researchers analyzed survey data from 2,200 men confined at the Louisiana State Penitentiary and conducted more than 100 life-history interviews of incarcerated individuals and staff. They found significant linkages between participation in the prison seminary and inmate-led churches on disciplinary convictions, crime desistance, rehabilitation, and prosocial behavior within the prison environment. The research demonstrated the central role of inmate-led efforts to bring about these salutary findings (Hallett et al., 2016).

Inmate ministers established congregations and participate in a variety of lay ministries including hospice, cellblock visitation, tier ministry, officiating funerals, and through tithing with “care packages” for incarcerated individuals who are indigent. Despite the fact that many are serving life sentences without the possibility of parole, ministers are able to find meaning and purpose in their lives. They assist others in finding purpose and hope, thereby providing others with the human grace and dignity they may have thought they lost or perhaps never had.

This research confirms that the freedom to embrace religion provides a unique opportunity for incarcerated individuals to choose a better self, transform their lives, come to care about others, and display their humanity on a daily basis. Several themes of positive criminology emerge from inmate narratives: (a) the importance of respectful treatment by correctional administrations, (b) the value of building trusting relationships for prosocial modeling and improved self-perception, (c) repairing harm through faith-based intervention, and (d) spiritual practice as a blueprint for positive self-identity and social integration (Hallett et al., 2016).

Additional prison research on religion has focused on the topic of identity transformation and rehabilitation. Religion offers an opportunity to replace an “old self” with a “new self” (James, 2007), thereby helping individuals write “redemption scripts,” narratives that allow a new start built on the new self (Hallett & McCoy, 2015). Identity transformation via religion is a cognitive process that involves self-reflection and a change in self-concept, based on a new “living narrative” facilitated by religion (Smith, 2003). Consequently, identity transformation has become the recent focus of identity theories of desistance from crime.

In a test of identity theories of desistance, using survey data from 2,249 men at the Louisiana State Penitentiary, Jang et al. (2018a) found that religion played a key role in contributing to identity transformation (see also Hallett et al., 2016). Specifically, they found religious conversion was positively related to cognitive transformation and crystallization of discontent, whereas involvement in religion was positively related to emotional transformation. More recently, participation in a faith-based program was found to increase religiosity,

which in turn contributed to the crystallization of discontent among individuals incarcerated in Colombia (Johnson et al., 2021).

Prior research shows a positive association between religiosity and a sense of meaning and purpose in life among people in prison. For example, in a study of men confined at three maximum-security prisons in Texas, Jang et al. (2018b) found that religiosity was positively related to perceived meaning in life. Using data collected in a non-Western country, Jang et al. (2021) replicated the positive relationship. Specifically, analyzing data from a survey with men and women housed in four South African prisons, they found that more religious individuals were more likely to report a sense of meaning and purpose in life than their less or nonreligious peers. This positive relationship was found among both men and women, showing that the relationship was gender-neutral as well as cross-cultural.

Prior research provides evidence that religion fosters virtues among individuals in the general population (Emmons & Paloutzian, 2003; Krause, 2018; McCullough et al., 2000; Rye et al., 2000). Although research on religion and virtues among incarcerated individuals is scant, Jang et al. (2018a) found that those who are more religious reported higher levels of forgiveness, compassion, and gratitude than their less or nonreligious counterparts. Similarly, religiosity was shown to be positively related to forgiveness, gratitude, and self-control among both men and women in South Africa (Jang et al., 2021).

Taken together, recent research confirms that religion-based rehabilitation is likely to have affective as well as behavioral consequences. First, identity transformation is expected to reduce negative emotions and deviant acts among offenders, as it enables offenders to disassociate themselves from negative emotions that they used to identify with and to behave, consistent with the new self (Giordano et al., 2002, 2007; Paternoster & Bushway, 2009). Second, a new sense of meaning and purpose in life is likely to decrease an incarcerated individual's negative emotions and misconduct as the new existential belief leads them to strive for conventional life goals and to manage their behaviors accordingly (Jang, 2016; McKnight & Kashdan, 2009; Steger & Frazier, 2005; Vanhooren et al., 2017). Finally, fostering virtues among correctional populations is expected to not only decrease deviance but also enhance emotional well-being (Emmons & McCullough, 2004; McCullough, 2000; Ward & Maruna, 2007).

### ***Religious Services and Programming in Prison***

Prior research on religious faith in prison has focused primarily on prison chaplains and incarcerated individuals. After all, they are directly involved in the delivery and receipt of religious services and programming. The

results from a nationwide survey administered a little more than a decade ago revealed that nearly all of the 1,100 state and federal prisons in the United States employed a chaplain.<sup>3</sup> Nearly three-fourths of the prison chaplains surveyed indicated that religious services and programming were “absolutely critical” to the rehabilitation of people in prison (Boddie & Funk, 2012). Moreover, results from the 2004 Survey of Prison Inmates (previously known as the Survey of Inmates in State and Federal Correctional Facilities) administered by the federal government showed that 57% of people in state prisons reported involvement in religious activities within the prior week (Beatty & Snell, 2004).

One perspective that has been conspicuously absent from research on religious faith and services in prison is that of the individuals entrusted to run correctional systems. To be sure, there have been studies on correctional leaders that have examined their vision, philosophy, attitudes, and values (Waters, 1992); the relationship between their emotional intelligence and leadership self-efficacy (Harper, 2016); the association between their leadership skills and job stress (Atkin-Plunk & Armstrong, 2013); the unique experiences of women in a male-dominated field (Collica-Cox & Schulz, 2019); and their perceptions of technology (Mufarreh et al., 2022). There has not been any research to date, however, that has evaluated the beliefs and attitudes of correctional leaders toward religious services and faith-based programming.

## *Present Study*

To better understand the beliefs and perceptions that correctional leaders have about the presence and effectiveness of religious services and programs within their prison systems, we designed and administered a survey in November 2022. The survey was distributed to departments of corrections from all 50 states, and correctional leaders from 27 states completed the survey, resulting in a response rate of 54%. We analyze the results from the survey and discuss the implications of the findings for correctional policy and practice.

## **Data and Method**

We constructed a survey that was designed to measure the beliefs and perceptions that correctional leaders across the United States have about religious services and programs within prisons. To this end, our survey focused on five main areas: (1) identifying the types and variety of programming and services that each state’s prison system provides, (2) the level of resources devoted to faith-based programming, (3) the perceived level of interest and participation in faith-based programming from people in prison, (4) the

perceived impact and effectiveness of faith-based programming, and (5) potential barriers to the availability and delivery of programming and services. The survey, which included five skip questions, contained a total of 16 items (See Appendix).

Our survey was administered through Survey Monkey by the Correctional Leaders Association (CLA), whose membership includes executive-level staff from departments of corrections in all 50 states. The survey was distributed in early November 2022, and CLA members were given two weeks to complete the survey. Each state was given discretion in assigning their appropriate staff person to complete the survey. Of the 50 states that were invited to participate, correctional staff from 27 states completed the survey, resulting in a response rate of 54%.

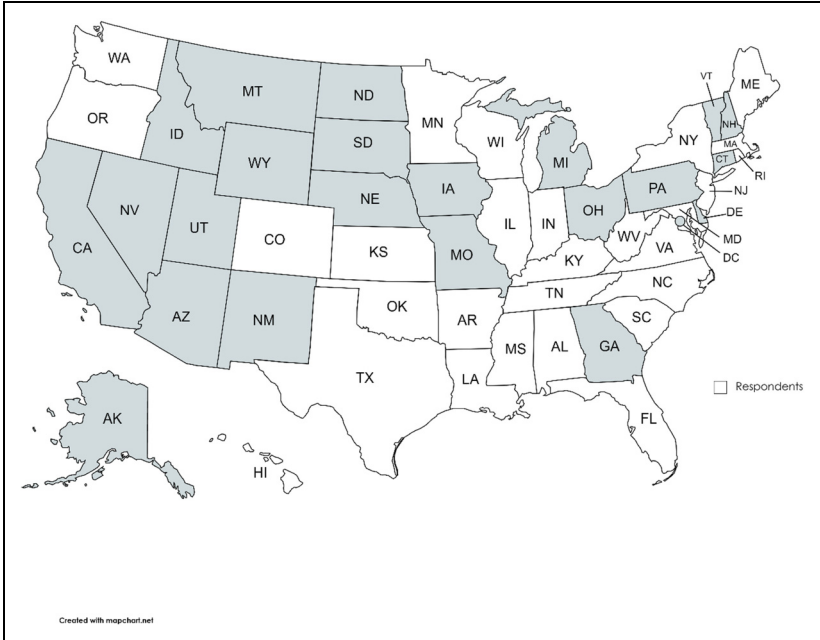
## **Results**

As noted above, correctional leaders for 27 (54%) of the 50 state departments of corrections responded to the invitation to complete the survey. As shown in Figure 1, the 27 respondents represented each of the major geographic regions within the United States, although most were from the Eastern and Southern portions of the United States. Fifteen (56%) of the respondents were directors of programming or they held executive-level staff positions (e.g., assistant commissioner or commissioner). The remaining 12 respondents (44%) held administrative positions in which they were responsible for overseeing chaplains and/or religious services.

As shown in Table 1, all 27 respondents reported providing worship services and pastoral care and counseling, while all but one offered Bible study groups and all but two had a chaplain at every facility. The consensus among the respondents is that religious activities are either critically important (81%) or very important (19%). All of the respondents agreed that faith-based programming changes prison culture in a positive way, with more than half (58%) expressing strong agreement. All respondents also reported that faith-based programming offers prison systems with valuable resources. Because faith-based programming is often delivered by volunteers from the community, more than 90% of the respondents indicated that it provides their prison systems with resources they could not otherwise afford.

The vast majority (96%) indicated that people in their prison systems have access to faith-based programming. Approximately 60% reported providing access to faith-based mentoring (63%) and Bible colleges (59%), while about one-fifth (22%) offered faith-based dorms. Approximately four-fifths of the respondents believed the presence of faith-based programming has increased over the last decade.





**Figure 1.** Geographic distribution of survey respondents.

Despite the perceived increase, nearly half (46%) reported that interest among incarcerated individuals in faith-based programming exceeds the resources available. Meanwhile, 50% believed that faith-based resources are commensurate with the level of interest from people in prison. Those who believed resources are insufficient were more likely to estimate the level of interest from their prison population is greater than 50% (64% vs. 33%).

Overall, nearly half of the respondents (46%) reported that a majority of their prison population had an interest in faith-based programming. A little more than one-third (35%) believed that about half of their population was interested, whereas 19% reported the interest level was less than half. Notably, 36% of the respondents indicated that less than one-fourth of their population participates in faith-based programming.

In general, the respondents expressed a relatively high degree of confidence in the ability of faith-based programming to achieve good outcomes. Correctional leaders indicated that faith-based programs were effective at nourishing spiritual development (100%), reducing misconduct (92%), and lowering recidivism (89%). More than 80% reported that faith-based

**Table 1.** Descriptive Statistics for Survey Responses.

Survey items and responses	N (%)
Position	
Program director/assistant commissioner	15 (56)
Director of chaplains/religious services	12 (44)
People in prison are provided access to...	
Worship services	27 (100)
Pastoral care/counseling	27 (100)
Bible study groups	26 (96)
Bible college/seminary	16 (59)
Faith-based programs	26 (96)
Each facility has assigned chaplain or spiritual advisor	25 (93)
Faith-based volunteers are a valuable resource	26 (100)
Importance of religious activities for prison population	
Critically important	21 (81)
Very important	5 (19)
Faith-based programming transforms prison culture in a positive way	
Strongly agree	15 (58)
Agree	11 (42)
Importance of faith-based programming for prison population	
Critically important	20 (77)
Very important	5 (19)
Somewhat important	1 (4)
Faith-based programs provide resources that could not be afforded	
Agree	23 (92)
Disagree	2 (8)
Presence of faith-based programs have...	
Increased over last decade	21 (81)
Stayed about the same	3 (12)
Decreased over last decade	2 (7)
Types of faith-based programs provided...	
Bible college	16 (59)
Faith-based mentoring	17(63)
Faith-based dorm	6 (22)
Overall level of interest in faith-based programming	
More than half	12 (46)
About half	9 (35)
Less than half	5 (19)
Interest in faith-based programming is...	
Greater than the amount of programming provided	11 (46)

*(continued)*

**Table 1. (continued)**

Survey items and responses	N (%)
Equal to the amount of programming provided	12 (50)
Less than the amount of programming provided	1 (4)
Percentage of facilities that provide faith-based programming	
More than half	22 (88)
Less than half	3 (12)
Percentage of population that participates in faith-based programming	
More than 25%	16 (64)
Between 5 and 25%	9 (36)
Faith-based programs are effective at...	
Spiritual development	26 (100)
Reducing prison misconduct	24 (92)
Reducing recidivism	23 (89)
Reducing likelihood of suicide	19 (73)
Helping sobriety	22 (85)
Improving post-release employment	15 (58)
Improving mental health	22 (85)
Improving physical health	7 (27)
Should there be greater access to faith-based programming?	
Yes	17 (65)
No	3 (12)
Unsure	6 (23)
What would be needed to increased access?	
More physical space	21 (81)
More security staff	23 (89)
Increased funding/financial support	13 (50)
More community interest	12 (46)
More interest from people in prison	5 (19)
More research	10 (39)

interventions were effective at fostering sobriety (85%) and improving mental health (85%), while 73% indicated it reduced the likelihood of suicide. A little more than half (58%) reported that faith-based programming improved post-release employment, whereas about one-fourth believed it has a beneficial impact on physical health.

Two-thirds of the respondents reported that people in their prison systems should be provided with greater access to religious services and faith-based programs. To increase access to faith-based programming and services, approximately 20% indicated that incarcerated people would need to show more interest, while more than 40% reported that more interest would need

to come from the community. A similar percentage (39%) noted that more research would be needed to expand access, while half (50%) believed that additional funding would be necessary. The vast majority, however, reported that more physical space (81%) and security staff (89%) within correctional facilities would be needed to increase access to faith-based programming.

## **Conclusion**

Religious services and programming have been central to America's prison systems ever since they originated, and our findings show that correctional administrators generally view these resources as critically important. Nearly every state correctional agency that responded provides worship services, pastoral care, and Bible study groups, while availability is more limited for faith-based mentoring, dorms, and Bible colleges. Most of the respondents indicated that faith-based programming not only positively influences the culture of prison, but it also has a salutary effect on a multitude of outcomes.

While there was broad consensus about the importance and effectiveness of faith-based programming and services, one area where respondents differed was whether the resources available were sufficient to meet the needs and interests of people in prison. Roughly half believed their resources were sufficient, whereas the other half did not. Those who reported their resources were insufficient were also much more likely to believe that more than half of their prison populations were interested in participating in faith-based programming. Stated a little differently, respondents who indicated that a majority had an interest in faith-based programming and services generally believed the resources available could not meet this level of interest.

Regardless of this difference, two-thirds of the correctional leaders surveyed believed that access to faith-based programming should be expanded. Among the barriers to increased access to this type of programming, only two were cited by a majority of respondents: (1) lack of physical space and (2) lack of security staff. The recognition of these two barriers reflects the fact that providing programming to people confined in prison is contingent not only on the availability of programming resources but also on having enough physical space and security staff to deliver it.

The importance of security staff and physical space for program delivery may also help reveal why reforming America's prisons involves overcoming systemic, structural barriers. Although the nation's prison population has dropped since the late 2000s, many state prison systems remain underfunded and understaffed. While the emergence of COVID-19 recently led to further reductions in

the number of people in prison, it has also been difficult for state corrections agencies to achieve adequate staffing levels. Moreover, most prisons in the United States were built decades ago, and very few, if any, were designed to accommodate the delivery of programming. Instead, the design and operation of prisons have emphasized isolation, security, and control.

Faith-based organizations and programs continue to play an important role in American prisons, and this positive effect can be found in even the most challenging and volatile prison settings in America. The results of our survey confirm that correctional leaders are aware of the vital role played by faith-based organizations and faith-motivated volunteers in the delivery of much-needed programs within the prison environment. Indeed, we find the overwhelming openness of correctional leaders to faith-based interventions signals not only a favorable view of the value of religious freedom within correctional settings, but also provides compelling support to the notion that religion can contribute to positive and lasting change in the U.S. prison system.

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### **Notes**

1. Data based on face-to-face interviews with 13,986 inmates in 1991 and published by the Bureau of Justice Statistics. Similar surveys were conducted in 1974, 1979, and 1986.
2. Housing over 6,300 inmates in five separate complexes spread over 18,000 acres of a working prison farm. Cellblock and dormitory units are still called “camps” at Angola, a remnant of the traditional assignment of slaves to “work camps” across various locations of the property, which is itself a former slave plantation. The property first became known as “Angola” because it was this region of Africa that supplied its slaves. Roughly 75% of inmates currently serving time at Angola are serving life sentences (see Louisiana Department of Corrections, 2015).
3. While the vast majority of U.S. correctional facilities employ chaplains, a recent report by the U.S. Inspector General (2021) found the Federal Bureau of Prisons lacks adequate chaplaincy resources to meet the demand for religious services. This gap in resources is particularly acute for Catholics and Muslims—the second and third largest faith groups in the federal prison population.

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### Author Biographies

**Grant Duwe**, PhD, is the research director, Minnesota Department of Corrections, where he forecasts the state's prison population, develops assessment instruments, and conducts research studies and program evaluations. He has more than 90 peer-reviewed publications on a wide variety of topics in corrections.

**Byron R. Johnson**, PhD, is a distinguished professor of the social sciences, Baylor University, and coexecutive director, Center for Faith and the Common Good, Pepperdine University. He is the project codirector of the Global Flourishing Study, a five-year panel study with annual data collection on approximately 240,000 people around the world.

**Michael Hallett**, PhD, is a professor of criminology, University of North Florida. His research interests include religious education for inmates, religiously motivated desistance, and protecting the religious liberty of incarcerated individuals.

### Appendix: Faith-Based Programming Survey

Please provide the contact information for the person completing this survey:

State/Agency:

Name:

Title:

Email:

Phone:

1. My agency provides people in prison with access to the following faith-based activities (please check all that apply):
  - Worship services
  - Bible study groups
  - Pastoral care/counseling
  - Seminary or Bible College
  - Other
2. In your opinion, how important, if at all, are religious activities for your prison population?
  - Critically important
  - Very important

- Somewhat important
  - Not important
  - Don't know
3. In your opinion, the presence of faith-based programs or activities have...
- (a) significantly increased over the last decade
  - (b) somewhat increased over the last decade
  - (c) remain unchanged over the last decade
  - (d) somewhat decreased over the last decade
  - (e) significantly decreased over the last decade
4. Does each facility (or unit) in your correctional system have an assigned chaplain or spiritual advisor?
- Yes
  - No

If "NO":

- (a) In your opinion, what are the reasons why each facility (or unit) does not have an assigned chaplain or spiritual advisor? (please select all that apply)
- Lack of funding/resources
  - Lack of interest from incarcerated individuals
  - Lack of quality chaplains/spiritual advisors available
  - Limited value from the services that chaplains/spiritual advisors provide
  - We will now ask you some questions about faith-based programs within your DOC. Faith-based programs may include prison seminaries, Bible colleges, faith-based dorms, and programs that deliver services to inmates in which religious and spiritual development is a key component.
- (5) In your opinion, how important, if at all, are faith-based programs for your prison population?
- Critically important
  - Very important
  - Somewhat important
  - Not important
  - Don't know
- (6) Faith-based programs offer resources to prisons we could not otherwise afford.
- Agree

- Disagree
- (7) Faith-based programs should be expanded to help supplement rehabilitation programming.
  - Agree
  - Disagree
- (8) Religious education programs should be used to help prisoners assume peer mentoring roles.
  - Agree
  - Disagree
- (9) Faith-based volunteers are a valuable resource for our prisons.
  - Agree
  - Disagree
- (10) What would you estimate is the overall level of inmate interest in participating in faith-based programs?
  - More than half of the prison population
  - About half
  - Less than half
- (11) Does your agency provide individuals in prison with access to faith-based programs?
  - Yes
  - No

If “NO” from Question #11

- (a) In your opinion, what are the reasons why your agency does not provide access to faith-based programs? (please select all that apply)
  - Lack of funding/resources
  - Lack of interest from incarcerated individuals
  - Lack of qualified volunteers
  - Lack of security staff
  - Lack of physical space to deliver programming
  - Concern about encouraging religious extremism
  - Faith-based programming has not been shown to be effective
  - Other

And then jump to Question #12

If “YES” from Question #11

- (b) What types of faith-based programs does your agency provide? (please select all that apply)
  - Bible college/prison seminary
  - Faith-based dorm
  - Faith-based program

- Faith-based mentoring
  - Other
- (c) Approximately what percentage of your state's correctional facilities provide faith-based programs?
- Less than 25%
  - 25–50%
  - More than 50%
- (d) Approximately what percentage of your population participates in faith-based programs?
- Less than 5%
  - 5–25%
  - More than 25%
- (e) During the last five years, would you say the percentage of inmates participating in faith-based programs has...
- Increased
  - Decreased
  - Stayed about the same
  - Don't know

If "DECREASED" to (e)

- (i) How much of the decreased participation is due to COVID-19 health and safety protocols?
- All of it
  - Most of it
  - Some of it
  - None of it
- (12) In your opinion, faith-based programs are effective at the following (please check all that apply):
- Spiritual development and transformation
  - Reducing misconduct/improving behavior in prison
  - Reducing recidivism/improving behavior following release from prison
  - Reducing the likelihood of suicide
  - Improving postrelease employment
  - Helping with sobriety
  - Improving mental health
  - Improving physical health
  - Other
- (13) In your opinion, faith-based programs can transform the culture of a prison in a positive way.
- Strongly agree

- Agree
  - Neither agree nor disagree
  - Disagree
  - Strongly disagree
- (14) Inmates interest in faith-based programs is...
- Greater than the amount of faith-based programs we provide
  - Equal to the amount of faith-based programs we provide
  - Less than the amount of faith-based programs we provide
- (15) In your opinion, should your agency provide people in prison with greater access to religious services and faith-based programs?
- Yes
  - No
  - Unsure/don't know

If "YES" to #15

- (16) Which of the following would be necessary for your agency to increase access to faith-based programs? (please select all that apply)
- More physical space
  - More security staff
  - Increased funding/financial support
  - Greater community interest (more volunteers)
  - Greater interest from inmates in prison
  - More research documenting the effectiveness of faith-based programs