

**CHRISTIANITY AND TRANSFORMATION OF ADULT CRIMINAL  
BEHAVIOUR IN KAKAMEGA MAIN AND WOMEN PRISONS**

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**A Thesis submitted in partial fulfilment of the requirements for the award of the  
degree of Master of Arts in Religion of Masinde Muliro University of Science and  
Technology**

**2019**

**DECLARATION**

This thesis is my original work prepared with no other than indicated sources and support and has not been presented elsewhere for a degree or any other award.

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## **DEDICATION**

To my late mother Antonina who in her selflessness inspired my academic passion. No words can express what her sacrifices meant as I carried out this study. May her soul Rest in Eternal peace.

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## ABSTRACT

Adult criminal behavior is one of the vices that affect society. Various initiatives have been proposed to address it. However, most of the initiatives are not clear in their consideration of religion in general, and Christianity in particular with reference to their role in addressing this vice. The main aim of this study was to evaluate the role of Christianity in the transformation of adult criminal behaviour in Kakamega Main and Women prisons. To do this, the study sought to find out the position of Christianity on prison and criminal behaviour in general, examined adult criminal behaviour and prisons as a societal phenomenon and evaluated what Christianity has done on the transformation of adult criminal behaviour in Kakamega main and women prisons from a functional theory of religion point of view. This theory focuses on the relationships between religion and other social institutions in what can be termed as both synchronic and diachronic perspectives. To this end, the study examined the views of prisoners, ex-prisoners, prison officers, chaplains, and welfare officers, officers in charge and the chief of Bukhungu Location on Christianity and its relationship with transformation of adult criminal behaviour. The study employed both qualitative and quantitative methods. Questionnaires and interview schedules were used to collect data. The study found that there was a disconnect in the understanding, appreciation and acceptance of the prison as a rehabilitative and corrective institution. This was because, society in general and the church in particular was still stooped in its traditional position that once incarcerated the ex-prisoner is no longer helpful to the society. The society's and church's perception of the prison situation was influenced by the history of prisons in Africa that had contributed significantly to the negative perception. As a result, the transformative reforms in prisons in line with their enhanced mandate had not convinced the wider society including the church. This study recommended that Christianity as represented by the church must bend itself to its true image and mandate in which people are given a second chance. By so doing, Christianity has the potential to contribute to the wider society's acknowledgement and participation in a more humane perception that, beyond imprisonment is life.

## TABLE OF CONTENTS

<b>DECLARATION</b> .....	<b>ii</b>
<b>APPROVAL</b> .....	<b>ii</b>
<b>COPYRIGHT</b> .....	<b>iii</b>
<b>DEDICATION</b> .....	<b>iv</b>
<b>ACKNOWLEDGEMENTS</b> .....	<b>v</b>
<b>TABLE OF CONTENTS</b> .....	<b>vii</b>
<b>LIST OF TABLES AND FIGURES</b> .....	<b>xi</b>
<b>DEFINITION OF OPERATIONAL TERMS</b> .....	<b>xii</b>
<b>ACRONYMS AND ABBREVIATIONS</b> .....	<b>xiii</b>
<b>CHAPTER ONE: INTRODUCTION</b> .....	<b>1</b>
1.0 Introduction .....	1
1.1 Background of the study.....	1
1.2 Statement of the Problem .....	4
1.3 Objectives of the Study .....	4
1.4 Research questions .....	5
1.5 Significance of the study .....	5
1.6 Assumptions of the study .....	5
1.7 Scope and Limitations of the study .....	6
1.8 Theoretical Framework .....	6
1.9 Conclusion.....	8
<b>CHAPTER TWO: LITERATURE REVIEW</b> .....	<b>9</b>
2.0 Introduction .....	9
2.1 Religion and Society .....	9
2.1.1 Sociology of Religion.....	11
2.1.2 Secularization of religion .....	12
2.1.3 Secularization: Enemy or Friend of Christianity? .....	17
2.2 Religion and Crime .....	20
2.2.1 Religion as an agent of change in society .....	20
2.2.2 Christianity and the Prison Ministry .....	24

2.2.3 Crime as a Universal Phenomenon.....	28
2.2.4 Theories on Crime .....	31
2.2.5 The Bible and Criminal Behaviour: Philemon and Jesus’ Crucifixion .....	33
2.3 Christianity Impacting Modern Society .....	35
2.3.1 Christianity as a Deterrent of Criminal Behaviour.....	36
2.4 Conclusion.....	40
<b>CHAPTER THREE: RESEARCH METHODOLOGY .....</b>	<b>42</b>
3.0 Introduction .....	42
3.1 Research Design .....	42
3.2 Study Area.....	42
3.3 Study Population .....	43
3.3.1 Sampling Techniques .....	43
3.3.2 Sampling Size.....	44
3.4 Research instruments.....	44
3.4.1 Validity and Reliability of Instruments .....	45
3.5 Data Collection Procedure.....	45
3.6 Data Analysis .....	46
3.7 Logistical and Ethical Considerations.....	46
<b>CHAPTER FOUR: CHRISTIAN INFLUENCE ON CRIMINAL BEHAVIOUR. ....</b>	<b>48</b>
4.0 Introduction .....	48
4.1 Christianity’s Non-Influence on Crime .....	48
4.1.1 Church Attendance and Incarceration of the Inmates .....	49
4.1.2 Participation in Church Activities by inmates before incarceration.....	52
4.2 Christianity and Crime: Integrated Approach .....	53
4.2.1 Levels of Criminal Engagement Despite Church Attendance.....	53
4.3 Conclusion.....	57
<b>CHAPTER FIVE: ADULT CRIMINAL BEHAVIOUR AS A PHENOMENON IN SOCIETY.....</b>	<b>58</b>
5.0 Introduction .....	58
5.1 General Formation of Behaviour.....	58
5.2 Prison Environment: Behaviour Change and Faith based Approach .....	66



5.2.2 Alteration of Adult Criminal Behaviour .....	70
5.3 The Kenyan Situation on Crime Alteration.....	73
5.4 Conclusion.....	75
<b>CHAPTER SIX: CHRISTIAN TRANSFORMATION ON ADULT CRIMINAL BEHAVIOUR .....</b>	<b>76</b>
6.0 Introduction .....	76
6.1 A Survey of the Old and New Testaments on Crime .....	76
6.1.1 The Old Testament on Crime .....	76
6.1.2 The New Testament on Crime.....	78
6.1.2.1 Jesus' Crucifixion with Criminals.....	80
6.2 The Process of Christian Transformation in the Prison .....	81
6.2.1 Beginning of the Transformation .....	81
6.2.2 Transformation Claims by Inmates .....	83
6.2.3 Christianity and Transformation as viewed by Key Respondents .....	85
6.2.4 The cause of Transformation as claimed by Inmates and Key Respondents .....	86
6.2.5 Reality of the Transformation as claimed .....	89
6.2.5.1 Transformation evaluated from Inmates' claims.....	89
6.2.5.2 Transformation evaluated from Key Respondents views.....	91
6.2.6 Christianity: A Recommendable Initiative.....	93
6.2.6.1 Discharge Board and Criminal Behaviour Change .....	95
6.3 Prison stigma and Christianity: The Plight of Criminally Convicted Ex-Prisoners.....	97
6.3.1 The Criminally Convicted Ex-prisoner before and after:.....	98
6.3.2 Stigma: Society's Perception and Reception of Criminally Convicted Ex- prisoners .....	99
6.3.3 Christianity and Advocacy for Human Rights .....	104
6.3.3.1 The Question of where the Transformation Occurred.....	106
6.3.3.2 Life after Imprisonment.....	110
6.3.4 Surviving in the New World .....	112
6.4 Conclusion.....	116
<b>CHAPTER SEVEN: SUMMARIES, FINDINGS, CONCLUSIONS, AND RECOMMENDATION .....</b>	<b>118</b>
7.0 Introduction .....	118

7.1 Chapter Summaries .....	118
7.2 Findings of the study .....	121
7.3 Conclusions .....	122
7.4 Recommendations .....	123
7.5 Suggestions for further Research.....	124
<b>REFERENCES.....</b>	<b>126</b>
<b>APPENDICES .....</b>	<b>131</b>
Appendix 1: Introductory letter from university .....	131
Appendix 2: Letter of application to conduct study .....	132
Appendix 3: Letter of approval from prison headquarters .....	133
Appendix 4: County director of education approval .....	134
Appendix 5: County commissioner’s approval .....	135
Appendix 6: Questionnaire.....	136
Appendix 7: Interviews .....	145
Appendix 8: General information on respondents as at 13 <sup>th</sup> march 2017 .....	146
Appendix 9: NACOSTI research permit .....	147
Appendix 10: Sketch map of the study area.....	148

## LIST OF TABLES

Table 4.1a: Male inmates church attendance in a month before incarceration. ....	49
Table 4.1b: Female inmates church attendance in a month before incarceration. ....	50
Table 4.2a: Male inmates’ participation in church activities before incarceration .....	52
Table 4.2b: Female inmates’ participation in church activities before incarceration .....	52
Table 4.3a: Crimes Committed by Male Inmates versus Church Attendance before .....	54
Table 4.3b: Crimes Committed by Female Inmates versus Church Attendance before ..	54
Table 5.1: How the inmates ended up in crime.....	60
Table 5.2: Inmates’ Behavioral Reactions on Arrival in the Prison as observed by Key Respondents .....	66
Table 5.3: How Imprisonment had Affected Inmates.....	67
Table 5.4: The Availability of Christian Programs for Inmates.....	68
Table 6.1: Key Respondents on the Prisoners’ Involvement in Christianity on Arrival into Prison and after sometime.....	82
Table 6.2: Responses of Inmates on whether their lives had changed while in Prison....	83
Table 6.3: Non-Christian Perspective on Christianity and Transformation.....	85
Table 6.4: Prison Officers on whether Christianity is Transformative .....	86
Table 6.5: Inmates’ views on what they considered brought about the change.....	87
Table 6.6: Key respondents on what they considered brought about the change .....	88
Table 6.7: Evaluating Transformation from a Christian Inmates’ Perspective.....	90
Table 6.8: Evaluating Transformation from a non-Christian Perspective .....	91
Table 6.9: Evaluating Transformation from key Respondents’ Perspective.....	92
Table 6.10: The Officers’ Recommendation of Christianity as Transformative during a Discharge Board.....	93
Table 6.11: Who among the Inmates was easier to Handle. ....	94
Table 6.12: The State of the Inmates by the Time of Release According to Key Respondents .....	96
Table 6.13: Number of Times Reformed Ex-prisoners attended Church before and after .....	98
Table 6.14: Criminally Convicted Ex-prisoner’s Reception by friends, Relatives, Church and the Wider Society .....	100
Table 6.15: The Effect of Ex-prisoner Reception. ....	110
Table 6.16: The Criminally Convicted Ex-prisoners Engagement in Society after Release .....	112

## **DEFINITION OF OPERATIONAL TERMS**

**Christianity:** Biblical efforts and programmes made by the clergy within the prison

**Criminal Behaviour:** Acting in a way that point towards deviance and violation of legal and social norms.

**Criminally convicted ex-prisoner:** Individuals released after being convicted as a result of criminal activities (this term is used in this study to differentiate them from other groups of prisoners for instance political prisoners).

**Discharge board:** A committee in the prison where the behaviour of an inmate is analyzed prior to their release.

**Ex-offender:** An individual who is freed from confinement after serving their jail term

**Ex- prisoner:** An individual who has been freed from confinement or prison.

**Inmate/ Prisoner:** An individual confined or kept in prison.

**Main prison:** Where male prisoners are held

**Offender/ Criminal:** An individual confined in prison for a crime committed.

**Preaching:** As used especially in the case of ex-prisoners refers to sharing their Christian transformation with fellowships outside prison.

**Prison ministry:** Christian efforts to reach those in prison by way of the word of God and material support.

**Protestant:** Refers to the rest of the inmates who subscribe to the Christian faith apart from the Roman Catholics Seventh day Adventists

**Women Prison:** Where female prisoners are held

## **ACRONYMS AND ABBREVIATIONS**

<b>APA-</b>	American Psychological Association
<b>EACC-</b>	Ethics and Anti-Corruption Commission
<b>IP-</b>	Inspector of Prisons
<b>NIV-</b>	New International version
<b>PRO-CA-</b>	Protestant- Church Attendance
<b>PRO-CC-</b>	Protestant- Crimes Committed
<b>RCC-</b>	Roman Catholic Church
<b>RCC-CA-</b>	Roman Catholic Church- Church Attendance
<b>RCC-CC-</b>	Roman Catholic Church- Crimes Committed
<b>SDA-</b>	Seventh Day Adventist
<b>SDA-CA-</b>	Seventh Day Adventist- Church Attendance
<b>SDA-CC-</b>	Seventh Day Adventist- Crimes Committed
<b>USFW-</b>	United Society of Friends Women.

## **CHAPTER ONE: INTRODUCTION**

### **1.0 Introduction**

In this chapter, the author discusses the background, statement of the problem, objectives, research questions, justification and significance, assumptions, scope and limitations, and the theoretical frame work of the study. The background information laid the technical foundations on which the entire study is hinged.

### **1.1 Background of the study**

Adult crime is a universal phenomenon that negatively affects any given society and individuals today. Its effects are varied in scope and the question that comes to mind is whether Christianity plays any role in this vice since it has often been traditionally held that religion in general, and Christianity in particular, should play a pivotal role in alleviating some of the challenges facing society. Various groups, individuals and state corporations have always tried to explain and deal with criminal behavior based on models they know best. Some of the incentives to deter crime have not in many cases had a reference to Christianity, yet there have been claims by criminally convicted ex-prisoners that Christianity had transformed them from their criminal behavior while in prisons. One incidence is where the researcher in this study met a criminally convicted ex-prisoner who had been released from the Kakamega Main prison and claimed that Christianity had transformed his life. He confessed to having been a member of a gang that had terrorized residents of Mumias in Kakamega County. On one failed robbery, the circumstances that led to the death of his colleagues and his arrest did not provide

evidence for a life sentence. As such, he was acquitted. He narrated how while in prison the Christian faith had shaped his worldview and he wished to continue with this faith as a free man. He referred the researcher to the Kakamega main prison chaplaincy for more information about him. It was found to be true that the individual had been at the facility. The question that remained and led to this study was, what is the role of Christianity in general, in the transformation of adult criminal behaviour?

The fact that religion has a transformative role is captured in the works of scholars like Turner (2010) and Tschaefter (2006) who agree that religion in society has both functional and dysfunctional roles. Religion can be a stabilizing or destabilizing factor. In its functional role, religion should play an alleviating role from social ills in both individuals and society. Therefore, looking at religion in general, and Christianity in particular, from a functionalist perspective, it should hold the society from collapsing under the effects of crime.

However, as much as Christianity is expected to help society deal with issues like crime, this expectation is marred by two extremes that need to be reconciled. On one extreme, there are claims by criminally convicted ex-prisoners on how Christianity had transformed them while on the other, there are studies that have been done and researchers have disputed the credibility of Christianity in transforming criminal behaviour. For instance, in a study by Hirschi and Stark (1969) as cited in (Glock, 1973), have questioned the role of Christianity in modern society with regard to developing or sustaining personal ethics. They further question if the Christian sanctioning system of hell fire for sinners and reward or heavenly glory for the just, is able to deter unlawful behavior even among those who are believers. The answers to these questions as raised

by Hirschi and Stark (1969) have a great impact on present concerns over the relevance of Christianity in modern life. The authors further point out that the alleged connection between Christianity and non-criminality is not obvious (Glock, 1973). Further, many scholars who examined the prison phenomenon argued that punishment and imprisonment do very little to change criminal behavior. Even with reference to modern prisons with the rehabilitative mandate, scholars are not in agreement on the prison's ability to combat crime as examined from its history and origin (Marshall, 2001).

This disputed impact of prisons on transforming criminal behavior calls for a further inquiry into the impact of Christianity on the transformation of adult criminal behavior in prisons. Even here, we must not overlook the fact that there are theorists who look at crime from psychological and social perspectives. The psychological theory focuses on individual abnormality, hereditary and an unsuccessful socialization. The insinuation here is that, crime is a psychological disorder or rather criminals are sick people. However, as seen by Macions (2002) the most serious crimes are committed by people whose psychological profiles are normal. We cannot equally dismiss cases when criminally convicted ex-prisoners have reformed and become preachers among other things either in prison or after prison, without any medical attention.

Social functionalist theorists, on their part have advanced that deviance that includes crime is functional to the society on the premises that such behavior affirms cultural values and norms and that response to same clarifies moral boundaries, unifies people and encourages social change in the sense that, deviant people push societies' moral boundaries. The implication here is that some deviant behavior may be necessary for society to function. Macions (2002) as such, observes that excessive deviance arises



from particular social arrangements. Therefore, the kind and extent of deviant behaviour depends on whether society provides means (schooling and jobs) to achieve cultural goals (financial success).

A major position advanced in this introductory background is that, the available sources on criminal behaviour do not place Christianity anywhere in the remedial equation and where it is placed, there are disputes on its impact.

### **1.2 Statement of the Problem**

Crime is a phenomenon that poses problems to the society as a whole. No one wants to live in a world full of crime. If anything, everyone would want to live in a crime free society. Religion in general, and Christianity in particular, is traditionally expected to help alleviate such problems that affect society including crime. However, the disputed role of Christianity in the general transformation of adult criminal behaviour as entertained in the background of this study was problematic. The main problem of this study therefore, was to evaluate the role of Christianity in the transformation of adult criminal behaviour in Kakamega Main and Women prisons. To do this the study posited; what was the role of Christianity in the enhanced rehabilitative and corrective mandates of the Kakamega Main and Women prisons?

### **1.3 Objectives of the Study**

The main aim of this study was to evaluate the role of Christianity in the transformation of adult criminal behaviour in Kakamega Main and Women prisons. To do this the study developed specific objectives as follows:

- i To find out the position of Christianity on prison and criminal behaviour in general.
- ii To examine adult criminal behaviour and prisons as societal phenomena.
- iii To evaluate what Christianity has done on the transformation of adult criminal behavior in Kakamega Main and Women prisons.

#### **1.4 Research questions**

Research questions were derived from each of the research objectives as follows:

- i What was the position of Christianity on prison and criminal behaviour in general?
- ii How had the nexus between prisons and adult criminal behaviour evolved in the society through time?
- iii What has Christianity done in the transformation of adult criminal behaviour in Kakamega Main and Women Prisons?

#### **1.5 Significance of the study**

The findings from this study have the potential to mitigate on crime in society by providing the various agencies and policy makers with an opportunity to consider the special contribution of Christianity as an aid in the new mandate of prisons as corrective and rehabilitative institutions.

#### **1.6 Assumptions of the study**

- i That Kakamega Main and Women Prisons are representative of the Kenyan prison situation.

- ii That all the interviewees represented what were expected by the study in terms of evaluating the role of Christianity in transforming adult criminal behaviour.
- iii That all the interviewees subscribed to a particular religion.

### **1.7 Scope and Limitations of the study**

The research was about Christianity and its role in the transformation of adult criminal behaviour in Kakamega Main and Women Prisons. It is noted that there are conflicting views on the transformative role of Christianity. The study however, endeavored to find out what the situation was with reference to positive behavioral change in Kakamega Main and Women prisons that fall within the larger Kakamega County of western Kenya.

As a social survey research, the study relied more on qualitative aspects as informed by the views of prisoners, prison officers, chaplains, and welfare officers, officers in-charge, the chief of Bukhungu location and criminally convicted ex-prisoners. The study considered as its core concern, adult criminality in both men and women.

### **1.8 Theoretical Framework**

This study looked at Christianity and transformation of adult criminal behaviour in Kakamega Main and Women prisons from a functional theory of religious perspective. This theory according to Turner (2010), focuses on relationships between religion and other social institutions in what the author terms as both synchronic and diachronic perspectives. Religion in this regard, shapes the values that guide the major institutions of society as well as societies conditioning their religious life. Turner emphasizes

religion's long term effects on other institutions. Looking at major religions like Christianity, the author argues that religion has been part of shaping trends of development for entire civilizations.

This theory in view of this study, looks at religion as a significant contributor to the norms and values of society which eventually lead to the stability of society. This contribution in view of Turner (2010), Crossman (2017) and Tschaefer (2006), makes religion an important aspect of society and it is needed for society to function. Religion in this regard, is expected to provide the norms and values. In this theory, a religious phenomenon is always evaluated based on its positive functions to society. As such, it calls for religion to be an active contributor to social order and stability which is termed as its functional aspect. However, in this theory, religion can also be dysfunctional, thus disrupting social stability as argued by Tschaefer (2006) who asserts that not all aspects of society contribute to its stability.

Tschaefer (2006) captures the view that from a sociological perspective, the focus on religion therefore, is based on its social impact on individuals and institutions. This theory was of significant value to this study as it bolstered the essence of the entire study. The significance is realized when Christianity plays its role in transformation of adult criminal behavior. Functions of religion can be achieved through rehabilitative role of prisons as institutions and prisoners as individuals. The theory in this way formed the lens through which the study was executed.

## **1.9 Conclusion**

The chapter provided the background information that laid a foundation on which Christianity and transformation of adult criminal behaviour was hinged. The fact that there are incentives to deter criminal behaviour was looked into. Where there was reference to Christianity, there were disputes on its role. The disputed role called for a further inquiry in evaluating the role of Christianity on the transformation of adult criminal behaviour in Kakamega Main and Women prisons. The process was guided by the functional theory which focuses on the relationship between religion and other social institutions. In the next chapter, the study explores available literature on Christianity and crime.

## **CHAPTER TWO: LITERATURE REVIEW**

### **2.0 Introduction**

In this chapter the author reviewed available literature on Christianity and crime and the various theories that help understand both society and crime. Society and religion were examined in view of secularization. The study also examined Christianity as a phenomenon that has had an impact on social behavior without negating the fact that criminality was present in society.

### **2.1 Religion and Society**

This subsection examined religion and society as understood especially from a sociological perspective. The section also examined how society and religion shaped each other. The symbiotic relationship informed the discussion in this subsection. Society has structures that help propagate religion. These structures offer religion a vehicle of expression. Religion as a social institution that is in existence like governance, is also expected to contribute to the welfare of the society.

Writing on the interaction between religion and society, Nyaundi (2003) notes that religion is a product of society. This means that every society shaped its religion in antiquity. The author further reiterates the fact that if the society is changing remarkably, religion will adapt to the changes. The resultant religion in view of the author is one tailored to reflect the prevailing circumstances in the particular society. Christianity therefore, as one of the major world religions in view of Nyaundi's observation has the ability to change society. Similarly, if changes are taking place in society, Christianity has to respond by way of adaptation. This observation was important to this study in the sense that, the changes that are caused by Christianity are not done in a vacuum where

people are not involved. As much as Christianity would change the physical appearance of society in terms of facilities like hospitals, schools and building of churches, there is the change that also occurs in people's lives in terms of behavior. This study therefore, on the basis of Nyaundi's observation, concluded that Christianity influenced social change as much as social changes influence Christianity and the change has a great influence on human behavior.

Niebuhr (1960) writes that "each century originates a new complexity and each new generation faces new vexation" (p.1). Thus from this perspective, the society is seen to be in perpetual state of war and there is lack of moral and rational resources to organize itself. Religion therefore, stands a chance to provide resources by which men will free themselves from their social chaos. The suggestion here is that religion should play an integral role in the socialization process of men and women in society to help conquer the anti-social forces. The author suggests that for this to happen, man should see and feel himself under the observation of an omniscient eye and whenever he drifts away from such a reality and does the contrary, the religious man should feel a sense of shame. This should help the person live according to society's expectations.

As much as religion shapes society and society shapes religion, Niebuhr further observes that there are challenges for religion even in its hope for the redemption of society. The author mentions the constitutional limitations as to what religion can and cannot do. The limitations reserve religion to individual and more intimate social relations such as family than problems of more complex and political relations of modern society (Niebuhr, 1960).

Examining what Niebuhr (1960) writes, the author in this study pointed out some areas of concern that made it hard for religion to help shape society. One of the areas was where legislation gave religion boundaries within which to operate. Thus religion has been reserved to private life and has no space in the public sphere. Two, the unwillingness of society to have religion play a role in determining its morals based on the assumption that religion cannot deal with some of the complex issues affecting society. Therefore, as society suffers under all the challenges, it is not receptive to anything that is not relevant to its most urgent tasks.

Summarizing Niebuhr's views on religion and society, the author in this study concluded that religion has both the resources and limitations in dealing with problems affecting modern society. Niebuhr's observation is critical in understanding what religion can and cannot do but despite the constraints present, religion in general and Christianity in particular is able to cut across the grains of resistance and show its head in the public sphere thus affirming the relationship between religion and society.

### **2.1.1 Sociology of Religion**

In view of Nyaundi (2003), the relationship between religion and society is evaluated based on Emile Durkheim's and Marx Weber's views of religion. To the author, Durkheim writes on the persistence of religion and its functional role to society whereas Weber writes on the diminishing influence of religion in society. Seen through the lens of the author, Durkheim and Weber look at religion differently. It can be argued here that Durkheim sees the important role of religion whereas Weber sees its diminishing role.



It is possible to borrow the views of Durkheim in his functional theory, and apply it in the context of the prison situation and its transformative implication on criminal behaviour. In this regard, the question asked was whether religion in general and Christianity in particular, was a mitigating force or not with reference to criminal behavior?

### **2.1.2 Secularization of religion**

Theoretically as seen in the previous section, religion is functional to the society. However, there have been critics of religion who question whether in its worldliness and materialistic form it can cause transformation. In this subsection, the study looked at secularization of religion with a view of understanding if in its present form, it remains functional.

The use of the term 'secular' in its wider understanding carries with it a worldly or materialistic connotation. Therefore, any time this word is used in reference to religion, it paints the picture of religion as a worldly phenomenon. Secularism as discussed by Shorter (1997) refers to a situation in which religious faith, for one reason or another is felt to be superfluous. It is a state in which religion loses its hold, both at the level of social institutions and at the level of human consciousness. Shorter also looks at secularism as a phenomenon that is not associated with Africa. However, Shorter observes that the process of the globalization, the power of the mass media and the rapidity of urbanization on the continent are signs that secularism is already in Africa. Therefore, thinking of secularism and secularization as western ideas would be misguided.

What it means therefore, is that social institutions like human interactions in Africa have no concept of God's control over human behavior. It also follows that religion in general, and Christianity in particular has no control over human life, decisions and morals. Therefore, it can be argued in this study, in view of scholarly contributions, that the immanence of God is denied. This thinking as presented by Shorter (1997) shows how different people look at the changes that occur in religion and what such changes mean to the practice of religion. Further, the presentation by Shorter shows the urgent need to help Christianity recover from the effects of secularization. However, this study was about Christianity and the transformation of adult criminal behavior even with such perceptions of religion in general and Christianity in particular.

To examine the concept of secularization further, Hunter (1992) on one hand looks at Secularization as the process of the withdrawal of whole areas of life, thought and activity from the control and influence of the Church. As an example of the secularization process, Hunter examines the European situation in the fifteen and sixteenth centuries in which the armies of the various nobles and barons sacked the monasteries and seized Church property. Hunter notes that in the western thought they said at that time that, "the property was being secularized that is, withdrawn from the control of the Church" (p.25). In this situation, the Church lost influence in every area of Western society including education, government, personal morality, community life, literature, economics among others. Simply put, Hunter argues for the fact that the Church in the west was lost in the process of secularization despite being a model of secularization. According to Hunter therefore, the Church in the west needs to be reengaged by the gospel once again because its model of secularization left no room for

Christianity or religion. For that matter (and as a result), secularization is the great new fact confronting the entire western Church (p.26).

Pointing out some of the causes of secularization, Hunter (1992) first looked at the renaissance period within which Greek philosophy, science and literature thrived. This led to people turning their attention from God to a world they could control. During this time, the Church's worldview was challenged. Philosophy and science gave a new worldview. This period created a cultural environment that bred humanism as a competitor to Christianity and its truth claims as well as ethics. Second, he looked at the protestant reformation as a fertile ground for secularization. During this time, the Church's management of society was turned inward. Hence, the Church lost its grip of society. Looking at this cause by the author, the study observed that the Church had created a gap that was to be filled. Therefore, secularization was a timely measure to fill the gap. Third, science challenged pre-scientific assumptions about the universe and human life. For instance, Copernicus and Galileo discovered that the earth revolved around the sun and not the other way round as had been earlier taught. Newton challenged divine providence with gravity, Darwin challenged creation with his theory of evolution and Freud challenged religion to be an illusion and not reality.

In the wake of the causes of secularization, what is clear at this point in history, was the Church's reaction to secularization. Hunter continues to point out that the church distanced people from her witness by controlling what could and could not be researched and what conclusions could and could not be taught from scientific inquiry. For instance, the church banned Copernicus' books for 200 years and forced Galileo to abandon his discoveries in astronomy. Here, the church fought a reactionary war against science at

almost every opportunity. According to Hunter, this was an unnecessary war because people like Newton and Galileo, and even Darwin never understood themselves to be enemies of the church. But the Church's behavior made it appear to be the enemy of thought, rationality and truth. If this is the case, the church had set pace for secularization as much as it was fighting it.

Some other dimensions of looking at secularity are also proposed by Hunter. Three of these dimensions appear in this study to help in understanding the concept of secularization. First, Hunter looked at what he called utter secularity in which there is open clash of doctrines, hostility and unrelenting attacks on gods and churches, efforts to replace the church and gods. In this dimension what is evident according to Hunter is the loss of faith by people. Second, he looked at mere secularity in which God and the churches are not attacked. They are simply ignored by people who are preoccupied with this world and its daily routines. There is retention of Christendom. In this type, religion is even taught in schools but without meaning; people are civilized and not barbarians, people are good and thus perceive themselves to be Christians. Here, people lose their faith too. Third, there is controlled secularity in which people are not controlled by the church, religion or cultural values. In this one, there is total loss of influence of Christianity.

Hunter further examined some of the myths surrounding the secularization process and the need to demythologize some of them. First, was the myth that secularization has erased all religious consciousness from people's minds and no religious 'a priori' exists within human personality and that we are entering an age of no religion at all. To this myth, Hunter observed that people still come to church and this is indicative of the

influence religion still has on their lives. More so, the new religious movements and holiness movements statistically are a pointer that religion is still a force to be reckoned with. Second, is the myth that secularization has erased moral consciousness so that secular people are simply immoral. To Hunter, this is not so because secular people still engage in moral struggles but not as programmed by religion. Third, is the myth that secular people are geniuses, who have read far and wide to reject religion on rational grounds. Again, this is not true because secular people are a mixture and ask religious questions (Hunter, 1992). Similarly, on this third myth about secular people, the myth cannot account for why there are professors and highly learned people as religious leaders within the Christian fraternity. This would as well reserve Christianity to low academic achievers in practice. However, this is not the case.

Secularization as seen in the west through Hunter, is a process where the Church or religion losses influence in every area of western thought and society. Here, Hunter makes direct reference of secularization to Christianity. In this view, secularization has completely caused Christianity to lose its influence on the society. Therefore, Christianity can no longer influence society in matters of moral and behavioral change.

Fackre (1968) on the other hand looks at secularization as the process where man turns his attention away from the worlds beyond and towards this world (p.23). This follows, according to Fackre that, secularization gives human beings an opportunity to look around themselves and see what can work in their situation. As such, the premises of expression of religion are based on what the world around human beings offer. This means, the context of expression is a great determinant and not the content of traditional religious beliefs and practices. Here, secularization offers human beings with options to

choose what works for them whether it is in line with God or not. This kind of religion has been criticized to be one of appearances than values; materialistic than spiritual and rotten. Christianity on the same note, has been criticized for taking these trends of materialism and worldliness to the extent that it cannot influence moral transformation in society. What is evident on this perception of Christianity is that Hunter and Fackre are possibly writing from a Western perspective which sees religion as a diminishing force whereas the African situation still honors the role that religion plays in the society. No one perhaps captures such a role better than Mbiti (2003) who looks at how African religion shapes life and how in turn life shapes African religion. Similarly, the assertions on the church's lost influence on social institutions against criminally convicted ex-prisoners' claim of changed behaviour because of Christianity while in Kenyan prisons are all in conflict.

### **2.1.3 Secularization: Enemy or Friend of Christianity?**

This sub section examined whether secularization, as it has been perceived, is an enemy to be fought by Christianity. To achieve this, the section considered the available literature on secularization and Christianity and how the two contribute towards each other positively or negatively. This study holds the position that certain times call for certain religious activities pertinent to such times, since religion, like society is not static. In this process, there are changing values and religion has to stage its recovery if it has to remain relevant to the times.

Fackre (1968) writing on the *Secular Impact* examined secularization and its meaning for the future of belief and its future practice. In this book, Fackre looked at secularization from a twofold perspective. First, the author looks at secularization as a

process where men increasingly focus their energies on the solution of human problems, rather than occupation with the ideas, rituals and institutions of the religious community. This type of secularization is the highest form of humanism as observed by Fackre because it focuses on human beings as a solution to their problems; an end in themselves, showing no regard for the supernatural and Christianity in particular. Second, the author looks at secularization as a process where human beings put aside old religious dependencies and tyrannies in a choice to control their own destiny and hence come of age.

Fackre presupposes the conviction that, the Christian faith can celebrate secularization in the sense that the worldly problems and opportunities of our age demand a worldly attention commensurate with stakes that technology has raised and because Christian faith believes in maturity. Fackre concludes that secularization does not spell the end of faith and there is nothing wrong about the willingness of men to stand on their own feet to solve their problems because the essence of the gospel is empowerment and liberation. Here, Fackre links secularization to the gospel and the actions of men to change their situations becomes a product of the gospel as well. Fackre however, warns against what he terms as secular orthodoxy which he asserts, seeks to destroy; pushes God away and has no regard for the Church institution. In this case, Fackre looks at the secularization process as the work of God in social change. However, the warning from the author is timely but an inherent contradiction as well. This is because there is a thin line of recovery from man's efforts when he becomes a god who can solve his own problems back to the traditional understanding of dependence on the supernatural. If this happens, secularization will have pushed God away rather than bring him close to

humanity. This, in turn will render Christianity irrelevant. In conclusion, Fackre helps us understand the scope of secularization. The greatest idea in his book lies in the fact that secularization does not spell end of faith or Christianity. Christianity is left as a religion that still has an impact on human life especially when it comes to liberation which is at the center of the gospel. This, in view of the study, pointed to the fact that behavior change especially from criminality is a sense of liberation that this study supported.

In the wake of secularization, the Church fought reactionary battles and no other reason can explain why the church did so against secularization than Fackre's own words that, "the church was not simply equipped to deal with the issues presented by secularization. It had better soon do something about it" (1968: 23). In view of this argument by Fackre, this study noted that secularization was an avenue through which the Church was to step up her survival and relevancy in a dynamic world whose view had shifted from faith and belief towards science or rather rationalism. It was a time for the church to upgrade her influence in a changing world. This however should not be seen as if secularization was another Christianity that sought to replace traditional Christianity. What it simply meant was that, Christianity had exposed herself to worldly human challenges which cast aspersions on the Church's superiority. This view is captured vividly by Hunter (1992) who looked at the aftermath of the world wars as having contributed to religion losing its influence. In the world war, no one's religion was seen to be superior as people from the entire religious divide died and were exposed to the same war and post war challenges. Hunter also examined the changes and loss of influence that happen to traditional religions when they move to the city which is regarded as the models of modernity and urbanization. As earlier pointed out in religion and changing values in the previous sub



section, whenever religion moves to the city, it interacts with changing values. In conclusion, secularization as earlier pointed, does not spell the end of Christianity but an avenue through which Christianity can also stage its survival. It offers humanity the platform on which they can be liberated even from criminal behavior which this study was interested in.

## **2.2 Religion and Crime**

In this section the author examined religion as an agent of change. Religion and prison ministry was also discussed. The scope of crime with special reference to men and women, and crime in reference to the Bible were finally explored. Preference in the Bible was given to the book of Philemon which shows the relationship between Paul and Onesimus. Jesus' crucifixion with criminals and its implication on the criminal behavior from a Christian perspective concluded the section.

### **2.2.1 Religion as an agent of change in society**

Religion, in the traditional sense, seems to have collapsed (Cox,1965). Changing values in the increasingly secular society have affected religious landscape and the result is for the pious man to strive to survive in the society. Religion of the contemporary secular society must address those real issues affecting man in society. In his analysis of the contemporary secular society that he labels 'secular city,' Cox presents the dilemma in which people in the present society find themselves and which Christianity then has to address. This observation is important to this study in helping to gain the understanding that prisoners are members of the larger society that has since undergone change. In trying to understand religion in a changing society already affected by secularization,

this study posed the question, ‘Does the collapse of traditional religion mean that Christianity is without impact in behavior change?’”

In the book, *When Religion Becomes Evil*, Kimball (2002) observes prophetically that the ways in which people of faith understand and live out their deepest religious commitments will have profound consequences for the future of humanity. This observation in, view of this study, posits two major questions. The first, what is the future of humanity in the wake of changing religious values? Secondly, what is the future of religion in modern society in the midst of changing social values?

In the introduction, Kimball (2002) notes that religion is the most powerful and persuasive force on earth. Historically, on one hand there are noble acts of love, self-sacrifice and service to others that are frequently rooted in deeply held religious world views. On the other hand, religion has been linked directly to the worst examples of human behavior. Following this observation, it is widely held that more people have been killed and evils have been perpetrated in the name of religion than by any other institutional force in human history. Kimball notes that, “the dangers posed by people and groups inspired by or operating under the guise of religion have been clear” (2002: 1).

Examining Kimball’s observation, it is clear that religious convictions are a critical factor in the escalation of both virtues and vices on the global scene. Religion is both a positive and negative agent of change in society. Religion has on one hand greatly influenced the lives of people in matters of education, marriage, health care, among other things. On the other hand, there have been claims that religion itself is a problem

and is irrelevant since it is divisive and destructive thus there is need for its mitigation. However, in looking at religion, Kimball suggests we distinguish between corrupt forms of religion that are problematic and authentic forms of religion that offer real correctives and solutions to the global threat.

Kimball's observation is central in understanding the evils propagated by religion. However, for this study, his understanding is thought provoking because it informs the questions we ask about the relationship between religion and criminal behavior and the role of religion in modern society. The book is informative in that, it outlines the fact that any authentic religion can help avert the problems evident in modern society. The book looks at religion from a mega perspective. However, this study looks at religion from a micro-perspective as seen from a Christian point of view and its implication on adult criminal behavior as manifested in the Kakamega Main and Women Prisons.

Nyaundi (2003) writing on the dysfunctional force of religion observes that religion is a forceful pre-occupation because it provides answers to difficult questions. It also provides the rationale as to why things happen the way they do. However, like Kimball (2002), Nyaundi captures the fact that religion as a mechanism of social control can also be abusive. There are times when religion promotes hatred, racism, nepotism, gender imbalance and suicide bombings among other ills. In this regard, religion stops being functional and becomes dysfunctional.

Mbiti (2003), on the value of religion, observed that religion was a universal part of human life and that was why it was still in existence in whatever form. It provides moral values thus regulating and enriching people's lives for their individual and society

welfare. Though Mbiti wrote from an African religious perspective, his views capture the essence of religion in its universal nature and Christianity, (which is) the focus of this study falls in this universality.

Smith (2001) in chapter nine of his book *Why Religion Matters* looks at some of the scientific predictions about religion. Smith explains that there are claims that God is dead in today's world and that science is the best replacement of the void left by death. Therefore, man in search of an image that fits him in both religion and society turns to scientific and political models. The preference for political models against religion lies in the fact that religion could be divisive but politics offers a platform for corporate interaction unlike religion. Smith further observes that those images sought by man are not as satisfactory as religion is. Therefore, based on this observation this study notes that, in search of a real image that corresponds to man's quest, the political and scientific predictions against religion will not solve the puzzle.

Smith further observes that when scientists referred to superstition, they actually referred to the Church's beliefs. However, what they did not know was that their worldview was also superstitious and in the long run could just be obsolete. To affirm this observation, Smith identifies the collapse of Marxism and other systems as an indicator that religion is here to stay as an agent of change. This observation puts to rest the questions raised by this study over the future of religion and humanity. Thus, the future of religion seems secure as modern society may not run away from religion despite the fact that values are changing both in religion and society.

### **2.2.2 Christianity and the Prison Ministry**

In this section, the study looked at the prison ministry as mentioned in the New Testament and the contribution of the Friends Church (Quakers) in Kenya. New Testament texts shed light on the general perception of prison life and some practical steps were drawn from the Friends church regarding the prison ministry.

Prison was seen in this study to have been mentioned in a number of the New Testament texts. According to Marshall (2001), prison is the most pathetic and violent of all modern social institutions. In the ancient world according to the author, prisons were used as holding tanks where offenders were detained prior to trial. The author captures prisons in the Roman period as dark, disease-ridden and overcrowded places (p. 13). As a result of these conditions, it was therefore common for prisoners to die in custody either from disease or starvation (Matthew 25:36), brutal torture (Matthew 18:34), execution (Mark 6:14-29) or even suicide (Philippians 1:19-24).

As such, Griffith (1993) as cited in Marshall, looked at prisons not merely as social institutions or material entities but as the embodiment of the spirit and power of death. Olson (1990) cited in Marshall on the same, argued that, “Whenever we cage people, we are in reality fuelling and participating in the same spirit we claim to renounce. Thinking that slamming people behind bars, breaking their spirit and destroying their souls could do anything other than lead to more evil is the ultimate naiveté (2001: 14).

There are two lines of thought that emerge from the New Testament and scholarly accounts of the prison situation. First, the Bible has nothing good to say about prisons. Second, if Griffith (1993) and Olson (1990) as cited in Marshall (2001) are to be taken seriously for their observation, there is little that can be expected from the prisons in

terms of transformation of adult criminal behaviour. In fact, society has to expect more chaos as a result of imprisonment. Their observation is that of despair on the side of the society with Marshall ascribing today's prison failure to combat criminality to its being identical in spirit to the violence and murder they pretend to combat. Looking critically at these contributions, it is possible to conclude that very little is expected from the prisons in terms of addressing criminal behaviour.

To transpose the argument, Marshall notes that the overwhelming emphasis of the Bible is that God's purpose is to break open prison cells and set captive free. Accordingly, Marshall observes that release of prisoners was an important element of messianic expectation as seen in Isaiah 42:6-7; 61:1 and Zechariah 9:9-12. Jesus' arrival and in his inaugural speech in Nazareth (Luke 4:18) sums up the expectation. To fulfil this mandate, the apostles in Acts are reportedly being freed from prison by divine intervention (Acts 5:19, 22-23; 12: 6-11; 16: 25-26). According to Marshall the intervention is perhaps a demonstration of God's attitude towards incarcerating people. On the early church, Marshall further argues that it was led by a bunch of jail birds and God must have been an accomplice in their escape. What is evident from Marshall is the idea that crime left to prison is a recipe for failure.

Marshall's contribution on the subject of Christianity and the prison ministry was timely and informative for this study. However, Marshall was interested more in how Christianity can be on the forefront of advocating for justice and the rights of incarcerated individuals than the transformation Christianity can cause in their lives and this becomes the point of departure between his contribution and this study. Marshall looks back to the apostolic age and wishes that there is no incarceration. He is interested

in the physical freedom from the prisons whereas this study is interested in behavioural freedom that prepares one for a physical freedom. For this study, since the current social problems caused by crime and criminal behaviour call for arresting, trial and in many cases incarceration, the study is interested in how the prisoners can still regain their integrity and even after the period be helpful individuals. It can therefore be argued in this study from the scholarly contributions, that, prison situation alone is not transformative but an embodiment of the spirit of death and failure.

Turning to the Quakers (Friends Church), the United Society of Friends Women (USFW) do the prison ministry as one of their calling. These women in Kenya began visiting the prisons and preaching to the prisoners as part of their commitment to Christ's ministry. They did not see criminals as bad people but people who can be rehabilitated and once again be helpful to the society. They saw the image of God that was in need. They understood that some of these prisoners are not criminals as perceived. There are those who have violated the codes of society yet they all need to hear Christ speak to them in their prison environment. As a result, "as early as 1956, the East African Yearly meeting made a request to the government of Kenya to appoint Quaker women and assign them to women prisons to preach, guide and counsel them" (Kamsa, 2011: 11). Susan M. Shitsili and Joyce Muhavi were assigned Kakamega G.K main prison which falls within the Church's jurisdiction under Kakamega yearly meeting. Other appointments by the church on request to the government were done to serve other prisons as documented by Kamsa and they include Irene Kibisu who was assigned Nakuru prison, Marita Aroyo and Diana Musidikhu (Kisumu prison), Ennis Mugesia (Kisii prison) and Rachel Wanyonyi (Kitale prison). The documentation by

Kamsa is helpful in understanding that the Church had a role to play in prison ministry because Christ would do the same if he was physically on earth today.

Since the inception of prison ministry among the women the fire has always been rekindled to continue this ministry. The Quaker women give food and support programs that are helpful to the women in prison. They prepare the women to face the life outside the prison as reformed people.

One thing that these women of faith have done is to follow the teachings of Jesus in Matthew 25:34-46 in which the prison ministry if interpreted, will be used as one of the benchmarks of eschatological judgment. Their efforts are a clear indication that God identifies himself with the imprisoned individuals. What therefore, is their inheritance as women? Jesus still speaks to them today as it was in Matthew 26:6-13. Verse 13 should make the joy of these women complete. Jesus said, "I tell you the truth, wherever this Gospel is preached throughout the world what she has done will also be told, in memory of her." (NIV) These Quaker women have contributed money and other material goods which enable various leaders and pastors to spread the Gospel to prisoners.

Kamsa (2011) makes a general observation about the roles played by USFW-Kenya as a whole. The author points out that unlike other churches, the Friends church in Kenya has done a lot without ever involving the media to air their services. They have done their work silently. Looking at the services of USFW, women have not only done a good job but have contributed immensely towards tender-caring of the Lord's flock especially those in prison (Kasma, 2011: 10). As Jesus would have it if he were here, their efforts will be preached all over the world together with the Gospel.



### **2.2.3 Crime as a Universal Phenomenon**

This study approached crime from the perspective that both men and women are involved and it affects the whole world. Simon (1975) and Shoemaker (1990) agree on the fact that most studies and theories on crime are concerned with men more than women; yet the criminal landscape is changing. To further this understanding, Simon (1975) describes the extent and type of female involvement in crime in the United States. The author presents statistics describing trends in the increase of women who have been arrested and convicted. Simon further explains that traditionally, women played subservient roles under the direction of men in crime such as playing lover role to pimps. Their job often was to entice victims or distract or look out for police, carry the loot or provide the necessary cover, but these roles are changing. As women become more liberated from the home and get involved in full time jobs, they are more likely to engage in the types of crimes for which their occupations provide them. Consequently, many women have become partners and entrepreneurs in crime to a greater extent than they have been in the past (p. 2-3). Their observation is critical in understanding crime because this study is interested in both men and women whose behavior has changed from crime as a result of Christianity

Robertson (2007) examines the impact of parental (mothers) imprisonment on children and points out that it affects children before, during and after the event. Besides the effects, children's needs and best interests are frequently ignored at every stage of the criminal justice process. Robertson further mentions some of the effects of parental imprisonment toward their children including stigma from the society both at school and in their neighborhood, emotional states and behaviour change which may also lead to

future criminal behaviour if not addressed. Robertson (2007) points out that, “Children whose parents have been imprisoned have an increased tendency to commit criminal or antisocial acts themselves in later life. Therefore, reducing parental imprisonment is an important way to reduce future crime”. (p. 45). Moreover, the families of the imprisoned incur extra financial costs in terms of visits to the prison, engaging lawyers, changing of homes and schools according to Robertson.

Robertson’s approach is so unique that he gives special treatment to female prisoners that has been avoided by many authors whose works have been reviewed in this study. He agrees that imprisoned parents can be a positive influence to their children even from behind bars and that, as destructive as the prison environment is to family relations, it can also provide a window of opportunity for change. In this case, the author affirms the fact that changes in a prisoner’s life is inevitable. However, the information presented by Robertson on adult criminality is more prescriptive than action oriented. He does not show the means through which such change is possible. Similarly, he does not show the role that Christianity plays in such a transformation. Moreover, there is an inherent contradiction in the authors understanding of how future criminality can be dealt with. On one hand, he believes in change and on the other hand, he suggests the reduction of the period of imprisonment as a way of addressing future criminal behaviour. Like many authors, Robertson does not consider Christianity as a force in the dealing with adult criminality which is the core concern of the present study.

Macions (2002) defines crime as deviance which in this case is the recognized violation of cultural norms. In his definition, he recognizes the fact that deviance is a broad concept and one of its forms is crime, which he defines as the violation of a society’s

formally enacted criminal law by way of action or choice. He is quick to point out that not all types of deviance involve choice or action. According to Macions, crime takes the dimension of a minor traffic violations, sexual assault, murder, driving intoxicated and theft. There are two further classifications of crime by Macions. First, is the white collar crime which is committed by people of high social position in the course of their occupations. This is crime in suits and is committed by highly paid individuals. Second, is corporate crime which lies in the illegal actions of a corporation or people acting on its behalf, for instance, selling a dangerous product that pollutes the environment. This classification however, might not put into consideration crimes committed by individuals at their own volition. What remains critical here is not the class of crime but the manifestation of the crime. Macions' (2002) observation on crime forms a clear understanding since he records that either a crime is against a person or property.

What remains apparent in the examination of crime is the fact that it is a detrimental phenomenon that affects all areas of life. As Gottdiener and Budd (2005) observe, there are social consequences of crime affecting the use of city and town space, causing fear, affecting worship, pushing security budgets of companies and households, high medical expenses for survivors, destruction of property and depression of property value in crime zones and drug trafficking among other effects. With these effects at hand, everyone would want a crime free society where their safety is assured. In view of this study, if there were changes that occur in the lives of criminals per se and religion was an integral part of the changes, its special contribution was to be examined and shared.

#### **2.2.4 Theories on Crime**

There are various theories that explain crime. Under this section, the study examined three that appear in Macions' work (2002). They are the biological, psychological and sociological theories of crime.

The key proponent of the biological theory is Cesare Lombroso (1835-1909) an Italian physician who worked in prison in 1876 and theorized that criminals stand out physically with low foreheads, prominent jaws and cheekbones, protruding ears, hairiness and usually long arms representing human's ape like ancestors. This theory was supported by Sheldon, Hartl and McDermott (Macions, 2002) who held that body structure might predict criminality. They checked hundreds of young men for body type and criminal record and linked delinquency to muscular athletic builds. These two groups of theorists can be critiqued in view of this study on the basis that, first, the characteristics as presented by Lombroso are spread throughout the human population and cannot be the basis on which criminals can be separated from non-criminals. They as well are a replica of male than female traits yet crime cuts across. Second, Sheldon and team would be wrong to assume that a powerful athletic build is synonymous with crime when people with such physical structure have joined athletics and other sports for their survival and there is no criminal record attached to them.

Second is the psychological theory that focuses on individual abnormality, hereditary and an unsuccessful socialization. The insinuation here is that crime is a psychological disorder or rather criminals are sick people. However, as recorded by Macions (2002: 135), "the most serious crimes are committed by people whose psychological profiles

are normal". There are cases where they have reformed and become preachers among other things either in prison or after prison without any medical attention.

Third, is the sociological theory whose key proponent is Emile Durkheim. Durkheim suggests the following four functions of deviance in society. One, it affirms cultural values and norms. Deviance is needed in order to define and sustain morality. Two, responding to deviance, clarifies moral boundaries. For instance honesty and cheating are marked by disciplining those who plagiarize in college. Three, responding to deviance brings people together. The collective outrage reaffirms moral ties that bind people together. Four, encourages social change. Deviant people push societies' moral boundaries (Macions, 2002).

Here, Durkheim looks at deviance from a social functionalist perspective which as seen in Macions (2002), some deviance may be necessary for society to function. Macions further observes that excessive deviance arises from particular social arrangements. For instance, the kind and extent of deviance depends on whether society provides means to achieve cultural goals.

According to Macions, people raised in poverty may see little hope of becoming successful if they play by and within the rules. They try making money through crime because conventional ways are far from them. He calls this innovation. In this case, the use of unconventional means (drug sale and other crimes) to achieve culturally acceptable goals (financial success) is the better option. This view is seen to profile the poor as perpetrators of crime.

Once again, Macions (2002) examines the strain between cultural emphasis on wealth and the limited opportunities to get rich which gives rise especially among the poor to theft, drugs, and other forms of crime. Based on this observation as seen earlier, it would seem that religion has been left out of the explanatory equation in relation to crime.

### **2.2.5 The Bible and Criminal Behaviour: Philemon and Jesus' Crucifixion**

In trying to understand criminal behaviour and prison life, this study examined the book of Philemon in the New Testament and Jesus' crucifixion beside criminals through biblical insights.

Barclay (1960) captures the fact that Onesimus was a runaway slave and he was very probably a thief into bargain as seen in verse 18 and 19 "...if he has wronged you at all, or owes you anything, charge that to my account. I Paul write this with my own hand, I will repay it- to say nothing of your owing me even your own self...." (NIV). Onesimus must have gone to Rome where he came in contact with Paul and somehow had become a Christian; the child whom Paul had begotten in prison as seen in verse 10, "...I appeal to you for my child, Onesimus, whose father I have become in my imprisonment...."

Seen from the book of Philemon, Onesimus had become very useful to Paul in prison and Paul wished to remain with him (vs 13). Paul knew perhaps it was risky and had to seek consent from Philemon before sending Onesimus over. Barclay on this issue notes that, "Slaves were not people by perception but they were living tools" (1960: 310). Therefore, as a runaway slave, on return without consent and protection, he would have been crucified and would die a tortured death. Onesimus' dilemma underscores what the criminally convicted ex-prisoner in the modern world goes through after imprisonment.

In his case, Paul and Philemon knew each other and Onesimus' reintegration was not problematic as Paul helped him re-enter the society.

Onesimus whose name in Greek, as observed by Barclay and biblical interpreters, means profitable seen from verse 11 that, "formerly he was useless to you, but now he is indeed useful to you and to me" (NIV), had undergone transformation while in prison and he was useful by name and nature. It can be argued here that his time in prison had transformed him into a useful man and that Philemon should receive Onesimus as a brother and not a slave. Theoretically, Christianity through this episode is seen to transform criminal behaviour; a position interrogated by this study through interacting with prisoners' lives.

Seen from this perspective, it can be argued that religion in general, and Christianity in particular, introduces new relationships between men in which all external differences are abolished. Religion also effects behavioral changes in human life and as seen from Paul and Onesimus these changes took place in prison. Perhaps no one captures the impact of Christianity in human life than John Denney as quoted by Barclay. He notes that, "...Christianity is the power which can make bad men good..." (1960: 320-321). A theoretical understanding of this special situation that produced change in the New Testament times, warranted this study to find out the special role that Christianity plays in transforming adult criminal behaviour in Kakamega Main and Women prisons.

From a biblical point of view as represented by Paul and Onesimus in the book of Philemon, the study examined the special role that Christianity plays in transformation of adult criminal behaviour. This was based on the understanding that Onesimus went to

prison, a perceived criminal and left the prison a transformed and useful man. As much as some scholars, as seen in this study claimed that there is no correlation between change of criminal behaviour and Christianity, there is this biblical view that points in the favour of Christianity as transformative when it comes to criminal behaviour as characterized by Onesimus' transformation.

The story of Paul and Onesimus aside, the study turned to the biblical narratives of Jesus' crucifixion besides two criminals. Mark and Matthew treat the case of the criminals as both insulting Jesus and therefore condemned. However, Luke 23:32-33, 39-43 shows one of the criminals making a request on the cross and his repentant nature is affirmed by Jesus' granting his request to meet Jesus in paradise. Here was the situation of a man sentenced to death yet his encounter under such circumstances caused a change of behaviour when he came in contact with Jesus and immediately assured of a better life after. Similarly, there is this other criminal who insulted Jesus and his story is soon forgotten. In view of the two criminal reactions at the cross, this study argued for the position that there was a possibility that some criminals might not change their ways even under the power of Christianity, however this did not necessarily mean that Christianity should be written off as non-transformative.

### **2.3 Christianity Impacting Modern Society**

In this section, the study examined the fact that both Christianity and modern society had changed. This is in line with the understanding that every time in history has a particular religious outlook pertinent to it and therefore modern society has its own. This section examined the fact that Christianity as practiced today has changed especially under the



influence of secularization and for the study the question to consider was whether this Christianity could transform human criminal behaviour.

### **2.3.1 Christianity as a Deterrent of Criminal Behaviour**

When crimes are the order of the day, what role does Christianity play? This is a question that cannot be avoided by the society today. It was earlier seen in Nyaundi (2003) that a religion of a particular time is informed by the changes that take place in society at that time. There are claims widely that the functions of religion have greatly been tempered with and what remains is nostalgia. The situation is further complicated when Niebuhr (1960) observes that constitutional or legislative limitations have also affected the functionality of religion. This situation leads to questioning whether religion in general and Christianity in particular can act as a deterrent to adult criminal behaviour.

Perhaps, Hirschi and Stark (1969) as cited in Glock (1973) in their observation, as much as they consider it an assumption, help in the understanding of whether Christianity can act as a deterrent of crime or not. In their observation, they pointed out that, "From time to time judges advise juvenile offenders to attend church for periods of months or years. Such sentences are not punishments but are based on the assumption by the judges that religious training and commitment produce moral character through repentance and cause reform" (p.75).

Moreover, Hirschi and Stark (1969) as further cited in Glock (1973) also questioned if religion in modern society has much to do with developing or sustaining personal ethics. They further questioned if the Christian sanctioning system of hell fire for sinners and

reward or heavenly glory for the just, is able to deter unlawful behaviour even among those who are believers. The answers to these questions as seen by Hirschi and Stark bear on present concerns over the relevance of religion in modern life. However, what is not clear in their doubts and what they term as an assumption is how judges can be convinced that Christianity had a role to play in correcting deviant behaviour hence their recommendation to have offenders attend church for a period of time.

The authors further pointed out that the alleged connection between Christianity and non-criminality was not obvious. They carried out a study to measure religiosity through Church attendance, religion and acceptance of worldly authority and religion and supernatural sanctions. The study aimed at finding out if Church attendance is related to morality as defined by the Church, if religious people abide by and honor worldly authority and if the fear of the omniscient watcher deters criminal behaviour.

In their study, Hirschi and Stark (1969) as cited in (Glock, 1973) pointed out that those who attend Church also commit illegal acts, those attending Church are slightly obedient to law and that supernatural sanctions did not deter illegal acts as they should. This led to their conclusion that:

On the basis of what we know, then, there is very little reason to expect a relation between religious activity and delinquency. The Church does not influence beliefs and attitudes which are related to delinquency. Participation in religious activities and belief in a supernatural sanctioning system have no effect on delinquent behaviour (p. 83-84).

Another study by Nye and Gluecks (1958) as cited by Glock (1973) showed that children who attend Church regularly are somewhat less likely than non-attenders to be delinquent. However, Hirschi and Stark (1969) as cited by Glock (1973) did not appreciate these findings as much as they in their study concluded that children attending church are slightly obedient to law. In their view, Nye and Gluecks' data was not warranted on the basis of inconsistency and inconclusiveness on delinquency research. To affirm their dismissal they claimed that:

Had they (Nye and Gluecks) attempted to determine why Church attendance is or is not related to delinquency in their samples, as we have done, they might very well have concluded that Church attendance is not in fact causally related to delinquency. The fact that there are many reasons to expect a causal relation between Church attendance and delinquency is not sufficient reason to accept an observed relation without further analysis (Glock, 1973: 86).

As such, Hirschi and Stark concluded by pointing out that the church is irrelevant to delinquency because it fails to instill in its members the love for their neighbors and because belief in the possibility of pleasure and pain in another world cannot now, and perhaps never could, compete with pleasures and pain of everyday life. In view of their study, Christianity had no impact on the change of delinquent behaviour as much as Nye and Gluecks found it in their study.

There are various issues that arise out of Hirschi and Stark's (1969) study as cited in Glock (1973). First, they acknowledge that the Church has a role to play in human

behaviour and that is why they can point out a weakness in this role. Their observation that the Church has failed in cultivating the love for neighbor to be the cause of delinquency is an indicator that the Church once did it and this role exists in the theoretical mandate of the Church. Therefore, denying the relationship is a denial that in view of this study is unfounded. Second, thinking that any other study on delinquency even if a different methodology was used must fall within their conclusion and give the same results is unacceptable since they did the same study out of the need that other researchers are doing it. Third, their study was not done on real delinquents or criminals but just children or youths who might not have had any criminal record attached. Perhaps, their results could have been different had they chosen their samples from real delinquent communities. Fourth, they failed to get a correlation when in the world there are individuals who ascribed their change of behaviour from crime to Christianity.

However, their study is helpful in understanding what has been found out on delinquent behaviour especially among children. Their study has also been a reference to other studies in the field of Christianity and crime. The challenge is when their study fails to put into consideration the situation of adult criminality where Christianity is concerned. As a result, this study was interested in prisoners and ex-prisoners who had a criminal record attached as they interacted with Christianity in prison.

Perhaps, no scholar reconciles the conflicting findings on Christianity and criminal behaviour than Baier and Weight (2001) in their study on the magnitude of the effect of religion on crime. They ascribed the variance in the estimation of the effects by previous studies on their conceptual frameworks and methodological approach as applied in other sciences. In view of Baier and Weight, a change in the methodology and

conceptual frameworks could point in a direction that is in line with Christianity which will be different from other sciences. The two authors present the fact that if research in religion is subjected to methodologies and conceptual or theoretical frameworks applicable in other sciences, then the findings and estimations are expected to be different as well. This subjection in view of this study remains a disservice to religion.

## **2.4 Conclusion**

In conclusion, from the literature review, various scholars have written on Christianity and criminal behaviour. Hirschi and Stark (Glock, 1973) for instance, showed that there is no correlation between Christianity and criminal behaviour change, whereas Nye and Gluecks found the connection. Psychological theories showed criminal behaviour as a psychological abnormality in which religion has no role to play in changing, yet there are claims by prisoners and ex-prisoners that their behaviour had changed without psychiatric assistance but Christianity (Macions, 2002). Nyaundi (2003) has shown that there is a symbiotic relationship between religion and society in terms of behaviour change. Niebuhr (1960) agrees with Nyaundi's views but observes that religion should help conquer anti-social ills yet it is restrained by politics and governance which give the constitutional limitations over what religion can and cannot do. Marshall (2001) looks at prisons as a failed system which cannot cause any transformation but damage to the incarcerated individuals making it appear as though even with Christianity nothing good can come out of prisons. He is more interested in how Christianity can champion for the rights of incarcerated persons by way of restoration and not retribution. Cox (1965) looks at the collapse of religion in its traditional sense which has affected human life as well. Looking at religion from a collapsing perspective corroborates the views of

sociologists like Weber who looked at the diminishing influence of religion and other scholars who believe secularization has rendered religion and more specifically Christianity incapacitated. This raises questions as to the future of Christianity and religion as a whole but Durkheim and Smith (2001) saw religion as having a future. Gottdiener and Budd (2005) present the factors that have led to a decline in criminal activities but ignores religion in general and Christianity in particular. Kamsa (2011) while writing on the prison ministry in the Quaker Church shows that the church has a role to play in the lives of prisoners and their rehabilitation.

## **2.5 Justification of the Study**

While there are authors who support the position that Christianity in particular or religion in general has a role to play in behavior change, there are those who are opposed to this. This is against the background that some criminally convicted ex-prisoners had ascribed their behavioral change to Christianity while in prison. Scholars who write on the declining trends of criminal activities do not place religion or Christianity anywhere. This creates a gap in the role of Christianity on the transformation of adult criminal behavior. This gap is supported by two facts. First, those who studied delinquent behavior as cited by this study, carried out their study among children and not adults both men and women in a community that would present information on Christianity and transformation of adult criminal behavior. Secondly, those who write about declining criminal activities do not consider behavior change as important. This study potentially filled a gap overlooked by previous studies as the reviewed literature indicated.

## **CHAPTER THREE: RESEARCH METHODOLOGY**

### **3.0 Introduction**

This section dealt with the research design, target population, sampling procedure, preparation of data collection instruments and data analysis. The study adopted a descriptive method that combined both qualitative and quantitative techniques as was deemed necessary.

### **3.1 Research Design**

The study used both the qualitative and quantitative methods as recommended by Mugenda and Mugenda (2003) who suggest that some objectives needed either of them in assessing, and supplementing each other in the sense that qualitative design provides an in-depth explanation while quantitative provides means of analyzing the research questions. Both, finally help in dealing with the bias that is evident in each thus allowing objectivity that is at the core of any research. The preference of descriptive design was based on the assertion that it is the best method when it comes to studying social aspects of human behaviour, attitudes and emotions which were at the heart of this study. Peil (1982) notes that many projects combine two or more designs and this study was not an exception. Data in this study was collected using the questionnaires and was of course more qualitative than quantitative.

### **3.2 Study Area**

This study was carried out in Kakamega Main and Women Prisons. The facility is located in Kakamega county, Shirere ward, Kakamega Central District in Western Kenya along Kakamega- Kisumu road. For information on accessing the facility from

Masinde Muliro university of Science and Technology, the study provided a sketch map in appendix 12.

### **3.3 Study Population**

The study population was 1,784 which included, 1,240 inmates (1,100 male and 140 female), 500 prison officers (350 male and 150 female), 15 chaplains (9 male and 6 female), 4 welfare officers (2 male and two female), 4 officers in charge (2 male and 2 female), 20 criminally convicted ex-prisoners (10 male and 10 female) and the Chief of Bukhungu location of Kakamega within which the prison facility falls. The population was the approximation of both officers and inmates at the time of data collection (March, 2017) from the Welfare office at the prison. The approximation was based on the fact that there are cases of prisoners being freed, new ones coming in and the transfers and new postings that affect prison officers.

#### **3.3.1 Sampling Techniques**

In selecting a representative sample from the demographics available at the facility, the study used both stratified random and purposive sampling techniques. Stratified random sampling was conducted on the prison records. Purposive sampling on the other hand was corroborated. Peil et al (1982) and Mugenda and Mugenda (2003) affirm that in purposive sampling, a sample is chosen from community because it is considered typical or an outstanding example of the variables with which the research is concerned or the relationships being studied are likely to be prominent there. In the case of selecting ex-prisoners, snow balling was used.



### **3.3.2 Sampling Size**

Selection of the sample size was done in view of Peil et al (1982) and Kothari (2004) who suggest that a large sample increases possibility of analysis and decreases sampling error but if a group is homogenous, a large sample is unnecessary and as such, 5% or 10% of the population is representative enough. Mugenda and Mugenda (2003) opine that the sample must be large enough to represent the salient characteristics of the accessible population assuming that population validity exists but in descriptive design, 10% of the accessible population is ideal. Thus, the sample size using the 10% rule was 227 respondents. The 227 included 54 male Christian inmates selected on denominational basis and their offenses ranging from capital to ordinary (7-SDA; 12-RCC; 35 - Protestants), 56 male non-Christian inmates, 13 female Christian inmates, 10 non-Christian female inmates, 35 male prison officers, 15 female prison officers, 15 chaplains (9 male and 6 female), 4 welfare officers (2 male and 2 female), 4 officers in charge (2 male and 2 female), 20 ex-prisoners (10 male and 10 female) and 1 chief of Bukhungu location in Kakamega county as provided in appendix 8.

### **3.4 Research instruments**

This study used closed ended questionnaires and scheduled interviews as the study anticipated both groups of those who could write and those who were not proficient in English. However, in organization and analysis of the data, the quantitative design was helpful. A covering letter and research permit accompanied the questionnaires stating the purpose of the study.

### **3.4.1 Validity and Reliability of Instruments**

The questionnaires were presented to supervisors for expert advice to make sure they were acceptable before using them.

### **3.5 Data Collection Procedure**

The study collected data using interviews, closed ended questionnaires for inmates and a combination of both closed and open ended questionnaires for key respondents. The questionnaires in the prisons were administered through the various chaplains and welfare officers in the facility after permission was sought from the Prison Headquarters. This was in view of Daniel (2007) who points out that the data collection procedure involves the questions as to who will collect data considering whether the researcher himself will collect it or will have assistants in the process and making sure that issues to do with whether permission is required to collect data are addressed.

Secondary data especially information on religion and crime, crime as a universal phenomenon and Christianity and transformation on adult criminal behaviour were obtained from Masinde Muliro University of Science and Technology main campus library, Edith Ratcliff memorial library Kaimosi and Kenya Methodist University library. The study also made use of data from the Key respondents at the Kakamega Main and Women Prisons and the Chief Bukhungu Location in Kakamega County. Each of the items in the questionnaire was rated based on the opinions of the respondents in light of the reviewed literature and objectives of the study.

### **3.6 Data Analysis**

The data was articulated and presented in categories, simple percentages and tables. Both statistical and semantic analysis was used to help describe Christianity and transformation of adult criminal behaviour. Collected data was thematically and categorically analyzed based on the objectives of this study.

### **3.7 Logistical and Ethical Considerations**

For logistics and ethical considerations, the study did pre-field preparations including the acquisition of a research permit and approval from all government agencies including Commissioner General of Prisons and National Commission for Science, Technology and Innovation (NACOSTI), Masinde Muliro University and other government offices relating to this study as they appear in the appendices. To guard the study from the possibility of ethical issues, the study consulted the Masinde Muliro School of Graduate Studies hand book on the institution's policy on ethical considerations.

To protect this study from plagiarism, the study employed the APA referencing style to give credit to sources of information including oral interviews. As such, the names that appear in this study, especially with a star, are fictitious meant to conceal the identity of the respondents. If they happen to bear a resemblance with real characters in the readers' life, it should be treated as a coincidence. All other names apart from those with stars were used by the study with the consent of the respondents.

### **3.8 Conclusion**

In conclusion, the study in this chapter used both qualitative and quantitative methods as recommended by Mugenda (2003). Data collection was done using questionnaires and interview schedules. The study was carried out in Kakamega Main and women prisons in Kakamega County. The study population was 1,784 out of which 227 respondents were drawn using both stratified random and purposive sampling techniques. Data was articulated in simple percentages and tables. Logistical considerations were in tandem with Kenyan Government regulations and Masinde Muliro School of graduate studies handbook.

## **CHAPTER FOUR: CHRISTIAN INFLUENCE ON CRIMINAL BEHAVIOUR.**

### **4.0 Introduction**

From the preceding chapter, it was evident that crime remains a problem affecting society negatively. Various approaches were seen to have been put forth in understanding and addressing crime but many of them did not place Christianity within their framework. In those approaches that Christianity was mentioned, its role was passive and it seemed to offer little or nothing at all yet sociologically religion has a functional role. While a great deal of crime and prisons has been discussed in foregoing literature, there remain certain aspects of this vice that was yet to be addressed especially from a Christian perspective. In this chapter, the study therefore examined Christianity's influence on criminal behaviour considering church attendance and participation in Christian activities before incarceration and levels of criminality in relation to church attendance before incarceration. This approach was aimed at finding the position of Christianity on prison and criminal behaviour in general. The discussion was done in light of the views from the prisoners and secondary data.

### **4.1 Christianity's Non-Influence on Crime**

When crimes are the order of the day, what role does Christianity play? From foregoing literature, various scholars have written on Christianity and criminal behaviour or crime. Some have argued that there is no connection and where there is, the connection has been disputed. For instance, Hirschi and Stark (1969) cited by Glock (1973), as seen earlier in chapter two, had questioned if religion in modern society had much to do with developing or sustaining personal ethics (p.75). They also doubted whether the Christian sanctioning system of hell fire for sinners and reward or heavenly glory for the just, was

able to deter unlawful behaviour even among those who are believers. The answers to these questions as seen by Hirschi and Stark raised concerns over the relevance of religion in modern life.

These authors further pointed out that the alleged connection between Christianity and non-criminality is not obvious. Their study as seen earlier was carried out to measure religiosity through Church attendance, religion and acceptance of worldly authority and religion and supernatural sanctions. As such, their study was aimed at finding out if Church attendance was related to morality as defined by the Church; if religious people abided by and honored worldly authority and if the fear of the omniscient watcher deterred criminal behaviour. This current study began at the same point as Hirschi and Stark began with examining church attendance as in the tables below.

#### **4.1.1 Church Attendance and Incarceration of the Inmates**

Responding to the question on how many times the inmates went to church before incarceration, their views were captured in Tables 4.1a and 4.1b below. The views of both male and female inmates were captured as represented in the tables respectively.

**Table 4.1a: Male inmates church attendance in a month before incarceration.**

MALE	ONE	TWO	THREE	FOUR	NONE	TOTAL
Protestants(350)	3	4	4	19	5	35
SDA (70)			2	5		7
RCC (120)		1	1	10		12
Total	3	5	7	34	5	54
Percentage (%)	6%	9%	13%	63%	9%	100%

*Source: Field data*

**Table 4.1b: Female inmates church attendance in a month before incarceration.**

Women	One	Two	Three	Four	None	Total
Christians	3	1	3	5	1	13
Percentage (%)	23%	8%	23%	38%	8%	100%

*Source: field data*

For the male inmates, the data was collected and analyzed based on their denominational backgrounds. Ten percent (10%) of each denomination was considered based on the available data by the time of the study. The views in the study showed that 63% majority of those who committed crimes among the Protestants, Roman Catholics and Seventh Day Adventists claimed to attend church services at least four times as shown in Table 4.1a. The 9% who did not attend church at all before prison cited their company (friends and peers) who also did not go to church as a reason for their non-attendance. Six percent (6%) who attended church once in a month also cited company as a reason for the seasonal attendance. If this study were to stop at church attendance as a significant factor in the relationship between Christianity and transformation, then Hirschi and Stark would be proved right to expect negative results from Christianity. Thus, Hirschi and Stark's position that church attendance played no role in the prevention of delinquent behaviour holds (Glock, 1973).

In the case of female inmates, their total population was 130 Christian inmates (by the time of this study), 10% of this population was selected as representative without considering the denomination. Like the male inmates, women as shown in table 4.1b also attended church before incarceration. For the women, non-attendance and seasonal

attendance was also pegged on the company they belonged before incarceration. Like their male colleagues, women who attended church also committed crime.

Nye and Gluecks (1958) as cited by Glock (1973) in their study had showed that children who attended Church regularly were somewhat less likely than non-attenders to be delinquent. Hirschi and Stark (1969) cited in Glock (1973) however, did not appreciate these findings. In their view, Nye and Gluecks' data was not warranted on the basis of inconsistency and inconclusiveness on delinquency research. They argued that:

Had they (Nye and Gluecks) attempted to determine why Church attendance is or is not related to delinquency in their samples, as we have done, they might very well have concluded that Church attendance is not in fact causally related to delinquency. The fact that there are many reasons to expect a causal relation between Church attendance and delinquency is not sufficient reason to accept an observed relation without further analysis (p.86).

Examining Tables 4.11a, 4.1b, 4.2a and 4.2b, in this study corroborated Hirschi and Stark who pointed out that those who attended Church also committed illegal acts. To this end, they concluded that:

On the basis of what we know, then, there is very little reason to expect a relation between religious activity and delinquency. The Church does not influence beliefs and attitudes which are related to delinquency. Participation in religious activities and belief in a supernatural



sanctioning system have no effect on delinquent behaviour (Glock, 1973: 83-84).

#### 4.1.2 Participation in Church Activities by inmates before incarceration

Beyond church attendance, the study sought the views of inmates on their participation in Church activities before incarceration. Tables 4.2a and 4.2b represent the views as captured from male and female respondents respectively when they were asked on how often they participated in church activities before incarceration.

**Table 4.2a: Male inmates' participation in church activities before incarceration**

MALE	MORE OFTEN	LESS OFTEN	NONE	TOTAL
Protestants	20	9	6	35
SDA	6	1		7
RCC	10	2		12
Total	36	12	6	54
Percentage (%)	67%	22%	11%	100%

*Source: field data*

**Table 4.2b: Female inmates' participation in church activities before incarceration**

FEMALE	MORE OFTEN	LESS OFTEN	NONE	TOTAL
Christians	4	8	1	13
Percentage (%)	31%	61%	8%	100%

*Source: field data*

In terms of participation in Christian activities before prison, 67% of male inmates across the denominations claimed to have participated as shown in table 4.2a whereas 31% of female inmates as shown in Table 4.2b claimed participation. Combining the two situations of attendance and participation, the study found out that despite claims of attending church and participating in Christian activities many still found themselves in

crime; confirming to some extent the observation that, “The church is irrelevant to delinquency because it fails to instill in its members love for their neighbors and because belief in the possibility of pleasure and pain in another world cannot now, and perhaps never could, compete with the pleasures and pains of everyday life” (Glock, 1973: 87).

The divergent views on Christianity especially church attendance and participation in church activities in relation to delinquent behavior prompted this study to explore the issue further by examining the same relationship versus the frequency of committing crimes.

## **4.2 Christianity and Crime: Integrated Approach**

It is so far clear in the previous section from the discussion that the relationship between Christianity and remedial effect to crime is not a simple but complex matter. Consequently, a study like this demands a multi-prong approach as is exhibited in this section.

### **4.2.1 Levels of Criminal Engagement Despite Church Attendance**

The study sought to probe further and get the views of inmates on the number of crimes committed versus church attendance in a month. This was done based on the inmates’ denominational backgrounds. Responding to the questions of the number of crimes committed and the inmates’ church attendance in a month, their views were captured in Tables 4.3a and 4.3b below.

**Table 4.3a: Crimes Committed by Male Inmates versus Church Attendance before Incarceration.**

Male	One	Two	Three	Four	None	Total
Pro-CA	3	4	4	18	6	35
Pro-CC	At least 1	At least 1	At least 1	At least 1	At least 3	
SDA-CA			2	4		6
SDA-CC			At least 1	At least 1		
RCC-CA		1	1	10		12
RCC-CC		At least 1	At least 1	At least 1		
Total	3	5	7	32	6	53
Percentage (%)	6%	9%	13%	59%	11%	98%

*Source: field data*

**Table 4.3b: Crimes Committed by Female Inmates versus Church Attendance before Incarceration**

Women	One	Two	Three	Four	None	Total
	1	2	2	5	3	13
	At least 1	At least 1	At least 1	At least 1	At least 2	
Percentage (%)	8%	15.5%	15.5%	38%	23%	100%

*Source: field data*

From Table 4.3a above, those male inmates who attended church to the tune of one to four times a month were 87% cumulatively unlike those who did not attend church at all and committed at least three criminal activities that stood at 11%. A possible inference here was that, if church attendance is looked at broadly, there is little it does in terms of dealing with criminal behaviour. But the respondents' views pointed to a rather complex relationship between church attendance and criminality in which church attendance as viewed was likely to affect the level of criminality. This is in agreement with Nye and

Glueks (Glock, 1973) who in their study found that regular church attendance was likely to reduce delinquency in children than non-attendance. The findings challenge Hirschi and Stark's conclusion on Christianity because it can be seen that Church attendance and participation in Christian activities has a bearing on the level of criminality. Examining the SDA case, 2% attended church at least four times a month but their incarceration as they claimed was not based on a crime they committed. The possible implication of such views on this study was that there are prisoners who are not criminals. However, more research is needed to ascertain the correlation between church attendance and levels of criminality and the possibility that there are prisoners who are not criminals.

Table 4.3b has a resemblance to table 4.3a presented. As seen from female respondents, it was also evident from this study that 77% of women who attended church and participated in church activities committed at least one crime unlike their counterparts (23%) who did not attend church at all. Therefore, the study as informed by the views saw a relationship which scholars like Hirschi and Stark did not find. As much as Hirschi and Stark did not see any correlation between church attendance and non-criminality, the views in this study show that the number of crimes committed lessened with church attendance. Examining tables 4.3a and 4.3b shows that those who did not attend church (23% among females and 11% among males) at all had committed at least three crimes whereas those who attended had at least one crime. Here, the church might not have stopped crime but had an influence on the number of crimes committed by the respondents.

Evidently, Hirschi and Stark on one hand and Nye and Glueks on the other hand, conducted successful studies on the role of the church in delinquent behaviour. This

study does not ignore their findings but agrees with Baier and Weight (2001) who on the magnitude of the effect of religion on crime ascribed the variance in the estimation of the effects by previous studies on their conceptual frameworks and methodological approach as applied in other sciences and this will remain the case even in future studies.

It seems clear that there were various issues which arose from Hirschi and Stark's study. First, they acknowledged that the Church had a role to play in human behaviour and that was why they pointed out a weakness in that role. Their observation was that the Church had failed to cultivate the love for neighbor as the cause of delinquency (Glock, 1973: 83). However, their observation was an indicator that the Church once did it and it is in its mandate to do so. Therefore, denying the relationship was a denial that in view of this study was unfounded. Second, thinking that any other study on delinquency even if a different methodology was used must fall within their conclusion and give the same results was unacceptable since Hirschi and Stark themselves did the same study out of the need that other researchers did. Third, Hirschi and Stark's study was not done on real delinquents or adult criminals but on children or youths. Might be their results could have been different should they have chosen their samples from delinquent groups or adult criminals. Fourth, their position seemed out of tune with claims by individuals who ascribed their change of behaviour from adult criminality on Christianity.

However, this study acknowledges that Hirschi and Stark's research was helpful in understanding Christianity and delinquent behaviour on which other studies have built including this study. However, their study did not consider the transformation of adult criminality that was the main concern of this study.

### **4.3 Conclusion**

This chapter began by looking at the larger subject of Christianity and its influence on criminal behaviour since it is one of the issues affecting society hence needs attention. The chapter examined some of the conflicting views on the influence of Christianity on criminality. Against the claims that church attendance did not deter criminal behaviour, the respondents' views pointed in a rather complex relationship where church attendance was likely to affect positively the level of criminality. From the views, it was possible to argue that prisoners who ended up in crime without church attendance involved themselves in more criminal activities unlike their counterparts who attended church and participated in activities. Therefore, going by the views, it is possible to argue that Christianity followed properly has the potential to deter criminality since the views of those interviewed seemed to validate this position. In the next chapter, the study explores adult criminal behavior as a phenomenon.

## **CHAPTER FIVE: ADULT CRIMINAL BEHAVIOUR AS A PHENOMENON IN SOCIETY.**

### **5.0 Introduction**

From the previous chapters, it can be argued that adult criminal behaviour is a subject that has been discussed widely by scholars ranging from psychologists, sociologists and other stakeholders. The literature review in chapter two indicated that a lot has been covered on adult criminality while also supporting the assertion that more is yet to be explored. In this chapter, the study examined some of the unexplored areas alongside those already explored in order to bring a new understanding on adult criminal behaviour as a phenomenon. This exploration was done qualitatively and quantitatively using secondary sources and primary data from the field respectively.

To achieve the above aim, this study had first to discuss how behaviour is formed from a general perspective. Second, various explanations on how adult criminal behaviour is formed were discussed. Third, the study examined how behaviour can be altered and finally, the chapter explored whether Christianity as a religion can alter or promote certain behavioral alterations.

### **5.1 General Formation of Behaviour**

Scholars including psychologists, sociologists and anthropologists have written extensively in the field of human behavior theoretically as is discussed in this and chapter two. It has been argued that the world problems could be solved effectively if human behaviour was properly dealt with. For instance, B. F. Skinner (1971), an influential psychologist suggested that people's physical and social environments play a

critical role in what they become. Therefore, instead of concentrating on changing man, efforts have to be put in changing his or her environment. Adult criminality will more likely continue to attract a great deal of interest by academics and social analysts alike. In this section, the study revolved around the life of the inmate while in prison beginning with how they ended up in crime and finally if there are programs to cater for their stay in prison.

### **5.1.1 The Forces behind Criminal Behaviour among Prisoners**

Durkheim looked at deviance from a social functionalist perspective in the earlier theories in chapter two, Macions (2002) opines that some deviance was necessary for society to function. Chalfant and Labeff (1988) on the other hand added the anomie theory in which people felt blocked from achieving socially defined goals of success through the approved means of achieving them. In such a situation, people are forced to deal with the situation blocking them by way of adaptation that takes various forms some of which lead to crime.

For instance, the first form of adaptation is innovation in which people want socially approved goals but use deviant means to get them. An example is a society that looks at success from a materialistic perspective and causes people to steal to be successful. The second form is retreatism in which people give up hope of achieving goals set up by society. As a result, they develop the feeling that they cannot make it in life thus retreating to a lifestyle against mainstream society. Third, is rebellion in which people rebel and want to change the structures by challenging the system by use of criminal acts like terrorism and hooliganism.



However, to understand the forces behind criminal behaviour among prisoners, the study sought their views on how they ended up in crime. Asked on how they ended up in crime, their responses are captured in Table 4.4 below.

**Table 5.1: How the inmates ended up in crime**

Male	Friends/peers	Survival	Cannot tell	Total
Protestants	22	7	6	35
SDA	5	-	2	7
RCC	6	2	4	12
Female	3	8	2	13
Total	36	17	15	67
Percentage (%)	54%	25%	22%	101%

*Source: field data*

From table 5.1, there are various factors that facilitated the respondents landing in crime. Among the Protestants, SDAs and Roman Catholics, friends/peers played a critical role in entering into crime at 54% collectively. In the women category however, surviving economic hardships was seen to be the main reason why many became criminal (61%) with friends scoring the least influence unlike the case of men. Men also were seen to join criminal activities because of economic challenges especially among the Protestants and Roman Catholic respondents. Socialization and economic survival were therefore key in facilitating criminal activities among the inmates of the Kakamega Main and Women prisons.

These findings corroborate B. F. Skinner's argument that most of the problems that the world faces today can only be solved effectively by dealing with human behaviour. People's physical and social environments play a critical role and thus, instead of

concentrating on changing man, there is need to change the environment and this will help restore man's destiny (1971). Emerging from Skinner's perspective was the fact that, the general formation of human behaviour was pegged on the conditions prevalent in his environment both in its physical and social aspects.

Similarly, when survival emerges as another reason at 25% as having contributed to why people engaged in criminal activities, criminal behaviour can be looked at from social Darwinism which is termed by Lewis as the religion of selfishness, winning and power. Life, in that perspective, is about survival through power and dominance. The purpose of life is therefore, to gain control of others through whatever means available however brutal or coercive; "because might is always right." (Lewis, 1990: 208). It can therefore be argued that, crime is nothing but social Darwinism in which people are seeking for survival.

To interrogate the position on the forces behind criminal behaviour further, the study sought the vies of key respondents. To understand how individuals ended up in crime, one key respondent IP Ogore the social welfare officer at the Kakamega main prison observed that:

A criminal mind can be formed in anyone even by the best individuals. Class mobility could leave some people stranded. For instance children from humble backgrounds who rely on their rich colleagues at school could be left stranded on graduation since their support is withdrawn. To sustain the kind of life, they are torn between morality and survival, which leads to criminality. Acts of love could still produce a criminal

mind if not sustained. The other thing to look at is the family background of the criminal. Look at family unity. Find out if the criminal grew up with both parents and the kind of environment within which they were brought up. Challenging family backgrounds also produce criminal minds whether there is evidence of criminals in that family or not (Interview, 23 March, 2017).

As observed by the key respondent, a criminal mind is not determined by a single theory nor is it a reserve of a particular group of people within the society. In its complexity, anyone in the society can be a victim.

However, there was a category of respondents among the prisoners who claimed innocence from crime and felt that they were victims. In this category were 4% of the respondents who claimed that they had not committed any crime. The claim was echoed by a criminally convicted ex-prisoner referred to as Deacon 2\* (not his real name) who believed that:

Not all prisoners are criminals. Some of them are victims of criminal circumstances and legal structures. I shared a cell with a man who was arrested on his way home and there was murder that had been committed in his locality. Since he was the one found on the road close to the scene of crime, he was a suspect and later convicted of murder. He could be innocent but his words cannot be accepted bearing in mind that the real culprit cannot come to confess on his behalf. (Interview, 17 March, 2017).

To interrogate this position on the innocence of some of the prisoners, the study looked at it through the eyes of a key respondent IP Ogore (welfare officer) who in an interview stated that:

There are cases where some prisoners claim they did not commit the crimes that led to their arrest and eventual incarceration. They become bitter because they feel the structures of justice are unfair. But then as officers we cannot release them based on their word, but allow procedures to take effect. Some report to have been betrayed by their spouses, colleagues, friends and family for various reasons. When they eventually accept to be committed Christians, there still exist some bits of bitterness which when dealt with inappropriately, could still cause reactions after the freedom of an inmate. We cannot say we devote our 100% time to dealing with all the issues they face because, prison, like any other institution, has other programs apart from what Christianity does. It calls therefore, for churches and the wider society to work in partnership with the prison for sustainable change. (Interview, 23 March, 2017).

Marshall (2001) seems to capture the plight of this later group by citing the biblical story of Joseph in prison for a crime not committed. Courts, thus in this instance, could not be trusted wholly echoing to some extent Jesus' advice to his followers to avoid going to courts if they could solve their issues outside (Matthew 5:25,40; Luke 12:57). James also warns his readers on how courts favour the rich at the expense of the poor (James 2:6,

Luke 18:1-8). In these texts justice is seen to be perverted and the innocent are condemned and imprisoned.

Similarly, there was the category of those who could not tell how they ended up in crime. They claimed that the criminal mind had a spiritual connection. Some ascribed it to demonic manipulation or curses. In this category was Beaty\* (not her real name) a criminally convicted ex-prisoner who murdered the husband and the case later reduced to manslaughter claimed that, “I don’t know what came over me. It began like a small conflict and to my surprise I killed. Those were demons meant to break my marriage and deny me peace in life. I have never thought of killing but on that day I found myself killing” (Interview, 17 March, 2017).

Closely connected to Beaty’s claim was a response from a key respondent Rev Koech who has worked closely with capital offenders as a chaplain when he opined that such cases as spiritual connection and family curses cannot be ruled out of crime cases such as murder. He noted in this regard that:

There are inmates who when you talk to in prison, you notice that a majority have a case of murder in their lineage...Similarly, there are those cases of theft which when you interrogate the inmate, you find someone in their lineage was a thief. Therefore, you cannot rule out on the demonic and curse influence on criminal activities. When they turn to Christ, we help them break from those curses and many have been delivered. (Reflection, 22 March, 2017).

A story that once hit news headlines in Kakamega area of western Kenya about a man who killed nearly his entire family members surfaced in the reflection session of the study (*The People Daily/Sunday, September 14, 2014*) in reference to a spiritual connection to criminal behaviour. The man's name was Jamin Mukhobelo. He was arrested and incarcerated at the Kakamega Main Prison and according to the chaplains and officers, his case was beyond scientific explanation. It was alleged that he was under a spell having attended a ritual function in his neighborhood which culturally, he was not supposed to attend. The aftermath of his attendance was committing multiple murders. While in prison, it is alleged he would ask why his wife and children did not visit him yet he had killed them. A headline in *The People Daily/Sunday*, of September 14, 2014 captured the entire episode dramatically thus, "...What could have driven the mason to wipe out his family in such a brutal manner..." obviously hinting at spiritual connection to crime in some situations.

### **5.1.2 Behavioral Reactions by Inmates on Arrival to Prison**

Having looked at the forces behind criminal behaviour as seen through the eyes of respondents in the previous section, the study went further to get the views of key respondents on the behavioral reactions of inmates when they finally end up in prison. Asked how the prisoners present themselves in terms of their behaviour on arrival to prison, the key respondents gave the following views as captured in Table 5.2 below.

**Table 5.2: Inmates’ Behavioral Reactions on Arrival in the Prison as observed by Key Respondents**

	Sad	Remorseful	Angry	Total
Welfare officers	-	3	1	4
Chaplains	3	9	3	15
Total	3	12	4	19
Percentage (%)	16%	63%	21%	100%

*Source: field data*

The prisoners’ feelings as seen in Table 5.2, showed sadness, anger and remorsefulness as the most common reactions that were observed by the chaplains and welfare officers. Most of the prisoners exhibit remorsefulness (63%). This was followed by anger (21%) and sadness alone at (16%). As a follow up, Rev. Koech a key respondent in a reflection following the questionnaire suggested that:

Some of the prisoners in the expression of their anger are willing to take revenge should they get time soon to be freed depending on how they ended up in prison. They gradually begin to tone down as the process of teaching and counseling continues. Over time, they begin to accept their situation, get converted and begin life afresh while in prison. (Reflection, 22 March, 2017)

## **5.2 Prison Environment: Behaviour Change and Faith based Approach**

Moving from the inmates’ behavioral reactions, the study sought to examine the prison environment in terms of how it affected behaviour change and the need for a faith based approach within the same environment. Of course, the study did this with the

understanding that crime affected both victims and offenders. Table 5.3 shows the views of the prisoners on how being in prison had affected them.

### 5.2.1 The Prison Environment

The study in this section began by getting the views of inmates on how the prison environment had affected them. Asked how being in prison had affected them, their views were captured in Table 5.3 below.

**Table 5.3: How Imprisonment had Affected Inmates**

MALE	Abandoned	Regret and sorry	Reflect on their lives	Total
Protestants	6	9	20	35
SDA	2	-	5	7
RCC	1	4	7	12
FEMALE	3	2	8	13
Total	12	15	40	67
Percentage (%)	18%	22%	60%	100%

*Source: field data*

The views in the study as shown in Table 5.3 suggested that prison life affected the prisoners in various ways. As one listens to the media and reads stories from prisons, it comes out that there are those who commit suicide among other acts that inflict personal or interpersonal harm. In order to help deal with some of these inflictions the study sought to unveil how being in prison had affected the prisoners both male and female. From the views it was possible to argue that the majority (60%) of prisoners felt prison experience had given them time to reflect on their lives and do necessary adjustments which concurred with Robertson (2007) who believed that imprisonment gives room for



reflection on one's life. Closely following reflection is the group of respondents who were sorry and regretted their actions (22%). This was followed by the last group who felt abandoned ever since they went to prison (18%). The study on the basis of the views argued that prisoners were not callous people without feelings for what they had done. Being in prison had given them time to reflect on their lives as they interacted with others, the chaplains, welfare officers and the available Christian initiatives. This position is validated by Skinner's (1971) argument upholding that under punitive contingencies a person appears free to behave well and to deserve credit when he does. In view of such an argument, the prison environment itself, in some ways, cannot be written off as a powerful tool to cause behavior change in the lives of offenders and ex-offenders.

In view of the inmates' responses and as validated by secondary data, the study sought to get the views of the key respondents on whether there were programs in prison dealing with the needs of the prisoners in the process of transformation. Asked whether there was a systematic program for inmates, the views of key respondents are captured in Table 5.4 below.

**Table 5.4: The Availability of Christian Programs for Inmates**

	YES	NO	TOTAL
Officers in charge	4	-	4
Welfare officers	4	-	4
Chaplains	15	-	15
Total	23		23
Percentage (%)	100%	-	100%

*Source: field data*

Asked whether there were programs supporting Christian transformation for inmates from arrival to departure, the welfare officers, chaplains and officers responded positively (100%). On this, the four officers in charge (2 senior and 2 deputies) confirmed that Christianity had been given room as an agent of transformation. As a follow up, the author tried to find out the programs available. The key respondents in separate interviews responded thus, “Guiding and counseling, induction programs for new inmates, Bible study, Sunday worship services, daily devotions, vocational trainings and catechism whose climax is a baptismal ritual organized by the chaplaincy do exist” (March, 2017).

Going by the views of the respondents elicited during the interviews, it can be concluded that there were programs in the prison that were aimed at transforming lives. A photo taken on the 16<sup>th</sup> of March 2017 supported this view especially considering that Christian teachings culminated into a baptismal ritual. Figure 1 below shows inmates who were ready to be baptized after a period of spiritual teachings in the prison.



***Figure 1: Inmates ready for Baptism***

*Source:* Kakamega Main Prison

### **5.2.2 Alteration of Adult Criminal Behaviour**

Does punishment for crime by way of imprisonment alter adult criminal behaviour?

Punishment is often the most sought after method in combating criminal behaviour.

Marshall (2001), an advocate of restorative justice rather than retributive agrees that,

“punishment can be understood as a powerful symbol of the moral nature of crime” (P.

257). The argument in this study was that, prison offers an atmosphere of renewal since

there is punishment involved.

It can be further argued that punishment acts to deter antisocial behaviour. However,

opponents of punishment argue that it causes suffering and that two wrongs do not solve

a problem. The argument is that, the offender has already inflicted suffering and

inflicting suffering back to him by way of punishment, is not a good thing at all.

According to opponents, punishment is not simply a good way of correcting criminal

behaviour.

A few theories on punishment have been advocated to help understand whether adult

criminal behaviour can be altered by punishment as captured by Marshall (2001). First is

the rehabilitative theory which was mooted by Jeremy Bentham (1748-1832) in which

punishment was justified based on its capacity for generating change in the recipient. In

this theory, punishment is chosen as a way of reforming the recipient, making him or her

law abiding after the punishment. Punishment, in rehabilitative theory, has a corrective

goal and it is a form of treatment. Critics of this theory have argued that it confuses

punishment with treatment suggesting that men are improved by injury.

Second, is the deterrence theory which is associated with Plato. The theory discourages wrongdoing whether by the offender (specific deterrence through incapacitation) or by others tempted to follow his or her example (general deterrence). Punishment is therefore, justified as the most appropriate way of instilling in the offender, and reinforcing in the wider community, respect for the legal code that has been violated. In contrast to the rehabilitative theory, Marshall observed that the deterrence theory is honest about what punishment does. It simply administers pain and not therapy. Critics of the deterrence theory have argued that it works well for certain criminal activities, for instance, those involving material gain, in which people copy from others. However, punishment itself is not an adequate deterrent especially for serious crimes of deprivation. It is argued that, punishment will do little to deter offending in social contexts of economic despair and political hopelessness. Similarly, since the offenders and likely offenders know what to expect, crime may be a fashionable venture and punishment might not deter it.

Therefore, punishment in the deterrence theory can be argued by the author in this study to work well for pre-calculated criminal activities but not crimes committed on impulse as a result of the situation at hand where the offender had no control over it.

Third, is the Retributivist theory which is mostly associated with the Old Testament or the Mosaic Law in which punishment takes the form of giving back to someone what he or she deserves either in terms of punishment or reward. However, the term retributive has negatively been used to refer to punitive recompense for wicked deeds rather than positive reward for good deeds (Marshall, 2001). Criminals in the retributive theory are regarded as people who are morally responsible agents who by voluntarily breaking the

law must be dealt with. Proponents argue that the theory focuses on the criminal as an individual and not a member of the society. It recognizes that wrongdoing entails personal choice resulting from the free will hence moral responsibility. A criminal is treated as a rational being and not psychologically sick. Critics have questioned whether retributivist, like rehabilitative, solve a wrong by inflicting suffering to the offender. According to critics, this theory advocates for paying good with good and wrongdoing with wrongdoing which goes against the central message of the gospel (Matthew 5:38-48; Romans 12:14-21).

The last theory is the restorative theory mooted by Marshall (2011) in which relationships, reconciliation and reparation of the harm done is key unlike retribution. Citing the New Testament, punishment plays a significant role in the outworking of God's justice and disciplinary penalties were more restorative than retributive. Punishment, therefore, should have a redemptive connotation. The restorative theory therefore, becomes a fallback position assumed by Marshall after examining and critiquing the first three theories on punishment discussed. They defend punishment as therapeutic, deterrent and retributive but the author looks at restorative as the ideal which the society should embrace.

### **5.2.3 The Role of Faith-Based Approach in Prisons**

Moving away from theories, the author in this study looked at the findings by Johnson (2012) on whether faith-based prison can reduce recidivism. It was found in his study that, faith based approaches were very important in correctional reforms. Three issues emerged from their study. First, it was found that the prison environment had to be

changed to promote socially acceptable behaviour instead of the anti-social behaviour. Second, there was need for supervision of released ex-offenders. Finally, there was need to foster collaborations with community organizations to provide support for ex-offenders.

At this point, the role of Christianity as a faith based initiative in behaviour change cannot be ignored. This role is best captured in Renard's words that, "Religion is one of the most powerful and persuasive forces in the world. To diminish religion as so much superstition and delusional thinking is to brush aside one of the most important features of human condition: what people believe and why they believe it profoundly influences the way they act" (2002: ix).

Here, people's beliefs inform their actions and this translates into behaviour. In the next chapter, the study discusses more of Christianity and its relationship with the transformation of adult criminal behaviour.

### **5.3 The Kenyan Situation on Crime Alteration**

Having discussed the formation and deterrence of adult criminal behavior in the previous section, the study next examined the Kenyan situation on how the systems alter criminal behaviour. The study examined the nexus between the Kenya prisons Act and the role of Christianity. Of interest was also the Kenya prison reform.

First, the Kenya Prisons Act (revised edition 2015) affirms the rights of prisoners incarcerated in prisons in Kenya. Of interest to this study is Part xiii section 70 which addresses the issue of appointment of prison ministers. It gives the minister in charge the mandate from time to time to appoint by notice in the Gazette reverends or priests of any

religious faith to serve in the prison. This section appears without clear roles and responsibilities of the reverends or priests and their appointment is at the discretion of the cabinet secretary, who in the opinion of this study, may or may not be aware of the real prison situation and the needs. This is an area that is mentioned casually in the Prisons Act and its mention does not give Christianity any room to operate within the prison situation. This can be understood on the premises that Kenya is a secular state and no religious faith is superior. But the question is whether Christianity has anything to offer in the prison situation.

There are many challenges facing the rehabilitation of prisoners in Kenya (Onyango, 2013). One such challenge cited by Onyango is trainings. Since prisons are centers of rehabilitation and reformation, it is expected that prison officers must first accept that prisoners are incarcerated as a punishment and not for punishment. They, therefore, must have the ability to facilitate behaviour and attitude change among the prisoners. Simply put, prisons are struggling in this area. Thus, Onyango suggested that the task to cause such transformation, “Requires that professionals such as psychiatrists, psychologists, pastors, criminologists and other social scientists serve as uniformed officers who come into contact with the prisoners daily because only such experts have what it takes to make positive changes in the human mind, where criminality is fostered (2013: 42).

The problem as cited by Onyango (2013), was compounded by the fact that the officers were yet to get to a level of proper training since most of the criminals have attained better education than most prison officers. Training was a good place to begin with but critical to this study was the fact that religious personnel, more so pastors were mentioned as one of the areas that have affected the rehabilitation of prisoners. This

follows that, as the trainings are considered, Christianity should be considered as one of the areas that the prison personnel also need.

Kenya Prison reforms that started in 2003 were introduced to address human rights issues in prisons and to turn Kenyan prisons from punishment institutions to correctional and rehabilitation facilities (Owila, 2014). The acquisition of skills is a key element in the rehabilitation programs. The essence of the rehabilitation process was to prepare prisoners for community reintegration which was at the heart of the reform agenda and various provisions as reflected in international agreements such as the United Nation standard minimum rules on the treatment of prisoners (SMR), 1955; The Geneva declaration on Human rights (UDHR), 1948; Kenya Prisons Act (CAP 90); Bangkok Rules (5) and the Kampala Declaration (1996). The reforms involved the provision of new uniforms, mattresses, blankets, TVs, buses, dietary improvements, sanitary towels for female prisoners, expansion of medical facilities within the prison to hospital as espoused in the Kenya Prisons service strategic plan 2005-2009. The reforms were met with a lot of positiveness from the warders and prisoners.

#### **5.4 Conclusion**

In conclusion, this chapter sought to examine adult criminal behaviour as a phenomenon in society from primary and secondary sources. The formation of adult criminal behaviour was discussed in view of various perspectives which were evaluated based on the field findings. In view of the findings, the prison environment was seen to be a powerful tool in behaviour change in the lives of the offenders and criminally convicted ex-prisoners especially when Christianity and other initiatives are considered.



## **CHAPTER SIX: CHRISTIAN TRANSFORMATION ON ADULT CRIMINAL BEHAVIOUR**

### **6.0 Introduction**

This chapter began by examining the old and New Testament positions on crime as a window which offered a theoretical basis for Christianity and the transformation of adult criminal behaviour. It further analyzed the views of prisoners and criminally convicted ex-prisoners on process of Christian transformation, its evaluation and life after imprisonment. In responding to their views, the study used the key respondents and secondary data.

### **6.1 A Survey of the Old and New Testaments on Crime**

In this subsection, a survey of both the Old and New Testament canons of the Bible was done to examine what they say on crime. Scholars have argued that Christians, among other groups, have advocated for harsh treatment where crime is concerned. The Christian reference to issues of crime has been based Old Testament. Anyone surveying the Old Testament canon especially the Mosaic Law would wonder if criminals had a place in the Old Testament society. In the same vain, there are scholars who have shifted their attention to consider the New Testament and what it has to offer on crime. In this subsection, the study surveyed the Old and New Testaments on crime and discussed their contribution alongside research findings.

#### **6.1.1 The Old Testament on Crime**

There are several passages in the old testament especially in the books of Moses that talk about the issue of crime. Scholarly contributions and a few Old Testament passages surfaced in this section.

Halbrook (2011) an apologetic of the justice of God observes that criminal punishment in biblical law is based on the ‘eye for an eye’ principle as found in Exodus 21:23-25, Leviticus 24:19,20, and Deuteronomy 19:21. In this situation, it meant that punishment for criminal acts was to be exerted in a manner commensurate with the offense. Halbrook clarifies that an eye for an eye is not in this case a tit-for-tat game. It was not repayment in kind but repayment in value. G. E Ochler cited in Halbrook further explained what value meant and noted that, “The punishment is a retribution corresponding in quantity and quality to the wicked deed. But the law is not to be understood in merely external sense with a provision of various modes of punishment but by the fact that not simply the deed itself, but the guilt lying at the root of the deed, is often taken into account in determining the punishment” (Halbrook, 2011: 93).

Taking the example of Exodus 21:26, 27, if a man struck the eye of his slave and destroyed it, the slave was to go free because of the damage done. The same applied to knocking a slave’s tooth. For such a crime, the criminal suffered the loss of his slave who was important for his livelihood but did not lose his tooth or eye, which challenges the common mutilating understanding of an eye for an eye. When the crime involved theft, the criminal was forced to pay five times for every stolen item (Exodus 22:1) whereas the punishment for murder was literally a life for a life (Exodus 21:12). However, it has to be noted that, biblical criminal punishments were only executed on the basis of evidence of two or three witnesses (Deuteronomy 19:15). False witnessing as such, was a serious offense and it could easily cause the witness to take the punishment that was meant for the innocent party.

It can be argued, therefore, that despite the presentations by various scholars on the nature of Old Testament handling of crime, there was within it an element of restitution and execution at the same time as reflected in some of the passages cited in this study. Of interest to this study, was the fact that the Old Testament law did not authorize a prison system as a means of deterrence. Instead it can be argued that the threats of capital punishment and other punishments acted as deterrence to both minor and major crimes. Halbrook further recorded that, “Restitution by the criminal to the victim is one way of restoring wholeness to the victim. It also reduces the likelihood of private attempts at vengeance. It is a way of dealing with guilt. In this sense, it is also a means of restoring wholeness to the criminal. Flogging as prescribed in the Bible is likewise rehabilitative” (2011: 99).

From the passages cited alongside the scholarly contribution, it can be argued that the Old Testament advocated for both retributive and restorative approaches in dealing with crime and criminals. This falls in line with Marshall (2001) who notes that, “the Old Testament was not as retributive as we have always taken it. It was interested in the restoration of ‘shalom’ rather than the punishment of the offender”. (p. 4).

### **6.1.2 The New Testament on Crime**

In the recent decades, a growing number of Christians have become active in promoting the concept of restorative or transformative justice and in developing programs for dealing with criminal offenders based on restorative principles which fall at the heart of the Christian gospel (Marshall, 2001). Making reference to the Christian gospel, points one to the New Testament canon of the Christian Bible. This sub-section examined the New Testament’s contribution on crime.

To get the New Testament contribution on Crime, various passages and incidences in the New Testament were examined. To begin with the examination, it has been observed that:

Criminals also figure out prominently in the New Testament narratives. The parables and parabolic sayings of Jesus are populated by a veritable gallery of rogues- including thieves, bandits, fraudsters, murderers, child abusers and corrupt judges- and Jesus himself is eventually classified with the criminals (Luke 22:37; Matthew 26:55; John 18:30) and suffers a criminal's fate. It has been said that the very first Christian community was formed by the three outlaws on Golgotha: Jesus and "the two other criminals also" who were crucified with him- Luke 23:32 (Marshall, 2001: 11).

The New Testament, therefore, has a lot to contribute on the subject of crime than any imagination can capture. Besides the situation captured by Marshall above, the other group of individuals who were involved in criminal activities include the police. The police as presented in New Testament texts are involved in a number of criminal activities such as murder of children (Matthew 2:16), execution of the innocent people like John the Baptist (Matthew 14:10), imprisoning and beheading the apostles (Acts 12:2-3) and the arresting, scourging and crucifying Christ (Matthew 26:50; 27:26,31). In the New Testament, it can be argued that those perceived as criminals did not have a particular brand but were from across professional lines as seen from the involvement of the police in criminal activities.

Concluding the criminal record of the police in the New Testament at this point would paint an unrealistic image. Their role was to maintain law and order as it is today but their presentation points to a chaotic society rather than an orderly one. No wonder John the Baptist addresses them in Luke 3:14 after their desire to know what to do to enter the Kingdom of God that they should not extort money and accuse people falsely. This shows that there were police officers who wanted to know more about their responsibility in the force as God fearing people. Cornelius in Acts 10:1-35 is presented as an officer who was God fearing and good to other people. When Paul and Silas are arrested and the prison was shaken in Acts 16:25-34, the Bible introduces an officer who received salvation and welcomed them to his home. In the next section, this study examined Jesus' crucifixion with criminals to get some biblical insights.

#### **6.1.2.1 Jesus' Crucifixion with Criminals**

Seen earlier in chapter two of this study, Jesus was crucified with two other criminals. Mark and Matthew condemn the criminals for both insulting Jesus. Luke 23:32-33, 39-43 on the other hand, showed one of the criminals requesting to meet Jesus in Paradise. Jesus assured the criminal of meeting in paradise as he had requested. The other criminal who insulted Jesus was forgotten. The circumstances under which the two criminals were found as recorded in the biblical story were seen to possibly corroborate the nature of those criminals who might or might not change their ways even under the power of Christianity.

In Conclusion, a survey of both Old and New Testaments, shows that the Bible is not silent on the issue of adult criminality and all its constituents. There is more in the Bible and especially the New Testament that should inform how one understands the position

of Christianity on crime. Punishment, as seen earlier in the Old Testament, served the purpose of restoring ‘shalom’ (peace) as much as it was seen to be retributive. In the New Testament, punishment and disciplinary penalties were more restorative than retributive. Such initiatives played a redemptive role. A closer look at the New Testament passages on the issue of crime revealed that there was a lot on crime and punishment. However, the presentation pointed towards restoration than retribution in which both the offender and offended were addressed.

In the next section, the study examined the process of Christian transformation in prison as captured in the views of inmates and key respondents.

## **6.2 The Process of Christian Transformation in the Prison**

In the previous section, the study did a survey on both old and new testaments of the Bible. In this section, the study concentrated on primary data regarding the claimed transformative role of Christianity on criminal behaviour. The study adopted a multi-prong approach like in the previous chapter to interrogate claimed positions.

### **6.2.1 Beginning of the Transformation**

To understand the beginning of transformation, the study sought the views of key respondents on the prisoners’ involvement in Christian activities on arrival. Asked what the prisoners’ involvement in Christianity on arrival was, their views were captured in Table 6.1.

**Table 6.1: Key Respondents on the Prisoners' Involvement in Christianity on Arrival into Prison and after sometime.**

	On Arrival			Total	After some time			Total
	Committed	Not Committed	Undecided		Committed	Not committed	Undecided	
Welfare officers	-	3	1	4	4	-	-	4
Chaplains	-	5	10	15	15	-	-	15
Total		8	11	19	19			19
Percent (%)	-	42%	58%	100%	100%	-	-	100%

*Source: field*

From table 6.1, the study found out that on arrival, many inmates were undecided on whether to be involved in Christianity or not. After some time in prison, they began to show their commitment to Christianity and got involved in Christian activities in prison. From the Chaplains and Welfare officers' views some of the inmates felt they did not do anything to justify their arrest and incarceration. Validating this position, IP Ogore the welfare officer and a key respondent noted that:

Many of them felt they were victims of circumstances and the legal structures. They had questions which according to them no faith could answer. They reacted to their situations in various ways including isolating themselves from even the people who would assist them. Some looked at their lives as completely damaged with no hope left. With time, their commitment was seen when they realized that life could still begin afresh even from behind the prison walls (Reflection, 23 March, 2017).

### 6.2.2 Transformation Claims by Inmates

In order to understand the transformative role of Christianity in adult criminal behaviour, the study sought the views of inmates. Table 6.2 below shows the responses.

**Table 6.2: Responses of Inmates on whether their lives had changed while in Prison**

Male	Yes	No	Total
Protestants	35	-	35
SDA	7	-	7
RCC	12	-	12
FEMALE	13	-	13
Total	67	-	67
Percentage (%)	100%	-	100%

*Source: field data*

As shown in Table 6.2, when the prisoners were asked whether their lives had changed while in prison, they gave 100% positive response. From these findings, it can be inferred that there were change taking place in the Kakamega Main and Women prisons whether the wider society was aware or not. Therefore, prison is not about the torturous place as it has widely been believed. However, the study did not ignore the fact that if transformation in prisons was to be judged based on the history of prisons, Bernault's observation can be understood against the background of what Marshall (2001) discusses. According to Marshall, the prison as mentioned in the New Testament, is the most despicable and violent of all modern social institutions (p. 13). He further presents prisons during the Roman period as dark, disease-ridden, overcrowded places. As a result of these conditions, it was therefore common for prisoners to die in custody either from disease or starvation (Matthew 25:36), brutal torture (Matthew 18:34) execution (Mark 6:14-29) or even suicide (Phil 1:19-24). Based on the scriptures above, if the



prison situation has to be judged, then it is a true reflection of “not merely a social institution or a material entity but as the embodiment of the spirit and the power of death” (Marshall, 2001, p. 14). If therefore the prison situation is examined from this perspective, first, it cannot be a place of transformation but a camp to promote the very ills it is expected to combat. Second, when offenders are taken there, the society is right to expect worse behaviour when coming out than when they went in. As such, the prison becomes a participant in creating more criminals against their desire to have a crime free society and both the society and prison are doomed to failure in this regard. Such a perspective also fails because it does not consider what happened in the same environment when Christianity was introduced.

Similarly, the study did not ignore the fact that 100% of the prisoners confirmed that there was change. This could have been an exaggeration and that some of the respondents were lying. In another test, the study sought the views of non-Christian inmates on whether Christianity had caused a transformation as claimed by their colleagues. Asked if in their opinion Christianity had transformed the behaviour of their colleagues, the responses were captured in Table 6.3 below.

**Table 6.3: Non-Christian Perspective on Christianity and Transformation**

	Yes	No	Total
MALE NON-CHRISTIANS	50	6	56
FEMALE NON-CHRISTIANS	10	-	10
Total	60	6	66
Percentage	90%	10%	100%

*Source: field data*

From Table 6.3 above, a majority of the non-Christians (90%) opined that Christianity had affected their Christian colleagues positively. On the one hand, there are those non-Christians who opined that Christianity had changed their colleagues' behaviour and this change was noticeable. On the other hand, ten percent (10%) of respondents affirmed to the contrary but did not go ahead to substantiate their views.

### **6.2.3 Christianity and Transformation as viewed by Key Respondents**

In the previous subsection, the study sought the views of inmates on whether Christianity was an agent of transformation. This section subjected the claims of transformation to a further test by seeking the views of Key respondents to ascertain the claims by inmates. Asked whether Christianity, in their opinion was an agent of transformation, the key respondents' views were captured in Table 6.4 below.

**Table 6.4: Prison Officers on whether Christianity is Transformative**

Main prison	Yes	No	Total
Prison officers(male)	35	-	35
WOMEN PRISON			
Prison officers	15	-	15
Total	50	-	50
Percentage (%)	100%	-	100%

*Source: field data*

From the data in Table 6.4, the response by prison officers on whether Christianity transforms adult criminal behaviour in Kakamega Main and Women prisons was a positive one with 100% confirmation that it did. Since the selection of the respondents was not based on their religion or denomination, and that their judgment concerning Christianity and transformation of adult criminal behaviour was positive, it was possible to argue that Christianity seen through the eyes of the key respondents at Kakamega Main and Women Prisons had a role to play in the lives of prisoners. In the next subsection, the study examined the cause of transformation as seen by inmates and key respondents.

#### **6.2.4 The cause of Transformation as claimed by Inmates and Key Respondents**

Having looked at claims by inmates and key respondents on the potential of Christianity being transformative, the study sought the inmates' views on what caused the change. Asked what in their opinion caused the change, Table 6.5 captured the inmates' views.

**Table 6.5: Inmates' views on what they considered brought about the change.**

MALE	Preaching and prayers	Counseling	Vocational training	All initiatives combined	Total
Protestants	11	2	2	20	35
SDA	2	1	-	4	7
RCC	4	1	1	6	12
FEMALE	4	-	5	4	13
Total	21	4	8	34	67
Percentage (%)	31%	6%	12%	51%	100%

*Source: field data*

Examining the views of the respondents in Table 6.5 on what caused transformation, there are three possible suggestions. First, Christianity is seen to stand on its own especially among the Protestant believers. Second, Christianity has to share a relationship with other initiatives to cause holistic transformation as seen from the percentages (51%). Third, Christianity represented by preaching and prayers is still a force to reckon with in terms of the transformation among inmates (31%).

To interrogate the views of the inmates on what caused the transformation, the study sought the views of the key respondents who when asked what in their opinion caused the change, their views were captured in Table 6.6 below.

**Table 6.6: Key respondents on what they considered brought about the change**

	Preaching and prayers	Counseling	Vocational training	All initiatives combined	Total
Welfare officers	-	-	-	4	4
Chaplains	3	1	4	7	15
Total	1	1	6	11	19
Percentage (%)	16%	5%	21%	58%	100%

*Source: field data*

From the views captured in table 6.6, it is possible to argue that no single initiative on its own caused behavioural change. It can be deduced that preaching and prayers alone (16%) or counseling (5%) and vocational training (21%) could not on their own cause great change. These were initiatives that were available in the outside world and according to Hirschi and Stark, they had failed. But a combination of Preaching, counseling and vocational training had caused the change in behaviour (58%). This had three possible implications for this study. First, in crimes that were pegged on survival where an individual did not have a particular skill to fend for themselves, they acquired some while in prison and it could give them a platform to begin a new life as skilled individuals. Second, for those who had skills and were imprisoned because of moral issues related to their skills, Christianity and counseling had impacted them to rethink their moral obligations as they used their skills. Third, there was need for the combination of the three to bring about a holistic transformation.

From the study as seen in Table 6.6, the key respondents confirmed that there was a need for various factors to be put into consideration for a holistic transformation to occur (58%). Responding to what causes change in the inmates' lives, Ezekiel Ondijo, the

officer in charge of the Workshop at the Kakamega Main and Women prisons, he stated that, “Vocational training without Christianity is disastrous. He or she would be a good “*fundi*” but without changed behaviour he would steal from you or commit any other crime behind the training. There is need to blend all of them” (Interview, 23 March, 2017).

Similarly, the study established that the key respondents believed that the blend of all the factors was critical because some of the inmates come to prison with a particular skill or training. In such a situation they need a transformation that will make them to become more useful out there. This is where Christianity came in handy according to the Key respondents. In the next sub section, the study looked at evaluating the reality of the transformation as claimed.

### **6.2.5 Reality of the Transformation as claimed**

In this section, the study looked at the reality of this transformation as claimed. The evaluation was based on the inmates’ views and the validation of key respondents.

#### **6.2.5.1 Transformation evaluated from Inmates’ claims**

Asked how their values and beliefs in Christianity had changed while in prison because of transformation, the inmates’ views are captured in Table 6.7 below.

**Table 6.7: Evaluating Transformation from a Christian Inmates' Perspective**

MEN	Read the Bible	Participate in Christian activities	Evangelized other inmates	Respect to others	All combined	Total
Protestants	8	1	5	3	18	35
SDA	-	1	-	2	4	7
RCC	1	-	-	5	6	12
WOMEN	2	-	1	2	8	13
Total	11	2	6	12	36	67
Percentage (%)	16%	3%	9%	18%	54%	100%

*Source: field data*

The question that arises once changed behaviour or transformation is achieved is, how can one measure transformation? The inmates were to show how their values and beliefs had changed while they were in prison. From the findings in Table 6.7 the inmates' transformation was measured by the indicators tabulated. Fifty four percent (54%) were found to combine a number of activities which included reading the Bible, participating in Christian activities, evangelizing and respecting others. This showed that their love for reading the Bible had increased (16%) and their respect for fellow inmates had also grown (18%). On whether prison can be a ground for transformation, Robertson (2007) observed that as destructive as prison may be, it can offer a window of opportunity for change which in view of this study could have played a role in the transformation.

In a further evaluation of the claimed transformation, the study sought the non-Christians' views on how the transformation could be examined among their colleagues. Asked how the transformed Christian inmates related with other inmates and the prison authority as a sign of their transformation, their views were captured in table 6.8 below.

**Table 6.8: Evaluating Transformation from a non-Christian Perspective**

	Respect authority/ others	Read Bible and Pray with others	All combined	TOTAL
MALE NON- CHRISTIANS	7	9	40	56
FEMALE NON- CHRISTIANS	2	3	5	10
Total	9	12	45	66
Percentage (%)	14%	18%	68%	100%

*Source: field data*

From the study, the views suggested that Christianity had caused transformation as witnessed by 68% of the non-Christians as shown in Table 6.8. The change was evident in their respect for authority, respect to others, bible study, prayers and evangelizing other inmates. Even in the other scores 14% and 18%, the affirmation from a non-Christian perspective showed that Christianity played a role in their colleagues' lives. To establish whether there was transformation as claimed by Christian inmates and their non-Christian colleagues, the study further sought the views of the key respondents as shown in Table 6.9 in the next section below.

#### **6.2.5.2 Transformation evaluated from Key Respondents views**

Since most of the key respondents (except the chief of Bukhungu Location) spend most of their time with the inmates, the study sought their views to interrogate the claims made by the inmates about transformation. Asked how the claimed transformation can be seen in the inmates, their views were captured in Table 6.9.



**Table 6.9: Evaluating Transformation from key Respondents' Perspective**

	Respect authority/ others	Evangelizing to inmates	Participating in Christian activities	All combined	Reading the bible	Total
<b>MALE</b>						
OFFICERS (MAIN)	7	2	4	18	4	35
<b>FEMALE</b>						
OFFICERS (WOMEN)	-	-	5	10	-	15
CHAPLAINS (MAIN AND WOMEN)	3	-	4	8	-	15
WELFARE OFFICERS	1	-	-	3	-	4
Total	11	2	13	39	4	69
Percentage (%)	16%	3%	19%	56%	6%	100%

*Source: field data*

To validate the claims by inmates on how the transformation in their lives could be evaluated, the study sought the views of prison officers and other key respondents. From Table 6.9, 56% of these respondents pointed out that the transformation could be seen through a combination of the various indicators tabulated. The indicators included the inmates' respect to authority, reading of the Bible, praying, evangelizing and respecting others. In the inmates' responses, the same had been pointed out except the respect for authority, which the study was interested to come from the officers unlike the prisoners'

self-claims. The agreement from the officers and key respondents showed some evidence of transformation taking place in Kakamega Main and Women prisons.

This finding challenged the observation by Marshall (2001) who on examining modern prisons based on the history of prisons saw little or no hope in their role to alter criminal behaviour and cause change.

### **6.2.6 Christianity: A Recommendable Initiative**

In the previous section, this study examined the reality of the transformation as claimed. The examination was done based on the inmates' claims and key respondents' views. The claims and views suggested that there was transformation in the prison. Therefore, this study further probed the key respondents on whether they could recommend Christianity as an initiative in transforming criminal behaviour. Asked whether they could recommend Christianity as an initiative to transform adult criminal behaviour during a discharge board, their views were captured in Table 6.10 below.

**Table 6.10: The Officers' Recommendation of Christianity as Transformative during a Discharge Board**

Main prison	Yes	No	Total
Prison officers(male)	35	-	35
<b>WOMEN PRISON</b>			
Prison officers	15	-	15
Total	50	-	50
Percentage (%)	100%		100%

*Source: field data*

When asked if they would recommend Christianity as an initiative to transform adult criminal behaviour during a discharge board, all the officers (100%) interviewed agreed as seen from Table 6.10 above.

The study further sought to find out why the key respondents were confident that Christianity could be recommended as an initiative to transform adult criminal behaviour. Asked in their opinion who among the prisoners was easier to handle, their views were captured in Table 6.11.

**Table 6.11: Who among the Inmates was easier to Handle.**

	Transformed Christian	Non-transformed	Total
Officer in charge	4	-	4
Percentage (%)	100%	-	100%

*Source: field data*

According to officers in charge (100%) at the Kakamega Main and Women Prisons, it was easier to deal with transformed Christian inmates than those who were not as the views indicate in table 6.11. Among the reasons the officers cited were respect for authority, remorsefulness and acceptance of correction, thus making their management easier unlike the non-professing. From Table 6.3 on page 73, the study showed that respect for authority and other inmates was a mark of transformation as viewed by the key respondents. Therefore, there was little to expect in terms of trouble from those transformed unlike their colleagues who were not. This study, on one hand, does not ignore the observation by Skinner (1971) that under punitive contingencies, a person appears to behave well to avoid trouble. On the other hand, the study heeds to Niebuhr's

(1960) view that religion provides resources by which men will free themselves from social chaos.

#### **6.2.6.1 Discharge Board and Criminal Behaviour Change**

The Kenya Prisons Act (2016) under part (vi) discusses the admission, control and discharge of prisoners. In this part, the release of prisoners is the responsibility of the officer in charge once they are entitled for release. Prior to the release a medical examination is done to make sure they are well. This may derail the release, if confirmed otherwise. However, the process of release is also connected to a discharge board. This board according to the then assistant minister, office of the vice president and ministry of home affairs, Dr. Machage responding to a question in parliament on rehabilitation of former prisoners said:

In every prison, there is a discharge board which interviews all long sentence criminal prisoners within three months of their due date of discharge from prison. The discharge board is established under section 121 of the prisons Rules of 1977 and consists of prison officers, probation officers, civil leaders and members from the civil society. The role is to look into the resettlement needs of the ex-prisoners and recommends what assistance should be given with a view of their rehabilitation in civil life (Kenya National assembly official record, 27/04/2004: 671).

Considering the composition of the discharge board in the case of Kakamega Main and Women prisons, the officers in their different ranks who were the key respondents in this study are members. Based on their views in Table 6.9 on how the behavioral change was evaluated and in Table 6.11 on who among the prisoners was easier to handle, Table

6.10 showed their willingness to recommend Christianity as an initiative perhaps an indication that in their experience transformed criminally convicted Christian prisoners and ex-prisoners had been consistent in their behaviour.

In the process of reviewing the inmates' behaviour to assess their needs with an aim of helping them resettle, Table 6.12 below possibly helps understand why the officers' recommendation of Christianity during the discharge board was critical. Asked about the state of inmates by the time of discharge in relation to Christianity, the key respondents' views were captured in Table 6.12 below.

**Table 6.12: The State of the Inmates by the Time of Release According to Key Respondents**

	Request for a bible	Be escorted/ introduced to community	Keep in touch with chaplaincy & welfare	Total
Welfare officers	-	2	2	4
Chaplains	2	8	5	15
Total	2	10	7	19
Percentage (%)	11%	53%	36%	100%

*Source: field data*

From Table 6.12 above, the state of the inmates by the time of release was captured through the eyes of key respondents who in their assessment saw some of the requests implying strength on the Christian influence in behaviour change which the criminally convicted ex-prisoners wished to continue. Thirty six (36%) to 53% observed that the criminally convicted ex-prisoners requested to be escorted, be introduced back to their communities, keep in touch with the chaplaincy/welfare office besides some requesting

for a Bible (11%). Going by the views of the respondents, the study argued for the possibility that most of those who requested to be escorted and re-introduced back to the community had shown real transformation while in prison, and needed follow up. Perhaps, no finding challenges Marshall's (2001) observation of prisons as pathetic places of all modern social institutions other than the key respondents in Table 6.12. However, the study did not ignore Bernault (2003) who observed that the same prisons had been neglected in terms of maintenance and insufficiently funded at the detriment of their functioning as they should make them appear as though they had nothing redemptive to offer. But seen through the lens of key respondents, some inmates on their release were willing to reconcile with their victims and seek forgiveness even from their families. While accepting this position of transformation and recommendation of Christianity during a discharge board, the study was aware that not all those who went through the discharge board are Christians.

### **6.3 Prison stigma and Christianity: The Plight of Criminally Convicted Ex-Prisoners**

From the foregoing discussion as seen from scholarly contributions in light of the findings of this study, Christianity has a role to play in the functioning of the society with a special focus on helping society deal with adult criminal behaviour. However, some scholars have looked at the diminishing church influence as reason to judge Christianity as non-functional. As such, the question of how to make the Christian social influence more potent remains the challenge for the modern Christian especially with conflicting views on the role of Christianity in human life especially where adult criminal behaviour is concerned. The situation is compounded by the fact that after their incarceration, criminally convicted ex-prisoners are discharged back to the society.

### 6.3.1 The Criminally Convicted Ex-prisoner before and after:

In the previous section, it was seen through the key respondents' eyes that the state of the inmates by the time of release pointed towards transformation. Going by the views of the criminally convicted ex-prisoners when asked about the number of times they attended church before and after incarceration, their views were captured in Table 6.13 below.

**Table 6.13: Number of Times Reformed Ex-prisoners attended Church before and after Incarceration.**

MALE	ONE	TWO	THREE	FOUR	NONE	TOTAL
CHURCH	2	-	4	-	4	10
ATTENDANCE						
BEFORE PRISON						
Percentage (%)	20%	-	40%	-	40%	100%
			MORE	LESS	NONE	TOTAL
			OFTEN	OFTEN		
ATTENDANCE			10	-	-	10
AFTER PRISON						
Percentage (%)			100%	-	-	100%
FEMALE	ONE	TWO	THREE	FOUR	NONE	TOTAL
CHURCH	6	-	2	-	2	10
ATTENDANCE						
BEFORE PRISON						
Percentage (%)	60%	-	20%	-	20%	100%
			MORE	LESS	NONE	TOTAL
			OFTEN	OFTEN		
ATTENDANCE			10	-	-	10
AFTER PRISON						
Percentage (%)			100%	-	-	100

*Source: field data*

Looking at the data in Table 6.13, the inference was that commitment to Christianity and participation increased after transformation and thus helping ex-offenders from

recidivism. Church attendance among ex-offenders increased to 100% after incarceration according to the respondents' views. However, according to Hirschi and Stark (Glock, 1973), prevailing levels of law-abiding behaviour or morality are not necessarily connected to the church or Christianity but love for one's neighbor and awareness of and concern for the real-life costs of crime. According to Hirschi and Stark in view of this study, when ex-prisoners attend church more or refrain from criminal activities, it is not an indication that Christianity had changed them. This study did not ignore this possibility as observed by Hirschi and Stark and that 100% commitment would be an exaggeration by the respondents. However, going by the views in chapter four of this study, church attendance and participation in church activities were seen to affect the levels of criminality.

### **6.3.2 Stigma: Society's Perception and Reception of Criminally Convicted Ex-prisoners**

The prisoner or criminally convicted ex-prisoner status continues to carry stigma in many African societies, and seems to hover forever over personal lives of the people involved particularly, if the imprisonment was of a criminal nature. Commenting on imprisonment in Africa, Bernault (2003) observes that, "Imprisonment may not have carried a stigma but the deprivation of liberty was certainly a severe form of punishment for many Africans because they were accustomed to living a close, communal life" (pg. 101).

In view of the above observation by Bernault, the study sought to get the views of the criminally convicted ex-prisoners on their reception by the society. Asked how their



reception was by their friends, relatives, churches and the wider society, their views were captured in Table 6.14 below.

**Table 6.14: Criminally Convicted Ex-prisoner’s Reception by friends, Relatives, Church and the Wider Society**

Ex-prisoners	Stigma	Suspicion and rejection	Accepted	Total
Male	6	4	-	10
Female	4	4	2	10
Total	10	8	2	20
Percentage (%)	50%	40%	10%	100%

*Source: field data*

The 20 ex-prisoners (men and women) who were interviewed confirmed that when they came back to society life, was not the same again for them. They reported stigma from the wider society as a challenge they had to face (50%). The study acknowledged that not all the ex-prisoners were from the population that was released from the Kakamega Main and Women prison. Some were incarcerated elsewhere but from their testimony Christianity had affected them while there. They had to re-learn a society they had once been part of. For some, they had to begin afresh since their crimes called for cultural reactions and the once friendly society did not want them even to access their former property. Where they were accepted (10%), there was a lot of change in perception about them and in many cases, suspicion preceded rejection (40%).

The challenging part of the study was where Christianity had caused transformation of ex-offenders but the churches were reluctant in accepting them unconditionally. In an interview with a one Juliet\* responding what was new when she came back to the wider society, she said that:

There is a lot of stigma on the freed individual. People fear us and treat us with a lot of suspicion even in churches. To them the status is ‘ex-prisoner or convict’ and it is synonymous with the worst examples ever. This makes reintegration a problem. When stigma is compounded by hopelessness, crime seems a better option in a society that is not friendly.” (Interview, 16 March, 2017).

The study found out that stigma and suspicion had been visible even in churches before the criminally convicted ex-prisoners were accepted. Here, the study looked at the church as contradicting institution like the wider society it represents. The question to be asked was how the church was involved in a change it did not support.

One of the key respondents IP Christopher Ogore responding to some of the challenges affecting prison transformation argued on the complex role of Christianity in prison life thus:

Those who believe that Christianity does not produce transformation of inmates in prison do so from the perspective of sustaining the change after the inmate is released. Some of their crimes led to the destruction of their property. How therefore, do you help them begin life afresh and where do you take them as an officer even with their new lives? Society rejects and offends them. When all hope seems elusive and there is no support from churches and other players, some of them find their way back to crime because prison is the only place they can call home. Out

there, no one is ready to employ them because prison has given them a track record (Interview, 23 March, 2017).

First, from the views, it is possible from the views of the respondents that despite the strides that have been made and the dominant theme in prison being correction and rehabilitation, the outside world or the larger society is yet to appreciate this fact. The wider society like the church still looked at prison from the torturous and punitive perspectives when the theme was a corrective and rehabilitative one thus explaining the stigmatization of relations when the outside world was dealing with criminally convicted ex-prisoners.

Second, seeing the struggles through the key respondent, Ogore, it is possible to argue that even with transformation, criminals and criminally convicted ex-prisoners still need nurturing which the wider society seemed not to be ready to give reformed ex-prisoners. As such, when they relapse into criminal behaviour, the wider society and the church were ready to judge them and dismiss prison transformation yet believers in the ecclesiastical structures like prisoners and criminally convicted ex-prisoners experience the same dynamics. For instance, just as there are people in the ecclesiastical structured church who have never confessed their commitment to the Christian faith, so are those in prison with the same offer who have never made that commitment. This argument, therefore, does not support the assumption that all those who go to church in its ecclesiastical structured form in the outer society as opposed to prison, are committed Christians by virtue of attendance as was the thinking based on the research findings in this study. It is equally not founded that those in prison are committed sinners by virtue of their imprisonment as the views of the wider society in this study seemed to suggest.

In view of this study, just as there are people in the ecclesiastical structured churches who have committed their lives to the Christian faith, there are those in prison who have made a similar commitment. The main challenge seemed to lie in the fact that, when an ex-prisoner falls back from their commitment in their faith, they are judged more harshly by the society than backslidden church-goers. This is largely due to the stigmatization by the society that prisons do not change people's character; it could in fact worsen them.

This study argues for the position that, if possible the same support system given to the backslidden ecclesiastical structural form church member is given to the criminally convicted ex-prisoner who might be falling back, it would greatly impact their behavioral transformation.

The stigma associated with prison life in Kenya resonated well with a local popular television documentary; "the Jeff Koinange Live with Mike Sonko on 3<sup>rd</sup> May 2017." The show clearly indicated that the prisoner or criminally convicted ex-prisoner status continues to affect individuals long after incarceration. Sonko's past imprisonment record was presented. The presenter further asked if Sonko had been cleared by the Ethics and Anti-Corruption Commission (EACC) of Kenya to contest for a public office in politics at a time Mike Sonko was contesting for the Nairobi's gubernatorial seat in the 2017 general elections of Kenya. Responding to the same presentation, aspirant Sonko noted, "...my past should not judge my future or my present..." The aspirant went further to give a list of individuals who had once been incarcerated but eventually made it in life. In this list, he mentioned the founding father and the first president of Kenya, Mzee Jomo Kenyatta, the former prime minister of Kenya and by then a

presidential aspirant in Kenya in the 2017 general elections; Raila Amolo Odinga, and South Africa's Nelson Mandela among others; all who had been in prison confinement at one time or the other for political reasons. However, aspirant Sonko was not accurate in his comparison with these politicians for he failed to distinguish between political imprisonment which is often heroic and to which those mentioned on his list belonged, and the criminal prisoner status that is stigmatized by the society, and to which his case rightfully belonged.

Considering the possibility that Christianity has the potential to transform adult criminal behavior, this study as seen through the respondents' views, finds the church outside prison fairly accused of sidelining reformed 'Christian' criminally convicted ex-prisoners. This leads to one of the main questions posited by this study; must Christian transformation of behavior be of necessity a product of an ecclesiastical institution with a name, location and particular leader (also read as church in the conventional sense), or it can also be produced elsewhere including Christian campaigns in prison? The story of Paul and Onesimus that was cited earlier in this study challenges such a notion. Onesimus went to prison a criminal and left a transformed man confirming perhaps the theoretical basis that Christianity is transformative but not as a product of particular ecclesiastical structures.

### **6.3.3 Christianity and Advocacy for Human Rights**

Religion is undoubtedly one of the basic human rights as argued by Smith (2005). In all countries across the world, apart from those religiously declared states, freedom of religion and religious belief is a fundamental human right. All people have a right to this basic freedom as espoused in the Universal Declaration of Human Rights booklet Article

18 which states that, “everyone has a right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance” (2015: 38).

Similarly, the Kenyan Constitution honors this freedom as stated in Article 32(1) which affirms that, “Every person has the right in community or individual, in public or private to manifest their religion or belief through worship, practice, teaching or observance, including observance of a day of worship” (National council for law reporting, 2010).

In this line of thought, criminals and criminally convicted ex-prisoners, like any other group of the human population, have a right to this freedom of religion and belief. This explains the prevalence of religion in human circumstances including prison life with reference to corrective and rehabilitative roles.

However, crime and its consequences is one of the issues as seen by Marshall (2001) that evoke powerful emotional responses today. The fear of crime is second to the fear of death. Crime, like death, can enter a person’s life at any time and destroy their sense of security and safety. This, according to Marshall, leaves a legacy of anxiety and mistrust thus affecting both the victim and the wider society making crime the most difficult areas of human behaviour to deal with from a Christian perspective. To capture the difficulty, Marshall writes that, “Whenever we are confronted with criminal activities such as rape, murder, home invasions and child abuse, familiar platitudes about hating the sin and loving the sinner seem pitifully inadequate” (2001: 1).

Accordingly, the common human reaction to criminal activity and behaviour puts the church on the cross of its ideals and reality. People react with anger, desire for revenge and if justice has to be done, then criminals must own up to their ills and the consequences thereafter since according to Gottdiener and Budd (2005) crime has social consequences which evoke reactions. At this point, the study acknowledged that even Christians have an emotional reaction towards crime making it hard for Christianity in its advocacy for the rights of prisoners and criminally convicted ex-prisoners.

### **6.3.3.1 The Question of where the Transformation Occurred**

In the previous section on stigma as espoused by the reception of criminally convicted ex-prisoners, the church, like the wider society were seen to be accomplices. The challenge as seen earlier was the wider society's denial of the transformation that took place in prison.

Rasmussen (1956) argues that the church should check her attitude before dealing with crime. Accordingly, Rasmussen points out that the Church's response to criminals is one of judgment. Even within the church, stigma still rules. Criminals or rather reformed criminally convicted ex-prisoners can in, this study, be said to be feared than embraced and loved. According to Rasmussen therefore, love should prevail over prejudice hence the Church's need for rediscovery and confession. The author captures this by writing that:

Another area of prejudice that we need to search within ourselves is found in our attitude toward delinquents and persons who have run into conflict with our customs and laws. Often we are motivated more by

revenge and fear than by a mercy that seeks rehabilitation and salvation. But ‘church people’ are often the chief demanders of more severe penalties and harsher treatment rather than promoters of understanding and patient help. If we could only realize that we can through the grace of God reach out to every person in trouble, perhaps we could live more by love than prejudice (Rasmussen, 1956: 237).

In line with Rasmussen’s views, IP Ogore a key respondent further pointed out the chasm existing between the prison and wider society as another challenge affecting prison transformation. On this, he suggested that:

The church and wider society should not doubt the fact that there is transformation happening in prisons. The church as such, should visit the prison and even help in the process of reintegration in order to bridge the gap between society and prison. This will also help change the public’s perception of the police and prison as a whole. Notice that, none of these prisoners or criminals was born in prison as a prisoner. They come from somewhere which might have contributed to their criminal behaviour. When such places like the church end up rejecting and stigmatizing them, like any human being, they are bound to react either by adapting to the conditions or hitting back at the society with more criminal activities (Interview, 23 March, 2017).

The respondents’ observation corroborated Johnson (2012) who, on examining whether faith based prisons can reduce recidivism –an important aspect of correctional reforms –



pointed out that supervision of released criminally convicted ex-prisoners and collaborations with community organizations are key. However, from the key respondent's views, it was possible to argue that the prison and the wider society were two worlds that do not understand each other. These are worlds that have made a decision not to understand what happens to each once an individual is imprisoned. According to the author in this study, the wider society believed that prison nurtures hard cores and is a place of torture. Therefore, anyone who went to prison was not expected to be better but worse. This made re-integration a problem.

The challenge, thus, remains how the two worlds that stand opposed to each other can be reconciled to make the society better. Responding in an interview on how the prison world and the outer society can be reconciled to make the best out of rehabilitative and corrective functions, Rev Christopher Koech, pointed out that:

There is need for prison visits to be organized by the welfare, chaplaincy and the churches in consultation with the prison authority to help demystify the stigma attached to prison and prisoners. Members of the churches should be encouraged to visit prisoners more to show them that they are human beings despite the crimes committed. Some of them are abandoned on arrest. Such initiatives can help the prisoners also reconsider their attitude towards the wider society. The 'them' verses 'us' will be reduced" (Interview, 22 march, 2017).

In this regard, it is important to note that, the purpose of punishment for a crime in traditional African society was to show the inhabitants the guilt of the offender, act as

deterrent to others and bring about restoration. Even in the face of most adverse crimes members were banished from the society to be given room for punishment and soul searching while in exile (Aguedze, 1990). This position fits well in *Things fall Apart*, by Chinua Achebe (1958). In expressing African values, Okonkwo kills a tribesman and is ex-communicated from *Umofia* village. His home and yam plantation is destroyed. While in exile, he is visited by his friend from *Umofia*. When he is allowed to come back he finds everything has changed, and he cannot cope, and eventually commits suicide (Achebe, 1958). What is evident in this African story is that Okonkwo commits a crime, he is punished for it, with consequences ranging from destruction of his property to exile in *Mbanta*, he is visited by clansmen while in exile; an archetype of a prison situation, and when he comes back, he cannot cope with the realities of the new life. Okonkwo later commits suicide as a personal option to deal with his challenges in a new society that has rendered him irrelevant.

From an African perspective, it can be argued that Okonkwo's kinsman and friend who visited him in exile was a link between the unknown world of exile and the known world from which Okonkwo was excommunicated. While in exile, a lot had happened to him. The challenge of the contemporary prison as posited by this study, is the disconnect in which the current prison situation lacks a link with the wider society to enable informed decisions to be made regarding criminally convicted ex-offenders who like Okonkwo have to come back into society.

Therefore, in view of the observations by key respondents and scholarly contributions so far, would be very important to ask how the incarcerated can still regain their integrity and remain helpful individuals in society after incarceration. In this regard, the church

and wider society in general should see themselves as partners with prisons in the transformation of prisoners and criminally convicted ex-prisoners, rather than conflicting on whose transformation counts.

### 6.3.3.2 Life after Imprisonment

In this subsection, the study examined the reception ex-prisoners got after release and how it affected their status in the larger society.

**Table 6.15: The Effect of Ex-prisoner Reception.**

Ex-prisoners	Threatened	Comfortable	Struggling	Total
Male	-	8	2	10
Female	4	2	4	10
Total	4	10	6	20
Percentage (%)	20%	50%	30%	100%

*Source: field data*

The reception that ex-offenders received from the society was seen from the data in Table 6.15 to affect their lives ranging from threats to a struggle fitting in the society. However, 50% of the ex-offenders were comfortable, with the most comfortable being male ex-offenders while women felt more threatened (20%) and struggling (30%). It was found out that the status of an ex-offender had more severe implications on women than men. According to the respondents, society would put up with a male ex-offender even in the midst of their judgment more than a woman. From these findings, it was seen that gender played a significant role in crime and society's expectations. This is captured by Simon (1975) and Shoemaker (1990) who argue that both men and women are involved in crime but focus by many scholars is given to the male criminals.

For the women who felt threatened (20%), 10% had committed crimes like murder which called for retribution should they be found within their communities. As much as on the one hand they were transformed, culture on the other hand, sanctioned that they should not if possible survive. Such a perception was not supported by the traditional sense of crime, punishment and justice as seen earlier in the case of Okonkwo (Achebe, 1958) and as observed by Bernault (2003). Bernault argued that Africans would give the offender a chance to go away and rejoin the society once the period was over. They lived in constant threats even from their family members who knew they were out. For the other 10%, the society was planning on how they could be rearrested to get rid of them completely. In the event of a criminal activity, the study found out that they were the likely suspects. All these plans mooted by the society and justified by culture were supported by people who went to church according to the respondents.

For the women who were struggling (20%), according to the wider society, the church included, prison was believed to nurture hard cores and transforming good people into jailbirds. They had to struggle with such a perception from the society and it took time for the society to accept them. This also affected those who felt threatened and struggled to fit in the society.

Those who felt comfortable (50%), did so because they had accepted their situation and they knew they had a past in which they no longer lived, they had helped society recover even lost property, they hung around people who believed them and encouraged them in the new life and avoided those patterns that led to their incarceration. This study however, does not ignore the fact that the avoidance of relapsing into criminal activities has a two-fold implication. The first position is by Marshall (2001) who notes that

people were dissuaded from offending, not by the fear of legal punishment but by the fear of being shamed by significant others. The second position is based on the fact that the key respondents revealed that some of the ex-prisoners were truly transformed and Christianity played a role.

### 6.3.4 Surviving in the New World

Further, the study sought to find out how the criminally convicted ex-prisoners conducted their lives after incarceration despite their reception and how it affected them. Asked about their current engagements in the society, Table 6.16 below shows the ex-prisoners responses.

**Table 6.16: The Criminally Convicted Ex-prisoners Engagement in Society after Release**

EX-PRISONERS	Preaching and using skills	Using skills	Total
MALE	8	2	10
FEMALE	10	-	10
Total	18	2	20
Percentage (%)	90%	10%	100%

*Source: field data*

From the data above, the study found that a majority of the ex-prisoners (90%) were using both vocational training and the spiritual impact that Christianity had instilled in them. Ten percent (10%) were using skills in isolation. The findings had two implications. First, skills alone did not apply in the lives of a majority of the ex-prisoners. Second, Christianity was still affecting 90% of the ex-offenders outside prison. Here again, was a case where vocational training interacted with Christianity to bring about a holistic transformation. This agrees with the data in Tables 6.5 and 6.6 on

pages 87 and 88 respectively whose findings showed that there was a combination of initiatives that brought about change in the inmates' lives. The inference here was that, the transformation that occurs in the lives of the inmates while in prison, continued long after they were freed. However, the study did not ignore the fact that 10% of the male respondents used skills alone without a connection to Christianity. Would it be that Christianity only kept them out of trouble while in prison and once outside they did not need it? On further inquiry, it was revealed in this study that they felt they did not have a calling to do preaching as indicated on the questionnaire but they attended church.

The story of transformation beyond prison walls is captured in an interview with Deacon 2\* one of the ex-prisoners and an active member of his church who did welding for his livelihood besides his Christian duties. He raised issues that were critical. For instance he said:

However skilled you are in prison, your services are almost free even if there is a monetary attachment. How much more will you earn if you were a free individual with the same skill? If you reflected on your life along such critical issues of returns for your services, you were bound to make a decision and change your life. Having time away like the biblical story of the prodigal son gives an individual time to reflect even on their company and activities that led to incarceration. My company before imprisonment led me to jail but today I know better and am at peace with everyone including the police and local administrators. There is true transformation in prison. However, there are those who have made a choice with their lives not to respond to the Christian message. I believe

change and salvation are in the hands of God and about his grace. Just like people outside the prisons could abuse this grace, some offenders also follow suit. We cannot say prison did not change them. They were given the same offer that people in the free world are given and did not utilize it. The problem then, is not that Christianity in prison did not change them (Oral interview, 17 March, 2017).

Deacon's response corroborates Robertson (2007) who argued that, even as destructive as prison is, it can offer room for change. Looking at the prison phenomenon from this perspective, it can be argued to be denying an individual the liberty they wish to enjoy. As such, it is possible to conclude from this observation that solitary confinement destroys one's sense of liberty and freedom. This situation can be said to connect with the theme of religion. Christianity offers the hope that even under confinement an individual is still free within himself or herself. Most people in life do not like confinement and they go to whatever extent to get their liberty and freedom. Once they show some elements of transformation in prison especially where Christianity is concerned, it tends to break the sense of confinement. When they are eventually released, they want to continue in the freedom they gained while in prison.

In view of Deacon 2\*'s views in the above interview, it is possible to argue that, just as there are people in the ecclesiastical structural form church who have never confessed their commitment to the Christian faith, so are those in prison with the same offer who have never made that commitment. This argument, therefore, does not support the assumption that all those who go to church in its ecclesiastical structural form in the outer society as opposed to prison, are committed Christians by virtue of attendance as

was the thinking based on the research findings in this study. It is equally not founded that those in prison are committed sinners by virtue of their imprisonment as the views of the wider society in this study seemed to suggest. Indeed, just as there are people in the ecclesiastical structural form churches who have committed their lives to the Christian faith, there are also those in prison who have equally made their commitment.

In an interview with a key respondent, the Chief of Bukhungu Location, within which the Kakamega Main and Women Prisons fall, opined on Christian transformation and his experience with ex-prisoners who claim to be transformed was that:

Many of them have visited my office and we work together to help others also change. For instance, Deacon 1\* has changed and he preaches. He has always been an encouragement to many showing that even the worst examples of people can change. Many of them do not run away from the chief or the police anymore. Over the years, I have come to notice that the change comes when the offender understands that it is not the Chief or prison officers that caused their imprisonment, but something about them (Interview, 21 March, 2017).

It is therefore possible to argue, in this section of the study as seen through the eyes of key respondents and secondary data, that Christianity has the potential to cause transformation within and beyond the prison. This possibility corroborates the life of Charles Colson as documented by Aitken (2012) in the article: *Remembering Charles Colson, a man transformed* as the best example of prison transformation in modern times. As a senior presidential aide to President Richard Nixon of America, his name



was synonymous with the Watergate scandal during Nixon's administration. The scandal caused his exit from the White House. He was arrested and pleaded guilty and was sentenced to a 1-3 year prison term. After prison, he came up with the idea of starting a discipleship program for prisoners which developed into the world wide ministry of Prison Fellowship. During the George Bush administration, he came back to the White House and advised on issues relating to the rehabilitation and re-employment of prisoners. This should be the challenge to a society that thinks prisoners and ex-prisoners have nothing to offer beyond conviction. At one point in his life, Colson had led the White house into moral decay but by the time George Bush came to power, Colson was helping in giving a Christian direction on policy matters.

However, from the already examined discussions in this study, the wider society can be said at best to have blocked its mind from admitting that prison can produce changed people and in fact, is a societal institution with a function to help bring back the maladjusted to the fold of the larger society with the assistance of the very society.

#### **6.4 Conclusion**

The evaluation of Christianity and transformation of adult criminal behaviour in this chapter assumed both qualitative and quantitative approaches. A survey of both Old and New Testaments and other scholarly sources was done considering the respondents' views and claims on Christianity and transformation. For instance, it was revealed that the inmates' involvement in Christian matters was marked with non-commitment on arrival but positively changed over time. More so, the inmates' claims that Christianity had transformed them were validated by their non-Christian counterparts and prison officers who observed a positive transformation. This was followed by the willingness of

the officers to recommend Christianity as an integral aspect of correction and rehabilitation. Some of the indicators of transformation cited included reading of the Bible which many did not do on arrival in prison. Evangelizing to others within the prison, respect to others and authority was also cited as indicators of transformation. From this, it was possible to conclude that Christianity played a role in the transformation of adult criminal behaviour in Kakamega Main and Women prisons. However, the findings also revealed a challenge on wider society's appreciation of Christian transformation considering the case of transformed criminally convicted ex-prisoners.

## **CHAPTER SEVEN: SUMMARIES, FINDINGS, CONCLUSIONS, AND RECOMMENDATION**

### **7.0 Introduction**

The aim of this study was to evaluate the role of Christianity in the transformation of adult criminal behaviour in Kakamega Main and Women Prisons. In pursuit of this, the study posited the question; what was the role of Christianity in the enhanced rehabilitative and corrective mandates of the Kakamega Main and Women prisons? This chapter presents the summary of research findings, conclusion made from the findings, recommendations and suggestions for further research.

### **7.1 Chapter Summaries**

In chapter one, the background of the study in which crime was seen to be a universal phenomenon was discussed. On whether Christianity plays a role in alleviating crime was also put forth. The traditional expectation of Christianity was to help society deal with such issues as crime. However, this expectation was seen to be challenged by disputed scholarly discussions on the role of Christianity in particular and religion in general in the transformation of adult criminal behaviour. The issue was compounded by the fact that there are claims by criminally convicted ex-prisoners who claim that Christianity had transformed them while in prison. As such, the study in this chapter laid the foundation on which the whole study was hinged. The study sought to evaluate the role of Christianity in the transformation of adult criminal behaviour in Kakamega Main and Women prisons using the functional theory.

Chapter two contained the literature review on Christianity and criminal behaviour. Scholarly disputes on the connection between Christianity and transformation of

criminal behaviour emerged. While there were authors who supported the view that Christianity was transformative, there were those who opposed it. This was against the background that there are claims in the wider society by criminally convicted ex-prisoners that Christianity had transformed them while in prison. Thus, the chapter showed a problematic relationship between Christianity and adult criminal behaviour supported by two facts. First, those who studied delinquent behaviour considered non-criminal children and not adults in a real delinquent community. Second, those who write about declining trends of criminal activities do not consider Christianity and behaviour change as important.

In chapter three, the study dealt with the research methodology. The study adopted the descriptive method in which, the qualitative and quantitative techniques were combined. In chapter four of this study, Christianity's influence on prison and criminal behaviour in general was discussed. Church attendance and participation in Christian activities before incarceration; and the levels of criminality in relation to the frequency of church attendance was also examined. In both cases, the discussion was done against scholarly claims that church attendance and participation in church activities did not deter criminal behaviour.

Like earlier studies that focused on Church attendance and participation in Christian activities by inmates before and after incarceration, this study found the possibility that even with church attendance and participation, people still committed crimes. However, considering church attendance and participation in Christian activities versus the frequency of criminality which the other studies did not, this study veered in a rather complex relationship where church attendance and participation in Christian activities

was likely to affect the levels of criminality. The possible conclusion in this regard was that Christianity followed properly had the potential to deter criminality.

In Chapter five, adult criminal behaviour and prisons as a societal phenomenon was explored. The chapter acknowledged that a lot had been covered on adult criminality while supporting the assertion that more is yet to be explored exhaustively. The chapter explored some of the unexplored areas to bring a new understanding on adult criminality as a phenomenon. The chapter, using both qualitative and quantitative approaches, explored the general formation of behaviour followed by a theoretical understanding of criminal behaviour and how that can be altered. The possibility of whether Christianity plays a role in the alteration or promotion of certain behaviours was also explored. In the exploration, the study saw how environment plays a role in behaviour formation and alteration. As such, it was possible to conclude that the prison environment cannot be ignored as a powerful tool in criminal behaviour change especially with the modern policy change in the mandates of prisons in Kenya as rehabilitative and corrective institutions.

In chapter six, the study evaluated the relationship between Christianity and transformation of adult criminal behaviour using both qualitative and quantitative approaches. To this end, the chapter examined the Old Testament and New Testament positions on the theoretical aspect of Christianity and transformation of adult criminal behaviour. An evaluation of the claims of transformation and life after imprisonment was done. Seen through the eyes of key respondents and secondary data, it was possible to conclude that Christianity has a transformative influence on adult criminal behaviour in the Kakamega Main and Women prisons but the influence is still marred.

## **7.2 Findings of the study**

First, the study as evidenced by the discussions found a possible relationship in the role of Christianity and transformation of adult criminal behaviour in the Kakamega Main and Women prisons. In this case, Christianity together with other initiatives was seen to be partners in the transformation.

Second, the study found that the prison environment was a powerful tool in criminal behaviour change especially with the modern policy change in the mandates of prisons as corrective and rehabilitative institutions. As such, the study found that there was a disconnect in the understanding, appreciation and acceptance of the prison as a rehabilitative and corrective institution as the society, in general, was still stooped in its traditional position that once incarcerated, the criminally convicted ex-prisoner is no longer useful to the society. This position seemed to make it hard for criminally convicted ex-prisoners to reintegrate back to the society even with their claims of Christian transformation.

Third, the study found that, both the wider society in general and the church in particular looked at the prison situation in paradoxical terms as places where good men are made bad and bad ones made worse. This perception was informed by the history of prisons in Africa and Kenya in particular, as places synonymous with the spirit of death and torture. As a result, the transformative reforms in prison in which Christianity claimed a stake, had not convinced the wider society including the church herself.

Finally, the findings pointed to a weakness in the desire for a crime free and inclusive society on the side of the wider society and the church in particular. It was ironical that

on the one hand, the wider society and the church desire a crime free society where transformation is possible while on the other hand, they are particular on where the transformation should come from. The study at this point, found an inherent contradiction in the desire for a crime free society and the perception of prison and criminally convicted ex-prisoners.

### **7.3 Conclusions**

The study sought to evaluate the role of Christianity in the transformation of adult criminal behaviour in Kakamega main and women prisons. To this end, the study posited; what was the role of Christianity in the enhanced rehabilitative and corrective mandates of the Kakamega Main and women prisons? The evaluation was done based on the available literature on Christianity and transformation of adult criminal behaviour and the views of respondents within and without the Kakamega Main and Women prisons community.

In view of the literature review, there were disputed scholarly arguments on Christian transformation of adult criminal behaviour. The disputes were two fold. First, those who studied delinquent behaviour did not consider real delinquent communities but went for non-criminal children. Second, those who wrote on declining criminal trends did not consider behaviour change and Christianity as important.

The study revealed a rather complex relationship between Christianity and transformation of adult criminal behaviour in the Kakamega Main and Women prisons. This shifted the discussion away from the scholarly arguments that deemed Christianity as non-functional in transformation of adult criminal behaviour. This led to the

conclusion that Christian transformation followed properly, has the potential to deter criminal behaviour. Thus, Christianity has a positive role to play in the enhanced rehabilitative and corrective mandates of the Kakamega Main and Women prisons. However, the study also revealed some possible challenges emerging from the wider society's perception of prisons as informed by the negativity that comes with the history of prisons.

#### **7.4 Recommendations**

There are three major implications from this study. First, Christianity followed properly has the potential to influence positive transformation of adult criminal behaviour in prisons. Second, the prison situation especially in the modern policy change in the mandates of prisons as rehabilitative and corrective institutions with Christianity as a player is a powerful tool of transformation. Third, the wider society like the church's desire for a crime free society is challenged by the particularity of where the change should come from.

This study therefore, recommended that as a first initiative, Christianity as represented by the church must bend itself to its true image and mandate that has the potential to contribute to the wider society's acknowledgement that there is transformation during and changed life after imprisonment. As a major player, Christianity will indeed propagate the central message of Christ in which humankind was given a second chance.

Second, the society should not block its mind when it sends people behind the bars. It should instead view prison as a fall back system for the maladjusted to find their way back to the larger outer society. Alternatively, the conviction of criminal offenders



should not mark the end of society thinking about them. By so doing, the gap that exists between the prison and wider society with reference to the transformation that is taking place will be minimized. To this end, the wider society and the church alike, must see the prison as a partner in the functioning of society. Thus, the study recommended joint ventures between the wider society, churches and the prison.

### **7.5 Suggestions for further Research**

Since it emerged out of this study that the number of Protestants was higher than Roman Catholics and Seventh Day Adventists, this study suggests that another study be conducted to establish why crime rate among Protestants seem to be higher than the Roman Catholics and other denominations.

Based on the fact that religion, and more specifically Christianity, was the tool under investigation in transformation of adult criminal behaviour in Kakamega Main and Women prisons, another study has to be done with the other religions to ascertain whether the positive relationship as found in this study will also be found in the other religions.

Since the mode of delivery in this transformation is trickle down (chaplain to offender) which values impartation rather than participation for self-discovery, the study suggested a further inquiry to ascertain whether a participatory approach would add more value to the ongoing transformation.

Finally, the denominations in the prison still make use of preaching, Bible study and counseling at random to cause transformation. The possible argument could be that the said transformation is a product of spontaneity rather than deliberate efforts. As such,

there is need for deliberate programmes or interventions which should have a specific period of time depending on the various groups and their stay in prison. It should follow that every denomination shall have an approach peculiar to them.

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## **Interviews**

Beaty\*(17<sup>th</sup> March 2017 at the Women prison's lounge)

Chief Bukhungu Location (21<sup>st</sup> March 2017 at the Chief's office Shirere)

Deacon 2\*(17<sup>th</sup> March 2017 at Amalemba shopping Centre)

Ezekiel Ondijo (23<sup>rd</sup> March 2017 at the Carpentry workshop Kakamega Main prison)

Jackson Shivanda (27<sup>th</sup> April 2017 at Kakamega Friends Church- Amalemba)

Juliet (16<sup>th</sup> March 2017 at the Women prison's lounge )

Ogore Christopher (IP) (23<sup>rd</sup> March 2017 in the welfare office Kakamega Main prison)

Rev. Christopher Koech (22<sup>nd</sup> March 2017 in the welfare office Kakamega main prison)

## APPENDICES

### Appendix 1: Introductory letter from university

Tel: 056-31375  
Fax: 056-30153  
E-mail: [sse@mmust.ac.ke](mailto:sse@mmust.ac.ke)  
Website <http://www.mmust.ac.ke>



P.O Box 190  
KAKAMEGA - 50100  
KENYA

**MASINDE MULIRO UNIVERSITY OF SCIENCE AND TECHNOLOGY**  
DEPARTMENT OF SOCIAL SCIENCE EDUCATION

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17<sup>th</sup> January, 2017



MMM/COR:522010

To whom it may concern

**RE: COLLINS INDECHE SHIPIMILU REG. REL/G/16/15**

The above named is a bonafide student of Masinde Muliro University of Science and Technology in the department of Social Science Education undertaking a Master of Arts course in Religion, Reg:No REL/G/16/15 he is through with his course work and currently at the stage of data collection.

The student is interested in carrying out his research at Kakamega main prison and women prison. The title of the proposal is *Christianity and Transformation of adult Criminal behavior in kakamega G.K Prison.*

Kindly accord him the necessary assistance.



Dr. Ochieng L. Ahaya  
COD, DEPARTMENT OF SOCIAL SCIENCE EDUCATION



**Appendix 2: Letter of application to conduct study**

Collins Indeche Shipimilu,  
Masinde Muliro University of Science and Technology,  
P.O Box 190-50100  
**KAKAMEGA.**

The commissioner General of Prisons,  
Prisons Head Quarter,  
P.O Box 30175-00100,  
**NAIROBI.**

10<sup>TH</sup> February, 2017

Dear sir,

**RE: REQUEST FOR PERMISSION TO CONDUCT RESEARCH AT  
KAKAMEGA MAIN AND WOMEN PRISONS.**

I am a registered Master's student in the Department of Social Science Education at the Masinde Muliro University of Science and Technology (REL/G/16/15).

The proposed topic of my research is: *Christianity and transformation of adult criminal behaviour in Kakamega Main and women Prisons.* The objectives of the study are:

- iv To examine the position of Christianity on crime.
- v To examine adult criminal behaviour as a phenomenon.
- vi To get the views of prisoners, warders and chaplains on the relationship between Christianity and transformation of adult criminal behaviour in Kakamega Main and Women Prison.

I am hereby seeking your consent to conduct the research beginning **15<sup>th</sup> march to 17<sup>th</sup> march 2017**. To assist you reaching a decision, I have attached to this letter: the police clearance certificate, photocopy of my identity card, letter of insurance, passport photos, questionnaire to be used and an introductory letter from the university.

Should any additional information be required, kindly contact me or my supervisors. Our contact details are as follows:

- a. Collins Indeche Shipimilu (Tel: 0720005813; [ishc25@yahoo.co.uk](mailto:ishc25@yahoo.co.uk))
- b. Dr. Ochieng Ahaya Lukes (Tel: 0726769848; [ahayaochieng@yahoo.co](mailto:ahayaochieng@yahoo.co))
- c. Dr. Savala Angeline Hicks (Tel: 0722575010; [yanzamasitsa@gmail.com](mailto:yanzamasitsa@gmail.com))

Upon completion of the study, I undertake to provide you with a bound copy of the thesis.

Your permission to conduct this study will be greatly appreciated.

Yours sincerely,

Collins Indeche Shipimilu

### Appendix 3: Letter of approval from prison headquarters

OFFICE OF THE PRESIDENT  
MINISTRY OF INTERIOR AND COORDINATION OF NATIONAL GOVERNMENT.  
KENYA PRISONS SERVICE

Telegrams: "COMPRISONS", Nairobi  
Telephone: +254022722900-8.  
Email: Comprisons@yahoo.com  
When replying please quote



PRISONS HEADQUARTERS  
P.O. BOX 30175-00100  
NAIROBI

REF: PRIS 1/21 VOL IV/129

06<sup>TH</sup> March, 2017

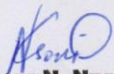
Collins Indechi Shipimilu,  
MMUST,  
P.O. Box 190-50100  
**KAKAMEGA**

**REF: ACADEMIC RESEARCH APPROVAL**

We acknowledge receipt of your letter dated 10<sup>TH</sup> February 2017 requesting to conduct an academic research at Kakamega main and Kakamega Women prisons focusing on ***'Christianity and transformation of adult criminal behavior in Kakamega main and women prisons'***.

This is to inform you that your request has been **APPROVED** and will run from 13<sup>th</sup> March 2017 to 22<sup>nd</sup> March 2017. The research findings should be for academic use only. You are also required to provide the Prisons Headquarters, Training section with a copy of your research report at the end of your research.

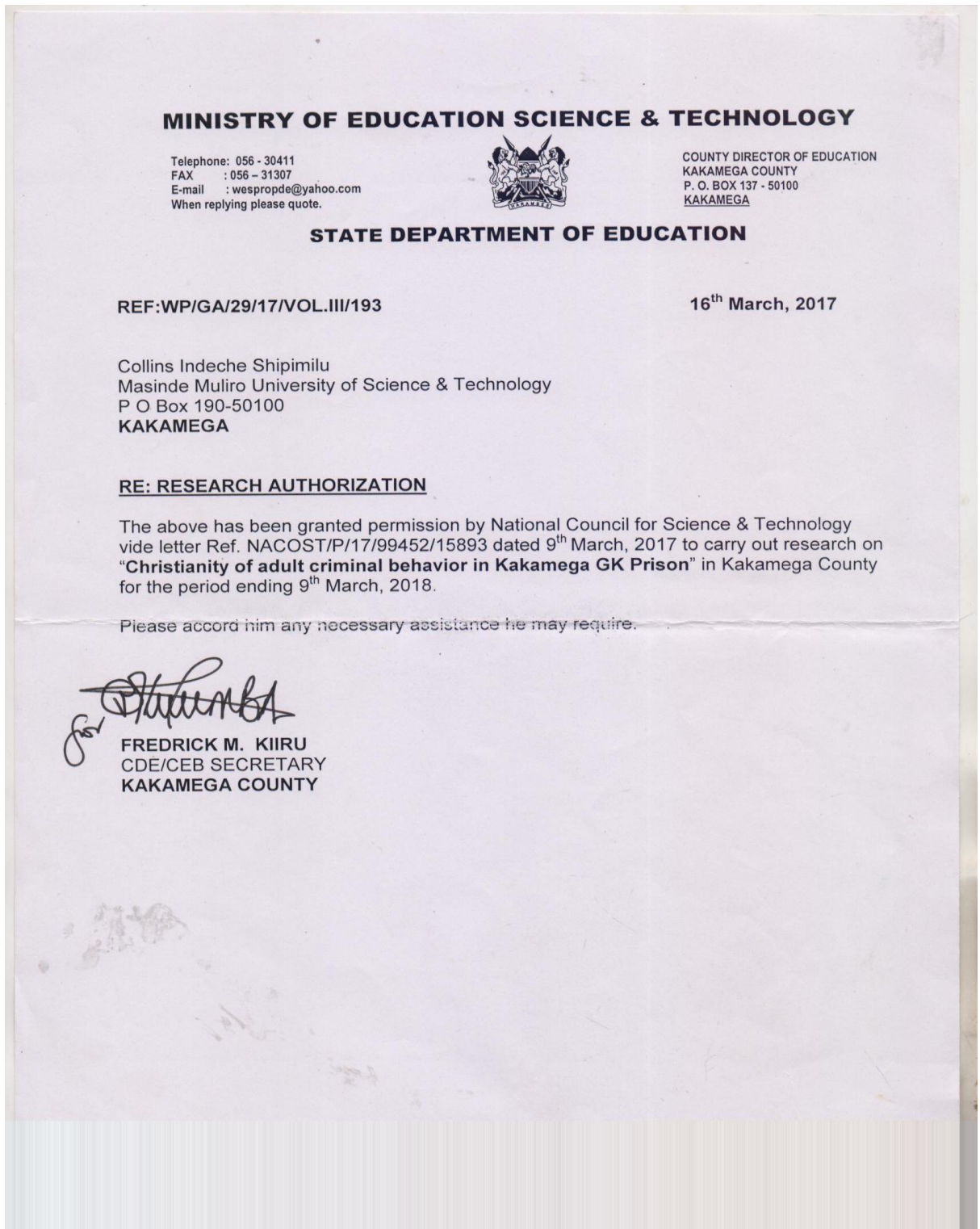
By a copy of this letter, officers in charge Kakamega main and Kakamega Women prisons are requested to accord you the necessary assistance.

  
**Susan N. Nyasinga (HSC)**  
**Principal social Welfare Officer**  
**FOR: COMMISSIONER GENERAL OF PRISONS**

**Cc**

OI/C Kakamega main Prison  
OI/C Kakamega Women Prison

**Appendix 4: County director of education approval**



**MINISTRY OF EDUCATION SCIENCE & TECHNOLOGY**

Telephone: 056 - 30411  
FAX : 056 - 31307  
E-mail : wespropde@yahoo.com  
When replying please quote.



COUNTY DIRECTOR OF EDUCATION  
KAKAMEGA COUNTY  
P. O. BOX 137 - 50100  
KAKAMEGA

**STATE DEPARTMENT OF EDUCATION**

REF:WP/GA/29/17/VOL.III/193

16<sup>th</sup> March, 2017

Collins Indeche Shipimilu  
Masinde Muliro University of Science & Technology  
P O Box 190-50100  
KAKAMEGA

**RE: RESEARCH AUTHORIZATION**

The above has been granted permission by National Council for Science & Technology vide letter Ref. NACOST/P/17/99452/15893 dated 9<sup>th</sup> March, 2017 to carry out research on "Christianity of adult criminal behavior in Kakamega GK Prison" in Kakamega County for the period ending 9<sup>th</sup> March, 2018.

Please accord him any necessary assistance he may require.

FREDRICK M. KIIRU  
CDE/CEB SECRETARY  
KAKAMEGA COUNTY

**Appendix 5: County commissioner's approval**

**REPUBLIC OF KENYA**



**THE PRESIDENCY  
MINISTRY OF INTERIOR & CO-ORDINATION OF  
NATIONAL GOVERNMENT**

Office Mobile No: 0707 085260  
Email-cckakamega12@yahoo.com

When replying please quote

Ref No: ED/12/1/VOL.II/262

COUNTY COMMISSIONER  
KAKAMEGA COUNTY  
P O BOX 43-50100  
KAKAMEGA.

Date: 16<sup>th</sup> March, 2017

Collins Indech Shipimilu  
Masinde Muliro University of  
Science and Technology  
P O Box 190-50100  
**KAKAMEGA**

**RE: RESEARCH AUTHORIZATION**

Following your authorization vide letter Ref: NACOSTI/P/17/99452/15893 dated 9<sup>th</sup> March, 2017 by NACOSTI to undertake research on '*Christianity of adult criminal behavior in Kakamega GK Prison*' in Kakamega County

I am pleased to inform you that you have been authorized to carry out the research on the same.

*E. Righa*

E. RIGHA  
FOR: COUNTY COMMISSIONER  
**KAKAMEGA COUNTY.**

**Appendix 6: Questionnaire**  
**Questionnaire for inmates**

**DEAR PARTICIPANT**

I am Collins Indech Shipimilu a Master of Arts student in Religion at Masinde Muliro University of science and technology doing research on: *Christianity and transformation of adult criminal behavior in Kakamega Main and Women prisons*. I am pleased to invite you to participate in this study and all responses will be confidential and used for the purpose of the study only. Feel free to participate by answering the questions below.

Sex: Male  Female

i. How many times did you go to church in a month before incarceration:

Four  Three  Two  Once  None

ii. How often did you participate in church activities before incarceration?

More often  Less often  None

iii. If your answer to question (i) is [none], what made you not go to church?

a) Friends  (b) Family  c) Peers  d) Other reason

How did they influence your not going to church?

a) They too didn't go

b) They didn't live up to their confession

iv. How many criminal acts have you committed?

a) One  (b) Two  c) Three  (d) More than four

v. How did you land in crime:

a) Friends  (b) Peers  (c) Survival  (d) Cannot Tell

vi. Has your life changed by being in prison

(a) YES  (b) NO

If your answer above is yes, what has given you more impact?:

- a) Preaching and the word of God
- b) Talking to welfare officers
- c) Going to the shamba
- d) Working at the work shop
- e) Other trainings

**(You can tick more than once)**

vii). How has being in prison affected you?:

- (a). Abandoned by family, friends & relatives
- (b). Regret and feel sorry
- c). Time to reflect on my life

viii). How have your values and beliefs in Christianity changed while in prison:

- (a) Read the bible more
- (b) Participated in Christian activities more
- (c) Evangelized other inmates
- (d) Talked to others who give up
- (e) Handled others with respect

## Questionnaire for non-Christians

### DEAR PARTICIPANT

I am Collins Indeché Shipimilu a master of arts in Religion student at Masinde Muliro University of science and technology doing research on: *Christianity and transformation of adult criminal behavior in Kakamega main and women prisons*. I am pleased to invite you to participate in this study and all responses will be confidential and used for the purpose of the study only. Feel free to participate by answering the questions below:

Sex: Male  Female

i. How long have you been in prison?

1 year  2 years  3 years  Over 4 years

ii. In your opinion does Christianity help transform adult criminal behavior:

(a) Yes

(b) No

iii. If your answer in (ii) above is (a) how did transformed Christian inmates relate with other inmates and prison authority?:

a) Respected the authority

b) Respected other inmates

c) Studied the Bible with others

d) Prayed with others

e) Evangelized other inmates

(Can tick more than once)

**Questionnaire for prison officers**

**DEAR PARTICIPANT**

I am Collins Indech Shipimilu a Master of Arts student in Religion at Masinde Muliro University of science and technology doing research on: *Christianity and transformation of adult criminal behavior in Kakamega Main and Women prisons*. I am pleased to invite you to participate in this study and all responses will be confidential and used for the purpose of the study only. Feel free to participate by answering the questions below:

Sex: Male  Female

i. Does Christianity help transform adult criminal behavior:

(a) Yes

(b) No

ii. If your answer in (i) above is (a) how is this transformation seen?:

f) Respect to authority

g) Respect to other inmates

h) Reading the bible

i) Praying

j) Participating in Christian activities in prison

k) Evangelizing other inmates

**(Can tick more than once)**

iii. If your answer in (i) above is (b) what then changes criminal behavior:

a) Vocational training

b) Counseling by welfare officers

c) Any other  Specify.....  
.....

iv. Would you therefore recommend Christianity as an imitative to transform adult criminal behavior during a discharge board?

a) YES

b) NO

Why.....  
.....



**Questionnaire for criminally convicted ex-prisoners**

**DEAR PARTICIPANT**

I am Collins Indech Shipimilu a Master of Arts student in Religion at Masinde Muliro University of Science and Technology doing research on: *Christianity and transformation of adult criminal behavior in Kakamega Main and Women prison*. I am pleased to invite you to participate in this study and all responses will be confidential and used for the purpose of the study only. Feel free to participate by answering the questions below:

Sex: Male  Female

i. How many times did you go to church in a month before prisons?

- a). Four
- b). Three
- c). Two
- d). Once
- e). None

ii. How often do you go to church?

- (a) More often
- (b) Less often
- (c) None

iii. What is your engagement in society currently

- (a) Preaching
- (b) Using my skills
- (c) Others

Specify.....  
.....  
.....

iv. When you came back to the community what was new for you and within the community?

.....  
.....  
...  
.....  
...

v. How was your reception by friends, relatives, churches and wider society?

- (a) Stigma
- (b) Suspicion
- (c) Positive
- (d) Rejected

Vi. How comfortable are you out here?

- a) Threatened
- b) Comfortable
- c) Struggling

Why is this the case for your answer above.....

.....

...

## Questionnaire for chaplains and welfare officers

### DEAR PARTICIPANT

I am Collins Indech Shipimilu a Master of Arts student in Religion at Masinde Muliro University of Science and Technology doing research on: *Christianity and transformation of adult criminal behavior in Kakamega Main and Women prison*. I am pleased to invite you to participate in this study and all responses will be confidential and used for the purpose of the study only. Feel free to participate by answering the questions below:

Sex: Male  Female  **Designation:** Chaplain  Welfare Officer

- 1.) How do the prisoners present themselves in terms of their behavior and mood on arrival
- a) Sad
  - b) Angry
  - c) Remorseful
  - d) Indifferent
  - e) Any others, specify.....

**(You can tick more than once)**

- 2.) What is their involvement in Christianity on arrival?
- a) Committed
  - b) Not committed
  - c) Undecided
- 3.) What is their involvement in Christianity after some time?
- a) Committed
  - b) Not committed
  - c) Undecided
- 4.) In your opinion, what causes change in prisoners lives**
- (a) Preaching the gospel & prayers
  - (b) Counseling
  - (c) Vocational training

**(You can tick more than once)**

- 5.) How can the changes be identified?
- a) Accept to be baptized
  - b) Read the bible
  - c) Preaching to other intimates
  - d) Respect for authority
  - e) Treat others with respect
  - f) Confess that they are saved

- g) Study theology and other courses
- h) Any other specify.....

(You can tick more than once)

6.) What is their state when they go out?

- a) Request for a bible
- b) Request to be escorted
- c) Request to be introduced to communities
- d) Keep in touch with chaplaincy & welfare
- e) Any other specify.....

7.) Is there a systematic program of Christian transformation for prisoners from arrival to departure?:

- a) Yes
- b) No

8.) What are some of the challenges you encounter as you help in the process of transformation? **(LIST THEM)**

.....

.....

.....

## Questionnaire for officers in charge

### DEAR PARTICIPANT

I am Collins Indech Shipimilu a Master of Arts student in Religion at Masinde Muliro University of Science and Technology doing research on: *Christianity and transformation of adult criminal behavior in Kakamega Main and Women prisons*. I am pleased to invite you to participate in this study and all responses will be confidential and used for the purpose of the study only. Feel free to participate by answering the questions below:

Sex: Male  Female

- i. In your opinion and experience, who among the prisoners is easier to handle?
- a) Transformed Christian inmate
- b) Non-transformed

Why is this case for your answer above?

.....

.....

.....

- ii. Has Christianity been given room as an agent of transformation in the prisons?
- a) Yes
- b) No
- iii. Are there programs for Christian transformation of prisoners from arrival to departure?
- a) Yes
- b) No

## **Appendix 7: Interviews**

### **DEAR INTERVIEWEE**

I am Collins Indeche Shipimilu a Master of Arts student in Religion at Masinde Muliro University of Science and Technology doing research on: *Christianity and transformation of adult criminal behavior in Kakamega Main and Women prisons*. I am pleased to invite you to be one of the interviewees. As an interviewee, your participation is voluntary and your identity will remain anonymous except where you fully consent. If you voluntarily agree to participate in this study, answer the questions below.

.....	.....
Signature of interviewee	Date
.....	.....
Name of researcher	Signature

#### **a. Interviews for ex-prisoners**

- i In your opinion, what can you say about all prisoners being criminals?
- ii What would you say about the society's reaction to your freedom?
- iii What is your economic view of life in and out of prison after transformation?

#### **b. Interviews for Chaplains and welfare officers**

- i In your opinion and experience what would be your view of all prisoners being criminals?
- ii What are some of the Christian programs that help in the transformation of adult criminal behavior?
- iii What would you say about the formation of a criminal mind or behaviour in an individual?
- iv In your opinion, what causes transformation in the inmates' lives while in prison?
- v What is your comment on the disputing claims that Christianity causes lasting transformation after criminally convicted ex-prisoners are released?
- vi What are some of the challenges affecting prison transformation?

#### **c. Interview for Chief**

- i In your working experience, what can you say about Christianity and transformation of adult criminal behaviour?

**Appendix 8: General information on respondents as at 13<sup>th</sup> march 2017**


TOTAL NUMBER OF MALE PRISONERS	1,100	TOTAL NUMBER FEMALE PRISONERS	140
TOTAL NUMBER OF THOSE CHRISTIANS	540	TOTAL NUMBER THOSE CHRISTIANS	130
TOTAL NUMBER OF NON- CHRISTIANS	560	TOTAL NUMBER NON-CHRISTIANS	10
TOTAL NUMBER OF MALE CHAPLAINS	9	TOTAL NUMBER OF FEMALE CHAPLAINS	6
TOTAL NUMBER OF MALE OFFICERS	350	TOTAL NUMBER OF FEMALE OFFICERS	150
TOTAL NUMBER OF MALE OFFICERS IN CHARGE	2	TOTAL NUMBER OF FEMALE OFFICERS IN CHARGE	2
TOTAL NUMBER OF MALE WELFARE OFFICERS	2	TOTAL NUMBER OF FEMALE WELFARE OFFICERS	2
TOTAL NUMBER OF TRANSFORMED EX-PRISONERS THAT CAN BE CAPTURED BY THE CHAPLAINCY AND WELFARE	10	TOTAL NUMBER OF TRANSFORMED EX-PRISONERS THAT CAN BE CAPTURED BY THE CHAPLAINCY AND WELFARE	10
CHIEF OF BUKHUNGU LOCATION	1	-	-

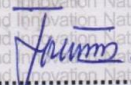
## Appendix 9: NACOSTI research permit


**THIS IS TO CERTIFY THAT:**

**MR. COLLINS INDECHE SHIPIMILU**  
**of MASINDE MULIRO UNIVERSITY OF**  
**SCIENCE AND TECHNOLOGY, 465-50100**  
**Kakamega, has been permitted to**  
**conduct research in Kakamega County**  
**on the topic: CHRISTIANITY OF ADULT**  
**CRIMINAL BEHAVIOUR IN KAKAMEGA GK**  
**PRISON**  
**for the period ending:**  
**9th March, 2018**

**Permit No : NACOSTI/P/17/99452/15893**  
**Date Of Issue : 9th March, 2017**  
**Fee Received :Ksh 1000**




  
**Applicant's Signature**


  
**Director General**  
**National Commission for Science,**  
**Technology & Innovation**

**CONDITIONS**

- 1. You must report to the County Commissioner and the County Education Officer of the area before embarking on your research. Failure to do that may lead to the cancellation of your permit.**
- 2. Government Officer will not be interviewed without prior appointment.**
- 3. No questionnaire will be used unless it has been approved.**
- 4. Excavation, filming and collection of biological specimens are subject to further permission from the relevant Government Ministries.**
- 5. You are required to submit at least two(2) hard copies and one (1) soft copy of your final report.**
- 6. The Government of Kenya reserves the right to modify the conditions of this permit including its cancellation without notice**



**REPUBLIC OF KENYA**



**National Commission for Science,**  
**Technology and Innovation**

**RESEARCH CLEARANCE**  
**PERMIT**

**Serial No. A13117**  
**CONDITIONS: see back page**



**Appendix 10: Sketch map of the study area**

