

ASSESSMENT OF THE ROLE OF THE CHURCH IN RE-INTEGRATION OF EX-PRISONERS BACK TO THE COMMUNITY: A CASE OF PROTESTANT CHURCHES IN NAKURU TOWN, KENYA

Stephen Kiprono Ngeno

Department of Theology, Kenya Methodist University, Kenya

stevekipro2011@gmail.com

Abstract

The church is ordained by God to preach the Good news to the needy and to heal the broken hearted and proclaim freedom for the captives and release from darkness for the prisoners. Kenya prisons and churches engage in rehabilitation and provision of skills to change the behavior of prisoners. Despite these efforts, their re-integration back to the community is inadequate. Therefore, it was important to assess role of the church in re-integration of prisoners back to the community. The study was guided by objectives based on; church programs, the socio-economic activities, perception towards prisoner. Theory of behavior change, desistance theory and social control theory were used to gain insights and more understanding of the research. The study adopted descriptive study method. It targeted 50 pastors, 150 deacons from 50 protestant churches in Nakuru town and 40 ex-prisoners. Deacons were subjected to random sampling whereby a sample of 60 was obtained leading to 150 respondents in total. Data was collected by use of a questionnaire and analyzed by descriptive and inferential statistics through SPSS 23. Findings showed that Churches perception, programs and social economic activities determined level of reintegration. In particular, Regression analysis findings indicated that all independent variables taken together ($t=3.611$; $p<0.01$) had strong and significant relationship with Reintegration of ex-prisoners. It was recommended that Churches should consider putting re-integration programs into the list of their important operations and expand involvement into social economic activities for the prisoners.

Keywords: Reintegration of ex-prisoners, church programs, social economic activities, perception towards ex-prisoners, Clergies

INTRODUCTION

The mission of the church is to win the unsaved to Christ and be able to establish them in the same faith. The book of Mathew 28:19-20 says, therefore go and make disciples of all nations...and teaching them to obey everything I have commanded you.... The call of the gospel is that we be able to make disciples. Making disciples of Jesus Christ is a process where one engages himself/ herself in the long term business in the life of an individual until when Christ is formed in the heart of a believer. (Galatians 4:19).

Kenya prison is an institution that provides the church an opportunity to witness Christ to a population whose lives will only be transformed when they hear the gospel. The church has a big role in the rehabilitating process of an inmate. The role of the church goes beyond prison walls to a point of time when such a person has become a disciple of Christ. Kenya prisons have continued to offer inmates rehabilitation programs and vocational education and training that would help them be reintegrated in to the society and actively participate in positive socio-economic engagements upon release. In most cases, ex-convicts are stigmatized in their communities when they return after completion of their sentence in prisons. Because ex-prisoners being unable to reintegrate back to the society they become vulnerable and the only accepting group are those who they were together in crime.

There are several incidences where prisoners on capital offences refuse to go out of prisons in fear of their lives. They know that they will not be accepted in the community where they come from, though they might have reformed. This is evident with one of our daily newspapers where they posted some incident where some prisoners in Kisii prison refused to go back home after completion of sentence in fear that they will be lynched upon stepping to their homes (Abuga, 2016). It therefore calls for a trusted institution where ex-prisoners can find acceptance and be helped to reintegrate without being stigmatized. The best placed institution in this noble assignment is the church and that the church becomes an agent in the mission of God.

Statement of the problem

Kenya prisons functions are to contain and keep offenders in safe custody, rehabilitate and reform them, facilitate administration of justice and promote prisoners opportunities for social reintegration. Rehabilitation of prisoners in Kenyan prisons begins from the time of reception into the prisons from courts until when they are discharged out of prisons and be able to reintegrate well back in the community. This rehabilitation takes the form of provision of skills such as carpentry, masonry, tailoring, shoe making, handicraft and farming skills. These skills are expected to prepare them for self-reliant life and good reintegration in to the community. In

spite of these efforts it has been observed that ex-prisoners fear to go back home because of fear of their safety. Others go back to prison because they find themselves in the same problem that took them to prison in the first place. The church is a great contributor to the holistic rehabilitation process through her mission to the society. The church contributes to the reformation agenda by reaching out to inmates while in prison. In spite of these efforts it has been observed that very little is known on the contribution the church makes in reintegration of ex-prisoners back to the community. This study therefore seeks to make an assessment of the role of the church in reintegration of prisoners back to the community.

Objective of the study

The main objective of the study was to investigate the role of church in re-integration of ex-prisoners back to the community. The specific objectives included;

- i. To examine the church programs that affect reintegration of ex-prisoners back to the community.
- ii. To investigate the social economic activities facilitated by churches that influence reintegration of ex-prisoners back to the community.
- iii. To ascertain how perception of the church towards ex-prisoners affects their reintegration back to the community.

LITERATURE REVIEW

Theoretical Literature Review

Theories that assist in describing role of church in reintegration of ex-prisoners back to the community have been reviewed. They include; Theory of behavior change, Desistance theory and Social control theory.

Theory of Behavior Change

Theory of behavioral change provides a framework with a basis for discussing the different methods of producing behavioral change (Kelman, 2004). It states that a person's behaviour may be changed by means of three different processes, depending on his motivational orientation. Behavioral change can occur through: Compliance when the person's primary concern is in obtaining a reward or avoiding a specific punishment. Such behavior change will persist only under conditions of surveillance; that is as long as the person's behavior is observable by the person who controls rewards and punishments. Ex-prisoners who have to obey certain rules and regulations may exhibit this kind of behavior change. A second kind of behavior change is identification. A person is primarily concerned with establishing a satisfying

relationship with the influencing agent. The influencing agent has qualities that make a continued relationship with him particularly desirable, and he defines the role of expectations the person must meet in order to maintain the relationship with him. Identification is common occurrence among peer groups, such as income earning economic activities initiated by churches. In this case, the ex-prisoners are required to behave in a certain manner in order to be given opportunity to participate in such activity to earn something (Andrews & Bonta, 2014). New behavior acquired in the process of defining oneself as acceptable in a continuing relationship with the influencing agent does not depend on surveillance. Rather it persists as long as the relationship is important to the person who has changed, but the behavior occurs only when the person is engaged in a role that is relevant to his relationship with the influencing agent. Thus while this new behaviour occurs it may influence new situations outside the situation in which the behaviour was first acquired, it is still dependent on an external social support. A third kind of behaviour change, internalization, occurs when the person's primary concern in the influence situation is with the consistency between his behaviour and his own concepts of what is worth doing. The influence agent shows himself to be expert and trustworthy and demonstrates new means of promoting the person's independent goals like self-respect. Behaviour acquired in this way depends neither on surveillance nor on the relevance of the behaviour to the relationship with the influencing agent; is rather the behaviour shown whenever it is relevant to promoting personal goals. The behaviour thus becomes independent from its original source and becomes integrated with the person's basic values (Lambert & Bergin, 1993).

Behavioral change theory integrates well to this study. The ex-prisoners are expected to change behavior to enhance effective reintegration back to the community. This happens under the guidance of the agent. In the current study, the church clergy are the agents who help ex-prisoners to acquire a new behavior that can be acceptable to the community. Change of behavior may alter the community's negative attitude towards ex-prisoners. Positive response to the guidance of the church clergy also changes the church perception on them. Furthermore, change of behavior can be suitably initiated through economic activities that ex-prisoners are allowed to engage in if they behave in a desirable manner.

Desistance Theory

Desistance theory explains how and why people prevent and stop offending (Maruna & Immarigeon, 2013). It involves factors that contribute to reformed ex-offenders including ex-prisoners desistance from crime. It broadly explains the movement away from criminal behavior. More accurately, desistance is the process of ceasing criminal behavior by a person who has

been an offender. Desistance theory strives to explain the process by which offenders come to live life free from criminality. Engaging in regular employment helps offenders to focus their attention on something more meaningful than criminality (Fader & Traylor, 2015). Similar to how a particularly aggressive individual may turn to sport, maintaining a routine of working and earning money, meaning that motivation to engage in crime is because of a lack of other activities or financial stress is replaced by the regularity of work. Being in a social group can influence the decision to commit or not to commit a crime. However, simply getting into a group setting does not guarantee that an individual's offending patterns will change. It depends on the contribution and social and economic benefits that one gets (Giordano, Cernkovich & Rudolph, 2002).

Desistance theory explains what people can do and desist from engaging in breaking law. The current study assesses the role of churches in reintegrating ex-prisoners back to the community. Therefore, this theory relates to the study in the sense that churches facilitates social economic activities such as employment and social economic groups to help ex-prisoners change their behavior and reintegrate back to the society.

Empirical Literature Review

Empirical literature review outlines previous studies related to the role of church in reintegration of ex-prisoners back to the community. It is based on church programs, social economic activities, perception towards ex-prisoners and reintegration of ex-prisoners.

Church Programs

According to Wambugu, (2014) the spiritual and other programs that the church pastors have regarding the ex-prisoners determines the success in reintegration. Visiting and sharing gospel with ex-convicts plays a major part in changing their behavior. Visiting gives them hope of life as they see that there is a concern for them thus need for becoming good people crosses their minds. Sharing of God's word provides them with more understanding of the evil deeds that led them to prisons (Obondi, 2014). Some people commit crime without proper knowledge of the consequences. In the process of preaching the gospel, ex-prisoners gain insights that committing crime is not only punishable by the government but also by God himself. The word of God is also able to cause transformation in the lives of prisoners (Romans 12:1-2), hence becoming better people to reintegrate back to the community.

Many ex-prisoners leave prison to return home without the institutional support to readjust to life in the community. They normally go out of prison as lonely and scared individuals because of not knowing what awaits them at home. Ex-prisoners seeking successful

reintegration encounter a number of challenges, from the behavioral and circumstantial factors that led to imprisonment, to the difficulties of prison life and the other invisible punishments they face once released. While many church congregations and faith-based groups take part in traditional prison ministry including visitation and providing spiritual activities such as worship and Bible study, few sponsor programs to welcome ex-prisoners into their fold once they are released from prison. Ex-prisoners are left on their own to navigate through tough challenges of finding acceptance in a society or a family that he might have offended.

Families are faced with a daunting challenge of welcoming home the sons and daughters, brothers and sisters, and friends that are being released from prisons. And if the families are not ready to receive them they are left to a cruel society which has no mercy. With an understanding that prisons continues to receive more offenders, many ex-prisoners are released without institutional support to ensure transition to the community as responsible family members, reliable employees and productive citizens. The shocking reality is that there is no dialogue currently engaged on re-entry and its impact on children, families and communities by national and local leaders and an attempt to explore ways to understand and address the service needs of ex-prisoners and their families. This research will therefore seek to understand and assess on the role the church can play in filling this gap.

Church programs incorporate donations for the prisoners (Omoni&Ijeh, 2009). Providing bibles, tool boxes and even medicine for those who are sick enhances reintegration. Bibles provides them with an opportunity to read and understand the word of God which is able to transform them to be better people. Doing what the bible says can convince the community to accept them back. Donating medicine leads to good health that is associated with energy to work and earn a living. Inadequate reintegration can therefore be attributed to lack of emphasis on donations to ex-convicts through churches (Leshnick, 2012).

Mutabari and Wanjohi (2017) asserted that reintegration is affected by lack of enough training upon the ex-prisoners on how to live a crime free life (Mutabari & Wanjohi, 2017). Biblical training through church leaders is very crucial in turning ex-convicts into better citizens. However, little training has been undertaken so far due to little concern for former prisoners. There are few programs carried out by the church which are meant to demonstrate God's love to prisoners. For example, giving of Christmas gifts to those who have reformed has not been exercised to a substantive extent. Gifting for good deeds reveals its inherent importance and others can attempt to adjust their behavior.

Social Economic Activities

Mears & Cochran (2014) noted that People live well based on the success of social economic activities they engage in on daily life. Ex-prisoners are not an exception in this case. They require support to be able to put their mind and energy back to work to earn a living. Churches should facilitate them to engage in social economic activities so as to boost their initiative to reintegrating them back to the community. Former prisoners released may encounter economic challenges that may deter their ability to adopt to good behavior that makes them law abiding citizens. Therefore, churches ought to provide social economic activities that are gainful to them and can solve the challenges in their daily living.

The society is not ready to accept them and if they do it will be with a lot of suspicion. This makes them not find their footing in the society even after discharge. Therefore, society still perceives them as social misfits who should be avoided thereby making reintegration impossible.

The women and men who return to the community after serving time in prison may encounter numerous challenges ranging from clothing, housing, employment, transportation, childcare, healthcare, managing finances, interpersonal skills, counseling, drug and alcohol rehab and the support of a caring spiritual community. Belonging to a faith community is an important tie that can bind all of the needs and concerns of ex-inmate into success rather than repeated failure.

During their incarceration they experienced loneliness, isolation, rejection by society and a lack of self-worth. A welcoming and non-judgmental church community can help ex-inmates cope with emotional aftermath of these experiences by offering hope through practical assistance, restoring trust through genuine friendship and healing of spiritual and emotional wounds.

Social groups help to solve common problems of the people. Churches help ex-prisoners to form or join groups that are helpful (Obondi, 2010). It is upon them to convince other members that these people are reformed thus should be given a chance to bring their inputs. On contrary, many ex-prisoners have been denied that chance to join the self-help groups on the basis that they are coming from jail and can jeopardize their economic operations. This alienation from groups undertaking various economic activities hinders their reintegration. Despite having some skills taught in the prisons, they are denied the chance to put it into gainful activity.

Churches believe that ex-prisoners can change their behavior if they have some work to keep them busy. Employment opportunities suit this bill well. However, these leaders face challenges to help them get jobs that can enhance reintegration (O'Connor et al., 1998).

Generally, jobs are scarce and with the tag of ex-convicts, matters become worse as church leaders cannot easily convince the employment providers that the former prisoners' behavior is fit for hiring. This explains the little success in reintegration of ex-prisoners.

Some of the ex-prisoners are equipped with skills to perform various activities. Unfortunately, they lack entrepreneurial techniques to employ themselves. Lack of adequate facilitation towards equipping them with entrepreneurial skills has deterred successful reintegration. This problem has been expanded by the broken family ties and bonds (Oketch, 2009). In some cases, ex-prisoners come back to find that their investments and properties were destroyed or wasted by the family members. In this case, they have nowhere to restart their lives. Some church leaders fail to evaluate the social economic activities that they initiate for the ex-prisoners. Ineffectiveness of these engagements has led to reintegration failures due to poor evaluation mechanisms. Majority of social economic activities have not been subjected to controlled evaluations and appropriate approaches have been ignored.

Perception towards ex-prisoners

The perception towards the ex-prisoners influences their reintegration back to the community (Kusada, 2014). The public are more concerned about the behavior of the ex-convicts. Some have fear of the ex-offenders especially if the crime that had sent them to the prison was heinous. For instance, crimes such as murder, rape or defilement, robbery with violence sticks to the people's minds and it becomes difficult for them to forgive. Churches intervention in this difficult situation help the community to change their attitude towards an ex-prisoner.. It has proved to be a challenge to the chaplains and other church leaders since the community cannot easily believe in the change of behavior with negative effects from the ex-offenders. The resultant effect is that most ex-prisoners mute for a short period and go back to their previous criminal behavior. This act makes their integration back to the community an exercise in futility among the church leaders (Addo, 2014).

Stigmatization on the side of ex-convicts has contributed to the problem of trying to help them resettle into the society through churches. Most of them have been dubbed society outcast from the time they are jailed and nothing changes even when they are released. Stigmatization means that even the family members disown and deny them family rights. For instance, male ex-offenders might find out that their wives remarried and no way can they welcome them to their lives (Farral et al., 2011). The treatment of discharged prisoners as ex-convicts leaves them with stigma that relates them with crime even though they might have reformed. The punishment continues even after discharge from the prison due to public attitude towards them, as they are branded and treated as ex-convicts (stigma) which however is the greatest obstacle

to a discharged prisoner's re-integration. This stigma is emphasized by the legal system which so defines the discharged prisoner. They are prohibited from employment to certain positions and occupation of public offices. Therefore, the law as it exists today further stigmatizes the discharged prisoner and prevents him from integrating successfully.

Church clergy find it difficult to reintegrate ex-prisoners who have been rejected and neglected by both the families and the communities which are supposed to join hands and provide for the discharged prisoners until they are able to adjust to life in the free society. The main objective of the church leaders in guiding ex-offenders to be good people through behavioral change and reintegration cannot be achieved with existence of stigmatization. There is no effective planning to aid proper follow-ups in regard to the lives of ex-prisoners because few church leaders and the community members are determined to successfully reintegrate them.

Prisoner's reintegration into the community is a rarely discussed issue because of little societal support. Church clergy make efforts in helping the ex-prisoners gain salvation (Otiato, 2014). They take them to their families and friends believing that these individuals have been transformed thus should be accepted and supported to settle. However, most community members fail to trust them and are not ready to give them another chance to build their lives. As a result, they fail to accept them back due to the perception that they are people of evil deeds forever.

Reintegration

According to Baldry et al (2002), reintegration of ex-prisoners entails the process of transition from imprisonment into mainstream society. This is the process in which former prisoners embark on adjusting to the outside world in the aftermath of their release and hopefully get to live a life that is free from crime. It also means the actions undertaken with the prisoner while in custody and on release to help him or her from reoffending. Churches have a role to play in the reintegration of ex-prisoners back to the community. However, their efforts towards this course have been quite insignificant particularly in developing countries (Zimmer, 2005).

There is some evidence that positive reintegration outcomes are attained when factors predisposing a person to criminal behavior are addressed in a holistic fashion and when the physical and social needs of offenders are supported both within the prison and after the offenders' release (Travis, Solomon, and Waul, 2001).

Otiato (2014) opined that effective reintegration of ex-prisoners has encountered uncertainty concerning what happens they can do after being released into the community in Kenya. It is mostly not known whether the released ex-prisoners will commit additional crimes or

not. This calls for an intermediary to work on the former prisoners and make it possible for them to be accepted into the society. In most cases, these people find it almost impossible to go back to their homes because they cannot fit. Others receive the wrath of mob justice. Reintegration exercise is insufficient in that the dealings with ex-prisoners are not enough to change their behavior in order to be welcomed into the community.

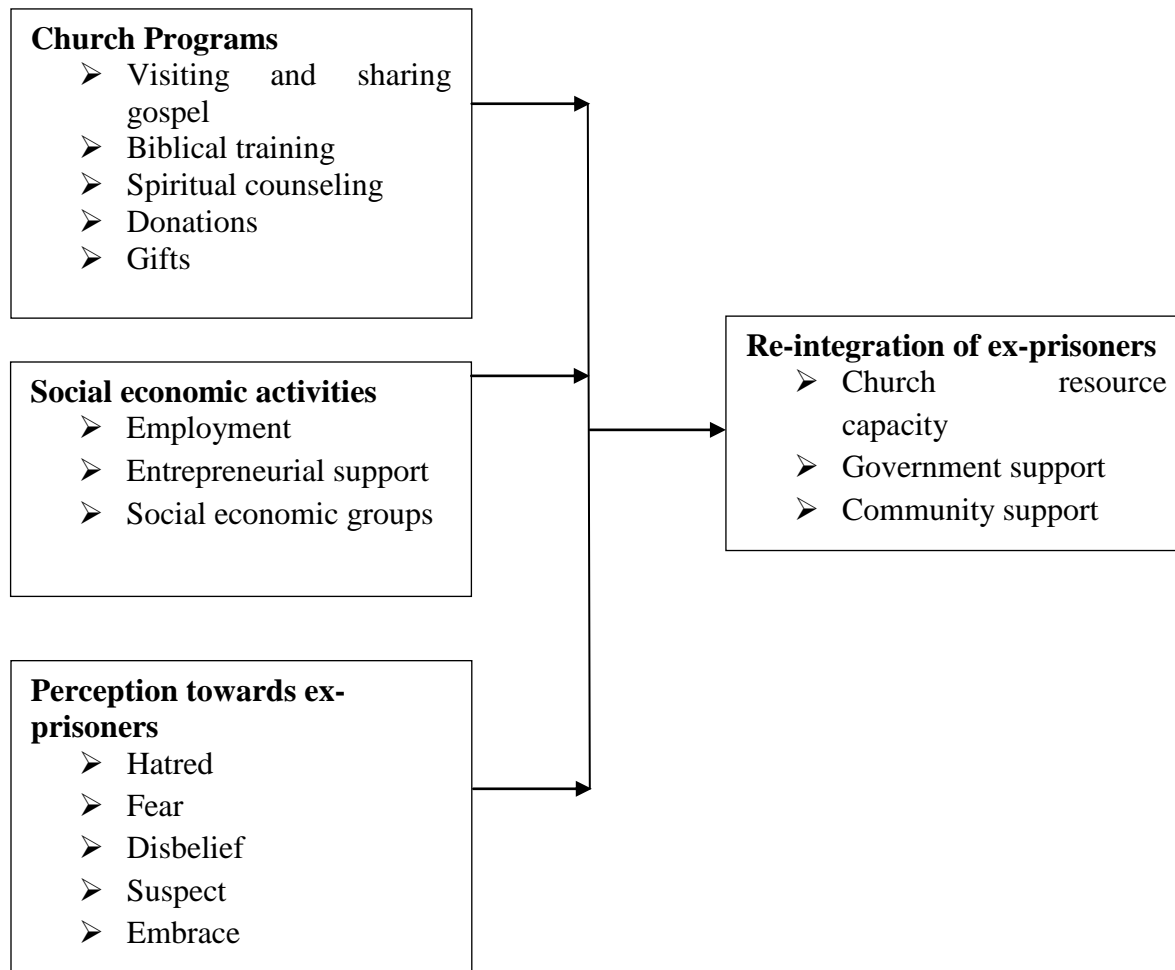
There is lack of enough government support to churches in regard to reintegration of ex-prisoners (Ngure, 2005). Most of existing policies are not adequate thus church efforts do not lead to tangible effect. Many churches do not engage in reintegration activities. They lack enough resources to do so and other cases some are not aware on how reintegration of ex-prisoners is done. Successful reintegration requires close working relationship between the churches and the community's members (Mutabari and Wanjohi, 2017). Many community members think that ex-prisoners are beyond reform and nothing can be done to prevent them from reverting back to crime.

Ex-prisoners have not been re-integrated well because churches and the community do not get involved much in such matters. The community has total condemnation of the ex-offenders and the churches should change this mindset from the public. Unfortunately, it has not happened sufficiently. This means that most ex-prisoners lack people to receive them back to the society and assist them adjust to the new norms and the ever-changing community behavior.

Conceptual Framework

Conceptual framework illustrates the relationship between each independent variable (Church programs, social economic activities and perception towards ex-prisoners) and dependent variable (Reintegration).

Figure 1: Conceptual Framework



RESEARCH METHODOLOGY

Research Design

Research design is the framework under which the study is undertaken. Kothari, (2008) stated that research design is an arrangement of conditions for collection and analysis of data in a manner that aims to combine relevance with research purpose. This study adopted descriptive survey design. It was suitable in this case as it helped the researcher to obtain sufficient and relevant information for the research. Descriptive survey research design depicted the church pastors and ex-prisoners accurately. It contributed to appropriate description of church programs, social economic activities, perception towards ex-prisoners and reintegration since data was collected without manipulation.

Target Population

Population refers to the aggregate number of people or individuals with similar features or characteristics (Mugenda&Mugenda, 2009). These people should be expected to possess information related to the intended. The population of the study was the protestant churches and ex-prisoners. Protestant are the majority churches in Kenya thus best suited to provide sufficient number of respondents in terms of pastors and deacons. Therefore, the target population was 50 pastors, 150 deacons and 40 ex-prisoners constituting a study population of 240 respondents within Nakuru town, Kenya. Church pastors are assisted by deacons are the decision makers and implementers of church policies thus assisted in assessment of reintegration of ex-prisoners back to the community.

Sampling Size and Sampling Procedure

Sampling is the process of selecting a number of individuals for a study in such a way that the individuals selected represent the large group from which they were selected (Mugenda and Mugenda 1999). This study engaged all 50 pastors and 40 ex-prisoners while 60 deacons were obtained from total population of 150 through random sampling. Therefore, 110 respondents from the church and 40 respondents' who were ex-prisoners participated in the study. In total, there were 150 respondents. Nasiuma, (2000) formula was used to sample deacons as follows:

$$n = \frac{NC^2}{C^2 + (N-1)e^2}$$

Whereby;

n=Sample size

N=Population size

C=Coefficient of variation which is 50%

e= Error margin which is 0.05

Substituting the values in the equation, the estimated sample size (n) was:

$$n = \frac{150 (0.5)^2}{0.5^2 + (150-1) 0.05^2}$$

$$n = 60.2410 \approx 60 \text{ deacons}$$

Table 1: Distribution of respondents

Respondents	Population	Sample Population
Pastors/clergy	50	50
Deacons	150	60
Ex-prisoners	40	40
Total	240	150

Research Instruments

These are methods, techniques, tools or instruments, procedures and criteria used in data collection. The researcher collected the data through self-administered questionnaires. Structured questionnaires were administered because it was easier to analyze and economical to use in terms of time and money (Mugenda and Mugenda, 1999). A structured questionnaire is defined as a formal list of questions designed so as to get the facts. In this research the questionnaires included closed ended questions.

Data Processing and Analysis

Data analysis is the process of breaking complex information into smaller elements that can be easily clarified and understood (Kothari, 2004). Therefore, data collected from the respondents was sorted, edited, coded and analysed by descriptive and inferential statistics. Descriptive analysis used measures of central tendency; means and measures of variation such as standard deviations. Inferential methods such as Pearson correlation and regression analysis were also adopted to explain prediction, strength and the direction of the relationship between the variables under the study. Analysis was done with an aid of Statistical packages for social sciences (SPSS) version 23. The findings and discussions from the research were presented by statistical tables.

The following multiple regressions model was applied in analysis as follows;

$$Y = \beta_0 + \beta_1 X_1 + \beta_2 X_2 + \beta_3 X_3 + \varepsilon$$

Whereby;

Y= Re-integration

X₁= Church Programs

X₂= Social Economic Activities

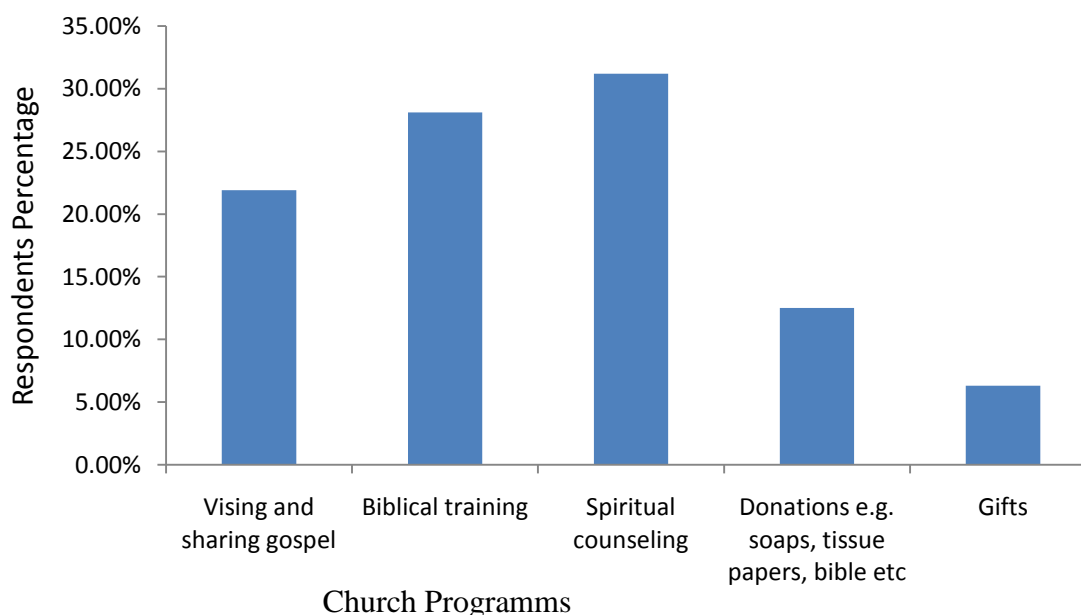
X₃= Perception towards ex-prisoners

ε = Error of Margin

FINDINGS AND DISCUSSIONS

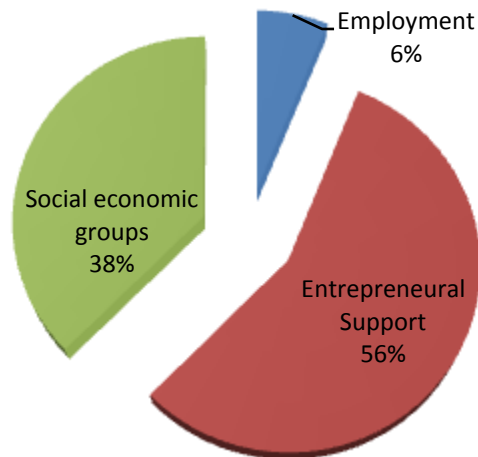
Findings from the ex-prisoners

Figure 2: Church programs and re-integration



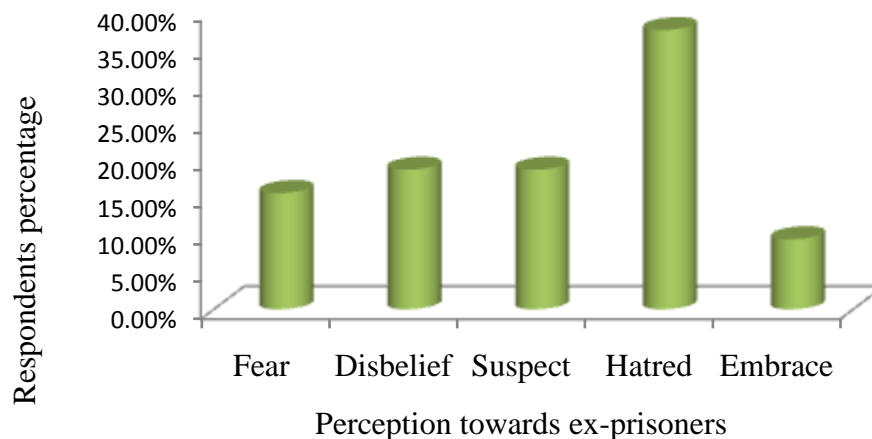
The study sought to establish the church programs that enhance effective reintegration of the ex-prisoners back to the community. In figure 2, the findings indicated that majority of the ex-prisoners spiritual counseling was the most effective program to help the ex-offenders reintegrate into the society. This was cited by 31.3% percent of the ex-prisoners. Biblical training was also found to be very important to ex-offenders. 28.1% of the respondents admitted that biblical training helps former prisoners to understand the consequences of evil deeds and importance of good deeds. Therefore, churches ought to increase the programs regarding biblical training. Churches also visited and shared the gospel with ex-prisoners as a way of preparing them to reintegrate back to the society. 21.9% of the respondents said that visiting them and sharing the gospel through preaching was a good method of helping them prepare to settle in the community. Moreover, 12.5% indicated that donations helped them to realize the fruits of changing their behavior. However, very few 6.2% showed that giving of gifts was a suitable church program for reintegration. From the findings, the ex-prisoners themselves showed that church programs influence the effectiveness of reintegration back the community.

Figure 3: Social economic activities and reintegration



The researcher sought the views of the ex-prisoners concerning the social economic activities that enhance their integration back to the community. In figure 3, the findings show that the majority (56%) of the ex-prisoners stated that entrepreneurial support is the best way to re-integrate them. Therefore, churches ought to facilitate them to get equipped with necessary entrepreneurial skills that can help them work for themselves and earn a living to refrain from criminal behavior. 38% of the ex-prisoners indicated that employment can be an effective way of reintegration. However, they recognized that getting jobs was a difficult task. Others at 6% said that helping them to join and work in a social economic group would enhance reintegration. This can help in solving common economic problems that would otherwise lead to criminal activities.

Figure 4: Perception towards ex-prisoners and reintegration



The researcher aimed at determining the perception towards ex-prisoners and its influence on reintegration. The results from the study showed that majority (37.5%) of the ex-prisoners were hated by the community after coming out of the jail. In this sense, they failed to support them. 18.75% indicated that people did not believe that they had changed and always suspected them. 15.6% showed that they were feared in the extent that no one was willing to welcome them back. Only 9.4% admitted that ex-prisoners are embraced and supported after serving the jail term.

Descriptive Analysis for church clergies

Table 2: Influence of church programs on re-integration of ex-prisoners back to the community

Statement	N	SA	A	I	D	SD	Mean	Std. Dev
a) Visiting and sharing the Gospel by church leaders enhances ex-prisoners' re-integration.	91	41 (45.1%)	33 (36.3%)	14 (15.4%)	3 (3.3%)	-	4.23	0.831
b) Making some donations such as bibles and medical care helps ex-prisoners start a better life.	91	33 (36.3%)	34 (37.4%)	19 (20.9%)	5 (5.5%)	-	4.04	0.893
c) Providing biblical training addresses the importance of avoiding criminal behavior.	91	36 (39.6%)	29 (31.9%)	17 (18.7%)	8 (8.8%)	1 (1.1%)	4.00	1.022
d) Provision of tool boxes by churches to ex-prisoners is a significant platform to a new beginning.	91	11 (12.1%)	26 (28.6%)	25 (27.5%)	24 (26.4%)	5 (5.5%)	3.15	1.115
e) Philanthropy such as Christmas gifts by churches is an incentive towards crime free life.	91	28 (30.8%)	50 (54.9%)	9 (9.9%)	4 (4.4%)	-	4.12	0.758

Results from the study shows that church programs affect the reintegration of ex-prisoners back to the society. Most respondents strongly agreed (mean=4.23; stddev=0.831) that visiting and sharing the gospel by church leaders enhances ex-prisoners' re-integration. Moreover, 67 (73.7%) of the pastors and deacons admitted that donations such as bibles and medicine were of great importance in reintegrating ex-prisoners. However, 25(27.5%) of the respondents differed (mean=3.15, stddev=1.115) on the provision of tool boxes as a program to reintegrate ex-prisoners. Most of respondents also concurred (mean=4.12; stddev=0.758) that Christmas gifts by churches was an incentive towards crime free life.

Table 3: Effects of social economic activities on reintegration

Statement	N	SA	A	I	D	SD	Mean	Std. Dev
a) Ex-prisoners should integrate into the community through employment.	91	45 (49.5%)	39 (42.9%)	6 (6.6%)	1 (1.1%)	-	4.41	0.666
b) Churches ought to facilitate equipping of ex-prisoners with entrepreneurial skills.	91	13 (14.3%)	27 (29.7%)	37 (40.7%)	12 (13.2%)	2 (2.2%)	3.41	0.966
c) Churches ought to initiate programs for ex-prisoners' medication	91	33 (36.3%)	31 (34.1%)	23 (25.3%)	4 (4.4%)	-	4.02	0.894
d) Churches adequately provide psychotherapy to ex-prisoners.	91	25 (27.5%)	21 (23.1%)	32 (35.2%)	12 (13.2%)	1 (1.1%)	3.63	1.061
e) Ex-prisoners who are drug addicts have to be rehabilitated through help of Churches.	91	39 (42.9%)	31 (34.1%)	16 (17.6%)	5 (5.5%)	-	4.14	0.901

The respondents strongly agreed (mean=4.41; stddev=0.666) that ex-prisoners can be best integrated into the community through employment. This was concurred by 84 (92.4%) of the pastors and deacons. Majority of the respondents agreed (mean=4.02; stddev=0.894) that

Churches ought to initiate programs for ex-prisoners' medication to prepare them for social economic activities. 39 (42.9%) and 31(34.1%) of the respondents strongly agreed and agreed respectively that ex-prisoners who are drug addicts have to be rehabilitated through help of Churches. However, it was at least concurred (mean=3.63; stddev=1.061) that Churches adequately provide psychotherapy to ex-prisoners.

Table 4: Effects of Church perception on re-integration of ex-prisoners

Statement	N	SA	A	I	D	SD	Mean	Std. Dev
a) Ex-prisoners are deemed reformed thus should be accepted welcomed back to the society.	91	48 (52.7%)	39 (42.9%)	3 (3.3%)	-	1 (1.1%)	4.46	0.672
b) Ex-prisoners should be helped to settle and live self-supporting lives.	91	31 (34.1%)	40 (44%)	19 (20.9%)	1 (1.1%)	-	4.11	0.767
c) Proper planning can help in allocation of part of church funds to reintegration of ex-prisoners.	91	9 (9.9%)	21 (23.1%)	47 (51.6%)	9 (9.9%)	5 (5.5%)	3.22	0.952
d) Ex-prisoners ought to be provided with housing, food and clothing.	91	11 (12.1%)	25 (27.5%)	18 (19.8%)	28 (30.8%)	9 (9.9%)	3.01	1.216

Findings from the study indicated that churches perception influence reintegration of ex-prisoners. 48 (52.7%) and 39 (42.9%) (mean=4.46; stddev=0.672) of the respondents strongly agreed and agreed respectively that churches perceive ex-prisoners as reformed and they should be accepted and welcomed back to the community. Furthermore, pastors and deacons admitted (mean=4.11; stddev=0.767) that ex-prisoners should be helped to settle and live self-supporting lives. However, 25 (27.5%) of the respondents (mean=3.01; stddev=1.216) had differing views concerning allocation of part of church funds to reintegration of ex-prisoners.

Re-integration

Table 5: Re-integration

Statement	N	SA	A	I	D	SD	Mean	Std. Dev
a) Re-integration of ex-prisoners into society in Kenya is not satisfactory.	91	37 (40.7%)	48 (52.7%)	3 (3.3%)	3 (3.3%)	-	4.31	0.694
b) Community support to Churches on re-integration is inadequate	91	30 (33%)	42 (46.2%)	12 (13.2%)	7 (7.7%)	-	4.04	0.881
c) Church programs are deterred by inadequate resources at their disposal	91	39 (42.9%)	46 (50.5%)	5 (5.5%)	1 (1.1%)	-	4.35	0.639
d) Ex-prisoners are not adequately absorbed into social economic activities for proper re-integration.	91	37 (40.7%)	37 (40.7%)	16 (17.6%)	1 (1.1%)	-	4.21	0.768
e) Government support to churches on reintegration is insufficient.	91	38 (41.8%)	38 (41.8%)	10 (11%)	4 (4.4%)	1 (1.1%)	4.19	0.881

Majority 85(93.4%) of the respondents agreed (mean=4.31' stddev=0.694) that re-integration of ex-prisoners into society in Kenya was not satisfactory. Community support to Churches on reintegration was key to their re-integration. This was strongly agreed by 30(33%) and agreed by 42(46.2%) of the pastors and deacons. Most respondents admitted (mean=4.21; stddev=0.768) that ex-prisoners are not adequately absorbed into social economic activities for proper re-integration and also agreed (mean=4.19; stddev=0.881) by 76 (83.6%) of them that Government support on churches in reintegration was insufficient.

Inferential Analysis

Correlation Analysis for Church Programs

The research wanted to establish the relationship between church programs and reintegration of ex-prisoners back to the community and the results are shown on the table 6 below.

Table 6: Correlation Analysis for Church Programs

		Church Programs	Re-integration
Church Programs	Pearson Correlation	1	.715**
	Sig. (2-tailed)		.000
	N	91	91

** . Correlation is significant at the 0.01 level (2-tailed).

The findings indicates that association between church programs and reintegration is positive, strong and statistically significant ($r=0.715$; $P<0.01$) at 1% level of significance. This implies that church programs affects ex-prisoners reintegration at a large extent. It means that rate of establishment and implementation of church programs determines the rate of reintegration. The higher the level of services from church programs the higher the level of re-integration.

Table 7: Correlation analysis for Social Economic Activities

		Social Economic Activities	Re-integration
Social Economic Activities	Pearson Correlation	1	.606**
	Sig. (2-tailed)		.000
	N	91	91

** . Correlation is significant at the 0.01 level (2-tailed).

The findings indicated that the relationship between social economic activities and reintegration positive and statistically significant ($r=0.606$; $p<0.01$). Reintegration is enhanced by social economic activities. This means that adequate social economic activities can determine number of reintegrated ex-prisoners through churches.

Table 8: Correlation Analysis for Church Perception

		Church Perception	Re-integration
church perception	Pearson	1	.702**
	Correlation		
	Sig. (2-tailed)		.000
	N	91	91

** . Correlation is significant at the 0.01 level (2-tailed).

The study findings shows that the relationship between church perception and reintegration is strong, positive and statistically significant ($r = 0.702$; $p < 0.01$). This shows that positive perception towards prisoners by churches can increase the rate of successful reintegration into the community. On the other hand, negative perception can result into low reintegration. As such, for any successful reintegration of ex-prisoners back to the community, churches needs to have positive attitude and perception towards them as far as their operations are concerned.

Regression Analysis

Regression model was applied to determine the influence church perception, church programs and social economic activities on reintegration. The results are shown on Table 9.

Table 9: Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.827 ^a	.684	.669	.28300

a. Predictors: (Constant), Perception, Church programs, Social economic activities

Study findings indicates correlation coefficient of ($R=0.827$) meaning that the independent variables are strong and suitable predictors of the dependent variable. Coefficient of determination ($R^2=0.634$) is the proportion of variance in the dependent variable that can be explained by the independent variables which is the proportion of variation accounted for by the regression model. Therefore, 63.4% variability of the dependent factor is explained by independent factors. This shows strong degree of relationship between church perception, church programs, social economic activities and reintegration.

Table 10: ANOVA^a

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	14.891	4	3.723	46.482	.000 ^b
	Residual	6.888	86	.080		
	Total	21.778	90			

a. Dependent Variable: Re-integration

b. Predictors: (Constant) perception, Church programs, Social economic activities

Analysis of Variance (ANOVA) tests whether overall regression model was a good fit for the data. The study findings indicates that the independent variables were statistically significantly and predict the dependent variable, $F(4, 86) = 46.482$, $p < 0.01$ confirming that the regression model was a good fit of the data. ANOVA results shows that church perception, church programs and social economic activities put together had an influence on reintegration.

Table 11: Results from regression analysis

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	.919	.255		3.611	.001
	Perception	.250	.065	.313	3.848	.000
	Church programs	.304	.067	.367	4.532	.000
	Social economic activities	.159	.071	.174	2.237	.028

a. Dependent Variable: Re-integration

Re-integration of ex-prisoners through churches can be predicted from church perception, church programs and social economic activities. This is because the coefficients from Table 4.16 indicate that the independent constructs contributes significantly to the model at 0.05 level of significance. The multiple regression function; $Y = \beta_0 + \beta_1 X_1 + \beta_2 X_2 + \beta_3 X_3 + \varepsilon$. was applied to further explain the regression analysis results

Y	Re-integration
β_0	Constant
$\beta_1, \beta_2, \beta_3$	Regression coefficients of independent variables.
X_1	Church Programs
X_2	Social Economic Activities
X_3	Perception
ε	Error of Margin

The regression findings were explained and interpreted as; $Y=0.919 + 0.304X_1 + 0.159X_2 + 0.250X_3$

The first research question was answered through the findings indicating that church perception affects integration. There was a relationship between church perceptions and reintegration which was statistically significant at 0.05 level of significance. The findings moreover indicated that church programs contributed to reintegration. The third and fourth research questions were also answered. Results showed that economic activities affected reintegration. All independent variables taken together ($t=3.611$; $p<0.01$) had strong and significant relationship with Reintegration of ex-prisoners.

SUMMARY

Descriptive and inferential findings from the study showed that church perception towards ex-prisoners affects their reintegration back to the community. Most of respondents strongly agreed mean (4.46; $stddev=0.672$) that churches perceive ex-prisoners as change people who are reformed hence should be welcomed and accepted by the society. 67 (73.7%) of the pastors and deacons agreed that donations such as bibles and medication were of great importance in reintegrating ex-prisoners. Social Economic Activities affects reintegration of ex-prisoners. This was confirmed by the majority of respondents who strongly agreed (mean=4.41; $stddev=0.666$) that ex-prisoners can be best integrated into the community through employment. This was concurred by 84 (92.4%) of the pastors and deacons. They strongly agreed and agreed that ex-prisoners who are drug addicts have to be rehabilitated through help of Churches, that Churches adequately provide psychotherapy to ex-prisoners. Correlation analysis results shows that the relationship between social economic activities and reintegration is positive and statistically significant ($r=0.606$; $p<0.01$). Adequate social economic activities can determine number of reintegrated ex-prisoners through churches.

The study findings further indicated that reintegration of ex-prisoners was affected by the role of churches in terms of church programs, social economic activities and perceptions towards the ex-prisoners. 31.3% of ex-prisoners stated that spiritual counseling was the most effective program of reintegration. 28.1% respondents also reiterated that biblical training helps ex-convicts to transform and settle to live a crime free life. On the side of social economic activities facilitation through churches, majority (56%) of the ex-prisoners cited entrepreneurial support as a way of helping them reintegrate. Furthermore, 38% of respondents indicated that employment can be an effective social economic activity for reintegration. Perception towards ex-prisoners influences reintegration. 18.75% of the ex-prisoners said that community and even some churches do not believe them and are suspected to possess the same undesirable

behavior. 15.6% of ex-convict stated that people still fear them so much to a point that they do not want to be associated with them and 9.4% admitted that some ex-prisoners are well embraced by their family members after coming out of the prison.

Views from the clergies in regard to reintegration of ex-prisoners indicated that it is yet to be felt in Kenya. Majority 85(93.4%) of the pastors and deacon agreed (mean=4.31', stddev=0.694) that re-integration of ex-prisoners into society in Kenya was not satisfactory. Churches perception, programs and social economic activities contributes to reintegration of ex-prisoners. Study findings indicates correlation coefficient of ($R=0.827$) meaning that the independent variables are strong and suitable predictors of the dependent variable. Coefficient of determination ($R^2=0.634$) implied that 63.4% variability of the dependent factor is explained by independent factors. ANOVA results showed that the independent variables were statistically significant and predict the dependent variable, $F(4, 86) = 46.482$, $p < 0.01$ confirming that the regression model was a good fit of the data. All independent variables taken together ($t=3.611$; $p < 0.01$) had strong and significant relationship with Reintegration of ex-prisoners.

CONCLUSIONS

The study concluded that the church perception is key to reintegration of ex-prisoners back to the community. This means that the way individual pastors and deacons takes prisoners dictate their willingness to help them re-launch their lives. It calls for deliberations among leaders so as to share insights and lead to more understanding on the importance of bringing these people back to the community. This can change perceptions and lead to the acceptance of decisions such as those of allocating part of church funds to reintegration

It can be concluded that church programs based on visiting and sharing gospel with prisoners, donations, biblical training, and gifts influences reintegration. Sharing gospel of God reiterates the importance of not committing crime. It makes them see the sense in abiding by the law. Biblical training provides spiritual formation that leads a person to desist from crime and this makes reintegration easier. Therefore, huge emphasis should be laid on the church programs since it affects reintegration of ex-prisoners to a large extent.

Both descriptive and inferential findings showed that social economic activities determined successful reintegration of ex-prisoners back to the community. It can now be concluded that engagement of ex-prisoners in economic activities through churches can increase rate of reintegration. Provision of employment opportunities through facilitation of churches makes the process even better.

RECOMMENDATIONS

Based on the study findings, the researcher recommends the following;

- Church clergy should work closely and look keenly into the importance of reintegration of ex-prisoners so as to change and improve perception on the same matter.
- Churches should consider putting reintegration programs into the list of their important operations.
- Churches should increase facilitation and involvement into social economic activities for the ex- prisoners especially in allocating funds.

LIMITATIONS OF THE STUDY

The study was faced by various limitations. The researcher encountered limitation whereby it was not easy to find both the pastor and the elders in the church. The researcher depended on the pastor to collect for him the data from his elders. This might have compromised what the elders were answering in regard to the perception of their pastor. The researcher faced a challenge in distribution and collection of questionnaires particularly with the ex-prisoners because some had changed their residence and was a challenge to trace where they live. The study was also restricted to protestant churches within Nakuru town which may not have given a general picture of all the other churches outside a town like Nakuru. Since the study handled a subject that deals with people who have been incriminated the respondents were reluctant to respond appropriately on some of the questions. However this was overcome by assuring the respondents that the study was purely for academic purposes.

REFERENCES

- Abuga, E., (2016). Why prisoners are reluctant to go home after serving jail term. The Standard News Paper, pp. 20
- Addo, A. K. (2014). Learning work skills on the outside: Opportunities for self-development and reintegration among former prisoners in Ghana. *Science*, 2(2), 37-43.
- Andrews, D. A., & Bonta, J. (2014). *The psychology of criminal conduct*. Routledge.
- Baldry, E., McDonnell, D., Maplestone, P., & Peeters, M. (2002). Ex-prisoners and accommodation: What bearing do different forms of housing have on social reintegration for ex-prisoners. In *Housing, crime and stronger communities conference*. Australian Institute of Criminology. Melbourne (pp. 6-7).
- Fader, J. J., & Traylor, L. L. (2015). Dealing with difference in desistance theory: The promise of intersectionality for new avenues of inquiry. *Sociology Compass*, 9(4), 247-260.
- Farrall, S., Sharpe, G., Hunter, B., & Calverley, A. (2011). Theorizing structural and individual level processes in desistance and persistence: Outlining an integrated perspective. *Australian & New Zealand Journal of Criminology*, 44(2), 218-234.
- Giordano, P. C., Cernkovich, S. A., & Rudolph, J. L. (2002). Gender, crime, and desistance: Toward a theory of cognitive transformation. *American journal of sociology*, 107(4), 990-1064.
- Gottfredson, M. R., & Hirschi, T. (1990). *A general theory of crime* (Vol. 16). Stanford, CA: Stanford University Press.
- Kelman, H. C. (2004). Reconciliation as identity change: A social-psychological perspective. *From conflict resolution to reconciliation*, 111-124.

- Kothari, C.R. (2004). Research methodology. New Delhi: New age international publishers.
- Kusada, J. R. (2014). The perceptions and experiences of male offenders regarding social and rehabilitation services at Chikurumbi Farm Prison in Zimbabwe (Doctoral dissertation, University of Cape Town).
- Lambert, M. J., & Bergin, A. E. (1993). Handbook of psychotherapy and behavior change. John Wiley & Sons.
- Leshnick, S. S., Geckeler, C., Wiegand, A., Nicholson, B., & Foley, K. (2012). Evaluation of the Re-integration of Ex-Offenders (RExO) Program: Interim Report. Washington, DC: US Department of Labor/ETA.
- Maruna, S. (2001). Making Good: How Ex-Convicts Reform and Rebuild their Lives, Washington: American Psychological Association.
- Maruna, S. and T. LeBel. (2002). "Revisiting Ex-prisoner Re-entry: A Buzzword in Search of a Narrative." in S. Rex and M. Tonry (eds), Reform and Punishment: The Future of Sentencing, Portland: Willan Publishing. 158-180
- Maruna, S., & Immerigeon, R. (Eds.). (2013). After crime and punishment. Routledge.
- Mears, D. P., & Cochran, J. C. (2014). Prisoner reentry in the era of mass incarceration. Sage Publications.
- Mugenda, O. M. (1999). Research Methods. Nairobi Kenya: Acts Press.
- Mutabari, M. M., & Wanjohi, J. M. (2017). Factors influencing performance of prisoners' reintegration programmes: A case of women prisoners in Meru government of Kenya prison, Meru County, Kenya. International Academic Journal of Information Sciences and Project Management, 2(1), 464-485.
- Nassiuma, D. K. (2000). Survey Sampling: Theory and Practice.
- Ngure, P. K. (2005). Reintegration of Ex-Convicts at Achor Valley Niko Hope House, Ruiru, Kenya (Doctoral dissertation, University of NAIROBI).
- Nulty, D. D. (2008). The adequacy of response rates to online and paper surveys: what can be done? Assessment & evaluation in higher education, 33(3), 301-314.
- Obondi, C. (2010). Effective Resettlement of Offenders by Strengthening 'Community Reintegration Factors': Kenya's Experience.
- O'Connor, T., Ryan, P., & Parikh, C. (1998). A model program for churches and ex-offender reintegration. Journal of Offender Rehabilitation, 28(1-2), 107-126.
- Oketch, M. C. (2009). Community Rehabilitation of Offenders in Kenya: Past, Present and Prospects. A Communication. African Journal Of Crime & Criminal Justice (AJCJ), 96.
- Omoni, G., & Ijeh, S. (2009). Qualitative education for prisoners: a panacea to effective rehabilitation and integration into the society. Edo Journal of Counselling, 2(1), 28-37.
- Otiato, F. (2014). Effective re-integration of ex-offenders: Kenya policy analysis. International Journal of Physical and Social Sciences, 4(2), 198.
- 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.
- United Nations Office on Drugs and Crime. (2012). Introductory Handbook on the Prevention of Recidivism and Social Reintegration of Offenders. New York: English, Publishing and Library Section, United Nations office at Vienna
- Wambugu, P. M. (2014). Chaplaincy and rehabilitating prisoners: A case study of Embu and Kamiti prisons in Kenya. Unpublished thesis: Kenyatta University.
- Wiatrowski, M. D., Griswold, D. B., & Roberts, M. K. (1981). Social control theory and delinquency. American sociological review, 525-541.
- Zimmer, B. (2005). Effect of faith-based programs in reducing recidivism and substance abuse of ex-offenders. Journal of Community Corrections, 14(1), 7-19.