CALIBER

DEVELOPMENT OF A GUIDE TO RESOURCES ON FAITH-BASED ORGANIZATIONS IN CRIMINAL JUSTICE

Final Report

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EXECUTIVE SUMMARY

Caliber Associates and The Urban Institute were awarded a contract from the National Institute of Justice (NIJ) to develop a guide to resources on faith-based organizations (FBO) in criminal justice. The impetus for the one-year task order is the need to document the wide range of criminal justice-related services provided by larger FBOs in communities across the nation. The primary purpose of the project is to assist the development of a research agenda to determine whether and under what circumstances the faith community can promote public safety via reducing crime and delinquency. Building on the extant body of knowledge, the project places innovative methodologies for acquiring information on a solid foundation of accepted research practices to meet the requirements of the task order. While the following Resource Guide can be viewed as a whole, the reader is encouraged to utilize the four chapters as separate resources. Our approach involves conducting: (1) a comprehensive literature review to examine the relationship between religion and faith, and delinquency and crime; (2) a broad-based environmental scan to identify promising faith-based programs supporting criminal justice initiatives; (3) a research brief to contextualize prior research findings and make recommendations for further research; and (4) systematic case studies to distinguish key elements of innovative faith-based interventions in criminal justice.

First, the comprehensive literature review examines theory and research regarding the impact of religion on crime and delinquent behavior. The review discusses the underlying theories that guide FBO program practices and develops a framework to further examine hypotheses related to faith-based programming. Results of the literature review reveal that the research literature generally supports the claim that religion is inversely related to delinquency and crime. A closer look, however, reveals that religion and faith are complex constructs, and the literature does not provide a clear picture regarding the important concepts and elements of faith and religion required for changing or modifying behavior. The literature review concludes that while getting religion appears to reduce a variety of problem behaviors, more rigorous research, well grounded in theory and combined with strong methodology, is required to shed light on the matter of faith.

Second, the environmental scan highlights promising FBOs involved in criminal justice. The scan focuses on relatively large religious groups including national networks, community organizations, and local church congregations. Results of the environmental scan show that there is wide variance among FBOs in target populations, types of intervention, services provided, and numbers of clients served. The full range of programs and services identified via the scan illuminate the tremendous potential of faith-based programs to improve criminal justice outcomes including crime prevention, intervention and aftercare. The environmental scan

concludes that continued scanning is required on increasing numbers of innovative faith-based interventions in criminal justice.

Third, the policy relevant research brief discusses the evolution of religion as a criminal justice paradigm including the theoretical foundation, historical context, prior research, contemporary challenges, and recommendations for future research. The brief posits that a preponderance of the empirical evidence indicates that faith matters in reducing crime problems. The research brief also contends that the most methodologically rigorous studies demonstrate that religion reduces both minor and serious forms of juvenile delinquency and adult criminality. In addition, the brief argues that future research may gain explanatory power by incorporating improved religiosity measures in integrated theoretical models. The research brief concludes that while the jury is still out on the religion-crime debate, faith is perhaps the forgotten factor in reducing crime and recidivism—the sine qua non of desirable criminal justice program interventions.

Fourth, case studies provide a portrait of innovative faith-based programs including the Aleph Institute, Amachi Program, Kairos Horizon Communities in Prison, and the Masjid Al-Islam Da'wah Program. Our case study research method involved systematic procedures to depict the complex role of FBOs in criminal justice. Case study results describe a diverse group of promising faith-based interventions applicable to contemporary challenges facing prisoners, ex-prisoners, and their families. Case study results also demonstrate that engaging the faith community in collaborative, problem-solving partnerships potentially improves criminal justice system outcomes. In addition, case study results conclude that the selected FBOs share a common compassion for people—and a passion for empowering lives, fostering families, and improving community wellbeing.

The following Resource Guide consists of the aforementioned literature review, environmental scan, research brief, and case studies. The Guide contributes to the advancement of the current body of knowledge regarding the role of FBOs in responding to social problems and developing criminal justice system solutions. The Resource Guide also represents an invaluable resource to criminal justice planners and policymakers interested in identifying promising FBOs and innovative faith-based interventions. In addition, the Guide serves as a toolkit to assist NIJ developing a research agenda to test hypotheses about faith-based program impact.

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I. LITERATURE REVIEW

This chapter reviews theory and research regarding the impact of religion on crime and delinquent behavior. Our approach is intended to assist in the documentation of the breadth and range of services provided by faith-based organizations across the nation, as well as the underlying theories that guide program practices. Our literature review on theory will assist in the collection of theories, hypothesis and important constructs related to religion and crime.

The literature review will be used to develop a framework to examine the different hypotheses related to the intended function of faith-based programming and practice. Religion and faith are complex constructs and the empirical literature does not provide a consistent picture regarding the important concepts and elements of faith and religion required for changing or modifying behavior. To date, however, the majority of literature does indicate that religion influences various forms of deviance, delinquency and crime. The complexity of the relationship continues to be debated, including debates regarding whether the effects of a religion-crime relationship vary by type of offense, religious denomination, religious context and community social control and structural constraints.

Our intent is to describe this literature and synthesize it into a conceptual framework that assists in defining the logic of how faith and religion influence behavior. Conceptual frameworks are useful as research tools because they can provide guidance in describing the most important components of program models and describe how components are linked together to produce desired outcomes. In turn, a general framework can assist in the development of more specific logic models that describe in detail how particular faith-based programming models are designed to achieve intended outcomes.

This chapter is divided into three parts. Part 1 details and summarizes the empirical theoretical literature; Part 2 briefly describes existing research and evaluation of faith-based programming in criminal justice, identifies gaps in the field, and recommends avenues for future research; and Part 3 describes the draft conceptual framework developed as a result of the previous sections.

1. THE THEORETICAL AND EMPIRICAL RESEARCH

The relationship between religion and deviant behavior has been debated for almost a century. In 1969, the primary social control theorist, Travis Hirschi, dismissed religion as important to understanding deviant behavior. Hirschi's social bond theory

(1969) was the leading theory of deviant behavior at the time. Hirschi's research with Stark (1969) analyzed data on high school students in the Pacific Northwest and found that "church attendance is essentially unrelated to delinquency. Students who attend church every week are as likely to have committed delinquent acts as students who attend church only rarely or not at all" (p. 211). Hirschi and Stark's failure to find significant effects of religiosity on crime has resulted in a tireless effort by sociologists and criminologists to either refute or qualify this non-relationship. What has emerged is a body of work that utilizes various approaches to reformulate a theory of religion and crime. These approaches take into consideration a large number of variables and utilize new data and methods to make theoretical advances. This section of the chapter paper reviews these approaches, summarizing the empirical literature. This section will also discuss the methodological and measurement issues that plague empirical examination of religion and crime.

1.1 Hellfire Theory, Social Bonding, and Social Control

In 1969, Hirschi and Stack published their seminal article "Hellfire and Delinquency" which questioned the link between "hellfire" and crime. Hellfire theory states that religion deters individual-level criminal behavior through the threat of supernatural sanctions and promotes normative behavior through the promise of supernatural rewards. Hellfire theory measures the extent to which individuals who condemn an act on religiously based moral grounds are unlikely to contemplate engaging in delinquent behavior. Belief in hellfire is typically measured using one or more of a number of indicators: by beliefs regarding whether or not a certain act is a sin or considered morally wrong, by the frequency of church attendance, and by religious salience (i.e., how important religion is in an individual's daily life) (Sloane and Potvin, 1986; Cochran, 1988; Cochran, 1989; Burkett and Ward, 1993; Evans, et al, 1995).

Within criminology, hellfire theory falls under the domain of social control theories. Social control theories assert that the impetus toward crime is uniform or evenly distributed across society. Individuals will break rules unless controlled. With regard to religion, social control theories assert that religious doctrine and participation reinforce and strengthen internalization of moral beliefs that help regulate behavior and reduce the likelihood that one will turn to criminal behavior.

Among control theories, Hirschi's social bonding theory (1969) specified that those with strong bonds to conventional social groups or institutions will be less likely to violate the law because they have less freedom to do so. Delinquent acts result when an individual's bond to society is weak or broken. Social bonding is comprised of four principle components: attachment, commitment, involvement, and beliefs. Strong bonds

with parents, adults, school, teachers, and peers control an individual's behavior in the direction of conformity (Hirschi, 1969). With regard to religion, Hirschi and other bonding theorists purported that religious institutions, like other institutions of social control (e.g., family, school) instill normative beliefs and foster individual attachment, commitment and involvement with the larger society. Religious institutions should deter criminal behavior by strengthening an individual's bond to society. Commitment is generally measured by an individuals' membership in a particular religion, whereas participation is generally measured by examining how frequently an individual attends weekly church or religious meetings or how often an individual participates in church activities (such as activities outside of weekly meetings, time in prayer, study of the bible, etc). Religious attachment has been termed "salience" and is generally measured by an assessment of the importance or practical influences of religion in daily life (Davidson and Knudsen, 1977; Stack and Kanavy, 1983). Beliefs are often measured, for instance, by asking respondents about their belief in God, the afterlife, and opinions on what types of behavior are sinful.

Since Hirschi and Stark's (1969) provocative study, the majority of studies re-examining religion and crime within a bonding framework have found that religion impacts crime—that there is an inverse relationship between criminal involvement and religiosity (Albrecht, et al., 1977; Benda, 1994; Burkett 1977; Stack and Kanavy, 1983; Evans, et al, 1997). A number of studies have also hypothesized that parental bonds and parental involvement in an adolescent's life would be particularly important components of bonding when analyzing religion's impact on delinquency (Burkett, 1977; Benda, 1995; Regnerus, 2003). Burkett (1977) measured parental religious involvement, as it related to marijuana and alcohol use, by asking high school seniors to place their parents in one of three categories: "Regular" participants, included families in which one or both parents attend church every week; "Occasional" participants, included families in which one or both parents attend church at least once a month but neither attends regularly; and "Never", which includes those in which neither parent attends church or it one does, he/she attends only once or twice a year. Respondents were then asked about their religious participation. The study found no support for the hypothesis that parental bonds are an important component of religiosity and delinquency.

In a similar study, Benda (1995) examined a juvenile's attachment to their parents as a factor when examining the impact of religiosity on adolescent involvement in drugs and alcohol as well as property, person and status offenses. Attachment to parents was measured by asking respondents four questions: How much do you like to be with your mother (stepmother or female guardian)?; how much do you want to be like our mother (same as above)?; how close do you feel to your mother (same as above)?; and how much

do you enjoy spending time with your mother (same as above)? The same items were used for father, stepfather, or male guardian. Religiosity was measured by asking respondents about eight religious expressions, including church attendance; time in prayer; study the bible; activity in church; financial contribution; share joys and problems of religious life; talk about religions with family and friends; and try to convert someone. The study found that parental bonds had no effect on delinquent behavior.

In contrast, a later study (Pearce and Haynie, 2001) found that parents' religiosity was important to delinquency. As parents' religiosity rose child delinquency fell. Similarly, Regnerus (2003) hypothesized that parental religiosity, not parental bonding, was an important component in explaining the influence of adolescent religiosity on crime. Utilizing two waves of data from the National Longitudinal Study of Adolescent Health, Regnerus set out to test the timing and context for parental religious influence on their adolescent children's delinquent behavior. Parents' religiosity was measured as religious participation, religious salience, and private religious behavior. Religiosity for children included the same measures for adults and added a fourth measure, asking respondents to indicate attendance at church youth activities such as Bible studies or choir. The findings revealed that religious traits of both parent and child curb more serious forms of delinquency than just drinking and smoking. The findings showed that parental religiosity was directly linked to greater delinquency in boys, whereas conservative Protestantism served as a protective factor against the delinquency of boys. With regard to girls, both religiosity and Protestant affiliation offered protection against delinquency. The author argued that "persistent intensive religiosity in parents, while initially serving to foster the same in their children, may, among some, provoke a rejection of the parents' values at some point during adolescence" (p. 201).

As studies examining the effect of religious bonding on crime and delinquency proliferated, many of these studies began to elucidate a number of contextual elements that were important for understanding the relationship between religion and crime. These elements include type of offense, community context and type of religious denomination.

1.2 Religion and Crime: Important Elements of the Relationship

Variation by Type of Offense

In the early 1970s researchers began to question Hirschi and Stark's (1969) findings, asserting that Hirschi and Stark assumed that all delinquent acts were equally frowned upon by society, without considering how religious teachings differ from secular norms and how those differences may affect criminality. Burkett and White (1974) hypothesized that religiosity would be relevant to delinquency only with respect to those

acts that are clearly condemned by churches but publicly condoned by secular organizations (Burkett and White, 1974). To test their hypothesis, the authors examined how religiosity (as measured by frequency of church attendance), morality, and supernatural beliefs affected adolescents' involvement in delinquency (larceny, vandalism, and assault) as well as alcohol and marijuana use. The findings showed that religiosity was not significantly related to delinquency but was related to alcohol and marijuana use. The authors concluded that their findings supported their hypotheses—that religiosity influences "victimless" crime, particularly those crimes that are not publicly condoned by secular society.

A few years later, Albrecht and colleagues (1977) evaluated how religiosity (as measured by religious participation and religious attitudes), and peer and family relationships affected Mormon (members of The Church of Jesus Christ of Latter-Day Saints) juveniles' participation in violent and non-violent crime. Their results showed that religious variables had a greater impact on non-violent than violent crime (Albrecht, et al., 1977). As other studies began to draw similar conclusions, the literature began to distinguish the behaviors influenced by religion as *ascetic behaviors* (versus *non-ascetic* or *secular behaviors*). Ascetic behaviors are activities that are not consistently disapproved of in secular settings and contradict the Judeo-Christian philosophy of morality. These behaviors include alcohol and drug use, and status offenses. Secular deviance refers to behaviors that are condemned by both religious and secular organizations.

Cochran (1988) set out to directly test the hypothesis that the impact of religiosity on deviance varies by type of deviance. The author's study was the first to examine a large range of crimes with the intent to inform the ascetic-antiascetic debate by understanding the range of deviant behaviors impacted by religion. Deviance was measured by fifteen self-report indicators including: use of beer, wine, liquor, marijuana, stimulants, depressants, psychedelics, and/or narcotics, engaging in premarital sexual intercourse, vandalism, motor vehicle theft, assault, the use or threat to use a weapon, theft of items worth $50 or less, and theft of items worth more than $50. Religiosity was measured by examining salience (*what is the importance to you of the church activities you participate in?)* and religiousness (*how religious of a person are you?)*. The findings show that the probability of involvement in deviant behavior is less for the strongly religious than for the weakly religious but the effect of religious commitment is only slightly stronger for ascetic than secular deviance. Cochran concluded that their findings offered only minimal support for the Burkett and White antiascetic behavior hypothesis. However, he did add that the inhibitory effect of religion on delinquent behavior is more generalized than Burkett and White's (1974) analysis predicted.

A more recent study testing the antiascetic behavior hypothesis also found no support for a relationship between religiosity and ascetic behaviors (Benda, 1995). Benda's measures of crime included property, person and status offenses, as well as measures of alcohol and hard drug use. Religiosity was measured by asking respondents about eight religious expressions, including church attendance; time in prayer; study the bible; activity in church; financial contribution; share joys and problems of religious life; talk about religions with family and friends; and try to convert someone. However, in a later study by Benda (1997) the findings yielded mixed support for the hypothesis. Benda found that religion has an inverse relationship with alcohol use and criminal behavior, but found no relationship for drug use.

Research by Evans and colleagues (1995) argue that empirical research generally has failed to make the claim that religion has special effects on a unique type of offense. They assert, as does Cochran (1988), that research has not empirically grounded and validated the ascetic crime conception that clearly establishes it as a distinct type of crime. To inform the ascetic crime hypothesis, the authors examined self-report responses from a mail survey answered by 477 white respondents. Respondents were asked about 43 possible criminal acts, including workplace crime and white-collar crime. Religion measures included religiosity, denominational conservatism and interpersonal religious networks. Religiosity was measured as a multiple-dimension scale that included religious activity (involvement), religious salience (attachment), and hellfire beliefs. An important component of the study was the authors' inclusion of measures of *secular constraints* and measures of the *socio-ecological neighborhood context*. Some studies have concluded that secular sources of morality weaken the religion-delinquency relationship (Albrecht, et al., 1977; Cochran et al., 1994). These social constraints and legal deterrents included measures of expressions of respect for father and mother, quality of relationships with parents, the probability that friends would intervene to keep one from breaking the law, and fear of detection of illegal behavior, apprehension and sanctioning by the law.

Measures of the socio-ecological context included both measures of individual perceptions of the social integration of their neighborhood and aggregate census measures of neighborhoods that were attributed to individuals. Aggregate measures included proportion of rental housing and percentage of female-headed households. The authors found that religiosity impacted all forms of adult crime, rendering no support for the antiascetic behavior hypothesis. With regard to type of religiosity, only one sub-dimension of general religiosity—*participation* in religious activities—had direct personal effects on adult criminality. This relationship remained significant even when secular controls, religious networks, and social ecology were taken into account. Hellfire

beliefs and salience had no significant effects on general crime when all controls were taken into account.

The findings from this study, as well as later studies (Johnson et al., 2000) have led to the general conclusion that it is behavior, not beliefs, that are important in inhibiting criminal involvement. Evans and colleagues suggest that those that are active in church-sponsored events are subjected to religious-group controls. Participation in religious activities requires immersion of church networks.

Variation by Religious and Social Context: Moral Communities

New research findings in 1982 led researchers to begin to assert that the effect of religion on delinquency is ecological in nature. Measuring religiosity by evaluating religious values, religious salience, and religious participation, Stark et al. (1982) found that in communities where religious commitment is the norm, the more religious an individual, the less likely he or she will be delinquent. However, in highly secularized communities, even the most devout teenagers are no less delinquent than the most irreligious. Stark and colleagues (1982, p. 6-7) state:

[s]o long as we restrict ourselves to thinking that religious beliefs concerning the punishment of sin function exclusively as elements within the individual psychic economy, causing guilt and fear in the face of temptations to deviate from the norms, we may or may not find confirmatory evidence. However, if we take a more social view of human affairs, it becomes plausible to argue that religion only serves to bind people to the moral order if religious influences permeate the culture and the social interactions of the individuals in question.

The purported link between community context and religion's influence on deviance and crime has become known as the *moral communities hypothesis*. This hypothesis specifies that it is neither the degree of personal religiosity, nor the type of offense, nor even individual-level religious affiliation or denomination that matters with regard to criminal behavior, but that community-level religiosity provides a moral climate that becomes embedded in the culture of the community. Stark directly tested his hypothesis finding support in a number of studies (Stark et al., 1980, 1982; Stark, 1996).

However, other empirical research evaluating the moral communities hypothesis has produced mixed results. Tittle and Welch (1983) examined self-reported data on projected deviance from a sample of adults located in Iowa, New Jersey, and Oregon in order to determine the link between contextual variables (such as normative dissensus, social integration, perceived conformity, aggregate religiosity, and status inequality) and

deviance. Religiosity was measured by frequency of church attendance. Results showed that under some conditions religious participation inhibited deviance. Religiosity had its greatest effect on locations where "secular social disorganization" was predominant or where "the larger environment lacks the mechanisms that normally curtail deviance" (Tittle and Welch, 1983, p. 674). Specifically, the religiosity-deviance relationship can be predicted across socio-demographic contexts. Individual religiosity was the most effective in restricting deviant behavior in areas distinguished by general normative ambiguity, low social integration, generalized perceptions of low peer conformity, and a high proportion of religious non-affiliates. Further, religious participation inhibits deviance when conformity-inducing mechanisms typical of religious communities are not replicated in the larger community. The authors concluded that the impact of religious constraints is amplified when secular controls are not present.

Using a unified ecological data set from 75 American metropolitan cities, Bainbridge (1989) tested the deterrent effect of religion on crime, suicide, cultism and homosexuality. The results showed that many forms of crime and cultism were deterred by religion, while the influence of religion upon suicide and homosexuality was indirect. Bainbridge concluded that the effect of religion changes with social context, and social conditions may vary drastically over time and space.

Researchers have also examined the influences of individual religiosity and religious moral communities on drug use outcomes for recovering addicts after receiving drug user treatment. Religiosity was measured by evaluating religious salience. Two types of moral communities were investigated: the church community and the self-help recovery group. Results supported the impact of moral communities on the recovery process. Increase in church attendance was a significant predictor of reduction in drug and alcohol use and 12-step group attendance was a significant predictor of reduction in alcohol use, independent of church attendance (Richard, Bell, and Carlson, 2000).

A study that took into consideration individual, school, and county attributes, found that self-identified "born-again Christian" youth who lived in counties where individuals were disproportionately conservative Protestant exhibited lower levels of delinquent behavior than other youths, including "born-again" youth living in less densely conservative Protestant counties (Regnerus, 2000).

Researchers utilizing a sample of Mormon youth (members of The Church of Jesus Christ of Latter-Day Saints [LDS]) did not find support for the moral communities hypothesis (Chadwick and Top, 1993). The study found that the link between religion and delinquency was just as robust in low-LDS religious climates as it was in powerful religious environments. Religiosity was measured by analyzing responses to questions

concerning religious beliefs, personal religious behavior, religious participation, spiritual experiences, family religious behavior, and religious integration.

A study by Evans et al. (1995), described earlier, also tested the moral communities hypothesis. The researchers formed interaction terms for combinations of variables that included personal religiosity dimensions, social ecology measures and religious networks. They detected no significant patterns of joint effects, concluding that their findings did not support the moral communities hypothesis.

Benda (1995) also examined the moral communities hypotheses by hypothesizing that the inhibitive effects of religiosity on delinquency among adolescents would be strongest in rural Arkansas communities, and stronger in Little Rock than in Baltimore, Maryland. The sample included 1093 public high school students across grades 9 through 12 in a number of rural and urban communities. The findings provided little indication that community context is relevant to delinquency.

Other empirical research analyzing adult deviant activity (Olson, 1990; Pettersson, 1991;Welch, Tittle, and Petee, 1991) generally supports the moral community hypothesis, though these studies suggest that the effects of aggregate religiosity may vary somewhat depending on the type of deviance the individual is considering (Welch, Tittle, and Petee, 1991; Pettersson, 1991) or the individual's denominational affiliation (Olson, 1990).

Variation by Denomination

Examining past research on the antiascetic hypothesis, Grasmick, et al., (1991) concluded that religious denomination should be an important factor in analyses of the relationship between religion and crime. Grasmick and colleagues, stressing that the literature concerning the effect of denominational affiliation is sparse, wanted to expand research focused on personal religiosity to affiliation with a fundamentalist denomination. According to prior research findings, religious teachings reinforce secular laws; thus fundamentalists should be more likely to behave in a manner that would support religious teachings and by extension, secular laws. Grasmick et al. examined the effects of affiliation with a fundamentalist denomination and personal religiosity on intentions to commit three offenses: tax cheating, theft, and littering. These offenses were chosen purposely to inform the antiascetic behavior hypothesis as well as the denominational hypothesis. The authors hypothesized that religiosity's influence on tax cheating would vary by denomination; that religiosity's influence on theft would not vary by denomination, and because there are no strong religious teachings against littering, religiosity will not influence littering. The majority of respondents were classified as

fundamentalists. Respondents who were liberals or moderates were classified into one group and compared against fundamentalists and to those claiming no religious affiliation. Religiosity was measured by frequency of church attendance. Results found partial support for both the antiascetic behavior hypothesis and the denomination hypothesis. For tax cheating, greater support was found for the antiascetic behavior hypothesis in that fundamentalist Protestants were substantially less likely to cheat on their taxes than were liberal/moderate Protestants; those participants claiming no religious affiliation were only slightly more likely to cheat on their taxes when compared to the liberal/moderate Protestants. As hypothesized, theft did not vary across groups and the authors stated that because theft is an act that is condemned in both religious and secular arenas, religious teachings reinforce secular norms. With respect to littering, religiosity did have a slight effect on littering (those that frequently attended worship services were less likely to litter), whereas denominational affiliation did not have a significant effect on littering.

In an aggregate-level study, Stack and Kanavy (1983) examined the influence of religiosity and denomination with regard to rape. Taking into consideration that sexual conduct is sensitive to religious affiliation, the authors selected Catholicism due to its conservative stance on sexuality. They also reasoned that Catholics would have lower rates of forcible rape because they are more integrated/regulated than Protestants. Religiosity was measured by the percentage of the state's population that was a member of the Catholic Church. This study does not account for individual level variables such as orthodoxy, participation, or other dimensions of religiosity. The results showed that the greater the proportion of members of the Catholic Church, the lower the rate of rape.

Ellis (2000) set out to test the hypothesis that offending rates differ according to religious denomination. The author stated that past studies have focused almost exclusively on Catholics and Protestant denominations. Using a large data set that included 4,000 males and 7,822 females attending 22 North American universities between 1988 and 1997, the author divided 71 reported denominations into 18 categories. A non-denominational religiosity measure was also studied through an assessment of religiousness on a 100-point scale. Subjects were presented with an extensive list of possible offenses within eight categories and asked to report the number of times they recalled committing one or more of the offenses during three time periods: between 10and 15, 16 and 18, and after age 19. Offense categories included: serious violence (assault to the point of medical treatment), less serious violence (lower-rated assault), vehicle theft, other thefts, vandalism, illegal entry, illegal drug use, and illegal commerce. The study found that there were no general denominational differences in self-reported offending, with a few exceptions. Atheists/agnostics (females) were more likely to

engage in theft and illegal drug use, and those categorized as Eastern Orthodox had the lowest offending rates with regard to illegal entry (females), illegal drugs (males) and illegal commerce (both males and females). The author concluded that these findings call into question the belief that commitment to a particular set of religious teachings could inhibit most forms of crime and delinquency, especially regarding violent offending.

Aspects of social learning theory also suggest a relationship between religious denomination and crime. The basic assumption of social learning theory is that people are first indoctrinated into deviant behavior by differential association with deviant peers. Then, through differential reinforcement, they learn how to obtain rewards and avoid punishment by reference to the actual or anticipated consequences of given behaviors (Akers, 1985). With regard to religion, an important component of social learning theory is *reference group theory*. Reference group theory states that individuals live within reference groups. These are groups formed with others who share similar backgrounds and beliefs, and these backgrounds and beliefs shape each other's behaviors and attitudes. Individuals compare and subsequently control their own behavior based on the behavior and attitudes of others in their reference groups. As reference groups become religiously centered, religion deters crime through the provision and intensification of group-level morality.

The majority of research testing reference group theory (Beeghley, Bock, and Cochran, 1990; Cochran, and Beeghley, 1987; Bock, Clarke, Beeghley, and Cochran, 1990;Cochran, Beeghley, and Bock, 1988) has evaluated its effects with respect to alcohol consumption, asserting that religiosity is related to alcohol use mainly because people's religion serves as a reference group influencing their behavior. This literature has found that persons in different religious groups display differing patterns of alcohol consumption, and the influence of religiosity varies by denomination in accordance with group norms. Essentially, persons associated with denominations proscribing alcohol consumption display the lowest probability of use, while those affiliated with a denomination taking a moderate stand regarding alcohol consumption reveal a somewhat higher probability of use. However, religiosity does not appear to affect the misuse of alcohol. Researchers theorize that in this case, religious norms reiterate general societal norms, thus the impact of religiosity is minimal; certainly, both secular and religious groups have commented regarding the abuse of alcohol.

1.3 Methodological Issues

As shown in the previous sections, the empirical literature testing specifications of the religion-crime relationship has provided mixed results. The entire body of literature can be taken to signify that a negative relationship between crime and religion does exist,

but the exact nature of that relationship, including important contextual and mediating variables is still being debated. To add to the debate in recent years, researchers are re-examining key hypotheses using new data sets and measures and more modern statistical procedures in an attempt to better specify relationships. Many researchers argue that the inconsistencies in findings about the strength and conditioning of religious effects may stem from methodological issues (Evans, et al., 1995; Clear, 2002). Below we discuss three particular methodological issues: (1) improper specification of variables leading to the belief that the relationship between religion and crime is spurious, (2) limitations in research design and analytical methods, and (3) the measurement and operationalization of religion.

Spuriousness

During the late 1980s and early 1990s, a number of researchers (Cochran, et al., 1994; Ellis and Thompson, 1989) suggested that the theoretical specification of the relationship between religion and crime was incorrect. The relationship between crime and religion, they argued, could result from neurological attributes that are more prevalent among criminals than persons in the general population. The theory, known as socio-biological arousal theory (Eysenck, 1964), posits that there is a natural variation in individuals' demand for neurological stimulation, and criminally prone individuals need more neural arousal than do non-prone individuals. Extending this theory to religion, easily bored individuals will tend to be repelled by conventional church services. To empirically test a theory of religion and crime that includes an examination of arousal, Ellis and Thompson (1989) surveyed college students on religious beliefs and involvement, and levels of boredom and thrill seeking. Religiosity was measured by asking college respondents a number of questions about their religious beliefs and involvement (these included, but were not limited to: *belief in a Supreme Being, a personal God, that prayer works, personal immorality, punishment in the hereafter).* Levels of boredom were measured by asking individuals if church services provided a source of comfort, and to what degree services are found boring. Results showed that boredom with church was associated with greater delinquency, and comfort from church with less delinquency. They found that religion and criminal behavior have almost no correlation after removing the effects of boredom with church services, concluding that any relationship between religion and crime was spurious.

Additional research incorporating arousal theory variables found the relationship between crime and religion to be spurious (Cochran, et al., 1994). In a study of juveniles, delinquent behavior was measured by assessing levels of interpersonal delinquency, property theft, and substance use; religiosity was measured by assessing religious salience and religious participation. Neurological arousal was measured by examining

thrill seeking, impulsivity, and physicality; social control was measured by analyzing self-concept/self esteem, socialization, parental control (via the existence of broken homes), and attachment or commitment to schools and education. The findings revealed that when controlling for both arousal theory and social control indicators, the effect of religiosity on juveniles was insignificant with the exception of legalized substances (i.e., tobacco and alcohol). Further, social control variables were more useful in explaining all forms of delinquent involvement measured.

In addition to incorporating aspects of arousal theory, researchers have begun to incorporate social learning and additional social control variables into models of religion and crime. Benda and Corwyn (1997) found that negative direct effects of religiosity on juvenile delinquency remain significant when controlling for intervening variables (in this case, beliefs and delinquent associations). Religiosity was measured by analyzing religious participation, religiosity (time in prayer and bible study), and evangelism. Evangelism was operationalized as talking about religion with family and friends, sharing joys and problems of religious life, and trying to convert someone. Research results yielded mixed support, finding that relationships between measures of religion and status offenses were insignificant when elements of social control and social learning were considered, but found that evangelism was significantly related to crime (and not status offenses), even when control variables were taken into consideration. The authors concluded that the relationship between their measures of religion and *status offenses,* (not criminal offenses) was spurious, and stressed the need for large and representative data sets that would assist modeling all theoretical elements of social control as well as the incorporation of multiple measures of religion.

Overcoming Limitations in Research Design

In the past, many studies of religion and crime examined religious and secular controls without specifying that the relationship between the two types of controls may be reciprocal. In addition, these models—most often examining juvenile delinquency—have been static models, in that they do not take into account change in behavior throughout adolescence. Researchers argue that religious conversion, delinquency, and declining church attendance are all typical of adolescence (Regnerus, 2003), and hence, appropriate modeling must take into consideration change over the life course.

A number of recent studies have begun to develop longitudinal path models in an attempt to better specify the relationship among crime, context, and religion as well as change over the life course (Johnson, et al., 2000; Johnson, et al., 2001; Regnerus, 2003). Johnson, et al., (2000), using longitudinal data, examined the influence of religiosity on individuals, claiming that religious commitment would be reflected in an individual's

attitudes and behaviors. Religious individuals are more likely to have developed conventional beliefs and friends, as well as have strong bonds to family and school. These bonds should decrease the likelihood that that individuals will engage in deviant acts. Therefore, the effects of religiosity on delinquency should remain significant once controls for social learning and social bonding are taken into consideration. The study also controlled for beliefs, delinquent associations, and socio-demographic variables. The authors hypothesized that the effects of religiosity on deviant behavior would be partly mediated by beliefs and delinquent association. (Johnson, Jang, Larson, De Li, 2001). Religiosity was measured using four indicators, including frequency of church attendance, religious salience, participation in community based religious activities (religious involvement), and importance of involvement in community-based religious activities (participatory salience). The results indicated that religiosity had significant effects on delinquency, and on beliefs and delinquent associations, after controlling for socio-demographic variables. The results indicate that the effects of religiosity on delinquency are partly mediated by beliefs and delinquent associations. However, the belief variables did not have a significant or direct effect on delinquency. The authors suggested that this might be the result of an indirect association between beliefs and delinquent peers or the invariance of beliefs among adolescents who assert conventional values. The study also found that religiosity of juveniles has a significant effect on moral values, peer relations, and behavioral patterns, which in turn bolster or weaken religious commitment.

The methodological approach used by Johnson, et al., provided several research contributions. The results of this study are more generalizable than other empirical research and enables researchers to interpret structural coefficients as estimates not influenced by measurement errors. This is due to the fact that researchers used a latent-variable modeling approach in order to analyze nationally representative longitudinal data. By using the latent-variable model approach, religiosity was measured by several elements of religious behaviors and attitudes, which is consistent with the multidimensionality of religiosity. The use of attitudinal and behavioral indicators in the measurement of religiosity assisted researchers in distinguishing devout juveniles from those who were only nominally religious. These results also provide evidence that the effects of religiosity on delinquency are not spurious or indirect.

In a study utilizing three waves of panel data from the National Youth Survey, Johnson, et al., (2000) examined whether an individual's religious involvement mediated or buffered the effects of neighborhood disorder on delinquent and criminal behavior among black adolescents. Researchers posited that black youths who attended church on a regular basis were less likely to engage in criminal activities than peers who did not. In

addition, black adolescents living in disorganized neighborhoods would be more likely engage in criminal activity compared to adolescents living in more organized neighborhoods. Lastly, researchers hypothesized that the effects of neighborhood disorder on criminality would be partly reduced by an individual's religious involvement. Religiosity was measured as a latent construct having four indicators: frequency of attending church, synagogue, or other religious services; importance of religion in one's life (salience); time spent on community-based religious activities during weekends; and importance of involvement in community-based religious activities.

The study found that church attendance weakened the effects of neighborhood disorganization on serious crime among black adolescents. Researchers found that this relationship was more pronounced in neighborhoods with greater levels of disorganization as compared to neighborhoods characterized by low or moderate disorganization. Results also indicated that levels of self reported crime among black youths who are highly religiously involved is lower for those living in bad neighborhoods when compared to those living in good neighborhoods. Therefore, researchers concluded that church attendance buffered criminal involvement of black youths, even after controlling for social bonding and social learning variables. The effects of neighborhood disorder on black youth crime were positive and significant, but these effects were reduced when religious involvement was included in the model. However, researchers were unable to find any empirical evidence that religious involvement effects minor crime.

In a similar study, Johnson and Jang (2001) evaluated the relationships among perceived neighborhood disorder, individual religiosity, and adolescent drug use. The authors also examined the age-varying effects of religiosity on illicit drug use. The results indicated that individual religiosity buffered or weakened the positive effects of perceived neighborhood disorder on illicit drug use among adolescents. Religiosity had significant negative effects on juvenile use of illicit drugs and the effects decreased but remained significant after controlling for social bond and social control variables. The authors concluded that the constraining effects of individual religiosity on marijuana and hard drug use might be greater for individuals living in disorganized neighborhoods as opposed to those living in an ordered neighborhood. The results also indicated that the effects of individual religiosity on hard-drug use increased steadily throughout the period of adolescence; conversely, the religious effects on marijuana use were stronger between early and later adolescence, peaked at ages of later adolescence, and then slowly declined after.

Measurement of Religion

Religiosity is a broad and complex construct comprised of several sub-components. There is no set standard used to measure religion. As a result, researchers have used different elements of religiosity when operationalizing its impact on crime and deviance. However, the empirical evidence does show that studies that adopted multiple indicators to measure religion consistently found that religiosity was inversely related to delinquency. Studies that selected religious measures by means of reliability rests also found that religion consistently had negative effects on delinquency. However, in most cases, those studies that generated mixed findings regarding the impact of religiosity on delinquency did not use multiple indicators or administer reliability tests (Johnson, et al., 2000).

Table 1 synthesizes the various operationalizations used in the research studies we found (most of which are covered in this review). The table is not meant to be an exhaustive synthesis of the measurement of religion, but to provide readers with an understanding of the wide variation in measurement. The majority of empirical research examining the impact of religiosity on crime has used only one item to examine religion (Hirschi and Stark, 1969; Burkett and White, 1974; Stack and Kanavy, 1983; Tittle and Welch, 1983; Bainbridge, 1989; Olson, 1990; Grasmick, Kinsey, and Cochran, 1991; Pettersson, 1991; Welch, Tittle, Petee, 1991; Burkett and Ward, 1993; Stark, 1996; Richard, Bell, and Carlson, 2000; Johnson, Jang, De Li, and Larson, 2000). Several of these studies examined religious participation/commitment, measured by frequency of church attendance (Hirschi and Stark, 1969; Burkett and White, 1974; Tittle and Welch, 1983; Grasmick, Kinsey, and Cochran, 1991; Stark, 1996; Johnson, Jang, De Li, and Larson, 2000). Hirschi and Stark (1969) assert that assessing religiosity by church attendance provides a means to measure the promotion of moral values, the legitimacy of legal authority and law, and belief in supernatural sanctions.

Other researchers examined religion by evaluating church membership (Stack and Kanavy, 1983; Bainbridge, 1989; Olson, 1990; Pettersson, 1991). Measuring levels of church membership allows researchers to study how religiously saturated a particular community is, enabling researchers to determine whether secular or religious values serve as community norms (Stack and Kanavy, 1983; Bainbridge, 1989; Olson, 1990). However, using church membership as the sole indicator of religiosity is limiting. As Stack and Kanavy (1983) point out, assessing whether an individual is a member of an organized religion does not account for levels of orthodoxy, participation, or other dimensions of religiosity. Other researchers have argued that church membership is inadequate because it fails to measure true behavioral involvement or participation in other group activities (Davidson and Knudsen, 1977).

Still, other researchers examine religious salience as an indicator of religiosity (Cochran, 1988; Richard, Bell, and Carlson, 2000). Religious salience, also sometimes referred to as *attachment*, is typically defined as the extent to which an individual expresses a genuine and deep regard for religion in their daily life. This measure of religiosity provides researchers with the ability to evaluate the extent religion impacts an individual's daily actions and behaviors. Researchers have also used specific measures of religious behavior to evaluate religiosity (Welch, Tittle, Petee, 1991) such as how often someone engages in bible study, prayer with friends and family, and watching or listening to religious programs.

Religiosity has also been measures using belief in hellfire, or the belief that a particular action is a sin. If an individual believes that engaging in a behavior will result in supernatural sanctions, that individual will not commit the act (Burkett and Ward, 1993; Hirschi and Stark, 1969). Belief in hellfire, then, asserts that criminal activity is dictated by religious mores.

Studies using two or more items to measure religiosity generally combine these items to more fully operationalize religion (e.g., Albrecht, Chadwick, and Alcorn, 1977; Bock, Cochran, Beeghley, 1987; Ellis and Thompson, 1989; Clarke, Beeghley, and Cochran, 1990; Evans, Cullen, Dunaway, and Burton, 1995; Jang and Johnson, 2001). According to Sumter and Clear (2002), scholars of religion have determined that empirical studies measuring religiosity should attempt to utilize more than one religiosity indicator due to the complexity and multidimensionality of religion. As a result, empirical studies relying on multiple indicators of religiosity may more accurately measure religion.

In addition to sub-dimensions of religion, other researchers argue that spirituality must be viewed as a separate construct from religion (Hodge et al., 2001; McCarthy, 1995; Miller, 1998; Morell, 1996). In a recent study, Hodge, et al., (2001) evaluated the effects of spirituality and religious participation on juvenile drug and alcohol use. Religious participation was measured by asking respondents how often they participate in church-related activities/events/special programs. Spirituality was defined as an experiential relationship with God and was operationalized by using the Index of Core Spiritual Experiences (INSPIRIT).[1] Results found that spirituality affected marijuana and hard drug use, but not alcohol; religious participation affected alcohol, but not marijuana or hard drug use. The authors suggested that the difference in findings is perhaps related to the possibility that religion is expressed in a social context, whereas spirituality is more

[11] See Kass, J.D., Friedman, R., Leserman, J., Zuttermeister, P.C., and Benson, H. (1991). Health Outcomes and a new index of spiritual experience. Journal for the Scientific Study of Religion, 30(2), 203-211.

internalized, reflecting an individual's relationship with God. Similar to the antiascetic behavior hypothesis, the authors also suggested that spirituality might be more related to use of substances that represent departures from scriptural standards.

In summary, it seems obvious that religion should be operationalized a multi-dimension construct. As stated earlier, empirical studies utilizing single dimensions of religion have found mixed results regarding the relationship between religion and crime, whereas studies using multiple dimensions do find a relationship between religion and crime. Some researchers may argue that utilizing behavioral measures in the place of belief measures is sufficient in that beliefs must be internalized for certain behaviors to occur. However, the most recent studies argue convincingly for the use of a latent variable approach or multiple indicators construct that capture all aspects of religious bonds (beliefs, involvement, commitment and attachment). Furthermore, a number of additional studies provide merit to the argument that additional measures of religion, such as evangelicism and spirituality, are equally important to understanding the relationship between crime and religion.

2. PROGRAMMING, PROGRAM MODELS AND EVALUATION

The preceding review of empirical research suggests that religion can play a significant role in preventing and reducing crime (e.g., Albrecht, et al., 1977; Benda, 1994; Burkett 1977; Evans, et al, 1997; Stack and Kanavy, 1983; Stark et al., 1980, 1982; Stark, 1996). If the contributions of religion to shaping moral behavior and reducing crime are unique to religion, then the implications are many for improving public safety through faith-based organizations participating in criminal justice programming. Indeed, faith-based organizations (FBOs) have been providing criminal justice related services for decades. Within criminal justice, congregations and faith-based organizations serve youth, adults, families, and communities through prevention, intervention, and aftercare initiatives, both as single-agency programs and through partnership and collaborative initiatives. Below, we discuss a number of these programs and examine the extant evaluation literature. As described below, to date, it remains unclear whether religious based interventions are as efficient or more successful than secular interventions.

2.1 Youth Prevention and Intervention

Faith-based prevention and intervention programs targeting youth have a long history in criminal justice. However, there exists little systematic documentation that reflects the breadth and diversity of existing programming (McGarrell, 1999). Programs include, but are not limited to, mentoring, life skills, and substance abuse programming, as well as basic counseling.

The Consider Teen Challenge program, a worldwide Christian organization, focuses on youth with drug addictions. The program educates youth in schools, offers programs in juvenile centers and prisons, and conducts support groups that help people make the transition from dependency to positive lifestyles (McGarrell, 1999). The program challenges youth to undergo spiritual transformation to achieve their fullest potential in society.

The Nehemiah Faith Based Academy in Orange County, Florida was developed to provide basic skills such as literacy to enable high-risk youth to escape poverty and crime (Beary, 2002). The program brings together law enforcement, corporate America, state and local government and the community in an attempt to reverse current youth crime trends. The Academy received funding from a private foundation and the Florida Power Corporation. Police officers from the Juvenile Arrest and Monitor Unit, along with youth ministers, staff the school. They will also make home visits to students who are failing to make satisfactory progress or who continue to be disciplinary problems at home. The program takes youths who have two strikes against them and places them in a supportive and safe environment meant to turn them around through love, faith, and male mentoring. The school day is from 8 am to 5 pm, and requires students to complete two hours of remedial reading every night in addition to other homework assignments. Participants are in middle school, and students will not be advanced to the next grade level until they have met the required level of competency. The goal is to return students to public high schools where they will hopefully be successful and live productive, non-criminal lives. The program began in the fall of 2002 and was expected to accept 300 students (Beary, 2002).

The Amachi Program, launched in Philadelphia, is a mentoring program developed by Public/Private Ventures (P/PV), in which faith-based organizations, public agencies, and nonprofit providers partner in an effort to identify children of prisoners and match them with caring adult volunteers (Jucovy, 2003). The Amachi program relies on Big Brothers Big Sisters of America to provide program infrastructure and expertise with respect to screening, matching and training mentors. Program organizers work closely with local justice agencies to identify and contact children of prisoners. Program volunteers are recruited by local pastors, who make general announcements during church services in an effort to appeal to the congregation's values and sense of mission. This technique allows pastors to identify and recruit individuals that would make outstanding mentors, such as those who have a history of community service, are teachers or counselors, or are excellent parents. This recruitment strategy has resulted in high percentages of African American volunteers. Typically, African Americans consist of 15-20 percent of the volunteers in most mentoring programs; but 82 percent of Amachi's

volunteers are African American, 34 percent of which are males, a group that traditional has been underrepresented among mentors. A process analysis of the program revealed that mentors on average spent two days a month with mentees, and that more than half of the matches made were still together after one year. The majority of mentors and caregivers indicated that the child had improved in his/her academic performance as school behavior.

In 1998, P/PV initiated a demonstration program focused on building capacity in faith-based communities to serve high-risk youth (Trulear, 2000). The goals of the program were to reduce youth crime and drug use, increase youth's educational achievement, and prepare youth for employment. The eleven sites were local community collaboratives of churches with all but one headed by a faith-based institution; examples of collaborative work include partnerships with law enforcement and juvenile justice agencies, gang interventions, and employment training programs. Preliminary demonstration lessons found that many of the faith-based organizations were very small, tradition-oriented and personality driven. Many of these organizations were not connected to public or private funding sources. Further, many organizations had minimal evaluation experience, although they were receptive to new programming if it coincided with their missions and traditions, or was seen as a part of "stewardship." By targeting high-risk youth, the organizations were able to develop expertise in a particular area. With regard to the utilization of model of religion in service provision, P/PV concluded that the role of faith in the demonstration program work was unclear. Most of the organizations avoided proselytizing to youth. Occasionally, the faith-based focus was only that of the volunteers (in that the volunteers providing services were religious).

Public/Private Ventures concluded that characteristics of collaboratives related to success included focused leadership, willingness to cooperate with law enforcement officials, the ability or inclination to engage in strategic planning, and the development of relationships of trust with the community. Faith was a factor that motivated volunteer participation (Trulear, 2000). Assessment of the demonstration sites showed that there was no one model of how best to build an effective faith-based program to service at-risk youth; however, the promising sites followed three steps: (1) staff built relationships with youth, (2) drew youth into available programs and services, and (3) connected the youth to appropriate resources.

More recent research by P/PV suggested that faith-based institutions can be strong organizations in poor urban areas (Hartman, 2003). In order to serve high-risk youth, FBOs partner with other agencies because they are small and lack the resources to fully serve youth. P/PV found that partnerships between small faith-based institutions seemed to work well. Different denominations within the Christian faith worked together well;

however, tensions existed between partnerships from different faiths (Islamic, Jewish, and Christian). Despite the fact that the groups endorsed a common goal, Islamic and Jewish organizations played marginal roles in partnerships. In contrast, justice agencies and faith-based institutions formed partnerships easily because justice organizations are eager to work with faith-based groups. Congregation members who volunteered mostly staffed the programs. The challenges facing these partnerships included, lead agencies (churches) lack of knowledge about the juvenile justice system, justice agencies' concerns about violating confidentiality, and referral systems. Justice agencies did not refer as many youth to faith-based institutions for services as planned; in fact, only one-third of youth being serviced by faith-based institutions were referred by justice agencies. This was attributed to justice agencies concerns about organizational capacity as well as difficulty in the referral process due to the bureaucratic structure of the agencies. Some juvenile justice agencies supported these programs; however, they did this by mandating youth attendance and instituting penalties for non-participation.

2.2 Adult Prevention

There are relatively few *adult* prevention oriented faith-based programs aimed at altering behavioral patterns related to crime; instead, most faith-based interventions models target short-term needs of adults (Vidal, 2001). Similarly, research has shown that FBOs do not engage in certain activities or programs if they are deemed lengthy or complex or the organization does not have the requisite skills or experience. Vidal's study of faith-based programming in the field of community development revealed this to be true. Instead, most congregants in the study preferred to donate goods or services for relatively well-defined, short-term projects. Vidal also reported that congregations that are more likely to provide human services related to community development are those located in low-income neighborhoods, have a liberal theology, are African American, and have supportive pastoral leadership.

Similar to the Vidal study, a National Congregations Study found that congregations involved in social service projects and prevention are involved in activities that meet immediate needs rather than sustained involvement with individual lives (Chaves, 1999; 2001). Using data from interviews of key representatives, such as priest or rabbi, from 1,236 congregations, Chaves, (1999) found that the majority of congregations (57%) participated in support projects such as providing food, shelter, and clothing. Half of the congregations with 150 or fewer participating adult members had social service activities while 86 percent of congregations with more than 500 members had social service activities. In a subsequent report, Chaves and Tsitsos (2001) reported that only four percent of the congregations surveyed engaged in domestic violence programs while only two percent provided substance abuse interventions. Eighty-four

percent of congregations had service programs in collaboration with other organizations. Sixty-four percent of predominantly African American congregations were willing to apply for government funding compared to 28 percent of predominantly white congregations, and more than half of all the funding spent on social services is accounted for by the largest 10 percent of congregations. In addition, Catholic and theologically liberal or moderate Protestant congregations were significantly more likely than conservative congregations to seek government funding to support social service activities.2 In 90 percent of the congregations supporting social service activities, at least one activity was implemented through volunteer labor.

2.3 Victims of Crime

Another avenue faith-based communities can provide programming is through victim-focused work. Several victim-focused programs have developed over the past fifteen years (Office for Victims of Crime, 1998). These programs include providing direct services to victims of crime, repairing property, providing shelter and transitional housing, transportation, legal assistance, moving assistance, and victim-offender mediation/dialogue programs, as well as other services. Many of these programs utilize a restorative justice model, where the programs seek to elevate the status of the victims and their rights and directly repair the harm done by the offender through input from the victim. Faith-based communities have also provided neighborhood counseling and support groups, particularly following incidents of violent crime or police misconduct. Organizations have developed publications and literature to describe prevention and intervention activities in an effort to address the needs of victims of crime. Faith-based communities have also attempted to provide abused and neglected children with services and resources, through the creation of summer camps, eliciting child protection workers to assist children dealing with family violence issues, and modifying church codes to require clergy to report suspected child abuse (Office for Victims of Crime, 1998). Finally, the United States Conference of Catholic Bishops and the Lutheran Immigration and Refugee Services (two national faith-based organizations) are providing shelter and resettlement services to victims of human trafficking under the age of 18. Services include providing for basic needs and legal services (Clawson, H. J., Small, K. M., Go, E. S., & Myles, B. W., 2003).

2 This is contrary to national level trends that show that religious conservatives are more likely to strongly advocate for charitable choice initiatives.

2.4 Prison Care and Aftercare

Since the origins of penitentiaries in Europe and America in the 1700s, individuals affiliated with religious institutions and volunteer community groups have been providing care and support for incarcerated and released prisoners. Today, thousands of FBOs provide a range of services to individuals returning to their communities from prisons and jails. Services include emergency and long-term shelter, job training, mentoring of young adults and children of former prisoners, and treatment for addiction (Wilcox, 1998). These faith-based services provide vital support for returning prisoners and the communities where they live, yet, similar to at-risk prevention programming, there is little systematic knowledge about the extent of these services and the characteristics of the services that embody effective programming.

Religion has been empirically linked to restrain delinquent behavior; thus, it is logical to conclude that religion can assist in prisoner rehabilitation (Workman, no date). Religious teachings focus on promoting pro-social values and morals, imparting accountability and responsibility, and provide social support networks and skills, all of which can affect behavioral and social change (Workman, no date). Theorists suggest that religion can promote the development of a moral community within a penal institution, where inmates can be integrated into a church community and receive mentoring and support following release. Religion can be used to help inmates undergo a spiritual and cultural transformation, using unconditional love, human valorization, evangelism, community restoration, and restoration to create pro-social cultural values and behaviors. In theory, the spiritual transformation acts as a turning point in an individual's life, leading to desistance from crime.

Prisoners and ex-offenders are often the lowest priority when it is time to distribute government-based social service funding. In current times of fiscal restraint, prison pre-release programs and transitional housing continue to have their resources cut. Faith-based institutions bring real strengths and advantages to the task that government agencies, by virtue of their structure and mission, may lack. Often these organizations already are serving the needs of prisoners' family members, or have implemented services (e.g., for high-risk residents who have not engaged in illegal activities) that can be extended to offender populations. For example, Lutheran Family and Children's Services in Saint Louis, Missouri, had been serving children and family of offenders for many years before they were asked to partner with the state parole agency to begin a holistic reentry program for felony ex-offenders (Rossman, Gouvis, Sridharan, Buck, and Morley, 1999). FBOs are well positioned to provide culturally competent services that support values and enhance community cohesion. The organizations can mobilize

community members thereby building the capacity for informal social control of deviance.

According to the *Corrections Compendium* (2003), faith-based worship services and programs are being offered by all of U.S. prisons, 93 percent of which offer prayer groups. Personal development and parenting classes sponsored by faith-based programming are being offered in more than 70 percent of prison systems reporting to the Compendium, while 68 percent are offering meditation groups and marriage classes. Only 39 percent of U.S. state systems reporting have peer mentors to assist with religious studies. U.S. and Canadian systems also include revivals, life skills, bible study, family religious festivals, anger management, musical choirs and bands, prerelease mentoring, and multiple religion specific programs. Of those state prison systems reporting, seven have established separate housing units for certain faiths. Prison chapels are used for faith-based services, but other facilities are used such as classrooms, visiting rooms, and compound meeting rooms; special meditation areas are used for Buddhists, Muslims, and Native Americans. Only 24 states systems provided budget figures covering the costs of faith-based programming, which varied widely. The overwhelming majority receives funding from general funds, while 23 percent receive funds from private sources. Some states, such as Maryland, Mississippi, Pennsylvania, and Virginia use inmate welfare trust funds to pay for related costs, while volunteers provide program funds in 34 percent of those systems. Ordained and professionally trained chaplains or correctional staff and inmate mentors guide faith-based programs and provide such services as worship services, counseling, staff support, wedding and funeral ceremonies, and crisis intervention.

Faith-based pre-release residential programming is offered in at least sixteen states and six reporting systems in Canada. The state of Texas has more than 100 volunteer religious programs, partnering with criminal justice networks, for returning prisoners. Inmate participation averages around 50 percent, although some states, such as Pennsylvania report participation rates over 75 percent (Corrections Compendium, 1998).

In Canada, New Zealand and Australia, restorative justice programs are becoming popular within prisons and community corrections. These programs rely on cultural and spiritual models of healing for Native Americans and Aboriginal populations. Studying Aboriginal inmates in Canada, Waldrom (1997) examined the role of spiritual Elders in the rehabilitation process of prisoners. These spiritual Elders offer spiritual services and healing behind the prison walls, including sweat lodges, pipe and sweatgrass ceremonies, and spiritual counseling. Aboriginal therapists focus on spiritual and cultural reintegration, concentrating on the need for Aboriginal inmates to develop identities as Aboriginal persons. The purpose of this approach is to attempt to reverse the damage

done to both Native society and the Native psyche by colonization and assimilation. Treatment involves cultural and spiritual education with a goal of self-esteem and pride. One important aspect of the relationship between Elders and inmates is trust. Inmates feel comfortable confiding in Elders through counseling and various ceremonies because Elders, unlike other correctional staff, maintain strict confidentiality. Elders teach inmates to take responsibility for their actions and to come to terms with their past record and criminal offenses. Inmates consider the Elders much more empathetic, not only because they share cultural experiences, but also because often Elders too have lived troubled lives, frequently with troubled pasts, and have used spirituality to rehabilitate their lives. It is difficult to measure the success of Aboriginal spirituality with respect to recidivism, mostly because spiritual programs are not evaluated separately, and many of its effects intermingle with the effects of secular prison programs. An offender may change one aspect of his behavior and still recidivate. Further, most Elders see rehabilitation as a life long process, one that only begins in prison; therefore, recidivism is not unexpected. Behavioral change is the product of understanding and accepting the symbols of Aboriginal spirituality, offering an explanation for how an individual arrived at prison and providing a life plan that will assist individuals in becoming a law abiding citizen.

2.5 Program Evaluations

The literature on religious programming has produced few studies reviewing the effectiveness of religious programming in criminal justice practice. Our search of the extant literature revealed a few studies examining the impact of faith-based *correctional* programming. However, the few empirical evaluations that exist of faith based programming in corrections provide mixed support for the role that religion plays on prison inmates. A study conducted by Johnson (1984) found that religious inmates were no more likely to receive disciplinary confinement than non-religious inmates. In contrast, Clear (1992) found that an inmate's religious participation had a significant and positive impact with respect to prison adjustment (Sumter and Clear, 2002).

Johnson, Larson, and Pitts (1997) examined inmates participating in the Prison Fellowship programs in four prisons in New York State. Using a matched comparison group, they found that inmates involved in the program had similar rates of recidivism as inmates who did not participate in the program. After controlling for level of involvement, researchers did find that inmates who were more active in the program had lower rates of rearrest in the year following release.

A study conducted by Sumter (1999) found that religious attendance had no impact on recidivism; however, results indicated that those individuals who had a greater

religious orientation with respect to values at their time of release were less likely to recidivate. Sumter also found that inmates who increase participation on religious programs after release had lower re-arrest rates (Sumter and Clear, 2002). These studies, like many others, support the notion that religious participation (ritual) and personal religiosity (belief in God) are linked with reductions in deviant behavior.

Although many programs are not rigorously evaluated, program proponents often can provide some type of outcome data. However, programs define success in many different ways. For instance, Damascus Way in Minnesota reports that 85 percent of their participants in a prison program have not recidivated and have stayed substance abuse free. Similarly, Christian Prison Ministries contend that only 20 percent of "Bridge" program participants have recidivated, as compared to a 74 percent national average. While these statistics seem promising, the constructs (staying out of trouble, not recidivating) are not clearly defined; therefore, it is difficult to determine how effective these programs really are.

The Transition of Prisoners (TOP) program in Detroit seeks to help African-American men successfully transition from prison to the community by: developing their relationship with God and the church; increasing their attachment to work, family, education, politics, and religion; reducing attachment to substance use and criminal friends and ways of thinking; and reducing recidivism (O'Connor, Ryan & Parikh, 1998). Further, TOP works to increase the focus of African-American churches and communities on criminal justice issues. TOP services include case management to meet the participants' needs connecting them to employment, substance abuse treatment, housing, and weekly "moral reconation therapy" (MRT; MRT is a behavioral and cognitive group therapy promoting moral reasoning, decision making skills, relationship skills and pro-social attitudes in the context of Bible study and spiritual development). Two other service areas focus on the church and family. Services include community member mentors and family training to support the ongoing transition of the former prisoner.

Within the TOP program, the case manager develops a one-year formal transition plan based on key risk and need areas identified through the Level of Services Inventory-Revised. The participant is matched to a mentor who can help meet the person's goals and increase involvement with the church and its pastor. The case manager reviews the participant's progress every six months and re-administers the LSI-R to adjust service plans. A sample of 45 male participants, consisting of six graduates, 20 men still in the program, and 19 discharged from TOP before they completed it (average length of time in the program before discharge was nine months) were tracked to determine the success of the program. Results were measured through a "level of services" needs assessment.

The study found that scores were reduced during the first six months during the project. This reduction indicated a lower level need and lower risk for recidivism.3

The InnerChange Freedom Initiative (IFI) is a faith-based, pre-release program operated by Prison Fellowship Ministries in Richmond, Texas. The goal of the program is to "facilitate the life transformation of the member eliminating the thinking process which resulted in his incarceration and to rebuild the member's value system, establishing a solid foundation for productive growth" (Trusty and Eisenberg, 2003). The program was unique in that it is expressly Christian in orientation, although the program is not restricted to Christian inmates. Only inmates who were planning to live in the immediate Houston area were permitted to participate because program volunteers, mentors and aftercare services were based there (Johnson and Larson, 2003). There are three phases to the program consisting of 16-24 months of in-prison biblical programming as well as 6-12 months of aftercare while on parole. The program utilizes biblical education, life skills, community service, leadership, GED tutoring, drug abuse prevention, support groups for improving relations with family members as well as crime victims, and personal growth.

A principle goal of the program is to utilize a biblically based program with an emphasis on spiritual growth and moral development. The program runs 24 hours a day, including weekends. Christian men from the community are recruited by IFI to volunteer to work with and assist IFI participants. Program volunteers work with inmates as mentors and role models, Bible instructors, and assisting inmates during the aftercare process; the program also offers post-release employment and housing assistance. A key aspect of the program is the relationship that mentors build with participants and maintaining that relationship upon inmate release or parole.

Candidates for the program must volunteer to participate and recognize that the program is pervasively Christian. Sex offenders and inmates with medical problems are excluded from the program. The program tracked the two-year post-release recidivism rates for program participants. The first evaluation group is based on 177 IFI participants. Comparison groups were selected from the records of inmates released during the evaluation period that met program criteria but did not enter the program. The comparison groups were matched based on race, age, offense type, and salient factor risk score. IFI graduates are those participants who complete the in-prison phases (biblical

3 This study is only reporting TOP's early implementation and only 19 people at that point had completed 18 months or more in the program. It is important not to assume change does not occur after six months because the finding is based on a small sample size.

education, work, and community service—usually lasting 16 months) as well as the six months aftercare (participant must hold a job and have been an active church member for three consecutive months following release from prison).

Results of the program found that 17.3 percent of IFI graduates were arrested during the two-year post release compared to 35 percent of the matched group; 8 percent of IFI graduates were incarcerated during the two-year post release compared to 20.3 percent of the comparison group. When considering all program participants (those who graduated as well as those who did not complete all phases of the program), 36.2 percent of IFI participants were arrested during the two-year tracking period as compared to 35 percent of the matched group; 24.3 percent of IFI participants were incarcerated during the two-year post release compared to 20.3 percent of the comparison group. Based on IFI member narratives, five spiritual transformation themes among IFI participants are consistent with offender rehabilitation: (1) I am not who I used to be; (2) spiritual growth; (3) God versus the prison code; (4) positive outlook on life; and (5) the need to give back to society. Mentor contact was associated with lower rates of recidivism.

An evaluation of the Transcendental Meditation Program (TM) in Walpole prison (Massachusetts) shows positive results with regard to reduced psychopathology (Binghamton, 2003). In a sample of 286 prisoners released from Walpole, inmates who had participated in the program were less likely to return to prison for a stay of 30 days or more than a comparison group. In a separate comparison, the TM group had a lower reincarceration rate when compared to participants of four other programs (counseling, drug rehabilitation, Christian, and Muslim), with a proportionate reduction in recidivism of 29 percent to 42 percent. The TM group also had a 47 percent lower reincarceration rate due to new convictions, and had a 27 percent lower reincarceration/warrant for arrest rate. These findings remained significant after controlling for background and release variables.

In 1992, Clear, et al., examined the impact of religion as it related to prison adjustment. The sample data consisted of 20 prisons from all regions of the country. Approximately 800 inmates participated in the study. The methods included a two-year ethnographic study, survey questionnaires, focus groups, and interviews with prison chaplains, administrators, correctional officers, and other correctional staff. The *Prisoner Values Survey*, a multidimensional assessment of prisoner's beliefs and behavior, was used to measure religion. Results showed that religiousness was directly related to reducing infractions, but found that it was less important and adjustment is reduced when levels of inmate depression are accounted for. Religious participation assisted inmates in overcoming depression, guilt, and self-contempt, especially for younger inmates who possess fewer coping skills. Inmates utilized religious teachings as a mechanism to

restore self-control in the dehumanizing prison environment. These inmates were typically less depressed, less threatened, and more comfortable than their peers because they had used faith as a means to overcome the emotional strains of prison. Other inmates, particularly older inmates, relied on religion as a tool to avoid threats faced in prison; involvement in religion allows these inmates the opportunity to reinforce behaviors and attitudes that undermine the traditional hustles of prison life. These inmates spent time in the chapel and associated themselves with like-minded religious inmates. Essentially, inmates sought prison in an effort to make life more livable; this may be through improved emotional supports or by creating an environmental support structure. Ultimately, religion provided inmates with the ability to adjust to prison society.

In a subsequent study, Clear, et al., (2000) conducted a series of interviews and ethnographies to study the meaning of religion within prison. The study focused on inmates located in prisons in Delaware, Texas, Indiana, Missouri, and Mississippi. Clear and colleagues contend that religion is experienced in both an individual and personal way, and has a group context. The authors maintain that prison is a network of social groups, and religious groups comprise a portion of those groups. Clear points out that imprisonment can cause some individuals to feel that their life is of little value; forcing inmates to confront the choices they have made in life that resulted in their incarceration. Religion provides an explanation for the causes of failure and also proscribes a solution. Clear found that the most powerful message in prison is guilt. Clear found that religion, particularly evangelical faiths, can help an inmate over come guilt in two ways. This first is exculpatory acceptance, in which evil is used to explain how an individual ended up in prison. This could be as simple as understanding that the individual's previous rejection of religion put him in circumstances that made him more susceptible to criminal involvement. Religion can help the inmate combat the evil influences present in his life. The second is atonement and forgiveness; religion provides a way for the inmate to atone for what he has done and receive forgiveness, which is needed for the individual to reestablish personal self-worth. Adopting a religious identity allows an inmate to adopt a frame of mind that allows for the passage of guilt. Essentially, religion is important in helping inmates find a new way of life. Religious inmates in the study were deeply committed to living the religious doctrine they have adopted. The investigation found that the ways of the past are replaced by a new way of living. Faith helped inmates feel that they had greater personal power and it enabled them to cope with the pressures associated with prison life. Inmates who felt that they had changed allowed religion and their belief in God to influence their daily decisions.

2.6 Understanding What Works in Faith-Based Programming

As shown in the sections above, rigorous evaluations of faith-based programming in criminal justice are few and far between (Canada, 2003). A report regarding religiously affiliated nonprofit programs concluded that no credible studies existed evaluating the effectiveness of social service programs sponsored by religious organizations (McCarthy and Castelli, no date). There are a number of reasons for the dearth of research. Faith-based programming in criminal justice is diverse and complex, and does not often lend itself to categorization as a "faith-based criminal justice program." Related to complexity and diversity is that rigorous evaluation is difficult to do with small, not well defined, and varied programming. In addition, as we have documented in Section I, the relationship between religion and crime is complex, and it is not easy to measure all necessary variables. Furthermore, the measurement of the construct of religion, itself, is limited. These issues are discussed in more detail below.

Complexity of Categorization of Faith-based Programming

First, there are few faith-based programs that provide long-term or sustained services and could be easily be defined as a "program." According to Chaves (1999), the majority of faith based interventions focus on short-term, immediate needs. As a result, no attention is placed on behavioral or other patterns that lead to criminal involvement; this focus prohibits program evaluation, not only because individual behavior change can not usually not occur through short-term programming, but because there are no program participants to monitor for a sustained time. In addition, faith-based organizations frequently collaborate with other organizations (Chaves 2001), making it difficult to parse out what is faith-based programming or if it even exists within the collaborative.

Similarly, it is not always apparent which organizations are actually engaging in religious work or programming that has a religious or spiritual message. While some faith-based initiatives utilize religious teachings to instill a new set of beliefs and morals in individuals to prevent criminal activity or to change the behavior of those who have already been involved with the justice system, other faith-based organizations mobilize their members to participate in social services, similar to those services provided by secular organizations, without an element of religion in direct programming. In evaluating religious programs, Vidal (2001) questioned how researchers should distinguish organizations that assert religious teachings into the program structure from interventions that do have a religious component. This is an issue that has not been resolved, and continues to plague evaluation.

Methodological Concerns

The issues outlined above influence the quality of research and evaluation available. Regardless of the definition of faith-based services, most services serve only a very small number of clients and the programs do not have appropriate comparison populations. Small sample sizes inhibit not only the generalizability of the study, but call into question validity. Furthermore, data frequently come from administrative sources (e.g., official records of re-arrest) as opposed to the program participants themselves. While using administrative records are useful, these records are limited in understanding how a program impacted an individual's behavioral, attitudinal, or belief structure. This obscures measuring how the program effectively changed the participant. The lack of funding for these programs also hinders evaluation. Program leaders are unlikely to set aside funds for evaluation when budgets are tight.

The wide range of operationalizations of religion and faith-based programming also makes it difficult to compare the evaluations across faith-based programs. Religious scholars have determined that empirical studies measuring religion should employ more than one religiosity indicator due to the complex, multidimensionality of religion (Sumter and Clear, 2002). Religiosity is a latent construct, and therefore, is difficult to measure. Careful consideration must be given to the types of measures utilized and how those measures link to the underlying theories of the program models. Another difficulty in measuring faith-based initiatives is accounting for unobserved variables. Programmatic evaluations do not always provide the opportunity to measure the full range of theoretical constructs that could impact behavior change.

In summary, not only do we know very little about what works in faith-based criminal justice programming, we do not know if faith-based programs contribute any advantage over similar secular programs.

3. TOWARDS A CONCEPTUAL MODEL OF RELIGIOUS AND FAITH-BASED PROGRAMMING IN CRIMINAL JUSTICE

Part 1 of this chapter presented the empirical evidence confirming a negative relationship between religion and crime. As discussed, the debate continues on the exact nature of the relationship. Reviewing the literature, what becomes clear is the fact that religion can work in a number of ways to influence behavior. The majority of the theoretical literature is grounded in social control theory, particularly **social bonding theory** (Hirschi, 1969). Researchers and practitioners assert that religiosity influences social bonding in the development of relationships with conventional others, increasing commitment and involvement in legitimate activities, and bolstering the moral belief in

right and wrong. Individuals committed to religious beliefs will be more likely to believe in the moral legitimacy of the criminal law. Further, religiosity may relate to closer attachments with parent and family, conventional peers, and avoidance of activities such as drug and alcohol use.

The important elements of the social bond are attachment (salience), belief, commitment, and involvement. These elements are related to the idea that the church—through religion or faith—acts as an agent of informal social control. Essentially, bonding is part of the socialization process, instilling in individuals a sense a morality and identity. Furthermore, bonding, by simple association, brings people into contact with other pro-social people and conventional associations. As people intermingle with pro-social others, the possibility of learning morality and pro-social values grows. Furthermore, religion affects peer selection such that individuals committed to religion select peers with similar, conventional beliefs. Religious peer influence alters individuals' religious commitments through positive reinforcement, thus deterring crime. Hence, social learning theory can be easily integrated with social bonding theory. As the empirical literature shows, studies that utilize an integrated social learning, social control, and bonding theoretical model find support for religion as an important influence on behavior, even when controlling for social control and learning variables (Benda 2002; Benda and Corwyn, 1997; Johnson and Jang, 2001; Johnson, Jang, Larson, De Li, 2001).

With regard to the religious processes of social control, closely related to bonding theory, is the theory of **deterrence**. Hellfire theory, a component of social bonding, suggests that religious people refrain from committing crimes because they fear the consequences—consequences that are spiritual, not secular. The spiritual consequences of beliefs act as a deterrent to crime. For instance the wrath of God or the possibility of not going to heaven, would keep someone from committing crime.

A third theory relevant to the religion's influence on criminal behavior is **desistance theory**. Desistance theory is part of developmental theorists' assertion that turning points can influence the life course of someone who has been engaged in criminal behavior. The influence of religion or faith can provide a turning point for individuals (at any point in their life), and help them move towards less criminal ways. Faith or religion would provide the means for increasing social stability and a reorientation of the costs and benefits of crime as aspects of one's life take on different meanings. Discussing desistance as related to bonding and social control, Sampson and Laub (2001, p. 19) state:

Most relevant for the study of desistance is the idea that salient life events and social ties in adulthood can counteract, at least to some extent, the trajectories apparently

set in early child development. Our thesis is that social bonds in adulthood— especially attachment to the labor force and cohesive marriage—explained criminal behavior independent of prior differences in criminal propensity. In other words, pathways to both crime and conformity were modified by key institutions of social control in the transition to adulthood (e.g., employment, military service, and marriage). Thus, strong social bonds could explain desistance from criminal behavior in adulthood, despite a background of delinquent behavior.

As discussed by Clear in Section II of this paper, prisoners that "find religion" or renew their spirituality while in prison have indicated that they essentially have come to a turning point, finding a new way of life. Their commitment to their new life leads to a desistance from crime.

Another theory relevant to religion is **reintegrative shaming** and the concept of **restorative justice**. Braithwaite's theory, (1990) asserts that shaming, while maintaining bonds of respect and love, can have a rehabilitative effect. Religion can move individuals beyond the criminal mind-set of denial, externalization and minimization and come to accept responsibility for their crimes. Restorative justice is the related concept used to describe program models that broaden the participation in the criminal process beyond that of criminal justice professionals. Restorative justice attempts to increase the role of victims and the community in order to repair the harm done by the crime and to bring about reconciliation among the victim, the offender, and the community as a whole. Restorative justice relies less heavily on punishment to hold the offender accountable; instead, emphasizing reconciliation and the need to reintegrate offenders back into the community. Researchers have begun to assert that the combination of religiosity and shame provides a buffer from further criminal activity (Jensen and Gibbons, 2002). Many faith-based organizations are drawn to the restorative justice model for social services with offenders and victims because biblical understandings of justice align closely with restorative rather than retributive justice (Grimsrud and Zehr, 2002). Hence, restorative justice is people-focused, not rules-focused, and based on mercy and love with an intention of making things right. As discussed in Section II, restorative justice models are being used in criminal justice practice with cultural populations that historically rely on spirituality for moral development and personal and cultural growth. These populations include Native Americans and aboriginals.

With regard to criminal justice outcomes, these theories suggest mechanisms of behavior change that can be utilized in programmatic models. In theory, strong criminal justice prevention programs and intervention models would specify the causal processes that would guide intended outcomes. However, in reality, practice does not always follow from theory. As discussed in Section II, with the exception of restorative justice, little

systematic knowledge exists regarding faith based programmatic models in criminal justice—regardless of whether it is for prevention, intervention, or aftercare.

In order to advance research and practice on faith-based criminal justice services and models, we have developed a broad conceptual model that synthesizes what we have learned from the literature review. The conceptual model is designed to elucidate key dimensions and characteristics that are important to faith-based programming and designed to bring about change in behavior and a reduction in crime. Eventually, we believe the framework can be used as a tool to guide program development as well as the tracking of goals, activities, objectives, and outcomes. In addition, the framework recognizes the multi-dimensionality of the concept of religion and how programmatic endeavors can be targeted to a variety of outcomes, and whether the outcomes are short term or long term. Furthermore, the framework enables articulation of process and end outcomes at multiple levels of change (e.g., individual, community, etc.). The framework can be used as a starting point to develop individual and more specific program logic models. These specified logic models could then include designation of inputs and outputs. Essentially, development of rigorous evaluation models—and models that provide formative feedback to programs—would be facilitated.

The framework is presented in Figure 1 at the end of this paper. The components of the framework include:

- Neighborhood-level background characteristics;
- Organizational characteristics;
- Individual-level characteristics, including religious characteristics;
- Program characteristics;
- Program model designation;
- Goals and objectives;
- Activities; and
- Outcomes at the individual, community and systems levels.

The framework was designed from findings on the importance of various individual, organizational, and neighborhood characteristics that are related to religious constructs that have a relationship to changes in behavior. Following the moral communities hypothesis and the literature showing the importance of religion in disorganized communities, we designated a number of important background

characteristics of the neighborhoods in which programs reside. These **neighborhood-level characteristics** include: (a) urbanicity and geographic location, (2) features of social disorganization, such as concentrated disadvantage and residential instability; and (3) social capital and (4) social and physical disorder. These neighborhood characteristics influence organizational context, individual level characteristics and program characteristics.

The **individual background characteristics** that are important to outcomes include demographic characteristics, such as age, race, and gender; criminal offending characteristics (at risk behavior, criminal history); and religious characteristics. Religious characteristics include a large category that is representative of theoretical literature establishing relationships between religious attachment, commitment, involvement and beliefs as well as other pertinent attitudes and beliefs. These particular characteristics are delineated in the framework.

Organizational background characteristics capture the importance of religious denomination of the organization, the nature of liberalism versus conservatism, the operating budget/resources available to the organization, and the nature of the organization's structure. This component captures the larger forces that impact the feasibility of having a successful operational criminal justice-related service program. The organizational capacity literature (not discussed in this paper) and empirical literature on religion (e.g., variation by denomination) demonstrate the importance of these variables. The characteristics of the organization influence the program model and the specific program characteristics that flow from the model. Organizational context will also somewhat influence specific goals and objectives within the program model.

The **program model** delineates the theoretical underpinnings of the programming. As stated at the beginning of this section, there are four central theories that underlie the empirical research linking religions to pro-social behavior and reduction in crime. These theories are (1) deterrence, (2) social control and bonding, (3) desistance and life course theory, and (4) restorative justice and reintegrative shaming. These theories have overlapping mechanisms for changing behavior, but generally, they are distinct theories. The theoretical framework for the programming then influences the types of characteristics that will be present that, in turn, will dictate goals and objectives and the domains of service provision.

Program characteristics are the specific characteristics that embody the program model. Faith-based programming can be single entity programs or collaborations with multiple partners. As discussed in previous sections of this paper, researchers have suggested that faith based services are often part of comprehensive initiatives, because

congregations and FBOs do not always have the resources to provide sustained human service programming. Resources are an important component of program characteristics. The resources can be grouped as human resources, financial resources, and technological resources used to advance organizational outreach, internal organization, and fundraising. Within collaboratives, there are a number of characteristics that are important to success; these characteristics are listed in the framework, but not discussed here.[4]

Programming must have **goals and objectives**. We suggest that the first step within articulation of a mission be the specification of goals and objectives under different "service" domains. Separation of objectives into domains will assist with linking activities to outcomes at multiple levels. It will also support the process of rational designation of outcomes as either short or long term. Domains can include, but are not limited to, corrections, community corrections, at-risk youth, community economic development, and substance abuse. Explicit objectives give programs the ability to state measurable goals, thereby beginning the process of linking activities to outcomes. Different objectives require different methods or activities.

The **program activities** component of the framework involves articulation of activities to achieve stated objectives. Articulation of activities is part of the planning process. And planning is essential to the success of the effort. Specifying activities will assist with articulation of the underlying theory of change, and more specifically, how the activities can bring about the desired change.

The **outcomes** component defines the levels of change expected by the program. Faith based programs can seek change at the individual, community, and systems level. Most programs discussed in Section II of this paper focused on individual level change. With regard to individual level change, often, FBOs that have missions addressing the underlying causes of crime, target individual and family outcomes such as reductions in recidivism, substance use, gang affiliation and family violence. Activities often include providing individual social services or comprehensive services through case management.

Community level change can be divided into two areas: the aggregate aspects of individual level change and changes with regard to community functioning and the development of community capacity. Aggregate characteristics would include, for instance, community crime and drug arrest rates, high school completion rates or drop out

[4] For a discussion of these characteristics see Roman, Caterina, and Gretchen Moore, with Susan Jenkins and Kevonne Small. "Understanding Community Justice Partnerships: Assessing the Capacity to Partner." Final Report to the National Institute of Justice. May 2002.

rates, and rates of teen birth. Community capacity, "community functioning" or quality of life-related indicators of change could include measures of community satisfaction, community confidence, voter turnout and participation in community organizations (i.e., civic engagement), and collective efficacy.

Systems change is the process of changing how business gets done for the betterment of the community. It can involve anything from bringing together actors from different institutional contexts who logically need to interact, but had not previously done so to wholesale systems change, including changes in policies and practices of institutions brought about collaboratively/jointly to accomplish mutually agreed upon reforms. Systems change utilizes strategic planning, expansion and diversification of funding sources and strategies through the support of key leaders in government and community organizations. Systems change can occur within a single institution (organizational change), as well as across institutions. Systems change goals may not be relevant to small faith-oriented programs with limited resources.

Conclusion

In conclusion, we have developed a conceptual model that synthesizes what we have learned from the literature review of theory and practice. We consider this a draft conceptual model, since as this project progresses, we will learn more about existing programs that were not available through our limited review of the published literature. The conceptual model is designed to elucidate key dimensions and characteristics that are important to faith-based programming. We are confident in the eventual utility of the framework to be used as a tool to guide program development as well as to track goals, activities, objectives, and outcomes. As we continue to research program practice we can validate the conceptual framework and begin to construct logic models for the varieties of existing programmatic models. Given the great variation in service provision, as well as the current ambiguity in defining "religious-based" or "faith-based services" and models, the framework can contribute to systematic examination and review of the literature, as well the development and generation of new research questions.

Table 1. Measures of Religiosity	
Empirical Study	**Number of Items Used**
One Item of Religiosity	
Burkett and Ward, 1993	***Hellfire:*** "Smoking Marijuana is a Sin"
Hirschi and Stark, 1969 Burkett and White, 1974	***Religious Participation:*** Frequency of church attendance
Welch, Tittle, Petee, 1991	***Private Family Centered Religious Devotion: (***attempted to measure private or family centered religiosity by the following items**)**: "How often do you do each of the following?" "Read or study the Bible on your own?" "Listen to a religious program on the radio?" "Watch a religious program on television?" "Pray with friends or members of your family or household, other than grace at meals?"
Bainbridge, 1989 Olson, 1990	***Religious Involvement:*** Church membership
Pettersson, 1991	***Religious Involvement:*** This measure was obtained by adding (1) a measure of the population's involvement in the Church of Sweden; (percentage of average weekly church attendance); (2) a measure of the population's involvement in the free churches (percentage of free membership). This combined measure was referred to as a "Religious Involvement Score."
Tittle and Welch, 1983 Stark, 1996	***Religious Participation/Commitment:*** *Frequency of church attendance*
Richard, Bell, and Carlson, 2000	***Individual Religiosity (Salience?):*** "How often do you feel that religion is really important in your life?"
Stack and Kanavy, 1983	***Religiosity:*** *Membership in church organizations (non-member or member)*
Grasmick, Kinsey, and Cochran, 1991	***Personal Religiosity:*** *Frequency of church attendance*

Table 1. Measures of Religiosity	
Empirical Study	**Number of Items Used**
Johnson, Jang, De Li, and Larson, 2000	***Religious Involvement:*** *"During the past year, how often did you attend church, synagogue, or other religious services?"*
Two Items of Religiosity	
Cochran, 1988 Cochran, 1989	***Religiousness:*** "How religious of a person are you?" ***Participatory Salience:*** "Check the importance to you of the church activities you participate in"
Sloane and Potvin, 1986	***Religious Participation:*** "How often, on the average, have you attended religious services during the past year?" ***Religious Influence:*** "How much of an influence would you say religion has on the way you choose to spend your time each day?"
Cochran, Wood, Arneklev, 1994	***Religious Participation:*** "How many times in the past month did you attend church services?" ***Religious Salience***: *"How important is religion in your life?"*
Ellis and Thompson, 1989	***Religious Beliefs:*** "To what degree have you been certain of the existence of a supreme being (or some form of supernatural spirit?" "To what degree have you felt certain that a supreme being has been taking a personal interest in you and your actions (as opposed to merely instigating and maintaining the overall workings of the universe)?" *"To what degree have you felt that prayer can be used to influence worldly events?"* "To what degree have you been certain of personal immortality (life after death)?" *"To what degree have you been certain that people's wrongful acts will be punished hereafter (the more seriously wrong the act, the worse the punishment)?"* *"To what degree have you felt certain that a guardian angel is constantly watching over you?"* *"To what degree has religion been important for giving your life direction and meaning, compared to most people?"* ***Religious Involvement****: "To what extent have you attended church services, compared to most people?"* *"Estimate your average yearly number of church services attended"*

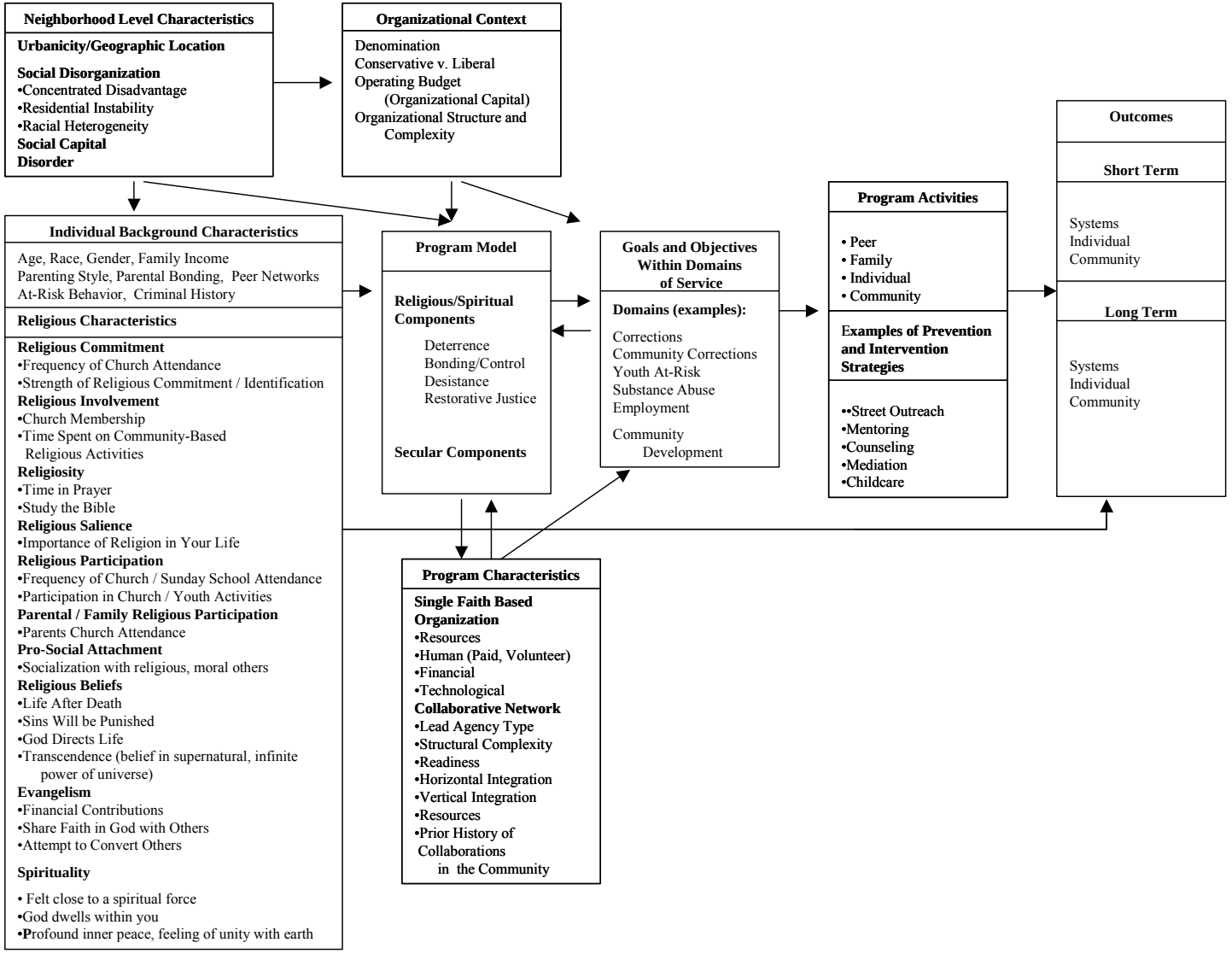
Table 1. Measures of Religiosity	
Empirical Study	**Number of Items Used**
Hodge, Cardenas, and Montoya, 2001	***Religiosity:*** "I participate in church-related activities/events/special programs: (weekly; monthly; once or twice a year; never)." ***Spirituality*****:** *Measured by using the Index of Core Spiritual Experiences.* Sample questions: *How strongly religious do you consider yourself?* *God dwells within you.* *How often have you felt close to a powerful spiritual force?* *How close do you feel to God?* *Has any experience convinced you that God exists?*
Jang and Johnson, 2001	***Religious Participation:*** "During the past year, how often did you attend church, synagogue, other religious services?" ***Religious Salience*****:** *"How important has religion been in your life?"*
Johnson, Larson, De Li, and Jang, 2000	***Religious Participation:*** "During the past 12 months, about how often did you attend religious services?" ***Religious Salience:*** "How strong a role does religion play in your life?"
Burkett, 1977	***Parental Religious Participation:*** How frequently do parents attend church: regularly (every week), occasionally (at least once a month), or rarely (never or only once or twice a year) ***Individual Religious Participation:*** *How frequently does respondent (high school seniors) attend church: regularly (every week), occasionally (at least once a month), or rarely (never or only once or twice a year)*
Albrecht, Chadwick, and Alcorn, 1977	***Religious Participation/Behavior:*** Respondents were asked How often they attended Sunday school; How often they attended Sacrament Meeting; *Participation in other church activities other than Sunday worship;* *How frequently they had prayed in the last year* ***Religious Beliefs/Attitudes:*** *Respondents were asked about belief in God, Jesus, the Bible, and the Devil*
Three Items of Religiosity	
Evans, Cullen, Dunaway, and Burton, 1995	***Religious Participation***: *Respondents were asked to indicate past year attendance at religious services* ***Religious Salience***: *Respondents were asked the extent to which religious beliefs have impacts on daily behavior; and the degree to which one refers to a set of religious beliefs or to a religious community in daily life.*

Table 1. Measures of Religiosity	
Empirical Study	**Number of Items Used**
	Hellfire: *Respondents were asked whether they agreed or disagreed with the following statements: evil people will suffer in hell; God punishes those who have sinned; God is omniscient; personal fear of God's punishment or wrongdoing; there is life after death; AIDS sufferers are being punished for sins.*
Bock, Cochran, Beeghley, 1987	***Religiosity:*** (Religious Participation): Frequency of attendance at religious services (responses range from never attend to several times a week) (Religious Involvement): Membership in church organizations (non-member or member) (Religious Commitment): Strength of religious identification/commitment (somewhat or not very strong, or strong)
Stark, Kent, and Doyle, 1982	***Religious Values Index:*** Respondents answered four statements headed by the question "Is this a good thing for people to do?" Being devout in one's religious faith Always attending religious services regularly and faithfully Always living one's religion in his daily life Encouraging others to attend services and lead religious lives Religious Salience: "How important is religion in your life?" ***Religious Participation***: Frequency of church attendance
Regnerus, 2003	***Religiosity Measured By:*** (Religious Participation): Frequency of church attendance—in addition to the questions used to measure adult and juvenile religiosity, juveniles only were asked regarding their attendance at church youth activities such as bible study or choir. (Private Religious Behavior): Frequency of personal prayer (Religious Salience): Importance of religion in their lives
Benda, 2002	***Religious Participation:*** Comprised of: Frequency of church attendance; Frequency of Sunday school attendance; Church activity; Religious Expressions: Frequency of: Prayer; Bible study; Financial contributions; Talk to family and friends about joys and tribulations about being religious; Share faith in God with others; Try to convert someone to a personal relationship with God;

Table 1. Measures of Religiosity	
Empirical Study	**Number of Items Used**
	Forgiveness: Strength of agreement to: All offenses are to be forgiven so God can forgive us; I forgive others how hurt me; Forgiveness is necessary for getting rid of ill feelings toward others
Benda and Corwyn, 1997	***Religious Participation:*** Comprised of: Church and Sunday School attendance; Activity in Church ***Religiosity***: Comprised of: Time in prayer; Time in Bible study; Financial contribution Evangelism: Comprised of: Talking about religion with family and friends; Sharing joys and problems of religious life Trying to convert someone
Four Items of Religiosity	
Beeghley, Bock and Cochran, 1990 Cochran, Beeghley, and Bock, 1988 Clarke, Beeghley, and Cochran, 1990	***Religiosity*:** Comprised of Four Items of Commitment and Involvement: (Religious Participation): Frequency of attendance at religious services (responses range from never attend to several times a week) (Religious Involvement): Membership in church organizations (non-member or member) (Religious Commitment): Strength of religious identification/commitment (somewhat or not very strong, or strong) (Religious Fundamentalism): Belief in life after death (do not believe or uncertain, or believe)
Johnson, Jang, Larson, De Li, (2001)	***Religiosity:*** Measured by: (Religious Participation): "During the past year, how often did you attend church, synagogue, other religious services?" (Religious Involvement): "On the weekends, how much time have you generally spent on community-based religious activities?" (Religious Salience): "How important has religion been in your life?" (Participatory Salience): "How important have the community-based activities been to you?"
Six Items of Religiosity	
Chadwick and Top, 1993	***Religious Beliefs*:** Measured by 12 questions examining traditional Christian beliefs as well as belief in unique LDS doctrine ***Private Religious Behavior***: Measured by five questions about

Table 1. Measures of Religiosity	
Empirical Study	**Number of Items Used**
	frequency of personal prayer, reading of the scriptures, etc. ***Public Religious Behavior:*** Six questions measured attendance at various meetings ***Spiritual Experience*:** Three questions probed the degree of spiritual experience ***Family Religious Behavior*:** Three questions about frequency of family prayer, family scripture study, and other family religious activity ***Religious Integration*:** Three items asked respondents how well they felt they fit into their congregations and were accepted by fellow church members
Eight Items of Religiosity	
Benda, 1995 Benda, 1997	***Religiosity*** measured by**:** Church attendance Activity in Church Time in Prayer Study the bible Financial contribution Share joys and problems of religious life Talk about religion with family and friends Try to convert someone

Figure 1. Conceptual Framework of Faith-Based Programming



II. ENVIRONMENTAL SCAN

This chapter presents the results of an environmental scan. The purpose of the scan was to identify innovative FBOs involved in criminal justice for further research. The scope of the environmental scan was limited to relatively large faith-based groups including national organizations, regional networks, and community-based associations. The scan methodology employed a four-phase approach that includes: (1) an exhaustive Web search of more than 500 FBOs that reflect the diversity of religious groups and practices in cities across the country; (2) soliciting FBO recommendations from the field via the use of U.S. mail and electronic mail; (3) developing FBO selection criteria and assessing program documentation; and (4) conducting a content analysis to describe promising FBOs. The scan method also involved examining recent criminal justice trends and reexamining prior research. In addition, the project team leveraged contacts with the White House Office of Faith-Based and Community Initiatives—and Department affiliates, and the National Crime Prevention Council to ensure a reasonably representative sample of larger FBOs involved in criminal justice partnerships.

Results of the environmental scan show that the faith community is an invaluable partner in navigating a changing criminal justice system landscape. The scan points out that the past contributions of the faith community inform the mapping of problem-solving strategies for the future. Other scan results show that the research literature is consistent with criminological theories supporting the claim that religious beliefs are inversely related to crime and delinquency. The scan highlights a growing body of empirical evidence indicating that the community of faith holds a valuable key to developing long-term criminal justice system solutions. Still other environmental scan results describe 50 promising FBOs that share a passion for empowering lives, fostering families, and improving community well being. The scan concludes that finding pathways to improving criminal justice system outcomes involves engaging the faith community in collaborative partnerships. The following discusses: (1) the historic role of faith in criminal justice; (2) contemporary criminal justice challenges; (3) prior faith-factor research findings; (4) environmental scan methodology; and (5) selected faith-based programs in further detail.

2.1 Historical Context — The Role of Faith in Criminal Justice

For more than two millennia, faith has woven a substantial thread through the fabric of criminal justice. The imprint of religion on the creation of laws and the evolution of punishment in western society is evident on the historical landscape of ancient, medieval, and worlds. Among the ancient Babylonians, the Sumerians established a law code in continual deference to the gods. Similarly, Hammurabi enacted his well-known legal code—which includes principles evident in Islamic Law and the Koran. Religious beliefs also begat a long legal tradition among the Israelites. The Sanhedrin continues to serve as the Jewish supreme religious body and court

of law—and preserves faith practices written in Mosiac Law and the Torah. In addition, Christianity played a prominent role in the development of canon law and ecclesiastical courts. The influence of Biblical teachings is also apparent in the advancement of the English Common law—which includes current civil and criminal statutes and penalties.

Consistently, religion has contributed much to the development of modern policing, courts, and corrections. Faith was the foundation for the first U.S. laws governing criminal and delinquent behaviors. Whether inspired by moral beliefs or a sense of civic duty, religion-inspired reformers also established the nations first juvenile courts and detention facilities. In addition, faith has influenced philosophies of punishment and rehabilitation since the inauspicious beginnings of American prisons in the Walnut Street Jail. Contemporary penitentiaries and prisons, and probation and parole agencies, are the legacy of religious reformers.[5]

Philanthropists committed to religious charity are responsible for creating numerous inner-city missions to serve the poor—including to prisoners, ex-prisoners, victims, and their families. In many instances, these early faith-based programs provided, and continue to provide, social services via local churches and volunteers. Traditionally, these services have included the provision of food, shelter, and clothing. Over the years, these services have evolved to embrace education, employment, and housing assistance. More recently, these services have expanded to include crime prevention counseling, substance abuse treatment, and victim assistance. Today, the wide-range of spiritual and secular services provided via FBOs are vital to improving the quality of life in communities disproportionately impacted by social problems.[6]

Scanning the historical role of religion in criminal justice is important to comprehending sources of support and opposition to faith-based crime prevention, intervention and aftercare programs. While religion as a criminal justice paradigm has resulted in rival perspectives among faith-based program proponents and adversaries, the historic role of FBOs combined with their potential for volunteer resources uniquely position the community of faith to support the criminal justice community (e.g., programs assisting the successful reintegration of returning prisoners). Results of the environmental scan show that FBOs have historically been in the business of enhancing social services. Other scan results show that relatively few faith-based organizations have developed formal partnerships aimed at reducing crime problems. Still other environmental scan results show that FBOs have gained prominence in the provision of a variety of criminal justice program services (e.g., developing coping, life, and job skills). As a result,

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[5] Pickett, R. 1969. *House of Refuge: Origins of Juvenile Justice Reform in New York*, 1815-1857. Syracuse, NY: Syracuse University Press.

[6] Krisberg, Barry and Ira Schwartz. 1983. "Rethinking Juvenile Justice." Crime and Delinquency 29:333-364.

Federal and State funding for promising faith-based programs to continue their "good works" in partnership with criminal justice agencies is expected to increase. The next of section of this report discusses contemporary criminal justice system trends and the need for problem-solving partnerships to meet multiple challenges in the future.

2.2 Criminal Justice Trends — Contemporary Challenges

The American criminal justice system faces multiple challenges as the new millennium advances. Among these challenges are navigating continuity and change in a complex criminal justice landscape. A scan of Bureau of Justice Statistics (BJS) data reveals trends that have profound implications for law enforcement. BJS data show that serious violent crime and property crime rates have declined for nearly a decade. These data also show that firearms related crime has dropped dramatically in recent years. In addition, arrests for drug abuse violations have decreased during the same period. While these findings are optimistic, National Crime Victimization Survey (NCVS) data suggest that the observed trends are perhaps changing. NCVS data indicate that violent crimes were reported to the police in higher percentages in 2000 than in the period 1992-1999, and that 9.9 million crimes were reported to police in 2000.

Similarly, a scan of trends in the judiciary reveal systemic change in Federal and State courts. BJS data show that the proportion of felons convicted in Federal court and sentenced to prison has increased in recent years. Among cases concluded in the Federal district court since 1989, drug cases have increased at the greatest rate. BJS data also show that State courts convicted about 924,000 adults of a felony in 2000. Over two-thirds of felons convicted in State courts were sentenced to prison or jail. The combined Federal and State courts data indicate a significant increase in the likelihood of an arrest leading to prosecution, conviction, and incarceration—and have severe consequences for corrections.

Finally, a scan of the correctional population reveals exponential increases over the past decade. This burgeoning population includes more than 2 million prisoners and 4.7 million adults on probation or parole.[7] At year end 2002, the total Federal, State, and local adult correctional population, including those incarcerated and those being supervised in the community, reached a new high of 6.7 million.[8] The driving force behind the nations incarceration binge is more than two decades of "get-tough" sentencing reforms including mandatory minimums, truth-in-sentencing, and the abolition of parole.[9] While credited with

[7] Harrison, P. and Beck J. 2003. *Prisoners in 2002.* Washington, DC: U.S. Department of Justice, Office of Justice Programs, Bureau of Justice Statistics. NCJ 200248

[8] Glaze, L. 2003. *Probation and Parole in the United States, 2002.* Washington, DC: U.S. Department of Justice, Office of Justice Programs, Bureau of Justice Statistics. NCJ 201135

[9] Austin, J. 2001. Prisoner reentry: Current trends, practices, and issues. *Crime & Delinquency* 47(3): 314–334. NCJ 188915.

reversing the rising tide of unprecedented crime rates, sentencing reforms have resulted in over 600,000 ex-prisoners returning to communities each year.[10] [11]

Prisoner reentry is among the most pervasive problems challenging criminal justice. Research findings reveal a trend toward record numbers of prisoners returning home having spent longer terms behind bars—with inadequate assistance in their reintegration.[12] [13] Other findings suggest that most returning prisoners have difficulties reconnecting with families, housing, and jobs—and many remain plagued by substance abuse and health problems.[14] Still other findings indicate that the cycle of imprisonment and release among large numbers of individuals, mostly minority men, is increasingly concentrated in poor, urban communities—which already encounter enormous social and economic disadvantages.[15]

Rising recidivism rates among returning prisoners raise public safety concerns. Langan and Levin (2002) in a study of the rearrest, reconviction, and reincarceration of prisoners tracked 272,111 former inmates for 3 years after their release in 1994. Results show that 67.5% of released prisoners were rearrested for a felony or serious misdemeanor within 3 years. Other results show that rising recidivism translates into thousands of new victimizations each year—46.9% of released prisoners were convicted of a new crime and 25.4% were resentenced to prison for a new crime. In addition, results show that 51.8% of released prisoners were back in prison, serving time for a new prison sentence or for a technical violation of their release (e.g. failing a drug test, missing an appointment with their parole officer, or being arrested for a new crime). Furthermore, the former inmates had accumulated 4.1 million arrest charges prior to their imprisonment and another 744,000 charges within 3 years of release. The authors conclude that the evidence was mixed regarding whether serving more time reduced recidivism.[16]

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[10] Bureau of Justice Statistics. 2003. *Reentry Trends in the United States.* Online document. Washington, DC: U.S. Department of Justice, Office of Justice Programs, Bureau of Justice Statistics.

[11] Lynch, J.P., and Sabol, W.J. 2001. *Prisoner Reentry in Perspective.* Washington, DC: The Urban Institute. NCJ 191685.

[12] Travis, J., Solomon, A.J., and Waul, M. 2001. *From Prison to Home: The Dimensions and Consequences of Prisoner Reentry.* Washington, DC: The Urban Institute. NCJ 190429.

[13] Travis, J. 2000. *But They All Come Back: Rethinking Prisoners Reentry*. Washington, DC: U.S. Department of Justice, Office of Justice Programs, National Institute of Justice. NCJ 181413.

[14] Petersilia, J. 2003. *When Prisoners Come Home: Parole and Prisoner Reentry.* New York, NY: Oxford University Press.

[15] Petersilia, J. 2000. *When Prisoners Return to the Community: Political, Economic, and Social Consequences*. Washington, DC: U.S. Department of Justice, Office of Justice Programs, National Institute of Justice. NCJ 184253.

[16] Langan, Patrick A., and David J. Levin 2002. *Recidivism of Prisoners Released in 1994.* Washington, DC: U.S. Department of Justice, Office of Justice Programs, Bureau of Justice Statistics. NCJ 193427

The plight of children impacted by parental incarceration is another problem challenging criminal justice. Today, more than two million children in the U.S. have a parent in prison and many more minors have experienced a father or mother in jail. Research results show that when a parent is incarcerated, the lives of their children are disrupted by separation from parents, severance from siblings, and displacement to different caregivers. Other results show that children with a parent behind bars are more likely to endure poverty, parental substance abuse, and poor academic performance. Still other results show that these children disproportionately suffer aggression, anxiety, and depression. Moreover, the children of prisoners are at greater risk for alcohol and drug abuse, a variety of problem behaviors including delinquency and crime, and subsequent incarceration at some point in their lives.[17] [18]

Mumola (2000) conducted a study that provides a snapshot of incarcerated parents and their children. Results show that State and Federal prisons held and estimated 721,500 parents of 1.5 million children in 1999. The BJS report highlights that 336,300 U.S. households with minor children were impacted by the parental imprisonment. Other results show that prior to admission, less than half of the parents in State prison reported living with their children—44% of fathers, 64% of mothers. A closer look reveals that nearly 2 in 3 State prisoners reported at least monthly contact with their children via phone, mail, or personal visits. While incarcerated fathers cite the child's mother as the current caregiver, mothers often refer to their parents as primary caregivers. Still other results show that over 75% of parents in State prison reported a prior conviction—and 56% report having been previously incarcerated. The report concludes that a majority of parents in prison were violent offenders or drug traffickers—and that they expected to serve 6.5 years in State prison and 8.5 years in Federal prison.[19]

Finally, exponential increases in direct expenditures for each of the major criminal justice functions (police, courts, and corrections) are problematic. States spend more on criminal justice than municipalities, counties, or the Federal government. In the current economic climate of increasing demand for services and declining resources, rising criminal justice costs have severe consequences for state budgets. Among the fiscal implications are increasingly significant portions of state budgets invested in the criminal justice system. Research results show that during the period 1982-2001, expenditures on policing increased from $19 billion to $72 billion,

[17] Child Welfare League of America. Federal Resource Center for Children of Prisoners. See http://www.cwla.org/.

[18] Krisberg, B. 2001. *The Plight of Children Whose Parents are in Prison*. Oakland, CA: National Council on Crime and Delinquency, Focus.

[19] Mumola, C. 2000. *Incarcerated Parents and their Children*. Washington, DC: U.S. Department of Justice, Office of Justice Programs, Bureau of Justice Statistics. NCJ 182335

judiciary expenditures increased from $7 billion to $37 billion, and corrections expenditures on corrections increased from $9 billion to $56 billion.[20]

While formidable, the aforementioned trends provide an opportunity to think more broadly about prospective partners in problem solving to meet the challenges facing the criminal justice system. Results of the environmental scan suggest that the faith community is among potential partners in navigating the changing dimensions and contours of policing, courts, and corrections. Other results indicate that the community of faith is uniquely positioned to harnesses volunteer resources to promote public safety via the provision of services to support criminal justice initiatives. The next section of this report discusses prior research findings suggesting that faith-based programs reduce crime and delinquency.

2.3 Prior Research — The Faith Factor

While a comprehensive literature review is forthcoming, a preliminary scan reveals that the extant body of research is consistent with criminological theories supporting the claim that strong religious beliefs are inversely related to crime, delinquency, and other problem behaviors.[21] [22] [23] For example, research findings indicate that religious beliefs reduce recidivism among adult prisoners. Johnson and Larson (2003) conducted an evaluation of the *InnerChange Freedom Initiative*, a faith-based prisoner reform program. Results show that program graduates were 50 percent less likely to be rearrested and 60 percent less likely to be re-incarcerated during a two-year follow-up period.[24] Similarly, Johnson, Larson, and Pitts (1997) estimated the impact of religious programs on institutional adjustment and recidivism rates in two matched groups of inmates from four adult male prisons in New York State. Results show that inmates who were most active in Bible studies were significantly less likely to be rearrested during the one-year follow-up period.[25] In addition, Johnson and Larson (1996) studied the relevance of religion in facilitating inmate rehabilitation. Results show that religious programs combat the negative

[20] U.S. Department of Justice, Bureau of Justice Statistics. *Direct Expenditure on Criminal Justice by Criminal Justice Function, 1982- 2001*. Washington, DC.

[21] Hirchi, Travis 1969. *Causes of Delinquency*. Berkeley: University of California Press.

[22] Gottfredson, Michael R., and Travis Hirchi 1990. *A General Theory of Crime*. Stanford: Stanford University Press.

[23] Evans, David, Francis Cullen, Velmer Burton, R. Gregory Dunaway Gary Payne, and Sesha Kethineni 1996. "Religion, Social Bonds, and Delinquency," Deviant Behavior 17:43-70.

[24] Johnson, Byron R., and David B. Larson 2003. *The InnerChange Freedom Initiative: A Preliminary Evaluation of America's First Faith Based Prison.* University of Pennsylvania, CRRUCS.

[25] Johnson, Byron R., David B. Larson, and Timothy C. Pitts 1997. *Religious Programming, Institutional Adjustment, and Recidivism among Former Inmates in Prison Fellowship Programs.* Justice Quarterly 14: 145-166. Note: A long-term follow-up study is forthcoming.

effects of prison culture—and that local church volunteers are a largely untapped resource pool available to administer quality educational, vocational, and treatment services at little or no cost.[26]

The scan of recent research also highlights a growing body of evidence indicating that religious beliefs, commitment, and involvement serve to protect juveniles from delinquency, drugs, and crime. For example, Johnson, De Li, Larson and McCullough (2000) conducted a systematic review of the religiosity and delinquency literature. Results show that the literature is not disparate or contradictory, as previous studies have suggested. In general, religious measures were inversely related to juvenile delinquency in the 13 studies that used reliability testing of religious measures. These findings also show that religiosity had a negative effect on deviance in the most methodologically rigorous studies. While many of the studies did not use random sampling, multiple indicators to control measurement errors, or reliability testing of their measures, the higher-quality studies found a negative relationship between religiosity and delinquency.[27] [28]

In addition, the scan of prior research points out that the effects of religion persist in communities typified by decay and disorganization. For example, Johnson et al. (2000) conducted a study of the effects of church attendance and religious salience on illegal activities including drug use among disadvantaged youth. The study utilized data drawn from a National Bureau of Economic Research interview survey of 2,385 young black males from poverty tracks in Boston, Chicago, and Philadelphia (1979-80). In general, results from a series of multilevel analysis show that church attendance and religious salience has significant negative effects on illegal activities among disadvantaged youth. Specifically, church attendance has significant inverse effects primarily on non-serious and drug-related deviance, whereas religious salience tends to have the expected effects on relatively serious deviance. This pattern of significant religious effects on deviance remains the same regardless of whether youth come from a more or less disadvantaged background in terms of family structure and/or type of housing. The authors conclude that individual religiosity is a potentially important protective factor for disadvantaged youth.[29]

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[26] Johnson, Byron R., and David B. Larson 1996. *The Relevance of Religion in Facilitating Inmate Rehabilitation: A Research Note*.

[27] Johnson, B., De Li, S., Larson, D., and McCullough, M. 2000. *A Systematic Review of the Religiosity and Delinquency Literature: A Research Note*, Journal of Contemporary Criminal Justice, Vol. 16 No.1, February, 2000: 32-52, Sage Publications, Incorporated.

[28] Colin J. Baier and Bradley E. Wright 2001. "If You Love Me, Keep My Commandments: A Meta-Analysis of the Effect of Religion on Crime," Journal of Research in Crime and Delinquency 38:3-21.

Similarly, Johnson et al. (2000) examine the degree to which individual religious involvement mediates and buffers the effects of neighborhood disorder on youth crime. Utilizing data from the National Youth Survey, the study focuses on black respondents given the historical and contemporary significance of the African-American church for black Americans. Results from estimating a series of regression models show that: (1) the effects of neighborhood disorder on crime among black youth are partly mediated by individual religious involvement (measured by frequency of attending religious services); and (2) involvement of African-American youth in religious institutions such as the church significantly buffers or interacts with the effects of neighborhood disorder on crime, and in particular, serious crime. The authors' recommend that religiosity measures be included in future studies of the effect of protective factors in disordered communities. Other recommendations include better measures of religiosity, multilevel modeling, and a life-course/developmental approach.[30]

In general, the scan of prior research lends considerable credibility to the finding that faith may lower the risks of a broad range of deviant activities, including both minor and serious forms of juvenile delinquency and adult criminality. Specifically, the scan provides at least partial support for a framework positing that the faith community hold a valuable key to developing criminal justice system solutions—and may be uniquely suited to both facilitate and augment ongoing crime prevention, intervention, and aftercare efforts. Religion can be used as a tool to help prevent individuals from engaging in delinquent and criminal behavior.[31] For example, religious beliefs assist in protecting adolescents from drug abuse and spiritual values aid adults in recovery from addiction. Religious program interventions can also help individuals learn prosocial behavior and develop a greater sense of empathy toward others—thereby decreasing the likelihood of committing acts that harm other people. For example, involvement in religious activity appears to have a cumulative effect throughout adolescence—and thus may significantly lessen the risk of later adult criminality.[32] In addition, religious aftercare programs can help develop solutions once individuals become involved in problem behaviors. For example, religious programming to direct the path of wayward youthful offenders toward a life-course of less deviance—and away from potential career criminal paths.

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[29] Johnson, Byron R., David B. Larson, Spencer D. Li, and Sung J. Jang 2000. "Escaping from the Crime of Inner Cities: Church Attendance and Religious Salience among Disadvantaged Youth," Justice Quarterly 17:377-391.

[30] Johnson, Byron R., Sung Joon Jang, Spencer De Li, and David B. Larson 2000. "The Invisible Institution and Black Youth Crime: The Church as an Agency of Local Social Control," Journal of Youth and Adolescence, 29:479-498.

[31] *Ibid* 25. See also Byron R. Johnson, Sung J. Jang, David B. Larson, and S. D. Li 2001. "Does Adolescent Religious Commitment Matter?: A Reexamination of the Effects of Religiosity on Delinquency," Journal of Research in Crime and Delinquency, 38: 22-44.

[32] Jang, Sung J., and Byron R. Johnson 200. "Neighborhood Disorder, Individual Religiosity, and Adolescent Use of Illicit Drugs: A Test of Multilevel Hypotheses," Criminology 39:109-144.

The aforementioned findings suggest that faith is the forgotten factor in reducing crime and delinquency. While these and other research results are promising, the need for further "faith-factor" research is evident. More rigorous research combined with strong methodology is required to determine whether and under what circumstances FBOs can promote crime prevention, intervention, and aftercare. Additional research is also essential to examine the efficacy of faith-based programs and their ability to assist efforts of police, courts, and corrections. In addition, further research is necessary to provide much needed information regarding the therapeutic integrity of FBO sponsored programs as compared to secular alternatives. Future research may gain explanatory power by incorporating improved religiosity measures in relevant theoretical models.[33] [34] For example, Sampson (1997) found that social capital (the resource stemming from the structure of social relationships which in turn facilitates the achievement of mutually beneficial goals) and collective efficacy (the ability of neighbors to care for one another) are negatively related to rates of crime in poor neighborhoods.[35] [36] [37] To the extent that FBOs foster family relationships and create caring communities, they help to reduce crime and recidivism—the sine qua non of desirable criminal justice program interventions. The next section of this report discusses environmental scan methodology and the need for continued scanning.

2.4 Scan Methodology – A Research Process

The Caliber Associates/Urban Institute team is currently developing a guide to resources on FBOs in criminal justice. The primary purpose of the resource guide is to assist NIJ in framing a faith-based research agenda. As part of resource guide development activities, a comprehensive environmental scan was conducted to identify faith-based programs for further research. In today's economic climate of increasing demand for services and declining resources, criminal justice planners and policymakers must critically examine their current operating environments and prepare to weather an uncertain future. Environmental scanning is a

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[33] Johnson, Byron R., and David B. Larson. *Proposing a Full Range of Intermediate Sanctions: The Potential Benefit of the Faith Factor*, The IARCA Journal on Community Corrections (June, 1995).

[34] Larson, David B., and Byron R. Johnson 1998. Religion: The Forgotten Factor in Cutting Youth crime and Saving At-Risk Urban Youth. Center for Civic Innovation: The Jeremiah Project.

[35] Sampson R.J., S.W. Raudenbush, and F. Earls 1997. "Neighborhoods and violent crime: a multilevel study of collective efficacy," Science 277:918-924.

[36] Sampson, R. J. 1986. Crime in cities: The effects of formal and informal social control. In A. J. Reiss and M. Tonry (eds.), *Crime and Justice, Volume 8*. Chicago, IL: University of Chicago Press.

[37] Coleman, J.S. 1990. *Foundations of Social Theory*. Cambridge, MA: Harvard University Press.

research process that can help the criminal justice community identify emerging trends and monitor important changes in the field. Scanning is also a tool to assist police, court, and correctional practitioners think more broadly about potential partners in responding more rapidly to changing circumstances and opportunities. In addition, continued environmental scanning is an integral part of problem-solving processes to meet criminal justices challenges as the new millennium advances.

In general, the environmental scan methodology identifies FBOs that support criminal justice system initiatives. Rather than a systematic study, the scan is an exploration intended to provide background information for a series of more methodical case studies. The environmental scan explores a myriad of FBO sponsored programs directly or indirectly involved in improving criminal justice outcomes (e.g. reducing delinquency, crime, and other problem behaviors). In some instances, the scan includes organizations that are not explicitly faith-based—many of these programs, however, have a history of working with the faith community (e.g., Boy Scouts of America and Girl Scouts of the USA). In other instances, the scan does not include organizations that appear to be obvious choices (e.g., Big Brothers/Big Sisters and Detroit TOP *Transition of Prisoners*)—similar programs, however, are included in the scan. In still other instances, the scan includes FBOs that sponsor multiple programs—most of these organizations use well-known curricula from programs that are not listed (e.g., Prison Fellowship uses MasterLife and Twelve-Step programming).

Specifically, the scan methodology examines FBOs in a number of contexts. First, the research team wanted to "cast a wide net" in an effort to identify a reasonably representative sample of larger FBOs that reflected the diversity of religions and ethnicities in the United States. The initial scan employed an exhaustive Web search of more than 500 FBO sponsored programs in cities across the country. The Web provided a feasible and cost-effective way to access major sources of data on a wide variety of faith-based programs in the aggregate (e.g. their missions, goals, objectives, and target populations).

Second, the research team sought to "recast our net" in an effort to narrow the scope of the scan. This phase of scanning activities involved soliciting FBO recommendations from the field via the use of U.S. mail and electronic mail. Subject matter experts including practitioners and researchers were asked to identify "promising" faith-based programs. The solicitation generated more than 100 faith-based program recommendations for closer scrutiny study—the majority of which were identified via the Web search.

Third, the research team assessed available program documentation and selected programs according to three criteria: target population (who was engaged); type of service (how was the target population served); and timing of intervention (when during the criminal justice process did the intervention occur). This phase of scanning focused on FBO sponsored program

activities and resulted in the selection 50 faith-based programs categorized as national organizations (n=38), regional networks (n=5), and community-based organizations (n=7). The programs selected for further study represent various religious and civic groups, and share a common belief that faith brings hope to individuals, families, and communities adversely impacted by crime, delinquency, and incarceration.

Fourth, the research team conducted a content analysis to examine trends and patterns among selected programs. The analysis permitted the team to make some inferences about religions and denominations involved in criminal justice initiatives. Content analysis results show that an overwhelming majority of FBOs practice Christianity, Islamism, or Judaism—most faith-based interventions involve groups practicing Christianity. Other results show that among participating denominations many include the ecumenical Christian church—primarily Catholics, Baptists, Methodists, and non-denominational Protestants. In addition, results show that most FBOs do not have a diversified source of funding—rather, programs are almost exclusively supported by private funds, primarily major donors. In some instances, however, faith-based programs represent church and para-church partnerships that combine public and private resources to solve social problems (e.g., Catholic Charities).

Further content analysis findings reveal that the majority of FBO sponsored programs engage in crime prevention and intervention activities—distinguishing between these activities is difficult. Analysis findings also indicate that most programs target financial and volunteer resources toward assisting at-risk youth in poor, urban environs disproportionately impacted by the deadly nexus of drugs, gangs, and guns. In addition, content analysis findings suggest that many faith-based programs focus on substance abuse prevention and treatment. While there were relatively few aftercare programs, faith-based programs with aftercare components focused on drug abuse and routinely partnered with community corrections agencies (e.g., the InnerChange Freedom Initiative).

2.5 Environmental Scan Results – 50 Promising Programs

The following presents summaries of 50 promising FBOs identified for further research as a result of the environmental scan. Vignettes include the FBO name, contact information, program type, target population, and a brief program description. Table 2 provides a listing of selected FBOs in alphabetical order.

Table 2. Environmental Scan Results - Promising Programs

1. Alcoholics Anonymous	26. Joy Initiative
2. Amachi Program	27. Kairos Horizon Communities in Prison
3. AngelTree	28. Kids Hope USA
4. Associated Black Charities of Maryland	29. Long Distance Dads
5. Association of Jewish Family and Children's Agencies	30. Lutheran Services in America
6. Baptist Child and Family Services	31. National Fatherhood Initiative
7. Bowery Mission and Transitional Center	32. National Ten Point Leadership Foundation
8. Boy Scouts of America/Girl Scouts of the USA	33. PrimeTime
9. Boys and Girls Club of America	34. Prison Fellowship Ministries
10. Campus Crusade for Christ	35. Project A.G.A.P.E.
11. Catholic Charities USA	36. Promise Keepers
12. Congress of National Black Churches	37. Release Time Bible Education
13. Court Services and Offender Supervision Agency	38. Teen Challenge, USA
14. Covenant House	39. The Aleph Institute
15. East of the River Clergy, Police, Community Partnership	40. The Navigators
16. Episcopal Social Services	41. The Salvation Army
17. The Faith and Service Technical Education Network (FASTEN)	42. U.S. Dream Academy
18. Goodwill Industries International, Inc.	43. United Jewish Communities
19. Gospel Rescue Missions	44. United Way
20. Habitat for Humanity International, Inc.	45. Urban Youth Alliance
21. Hope Share	46. Victory Generation After School Program
22. InnerChange Freedom Initiative	47. Volunteers of America
23. Islamic Society of North America	48. We Care America
24. Jewish Alcoholics, Chemically Dependent Persons and Significant Others	48. YMCA/YWCA
25. Jewish Community Centers Association of North America	50. Young Life

PROGRAM NAME:

Alcoholics Anonymous

CONTACT INFORMATION:
http://www.alcoholics-anonymous.org

Street Address:
Alcoholics Anonymous
475 Riverside Dr., 11th Floor
New York, NY 10115

Mailing Address:
Alcoholics Anonymous
Grand Central Station
P.O. Box 459
New York, NY 10163

PROGRAM TYPE:

Prevention, Aftercare/Recovery

TARGET POPULATION:

Alcoholics; Individuals with a drinking problem

PROGRAM DESCRIPTION:

Alcoholics Anonymous is an international fellowship of men and women who currently have or have had a drinking problem in the past. The group is nonprofessional, self-supporting, multiracial, apolitical, and available almost everywhere. It is estimated that there are more than 100,000 AA groups throughout the world, consisting of over 2,000,000 members in 150 countries. As there are no dues or fees for AA membership, the only requirement to join AA is a desire to stop drinking. AA is not allied with any sect, denomination, political group, organization or institution and neither endorses nor opposes any causes. The primary purpose of AA is to help those in the fellowship to stay sober and to help other alcoholics to achieve sobriety.

The AA program, set forth in Twelve Steps, is one of total abstinence and offers the alcoholic a way to develop a satisfying life without alcohol. Members are encouraged to stay away from one drink, one day at a time. Sobriety is maintained through sharing experience, strength, and hope at group meetings and through the suggested Twelve Steps for recovery. Anonymity is the spiritual foundation of this society of peers by disciplining the fellowship to govern itself by principles rather than personalities.

Alcoholics Anonymous offers a variety of different types of meetings and services, including speaker and discussion meetings that are open to the public, as well as closed discussion and "step" meetings that are for AA members only.

PROGRAM NAME:

The Amachi Program

CONTACT INFORMATION:
http://www.ppv.org/content/reports/amachi.html

Public/Private Ventures - Philadelphia Office
2000 Market Street
Suite 600
Philadelphia, PA 19103
Phone: 215-557-4400

PROGRAM TYPE:

Prevention - Mentoring Children of Prisoners

TARGET POPULATION:

Children of current or former prisoners

PROGRAM DESCRIPTION:

The Amachi Program is sponsored as a partnership between Public/Private Ventures, Big Brothers Big Sisters of America (BBBSA), and the Center for Research on Religion and Urban Civil Society (CRRUCS) at the University of Pennsylvania. Supported at the Federal level, founded in Philadelphia, and growing to numerous cities nationwide, this program offers mentoring services to children who have parents or caretakers that are incarcerated or were formerly incarcerated. The initial program concept was named Amachi, which is a West African word that means "who knows but what God has brought us through this child," and the program operates under the motto, "People of Faith Mentoring Children of Promise." The Amachi initiative began actively recruiting church mentors in November 2000, and by the end of January 2002, Amachi had grown to include 42 churches. During the first two years of program operations, 517 children were paired with mentors through the Amachi program.

The program model for Amachi was derived from research-based findings that cite the benefits of mentoring and the potential of inner-city congregations to address social challenges of communities. Now in its 3rd year of operation, Amachi has become a highly focused program that harnesses a partnership of secular and faith-based community institutions to recruit volunteers from congregations to provide one-to-one mentoring services to at-risk children. These volunteers are "matched" with a particular child of a current or former prisoner, and then meet at least one hour each week for a year with that same child at an agreed date, time, and location. Mentor-mentee pairs engage in a variety of activities together, including eating meals, doing homework, playing sports, attending cultural and social events, and/or attending church services and activities.

PROGRAM NAME:

Angel Tree

CONTACT INFORMATION:
http://www.angeltree.org/

Mailing Address:
Angel Tree
1856 Old Reston Ave.
Reston, VA 20190

For Donations Only:
Angel Tree
1856 Old Reston Ave.
Reston, VA 20190
1-800-55-ANGEL
angel_tree@pfm.org

PROGRAM TYPE:

Prevention

TARGET POPULATION:

Children with incarcerated parents

PROGRAM DESCRIPTION:

Angel Tree, a ministry of Prison Fellowship, seeks to break the cycle of crime by sharing the love of Jesus Christ with the children of inmates. As part of this ministry, Angel Tree offers three different components: Angel Tree Christmas, Angel Tree Camping, and Angel Tree Mentoring.

Incarcerated dads and moms can sign up in early fall to have church volunteers deliver gifts to their children at Christmastime as a part of Angel Tree Christmas. Applications are processed through the collaboration between Prison Fellowship field offices and Prison Chaplain programs. With permission from either the at-home parent or caregiver, these Christmas gifts are given to these children as being from the mom or dad in prison. Angel Tree Christmas has been in operation since 1982 and has served approximately 6 million children to date.

Through Angel Tree Camping, prisoners' children served through Angel Tree Christmas have an additional opportunity to attend one of numerous summer camps that combine Bible lessons with fun activities. Local church volunteers cover camp costs, sponsor children to attend a week of Christian camp, and provide each child with a backpack full of helpful supplies.

Angel Tree Mentoring, the newest Angel Tree program, matches a child or teen with a caring Christian volunteer in an ongoing one-to-one mentoring relationship. The program has been in existence since late 2003.

PROGRAM NAME:

Associated Black Charities of Maryland

CONTACT INFORMATION:
http://www.abc-md.org/

Derek Williams
Marketing & Development Department
Associated Black Charities of Maryland
1114 Cathedral Street
Baltimore, MD 21201
Tel. (410) 659-0000, FAX (410) 659-0755
E-mail: volunteer@abc-md.org

PROGRAM TYPE:

Technical Assistance

TARGET POPULATION:

Community-based organizations (CBOs) and Faith-based Organizations (FBOs)

PROGRAM DESCRIPTION:

Associated Black Charities was founded in 1985 to represent and respond to issues of special significance to Maryland's African American communities, and to foster coordinated leadership on issues concerning these communities. The organization is now widely recognized as a catalyst for community development that provides funding for programs and is respected for its role in community planning and service coordination. Associated Black Charities has over 14,000 contributing members and through individual memberships and corporate and foundation support has been able to provide more than $6 million and 5,400 hours of technical assistance to over 400 community-based organizations (CBOs) throughout Maryland.

Associated Black Charities offers numerous programs and services and functions in a variety of roles. The organization is a grant maker, a resource for training and technical assistance, and a rallying point for the region's African-American leadership. Priority areas include: Health Promotion, Family Preservation, Youth Development, Community Revitalization, and Economic Development. Through the operation of its Institute for Community Capacity Building and the Compassion Capital Demonstration Fund grant,
Associated Black Charities offers grants and provides training and technical assistance to CBOs in a number of different areas including proposal writing, grantsmanship, board development, financial management, strategic planning and organizational development. Other programs include administering Ryan White Title I and the Minority Outreach and Technical Assistance (MOTA) program.

PROGRAM NAME:

Association of Jewish Family and Children's Agencies (AJFCA)

CONTACT INFORMATION:
http://www.ajfca.org/

557 Cranbury Road, Suite 2
East Brunswick, NJ 08816-5419
Phone: 800-634-7346
Fax: 732-432-7127

PROGRAM TYPE:

Prevention, Intervention, Aftercare

TARGET POPULATION:

Jewish Family and Children's Agencies (JF&CS)

PROGRAM DESCRIPTION:

The Association of Jewish Family and Children's Agencies (AJFCA) is the membership organization of over 145 Jewish Family and Children's Agencies and specialized human service agencies throughout the United States and Canada. Member Jewish Family and Children's Services (JF&CS) agencies provide social services to children, adults, and the elderly in the Jewish and general community. Tracing their roots back to the 19th century, JF&CS agencies began by assisting Jewish refugees and immigrants, orphans, and the poor and needy. Today, JF&CS agencies continue to provide preventative as well as social services to people of all ages and to those with special needs.

As a membership Association, AJFCA offers its members a variety of services such as, an annual conference, publications, studies and reports, a dynamic Web site, and consultation services through community site visits. AJFCA also assists the Jewish elderly and their loved ones through the operation of the Elder Support Network. JF&CS agencies are funded by Jewish Federations, The United Way, client fees, governmental sources, membership contributions, foundation grants and other sources.

On behalf of member JF&CS agencies and their clients, AJFCA advocates for services and policies that both promote healthy Jewish families, individuals, and children and strengthen their connections to the Jewish and general communities. In direct consultation and through networking opportunities, AJFCA provides its members with professional expertise in understanding current and emerging tends, problem solving around service delivery issues, recruitment of personnel, research and planning.

PROGRAM NAME:

Baptist Child and Family Services (BCFS)

CONTACT INFORMATION:
http://www.bcfs.net/

Administrative & Foundation Office
909 N. E. Loop 410, Suite 800
San Antonio, Texas 78209-1311
Phone: 210-832-5000
Fax: 210-832-5005
sball@bcfs.net

PROGRAM TYPE:

Prevention, Intervention, Aftercare

TARGET POPULATION:

Children and families with unmet needs

PROGRAM DESCRIPTION:

Baptist Child and Family Services (BCFS) was originally conceived by the Baptist General Convention of Texas in 1945 and first started as an orphanage for Mexican-American children. For its first 50 years of operation, the agency focused solely on the provision of emergency and extended residential care services for children. Since the mid-1990's, BCFS has broadened its scope of services to include programs that offer case management, foster care placement, mobile medical health care, family preservation, youth leadership development, emancipation, and prevention services.

BCFS offers numerous community-based services in offices across Texas through programs such as Healthy Start, Second Chance, Kids Averted from Placement Services (KAPS), Services to At-risk Youth (STAR), Preparation for Adult Living (PAL), and Decision for Life. The agency also has an international outreach arm with programs in Mexico, Russia, Romania, and Moldova. In these countries, BCFS provides funding for food, humanitarian aid, day care facilities, and services for children with mental and physical disabilities.

As an umbrella agency, BCFS also oversees the operation of other organizations such as Baptist Children's Home Ministries (BCHM), a ministry to the disabled named the Breckenridge Village of Tyler (BVT), and Children's Emergency Relief International (CERI).

PROGRAM NAME:

The Bowery Mission and Transitional Center (BMTC)

CONTACT INFORMATION:
http://www.bowery.org/

The Bowery Mission Transitional Center
45-51 Avenue D
New York, New York, 10009
Phone: 1-800-BOWERY1
Fax: 212-684-3740
info@chaonline.org

PROGRAM TYPE:

Intervention, Aftercare

TARGET POPULATION:

Homeless, drug-addicted men

PROGRAM DESCRIPTION:

Founded in 1879, the Bowery Mission is the third oldest Gospel Mission in the United States. The Bowery Mission Transitional Center (BMTC) is the result of a groundbreaking partnership between The Christian Herald Association and the New York City Department of Homeless Services (DHS). Funded by DHS and managed and staffed by The Christian Herald, BMTC combines the resources and oversight of the government's large network of homeless programs with the unique perspective of a faith-based organization and the almost 125 year history of The Bowery Mission.

BMTC is a holistic, faith-based program designed to transition formerly homeless drug-addicted men into independent living. The 77 residents of the BMTC are actively involved in rehabilitation and counseling during their six-to-nine month stay in the facility. Programs offered include Twelve Step program meetings; a computer-based career center with GED tutoring, resume assistance, and computer and job-skills training; on-site job counselors; guest speakers; medical and dental referrals; and opportunities for recreation.

Clients who graduate the program have successfully attained the Positive Life Outcomes emphasized by BMTC and the Christian Herald Association, which include: continued sobriety, clearly stated goals, commitment to continuing education, renewed relationships with family members, and evidence of emotional and spiritual growth.

PROGRAM NAME:

Boy Scouts of America (BSA)

CONTACT INFORMATION:
http://www.scouting.org/

Boy Scouts of America, National Council
P.O. Box 152079
Irving, TX 75015-2079

PROGRAM TYPE:

Prevention

TARGET POPULATION:

Male Youth

PROGRAM DESCRIPTION:

Incorporated on February 8, 1910 and chartered by Congress in 1916, the purpose of the Boy Scouts of America is to provide an educational program for boys and young adults to build character, to train in the responsibilities of participating citizenship, and to develop personal fitness. As a whole, the Boy Scouts of America is a program built on the core values of faith in God, personal integrity, and patriotism. The mission of the Boy Scouts of America is to prepare young people to make ethical and moral choices over their lifetimes by instilling in them the values of the Scout Oath and Law. The Scout Oath reads: "On my honor, I will do my best to do my duty to God and my country and to obey the Scout Law; to help other people at all times; to keep myself physically strong, mentally awake, and morally straight."

Main programs of the Boys Scouts of America include: Tiger Cubs, Cub Scouts, Webelos Scouts, Boy Scouts, Varsity Scouting, and Venturing. These programs serve youth at different ages and focus on different types of character-building activities such as peer group learning, shared leadership, teamwork, citizenship training, and personal fitness. Local councils and volunteers staff programs at all levels.

The Order of the Arrow, Scouting's national honor society, recognizes those Scout campers who best exemplify the Scout Oath and Law in their daily lives. Scouts who have become Eagle Scouts, the highest advancement award in Scouting, may join the National Eagle Scout Association.

Since 1910, Boys Scouts of American membership totals more than 110 million. In addition, BSA publishes two magazines, a monthly publication entitled *Boys' Life*, and *Scouting*, which is produced six times a year.

PROGRAM NAME:

Girl Scouts of the USA (GSUSA)

CONTACT INFORMATION:
http://www.girlscouts.org/

420 Fifth Avenue
New York, New York 10018-2798
Phone: 212- 852-8000

PROGRAM TYPE:

Prevention

TARGET POPULATION:

Female Youth

PROGRAM DESCRIPTION:

First organized on March 12, 1912 and chartered by Congress in 1950, Girl Scouts of the USA provides girls with an accepting and nurturing environment within which they can build character and develop qualities such as leadership, strong values, social conscience, conviction about their own potential, and self-worth. Open to all girls ages 5-17, there are currently over 235,000 total Girl Scout troops in the United States and overseas. These troops provide girls with a variety of enriching experiences, such as field trips, sports, skill-building clinics, community service projects, cultural exchanges, and environmental stewardships. All Girl Scouts strive to live by the Girl Scout Law and recite the Girl Scout Promise, which reads: "On my honor, I will try to serve God and my country, to help people at all times, and to live by the Girl Scout Law."

There are five age levels in Girl Scouting: Daisy Girl Scouts, ages 5-6; Brownie Girl Scouts, ages 6-8; Junior Girl Scouts, ages 8-11; Cadette Girl Scouts, ages 11-14; and Senior Girl Scouts, ages 14-17. Girl Scout programs span a variety of topics, including: leadership; math, science, and technology; financial literacy; health, fitness, and sports; environmental education; the arts; and global awareness.

One well-known hallmark of Girl Scouts of the USA is the Girl Scout Cookie Program. This yearly program involves Girl Scouts selling cookies throughout their local communities, and helps young girls to practice life skills such as goal setting, money management, and teamwork. All of the proceeds from cookie sales support Girl Scouting in communities.

Since its inception in 1912, more than 50 million women have participated in Girl Scouts. Today there are nearly 3.7 million Girl Scouts participating in the program each year.

PROGRAM NAME:

Boys and Girls Club of America (BGCA)

CONTACT INFORMATION:
http://www.bgca.org

Boys and Girls Club of America - National Headquarters
1230 W. Peachtree Street, NW
Atlanta, GA 30309
Phone: 404-487-5700
info@bgca.org

PROGRAM TYPE:

Prevention

TARGET POPULATION:

Youth

PROGRAM DESCRIPTION:

Originally named the Federated Boys' Clubs in Boston, the Boys and Girls Club of America was originally founded in 1906 with 53 member organizations. Since that time, the national organization has served over 3.6 million boys and girls, trained 40,000 adult professional staff, and attracted 127,000 program volunteers. There are currently 3,300 Boys and Girls Club centers in locations throughout all 50 States, Puerto Rico, the Virgin Islands, and domestic and international military bases. The organization received a United States Congressional Charter in 1956 at its 50-year anniversary.

The mission of the Boys and Girls Club of America is to inspire and enable all young people, especially those from disadvantaged circumstances, to realize their full potential as productive, responsible, and caring citizens. Primarily, the program stresses the importance of after-school initiatives and endeavors to provide youth with safe and supervised places to go during the critical hours between 3 and 8 p.m. after-school lets out.

Each individual Boys and Girls Club is an actual neighborhood-based facility designed solely for youth programs and activities. The Club is open every day, after school and on weekends, when kids have free time and need positive, productive outlets. Every Club has full-time, trained youth development professionals, who serve as positive role models and mentors. Volunteers provide key supplementary support. Clubs reach out to kids who cannot afford, or may lack access to, other community programs. Program dues are low, averaging $5 to $10 per year.

PROGRAM NAME:

Campus Crusade for Christ International (CCCI)

CONTACT INFORMATION:
http://www.ccci.org/

Campus Crusade for Christ Headquarters
100 Lake Hart Dr.
Orlando, FL 32832
Phone: 407-826-2000

PROGRAM TYPE:

Prevention

TARGET POPULATION:

Citizens of all nations; college students

PROGRAM DESCRIPTION:

Campus Crusade for Christ International (CCCI) is an interdenominational family of 60 ministries committed to helping take the gospel of Jesus Christ to all nations. CCCI cooperates with millions of Christians from churches of many denominations and hundreds of other Christian organizations around the world to help Christians grow in their faith and share the Gospel message with their fellow countrymen. Working together with these fellow believers, the goal of CCCI for this decade is to spread the gospel and help give every man, woman, and child in the entire world an opportunity to find new life in Jesus Christ.

CCCI began on the campus of the University of California at Los Angeles (UCLA) in 1951 and has since expanded to minister in 186 countries with more than 24,000 full-time and 500,000 trained volunteer staff members. The organization seeks to offer services in numerous segments of society such as college campuses, inner cities, governments, prisons, families, the military, and high schools. CCCI currently oversees more than 68 special ministries and projects around the world.

The U.S. Campus Ministry is the collegiate ministry of Campus Crusade for Christ International. Today, the campus ministry is a network of vibrant, growing movements on 1,096 campuses in the United States and beyond with the goal of reaching the 60 million college students of the world with the message of the gospel and encouraging them to accept Jesus Christ. The mission of the Campus Ministry is to turn non-Christian students into Christ-centered laborers through the spiritual mandate found in Matthew 28:18-20 of the Bible.

PROGRAM NAME:

Catholic Charities USA

CONTACT INFORMATION:
http://www.catholiccharitiesusa.org/

Catholic Charities USA
1731 King Street
Alexandria, VA 22314
Phone: 703-549-1390
Fax: 703-549-1656

PROGRAM TYPE:

Prevention, Intervention, Aftercare

TARGET POPULATION:

Catholic Charities agencies and institutions nationwide

PROGRAM DESCRIPTION:

Founded in 1910 as the National Conference of Catholic Charities, the now-titled Catholic Charities USA is the umbrella membership association of what has been recognized as one of the nation's largest social service networks. Catholic Charities' agencies and institutions nationwide provide vital social services to people in need, regardless of their religious, social, or economic backgrounds. The membership association supports and enhances the work of its member organizations by providing networking opportunities, national advocacy and media efforts, program development, training and technical assistance, and financial support.

Catholic Charities works with individuals, families, and communities to help them meet their needs, address their issues, eliminate oppression, and build a just and compassionate society. Founded in 1727, Catholic Charities has built its reputation as a strong and trusted organization through 275 years of compassionate works in the United States. Today, Catholic Charities is comprised as a conglomerate of more than 1,600 community-based agencies and institutions across America that taken together, serve more than 7 million people on a yearly basis.

Catholic Charities agencies provide a comprehensive host of services, including: emergency services, food banks, soup kitchens, home-delivered meals, clothing assistance, disaster response services, transitional housing, temporary shelter, immigration and refugee resettlement services, counseling and mental health services, substance abuse treatment and recovery services, and adoption services.

PROGRAM NAME:

Congress of National Black Churches

CONTACT INFORMATION:
http://www.cnbc.org/home.htm

2000 L St. N.W., Suite 225
Washington, DC 20036-4962
Phone: 202-296-5657
Fax: 202-296-4939

PROGRAM TYPE:

Prevention

TARGET POPULATION:

Communities and neighborhoods

PROGRAM DESCRIPTION:

The Congress of National Black Churches, Inc. (CNBC), is an ecumenical coalition of eight historically Black denominations. CNBC's mission is to "foster Christian unity, charity, and fellowship and to collaborate with ministries that promote justice, wholeness, and fulfillment and affirm the moral and spiritual values of our faith in Jesus Christ." Founded in 1978 and headquartered in Washington, D.C., CNBC's eight member denominations total more than 20 million members representing 65,000 churches.

The National Anti-Drug/Violence Campaign (NADVC), as part of CNBC's Health and Wholeness Program, tailors comprehensive approaches for CNBC denominations and the wider faith community to confront and prevent drugs, delinquency, violence, gangs, hate crimes, HIV/AIDS, and prison growth. Focusing on justice and public safety, NADVC makes community policing, safe havens, and victim's assistance integral components of its neighborhood efforts. The campaign works in partnership with the Office of Juvenile Justice and Delinquency Prevention (OJJDP) and leverages the influence of the African American church, its clergy, and the traditional faith community in mobilizing communities to combat these debilitating problems. NADVC forms public-private partnerships and uses a multi-disciplinary approach to help strengthen the capacity of religious organizations and community resources by disseminating prevention, treatment, and outreach information.

NADVC places an emphasis on the impact of crime and violence on youth and is currently addressing the resurgence of crimes motivated by hate and intolerance through its Hate Crime Prevention Initiative. In addition, regional hate crime prevention institutes have been held across the nation to support collective awareness and coalition building.

PROGRAM NAME:

Court Services and Offender Supervision Agency (CSOSA) of the District of Columbia "Re-Entry System"

CONTACT INFORMATION:
http://www.csosa.gov/reentry/reentry2003.htm

633 Indiana Avenue, NW
Washington, DC 20004-2902
Phone: 202-220-5300

PROGRAM TYPE:

Prevention, Intervention, Aftercare

TARGET POPULATION:

Criminal offenders who are returning to communities after serving prison sentences

PROGRAM DESCRIPTION:

In January 2002, the Court Services and Offender Supervision Agency for the District of Columbia (CSOSA) and the CSOSA/Faith Community Partnership launched an initiative to connect offenders returning to the District of Columbia from prison with the support and strength of the city's faith institutions. This productive collaboration has resulted in a new model for reentry efforts that integrates returning offenders into the community. The successful integration of offenders into communities through increased accountability and social support is the hallmark and overall goal of the CSOSA Re-Entry System.

The focus of the CSOSA/Faith Community Partnership is to provide positive options and opportunities for criminal offenders who are returning to communities after having served prison sentences. Services include mentoring, housing assistance, job training, employment opportunities, family counseling, substance abuse aftercare services, and other support activities.

CSOSA's model Re-Entry System serves offenders returning to communities in three phases: transitional services; enhanced supervision and community reintegration; and relapse/recidivism prevention and restitution. Throughout these phases, re-entry teams, comprised of community members, family, criminal justice professionals, treatment providers, and mentors, are developed to support and assist the offender during the entire reentry period. In addition, CSOSA operates a Learning Lab for offenders at St. Luke's Center in Washington, DC and establishes partnerships with non-profits, such as Davis Memorial Goodwill Industries, to augment employment assessment, placement, and retention services for ex-offenders.

PROGRAM NAME:

Covenant House

CONTACT INFORMATION:
http://www.covenanthouse.org

346 West 17th St.
New York, NY 10011-5020
Phone: 212-727-4000

PROGRAM TYPE:

Prevention, Intervention, Aftercare

TARGET POPULATION:

Homeless and runaway youth

PROGRAM DESCRIPTION:

Covenant House is the largest privately funded childcare agency in the United States providing shelter and services to homeless and runaway youth. The organization was incorporated in New York City in 1972 and has since expanded to 14 new locations in the United States and six international locations. As stated by the current acting President, Sister Patricia A. Cruise, the solemn covenant of Covenant House is "we will never turn away a kid in need."

In addition to food, shelter, clothing and crisis care, Covenant House provides a variety of services to homeless youth including health care, education, vocational preparation, drug abuse treatment and prevention programs, legal services, recreation, mother/child programs, transitional living programs, street outreach, and aftercare. Crisis Care is the cornerstone of the Covenant House program, and any youth under age 21 can receive immediate help, 24 hours a day, seven days a week. The organization also operates a national, toll-free crisis hotline referred to as the "Nineline" at 1-800-999-9999. Through the outreach program, every night Covenant House counselors drive vans through the city streets searching for young people in need and providing warm clothing, food, counseling, and support.

Every year, the Nineline receives calls from over 90,000 youth and parents in crisis across the United States and Canada. Moreover, Covenant House provided residential and non-residential services to over 76,000 youth in 2002, including serving 14,500 young people in Covenant House Crisis Shelters and Rights of Passage Programs.

PROGRAM NAME:

East of the River Clergy-Police-Community Partnership, Inc. (ERCPCP)

CONTACT INFORMATION:
http://www.charityadvantage.com/ercpcp/Home.asp

4105 First Street, S.E.
Washington, DC 20032
Phone: 202-373-5767
Fax: 202-373-5769

PROGRAM TYPE:

Prevention, Intervention

TARGET POPULATION:

Youth already in the criminal justice system or at greatest risk of dropping out of school

PROGRAM DESCRIPTION:

Since its genesis in August 1999, the East of the River Clergy, Police, Community Partnership (ERCPCP) has made a significant impact in reducing violent crime among youth in the Southeast area of Washington, D.C. The Southeast section has the city's highest rates of homicide, highest rates of teen pregnancy, and lowest rates educational achievement. This collaboration among churches, law enforcement, social service agencies, and area residents holds considerable promise to begin renewal and rebirth in neighborhoods east of the Anacostia River. ERCPCP functions as a coalition of over 35 religious organizations, 14 law enforcement entities, and 55 community or government organizations.

ERCPCP's mission is to reverse the incidence of violent crimes, reduce the rate of recidivism, and foster educational achievement among youth. The organization uses an intervention-based model to work with youth already in the criminal justice system or at greatest risk of dropping out of school. ERCPCP provides several direct services, and also works with numerous community partners to coordinate service delivery and provide intake and referrals of at-risk youth.

ERCPCP offers a wealth of programs and services for at-risk youth, including a mentoring program, community resource centers, a clergy response team, the W.A.V.E. GED preparation program, Job Corps, a truancy prevention program, and a housing program. It also sponsors numerous special events such as the Holiday Basketball Classic, a Summer Sports Festival and Concert, and a Youth Conference and Expo.

PROGRAM NAME:

Episcopal Social Services (ESS)

CONTACT INFORMATION:
http://www.episcopalsocialservices.org/

305 Seventh Avenue, Fourth Floor
New York, NY 10001-6008
Phone: 212-675-1000
Fax: 212-989-1132
chinlunds@e-s-s.org

PROGRAM TYPE:

Prevention, Intervention, Aftercare

TARGET POPULATION:

Children and families in need in New York City

PROGRAM DESCRIPTION:

Founded in 1831, Episcopal Social Services (ESS) of New York, Inc. has one of the longest records of continuous non-sectarian service in the greater New York area. The mission of ESS is to care for people in need and build community among the people most neglected by our society.

The major focus of ESS's social work is caring for foster children, with the ultimate goal of reuniting them with their families. The Foster Care and Adoption Program at ESS has two offices, located in Manhattan and in the Bronx. These programs serve close to 600 children, ranging in age from newborn to twenty-one, who are nurtured in 300 ESS foster boarding homes throughout New York City. ESS foster care and adoption programs also provide mental health services to children in foster care through in-home counseling and an after-school program.

In another area of service, ESS works with probationers, prisoners, and ex-offenders through its Network Programs. These programs originated in 1979 and consist of group meetings with the goal of instilling discipline, building self-esteem, teaching conflict avoidance, nurturing improved performance, and creating community. ESS also applies and implements the Network philosophy in public schools, foster group homes, and in the community.

In addition, ESS operates the Murray Hill SRO Senior Center, the YouthBuild leadership development program, an after-school program in the South Bronx, and six community residences for developmentally disabled adults.

PROGRAM NAME:

The Faith and Service Technical Education Network (FASTEN)

CONTACT INFORMATION:
http://www.fastennetwork.org/

PROGRAM TYPE:

Prevention

TARGET POPULATION:

Faith-based social service organizations

PROGRAM DESCRIPTION:

The Faith and Service Technical Education Network (FASTEN) is a collaborative initiative of the Pew Charitable Trusts working in partnership with: Baylor University's School of Social Work, Harvard University's Hauser Center for Nonprofit Organizations,
The Hudson Institute's Faith in Communities Initiative; and the National Crime Prevention Council's Center for Faith in Service. FASTEN's mission is to strengthen and support faith-based social services, especially in distressed urban communities throughout the United States.

FASTEN assists faith-based organizations (FBOs) in exploring whether to launch or expand efforts in providing social services in their urban communities. Given the immensity of need and the multiplicity of public and private organizations seeking to bring about positive outcomes in distressed communities, many grassroots FBOs are searching for practical help in better serving their neighborhoods. FASTEN seeks to meet the needs of FBOs by building their capacity to address community challenges. It fosters collaboration between and among FBOs, intermediary organizations, private philanthropy, and government agencies.

FASTEN equips FBOs by providing resources, advice and information from and pertaining to a faith-based audience; connections to experts in the fields of practice; practical tools (e.g., how-to guides, model profiles, curricula); a peer-to-peer learning community; and dissemination of information on best practices based on original research produced by the FASTEN partner organizations. To reach a broad range of grassroots FBOs, FASTEN has identified and convened 25 leading intermediary organizations into a learning network. While enhancing these organizations' capacity, this approach simultaneously multiplies FASTEN's impact as the intermediaries become efficient and passionate distribution agents of FASTEN's resources.

PROGRAM NAME:

Goodwill Industries International, Inc.

CONTACT INFORMATION:
http://www.goodwill.org/

9200 Rockville Pike
Bethesda, MD 20814
Phone: 240-333-5200
contactus@goodwill.org

PROGRAM TYPE:

Prevention, Intervention, Aftercare

TARGET POPULATION:

Individuals with workplace disadvantages and disabilities

PROGRAM DESCRIPTION:

Goodwill Industries International is a network of 207 community-based, autonomous member organizations that serve people with workplace disadvantages and disabilities by providing job training and employment services, as well as job placement opportunities and post-employment support. With locations in the United States, Canada, and 22 other countries, Goodwill helps people overcome barriers to employment and become independent, tax-paying members of their communities. The mission of Goodwill is to "enhance the quality and dignity of life for individuals, families, and communities on a global basis, through the power of work, by eliminating barriers to opportunity for people with special needs, and by facilitating empowerment, self-help, and service through dedicated, autonomous local organizations."

To fund this mission, Goodwill collects donated clothing and household goods to sell in over 1,900 retail stores and provide contract labor services to business and government. Goodwill also receives funding from donations and grants from private, foundation, and government entities. Nearly 85 percent of the revenues of Goodwill are channeled into job training and placement programs and other critical community services.

Goodwill was founded in 1902 in Boston's South End by Rev. Edgar J. Helms, a Methodist minister, and has since grown over the past 100 years to support an operating budget of $2 billion dollars. In 2002, Goodwill Industries International served 583,351 individuals.

PROGRAM NAME:

Association of Gospel Rescue Missions

CONTACT INFORMATION:
http://www.iugm.org/

1045 Swift Street
Kansas City, MO 64116-4127
Phone: 816-471-8020
Fax: 816-471-3718
agrm@agrm.org

PROGRAM TYPE:

Prevention, Intervention, Aftercare

TARGET POPULATION:

The mentally ill, the elderly, the urban poor, and street youth

PROGRAM DESCRIPTION:

The Association of Gospel Rescue Missions (AGRM), formerly the International Union of Gospel Missions, is an association of nearly 294 rescue missions and other ministries that help the needy. Within AGRM, member organizations provide more than 33 million meals and 12 million nights lodging to homeless and poor people in the inner cities of the United States, Canada, and overseas each year.

Since 1913, AGRM member ministries have offered numerous programs and resources such as emergency food and shelter, youth and family services, prison and jail outreach, rehabilitation, education and job training, and specialized services for the mentally ill, the elderly, the urban poor, and street youth. As measured by annual revenue, AGRM is the sixth largest nonprofit organization in the United States.

While the Great Thanksgiving Banquet is AGRM's largest single coordinated event of the year, the organization offers a wealth of on-going programs to its target population. AGRM has a job placement program, a Rescue college, district and regional training schools, an addiction recovery program entitled Alcoholics Victorious, and a track system of special interest groups for individuals working in particular areas of the rescue mission ministry. Topics in the track system include: the Development Track, the Urban Children and Youth Ministry, the Christian Addiction Rehabilitation Association (CARA), the Women and Family Ministry Track (WAFT), the Education and Employment Track, and the Chaplains track.

PROGRAM NAME:

Habitat for Humanity International, Inc.

CONTACT INFORMATION:
http://www.habitat.org/

121 Habitat St.
Americus, GA 31709-3498
Phone: 229-924-6935
publicinfo@hfhi.org

PROGRAM TYPE:

Prevention

TARGET POPULATION:

Impoverished families

PROGRAM DESCRIPTION:

Habitat for Humanity International (HFHI) is a nonprofit, ecumenical Christian housing ministry that seeks to eliminate poverty and homelessness from the world, and to make decent shelter a matter of conscience and action. The organization invites people of all backgrounds, races, and religions to build houses together in partnership with families in need. To date, Habitat has built more than 150,000 houses around the world, providing more than 750,000 people in more than 3,000 communities with safe, decent, affordable shelter. HFHI was founded in 1976 by Millard Fuller along with his wife Linda.

Habitat for Humanity's work is accomplished at the community level by affiliates -- independent, locally run, nonprofit organizations. Each affiliate coordinates all aspects of Habitat home building in its local area, including fund raising, building site selection, partner family selection and support, house construction, and mortgage servicing. The International Headquarters, located in Americus, GA, provides information, training, and various other support services to affiliates worldwide. Currently, there are more than 2,100 active HFHI affiliates in 92 countries, including all 50 states of the United States, the District of Columbia, Guam, and Puerto Rico.

Through volunteer labor and donations of money and materials, Habitat builds and rehabilitates simple, decent houses with the help of the homeowner (partner) families. Habitat houses are sold to partner families at no profit, financed with affordable, no-interest loans. However, Habitat is not a giveaway program. In addition to a down payment and the monthly mortgage payments, homeowners invest hundreds of hours of their own labor into building their own Habitat house and the houses of others.

PROGRAM NAME:

HopeShare - The Salvation Army

CONTACT INFORMATION:
http://www.hopeshare.org/home.html

The Salvation Army - Eastern Territorial Headquarters - HopeShare Department
440 West Nyack Road
West Nyack, NY 10994-1739
Phone: 845-620-7374
Fax: 845-620-7781
HopeShare_coordinator@hopeshare.org

PROGRAM TYPE:

Prevention

TARGET POPULATION:

Children living in poverty

PROGRAM DESCRIPTION:

HopeShare is the cornerstone program that reflects the Salvation Army's determination to help America's children in need. This program offers a new, 21st-century approach to Sunday School called SONday'SCOOL. The mission of HopeShare is "to intervene in the lives of children at risk, to offer them a safe place where they can learn to feel good about themselves and be good to others, to break the cycle of despair, and to share the hope of a personal relationship with Jesus Christ."

The HopeShare program originated in The Salvation Army in the eastern United States but has since spread throughout churches across the country. In its first two years of operations, more than 100 new SONday'SCOOL programs have been created.

SONday'SCOOL is intended to revitalize Christian education by offering a safe place where at-risk children can play and learn about Christianity. Any church with a desire to reach out to a nearby population of needy kids can implement a SONday'SCOOL program and adapt it to fit local needs and contexts. The SONday'SCOOL curriculum is not one program, but instead is a convergence of several new Christian programming models, including Club 3:16, Home Base, Discovery Day, Supper Club, Good Sports, and SONshine Club. All of these models were successfully piloted in Salvation Army churches across the Northeast United States.

PROGRAM NAME:

InnerChange Freedom Initiative

CONTACT INFORMATION:

http://www.ifiprison.org/

1856 Old Reston Ave.
Reston, VA 20190
Phone: 703-478-0100
david_Lawson@pfm.org

PROGRAM TYPE:

Prevention, Intervention, Aftercare

TARGET POPULATION:

Prison inmates

PROGRAM DESCRIPTION:

The InnerChange Freedom Initiative (IFI) is a Christ-centered, Bible-based prison program that supports prison inmates through a spiritual and moral transformation beginning while incarcerated and continuing after release. An initiative of Prison Fellowship Ministries, IFI operates in prisons in cooperation with the State. IFI began in Texas in April 1997 in cooperation with the Texas Department of Criminal Justice. It is regarded as the first-ever, 24 hour-a-day, 7 day-a-week Christian prison program. The mission of IFI is to create and maintain a prison environment that fosters respect for God's law and rights of others, and to encourage the spiritual and moral regeneration of prisoners so that they may develop responsible and productive relationships with their families and communities.

IFI's unique plan of restoration and progressive programming begins 18 to 24 months before an inmate is released from prison and continues for an additional 6 to 12 months of aftercare once the inmate has returned to the community. Inmates volunteer for the program and must meet several criteria before they are accepted. In addition, IFI draws heavily upon local church communities to provide a wide range of volunteers to assist both the inmate and his/her family during the course of the program.

The program is based on the Association for Protection and Assistance of the Condemned (APAC) program model founded in 1973 in Brazil by Dr. Mario Ottoboni. APAC now operates in more than 80 prisons throughout Brazil and reports a recidivism rate of less than five percent.

PROGRAM NAME:

Islamic Society of North America (ISNA)

CONTACT INFORMATION:
http://www.isna.net/

Islamic Society of North America
P O Box 38
Plainfield, IN 46168
Phone: 317-839-8157

PROGRAM TYPE:

Prevention, Intervention, Aftercare

TARGET POPULATION:

Members of the Islamic faith in North America

PROGRAM DESCRIPTION:

ISNA is an association of Muslim organizations and individuals that provides a common platform for presenting the religion of Islam, supporting Muslim communities, developing educational, social, and outreach programs and fostering good relations with other religious communities, and civic and service organizations. ISNA activities include support for better schools, stronger outreach programs, organized community centers, and other Islamic programs.

As one of the largest national organizations for Muslims in North America, ISNA provides a range of services to individuals and Islamic centers. For example, the Community Development department of ISNA is dedicated to strengthening individuals, families, and communities and addressing their concerns in living and of raising families by following the guidance of the Qur'an and Sunnah. The Department helps Muslim social-service providers with networking, develops model clinics from an Islamic perspective, holds conferences and training workshops, and prepares written materials for distribution. Upon request, ISNA will also arrange Islamic schooling and educational workshops for teachers and parents. These workshops seek to explain, among other things, the concept, goals and techniques of education in an Islamic perspective.

Moreover, ISNA operates the Domestic Violence Forum, a Web site that brings awareness to the issue of domestic violence in Muslim communities and provides opportunities for collaboration, exchanges of information and the promotion of continued research on the impact of domestic violence on Muslim families. The North American Islamic Shelter for the Abused (NISA) is another ISNA program related to domestic violence.

PROGRAM NAME:

Jewish Alcoholics, Chemically Dependent Persons, and Significant Others (JACS)

CONTACT INFORMATION:
http://www.jacsweb.org/

850 Seventh Avenue
New York, NY 10019
Phone: 212-397-4197
Fax: 212-399-3525
jacs@jacsweb.org

PROGRAM TYPE:

Prevention, Intervention, Aftercare

TARGET POPULATION:

Jewish Alcoholics and Chemically Dependent Persons and their Significant Others

PROGRAM DESCRIPTION:

Jewish Alcoholics, Chemically Dependent Persons, and Significant Others (JACS) is an organization led by volunteers dedicated to promote knowledge and understanding about substance abuse in the Jewish community, to act as a resource center and information clearinghouse on the effects of substance abuse on Jewish family life, and to encourage and assist Jewish substance abusers to explore recovery in a nurturing Jewish environment. JACS offers a wide variety of programs to support these goals.

Founded in 1979 by a small group of Jews, JACS is a voluntary mutual-help group for Jews in recovery from substance abuse problems. Through JACS, recovering Jews and their families connect with one another, explore their Jewish roots, and discover resources within Judaism to enhance their recovery. JACS supplies links to Jewish belief and tradition that enhance recovery and supplement the work most members do in 12 step fellowships. JACS is available to all members that represent the entire spectrum of Jewish experience, background, affiliation, and observance.

JACS offers numerous services to recovering substance abusers, such as support groups, weekend retreats, spiritual days, educational lectures, membership meetings, study groups, workshops, and recovery seders.

The JACS' Teen Network for adolescents interested in prevention of and education about substance abuse among young Jews offers a similar variety of services such as workshops on numerous drug-related topics, weekend retreats, and other information dissemination activities.

PROGRAM NAME:

Jewish Community Centers Association of North America

CONTACT INFORMATION:
http://www.jcca.org/

New York Office:
15 East 26th Street
New York, NY 10010-1579
Phone**:** 212-532-4949
Fax**:** 212-481-4174
info@jcca.org

PROGRAM TYPE:

Prevention, Intervention, Aftercare

TARGET POPULATION:

The Jewish community

PROGRAM DESCRIPTION:

The Jewish Community Center (JCC) Association of North America is the continental umbrella organization for the Jewish Community Center Movement, which includes more than 350 JCCs in the U.S. and Canada. The JCC Association offers a wide range of services and resources to help its affiliates to provide educational, cultural, social, Jewish identity building, and recreational programs for people of all ages and backgrounds. This association supports the largest network of Jewish early childhood centers and Jewish summer camps in North America, and is also includes the Jewish Welfare Board (JWB) Jewish Chaplains Council. A vital component of JCC Association, JWB Jewish Chaplains Council is the only U.S. government-accredited agency serving the religious, social and morale needs of Jewish military personnel, their families, and patients in VA hospitals. Since its inception in 1854, the Jewish Community Center Movement has been characterized by inclusiveness, community building, and programs of excellence.

The Maccabi Games is one particular program for Jewish teens offered by the JCC Association. This Olympic-style athletic competition that takes place in Austin, Boston, Columbus and Washington, D.C attracts over 6,500 Jewish teens a year. An event that includes both athletics and community service components, the Maccabi Games is the largest gathering of Jewish teens outside of Israel. The organization also engages in a considerable amount of early childhood education activities.

JCC Association also publishes a wide variety of resources that are of interest to Jewish professionals and lay leaders.

PROGRAM NAME:

JOY! Initiative - Youth Chaplaincy Program

CONTACT INFORMATION:
http://www.youthchaplaincy.org/index.html

Youth Chaplaincy Program
1211 East Alder Street M/S 1-K
Seattle, WA 98122
Phone**:** 206-205-9621
rjump@youthchaplaincy.org

PROGRAM TYPE:

Prevention, Intervention, Aftercare

TARGET POPULATION:

At-risk youth (ages 13-18) who are leaving the King County Youth Detention Center

PROGRAM DESCRIPTION:

The Youth Chaplaincy Program (YCP) provides faith-based support and reaches out to at-risk youth in the Seattle, Washington area. YCP is sponsored by the Church Council of Greater Seattle and receives funding and grants from recognized local and national foundations whose goals are serving the youth in our community. The organization also functions in partnership with Public/Private Ventures.

A part of YCP, the JOY! Initiative is a faith-based mentoring program established in 1998 by the Church Council of Greater Seattle in conjunction with community members, local agencies, and faith congregations. This initiative provides services to at-risk youth who are leaving the King County Youth Detention Center and returning to their communities. The focus of the JOY! Initiative is to help youth break out of the cycle of violence and poor decisions through a program of committed and intensive mentoring, assistance in establishing educational goals, employment training opportunities, and leadership development.

Each youth in the program is screened for qualifications, skills, needs, and desires and is matched with a mentor who will have the best opportunity to bond with them to provide leadership and hope. Mentors can provide tutoring, share in recreational activities, help the youth in determining goals in life, establish a relationship with the family, and help the youth to recognize ways to achieve a satisfying and successful future.

The JOY! Initiative receives funding from local and national foundations, as well as local faith-based congregations, service groups, and individuals.

PROGRAM NAME:

Kairos Horizon Communities Corp. - Faith-based Communities in prison

CONTACT INFORMATION:
http://www.kairosprisonministry.org/

130 University Park Drive, Suite 170
Winter Park, FL 32789
Phone**:** 407-657-1828
Fax: 407-629-2668
HorizonMG@kairosprisonministry.org

PROGRAM TYPE:

Prevention, Intervention, Aftercare

TARGET POPULATION:

Incarcerated individuals and their families

PROGRAM DESCRIPTION:

Kairos Horizon Communities Corp. is a non-profit organization founded to establish faith-based residential programs in prisons throughout the United States. The first Kairos Horizon program was created in 1999 at the Tomoka Correctional Institution in Daytona Beach, FL in collaboration with the Florida Department of Corrections (DOC) and the Florida Commission on Responsible Fatherhood. The Horizon program is an outgrowth of the broader Kairos Prison Ministry, Inc. an ecumenical ministry established in 1976 and now active in over 250 prisons in 30 States and 4 foreign countries. Kairos Prison Ministry, Inc. is the parent organization of a body of ministries addressing the spiritual needs of incarcerated men, women and children, their families, and those who work in the prison environment.

The essence of the Horizon program serves incarcerated individuals by building a new link between the faith community and the correctional institution for rehabilitation purposes of employability and personal and family responsibility. Uniquely, the program creates a self-governing faith-based residential unit that houses approximately 64 inmates for one year in a separate unit from the rest of the prison compound. In addition to their regular work assignments, residents in the unit participate in community-led faith-based programming each night of every week. The unit is divided into 8 "pods" of eight participants each, a setting designed for individual and small group work. Nightly programming focuses on issues such as anger management, parenting skills, communications, relationships, victim awareness, spiritual disciplines, and addiction issues. The Horizon program begins with a 3-day Kairos introductory weekend that is offered to all accepted program participants and facilitated by community volunteers.

PROGRAM NAME:

Kids Hope USA

CONTACT INFORMATION:
http://community.gospelcom.net/Brix?pageID=420

P.O. Box 2517
Holland, MI 49422-2517
Phone: 616-546-3580
Fax: 616-546-3586

PROGRAM TYPE:

Prevention

TARGET POPULATION:

At-risk youth

PROGRAM DESCRIPTION:

Kids Hope USA began in October 1993 to respond to the needs of at-risk youth in public schools. The program seeks to mobilize church volunteers to form one-on-one mentoring relationships with elementary-school age at-risk youth and harness the power of a caring adult mentor to make a difference in the lives of children. The mission statement of the program reads: "Kids Hope USA builds caring relationships…one child, one hour, one church, one school."

The program structure of Kids Hope USA encourages churches to form a partnership with a local public elementary school through which mentoring relationships can be formed between church volunteers and the school's youth. Mentors spend one hour each week engaging in various activities with youth, such as reading and completing homework. The church operates and funds the local program and also provides a behind-the-scenes prayer partner for each mentor pair.

The Kids Hope USA program was piloted in three sites in Michigan and February 1995. Since then, Kids Hope USA has helped 217 Christian churches in 27 States engage their members in the lives of over 3,800 at-risk children. Located in urban, suburban and rural communities, these churches range in size from 40 to 5,000 members and represent many denominations. Teachers report that the program demonstrates positive results by facilitating considerable improvements in attendance, academic performance, attitude, and behavior for participating youth.

PROGRAM NAME:

Long Distance Dads - The National Fatherhood Initiative (NFI)

CONTACT INFORMATION:
http://www.fatherhood.org/lddads.htm

1010 Lake Forest Blvd. Suite 360
Gaithersburg, MD 20877
Phone: 301-948-0599
Fax: 301-948-4325

PROGRAM TYPE:

Prevention

TARGET POPULATION:

Incarcerated fathers

PROGRAM DESCRIPTION:

The National Fatherhood Initiative (NFI) was founded in 1994 to lead a society-wide movement to confront the problem of father absence. NFI's mission is to improve the well being of children by increasing the proportion of children growing up with involved, responsible, and committed fathers. NFI works to accomplish this mission through: educating and inspiring all people, especially fathers, through public awareness campaigns, research, and other resources; equipping and developing leaders of national, state, and community fatherhood initiatives through curricula, training, and technical assistance; and engaging every sector of society through strategic alliances and partnerships.

Long Distance Dads is a character-based education and support program that assists incarcerated men in developing skills to become more involved and supportive fathers. The curriculum consists of 12 modules each delivered in two to three hours. The program is designed to be facilitated by trained peer leaders in 12 weekly sessions in a small group format (10-15 group members). The program focuses on self-discipline, nurturing, and consistency and also addresses a variety of topics such as anger management, communication, and relationships. Participating fathers are also encouraged to become more involved in the lives of their children through various activities such as letter-writing and holiday events. Central to the core values of the program is the belief that children can benefit from a father's effort to grow and change while maintaining contact with his family despite his physical absence. Long Distance Dads is currently used in Federal, State, and county correctional facilities in 19 States.

PROGRAM NAME:

Lutheran Services in America - Lutheran Social Services

CONTACT INFORMATION:
http://www.lutheranservices.org/

700 Light Street
Baltimore, MD 21230-3850
Phone: 800-664-3848
info@lutheranservices.org

PROGRAM TYPE:

Prevention, Intervention, Aftercare

TARGET POPULATION:

Lutheran member organizations nationwide and people in need

PROGRAM DESCRIPTION:

Lutheran Services in America (LSA) is an alliance of the Evangelical Lutheran Church in America, The Lutheran Church - Missouri Synod, and their related social ministry organizations. LSA strengthens and adds value to the ministries of its member organizations, facilitates ministries best done together rather than as individual organizations, and enhances the witness of Lutheran social ministry. The national office is located at the Lutheran Center in Baltimore, Maryland.

LSA's nearly 300 health and human service organizations provide care in 3,000 communities in the United States and the Caribbean. Last year, these organizations served 5.8 million unduplicated clients, meaning that they served one in 50 people in the service territory. The operating budgets of LSA member organizations exceed $7.6 billion. Utilizing the skill and dedication of a quarter of a million staff and volunteers, LSA member organizations provide a wide range of direct social and human services.

Lutheran Services in America partners with businesses, members, and other organizations to bring products or services to LSA's members. In addition, LSA agencies provide a comprehensive host of services, including: emergency services, food banks, soup kitchens, clothing assistance, disaster response services, transitional housing, temporary shelter, immigration and refugee resettlement services, counseling and mental health services, substance abuse treatment and recovery services, and adoption services.

PROGRAM NAME:

The National Fatherhood Initiative (NFI)

CONTACT INFORMATION:
http://www.fatherhood.org/

1010 Lake Forest Blvd. Suite 360
Gaithersburg, MD 20877
Phone: 301-948-0599
Fax: 301-948-4325

PROGRAM TYPE:

Prevention

TARGET POPULATION:

Incarcerated fathers

PROGRAM DESCRIPTION:

The National Fatherhood Initiative (NFI) was founded in 1994 to lead a society-wide movement to confront the problem of father absence. NFI's mission is to improve the well being of children by increasing the proportion of children growing up with involved, responsible, and committed fathers. NFI works to accomplish this mission through: educating and inspiring all people, especially fathers, through public awareness campaigns, research, and other resources; equipping and developing leaders of national, state, and community fatherhood initiatives through curricula, training, and technical assistance; and engaging every sector of society through strategic alliances and partnerships.

NFI contributes to nationwide public education and awareness about the importance of fatherhood through national public service announcement (PSA) television and radio campaigns. The organization also conducts Internet education and outreach through a weekly email service called "Dad E-mail." In addition, NFI has designed numerous program curricula related to responsible fatherhood such as Foundations of Fatherhood, Long Distance Dads (LDD), Doctor Dad, and Deployed Fathers and Families (DFF). NFI's Resource Center (NFCRC) is responsible for administering the organization's curricula and workshops to reach fathers as well as assisting local organizations in starting and operating an effective fatherhood programs. The NFCRC is also the center of educational material distribution and all technical assistance provided through NFI. Through the "Community Starter Kit," NFI also employs a grassroots strategy that assists different types of community fatherhood programs and support groups in their early phases of program development.

PROGRAM NAME:

The National Ten Point Leadership Foundation (NTLF)

CONTACT INFORMATION:
http://www.ntlf.org

Ella J. Baker House
411 Washington St.
Boston, MA 02124
Phone: 617-282-6704
Fax: 617-822-1832

PROGRAM TYPE:

Prevention

TARGET POPULATION:

At-risk inner-city youth

PROGRAM DESCRIPTION:

Based in Boston, the National Ten Point Leadership Foundation (NTLF) is a nonprofit organization created to provide African-American Christian churches with the strategic vision, programmatic structure, and financial resources necessary for serving at-risk inner-city youth. NTLF works in partnership with local synagogues and the Catholic Church to run programs in cooperation with local social service agencies and law enforcement entities. In addition to providing services, NTLF is a national coalition that organizes and facilitates local partnerships between faith-based organizations, law enforcement, and the community to promote positive youth development. These partnerships, or NTLF affiliates, are known as Ten Point Coalitions and are linked together to pursue elements of the organization's Ten Point Plan for mobilizing churches. By the year 2006, NTLF hopes to foster youth outreach ministries in over 1,000 churches in the most economically disadvantaged neighborhoods in 40 major metropolitan areas.

Among other services, NTLF works in partnership with the Annie E. Casey Foundation to host conferences that are intended to build the capacity of coalitions of churches to meet the needs of high-risk youth and enhance the efficacy of strategic collaborations between faith-based organizations, law enforcement, and criminal justice agencies. These conferences are grounded in NTLF's vision: "Changing neighborhoods, one kid at a time." Overall, NTLF is a grassroots ministry that engages in a variety of activities to help faith leaders develop new strategies for community transformation. Particular inner-city problems that NTLF addresses include child abuse and neglect, street violence, drug abuse, teen pregnancy, incarceration, and chronic joblessness.

PROGRAM NAME:

Prime Time - Scripture Union/American Bible Study

CONTACT INFORMATION:
http://scriptureunion.gospelcom.net/

P.O. Box 987 #1
Valley Forge, PA 19482
Phone: 800-621-LAMP
info@scriptureunion.org

PROGRAM TYPE:

Prevention

TARGET POPULATION:

Children ages 9-11

PROGRAM DESCRIPTION:

Scripture Union is a worldwide Christian ministry active in over 140 countries. The organization's ministries are divided into three main categories: children's ministries, Bible ministries, and international ministries. Children's ministries involve outreach teams that share their faith through children's summer programming on beaches, and in urban and rural areas. As part of the Bible ministry, Scripture Union USA publishes daily Bible reading study guides for individuals and groups, which are used by thousands of adults and children. The international ministry seeks to spread the Christian faith to children and adults throughout the world in their native language.

PrimeTime™ is a faith-based, after-school program geared to children ages 9-11. Often implemented in partnership with local neighborhood churches, the program is designed to provide an alternative safe and loving environment for children during the critical weekday hours between 3 p.m. and 6 p.m. The overall goal of the PrimeTime™ program and curriculum is to provide children a place where they can receive needed love and attention from caring adults while learning about God and the Christian faith. The core of the program applies Bible lessons for children in creative ways. The PrimeTime™ curriculum for children was designed based on two prominent learning theories: the theory of multiple intelligences and the asset-building research of the Search Institute. The theory of multiple intelligences suggests that children have different strengths in learning (or intelligences) and lessons should be tailored to these different strengths. Asset-building research indicates that in order to develop into healthy adults, children need certain assets in their lives. For Scripture Union, PrimeTime™ serves as a pre-evangelism tool and reaches out to children who may not otherwise attend local Christian churches.

PROGRAM NAME:

Prison Fellowship Ministries

CONTACT INFORMATION:
http://www.pfm.org/

1856 Old Reston Ave.
Reston, VA 20190
Phone: 703-478-0100

PROGRAM TYPE:

Prevention, Intervention, Aftercare

TARGET POPULATION:

Prisoners, ex-prisoners, and their families

PROGRAM DESCRIPTION:

Founded in 1976 by Chuck Colson, Prison Fellowship partners with local churches across the country to minister to prisoners, ex-prisoners, and their families. The focus of this organization includes visiting prisoners, serving the children of prisoners, and teaching others to live and look at a life from a biblical perspective. The mission of Prison Fellowship is "to exhort, equip, and assist the Church in its ministry to prisoners, ex-prisoners, victims, and their families, and in its promotion of biblical standards of justice in the criminal justice system."

Prison Fellowship offers many programs to serve its target populations and realize its mission. For example, BreakPoint is a program of The Wilberforce Forum, a division of Prison Fellowship Ministries, with a mission to develop and communicate Christian worldview messages that offer a critique of contemporary culture and provide a Christian perspective on today's news and trends via radio, interactive media, and print. Angel Tree Christmas, Angel Tree Camping, and Angel Tree Mentoring are three Prison Fellowship programs that serve the children of incarcerated parents. Prison Fellowship's InnerChange Freedom Initiative (IFI) is a Christ-centered, Bible-based prison program that supports prison inmates through a spiritual and moral transformation beginning while incarcerated and continuing after release. Beginning in 1997, IFI is regarded as the first-ever, 24 hour-a-day, 7 day-a-week Christian prison program.

Other programs of Prison Fellowship focus more broadly on the criminal justice system as a whole. For example, Justice Fellowship is a non-profit on-line community of Christians working to reform the American criminal justice system to reflect biblically based principles of restorative justice. Justice Fellowship was founded in 1983 as a subsidiary of Prison Fellowship Ministries.

PROGRAM NAME:

Project A.G.A.P.E

CONTACT INFORMATION:
http://www.projectagape.org

442 Bell St.
Akron, OH 44307
Phone: 330-253-3711
Fax: 330-253-4715
webmaster@projectagape.org

PROGRAM TYPE:

Prevention, Intervention

TARGET POPULATION:

Young boys and girls ages 6-17

PROGRAM DESCRIPTION:

Founded by Reverend Jeffery Davis, Project A.G.A.P.E - Academically Growing and Promoting Excellence - was launched to address some of the critical issues facing urban youth such as high school dropout rates, suicide, homicides, incarceration, and low academic achievement. The project is located at Mount Calvary Baptist Church and Stewart Elementary School in Akron, Ohio and is an urban outreach program offered through an inner-city church for inner-city youth. Primarily, Project A.G.A.P.E concentrates on improving the academic and socio-emotional competence of males and females between the ages of 6 and 17 by providing them with tutorial assistance in math, reading and writing. Small group and individual tutoring is provided to students who qualify for No Child Left Behind services.

Through a strategic local partnership with schools, a youth center, churches, and other social service providers, Project A.G.A.P.E offers numerous services for its target population in addition to tutoring, such as computer training, counseling, and improving self-esteem. The program also conducts workshops for youth and parents on topics such as peer pressure, drugs, depression, self-esteem, and life choices. As a whole, Project A.G.A.P.E. seeks to create and attain educational support, economic development, community empowerment, health, cultural awareness, and family strengthening for urban areas and families.

In addition, Project A.G.A.P.E's Child Development Center offers before and after school tutoring services to youth. The project also supports a preschool-age Head Start program, which offers full-day childcare for the children of parents who are working or in school.

PROGRAM NAME:

Promise Keepers

CONTACT INFORMATION:
http://www.promisekeepers.org

P.O. Box 103001
Denver, CO 80250-3001
Phone: 800-888-7595
dataentry@pknet.org

PROGRAM TYPE:

Prevention

TARGET POPULATION:

Men and women

PROGRAM DESCRIPTION:

Promise Keepers is a Christ-centered organization dedicated to introducing men to Jesus Christ and helping them to grow as Christians. The mission of the organization reads, "Promise Keepers is dedicated to igniting and uniting men to be passionate followers of Jesus Christ through the effective communication of the 7 Promises." The Seven Promises, as outlined by Promise Keepers, focus on worship, prayer, and obedience to God's word; pursuing vital relationships with other men; practicing spiritual, moral, ethnical, and sexual purity; building strong marriages and families; supporting churches; acting above racial and denominational barriers; and being obedient to the Great Commandment and the Great Commission.

Primarily, this organization offers a yearly conference series and numerous outreach activities for men in multiple cities across the United States. In 2004, Promise Keepers conferences will be held in 18 U.S. cities. Through stadium and arena conferences, radio programming, Internet, print and multi-media resources, and outreach to local churches, Promise Keepers encourages men to live godly lives and to keep seven basic promises of commitment to God, their families, and others, in the context of the local church. Through these activities, Promise Keepers seeks to unite Christian men of all races, denominations, ages, cultures, and socio-economic groups, under the belief that men need accountable relationships with other men. Those accountability relationships, along with prayer, Bible study, and active church membership, help men in their daily life with God, their families, and their communities.

The Ministry was established in 1990 and is headquartered in Denver, Colorado.

PROGRAM NAME:

Released Time Bible Education - About School Ministries, Inc.

CONTACT INFORMATION:
http://www.schoolministries.org/

P.O. Box 952
Columbia, SC 29202-0952
Phone: 803-772-5224
Fax: 803-772-9384
info@schoolministries.org

PROGRAM TYPE:

Prevention

TARGET POPULATION:

Public school students K-12

PROGRAM DESCRIPTION:

Released Time is a program started by a School Superintendent in 1914 in Gary, Indiana to provide a time during the school day where students can be released with parental permission to go off-campus for religious instruction. The U.S. Supreme Court in 1952 in Zorach v. Clauson recognized the constitutionality of this program. In a number of states, including New York, Pennsylvania, Wisconsin, Oregon and Hawaii, Released Time is mandatory when written parental permission is given. Today, there are 250,000 students in over 32 states that participate in Released Time.

Released Time is now a program of School Ministries, Inc (SMI). The mission of SMI is "Bringing hope to youth through Released Time Bible Education." Released Time is a program that allows students ages K-12 to be released from public school for one hour per week to receive Bible instruction. Results from a recent study conducted by the National Council of Crime and Delinquency suggest that the Released Time program improves academic performance and builds a foundation for positive character development. Based on the research of SMI, Released Time reduces disciplinary issues among students, reduces violence and vandalism, and increases responsibility and self-respect between and among students. The goal of SMI is to see the Released Time program expand from 250,000 students currently to 5 million.

The School Board in most areas determines the policies and the time for holding Released Time. Programs are held at a variety of locations, such as local churches. Most Released Time programs run one day a week and are staffed by volunteers.

PROGRAM NAME:

Teen Challenge, USA

CONTACT INFORMATION:
http://www.teenchallenge.com

Teen Challenge USA Headquarters
3728 W. Chestnut Expressway
Springfield, MO 65802
Phone: 417-862-6969
Fax: 417-862-8209
tcusa@teenchallengeusa.com

PROGRAM TYPE:

Prevention, Intervention, and Aftercare

TARGET POPULATION:

Troubled youth

PROGRAM DESCRIPTION:

Teen Challenge states that it is the oldest, largest, and most successful program of its kind in the world. Established in 1958 by David Wilkerson, Teen Challenge has grown to more than 150 centers in the United States and 250 centers worldwide. Teen Challenge is committed to helping people gain victory over life-controlling problems through Jesus Christ. The mission of Teen Challenge is to provide help for troubled youth. Teen Challenge is a broader operation that includes numerous program components. The Residential program offers a one-year live-in program for adults designed to help men and women learn how to live drug-free lives. During the 1-year stay, participants do not hold down outside jobs, as all of their attention is focused on the program. While in the program, residents follow strict rules and discipline. All residents adhere to a daily schedule, which includes chapel, Bible classes, and work assignments on or near the grounds. Turning Point is a weekly support group program held in many residential centers. Turning Point's purpose is to assist the local church establish an effective, on-going, biblically based, small group ministry to help people overcome and/or remain free of life-controlling problems.

In addition, Teen Challenge has established several After-School Learning Centers and Prevention Programs designed to encourage children and youth to achieve their highest academic and individual potential. Teen Challenge also provides outreach prevention programs including school assemblies and community events that warn youth and adults against the dangers of drug abuse. These assemblies are often conducted by those students within, or who have recently graduated, the program.

PROGRAM NAME:

The Aleph Institute

CONTACT INFORMATION:
http://www.aleph-institute.org/

9540 Collins Avenue
Surfside, FL 33154
Phone: 305-864-5553
Fax: 305-864-5675

PROGRAM TYPE:

Prevention, Intervention, and Aftercare

TARGET POPULATION:

All, regardless of their religious observance, affiliation, background, or lack of one

PROGRAM DESCRIPTION:

The Aleph Institute is a not-for-profit 501(c)(3) national organization, founded in 1981 by the Lubavitcher Rebbe, Rabbi Menachem M. Schneerson, whose mission and mandate is to serve society by: (1) providing critical social services to families in crisis; (2) addressing the pressing religious, educational, humanitarian and advocacy needs of individuals in institutional environments; and (3) implementing solutions to significant issues relating to our criminal justice system, with an emphasis on families, faith-based rehabilitation, and preventive ethics education.

In furtherance of these goals, Aleph has created and implemented a host of programs over the past twenty years that provide alternatives to incarceration, rehabilitate inmates, counsel and assist their families, and provide moral and ethical educational programs inculcating universal truths and concepts common to all of humanity. Aleph regularly provides professional services to nearly 4,000 men and women in Federal and State prisons across the country and their approximately 25,000 spouses, children and parents left behind. In addition, Aleph's Center for Halacha and American Law (CHAL) develops unique educational materials on Torah ethics and values, implements them in classroom curriculums and distributes them to schools and to the general public.

Aleph attempts to assist all, regardless of their religious observance, affiliation, background, or lack of one. Aleph has also developed educational programs for non-Jews, based on the Seven Noahide Laws (universal code of ethics and morality) that are applicable to *all* of humankind, and provides social services to all who reach out to us, regardless of race, creed, sex, color or religion.

PROGRAM NAME:

The Navigators

CONTACT INFORMATION:
http://home.navigators.org/us/index.cfm

P.O. Box 6000
Colorado Springs, CO 80934
Phone: 719-598-1212
Fax: 719-260-0479

PROGRAM TYPE:

Prevention

TARGET POPULATION:

Youth and adults

PROGRAM DESCRIPTION:

The Navigators is a faith ministry supported by the contributions of individuals and churches. The ministry in the 1930's by a young Californian named Dawson Trotman when he began to teach high school students and local Sunday school classes. The Navigators was incorporated in California in 1943 and later moved in 1953 to its current location in Colorado Springs, CO.

The aim of The Navigators is to make a permanent difference in the lives of people around the world. The purpose of the organization and center and direction of the ministry is "To know Christ and make Him known."

The Navigators focuses its ministry on three main populations: the military, students, and the mainstreams of strategic cities in the United States. With these populations, Navigator staff help others "navigate" spiritually, coming alongside to support them as they search the Word of God to chart the course of their lives. The hallmarks of the ministry are one-to-one relationships and small-group studies focused on discipleship. The ministry touches lives through everyday settings such as college campuses, military bases, inner cities, prisons, and youth camps.

The Navigators ministries also focus on a diverse range of ethnic groups, including African-Americans, Asian Americans, Hispanics, and Native Americans. Moreover, as part of a program entitled Operation Starting Line, "The Race Begins" is a program curriculum of the Navigators designed for prison inmates in prison settings.

PROGRAM NAME:

The Salvation Army

CONTACT INFORMATION:
http://www.salvationarmyusa.org/

615 Slaters Lane
P.O. Box 269
Alexandria, VA 22313
Phone: 703-684-5500

PROGRAM TYPE:

Prevention, Intervention, Aftercare

TARGET POPULATION:

Adults and youth

PROGRAM DESCRIPTION:

The Salvation Army was founded in London in the mid 1800's by Methodist minister Reverend William Booth and his wife Catherine Booth. First known as "The Christian Mission" or the "Hallujah Army," Booth changed the name of the organization to "The Salvation Army" in 1878. The first meeting of The Salvation Army in the United States was held in Philadelphia in 1879. Since then, the organization has expanded into a large international movement.

The Salvation Army is now an evangelical part of the universal Christian church. Its message is based on the Bible; its ministry is motivated by the love of God; and its mission is to preach the gospel of Jesus Christ and to meet human need in His name without discrimination.

Hundreds of social service programs are offered through the multitudes of Salvation Army offices throughout the United States and the world. These programs serve a myriad of social causes and needs and include food pantries, emergency shelter services, transitional housing, low-cost housing, childcare, youth programs, and disaster relief services. Adult rehabilitation centers are among the most widely known of all Salvation Army services and comprise the largest resident substance abuse rehabilitation program in the United States. Services to incarcerated parents and their families include Bible correspondence courses, pre-release job-training programs, post-release employment opportunities, material aid, and spiritual guidance. In addition, The Salvation Army collects a range of donated materials, such as furniture, appliances, or clothing, which provides both needed work therapy and a source of revenue through the Army's many thrift store locations.

PROGRAM NAME:

U.S. Dream Academy

CONTACT INFORMATION:
http://www.usdreamacademy.org/2002/main.asp

10400 Little Patuxent Parkway, Ste. 300
Columbia, MD 21044
Phone: 800-US-DREAM

PROGRAM TYPE:

Prevention

TARGET POPULATION:

At-risk youth, ages 7 to 11

PROGRAM DESCRIPTION:

Founded in Florida in 1998, the nationally honored U.S. Dream Academy is a values-centered youth-focused program that uses technology to address the alarming cycle of inter-generational involvement in the criminal justice system. The mission of the U.S. Dream Academy is to "empower at-risk children and youth to maximize their potential by providing them with academic, social, and moral enrichment through supportive mentoring and the use of technology." Through aggressive and innovative academic enrichment and mentoring, the U.S. Dream Academy is working to build the dreams of the children of prisoners and those failing in school; and to provide the tools that they need to achieve their dreams. The U.S. Dream Academy recognizes that the “digital divide” that exists in many of the nation’s disadvantaged communities further divides the haves and have-nots. The development of computer skills and access to the Internet are central elements of the U.S. Dream Academy’s service delivery.

The primary target population is comprised of children ages 7 to 11 and grades 3,4, and 5 who have a family history of incarceration, who are at high risk of underachievement and perpetuating a legacy of criminal behavior, and who are from disadvantaged backgrounds that are failing behind in school.

The program's “Learn to Learn” experience seeks to enhance the academic performance and capacity of children and youth that are experiencing difficulty in school by offering valuable tutoring and academic support; instill values and enrich the lives of children and youth by offering them confidence-building mentoring programs; to provide children and youth the computer skills necessary to succeed in today’s technology-focused society, and to build stronger families and communities through outreach and leadership development.

PROGRAM NAME:

United Jewish Communities - The Federations of North America

CONTACT INFORMATION:
http://www.ujc.org/

P.O. Box 30
Old Chelsea Station
New York, NY 10113
Phone: 212-284-6500

PROGRAM TYPE:

Prevention, Intervention, Aftercare

TARGET POPULATION:

Anyone in need

PROGRAM DESCRIPTION:

United Jewish Communities (UJC) represents 156 Jewish Federations and 400 independent communities across North America. Through the UJA Federation Campaign, UJC provides life-saving and life-enhancing humanitarian assistance to those in need, and translates Jewish values into social action on behalf of millions of Jews in hundreds of communities in North America, in towns and villages throughout Israel, in the former Soviet Union, and 60 countries around the world. Through the Israel Emergency Campaign, UJC and the Jewish Federations of North America are providing economic, social, human welfare and other types of support to Israelis and victims of terror as they strive to lead normal lives during a period of extreme difficulty.

UJC was established to chart a new course for the Jewish community: to improve the quality of Jewish life worldwide, nurture Jewish learning, care for those in need, rescue Jews in danger, and ensure the continuity of our people. UJC is committed to meet today's and tomorrow's challenges with a bold new model of Jewish community and philanthropy, a framework for new opportunities and new partnerships that will challenge the Jewish people to continue the traditions of education, leadership, advocacy, and responsibility that have inspired the world. United Jewish Communities represents and serves one of the world's largest and most effective networks of social service providers and programs. Men, women and children – both professionals and volunteers – are dedicated to safeguarding and enhancing Jewish life, and to meeting the needs of all people, Jews and non-Jews, wherever they live.

PROGRAM NAME:

United Way of America

CONTACT INFORMATION:
http://national.unitedway.org/

701 N. Fairfax
Alexandria, VA 22314
Phone: 703-836-7112

PROGRAM TYPE:

Prevention, Intervention, Aftercare

TARGET POPULATION:

Anyone in need

PROGRAM DESCRIPTION:

United Way of America is the national organization dedicated to leading the United Way movement in making measurable impact in every community across America. It invests in the programs and services that strengthen the ability of local United Ways to identify and build a coalition around a set of community priorities and measure success based on community impact. The United Way movement includes approximately 1,400 community-based United Way organizations. Each is independent, separately incorporated, and governed by local volunteers. The mission of United Way is to improve people's lives by mobilizing the caring power of communities.

United Ways bring communities together to focus on the most important needs in the community--building partnerships, forging consensus, and leveraging resources to make a measurable difference. Community partners often include schools, government policy makers, businesses, organized labor, financial institutions, voluntary and neighborhood associations, community development corporations and the faith community. Focus areas for services are identified at the local level and vary from community to community. Common focus areas include: helping children and youth succeed, strengthening and supporting families, promoting self-sufficiency, building vital and safe neighborhoods and supporting vulnerable and aging populations.

In 2001-2002, United Ways across the nation generated an estimated $5 billion to help America's communities address their most critical issues. This represents an increase of 6.8% from $4.7 billion in 2000.

PROGRAM NAME:

Urban Youth Alliance

CONTACT INFORMATION:
http://www.uyai.org/

PROGRAM TYPE:

Prevention

TARGET POPULATION:

Youth

PROGRAM DESCRIPTION:

Urban Youth Alliance is an indigenous, multicultural, cross-denominational urban youth ministry that equips and empowers youth and youth workers to bring the transforming presence of the Gospel of Jesus Christ to urban high schools, colleges, and communities. The ministry was founded in 1970 by a group of young, inner-city students, led by Dr. Ben Alic'a-Lugo, then a New York University student. Through various ministries, the organization provides social services to youth and spreads the Gospel of Christ.

Ministries of Urban Youth Alliance have included Prepared For War, an inner-city mission trip, the HIV+ Support Group, and Project Step-Up, an adult literacy program. Currently Urban Youth Alliance gathers Bronx pastors for monthly prayer meeting, which expresses itself annually in a borough-wide Bronx National Day of Prayer in the first Thursday of May.

In 1998, under the leadership of Rev. Wendy Calderyn Payne, Urban Youth Alliance started a new venture called the Urban Student Advocacy Project. In 2001, the program became BronxConnect, a faith-based alternative-to-incarceration program for Bronx court-involved youth, centered on mentoring services. Currently, the program includes mentors from over 25 Bronx churches.

Today Urban Youth Alliance serves over 1,000 youth in the metro New York area.

PROGRAM NAME:

Victory Generation After School Program - The Black Ministerial Alliance of Greater Boston

CONTACT INFORMATION:
http://www.victorygeneration.org/

2326R Washington Street, 3rd Floor.
Boston, MA 02124
Phone: 617-445-2737
Fax: 617-445-3557

PROGRAM TYPE:

Prevention

TARGET POPULATION:

Youth

PROGRAM DESCRIPTION:

The Black Ministerial Alliance of Greater Boston (BMA) is an alliance of over 80 churches of various denominations. As part of its mission, BMA demonstrates its ability to create positive change in the Boston area. Recently, the BMA mobilized funds, educators, mentors, and other resources to launch The Victory Generation After-School Program. The purpose of this important work is to provide a place where youth can explore and thrive in a nurturing atmosphere of academic excellence where they feel understood and know that the very best is expected of them.

The Victory Generation After-School Program provides a nurturing, culturally enriching learning environment for children grades K - 8th primarily from Roxbury, Dorchester, and Mattapan. Every program-site is licensed by the Massachusetts' Office of Child Care Services, which ensures that the highest possible childcare standards are met.

In addition to homework assistance, participants receive instruction in literacy and mathematics skills based on the standard guidelines set by the state of Massachusetts. For instructional purposes, the program uses components of the curriculum known as *Freedom Schools*, a culturally appropriate academic program designed by the Children's Defense Fund. Students also enjoy monthly field trips, healthy competition, and *Harambee* gatherings where community members come to provide entertaining and inspirational workshops and presentations.

Parent Empowerment seminars also offered to parents of participants on topics such as, managing household finances and preparing for parent-teacher conferences.

PROGRAM NAME:

Volunteers of America

CONTACT INFORMATION:
http://www.voa.org/

1660 Duke St.
Alexandria, VA 22314
Phone: 703-341-5000
Fax: 703-341-7000

PROGRAM TYPE:

Prevention, Intervention, Aftercare

TARGET POPULATION:

All in need

PROGRAM DESCRIPTION:

Founded by Ballington and Maud Booth on March 8, 1896, Volunteers of America is a national, nonprofit, spiritually based organization that provides local human service programs and opportunities for individual and community involvement. From rural America to inner-city neighborhoods, Volunteers of America provides outreach programs that deal with today's most pressing social needs. Volunteers of America helps youths at risk, frail elderly, abused and neglected children, incarcerated individuals, people with disabilities, homeless individuals, and many others.

Nationwide, Volunteers of America currently employs over 12,000 professionals and more than 41,000 volunteers. The organization provides over 100 different types of services in some 300 communities across the nation, serving more than 1.7 million people a year.

In one program area, Volunteers of America strives to change the lives of prisoners with professional rehabilitation services and programs that provide the social, spiritual, and vocational tools needed to help persons return successfully to mainstream society and make positive contributions. In 2002, Volunteers of America Correctional Services programs assisted more than 52,000 persons nationwide. In addition to providing direct services, Volunteers for America also offers technical assistance services to local organizations. For example, Volunteers of America's Faith-Based and Community Resource Centers in Mobile, Alabama and Cincinnati, Ohio provide technical assistance and workshops in many areas, including grant research and writing; program design and start-up; legal matters, financial management, and collaboration.

PROGRAM NAME:

We Care America

CONTACT INFORMATION:
http://www.wecareamerica.org

10 G St, NE - Suite 502
Washington, DC 20002-4213
Phone: 202-667-4616
Fax: 202-667-4617

PROGRAM TYPE:

Prevention

TARGET POPULATION:

Faith-based organizations

PROGRAM DESCRIPTION:

We Care America is a national network of individuals, churches, and ministries that are working together to meet the needs of the poor and hurting by building capacity among faith-based organizations. The mission of We Care America is to help Christian organizations build their capacity to serve those in need by influencing decision makers, sharing best practices, accessing new resources, and mobilizing volunteers for service. The organization also recently launched a new division called We Care for Youth.

We Care America offers many services to facilitate the sharing of information between faith-based organizations. For example, through an on-line database entitled Models of Hope, We Care America identifies and replicates practices and programs that have demonstrated effectiveness at meeting the critical needs of needy individuals and families from a community or faith-based perspective. In addition, The Care Alliance functions as a powerful interactive database that links faith-based ministries and organizations with potential donors and volunteers from across the country. Local, regional and national faith-based and community ministries can participate in this national Alliance, posting ministry needs for donors to respond to, as well as opportunities for people to care for their neighbor with the compassion and mercy of Christ. Similarly, Care Corps is a powerful interactive database that links volunteers with opportunities to serve. Local, regional and national faith-based and community ministries have posted one-time and ongoing opportunities for individuals to find various service opportunities.

We Care America also disseminates information to the field by composing useful on-line resources such as Guidance to Faith-based and Community Organizations on Partnering with the Federal Government.

PROGRAM NAME:

Young Men's Christian Association (YMCA)

CONTACT INFORMATION:
http://www.ymca.net/index.jsp

YMCA of the USA
101 North Wacker
Chicago, IL 60606
Phone: 800-872-9622
Fax: 312-977-1199

PROGRAM TYPE:

Prevention, Intervention, Aftercare

TARGET POPULATION:

All

PROGRAM DESCRIPTION:

Together, the nation's more than 2,500 YMCAs are the largest not-for-profit community service organizations in America, working to meet the health and social service needs of 18.9 million men, women, and children in 10,000 communities in the United States. YMCAs are for people of all faiths, races, abilities, ages, and incomes. No one is turned away for inability to pay. The YMCA's strength is in the people it brings together. The mission of the YMCA is "to put Christian principles into practice through programs that build healthy spirit, mind, and body for all."

Despite its name, the YMCA is not just for the young, not just for men, and not just for Christians. It is, however, an association of members who come together with a common understanding of the YMCA mission and a common commitment to the YMCA's vision of building strong kids, strong families and strong communities. Because all communities have different needs, all YMCAs are different. A YMCA in your community may offer childcare or teen leadership clubs. A YMCA in the next town may have swimming lessons or drawing classes. Every YMCA makes its own decisions on what programs to offer and how to operate. Moreover, YMCAs stretch beyond the United States. YMCAs are at work in more than 120 countries around the world, serving more than 45 million people. About 230 U.S. YMCAs maintain relationships with YMCAs in other countries.

YMCA program areas include adventure guides, aquatics, arts and humanities, camping, child care, community development, family, health and fitness, international, older adults, SCUBA, sports, and teen leadership.

PROGRAM NAME:

Young Women's Christian Association (YMCA)

CONTACT INFORMATION:
http://www.ywca.org/

YWCA of the USA
1015 18th Street, NW, Suite 1100
Washington, DC 20036
Phone: 202-467-0801
Fax: 202-467-0802

PROGRAM TYPE:

Prevention, Intervention, Aftercare

TARGET POPULATION:

All

PROGRAM DESCRIPTION:

The story of the Young Women's Christian Association (YWCA) of the USA is a chapter in women's history, the history of the civil rights movement, and the history of the United States itself. Operating at thousands of locations throughout the country in 326 Associations in all 50 states, the YWCA serves girls and women with flexible programs that span their lifetimes. YWCA outreach extends internationally through membership in the World YWCA, at work in 101 other countries. Overall, the Young Women's Christian Association reaches out to meet the needs of women and girls wherever they are. Its programs may be located in a center or branch building, a city skyscraper, in storefronts or mobile vans. The programs, and the locations, have changed many times over the years, but the basic purpose of the YWCA has not.

The Young Women's Christian Association of the United States of America is a women's membership movement nourished by its roots in the Christian faith and sustained by the richness of many beliefs and values. Strengthened by diversity, the Association draws together members who strive to create opportunities for women's growth, leadership and power in order to attain a common vision: peace, justice, freedom and dignity for all people. The mission of the YWCA is "to empower women and girls and to end racism."

Services and programs of the YWCA focus on eight critical issues to women and girls: childcare and youth development, economic empowerment, global awareness, health and fitness, housing and shelter, leadership development, racial justice and human rights, and violence prevention.

PROGRAM NAME:

Young Life

CONTACT INFORMATION:
http://www.younglife.org/default.htm

P.O. Box 520
Colorado Springs, CO 80901
Phone: 719-381-1800

PROGRAM TYPE:

Prevention, Intervention

TARGET POPULATION:

High-school aged youth

PROGRAM DESCRIPTION:

Young Life, which began in 1941, is a non-denominational, non-profit organization committed to impacting kid's lives and preparing them for the future. For more than six decades, Young Life has been providing strong, positive influences in the lives of young people. The program holds informal weekly meetings called Young Life clubs where high-school aged youth engage in a variety of activities such as singing, playing games, laughing at hilarious skits, and hearing the Good News of the Gospel in a way they can understand and appreciate. Young Life clubs happen anywhere -- a family's home, a church, a gym, or a neighborhood teen center. For kids who want more, small peer groups called Campaigners meet weekly to study the Bible, pray, and talk about the application of their faith. Teens are also encouraged to be part of a local church community, and Young Life partners with churches and parishes who share our vision to reach every kid.

In addition to the weekly Young Life clubs, Young Life also provides healthy, creative fun for high-school aged youth through summer camps, weekend excursions, sports leagues, and one-on-one time with an adult leader. The majority of Young Life activities are facilitated by teams of local Young Life leaders. Young Life leaders build relationships with teenagers who are in the midst of the most turbulent times of their lives. These leaders model trust, respect, and responsibility to their young friends, and they do it within a meaningful context, within the context of a teenager's world.

Young Life reaches out to teens with programs in more than 800 communities in the United States and Canada and over 45 countries overseas. More than 100,000 kids are involved in Young Life weekly, and approximately one million kids participate in Young Life throughout the year.

2.6 Conclusion

The environmental scan concludes that the community of faith is an invaluable partner in navigating the future of criminal justice. The past contributions of the faith community inform the mapping of modern day strategies. While formidable, systemic changes in the field provide an opportunity to think strategically about building capacity among FBOs involved in criminal justice initiatives. The scan also concludes that religious beliefs are inversely related to crime, delinquency, and other problem behaviors. The growing body of empirical evidence demonstrates that the faith community holds a valuable key to developing long-term criminal justice system solutions. More rigorous research combined with strong methodology, however, is required to determine whether and under what circumstances FBO sponsored programs can reduce crime and recidivism. In addition, the environmental scan has identified 50 promising FBOs that share a passion for empowering lives, fostering families, and improving community well being. The full range of services provided via selected programs represent a valuable toolkit for NIJ and others interested in applying faith-factor research knowledge to criminal justice policy and practice. The continued scanning of increasingly diverse faith-based programs is recommended to develop a research agenda. Finally, the environmental scan concludes that improving criminal justice system outcomes involves engaging the faith community in problem-solving partnerships. The aforementioned FBOs demonstrate that these collaborations build social capital and construct collective efficacy. Is our hope that results of the scan contribute to the advancement of the current body of knowledge concerning the role of FBOs in providing crime prevention, intervention, and aftercare services.

III. RESEARCH BRIEF

This chapter revisits the body of evidence examining the relationship between religion, delinquency and crime. The chapter discusses criminological theories positing that religious beliefs serve as a mechanism of self-control that facilitates prosocial behaviors—and that faith serves as a protective factor against antisocial behaviors. The chapter also reviews the prior research literature on the efficacy of religious interventions in criminal justice—and identifies the methodological limitations of prior research. In addition, the chapter makes recommendations for the advancement of theory and further research—to determine the relevance of religion in crime prevention, intervention, and aftercare.

3.1 Theoretical Foundation—Religion, Crime and Delinquent Behavior

As previously stated, Social Bonding and Social Control theories have established a firm foundation upon which studies testing the hypothesis that faith matters in crime control and delinquency prevention are grounded.[38] Over the past three decades, the empirical evidence indicates that the extant body of research literature is generally consistent with criminological theories supporting the claim that religious beliefs are inversely related to crime, delinquency, and a variety of deviant behaviors.[39] Today, however, religiosity remains a complex theoretical construct and the role of faith as a criminal justice paradigm is subject to debate.

In 1969, Hirschi and Stack published their seminal article "Hellfire and Delinquency" which questioned the link between religious beliefs and crime. Hellfire theory states that religion deters individual-level criminal behavior through the threat of supernatural sanctions and promotes normative behavior through the promise of supernatural rewards. Hellfire research measures the extent to which individuals who condemn an act on religiously based moral grounds are less likely to contemplate engaging in delinquent behavior. Belief in hellfire is typically measured using one or more indicators including beliefs regarding whether or not a certain act is a sin or considered morally wrong, the frequency of church attendance, and religious salience—i.e., how important religion is in an individual's daily life (Sloane and Potvin, 1986; Cochran, 1988; Cochran, 1989; Burkett and Ward, 1993; Evans, et al, 1995).

Within criminology, hellfire theory falls under the domain of social control theories. Social control theories assert that the impetus toward crime is uniform or evenly distributed

[38] Evans, David, Francis Cullen, Velmer Burton, R. Gregory Dunaway Gary Payne, and Sesha Kethineni 1996. "Religion, Social Bonds, and Delinquency," Deviant Behavior 17:43-70.

[39] Gottfredson, Michael R., and Travis Hirchi 1990. *A General Theory of Crime*. Stanford: Stanford University Press.

across society, and that individuals will break rules unless otherwise controlled. With regard to religion, social control theories assert that religious doctrine and participation reinforce and strengthen the internalization of moral beliefs that help regulate behavior and reduce the likelihood that an individual will turn to criminal behavior. Among control theories, Hirschi's social bond theory (1969) posits that individuals with strong bonds to conventional social groups or institutions will be less likely to violate the law because they have less freedom to do so. Delinquent acts result when an individual's bond to society is weak or broken. Social bonding is comprised of four principle components: *attachment*, *commitment*, *involvement,* and *beliefs*. Strong bonds with parents, adults, school, teachers, and peers control an individual's behavior in the direction of conformity.[40]

Hirschi and other bonding theorists hypothesize that religious institutions instill normative beliefs and foster individual attachment, commitment and involvement with the larger society. Specifically, religious institutions deter criminal behavior by strengthening an individual's bond to society. Commitment is measured by an individuals' membership in a particular religion, whereas participation is measured by examining how frequently an individual attends weekly church or religious meetings or how often an individual participates in church activities (such as activities outside of weekly meetings, time in prayer, study of the bible, etc). Religious attachment has been termed "salience" and is measured by an assessment of the importance or practical influences of religion in daily life (Davidson and Knudsen, 1977; Stack and Kanavy, 1983). Similarly, beliefs are measured, for instance, by asking respondents about their belief in God, the afterlife, and opinions on what types of behavior are sinful.

In 1969, Hirschi and Stark conducted an analysis involving high school students in the Pacific Northwest. Results show that students that attended church every week were as likely to have committed delinquent acts as students that attended church only rarely or not at all. These findings sparked a decades long debate that has resulted a movement toward more rigorous research to determine whether and under what circumstances religion reduces problem behaviors. What has emerged is mounting evidence in favor of faith as a criminal justice intervention and the utilization of stronger research methodologies to make theoretical advances. The vast majority of subsequent studies examining the relationship between religion and crime have found that faith matters—an inverse relationship exists between criminal involvement and religiosity (Albrecht, et al., 1977; Benda, 1994; Burkett 1977; Stack and Kanavy, 1983; Evans, et al, 1997). For example, Evans et al. (1997) found that religiosity generally impacted all forms of adult crime, and that participation in religious activities had direct personal effects on adult criminality. Similarly, Cochran (1988) examined the relationship between religiosity and various types of deviance and found that religion has an inhibitory effect on delinquent behavior.

[40] Hirchi, Travis 1969. *Causes of Delinquency*. Berkeley: University of California Press.

Other research results suggest that parental religiosity is an important factor when analyzing the effect of faith on delinquency. For example, Pearce and Haynie (2001) found that as parental religiosity increases child delinquency decreases. Similarly, Regnerus (2003) found that the religious traits of both parent and child curb more serious forms of delinquency—and that persistent intensive religiosity in parents may result in rejection of parental values at some point during adolescence. Still other researchers to began testing the effects of religiosity on crime and delinquency at the community level measuring moral beliefs by religious values, salience, and participation. Stark et al. (1982) found that in communities where religious commitment is the norm, the more religious an individual, the less likely he or she will be delinquent. Stark's findings support the *moral communities hypothesis* that specifies that community-level religiosity provides a moral climate that becomes embedded in the culture of the community (Stark et al., 1980 and Stark, 1996). Tittle and Welch (1983) found that religious participation inhibited deviance in locations where secular social disorganization was predominant or where the larger environment lacks the mechanisms that normally curtail deviance. Similarly, Bainbridge (1989) finds that certain forms of crime were deterred by religion and that the effect of faith changes with social context.

More recently. Richard, Bell, and Carlson (2000) examined the influences of individual religiosity and religious moral communities on drug use outcomes for recovering addicts. Results show that increased church attendance was a predictor of reduced drug and alcohol use and that 12-step group attendance was a predictor of reduction in alcohol use, independent of church attendance. Regnerus (2000) found that self-identified "born-again Christian" youth who lived in counties where individuals were disproportionately conservative Protestant exhibited lower levels of delinquent behavior than other youths. Other empirical research analyzing adult deviant activity generally supports the moral community hypothesis, though these studies suggest that the effects of aggregate religiosity may vary somewhat depending on the type of deviance the individual is considering (Welch, Tittle, and Petee, 1991; Pettersson, 1991) or the individual's denominational affiliation (Olson, 1990). Still other research findings do not support the moral communities hypothesis (Chadwick and Top, 1993; Evans et al., 1995; and Benda, 1995).

Albrecht et al. (1977) evaluated how religiosity (as measured by religious participation and religious attitudes), and both peer and family relationships affected Mormon (members of The Church of Jesus Christ of Latter-Day Saints) juveniles' participation in violent and non-violent crime. Results show that religious variables had a greater impact on non-violent than violent crime. In an aggregate-level study, Stack and Kanavy (1983) examined the influence of religiosity and denomination with regard to rape. Results show that the greater the proportion of the population that are members of the Catholic Church, the lower the rate of rape. Grasmick, et al., (1991) examined the effects of affiliation with a fundamentalist denomination and personal

religiosity on intentions to commit offenses. The authors conclude that religious teachings reinforce secular norms and that fundamentalists are more likely to behave in a manner that would support religious teachings and secular laws.

Social learning theory also suggests a relationship between religious denomination and crime. The basic assumption of social learning theory is that people are first indoctrinated into deviant behavior by differential association with deviant peers. Then, through differential reinforcement, they learn how to obtain rewards and avoid punishment by reference to the actual or anticipated consequences of given behaviors (Akers, 1985). Sutherland's theory of differential association was the first formal statement of micro-level learning theory. Presented in the form of nine propositions, the theory states that criminal behavior is learned in interaction with others, particularly intimate others including friends and family. Techniques of committing crime and definitions favorable and unfavorable to violation of law are learned through such interactions. In brief, an individual becomes criminal because of an excess of definitions favorable to violation of law over definitions unfavorable to violation of law. In addition, individuals are most likely to engage in crime if they are exposed to definitions favorable to law violation early in life, on a relatively frequent basis, over a long period of time, and from sources they like and respect (Cullen and Agnew, 1999). Sutherland concludes that the economic environs in which people live, learn and work encourage excess definitions favorable to violation of law over definitions unfavorable to violation of law. He also argues that some persons are more susceptible to involvement in criminal activity because of their intimate personal group associations. According to Sutherland, factors such as race, age, sex, social class, and religion influence crime because they affect the likelihood that individuals will associate with others who present definitions favorable to crime.

With regard to religion, an important component of social learning theory is *reference group theory*. Reference group theory states that individuals live within reference groups. These are groups formed with others who share similar backgrounds and beliefs, and these groups shape behaviors and attitudes. Individuals compare and subsequently control their own behavior based on the behavior and attitudes of others in their reference groups. As reference groups become faith centered, religion deters crime through the provision and intensification of group-level morality. The majority of research testing reference group theory (Beeghley, Bock, and Cochran, 1990; Cochran, and Beeghley, 1987; Bock, Clarke, Beeghley, and Cochran, 1990;Cochran, Beeghley, and Bock, 1988) has evaluated its effects with respect to alcohol consumption, finding that religiosity is related to reduced alcohol use. While limited in scope, this cursory examination of theory and research indicates an inverse relationship between religion and problem behaviors. The following discusses the past role of faith in criminal justice and rival perspectives on faith-based interventions that are expected to persist in the future.

3.2 Historical Context—Faith as a Criminal Justice Paradigm

Faith has woven a substantial thread through the fabric of the American criminal justice system for centuries. Religion was the foundation for the first U.S. laws governing criminal and delinquent behaviors. And, faith-inspired reformers contributed much to the development of modern policing, courts, and corrections. Whether inspired by moral beliefs or a sense of civic duty, these reformers established the nations first juvenile courts and detention facilities, and religion have influenced philosophies of punishment and rehabilitation since the inauspicious beginnings of prisons in the Walnut Street Jail. Contemporary penitentiaries and prisons, and probation and parole agencies, are the legacy of religious reformers.[41]

Philanthropists committed to religious charity are also responsible for creating numerous inner-city missions to serve the poor—including to prisoners, ex-prisoners, victims, and their families. In many instances, these early faith-based organizations (FBO) provided, and continue to provide, spiritual guidance and social services via local churches and volunteers. Traditionally, these services have included the provision of food, shelter, and clothing. Over the years, these services have evolved to embrace education, employment, and housing assistance. More recently, these services have expanded to include crime prevention counseling, substance abuse treatment, and victim assistance. Today, the wide-range of services provided via FBOs are vital to increasing public safety and improving the quality of life in communities disproportionately impacted by social problems including crime and recidivism.[42]

Understanding the historical role of religion in criminal justice is important to comprehending sources of support and opposition to faith-based interventions. Religion as a criminal justice paradigm has resulted in rival perspectives among faith-based program proponents and adversaries. Proponents of faith-based programs argue that religious programs are capable of achieving a number of important spiritual and secular goals. Among these goals are promoting rehabilitation in a manner that prevents many of the problems associated with traditional methods of punishment (e.g., high violence levels and custody/treatment conflicts). Faith-based program advocates base their backing upon the belief that religious programs transform the lives of individuals while achieving the goals of punishment (e.g., deterrence, incapacitation, rehabilitation, and retribution). Other supporters suggest that faith-based interventions "do no harm" and potentially reduce criminal justice system crowding and costs.

In contrast, faith-based program adversaries argue that religious programs are the anathema of progressive criminal justice system practices. Opponents charge that faith-based programs are neither clinically relevant nor psychologically informed, and consider religious

[41] Pickett, R. 1969. *House of Refuge: Origins of Juvenile Justice Reform in New York*, 1815-1857. Syracuse, NY: Syracuse University Press.

[42] Krisberg, Barry and Ira Schwartz. 1983. "Rethinking Juvenile Justice." Crime and Delinquency 29:333-364.

programming at odds with treatment and therapeutic principles. This perspective views faith-based interventions as futile attempts to change people based on religious rather that rehabilitative standards. Other challengers suggest that faith-based programs lack constitutional foundation and express concern about the expanded role of religious groups, particularly in cases involving government funding.

Whether for or against the involvement of FBOs in criminal justice, the past role of religious groups combined with their present potential for volunteer resources uniquely position these grass-roots organizations to support the criminal justice community in the future. While FBOs have historically been in the business of enhancing social services, relatively few have developed formal partnerships with criminal justice agencies aimed at reducing crime and related social problems. In recent years, however, FBOs have gained prominence in the provision of program services (e.g., coping, job, and life skills development). There is also a growing body of research indicating that FBO sponsored programs reduce crime, delinquency, and recidivism. As a result, federal and state funding for promising FBOs to continue their "good works" in partnership with government agencies is expected to increase. The following discusses the need for public-private partnerships to meet contemporary challenges facing the criminal justice system.

3.3 Contemporary Challenges—A Criminal Justice System in Crisis

The American criminal justice system faces multiple challenges as the new millennium advances. Among these challenges are navigating continuity and change in a complex criminal justice landscape. Recent Bureau of Justice Statistics (BJS) data reveal trends that have profound implications for law enforcement. These data show that serious violent crime and property crime rates have declined for nearly a decade. BJS data also show that firearms related crime has dropped dramatically in recent years. In addition, these data show that arrests for drug abuse violations have decreased during the same period. While these findings are optimistic, National Crime Victimization Survey (NCVS) data show that the observed trends are perhaps changing. NCVS data indicate that violent crimes were reported to the police in higher percentages in 2000 than during the period 1992-1999, and that 9.9 million crimes were reported to police in 2000.

BJS data also show that the judiciary has experienced systemic change in both Federal and State courts. These data show that the proportion of felons convicted in Federal court and sentenced to prison has increased in recent years. Among cases concluded in the Federal district court since 1989, drug cases have increased at the greatest rate. BJS data also show that State courts convicted about 924,000 adults of a felony in 2000. Over two-thirds of felons convicted in State courts were sentenced to prison or jail. The combined Federal and State courts data

indicate a significant increase in the likelihood of an arrest leading to prosecution, conviction, and incarceration—and have severe consequences for corrections.

In addition, BJS correctional population data reveal exponential increases over the past decade. This burgeoning population includes more than 2 million prisoners and 4.7 million adults on probation or parole.[43] At year end 2002, the total Federal, State, and local adult correctional population, including those incarcerated and those being supervised in the community, reached a new high of 6.7 million.[44] The driving force behind the nations incarceration binge is more than two decades of "get-tough" sentencing reforms including mandatory minimums, truth-in-sentencing, and the abolition of parole.[45] While credited with reversing the rising tide of unprecedented crime rates, sentencing reforms have resulted in over 600,000 ex-prisoners returning to communities each year.[46]

Prisoner reentry is among the most pervasive problems challenging the criminal justice system. Research findings reveal a trend toward record numbers of prisoners returning home having spent longer terms behind bars—with inadequate assistance in their reintegration.[47] [48] Other findings suggest that most returning prisoners have difficulties reconnecting with families, housing, and jobs—and many remain plagued by substance abuse and health problems.[49] Still other findings indicate that the cycle of imprisonment and release among large numbers of

[43] Harrison, P. and Beck J. 2003. *Prisoners in 2002.* Washington, DC: U.S. Department of Justice, Office of Justice Programs, Bureau of Justice Statistics. NCJ 200248

[44] Glaze, L. 2003. *Probation and Parole in the United States, 2002.* Washington, DC: U.S. Department of Justice, Office of Justice Programs, Bureau of Justice Statistics. NCJ 201135

[45] Austin, J. 2001. Prisoner reentry: Current trends, practices, and issues. *Crime & Delinquency* 47(3): 314–334. NCJ 188915.

[46] Lynch, J.P., and Sabol, W.J. 2001. *Prisoner Reentry in Perspective.* Washington, DC: The Urban Institute. NCJ 191685.

[47] Travis, J., Solomon, A.J., and Waul, M. 2001. *From Prison to Home: The Dimensions and Consequences of Prisoner Reentry.* Washington, DC: The Urban Institute. NCJ 190429.

[48] Travis, J. 2000. *But They All Come Back: Rethinking Prisoners Reentry*. Washington, DC: U.S. Department of Justice, Office of Justice Programs, National Institute of Justice. NCJ 181413.

[49] Petersilia, J. 2003. *When Prisoners Come Home: Parole and Prisoner Reentry.* New York, NY: Oxford University Press.

individuals, mostly minority men, is increasingly concentrated in poor, urban communities—which already encounter enormous social and economic disadvantages.[50]

Rising recidivism rates among returning prisoners raise public safety concerns. Langan and Levin (2002) in a study of the rearrest, reconviction, and reincarceration of prisoners tracked 272,111 former inmates for 3 years after their release in 1994. Results show that 67.5% of released prisoners were rearrested for a felony or serious misdemeanor within 3 years. Other results show that rising recidivism translates into thousands of new victimizations each year—46.9% of released prisoners were convicted of a new crime and 25.4% were resentenced to prison for a new crime. In addition, results show that 51.8% of released prisoners were back in prison, serving time for a new prison sentence or for a technical violation of their release (e.g. failing a drug test, missing an appointment with their parole officer, or being arrested for a new crime). Furthermore, the former inmates had accumulated 4.1 million arrest charges prior to their imprisonment and another 744,000 charges within 3 years of release. The authors conclude that the evidence was mixed regarding whether serving more time reduced recidivism.[51]

The plight of children impacted by parental incarceration is another problem challenging criminal justice. Today, more than two million children in the U.S. have a parent in prison and many more minors have experienced a father or mother in jail. Research results show that when a parent is incarcerated, the lives of their children are disrupted by separation from parents, severance from siblings, and displacement to different caregivers. Other results show that children with a parent behind bars are more likely to endure poverty, parental substance abuse, and poor academic performance. Still other results show that these children disproportionately suffer aggression, anxiety, and depression. Moreover, the children of prisoners are at greater risk for alcohol and drug abuse, problem behaviors including delinquency and crime, and subsequent incarceration at some point in their lives.[52] [53]

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[50] Petersilia, J. 2000. *When Prisoners Return to the Community: Political, Economic, and Social Consequences*. Washington, DC: U.S. Department of Justice, Office of Justice Programs, National Institute of Justice. NCJ 184253.

[51] Langan, Patrick A., and David J. Levin 2002. *Recidivism of Prisoners Released in 1994*. Washington, DC: U.S. Department of Justice, Office of Justice Programs, Bureau of Justice Statistics. NCJ 193427

[52] Child Welfare League of America. Federal Resource Center for Children of Prisoners. See http://www.cwla.org/.

[53] Krisberg, B. 2001. *The Plight of Children Whose Parents are in Prison*. Oakland, CA: National Council on Crime and Delinquency, Focus.

Mumola (2000) conducted a study that provides a snapshot of incarcerated parents and their children. Results show that State and Federal prisons held and estimated 721,500 parents of 1.5 million children in 1999. The BJS report highlights that 336,300 U.S. households with minor children were impacted by the parental imprisonment. Other results show that prior to admission, less than half of the parents in State prison reported living with their children—44% of fathers, 64% of mothers. A closer look reveals that nearly 2 in 3 State prisoners reported at least monthly contact with their children via phone, mail, or personal visits. While incarcerated fathers cite the child's mother as the current caregiver, mothers often refer to their parents as primary caregivers. Still other results show that over 75% of parents in State prison reported a prior conviction—and 56% report having been previously incarcerated. The report concludes that a majority of parents in prison were violent offenders or drug traffickers—and that they expected to serve 6.5 years in State prison and 8.5 years in Federal prison.[54]

Finally, exponential increases in direct expenditures for each of the major criminal justice functions (police, courts, and corrections) are problematic. States spend more on criminal justice than municipalities, counties, or the Federal government. In the current economic climate of increasing demand for services and declining resources, rising criminal justice costs have severe consequences for state budgets. Among the fiscal implications are increasingly significant portions of state budgets invested in the criminal justice system. Research results show that during the period 1982-2001, expenditures on policing increased from $19 billion to $72 billion, judiciary expenditures increased from $7 billion to $37 billion, and corrections expenditures on corrections increased from $9 billion to $56 billion.[55]

While formidable, the aforementioned trends provide an opportunity to think more broadly about prospective partners in problem solving to meet multiple challenges facing the criminal justice system. The next section of this chapter discusses prior research findings suggesting that the faith community is among potential partners in navigating the changing dimensions and contours of policing, courts, and corrections. Moreover, these findings suggest that the community of faith is uniquely positioned to harnesses volunteer resources to promote public safety via the provision of social services to support criminal justice initiatives.

3.4 Selected Research

[54] Mumola, C. 2000. *Incarcerated Parents and their Children.* Washington, DC: U.S. Department of Justice, Office of Justice Programs, Bureau of Justice Statistics. NCJ 182335

[55] U.S. Department of Justice, Bureau of Justice Statistics. *Direct Expenditure on Criminal Justice by Criminal Justice Function, 1982- 2001.* Washington, DC.

As previously mentioned, there is a growing body of empirical evidence indicating that religious beliefs reduce crime and recidivism among adult prisoners. For example, Johnson and Larson (2003) conducted an evaluation of the *InnerChange Freedom Initiative*, a faith-based prisoner reform program. Results show that program graduates were 50 percent less likely to be rearrested and 60 percent less likely to be re-incarcerated during a two-year follow-up period.[56] Similarly, Johnson, Similarly, Sumter and Clear (2002) in a study of religiosity and recidivism found that inmates with increased involvement in religious programs after release had lower re-arrest rates.

In a study the meaning of religion within prison, Clear and Hardyman (2000) conducted a series of interviews and ethnographies. The study focused on inmates located in prisons in Delaware, Texas, Indiana, Missouri, and Mississippi. Results show that religion is experienced in both an individual and group context. Other results show that prison is a network of social groups, and religious groups comprise a portion of those groups. Still other results show that imprisonment can cause some individuals to feel that their life is of little value forcing inmates to confront the choices that resulted in their incarceration. The authors contend that religion provides an explanation for the causes of personal failure—and also proscribes a potential solution. The authors also argue that among the most powerful messages in prison is guilt—and that religion, particularly evangelical faiths, can help inmates overcome feelings of shame. In addition, the authors conclude that religion is important in helping inmates find a new way of life—religious inmates in the study were deeply committed to their adopted faith doctrine. This study points out that religious inmates replaced the ways of their past with a new way of living. Religious program participation helps inmates feel that they have greater personal power that enables them to cope with the pressures associated with prison life. Moreover, inmates who felt that they had "changed lives" allowed their religious beliefs to influence their daily decisions.[57]

Larson, and Pitts (1997) estimated the impact of religious programs on institutional adjustment and recidivism rates in two matched groups of inmates from four adult male prisons in New York State. Results show that inmates who were most active in Prison Fellowship sponsored Bible studies were less likely to be rearrested during the one-year follow-up period.[58]

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[56] Johnson, Byron R., and David B. Larson 2003. *The InnerChange Freedom Initiative: A Preliminary Evaluation of America's First Faith Based Prison.* University of Pennsylvania, CRRUCS.

[57] Clear, T. R., and Hardyman, P. L. 2000. *The Value of Religion in Prison.* Journal of Contemporary Criminal Justice, pp. 53-74 (February).

[58] Johnson, Byron R., David B. Larson, and Timothy C. Pitts 1997. *Religious Programming, Institutional Adjustment, and Recidivism among Former Inmates in Prison Fellowship Programs.* Justice Quarterly 14: 145-166. Note: A long-term follow-up study is forthcoming.

Similarly, Johnson and Larson (1996) studied the relevance of religion in facilitating inmate rehabilitation. Results show that religious programs combat the negative effects of prison culture—and that local church volunteers are a largely untapped resource pool available to administer quality educational, vocational, and treatment services at little or no cost.[59]

Clear and Stout (1992) also examined the impact of religion as related to institutional adjustment. The study sample consisted of about 800 prisoners from 20 prisons from all regions of the country. The methods included a two-year ethnographic study, survey questionnaires, focus groups, and interviews with prison chaplains, administrators, correctional officers, and other correctional staff. The *Prisoner Values Survey*, a multidimensional assessment of prisoner's beliefs and behavior, was used to measure religion. Results show that increased religiousness was directly related to reduced infractions. Other results show that religious program participation assisted inmates in overcoming depression, guilt, and self-contempt—especially for young inmates who possess fewer coping skills. Still other results show that inmates utilized religious teachings as a mechanism to restore self-control in the dehumanizing prison environment. The authors conclude that religious inmates were typically less depressed and more comfortable than their peers—and relied on their faith as a means to overcome the emotional strains of prison. The authors also contend that religious inmates, older prisoners in particular, utilize their faith as a tool to avoid threats faced in prison—and that involvement in religion provided an opportunity to reinforce behaviors and attitudes that undermine the traditional "hustles" of prison life. In addition, the authors observe that religious inmates tend to spend time in the chapel, and to associate themselves with like-minded individuals. Thus, "getting religion" appears to provide inmates with the ability to adjust to prison society—perhaps via creating a subculture grounded in faith that fosters more livable correctional environs.[60]

There is also mounting evidence indicating that religious beliefs, commitment, and involvement serve to protect juveniles from a variety of problem behaviors. For example, Johnson, De Li, Larson and McCullough (2000) conducted a systematic review of the religiosity and delinquency literature. Results show that the literature is not disparate or contradictory, as previous studies have suggested. In general, religious measures were inversely related to juvenile delinquency in the 13 studies that used reliability testing of religious measures. These findings also show that religiosity had a negative effect on deviance in the most methodologically rigorous studies. While many of the studies did not use random sampling,

[59] See also Johnson, Byron R., and David B. Larson 1996. *The Relevance of Religion in Facilitating Inmate Rehabilitation: A Research Note*.

[60] Clear, T. R., and Stout, B.D. 1992. *Does involvement in Religion Help Prisoners Adjust to Prison?* The National Council on Crime and Delinquency. Oakland, CA.

multiple indicators to control measurement errors, or reliability testing of their measures, the higher-quality studies found a negative relationship between religiosity and delinquency.[61] [62]

In addition, the observed effects of religion persist in communities typified by decay and disorganization. For example, Johnson et al. (2000) conducted a study of the effects of church attendance and religious salience on illegal activities including drug use among disadvantaged youth. The study utilized data drawn from a National Bureau of Economic Research interview survey of 2,385 young black males from poverty tracks in Boston, Chicago, and Philadelphia (1979-80). In general, results from a series of multilevel analysis show that church attendance and religious salience has significant negative effects on illegal activities among disadvantaged youth. Specifically, church attendance has significant inverse effects primarily on non-serious and drug-related deviance, whereas religious salience tends to have the expected effects on relatively serious deviance. The observed pattern of reduced deviance remains the same regardless of whether youth come from a more or less disadvantaged background in terms of family structure and/or type of housing. The authors conclude that individual religiosity is a potentially important protective factor for disadvantaged youth.[63]

Similarly, Johnson et al. (2000) examine the degree to which individual religious involvement mediates and buffers the effects of neighborhood disorder on youth crime. Utilizing data from the National Youth Survey, the study focuses on black respondents given the historical and contemporary significance of the African-American church for black Americans. Results from estimating a series of regression models show that: (1) the effects of neighborhood disorder on crime among black youth are partly mediated by individual religious involvement (measured by frequency of attending religious services); and (2) involvement of African-American youth in religious institutions such as the church significantly buffers or interacts with the effects of neighborhood disorder on crime, and in particular, serious crime. The authors' recommend that religiosity measures be included in future studies of the effect of protective factors in disordered

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[61] Johnson, B., De Li, S., Larson, D., and McCullough, M. 2000. *A Systematic Review of the Religiosity and Delinquency Literature: A Research Note*, Journal of Contemporary Criminal Justice, Vol. 16 No.1, February, 2000: 32-52, Sage Publications, Incorporated.

[62] See also Baier, Colin J., and Bradley E. Wright 2001. "If You Love Me, Keep My Commandments: A Meta-Analysis of the Effect of Religion on Crime," Journal of Research in Crime and Delinquency 38:3-21.

[63] Johnson, Byron R., David B. Larson, Spencer D. Li, and Sung J. Jang 2000. "Escaping from the Crime of Inner Cities: Church Attendance and Religious Salience among Disadvantaged Youth," Justice Quarterly 17:377-391.

communities. Other recommendations include better measures of religiosity, multilevel modeling, and a life-course/developmental approach.[64]

In general, prior research findings lend considerable credibility to the claim that faith matters in reducing the risks of a broad range of antisocial activities, including adult criminality and both minor and serious forms of juvenile delinquency. Specifically, prior research findings provide at least partial support for a framework positing that the faith community holds a valuable key to developing criminal justice system solutions—and may be uniquely suited to both facilitate and augment ongoing crime prevention, intervention, and aftercare efforts. Prior research findings suggest that faith-based programs help prevent individuals from engaging in criminal and delinquent behavior in spite of difficult contextual circumstances.[65] For example, religious beliefs and practices assist in protecting adolescents from drug abuse—and spiritual and moral values aid adults in recovery from addiction. Prior research findings also indicate that faith-based interventions help individuals learn prosocial behavior and develop a greater sense of empathy toward others—thereby decreasing the likelihood of committing acts that harm other people. For example, involvement in religious activities appears to have a cumulative effect throughout adolescence—and significantly lessens the risk of later adult criminality.[66] In addition, prior research findings propose that faith-based aftercare programs help develop solutions once individuals become involved in problem behaviors. For example, religious programming to redirect the path of wayward youthful offenders toward a life-course of less deviance—and away from potential career criminal paths.

3.5 Recommendations for Future Research

The aforementioned findings suggest that faith is the forgotten factor in solving crime problems—personal religiosity (belief in God) and religious participation (ritual) reduce crime, delinquency, and recidivism.[67] While these and other research results are promising, the need for

[64] Johnson, Byron R., Sung Joon Jang, Spencer De Li, and David B. Larson 2000. "The Invisible Institution and Black Youth Crime: The Church as an Agency of Local Social Control," Journal of Youth and Adolescence, 29:479-498.

[65] Johnson, Byron R., Sung J. Jang, David B. Larson, and S. D. Li 2001. "Does Adolescent Religious Commitment Matter?: A Reexamination of the Effects of Religiosity on Delinquency," Journal of Research in Crime and Delinquency, 38: 22-44.

[66] Jang, Sung J., and Byron R. Johnson 2000. "Neighborhood Disorder, Individual Religiosity, and Adolescent Use of Illicit Drugs: A Test of Multilevel Hypotheses," Criminology 39:109-144.

[67] Larson, David B., and Byron R. Johnson 1998. Religion: The Forgotten Factor in Cutting Youth crime and Saving At-Risk Urban Youth. Center for Civic Innovation: The Jeremiah Project.

further research is evident. More rigorous research combined with strong methodology is required to determine the circumstances in which religion can promote crime prevention, intervention, and aftercare. Specifically, rigorous research is needed on faith-based mentoring of at-risk youth (e.g., the children of prisoners), after school programs for children that provide religious education and other basic skills, faith-based alternative sentencing programs or aftercare programs, and religious programs in prison. Further research is also essential to examine the efficacy of faith-based programs and their ability to provide much needed information regarding the therapeutic integrity of religious programs as compared to secular alternatives.

Future research may gain explanatory power by incorporating improved religiosity measures in relevant theoretical models.[68] While the majority of research results are consistent with criminological theories positing that religion reduces crime, a minority of mixed research results may stem from theoretical and methodological shortcomings (Evans, et al., 1995; Clear, 2002). In recent years, researchers reexamining the relationship between religion and crime problems have begun to conduct more rigorous research (well-grounded in theory and utilizing improved constructs) combined with strong methodology (making use of multiple measures and modern statistical procedures). Consistently, the following recommendations for future faith-factor research include continuing to (1) integrate and advance theory; and (2) improve measures and methods.

Integrating and Advancing Theories of Morality and Crime

Hirschi's social bond theory (1969), Gottfredson and Hirschi's self-control theory (1990), Sampson and Laub's life-course perspective (1993), and Braithwaite's (1989) theory of reintegrative shaming are among theoretical perspectives that make claims about morality and crime. In general, the selected theories indirectly posit an inverse relationship between morality and criminality (see also Reiss, 1951; Reckless et al., 1956; Toby, 1957; Sykes and Matza 1957; and Nye, 1958). Specifically, these theories suggest that persons with strong moral beliefs are more likely to experience strengthened social bonds, increased self-control, social control processes that make change toward a law-abiding lifestyle possible, and reintegrative shaming by individuals within interdependent communities of concern (see Hirschi 1969; Gottfredson and Hirschi, 1990; Sampson and Laub, 1993; and Braithwaite, 1989). The integration of the following theories of morality and crime is recommended to advance future research.

Social Bond Theory

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[68] Johnson, Byron R., and David B. Larson. *Proposing a Full Range of Intermediate Sanctions: The Potential Benefit of the Faith Factor*, The IARCA Journal on Community Corrections (June, 1995).

In *Causes of Delinquency*, Hirchi argued that delinquency would be low among youngsters who are closely attached to their parents, whose commitment to school gives them a strong investment in conformity that they do not wish to risk by getting into trouble, who are involved in conventional activities that occupy their time, and who believe they should obey rules. In contrast, he argued that prime candidates for delinquency are youths: who are not close to their parents; who have few prospects for a successful future; who are idle after school hours; and who have no allegiance to conventional morality (Cullen and Agnew, 1999). While Hirschi did not include religion in his original study, the major elements of social bond are clearly representative of transcendent moral standards. For example, Hirschi defined belief as the endorsement of general conventional values and norms, especially the conviction that laws and societal rules are morally correct. He argued that when belief in the moral validity of laws is lessened, social bonds are weakened and people are more likely to violate the rule of law. In this context, Hirchi would concur that religious and moral beliefs are included among social bond mechanisms that potentially constrain persons from acting out their underlying natural urges for immediate gratification (Akers, 1997; Cullen and Agnew, 1999).

While the correlations are modest and the effects are sometimes indirect, research findings on morality and delinquency are generally supportive of social bonding theory. Research findings initially reported by Hirschi and Stark (1969) show that attachment to religion is unrelated to delinquency. However, substantial amounts of subsequent research have consistently shown that the more adolescents have religious and moral beliefs, attachments, involvements, and commitments, the less likely they are to engage in delinquency (Burkett and White, 1974; Stark et al., 1980; Cochran and Akers, 1989; Jensen and Rojek, 1992; and Ross, 1994). Other findings show that association with delinquent friends is most predictive of delinquency. Still other findings results show that attachment to peers leads to conformity when the peers are themselves conventional (see also Hindelang, 1973; Johnson, 1979; Wiatrowski et al., 1981; Agnew, 1985; Cernkovich and Giordano, 1992; and Rankin and Kern, 1994). In addition, research findings show that measures of social bonds are inversely related to white-collar crime and other forms of adult criminality (Lasley, 1988).

Self-Control Theory

In *A General Theory of Crime,* Gottfredson and Hirchi contend that low self-control, once established in childhood, is an enduring propensity that usually has an adverse impact on a person's life (Akers, 1997). The authors attribute the inculcation of self-control to how parents raise their children. Gottfredson and Hirchi assert that parents who monitor their children, recognize deviant behavior when it occurs, and then correct this conduct will instill self-control. Conversely, parents who ineffectively rear their children are among the major causes of low self-control. While understated, the authors include parental reinforcement of religious and moral beliefs among self-control mechanisms serving as a source of resistance against criminal

temptations. Thus, the internalization of moral beliefs potentially reduce propensities to engage in crime and activities that are "analogous" to crime including e.g. smoking, drinking, skipping school, and having unprotected sex. In this context, Gottfredson and Hirschi would concur that when parents morally rear their children, self-controls are strengthened and individuals are less likely to violate the rule of law (Cullen and Agnew, 1999).

Research testing self-control theory has produced mixed results (Nagin and Paternoster, 1991; Nagin and Farrington, 1992; Benson and Moore, 1992; Boeringer and Akers, 1993; Brownfield and Sorenson, 1993; Grasmick et al., 1993; Burton et al. 1994). While the testability of self-control theory is limited by tautology, the theory clearly states that persons with low self-control will have a greater tendency toward problem behaviors. This tendency is assumed to be relatively stable across social circumstances and stages of life. The empirical evidence, however, supports both continuity and change during the transition from childhood to adulthood. Results also show that adult criminal propensities were explained by childhood deviance and changes in the social circumstances including families, employment, and other individual characteristics (Warr, 1996). Other results show that most delinquency is adolescent-limited rather than life-course persistent (Moffitt, 1993).

Life-Course Perspectives

In 1993, Sampson and Laub published *Crime in the Making: Pathways and Turning Points Through Life.* The authors developed an integrated theoretical perspective, accepting that both social bonds and self-control combine to explain the onset of and desistance from criminal behavior. In general, Sampson and Laub argue that the establishment of social bonds, such as through schooling, marriage, or employment is a salient reason why individuals are redirected away from crime and toward conformity. Specifically, the authors focus on the transition from adolescence to adulthood and argue that quality personal relationships increase stakes in conformity and engender close attachment, growing commitment, increased involvement, and strong belief in the moral validity of norms and laws.

Sampson and Laub also recognize that relationships characterized by an extensive set of obligations, expectations, and interdependent social networks are better able to facilitate within-individual change. While understated, the authors include social relations that reinforce religious and moral beliefs among sources of informal social control and social capital (Coleman, 1990). In this context, Sampson and Laub would concur that social relationships characterized by interdependence (Braithwaite, 1989) represent moral resources that individuals can draw on during the life course.

The empirical evidence generally supports the crime and the life course perspective (Cullen and Agnew, 1999). Results show that while there is considerable evidence that there is

continuity in antisocial behavior across the stages of life, there is also extensive evidence that change occurs (Caspi and Bem, 1990; Caspi and Moffitt, 1992; Loeber and LeBlanc, 1990; Nagin and Paternoster, 1991). Other results show that while criminal offenders are typically on certain "trajectories" that result in continued problem behavior, they may also experience "transitions" and life-events that serve as "turning points" that evoke behavioral change toward conformity.

Reintegrative Shaming

In 1989, Braithwaite published *Crime, Shame, and Reintegration* in which he posits a theory of reintegrative shaming. The purpose of the theory is to explain a large portion of crime rather than all crime. Thus, reintegrative shaming is a theory of re-offending rather than initial offending. In general, the theory asserts that crime is lower when shame is reintegrative and higher when shame is disintegrative. Shame includes all social processes of expressing disapproval, which have the intention or effect of invoking remorse in the person being shamed and/or condemnation by others who become aware of the shaming. Specifically, reintegrative shaming involves punishment without ostracism to foster pro-social behaviors. In contrast, disintegrative shaming involves punishment that is stigmatizing, judgmental, and isolating. Stigmatizing shame produces problem behaviors including deviant subcultures, anger disaffected, and illegitimate opportunities (Cullen and Agnew, 1999).

Macro-level assumptions of reintegrative shaming are parallel social disorganization. Societies marked by urbanization and residential mobility are less "communitarian" and less likely to have "interdependency". Communitarianism is a condition of societies involving the extent to which individuals are involved in mutually beneficial relationships based on help and trust. Interdependency is a condition of individuals involving the extent to which persons participate in networks where they are dependent on one another to achieve valued ends. Societies with high levels of communitarianism and interdependency foster reintegrative shaming and lower crime rates. Conversely, societies with low levels of communitarianism and interdependency foster stigmatizing shaming and higher crime rates. As increasing numbers of individuals are stigmatized, they form criminal subcultures in which legitimate opportunities are systematically blocked. These subcultures provide learning environments for crime and illegitimate opportunities to indulge tastes. Criminal subcultures do not adhere to conventional norms and values, fail to foster mutually dependent prosocial relationships, and result in rising crime rates.

Similarly, micro-level assumptions of reintegrative shaming are parallel social bond theory. Stigmatizing shame adversely impacts individuals lacking interdependencies—those with few social bonds to conventional society. As controls weaken, these individuals join criminal subcultural groups in which social bonds are further attenuated. In subcultural groups,

antisocial values are reinforced and illegitimate opportunities are made available resulting in increased criminal involvement (Braithwaite, 1989).

While macro/micro-level theories are very difficult to test empirically, Braithwaite's own research findings suggest that reintegrative shaming interventions have the capacity to change the life course. He argues that the shamed are at a turning point in their lives and can choose to either restore ties to convention or to deepen commitment to crime. Braithwaite also argues that reintegrative shaming provides a means through which "repentant" offenders are potentially granted a measure of "forgiveness" by victims and returned into their families and communities. In addition, he argues that the reintegrative shaming paradigm defines the criminal act rather than the actor as immoral. Moreover, moralizing via those in the offenders' social networks is essential to the successful reintegration of returning offenders.

Improving Religiosity Measures and Methods

Religion is a broad and complex theoretical construct and there is no set standard used to measure religiosity. Thus, the use of multiple measures and improved methodologies are recommended for future research. The majority of empirical research examining the impact of religiosity on crime has used only one item to examine religion (Hirschi and Stark, 1969; Burkett and White, 1974; Stack and Kanavy, 1983; Tittle and Welch, 1983; Bainbridge, 1989; Olson, 1990; Grasmick, Kinsey, and Cochran, 1991; Pettersson, 1991; Welch, Tittle, Petee, 1991; Burkett and Ward, 1993; Stark, 1996; Richard, Bell, and Carlson, 2000; Johnson, Jang, De Li, and Larson, 2000). Several of these studies examined religious participation or *commitment*, measured by frequency of church attendance (Hirschi and Stark, 1969; Burkett and White, 1974; Tittle and Welch, 1983; Grasmick, Kinsey, and Cochran, 1991; Stark, 1996; Johnson, Jang, De Li, and Larson, 2000). Hirschi and Stark (1969) assert that assessing religiosity by church attendance provides a means to measure the promotion of moral values, the legitimacy of legal authority and law, and belief in supernatural sanctions.

Other empirical research examined religion by evaluating church membership (Stack and Kanavy, 1983; Bainbridge, 1989; Olson, 1990; Pettersson, 1991). Measuring levels of church membership allows researchers to study how religiously saturated a particular community is, enabling researchers to determine whether secular or religious values serve as community norms (Stack and Kanavy, 1983; Bainbridge, 1989; Olson, 1990). However, using church membership as the sole indicator of religiosity is limiting. Stack and Kanavy (1983) point out that assessing whether an individual is a member of an organized religion does not account for levels of orthodoxy, participation, or other dimensions of religiosity. Similarly, other researchers have argued that church membership is inadequate because it fails to measure true behavioral involvement or participation in other group activities (Davidson and Knudsen, 1977).

Still, other empirical research examined religious salience as an indicator of religiosity (Cochran, 1988; Richard, Bell, and Carlson, 2000). Religious salience, also sometimes referred to as *attachment*, is typically defined as the extent to which an individual expresses a genuine and deep regard for religion in their daily life. This measure of religiosity provides researchers with the ability to evaluate the extent to which religion impacts an individual's daily actions and behaviors. Researchers have also used specific measures of religious behavior to evaluate religiosity (Welch, Tittle, Petee, 1991) such as how often someone engages in bible study, prayer with friends and family, and watching or listening to religious programs. In addition, religiosity has been measured using belief in hellfire, or the belief that a particular action is a sin (Burkett and Ward, 1993; Hirschi and Stark, 1969).

The empirical evidence indicates that religiosity should be operationalized as a multi-dimensional construct. While studies utilizing single dimensions of religion have found mixed results, studies using multiple dimensions have consistently found an inverse relationship between religion, crime and delinquency. Studies using two or more items to measure religiosity generally combine these items to more fully operationalize religion (e.g., Albrecht, Chadwick, and Alcorn, 1977; Bock, Cochran, Beeghley, 1987; Ellis and Thompson, 1989; Clarke, Beeghley, and Cochran, 1990; Evans, Cullen, Dunaway, and Burton, 1995; Jang and Johnson, 2001). Sumter and Clear (2002) concur that scholars of religion have determined that empirical studies measuring religiosity should attempt to utilize more than one religiosity indicator due to the complexity and multidimensionality of religion. The authors conclude that empirical studies relying on multiple indicators of religiosity may more accurately measure religion.

Improved methods are also recommended to capture all aspects of religion and advance understanding the observed inverse relationship between faith and crime (Johnson, et al., 2000). These methods may involve additional measures of religiosity. For example, researchers have argued that spirituality must be viewed as a separate construct from religion (Hodge et al., 2001; McCarthy, 1995; Miller, 1998; Morell, 1996). In a recent study, Hodge, et al., (2001) evaluated the effects of spirituality and religious participation on juvenile drug and alcohol use. Religious participation was measured by asking respondents how often they participate in church-related activities, events, and special programs. Spirituality was defined as an experiential relationship with God and was operationalized by using the Index of Core Spiritual Experiences (INSPIRIT).[69] Results show that spirituality affected marijuana and hard drug use, but not alcohol. Other results show that religious participation affected alcohol, but not marijuana or hard drug use. The authors suggest that the difference in findings may be related to the

[69] Kass, J.D., Friedman, R., Leserman, J., Zuttermeister, P.C., and Benson, H. (1991). Health Outcomes and a new index of spiritual experience. Journal for the Scientific Study of Religion, 30(2), 203-211.

possibility that religion is expressed in a social context, whereas spirituality is more internalized, reflecting an individual's relationship with God. Similar to the antiascetic behavior hypothesis, the authors also suggest that spirituality may be more related to use of substances that represent departures from scriptural standards.

In summary, the integration of theories of morality and crime, and the use of multiple measures and improved methodologies are recommendations for further faith-factor research. For example, Sampson (1997) found that social capital (the resource stemming from the structure of social relationships which in turn facilitates the achievement of mutually beneficial goals) and collective efficacy (the ability of neighbors to care for one another) are negatively related to rates of crime in poor neighborhoods.[70] [71] To the extent that religious beliefs and practices foster family relationship and create caring communities, faith-based program participation potentially reduce crime, delinquency, and recidivism.

Conclusion

The preceding chapter discusses religion as a criminal justice paradigm including the theoretical foundation, historical context, contemporary challenges, selected research findings, and recommendations for future research. This chapter concludes that a preponderance of the empirical evidence indicates that faith matters. Over the past three decades, the extant body of research literature is generally consistent with criminological theories supporting the claim that religious beliefs are inversely related to crime and delinquency. This chapter also concludes that the most methodologically rigorous studies show that religion had a negative effect on a variety of deviant behaviors. These findings lend considerable credibility to results indicating that religion reduces both minor and serious forms of juvenile delinquency and adult criminality. In addition, this chapter concludes that future research may gain explanatory power by incorporating improved religiosity measures in integrated theoretical models. While the aforementioned research findings are promising, more rigorous research combined with strong methodology is required to determine the circumstances in which faith matters in crime and delinquency prevention, intervention, and aftercare. Finally, this chapter concludes that faith is the forgotten factor in reducing crime and recidivism—the sine qua non of desirable criminal justice program interventions.

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[70] Sampson R.J., S.W. Raudenbush, and F. Earls 1997. "Neighborhoods and violent crime: a multilevel study of collective efficacy," Science 277:918-924.

[71] Sampson, R. J. 1986. Crime in cities: The effects of formal and informal social control. In A. J. Reiss and M. Tonry (eds.), *Crime and Justice, Volume 8*. Chicago, IL: University of Chicago Press.

IV. CASE STUDIES

This chapter presents the results of case studies of innovative faith-based interventions. The purpose of the case study analysis was to describe a diverse group of faith-based programs involved in criminal justice. Our approach involved building upon results of Environmental Scan to inform the development of selection criteria, identification of faith-based interventions, collection of program documentation, and analysis of case study data. FBO selection criteria include program attributes involving the type of intervention, services provided, number of clients served, and available outcome data. The project team used these criteria to identify faith-based programs for case study analysis including the Aleph Institute, Amachi Program, Kairos Horizon Communities in Prison, and the Masjid Al-Islam Da'wah Program (referred by the Islamic Society of North America).

Case studies are complex because they generally involve multiple sources of information and produce large amounts of data for analysis. Researchers from many disciplines use the case study method to build upon theory, examine phenomenon, and develop solutions. Among the advantages of case studies are their applicability to contemporary situations and their public accessibility through written reports. Moreover, case study results relate directly to human experiences and facilitate understanding of real-life situations (Yin, 1984). Consistently, the current case studies describe rather than compare program models that represent variations in faith-based interventions, settings, and clients. While there is wide variance among FBOs involved in criminal justice initiatives, the faith-based programs share a common compassion for people—and a passion for empowering lives, fostering families, and improving community wellbeing.

Results of the case studies highlight how FBOs are operating, whether barriers to program implementation have been encountered, which strategies are most effective, and what resources and skills are necessary for replication. These findings provide guidance to program planners and policymakers interested in identifying essential program elements and generating hypotheses about program impact that can be tested. In addition, case study results reveal that engaging FBOs in collaborative, problem-solving partnerships can improve criminal justice system outcomes. Moreover, the faith community serves as an invaluable partner in developing long-term solutions to a variety of social problems. The following describes our case study methodology, presents case study analysis results, and discusses case study findings.

4.1 Methodology

The Caliber Associates/Urban Institute research team is currently developing a guide to resources on FBOs in criminal justice to assist NIJ in framing a faith-based research agenda. As part of resource guide preparation activities, four case studies were conducted to describe a

diverse group of innovative faith-based interventions in criminal justice. Yin (1984) defines the case study research method as an empirical inquiry that investigates a contemporary phenomenon within its real-life context; when the boundaries between phenomenon and context are not clearly evident; and in which multiple sources of evidence are used. Consistently, our case study methodology involves systematic procedures to increase understanding of the complex role of a limited number of FBOs in crime prevention, intervention, and aftercare. While some critics of case studies argue that a small number of cases are not capable of creating reliable or generalized findings, others assert that case study research is useful only as an exploratory tool. The current research, however, utilizes this qualitative research method to describe faith-based interventions and add context to previous research findings including the comprehensive literature review, broad-based environmental scan, and research/policy brief.

In general, the case study approach represents a strategy to document program inputs and activities, identify intended outputs and outcomes, and determine whether program models share common goals and objectives (Stake, 1995). Specifically, the four-phased case study research method involved: (1) the selection of faith-based interventions; (2) determining data gathering and analysis techniques; (3) collecting program documentation and data; and (4) analyzing program data including potential causal linkages (Hamel et al., 1993). First, the design phase of case study analysis involved the selection of faith-based interventions. This segment of the study included the development of the following criteria to select FBO cases for in-depth analysis.

Scope - Programs should cover a broad spectrum of experience in terms of their size, geographical service area, target population, and type of intervention (e.g., programs targeting adult and/or juveniles for crime prevention, intervention, and aftercare services).

Representativeness - Programs should represent variations in geographic settings and clients, and address an issue or problem of current importance to criminal justice practitioners (e.g., programs serving urban and rural environs and viewed as partners in policing, courts, and corrections).

Faith-based model - Programs that have a specified faith or spiritual model are ideal. Programs that do not have an explicit faith-centered emphasis as part of the behavior change model should not be included for case studies.

Replication - Existing program documentation should include a detailed description of the design, process, and implementation that would allow future users of the case to select specific components to be replicated (i.e., highlight the "how to" aspects of the experience).

Access - Program documentation should enable structural and systemic insights to be gained via Web-based research and telephone interviews.

Results - Programs selected should have the capacity to provide some type of outcome data or performance measurement data. Ideally, programs should have evaluation results or current evaluations in process.

These selection criteria were applied to innovative FBOs identified via the Environmental Scan. The project team ranked 50 faith-based programs according to attributes including type of intervention, services provided, number of clients served, and available outcome data available. While several programs were recommended for case study analysis, promising faith-based interventions selected for analysis including the Aleph Institute, Amachi Program, Kairos Horizon Communities in Prison, and the Masjid Al-Islam Da'wah Program.

Second, the planning phase of case study analysis involved determining data gathering and analysis techniques. This segment of the study included the identification of feasible and cost-effective methods to collect FBO case data. The research team determined that the most efficient methods for collecting case study data were systematically searching Web-based resources to collect program documentation and conducting semi-structured telephone interviews to examine these data in further detail. While budget constraints did not permit on-site researcher observations and focus group discussions, program documentation and telephone interview data were supplemented by available reports on program performance and outcomes. The research team also established Web-based search procedures and developed a telephone interview protocol (Appendix A). Prior to data collection, procedures and protocols were piloted and researchers were trained and assigned according to their area of subject matter expertise. In addition, the research team developed an individual case study data collection plan for each program. In general, these plans involved identifying a contact person, assessing the availability of program data, and gathering program documentation. Specifically, these plans included identifying key program elements, examining program inputs and activities, determining program outputs and outcomes, and establishing potential causal linkages.

Third, the data collection phase of case study analysis involved collecting program documentation and data. This segment of the study included the implementation of systematic procedures to gather FBO case data. Among the strengths of the case study method is utilizing multiple sources and techniques during the data collection process. The research team determined in advance to collect qualitative data utilizing Web-based resources to review program documents and semi-structured telephone interviews to collect survey data. Multiple websites were utilized to collect detailed case study data, and this information was verified and augmented by other resources (e.g., annual reports). Telephone interviews were conducted with key FBO stakeholders to discover unanticipated factors associated with program implementation

and outcomes. In general, telephone interviews included questions regarding program processes and practices, and respondents were encouraged to discuss the full reality of the program experience. Specifically, telephone interviews included both standardized and customized questions. Customized questions were tailored to the individual FBO case and inquired about particular program efforts in response to the needs of criminal justice and community constituencies. These questions were used to gather additional data, verify key observations, and cross check facts. The research team anticipated that among the challenges to collecting case study data were the availability of program documentation and gaining the cooperation of FBO stakeholders. In some instances, case study data collection procedures produced large amounts of program information from multiple sources. In other instances, these procedures generated a small amount of information from single sources.

Fourth, the analysis phase of the case study method involved empirically examining individual faith-based programs. This segment of the study included identifying potential causal factors associated with FBO interventions. While analyzing multiple cases, the research team treated data from each case as a separate case. The case study analysis utilized various methods to process program documentation and explore data collected from varied sources. Among these methods were systematically sorting information, organizing content, categorizing core elements, assessing logic models, analyzing statistics, and validating data, and verifying facts. In some cases logic models were used to identify promising program attributes and key data elements. The case study analysis also assessed available quantitative data to corroborate qualitative data. These data provided opportunities to triangulate data from different sources and strengthened research findings. In addition, the case study method employed cross-case analysis to search for patterns and corroborate evidence. This technique involved dividing faith-based cases by type and examining the data of that type in detail. Finally, the case study method sought to increase understanding of the theory or rationale underlying causal relationships. The research team relied upon the perspectives of multiple investigators to view causal factors and the convergence of their observations increased confidence in the faith-based intervention findings.

In summary, the current case study method involves a four-phased approach that includes selecting innovative faith-based interventions, determining data gathering and analysis techniques, collecting program documentation and data, and analyzing program data and potential causal linkages. This method is used to describe rather than compare the wide range of services provided via a diverse group of promising faith-based programs involved in criminal justice. The following case study results provide a portrait of selected programs including the Aleph Institute, Amachi Program, Kairos Horizon Communities in Prison, and the Masjid Al-Islam Da'wah Program. While individual case study analysis results contribute to the whole study, each faith-based case remains a single case. Case study findings contribute to the advancement of the current body of knowledge regarding the role of FBOs in responding to

social problems and developing criminal justice system solutions. In addition, case study results support the development of a toolkit for NIJ and others interested in promising faith-based programs. Continued case study analysis is recommended to further the development of a faith-based research agenda for the future.

4.2 Case Studies of Innovative Interventions

The following presents case studies of innovative faith-based interventions in criminal justice. The research team used two primary methods to collect case study data including program documentation and telephone interviews. The program documentation process involved analyzing the content of numerous documents to address questions concerning program design and implementation in the context of stated goals and objectives. The stakeholder interview process involved in-depth telephone interviews to describe the program experience and depict perceived outcomes. Among the promising programs selected for case study analysis are the Aleph Institute, Amachi Program, Kairos Horizon Communities in Prison, and the Masjid Al-Islam Da'wah Program.

THE ALEPH INSTITUTE

The Aleph Institute is a not-for-profit 501(c)(3) national organization, founded in 1981 by the Lubavitcher Rebbe, Rabbi Menachem M. Schneerson, whose mission and mandate is to serve society by: (1) providing critical social services to families in crisis; (2) addressing the pressing religious, educational, humanitarian and advocacy needs of individuals in institutional environments; and (3) implementing solutions to significant issues relating to our criminal justice system, with an emphasis on families, faith-based rehabilitation, and preventive ethics education.

In furtherance of these goals, Aleph has created and implemented a host of programs over the past twenty years that provide alternatives to incarceration, rehabilitate inmates, counsel and assist their families, and provide moral and ethical educational programs inculcating universal truths and concepts common to all of humanity. Aleph regularly provides professional services to nearly 4,000 men and women in Federal and State prisons across the country and their approximately 25,000 spouses, children and parents left behind. In addition, Aleph's Center for Halacha and American Law (CHAL) develops unique educational materials on Torah ethics and values, implements them in classroom curriculums, and distributes them to schools and to the general public.

Aleph attempts to assist all, regardless of their religious observance, affiliation, background, or lack of one. Aleph has also developed educational programs for non-Jews, based on the Seven Noahide Laws (universal code of ethics and morality) that are applicable to *all* of

humankind, and provides social services to all who reach out to us, regardless of race, creed, sex, color or religion.

In Focus—Families of Prisoners

Over the years, there have been few empirical studies focusing on the families of prisoners—and fewer studies of the impact of parental imprisonment on children.[72] [73] Perhaps the earliest study focused on financial problems among families of prisoners and found that these troubles were substantial.[74] Other studies sought to determine whether criminality was inherited—and spawned a genetics and crime debate that continues today. Adoption studies e.g., report a statistically significant association between criminal convictions of biological parents and those of their children.[75] More recent research findings also suggest that parental criminality is a correlated risk factor for juvenile delinquency—and that the relationship between the incarceration of a parent and a variety of antisocial behaviors among their children is persistent.[76] [77] In addition, issues of social stigma and isolation are prominent—families oftentimes deceive children about the whereabouts of their incarcerated parent.[78] However, Jencks (1992) notes that the observed familial continuity does not unravel the causal processes that lead to the reproduction of criminal behavior, and concludes that genes are likely to influence future criminal behavior in combination with the societal responses that crime elicits.[79] Similarly, Gabel (1992) is critical of the prior research citing methodological limitations.[80]

Case Study Analysis

The current cases study highlights the Aleph Institute, a national Jewish educational, humanitarian, and advocacy organization. Founded in 1981, Aleph provides religious education, counseling, emergency assistance, and referrals for prisoners, ex-prisoners and their families. The events of September 11, 2001 prompted Aleph to expand the delivery of program services to

[72] Ferraro, K., Johnson, J., Jorgensen, S., & Bolton, F.G. (1983). Problems of prisoners' families: The hidden costs of imprisonment. *Journal of Family Issues, 4,* 575-91.
[73] Lowenstein, A. (1986). Temporary single parenthood: The case of prisoners' families. *Family Relations, 35,* 379-85.
[74] Bloodgood, R. (1928). *Welfare of prisoners' families in Kentucky.* Washington, DC: U.S. Department of Labor, Children's Bureau Publication No. 192.
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[76] Sack, W. H. (1977). Children of imprisoned fathers. *Psychiatry, 40,* 163-74.
[77] Sack, W. H., Seidler, J., & Thomas, S. (1976). The children of imprisoned parents: A psychosocial exploration. *American Journal of Prothopsychiatry, 46,* 618-28.
[78] Fritsch, T. A., & Burkhead, J. D. (1981). Behavioral reactions of children to parental absence due to imprisonment. *Family Relations, 30,* 83-8.
[79] Jencks, C. 1992. *Rethinking social policy: Race, poverty, and the underclass.* Cambridge, MA: Harvard University Press.
[80] Gabel, S. 1992. Children of incarcerated and criminal parents: Adjustment, behavior, and prognosis. *Bulletin of American academic psychiatry law, 20*(1), 33-45.

military personnel and armed forces families. Consistently, the Aleph mission is to serve society via the provision of critical social services to families in crisis, and to address the religious, educational, humanitarian, and advocacy needs of individuals in institutional environments. Among correctional program goals are to assist prisoners and their families in maintaining essential connections to each other and to their spiritual heritage. Other goals are to develop solutions to problems related to practicing Jewish faith traditions in correctional environments. In-prison and aftercare program objectives are achieved through a variety of programs and services that assist state and federal inmates, as well as their families. These activities include prison visits and religious instruction, counseling for inmates and families, and the provision of social services to support the children and families of prisoners. Aleph is committed to providing program services to all individuals.

The Aleph Institute—A Portrait

Case study results indicate that the impetus for The Aleph Institute was the need to fill a gap in supportive services to Jewish prisoners in the United States. Aleph was the first organization working with prisoners to address issues that Jewish inmates might have while in prison. Other case study results reveal that that county, state, and federal inmates and their families are eligible to receive program services. However, a prisoner must be Jewish in order to have full access to all services. Non-Jewish inmates that request program services are provided limited access. Still other case study results suggest that correctional program services are similar to those of traditional Jewish social service organizations. Since 1981, Aleph has served an estimated 250,000 inmates. Currently, a variety of program services are delivered to approximately 4,000 to 5,000 prisoners and about 25,000 of their family members annually. In addition, Aleph provides similar support services to an estimated 2,000 military servicemen each year.

Staffing and Training

The Aleph Institute's core staff includes the Director, Executive Vice President, Prison Program Director, and Chief Financial Officer. Aleph staff also includes eight or nine additional persons that support program operations. In addition to staff members, there are 20 to 30 volunteers (part-time and full-time) that assist program activities at any given time throughout the year. While Aleph has experienced modest turnover among full-time and salaried staff, turnover among part-time staff and volunteers has been higher.

Aleph provides training to all staff and volunteers. While most training is position specific, cross training is also used to instruct personnel according to their functions and activities. For example, staff and volunteers that are expected to meet with prisoner's families are trained on how to address the most common challenges that these families encounter. Similarly,

training is tailored for personnel participating in prison visits and working with ex-prisoners. This training involves prison rules, appropriate behavior, and common issues that arise in working with prisoners.

Funding

The Aleph Institute does not receive public funding. Rather, program operations and activities are entirely funded through private donations. Individual donors contribute the majority of these gifts to provide for visitations, holiday food packages, and educational materials for inmates. Other sources of financial support include grant funding from private foundations. For example, a grant from the Sragowicz Foundation enabled the shipment of tens of thousands of audiotapes and books to hundreds of prisons (and military bases). Similarly, a grant from Crescent Heights Investments financed rabbinical visitations and legal advocacy to ensure that Jewish residents were able to celebrate Passover in their institutional environments.

Partnerships

While Aleph does not have formal partnerships with other service organizations, the program does maintain informal collaborations with faith- and community-based groups. Aleph also has a long-standing relationship with the Federal Bureau of Prisons, and continues to build collaborative partnerships within state prison systems. In addition, Aleph provides training to prison staff upon request, and routinely coordinates program activities with correctional facilities, volunteers, and local synagogues.

Essential Elements

Aleph programs primarily involve the following elements including the provision of in-prison services, family services, military support services, and religious freedom advocacy.

In-Prison Programs

Aleph in-prison programs ensure that Jewish inmates are able to practice their faith while serving sentences in county, state, and federal correctional facilities. The Aleph Institute provides requisite resources for Jewish inmates who would otherwise be unable to observe daily and holy days ritual requirements. For example, Aleph supplies thousands of candles, prayer books, and grape juice to Jewish inmates to properly welcome Sabbath. Aleph also, provides menorahs and candles at Chanukah through the "Lights Across America" program. In addition, Aleph distributes thousands of pounds of matzo, grape juice and kosher for Passover foods for at least the two Passover Seder ritual celebration meals. Finally, Aleph sponsors rabbinical visits to provide counseling, spiritual support, and educational materials to Jewish inmates in correctional facilities across the country.

Pre- and Post-Prison Services

While limited, Aleph provides pre-and post-prison services upon request. Prior to incarceration, Aleph pre-sentencing counseling is available to individuals facing incarceration. In some cases, proposals are presented to judges to minimizing periods of incarceration, and the associated separation from children and families. Upon release from prison, Aleph continues to work with inmates at their request. Aftercare program services primarily consist of matching ex-prisoners with local synagogues. In some instances, ex-prisoners receive employment counseling and assistance locating affordable housing.

Family Services

The Aleph Institute assists families of prisoners by providing counseling and other services on a case-by-case basis (as well as assisting inmates with issues related to families). Aleph sponsors support groups for spouses and professional counselors to work with prisoners and their families. These family services help maintain family bonds through the period of incarceration and assist during the process of prisoner reintegration. Aleph also distributes new clothing provided by manufacturers to hundreds of impoverished families of the incarcerated prior to the High Holidays and Passover. During Chanukah, more than 3,000 toys donated by Mattel and others were sent to the children of incarcerated Jews. Torah-based summer reading materials are also sent to these children with a gift card and message from their incarcerated parent. In addition, Aleph provides educational programs and, in cases of extreme need, financial aid. Finally, Aleph works with correctional officials on behalf of families to move incarcerated individuals to facilities closer to home, arrange furloughs in cases of emergencies, and obtain halfway house or home confinement assignments upon release.

Services to Military Personnel

Aleph provides Tefillin, Shabbat candles, prayer books, menorahs, Lulavim, and other ritual materials to US military personnel stationed around the world. The Aleph Institute has also organized and conducted Shabbat retreats for servicemen and their families. In addition, Aleph advocates on behalf of Jewish military personnel to guarantee their rights to ritual observance. The Aleph Institute provides services to 2,500 military personnel serving in the US and abroad. The majority of program services provided to the armed forces and their families are similar to the services for prisoners and the families.

Religious Educational and Ritual Materials

The Aleph Institute ships prayer and study books, magazines, audio and videotapes to Jewish inmates on a regular basis. For example, Aleph distributes thousands of copies of a special edition of *Week In Review*, a weekly publication on Jewish thought and its contemporary

applications that use the Torah portion of the week to convey lessons in Jewish law and philosophy. Similarly, Aleph mails hundreds of *Torah Tapes* each week, a service that has been in existence since 1989. The *Torah Tapes* are shipped to subscribers and prison libraries for use by inmates.

Aleph's Tefillin Bank constitutes perhaps the largest collection of Tefillin owned by one entity. Over 1,000 pairs of Tefillin are circulating among Jewish inmates in state and federal institutions. Pairs of Tefillin also are sent to bar-mitzvah boys whose fathers are incarcerated and who otherwise could not afford to purchase a pair.

Jewish Holiday Observance

Prior to each Jewish holiday, Aleph ships thousands of ritual materials and holiday packages to hundreds of institutions around the country. Rabbis also visit hundreds of institutions to teach and prepare Jewish inmates for the upcoming holiday. For example, before Passover, tens of thousands of pounds of matzo, thousands of bottles of grape juice, and thousands of Seder plates and kosher-for-Passover foods are distributed so that inmates can properly observe the holiday.

Rabbinical Visitations

Aleph's staff and affiliated Rabbis visit hundreds of state and federal institutions around the country throughout the year, providing much-needed counseling and visitations in remote locations.

Religious Freedom Advocacy

The Aleph Institute is on the frontline of the fight for religious freedom to protect Jewish prisoners rights to possess essential religious articles, books and clothing—and to properly observe mandated tenets of their religion. Aleph advocates for, and submits affidavits on behalf of, Jewish inmates rights to pray, observe Shabbat and holidays, and obtain Jewish books, kosher food, and ritual objects. The Aleph Institute has filed religious advocacy briefs in U.S. Circuit Courts and the Supreme Court. In addition, Aleph is preparing national surveys to determine: (1) the degree of compliance with Federal Bureau of Prisons policies regarding kosher food and related matters; and (2) the degree of compliance with state policies on religious practices in each facility.

Publications

Aleph advocates for Jewish inmates so that they can obtain kosher food, receive work schedules that respect the Sabbath and religious holidays, and practice their religion while incarcerated. To further this goal, Aleph publishes a regular bulletin for wardens, chaplains and institutional staff, the *Aleph Advisory*, apprising corrections staff of upcoming religious holidays and the associated religious requirements and ritual practices. Aleph also published and regularly distributes upon request the *Institutional Handbook of Jewish Practice and Procedure*, a comprehensive guide designed for wardens, chaplains and institutional staff, outlining the daily and holiday requirements for Jewish inmates. In addition, Aleph publications include *How the Grinch Stole Chanukah,* a report that discusses the need for state statutes to protect against religious intolerance by state prison officials.

Crisis Hotline

Aleph maintains a Hotline that inmates can call collect at any time. Prisoners call for a variety of reasons including emergency situations or other problems. An estimated 600 phone calls and 1,500 letters from Jewish inmates and their families are received each month.

Center for Halacha and American Law

In an effort to deter criminal behavior among Jews, the Center seeks to publicize the requirements of Jewish Law to conduct business and personal transactions in accordance with the principles of the Torah—and to abide by the law of the civil authorities. The Center disseminates Jewish source materials through a variety of media. The Center is also developing case studies and other materials comparing civil and Torah law for professional symposia. In addition, the Center is developing a high school level curriculum on Torah values and ethics.

Conclusion

Case study results show that Aleph addresses the religious, educational, humanitarian, and advocacy needs of individuals in institutional environments. Aleph also assists prisoners and their families in maintaining essential connections to each other and to their spiritual heritage. In addition, Aleph provides critical programs to support prisoners, ex-prisoners and their families. Aleph advocates for religious freedoms and develops solutions to problems related to practicing Jewish faith traditions in correctional settings. While funding to support a comprehensive process and impact evaluation is not available, program data related to participants and services are collected and analyzed internally. In the absence of empirical data, anecdotal evidence suggests that stakeholders view Aleph as "the most significant rehabilitative program for Jewish prisoners in the history of the U.S. prison system."

THE AMACHI PROGRAM

The Amachi Program is sponsored as a partnership between Public/Private Ventures, Big Brothers Big Sisters of America (BBBSA), and the Center for Research on Religion and Urban Civil Society (CRRUCS) at the University of Pennsylvania. Supported at the Federal level, founded in Philadelphia, and growing to numerous cities nationwide, this program offers mentoring services to children who have parents or caretakers that are incarcerated or were formerly incarcerated. The initial program concept was named Amachi, which is a West African word that means "who knows but what God has brought us through this child," and the program operates under the motto, "People of Faith Mentoring Children of Promise." The Amachi initiative began actively recruiting church mentors in November 2000, and by the end of January 2002, Amachi had grown to include 42 churches. During the first two years of program operations, 517 children were paired with mentors through the Amachi program.

The program model for Amachi was derived from research-based findings citing the benefits of mentoring and the potential of inner-city church congregations to address social challenges of communities. Now in its third year of operation, Amachi has become a highly focused program partnership that harnesses secular and faith-based community resources to recruit volunteers from congregations to provide one-to-one mentoring services to at-risk children. These volunteers are "matched" with a particular child of a current or former prisoner, and then meet at least one hour each week for a year with that same child at an agreed date, time, and location. Mentor-mentee pairs engage in a variety of activities including eating meals, doing homework, playing sports, attending cultural and social events, and/or attending church services and activities.

In Focus—Children of Prisoners

The plight of children impacted by parental incarceration is among the most pervasive problems challenging communities and corrections. Today, more than two million children in the U.S. have a parent in prison and many more minors have experienced a father or mother in jail. Research results show that when a parent is incarcerated, the lives of their children are disrupted by separation from parents, severance from siblings, and displacement to different caregivers. Other results show that children with a parent behind bars are more likely to endure poverty, parental substance abuse, and poor academic performance. Still other results show that these children disproportionately suffer aggression, anxiety, and depression. Moreover, the children of prisoners are at greater risk for alcohol and drug abuse, a variety of problem behaviors including delinquency and crime, and subsequent incarceration at some point in their lives.[81] [82]

[81] Child Welfare League of America. Federal Resource Center for Children of Prisoners. See http://www.cwla.org/.

Mumola (2000) conducted a study that provides a snapshot of incarcerated parents and their children. Results show that State and Federal prisons held and estimated 721,500 parents of 1.5 million children in 1999. The Bureau of Justice Statistics report highlights that 336,300 U.S. households with minor children were impacted by the parental imprisonment. Other results show that prior to admission, less than half of the parents in State prison reported living with their children—44% of fathers, 64% of mothers. A closer look reveals that incarcerated fathers typically cite the child's mother as the current caregiver and incarcerated mothers often refer to the child's grandparents as primary caregivers. Still other results show that over 75% of parents in State prison reported a prior conviction—and 56% report having been previously incarcerated. The report concludes that a majority of parents in prison were violent offenders or drug traffickers—and that they expected to serve 6.5 years in State prison and 8.5 years in Federal prison.[83]

In Focus—Mentoring At-Risk Youth

At least since the ancient Greeks, societies have used formal and informal mentoring relationships to develop the capacities of their youth (Freedman, 1992). Traditionally, youth mentoring relationships developed through formal apprenticeships and informal connections between the families. More recently, structured mentoring programs have evolved as a promising approach to reconnecting youth and adults, preventing problematic youth behavior, and promoting positive youth development.

The structured mentoring program concept has been bolstered by research findings indicating that among the most consistent differences in the environments of resilient at-risk youth and at-risk youth showing less positive outcomes is the presence of a caring adult, whether a parent, teacher, spiritual leader, or community member (e.g., Conger & Conger, 2002; Luthar, 2003; Wolkow & Ferguson, 2001). Other research findings support the model of volunteer mentoring and suggest that well designed and implemented programs have the potential to promote positive outcomes for youth (Dubois, Holloway, Valentine, & Cooper, 2002; Grossman & Johnson, 1999; Jekielek, Moore, & Hair, 2002; Sipe, 1999; Tierney & Grossman, 1995). Still other research findings indicate that individual mentoring programs have positive effects on youth's academic outcomes, interpersonal relationships, and involvement in delinquent behavior (Dubois et al., 2002).

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[82] Krisberg, B. 2001. *The Plight of Children Whose Parents are in Prison*. Oakland, CA: National Council on Crime and Delinquency, Focus.

[83] Mumola, C. 2000. *Incarcerated Parents and their Children*. Washington, DC: U.S. Department of Justice, Office of Justice Programs, Bureau of Justice Statistics. NCJ 182335

The aforementioned effects of mentoring programs have been found across a range of developmental domains. For instance, research results show that mentoring increases positive attitudes towards school and school engagement (LoSciuto, Rajala, Townsend, & Taylor, 1996; Blakeley, Menon, & Jones, 1995), school attendance (Cave & Quint, 1990; LoSciuto et al., 1996; Tierney & Grossman, 1995), and school performance (Tierney & Grossman, 1995; Blakely et al., 1995). Other results show that mentoring programs can increase youth's attachment to and attitudes about their peers, adults, and their families (LoSciuto et al., 1996; Rhodes, Grossman, & Resch, 2000; Tierney & Grossman, 1995). In addition, results show that youth paired with adult mentors report positive mentoring relationships (e.g., Herrera et al., 2000). Finally, the majority of mentoring program evaluations generally reported reductions in aggressive behavior (Tierney & Grossman, 1995), behavioral and disciplinary problems in school (Blakely et al., 1995), and misdemeanors and felonies (Blakely et al., 1995). Specifically, youth participating in mentoring programs have been found to have more skills for avoiding drug use (LoSciuto et al., 1996) and to be less likely to initiate alcohol and drug use (Tierney & Grossman, 1995). The tremendous potential of mentoring programs has led to increased public and private funding for mentoring programs.

Case Study Analysis

The focus of the following case study is the first Amachi program founded in Philadelphia (PA) to address the needs of a growing number of children of incarcerated or formerly incarcerated parents. Public/Private Ventures (P/PV) Senior Advisor and board member John Dilulio and Vice-President Joseph Tierney originally introduced the Amachi concept as an opportunity to create partnerships between faith-based and secular organizations. The primary goals of the Amachi program include identifying the children of prisoners and serving their needs through mentoring relationships with caring adult volunteers from local communities.

The former mayor of Philadelphia, Rev. Dr. W. Wilson Goode, has been a consistent champion of the Amachi program since inception, providing early legitimacy and conducting program outreach and recruiting children, churches, and mentors. The program began recruiting participating churches in 2000 and started matching volunteer mentors and mentees in 2001. The Pew Charitable Trusts provided funding to P/PV that supported the early design and development of the Amachi program.

The Amachi Program—A Portrait

Case study results show that the Amachi program embodies the essence of a true partnership between public, private, non-profit, and faith-based organizations. In Philadelphia, the Amachi program collaboration includes Public/Private Ventures, Big Brothers Big Sisters of

America (BBBSA), the Center for Research on Religion and Urban Civil Society (CRRUCS) at the University of Pennsylvania, and local church congregations. The organizational structure of the partnership is as follows: P/PV provides program oversight, directorship, design, financial management, and administration; BBBSA offers program infrastructure, subject matter expertise, and oversight of screening of mentors, matching mentor/mentee pairs, and monitoring program performance through accountability measures; CRRUCS conducts policy-relevant research on the program and the role of religion in contemporary urban America; and local church congregations serve as an invaluable source of dedicated volunteer mentors.

In Philadelphia, the Amachi program operates in partnership with 42 churches. Wile numerous States and cities have expressed interest in program replication, a second program was recently begun in Chester (PA), and a new program is in its formative stages in Brooklyn (NY). The Amachi model is based on research the aforementioned research findings that discuss the challenges facing children with incarcerated parents, and the benefits of positive mentoring relationships.

Program Implementation

The Amachi model is purposefully intended to engage local inner-city congregations, harness the strengths of faith-based and secular partners, and improve outcomes for children with incarcerated parents through successful mentoring relationships. Recognizing that churches and mentors are more likely to volunteer their time as part of an initiative that serves children in their local community, program planners targeted four geographical areas for program implementation. These areas include North Philadelphia, South Philadelphia, Southwest Philadelphia, and the West Kensington section of the city.

Case study results show that among the keys to the successful implementation of the Amachi program are clearly defined roles and responsibilities. Primary program roles include Church Volunteer Coordinators, Mentor Support Coordinators, Community Impact Directors, and Volunteer Mentors. First, Church Volunteer Coordinators are designated by a pastor to work within each participating church. These part-time volunteers are responsible for coordinating the church congregation's full participation in the program. Second, Mentor Support Coordinators are case managers assigned to support the Amachi program. These BBBSA employees are responsible for screening prospective mentors and providing various support services for mentors, mentees, families, and caregivers. Third, Community Impact Directors are Amachi program employees. These key staffers are responsible for organizing and managing mentoring activities in neighborhood clusters. Fourth, Volunteer Mentors are essential to the success of the program. These mentors agree to maintain a one-on-one mentoring relationship with a child for a minimum of one hour per week for one year. In addition, participating church partners commit to providing 10 volunteers from the congregation annually. Local churches are also responsible

for collecting and submitting monthly data on their mentoring matches. As part of their participation, each church receives an annual stipend of $1,500 and $5,000 to support the Church Volunteer Coordinator position. The aforementioned positions and partners work in close coordination to ensure successful program implementation.

Identifying and Locating Children

During the early stages of the Amachi program, start-up efforts focused on identifying and locating children in need of mentors, engaging pastors and churches, and recruiting and training volunteer mentors. While the program faced some obstacles to implementation, staffers were able to overcome barriers including connecting with children of prisoners, and achieving buy-in from pastors of local churches. First, the identification of a large sample of children with incarcerated parents located in the Philadelphia area was a challenge. Efforts to work through the Philadelphia Department of Human Services and the Philadelphia Prison System were largely unsuccessful. Because Amachi program outreach and marketing campaigns yielded only minor progress, the Hon. Reverend Dr. W. Wilson Goode (former Mayor of Philadelphia) determined that talking directly to male and female inmates was the most effective means of identifying children. Prison and jail inmates responded positively to interpersonal communication efforts and enrolled their children in the program. Rev. Goode collected program enrollment forms from five local prisons representing nearly 2000 children who were potential candidates for Amachi program participation.

Second, locating the children of prisoners proved to be a challenge. The process of finding Amachi candidates was complicated by outdated contact information due to changing living arrangements. Consistent with prior research, the families of prisoners are highly mobile and their children oftentimes live with various family members, friends, or foster homes. Nonetheless, "cold calls" to Amachi candidate caregivers listed on enrollment forms was the most effective means of determining the location of the children.

Third, multiple meetings with the pastors of area congregations achieved critical "buy-in" among local churches. Reverend Goode garnered the support of clergy through a series of speaking engagements delivering a message of hope and challenging churches to "turn faith into action." During these discussions, he described the multiple challenges facing children with incarcerated parents and the long-term benefits of mentoring relationships. Reverend Goode's outreach methods advanced understanding of the Amachi program as an opportunity for churches to meet the needs of the community. As previously mentioned, each church is required to provide at least 10 mentors from their congregation that commit to mentoring a child for at least one hour a week for one year. By the end of the initial start-up period, the Amachi program had created partnerships with 42 local churches, recruited over 400 potential mentors, and

identified/located over 800 children. During the first two years of operation, the Amachi program made 556 mentoring matches.

Essential Elements

Case study results reveal that among the keys to the success of the Amachi program are the following essential elements including screening and training, mentor/mentee activities, and accountability.

Screening and Training

As part of the Amachi program, Volunteer Mentors must undergo a rigorous screening process designed and administered by BBBSA. Screening protocols include an application form, in-person interviews, criminal background checks, child abuse clearances, and three referrals. BBBSA staffers are responsible for processing volunteers through screening procedures and ensuring adherence to protocols. In addition, BBBSA trains all Volunteer Mentors on the principles of mentoring, and the guidelines/boundaries of mentoring relationships. Screening and training of the initial cohort of Volunteer Mentors occurred between November 2000 and April 2001, and mentors began meeting with mentees in April 2001.

Mentor/Mentee Activities

Amachi program activities typically involve one-on-one meetings between mentors and mentees. Each mentor/mentee pair agrees on the how they would like to spend their time together and arrange the time, date, duration, and location of their meetings. Because the Amachi program does not operate a central meeting location for program activities, most mentoring pairs meet in the community—at homes, churches, or community events. Common mentor/mentee activities include doing homework, playing sports, and attending cultural or community events. Other activities involve eating meals, watching movies, and attending church services and programs. Still other activities include just "hanging out." Conceptually, the Amachi program is well grounded in the aforementioned research findings indicating that mentoring relationships produce positive outcomes among at-risk youth—and that mentors provide a much needed source of reliable and predictable stability in the lives of children with incarcerated parents.

Accountability

Case study results indicate that the Amachi program is well managed with multiple methods of accountability including performance measurement data collection and analysis.

Program data on mentors, mentees, mentoring matches, and participating churches are reported monthly. Church Volunteer Coordinators collect detailed information from mentors including the number of meetings and hours spent with a mentee, and the types of mentoring activities and events attended. These data are compiled into monthly reports, which are provided to church pastors and program leadership. In addition, program data from participating churches are provided to pastors, and are routinely used to compare local church program performance.

Conclusion

Case study results suggest that the Amachi program has demonstrated positive results. While data is limited due to the relatively short period of time that the program has been in existence, preliminary program evaluation data are promising. These data show that among the initial 556 mentor/mentee pairs created in April 2001, 312 pairs were still meeting regularly as of March 2003. This finding indicates that the majority of mentoring matches (56%) remain active for a substantial period of time. Circumstances surrounding the pairs ending their mentoring relationship involve children moving away from the area (22 percent). Other pairs ended their relationship because the parent or caregiver decided to discontinue mentoring program participation (35 percent).

Amachi program staff assert that the duration of the initial mentoring matches suggests that the program is "making a difference" in the lives of at-risk children, youth, and families. Consistently, self-report data collected by BBBSA lends considerable support to the claim that Amachi mentoring relationships benefit children. Results of a recent end-of-year questionnaire show that an overwhelming majority of mentors and parents/caregivers, 93% and 82% respectively, indicated that the mentee displayed improved self-confidence. In addition, a majority of these groups also reported that they observed marked improvement in academic performance and classroom behavior among mentees. While the aforementioned findings suggest that Amachi mentoring relationships improve outcomes among at-risk children, a comprehensive process and impact evaluation involving longitudinal data and multiple sites is recommended.

In an in-depth analysis of the Amachi program, Linda Jucovy, working in conjunction with P/PV and CRRUCS, cites five critical components for Amachi's success:

- A combination of program structure, management, commitment, and resources was essential for program success.
- BBBSA provided substantive experience with mentoring and therefore established necessary early infrastructure.

- The partnership between secular and faith-based organizations clearly functioned as a complimentary collaboration.
- Leadership bridged the faith and secular communities.
- A firm system of accountability was a central component of success.

Consistently, this case study concludes that as the Amachi program continues to expand, the faith-based mentoring program is well positioned to improve outcomes for children, families, and communities adversely impacted by parental incarceration.

KAIROS HORIZON COMMUNITIES CORPORATION—THE HORIZON PROGRAM

Kairos Horizon Communities Corporation is a non-profit organization founded to establish faith-based residential programs in prisons throughout the United States. The first Kairos Horizon program was created in 1999 at the Tomoka Correctional Institution in Daytona Beach, FL. The Horizon program is an outgrowth of the broader Kairos Prison Ministry, Inc. an ecumenical ministry established in 1976 and now active in over 250 prisons in 30 States and four foreign countries, utilizing more than 20,000 volunteers annually. Kairos Prison Ministry is the parent organization of a body of ministries addressing the spiritual needs of incarcerated men and women, their children and their families, and those who work in the prison environment.

The Horizon program serves incarcerated individuals by building a new link between the faith community and the correctional institution for rehabilitation purposes of employability and personal and family responsibility. At Tomoka, the program involves a faith-based residential unit that houses approximately 64 inmates for one year in a separate unit from the rest of the prison compound. In addition to their regular work assignments, residents in the unit participate in volunteer-led faith-based programming each night of every week. The unit is divided into 8 "pods" of eight participants each, a setting designed for individual and small group work. Nightly programming focuses on issues including anger management, parenting skills, communications, relationships, victim awareness, spiritual disciplines, and drug addiction. The Horizon program begins with a 3-day Kairos introductory weekend that is offered to all accepted program participants and facilitated by local church volunteers.

America's incarceration binge—partly attributed to unprecedented crime rates during the 1980s—is the driving force behind the growing national crisis in corrections.[84] More than two decades of "get tough" sentencing reforms including mandatory minimums, truth-in-sentencing, and the abolition of parole have resulted in over two million prisoners at yearend 2002.[85] The burgeoning correctional population also includes more than 4.7 million adult men and women on probation or parole, a record high in the number of U.S. residents being supervised in the community. As the new millennium advances, the total Federal, State, and local adult correctional population, including those incarcerated and those being supervised in the community has reached a new high of 6.7 million.[86] In addition, prisoner reentry—more than 600,000 individuals returning home from prison each year—has profound consequences for communities.[87] Research findings reveal that record numbers of prisoners are returning to communities having spent longer terms behind bars, with inadequate assistance in their reintegration.[88] [89] Other findings indicate that most prisoners have difficulties reconnecting with families, housing, and jobs—and many are plagued by substance abuse and health problems.[90] [91] Still other findings suggest that the cycle of imprisonment among large numbers of individuals, mostly minority men, is increasingly concentrated in poor, urban communities that already encounter enormous social and economic disadvantages.[92] [93]

Case Study Analysis

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[84] Austin, J. 2001. Prisoner reentry: Current trends, practices, and issues. *Crime & Delinquency* 47(3): 314–334. NCJ 188915.

[85] Harrison, P. and Beck J. 2003. *Prisoners in 2002.* Washington, DC: U.S. Department of Justice, Office of Justice Programs, Bureau of Justice Statistics. NCJ 200248

[86] Glaze, L. 2003. *Probation and Parole in the United States, 2002.* Washington, DC: U.S. Department of Justice, Office of Justice Programs, Bureau of Justice Statistics. NCJ 201135

[87] Bureau of Justice Statistics. 2003. *Reentry Trends in the United States.* Online document. Washington, DC: U.S. Department of Justice, Office of Justice Programs, Bureau of Justice Statistics.

[88] Travis, J., Solomon, A.J., and Waul, M. 2001. *From Prison to Home: The Dimensions and Consequences of Prisoner Reentry.* Washington, DC: The Urban Institute. NCJ 190429.

[89] Travis, J. 2000. *But They All Come Back: Rethinking Prisoners Reentry*. Washington, DC: U.S. Department of Justice, Office of Justice Programs, National Institute of Justice. NCJ 181413.

[90] Travis, J., Waul, M., and Solomon, A.L. 2002. *From Prison to Home: The Effect of Incarceration and Reentry on Children, Families, and Communities.* Conference papers. Washington, DC: The Urban Institute.

[91] Petersilia, J. 2000. Parole and Prisoner Reentry in the United States. *Perspectives* 24(3): 32–46. NCJ 184143.

[92] Petersilia, J. 2000. *When Prisoners Return to the Community: Political, Economic, and Social Consequences.* Washington, DC: U.S. Department of Justice, Office of Justice Programs, National Institute of Justice. NCJ 184253.

[93] Petersilia, J. 2003. *When Prisoners Come Home: Parole and Prisoner Reentry.* New York, NY: Oxford University Press.

While the Horizon program operates faith-based communities in Florida, Ohio, and Arizona prisons, the focus of the current case study is the first program established at Tomoka Correctional Institution in Daytona Beach (FL) in collaboration with the Florida Department of Corrections and the Florida Commission on Responsible Fatherhood. The goals of the yearlong program are to increase individual accountability, family responsibility, and employability in the community. These goals are achieved through volunteer-led programs including anger management and conflict resolution, family relations and fatherhood, financial management and informal mentoring, and substance abuse prevention and treatment. In addition, Horizon participants attend their choice of religious programs including daily devotionals, praise and worship, and prayer services.

The Horizon Program—A Portrait

Kairos is a Greek word that means "God's Special Time". Sponsored programs include Kairos Outside (a ministry to support women whose loved ones are incarcerated), Kairos Torch (a ministry to detainees in juvenile detention facilities), and the Kairos Horizon program (faith-based residential programs in prisons). In 1999, the Horizon program at Tomoka Prison was the first of its kind in the United States. The faith-based residential rehabilitation program for prisoners and their families seeks to address the whole person, by offering mental, spiritual, and emotional support. The yearlong program has three goals that include increasing individual accountability, family responsibility, and employability in the community. Among the primary objectives of the program are to create a faith-centered community that provides an atmosphere promoting spiritual enlightenment, inner growth, and respect for oneself and others. These goals and objectives are achieved through a variety of volunteer-led courses including anger management and conflict resolution, family relations and fatherhood, financial management and informal mentoring, and substance abuse prevention and treatment. In addition, program participants attend their choice of religious program activities involving daily devotionals, prayer, and praise and worship.

Horizon program participation is voluntary and residents are assured that there is no requirement for religious conversion. Local church volunteers are trained to respect the provision that proselytizing would threaten the programs partnership with the Department of Corrections. The program also encourages wives, mothers, relatives, and friends of the incarcerated to attend a spiritual retreat (Kairos Outside). This relationship-building portion of the program is available at no cost and is led by volunteers in 30 locations around the country—including two sites in Florida. In addition, residents are required to maintain their regular work or education assignments, and faith-based programs take place during the evening.

Program Selection

At Tomoka, the Horizon program selection process begins with distributing brochures inviting applications to the entire inmate population. In general, applicants must want to improve their lives and be willing to participate in program activities for one year. Specifically, applicants must volunteer to participate, meet custody level requirements, and have more than one year remaining on their sentence. While Christianity is not a prerequisite for program participation, candidates are informed during applicant interviews that the program is presented from a Christian point of view. Candidates are also advised that local church volunteers present program materials, and that there is no pressure to convert at any time—many Muslims have participated in the program. In addition, candidates understand that full program participation is mandatory.

The Dormitory

The Horizon program dormitory is described as a "faith-based living and learning environment, wherein residents who are seeking self-improvement live in a self-governing unit and participate in volunteer-led religious programs in addition to regular workday assignments." The dormitory is also separated from the rest of the compound and divided into eight-man "pods", each housing 6 men and 2 Encouragers. While located in a correctional setting, the "community" is designed to foster an environment that is conducive to individual and small group work. The program adds a new group of about 50 men nearly every six months. The following discusses the Horizon program processes of strengthening relationships among participants and their families, and creating caring "inside and outside" communities.

The Horizon Experience

Typically, the Horizon program begins with a 3-day weekend event (from 4-8pm on a Thursday night, and then from 8am-8pm Friday, Saturday, and Sunday). This orientation provides participants with the experience of living in a Christian community and is designed to help prisoners discover God's divine purpose and plan for their lives. Trained, local church volunteers facilitate program activities during the introductory weekend, deliver faith-based instruction for the duration of the 12-month program, and serve as informal mentors throughout the program—and oftentimes after participants complete the program.

Horizon program case study results show that the "purpose-driven" program is being implemented as specified. The program is described as purpose-driven because the model consists of faith-centered components that include worship, fellowship, discipleship, ministry, and mission (Warren, 2002). Other results show that the Horizon program is viewed as a model program that encourages prisoners, ex-prisoners, and their families in discovering God's purpose for their lives. Still other results show that the underlying strengths of the program involve fostering the continued support of families and cultivating community wellness.

Essential Elements

During the case study analysis, Horizon program components were routinely credited with "changing lives". These program activities are viewed as essential to "change within" and the reintegration of returning prisoners. The following describes key program components including: (1) Godparent Visitation; (2) Journey; (3) Quest; (4) Family Relations; (5) Worship, Prayer Time, and Group Meetings; (6) Crown Financial Ministries; (7) Workshops; (8) Substance Abuse Programs; (9) Family Reading Ties; (10) Experiencing God; and (11) Making Peace with Your Past.

Godparent Visitation

Godparent Visitation is a 6-month module involving a form of unstructured mentoring where the best in each volunteer becomes a visible model for prisoners. Referred to as *Outside Brothers and Sisters*, Godparents are local church volunteers that visit one-on-one with an individual inmate as a friend in a ministry with an open heart. The Horizon program provides a Godparent handbook and instruction in support of Godparent visitation. While there is no commitment to maintain visitation beyond the gates, mentoring relationships routinely continue upon program completion and release from prison. Godparent visitation is viewed as a ministry of "presence and listening" and is described as "more about being there for someone than doing something for someone". Godparents serve as role models for responsible living and are expressions of the caring faith community. These faith-inspired volunteers have been compared to angels or spiritual companions—"their mere presence models God's love and forgiveness". In many instances, participants report that their Godparent relationship was the first time a positive role model was willing to listen.

Journey

The Journey is a 4-month module that includes small-group study based on scripture. The Horizon program road toward spiritual transformation begins with looking toward God, rather than man, to find the "meaning of it all". The program places emphasis on ensuring that participants understand God's plan for their lives. Participants describe the Journey as a life changing, transforming experience that results in finding personal meaning and individual feeling in response to scripture. Local church volunteers direct prisoners along the path to discovering their purpose in life.

Quest

The Quest is a 7-month module that focuses on improving anger management, conflict resolution, and relationship building skills. The Horizon program recognizes that maintaining healthy interactions is a challenge for everyone—particularly among prisoners and their children

and families. During the Quest, volunteers from local churches facilitate sessions to develop participants interpersonal, communication, and parenting skills. Prior to the Quest, program participants report having rarely witnessed compassionate social relationships and neighbors caring for one another. The Quest, modeled after *Alternatives to Family Violence*, is tailored for correctional environments and encourages non-violent interaction among and between inmates, their families, and correctional officers

Family Relations

Family Relations is a 12-month activity that involves strengthening social bonds through weekly letter writing to children and families. The Horizon program provides letter writing assistance, supplies, and postage. The required letters are credited with having fostered the reconciliation of families separated by incarceration. A Family Day is also held for each class to reunite program participants and family members. Kairos Outside and volunteers assist with Family Day transportation—there are a number of anecdotes describing the reunification of husbands and wives, parents and children, and prisoners and grandchildren. The reconciliation and reunification of prisoners, ex-prisoners, and their families is viewed as one of the most meaningful aspects of the program.

Worship, Prayer Time, and Group Meetings

Worship, Prayer Time, and Group Meetings are 12-month activities that involve time for faith-specific praise and worship, and personal and communal prayer. Horizon program participants live in family pods of 6 or 8 men committed to serving one another. Daily devotionals cultivate a sense of community with the leadership rotating among the family members. In addition, weekly group fellowship meetings are used to iron out individual differences, address community issues, and affirm individual and group progress.

Crown Financial Ministries

Crown Financial Ministry is a 13-week module that focuses on the participant's relationship to money. This scripture-based course is a very popular among local congregations and the Horizon program was the first ministry to offer the course in prison. Learning to develop greater financial responsibility is essential to the successful reintegration of prisoners.

Workshops

Workshop participation is a 12-month activity that includes bi-weekly sessions drawn from Richard Foster's book, *Celebration of Discipline*. Focusing on spiritual growth, the Horizon program sponsored experiential workshops focus on incorporating prayer, meditation, and worship into daily routines—and experiencing a richer spiritual life. Other workshops and

Saturday seminars presented by clergy or specialists in the field involve topics such as confession, forgiveness, parenting, service, study, and victims.

Substance Abuse Programs

Substance Abuse Program modules range from 6-12 months focusing alcohol and drug abuse prevention and treatment. The Horizon program workbook series from Bridge Builders is entitled "*The Way Home - A Spiritual Approach to Recovery"*. Participants are involved in daily prayer and meditation and the peer group is held accountable for changing individual lifestyles. Volunteers facilitate the change process utilizing the 12-step concept as a guide to address addictive behavior and aid recovery.

Family Reading Ties

Family Reading Ties is an 8-week module that addresses fatherhood issues and concerns. The Horizon program requires the course for participants who have children ages 13 and under. At the end of each session, participants select an award-winning children's book. The incarcerated parent then records the book or excerpts onto tape. Adequate funding allows both the book and tape to be mailed to their children.

Experiencing God

Experiencing God is a 12-week course designed to assist participants in discerning God's presence and action in their lives. The Horizon program sponsored class focuses on knowing and doing the will of God. A workbook and facilitator's guide accompany the course. Local church volunteers lead this comprehensive series.

Making Peace with Your Past

Making Peace with Your Past is a 12-week course focuses on recognizing compulsive behavior, forgiveness, and finding release from shame. Other areas of emphasis include healing painful memories, releasing the fear of experiencing joy, and enhancing the ability to receive blessings. Volunteers lead this insightful workbook series.

Process Evaluation Results

Horizon program case study results show that program operations do not differ substantially from those initially planned. Program goals have remained focused on increasing individual accountability, family responsibility, and employability in the community. Similarly, selection criteria (e.g., honesty, openness, and willingness to participate) and program rules (e.g., prohibitions against abusive language, excessive noise, and pornography) have been consistent. While program operations have experienced continuity, program activities have experience

change that may affect outcomes. For example, the institution has discontinued basic education-GED and tutoring programs, and computer training is no longer included in the program curriculum—which potentially have profound implications for employment prospects among ex-prisoners.

Other case study results show that the Horizon program has experienced unintended consequences and unanticipated outcomes. For example, attrition is perhaps the primary barrier to program implementation. In most instances, individuals decide that they are not prepared to meet rigorous requirements for program completion and voluntarily withdraw. Inmates that withdraw from the program can be considered as potential candidates in the future. Other reasons for attrition include participant transfers (e.g., to other facilities or units) and removal for cause (e.g., rule infractions including violence, stealing, or drug use). The Department of Corrections has a zero-tolerance policy for four infractions and removes violators from the program. Still other reasons for not graduating from the program include medical concerns (e.g., mental health issues), court appearances (e.g., court dates resulting in repeated or long-term absence), and early release from prison. The program has addressed attrition concerns by carefully reviewing selection criteria and disciplinary processes.

Still other case study results show that the Horizon program offers a variety of rehabilitative services to prisoners while meeting the security needs inherent in a correctional environment. Both program and prison staffers recognize the importance of holistic programming and a multi-modal approach that includes spiritual and secular interventions. These stakeholders attribute the successful implementation of the program to common goals among corrections professionals and program practitioners including increasing prison safety, promoting public safety, and achieving self-sufficiency. Consistently, there has been a great deal of interest in the Horizon program. In 2002, Florida Senate Bill 912 was passed stating that the Department of Corrections is required to have six faith-based dormitory programs modeled after the Horizon program at Tomoka. Thus, the Department of Corrections has implemented similar faith-based programs across the state, and has instituted a waiting list for new participants.

During case study interviews, stakeholders described the influence of local church volunteers as perhaps the most critical component of the program. Volunteers are viewed as the key to building pro-social relationships and strengthen social bonds to achieve the goals of the program. Local church volunteers are also instrumental in fostering and restoring individual, group, and family relationships. In addition, volunteers are essential to creating caring communities that equip and assist individuals of multiple faiths in both correctional and neighborhood environs.

Stakeholders also recognize that the segregated living environment is essential to promoting personal accountability. Participants living in this therapeutic community are

committed to the goals of the program and reinforcing ethical and moral values. Participants are also encouraged to take responsibility for their own actions and to monitor the activities of others. As a part of this caring community, participants are free from many fears that accompany general population dorms. In addition, the aforementioned program components were identified as the keys to personal transformation, particularly the "pain" programs of Quest, Making Peace with Your Past, and the Way Home. These intensive programs are facilitated by outside volunteers and compel participants to confront the factors that brought them to prison.

Impact Evaluation Results

Case study results suggest that the Horizon experience builds social capital (the resource stemming from the structure of social relationships which in turn facilitates the achievement of mutually beneficial goals) and constructs collective efficacy (the ability of neighbors to care for one another). Consistently, to the extent that program participants demonstrate reduced problem behaviors including pre-release infractions and post-release recidivism—this finding would contribute to a growing body of empirical evidence indicating that faith-based interventions reduce a variety of social problems. Caliber Associates recently completed an evaluation of the Horizon program. Results of the comprehensive evaluation focusing on pre- and post-release effects of the program show that program participation increases prison safety. Horizon program participants had significantly lower rates of discipline reports and segregation stays—compared to both the matched and waiting list comparison samples. These findings lend support to the claim that program participation promotes a safer correctional environment, particularly during and immediately following program participation.

Other results show that Horizon program participation potentially promotes public safety. Less than one-third (32.7%) of program participants were rearrested during the follow-up period (the follow-up period following release from prison was variable across participants, averaging 15 months)—and that participants had fewer total charges across all arrests. While similar proportions of released treatment and comparison sample members were rearrested, the treatment sample had a longer period of time until their first rearrest. Thus, Horizon program participation appears to delay the onset of rearrest among returning prisoners.

Still other results show that program participation appears to encourage self-sufficiency and may improve outcomes for children and families. Horizon program graduates are more likely to fulfill their child support obligations. The aforementioned findings contribute to a growing body of empirical evidence demonstrating the efficacy of faith- and community-based organizations (FBCOs) in providing social services. However, further research is required to determine whether and under what circumstance FBCOs increase prison safety, promote public safety, and support self-sufficiency over time. The Horizon program, however, is uniquely

positioned among innovative faith-based interventions providing a variety of spiritual and secular services to support the successful reintegration of returning prisoners.

Conclusion

Horizon program case study results increase understanding of the program from the perspective of key stakeholders. These stakeholders view the program as an invaluable partner in navigating the complex contours of an uncharted prisoner reentry landscape. Case study results are also useful to agencies and organizations interested in replicating or adapting program components and strategies. These results show that the past accomplishments of the Horizon program may inform the mapping of reentry strategies in the future. Moreover, case study results contribute much to what we know about faith-based correctional interventions and finding pathways to the successful reintegration of returning prisoners. Among the key lessons learned is that engaging the faith community in collaborative community corrections partnerships facilitates the process of prisoner reentry—and prisoners rediscovering their compassion for children, families, and communities impacted by incarceration.

MASJID AL-ISLAM—DA'WAH PROGRAM

In 1987, Masjid Al-Islam was founded in New Haven (CT) to provide a growing Muslim population with a place of worship, prayer, education, and community development. The mission of the Masjid includes: educating the New Haven community about Islam; increasing the economic success of the Muslim membership; networking with other Islamic organizations; and teaching noble lifestyles as decreed by the Qur'an. As part of the Development, Education & Economic Network (DEEN, Inc.), the 350-member Masjid serves as an Islamic center open to Muslims and non-Muslims.

The Masjid operates a Da'wah program, which provides a variety of services to prisoners, ex-prisoners and their families. Focusing limited resources on larger prisons where there are higher concentrations of Muslim prisoners, the program teaches the basics of Islam and develops life and coping skills. The Da'wah program is active in 24 state prisons and jails throughout Connecticut, and involves trained volunteers delivering program services including prayer services, religious education, and individual counseling. The annual caseload for the program is approximately 100 individuals per prison, totaling an estimated 2,500 individuals. The Da'wah program also places emphasis on ex-prisoners and providing aftercare services to reduce crime, recidivism, and reincarceration. Among program services to assist the successful reintegration of returning prisoners are spiritual and secular counseling, housing and employment assistance, and support groups and referrals. In addition, the Da'wah program offers family support services including marriage counseling and affordable apartments at no cost to former

prisoners and their families. The program works with an estimated 5,000 families of prison and jail inmates each year.

In Focus—Recidivism

Langan and Levin (2002) conducted a study of released prisoners that raised public safety concerns. Results show that among the 272,111 prisoners released in 1994, 67.5% were rearrested for a felony or serious misdemeanor within three years. Other results show that rising recidivism rates translate into thousands of new victimizations each year—46.9% of released prisoners were convicted of a new crime and 25.4% were resentenced to prison for a new crime. In addition, results show that 51.8% of released prisoners were back in prison, serving time for a new prison sentence or for a technical violation of their release (e.g., failing a drug test, missing an appointment with their parole officer, or being arrested for a new crime). Moreover, the authors conclude that the evidence was mixed regarding whether serving more time reduced crime and recidivism.[94]

Case Study Analysis

In 1987, Masjid Al-Islam was founded in New Haven (CT) to provide a growing Muslim population with a place of worship, prayer, education, community development, and social events. The mission of the Masjid includes: educating the New Haven community about Islam; increasing the economic success of the Muslim membership; networking with other Islamic organizations; and teaching noble lifestyles as decreed by the Qur'an. In 1995, the Masjid purchased the building it currently occupies and has since completed extensive renovations. Today, the 350-member Masjid serves as an Islamic center open to Muslims and non-Muslims in the greater New Haven community. The Masjid sponsored Da'wah program, however, limits participation to Muslim prisoners, ex-prisoners and their families. According to the Masjid, the Department of Corrections restricts Da'wah program participation to prisoners affiliated with the Muslim faith. The annual caseload for the program is approximately 100 individuals per prison, totaling an estimated 2,500 individuals annually. In addition, the Da'wah program works with 5,000 families of prison and jail inmates each year.

Masjid Al-Islam—*A Portrait*

As previously mention, Masjid Al-Islam is part of the Development, Education & Economic Network (DEEN, Inc.). Consistently, the mission of DEEN/Masjid Al-Islam is to: (1) develop the human, material and spiritual resources of the Muslim community to achieve the noble objectives delineated by the Qur'an and Sunnah; (2) educate current and future generations

[94] Langan, P. and Levin, D. 2002. *Recidivism of Prisoners Released in 1994.* Washington, DC: U.S. Department of Justice, Office of Justice Programs, Bureau of Justice Statistics. NCJ 193427

to the highest level of Islamic and contemporary thought in order to reestablish the Islamic voice as a significant contributor to current discourse; (3) economically empower Muslim communities through daring and innovative programs that maximize existing fiscal resources, and the development of new sources of economic viability; and (4) network with existing Islamic organizations to forge a mutually enhancing unity that recognizes diversity and works toward creating the functional basis for the creation of a formidable socio-political coalition capable of addressing the major issues of the day.

The Da'wah Program

The Masjid Al-Islam sponsored Da'wah program focuses resources on larger prisons where there are higher concentrations of Muslim prisoners. The program provides a variety of services to prisoners, ex-prisoners and their families. In general, the volunteer led in-prison activities include prayer services, religious education, and individual counseling. Specifically, the program teaches the basics of Islam and develops life and coping skills among Muslim prisoners. The Director of Community Relations coordinates program activities in 24 state prisons and jails throughout Connecticut. The program director also ensures that volunteers are trained and qualified, and serves as a liaison to chaplains and other corrections staff. In addition, the Director makes certain that in-prison curricula and dietary programs meet the needs of Muslim prisoners. In support of the Da'wah program, the Masjid hosts an annual two-day feast and prayer service in conjunction with the Islam holiday.

The Da'wah program also places emphasis ex-prisoners and providing aftercare services to reduce crime, recidivism, and reincarceration. Among the services to assist the successful reintegration of returning ex-prisoners are spiritual and secular counseling, housing and employment assistance, and support groups and referrals. In support groups, former prisoners discuss issues related to prisoner reentry including reconnecting with families, friends, and jobs. Oftentimes, the Masjid does not directly provide aftercare services but has partnerships in place to make referrals to other community resources. Together, support groups and referral services help ex-prisoners create social networks with community members, organizations, and social service agencies.

In addition, the Da'wah program offers family support services. Counseling services assist ex-prisoners and spouses and families with religious issues (e.g., among Muslim converts and their Christian wives). The program also provides affordable apartments to returning prisoners and their families (or the families of Muslim prisoners during periods of incarcerated). The Masjid owns and manages nine residential properties, with 15 units in total (five of which

are reserved for returning prisoners and/or their families). This transitional housing is provided at no cost to former prisoners and their families.

Funding

Masjid Al-Islam does not receive public funding. Rather, operational costs are primarily funded through private donations from members. Individual donors contribute funds for activities including a place for prayer, community development, and Islamic education. In addition, the Masjid has served as a catalyst for stabilizing at least a half million dollars worth of property—and has invested time, money, and talent into the positive development of the local community.

Staff

The Masjid works in cooperation with chaplains to coordinate religious worship and teaching inside correctional facilities. The Masjid has one salaried staff person, the Director of Community Relations. The Director is supported by a core group of 20 Masjid volunteers that have participated in the Da'wah program for more than 12 years. The program also has an estimated 50 other volunteers that support various activities. Da'wah program volunteers are routinely recruited via literature and announcements during local mosque worship. In addition, the Masjid works with a professor at Manhattanville to develop lesson plans and coordinate volunteer activities.

Training

Masjid Al-Islam provides training to all staff and volunteers. Training is offered on conducting an official worship service that includes the specific requirements of the service. Courses are also provided to help volunteers understand how to conduct a prayer service. Among the requirements of worship and prayer services is that a portion be delivered in Arabic. Thus, Arabic language learning courses are provided to assist staff and volunteers. Similarly, Da'wah program training places emphasis on methods of worship and prayer, and teaching, and counseling individuals in correctional settings. For example, a professionally trained and licensed counselor provides volunteer training courses on conducting individual, marriage, and family counseling. In addition, the Da'wah program offers training to correctional staff in state prisons and local jails.

While the Da'wah program does not have a waiting list to receive services, the program has experienced manpower and material shortages. In some instances, insufficient numbers of volunteers and chaplains are available to lead a Jum'ah (Friday afternoon prayer service). In other instances, Da'wah program materials are in short supply including the Qur'an, religious food during holidays, and handouts translated in Spanish.

Essential Elements

Case study results reveal that among the keys to the success of Masjid Al-Islam and the Da'wah program are the following essential elements including prayer, community development, public safety, education, and collaboration.

Prayer

Masjid Al-Islam offers congregational prayer seven days a week and communal prayers five times per day. The Jum'ah prayer is also held every Friday. Because members are dispersed over a wide geographical area, the largest gatherings are at the Friday prayer, as well as the daily morning and evening prayers. In addition, funeral prayers are often held at the Masjid and the two Eid prayers are held either at an outside location (weather permitting) or in large public halls in cooperation with other Islamic Centers.

Community Development

The Masjid organizes and participates in neighborhood clean-ups for the area surrounding the Masjid and the larger community. The Masjid also supports citywide initiatives to plan economic development efforts. For example, the Masjid helped develop the Greenwood Street District planning document (which provides guidelines for future development in the area) in partnership with residents, area institutions, the Hospital of St. Raphael, and the City of New Haven—Livable Cities Initiative.

Public Safety

Masjid Al-Islam participates in the Community Block Watch, which meets monthly to discuss plans to promote public safety, encourage community development, and develop solutions to crime problems in the neighborhood.

Education

Over the years, Masjid Al-Islam has implemented a variety of educational programs in support of both Islamic and general education. For example, the Masjid offers a Qur'an memorization class for youth and supports cooperative home schooling for Muslim parents. The Masjid also sponsors youth activities including field trips, sports competitions, weekend camping, and Qur'anic memorization competitions. In addition, adult study programs are

offered, which include weekly Qur'an halaqa (study circles) for brothers, monthly halaqa for sisters, family Islamic studies, and new Muslim classes.

Collaboration/Partnerships

Masjid Al-Islam has established collaborative partnerships throughout Connecticut, particularly in greater New Haven. The Masjid routinely cooperates with the Muslim and non-Muslim community. For example, the Masjid works closely with Department of Correction chaplains and coordinates volunteer efforts among various local mosques. The Masjid has also partnered with Project MORE, a court-appointed referral group that operates a halfway house and job-training program. In addition, the Masjid cultivates relationships with community organizations and social service agencies.

Conclusion

While Masjid Al-Islam has no plans for a formal evaluation, the staff and volunteers are committed to continuing the success of the Da'wah program. The Masjid is currently working in collaboration with chaplains and other corrections professionals to fill a gap in religious programs, develop a performance measurement system, and improve quality service delivery. The Masjid is also moving toward an aftercare model that places increased emphasis on prisoner reentry and providing a continuum of care from confinement to the community. In addition, the Masjid suggests that among the keys to faith-based interventions in criminal justice are creating problem-solving partnerships, engaging the community, utilizing holistic approaches, and sustaining fundability.

4.3 Conclusion

The current case studies provide a portrait of innovative faith-based programs including the Aleph Institute, Amachi Program, Kairos Horizon Communities in Prison, and the Masjid Al-Islam Da'wah Program. Our case study research method involved systematic procedures to shed light on the complex role of FBOs in crime prevention, intervention, and aftercare. Specifically, the research method involved selecting innovative faith-based interventions, determining data gathering and analysis techniques, collecting program documentation and data, and analyzing program data and potential causal linkages. While this case study method treats each faith-based program is a single case, the analysis of multiple separate cases contributes to the whole of the study.

Case study results describe rather than compare a diverse group of promising faith-based interventions. These research findings are timely and relevant in that each program is applicable to contemporary criminal justice situations and directly related to real-life experiences involving prisoners and ex-prisoners, and their children and families. Case study results also demonstrate that engaging the faith community in collaborative, problem-solving partnerships potentially improves criminal justice system outcomes. FBOs can serve as invaluable partners in developing long-term solutions to a variety of social problems. In addition, case study results illustrate wide variance in faith-based interventions. However, a closer look reveals that FBOs share a common compassion for people—and a passion for empowering lives, fostering families, and improving community wellbeing.

The aforementioned findings provide guidance to program planners and policymakers interested in identifying essential program elements and generating hypotheses about program impact that can be tested. These findings also contribute to the advancement of the current body of knowledge regarding the role of FBOs in responding to social problems and developing criminal justice system solutions. In addition, these findings support the development of a toolkit for NIJ and others interested in promising faith-based interventions. Continued case study analysis is recommended to further the development of a faith-based research agenda to determine whether and under what circumstances FBOs reduce crime and recidivism—the sine qua non of desirable correctional interventions.

CONCLUSION

In support to the National Institute of Justice (NIJ), this report serves as a Resource Guide to assist the development of a research agenda to determine whether and under what circumstances the faith community can promote public safety via reducing crime and delinquency. The Guide includes a comprehensive literature review, a broad-based environmental scan, a policy relevant research brief, and systematic case studies. While the Resource Guide can be viewed as a whole, the reader is encouraged to utilize the four chapters as separate resources.

First, the literature review is an invaluable resource to critically examine the extant body of research, identify methodological limitations of the findings, and develop theoretical constructs to test hypotheses. While the empirical evidence generally supports the claim that religion is inversely related to delinquency and crime, more rigorous research combined with strong methodology is required. Recommendations for future research include improving religion and faith measures, and conducting studies well grounded in theory.

Second, the environmental scan is an important source for information on innovative FBOs involved in criminal justice. While there is wide variance among FBOs, the full range of programs and services suggest that the faith community may be uniquely positioned to improve criminal justice outcomes including crime prevention, intervention, and aftercare. In today's economic climate of increasing demand for services and declining resources, criminal justice planners and policymakers must carefully examine their current operating environments and prepare to weather an uncertain future. Recommendations include continued scanning of the changing criminal justice landscape for promising faith-based programs, volunteer resources, and problem-solving partners.

Third, the research brief is a timely tool intended to foster a forum to discuss the role of FBOs in criminal justice. The brief points out that FBOs have been in the business of reducing crime and delinquency for centuries. Among the services provided are food, shelter, and clothing to those in need including prisoners, ex-prisoners, and their families. Other services include employment and housing assistance, mentoring at-risk youth, treatment for addiction, and victim assistance. Still, the role of religious groups in criminal justice remains subject to debate. This finding reveals the need for further research, specifically in the area of corrections. Recommendations include evaluating promising faith-based programs to: (1) identify innovative in-prison and aftercare programs; (2) assess the impact of programs on prison crowding and confinement costs; and (3) determine whether programs are likely to reduce recidivism.

Fourth, the case studies describe a diverse group of faith-based interventions in detail. Case study results demonstrate that engaging the faith community in collaborative, problem-

solving partnerships potentially improves criminal justice system outcomes. In addition, case study results conclude that the selected FBOs share a common compassion for people—and a passion for empowering lives, fostering families, and improving community wellness.

In conclusion, the Resource Guide contributes to the advancement of the current body of knowledge regarding the role of FBOs in responding to social problems and developing criminal justice system solutions. The Resource Guide also serves as a resource to criminal justice planners and policymakers interested in identifying promising FBOs and innovative faith-based interventions. In addition, the Guide is a toolkit to assist NIJ developing a research agenda to test hypotheses about faith-based program impact.

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