

DEVELOPING A CHRISTIAN RE-ENTRY PROGRAM
FOR FILIPINO WOMEN INMATES AT THE ANTIPOLO CITY JAIL

By

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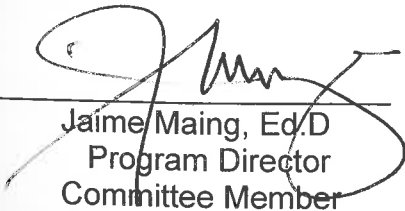
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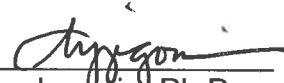
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FOR FILIPINO WOMEN INMATES AT THE ANTIPOLLO CITY JAIL
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DEDICATION

I would like to dedicate this paper to the men and women who minister to prison and jail inmates. Prison and jail ministry is a great challenge as it entails selfless commitment and dedication to help inmates seek life transformation and uphold Christian lifestyle both inside and outside the correctional facility. Their goal is to enable prison and jail inmates to eventually become contributing agents to society upon their release and be able to serve as living testimonies for Christ.

I hope that this paper will be helpful particularly in the aspect of designing re-entry programs and planning teaching approaches. It is most important to plan lessons that are relevant to the lives of inmates and to consider gender and cultural issues as well as the limitations of correctional facilities.

Lastly, my prayer for prison and jail ministers is that they will be blessed and equipped by God with wisdom, strength, courage, skills, patience, and perseverance to continue their ministry. There is no doubt that prison and jail ministers face many challenges and struggles, hence, there is a need for the power of the Holy Spirit to strengthen and to inspire them. May the Lord also provide all their needs and bless them and their families in ways they cannot even imagine so that they in turn can be blessings to others, particularly to the prison and jail inmates.

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ABSTRACT

This paper aims to develop a re-entry program for Filipino women inmates. The concern is that these inmates will one day possibly be released from the correctional facility and re-enter the society. In order for them not to recidivate, it would be best to prepare them for a new life by offering them programs inside the facility that will transform and equip them for life outside the facility.

The researcher collaborated with some non-government organizations that minister to the prison and jail inmates. It is through the help of these organizations that the researcher was able to gain access to some correctional facilities such as the Correctional Institution for Women, Lumbia City Jail, and Antipolo City Jail to gather data from released women inmates and women inmates respectively.

From the oral and written interviews, the researcher discovered that the majority of women inmates committed crimes related to drugs due to economic reasons. Another discovery is about the issues that women inmates perceive to face and have faced upon release. These include financial, socio-emotional, and family issues. However, even though family issues topped the list, it was not a great concern because Filipinos are by nature relational and have close family ties. Therefore, the families of those released women inmates supported them upon their return to society. The researcher then conducted both personal interviews and focus group discussions to find out what kind of re-entry programs inmates wish the correctional facilities to offer in order to help them re-enter society with a new life and new hope. The focus group discussions also helped the researcher find out what kind of teaching approaches women inmates prefer.

The researcher designed a re-entry program integrating theology and psychology teaching biblical truths and livelihood and personality development. The program consists of 16 sessions. The first eight sessions employed the approach of lecture and interactive discussion with sharing of personal experiences. The second eight sessions employed an approach that allows the women inmate participants to exercise their reasoning abilities. The process started by letting the women inmates acknowledge their human weaknesses followed by learning about God's standards. Finally, the women inmates considered the reasons for following God's standards and the resulting benefits one can gain from abiding by them.

The program concluded with an evaluation of the program, the pedagogical approach, and the teacher. All of the women inmates find the program very helpful in transforming their lives through God's Word and in developing practical life skills through the livelihood and personality development

curriculum. The lecture, interactive discussion, and reasoning approaches were also very helpful in making the learning process meaningful to the women inmates. The women inmates also described the researcher-teacher as not only a good teacher but also a good friend and sister who understands and shares in their sentiments.

466 words

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CHAPTER 1 INTRODUCTION

My husband and I were imprisoned together with my side of the family in 2003 for a crime we both did not commit that is why we were both acquitted in 2007. At the time of our imprisonment, our son was almost seven years old. We entrusted him to the care of my in-laws. However, we did not let our son know that we were in prison. Instead, we lied to him that his father and I were working in Taiwan. We did this to protect our son from emotional pain and from low self-esteem. During my first day at the *Correctional Institution for Women (CIW)*, my heart was so heavy and at night, I would have nightmares. Everyday I would cry and call my son. I did not want to mingle with the other women inmates and would isolate myself in my dormitory to avoid getting into trouble. Praise the Lord that I met Ate Debbie of *Association of Baptist World Evangelism (ABWE)* after one year of my imprisonment and she shared the gospel with me. I started attending the evening devotion and eventually the Bible studies for the core group. Apart from attending the ABWE meetings, I complied with the responsibilities assigned to me. That was how I survived my days at the CIW. When the news of my acquittal came, I prayed for verification. On the day of my release, I had mixed emotions. I cried at the thought of leaving the inmate friends I made, yet I was happy because I would soon reunite with my son and my husband, whose release was a few hours earlier than mine. We bought some *pasalubong* (gifts) for our son,

pretending that we just came back from Taiwan. However, the jeepney ride chilled my spine. The air outside the CIW was different and it seems like everyone was looking at me judgmentally because I am now an ex-convict. My anxiety in meeting my in-laws grew so much that I told my husband that we had better separate. However, if we go separate ways, I might not be able to see my son anymore. He was the driving force for me to stay strong and to hope for freedom. Therefore, we did not separate. Since we were both jobless, we had to stay with my in-laws. Those days were like living in hell, having to cope with those critical looks and the painful words hurled at me. To add to this is the trauma of remembering the sound of the padlock during lights off at bedtime and the whistle blowing every four hours for head count inside CIW. The feeling of imprisonment still haunts me from time to time. I would still dream of my inmate friends. My ex-convict image is still tagging along with my self-concept. I would resort to using the aggressive behavior that I acquired in prison to protect and defend myself from people who would offend me. It is like telling my offenders "Hey! I have been to and survived prison, what else would I fear to do?" At times, there is the urge to recidivate in attempts to exercise my defense mechanism. Now, it has been three years since my release yet I am still not ready to tell my son the truth about his father's and my imprisonment" (Name withheld upon request).

The narrative above represents the sentiments and struggles of only one released woman inmate. Certainly, there are many other sentiments and struggles from

other released women inmates, similar and different. I believe that it is very crucial for prison ministers and educators to understand the real scenario of released prison inmates in order to come up with a program that will help prepare them in their reentry to society. Hence, reentry programs must be relevant and significant to their context to become effective. The focus of this paper is on Filipino women inmates. There is a need to look into the situation of this particular group and to note gender differences in terms of needs and issues. However, it is not the focus of this research to look into gender differences.

An interview with the Religious and Recreation Officer of the CIW reveals that 85% of the women inmates are mothers and heads of single household. Most of their cases are economic crime such as bouncing checks or *estafa*, illegal recruitment, swindling, and drug pushing.

I was involved in a gambling syndicate prior to my arrest. I would go to the casino and convince clients to gamble in our group. Then we would cheat them. I was able to earn a lot that I planned to form my own syndicate group before my arrest. I had to do this to raise my child. My American husband divorced me and left me with my child that I have from another man. (Name withheld upon request)

Faced with the responsibilities to support their families yet suffering from poverty forced these women to resort to criminal activities.

This drives us to revisit the goal of imprisonment. Is it to punish the offenders and to cast them away from society forever? Alternatively, is it to rehabilitate in order to bring about transformation and empower the jail and prison inmates to become

contributing citizens to society? Which will benefit the jail and prison inmates, their families, and the society?

This paper explores two facilities and three Christian non-government organizations that provide rehabilitation and minister to women inmates. One of the facilities is a jail and the other one is a prison. The difference between a jail and a prison is that those who are incarcerated in jails are waiting for the processing of their case, whether they will be acquitted or sentenced. Once they are proven guilty, then they will be transferred to a prison facility to serve their sentences.

Profile of the Organizations Involved in the Study

In the process of observing the reentry program and the women inmates at the *Antipolo City Jail (ACJ)*, the researcher collaborated with *Balik Dangal (BD)*, a Christian non-government organization that ministers to the inmates at ACJ, CIW, and New Bilibid Prison (NBP).

The reason for involving BD is due to accessibility. Since BD has started regular classes in ACJ, the researcher, being a board member of BD, has better access to observe the classes and to investigate on the kind of programs and approach that will benefit the women inmates at ACJ. However, the researcher has difficulty in locating released women inmates from ACJ. Instead, through the referrals of the Association of Baptists for World Evangelism (ABWE), the researcher was able to interview nine released women inmates from CIW. In addition to this, the researcher was able to interview two more released women inmates from the Lumbia City Jail (LCJ) through the help of Christian Partnership for the Confined Ministry, Inc. (CPCM) in Cagayan de Oro.

Antipolo City Jail (ACJ)

ACJ is under the management of the Bureau of Jail Management and Penology (BJMP). Prior to the assignment of its new warden, Ms. Carolina Borrinaga in 2009, the facility faced the issue of high mortality rate. Reports from Lopez (2010, March 17) and Laserna (2010, May 31) revealed that the facility was overcrowded. According to international standards, the facility was built to house 200 inmates but in reality it nearly had 800 inmates. This led to high mortality rate due to cases ranging from tuberculosis to unattended gunshot wounds. An evaluation showed that about 100 inmates were sick.

Ms. Borrinaga immediately met with the Antipolo City Mayor and the International Committee of the Red Cross (ICRC) to ask for medical assistance for the inmates and the renovation of the jail facility. The quick response initiated the enlistment of sick inmates, granting of court permission to transfer inmates, and provision of doctors by the local government. The ICRC paid for X-rays, diagnostic tests, and medicine.

The report also maintained that the pilot project of the ICRC "Call for Action" that began in the Philippines used ACJ as a test site. The inputs from the project prompted the purchase of a gas stove to eliminate smoke from firewood and the designation of areas for drying clothes and for smoking.

To solve the problem of overcrowding, the report disclosed that Ms. Borrinaga approved the construction of an annex through the help of BD and ICRC. The annex met international standards and became an extension that can hold 120 inmates and it was inaugurated by the end of 2009.

All the accomplishments support the mission of ACJ as posted at the entrance of the facility, which is to “enhance public safety by providing humane safekeeping and development of inmates in all district, city, and municipal jails. Furthermore, she also fulfills the ACJ vision of making it a “dynamic institution highly regarded for its sustained humane safekeeping and development of inmates.”

At present, ACJ has around 800 male inmates and 90 female inmates. Among the female inmates, approximately 90% are mothers, either married or single. Approximately 80% of the crimes committed are drug pushing while others are theft.

The newly constructed wing came with a classroom where BD offers the Department of Education recognized Alternative Learning System academic program and Christian Values Education to the inmates. BD assesses the inmates' aptitude for high school education to choose the participants for its classes.

Aside from BD, the facility also welcomes various Christian religious organizations (Methodist, Papuri, Shalom, Catholic, Dating Daan, and Evangelicals) to conduct Bible Studies. The inmates are free to choose only one group which they want to join.

In addition to the above, the facility itself offers Therapeutic Community (TC) as a mandate from the BJMP, which applies to every jail facility. ACJ posted the philosophy of the TC on the wall as shown in Figure 1.

Every morning, it is compulsory for every jail inmate to attend the TC from 7:30AM to 8:00AM with a Moderator leading a daily routine. The routine starts with the Rituals of Coming Together beginning with Invocation, National Anthem, and reading of TC Philosophy (Figure 1). Then follows the Community Business where the inmates

admit their faults called Pull Ups followed by Affirmation and Thanksgiving for Grace. After Community Business, the inmates are to choose from the list of Unwritten Philosophy written on the wall (Figure 2) a philosophy and explain its significance to them personally. This ritual is called the Up Ritual. Next, the inmates are required to listen to News Casting of local, national, international, sports, weather, and entertainment news. The routine ends with Song/Drama/Humor where the inmates engage in community singing, hugs and kisses, and games.

Figure 1. ACJ Therapeutic Community Philosophy

I am here because there is no refuge, finally, from myself, until I confront myself
In the eyes and hearts of others I am running.

Until I suffer them to share my secrets, I have no safety from them,
Afraid to be known, I can know neither myself nor any other
I will be alone.

Where else but in our common ground, can I find such a mirror?
Here, together, I can at last appear clearly to myself
Not as a giant of my dreams, nor the dwarf of my fears
But as a person, part of the whole with my share in its purpose.

In this ground, I can take root and grow, not alone anymore, as in death
But alive to myself and to others.

Richard Beauvais

Aside from the daily morning routine, TC assigns inmates to different departmental tasks. The Expeditors help in policing misconduct. Those assigned to Business Office and Communications Department help with record filing and designing programs. They also assign inmates to the Housekeeping, Ground Cleaning, and Laundry Departments. Those assigned to the kitchen need to undergo medical clearance to ensure hygiene in food preparation.

Figure 2. ACJ Concepts-Unwritten Philosophy

Act as if:

- To understand rather be understood
- Trust in your environment
- Compensation is valid
- You alone can do it, but you cannot do it alone
- Responsible love and concern
- You cannot keep unless you give it away

Humility

- No free lunch
- Pride in quality
- To be aware is to be alive
- Personal growth before vested status
- Be careful with what you asked because you might get it
- What goes around, comes around

ACJ also offers Livelihood Programs such as headband making and through the volunteers from Caritas, the inmates also learn how to make beaded bags and pouches.

Correctional Institution for Women (CIW)

The CIW is one of the seven major correctional facilities handled by the Bureau of Corrections and it caters mainly to convicted women prison inmates serving their sentences. It is located at Correctional Road, Addition Hills, Mandaluyong City. It is the smallest prison in the Philippines with a capacity for 500 inmates but is the most overcrowded in the country with a population of 1,638 inmates as of February 2009. Nevertheless, the facility is clean and looks like a dormitory school for women.

CIW only allows female visitors inside its premise unless the male visitor has an important mission such as being a guest speaker, a male missionary, or a charity volunteer. Furthermore, female visitors need to have their hand stamped with the words

“CIW VISITOR” to be able to get out of the facility after the visit. There is no need for male visitors to do so.

The facility makes use of color-coded uniforms to identify the rankings of the prison inmates. Those in the lowest rank wear orange, which means they are either new or have not shown any progress in their behavior. Those who have shown progress in their performance wear blue uniforms serving as officers and enjoying more privileges.

According to the Religious and Recreation Officer, Ms. Lulu Santos, aside from providing academic programs as a mandate by the Bureau of Corrections, CIW welcomes various religious groups to minister to the prison inmates to uplift their spirituality. This support for the involvement of religious groups in correctional facilities has its roots way back in the Martial Law days. An interview with Rev. Tony Ong of BD revealed that prior to Martial Law, fighting and killings were common inside the prisons. After communist activist radio broadcaster Roger Arenda was arrested during Martial Law, he became a born again Christian inside the correctional facility and started preaching to the other inmates. The conversion of the inmates gradually halted the killings inside the correctional facility. When the facility officers and heads saw the benefit of uplifting the spirituality to personal transformation, they started allowing religious groups into the prisons and jails to minister to the inmates. However, their focus is not on religion but more on the benefits and help that they can get from these religious groups. Hence, there is a variety of groups such as the Evangelicals, Baptists, Catholics, Jehovah’s Witness, Seven Day Adventists, and Muslims inside the CIW everyday. The inmates have the freedom to choose which group they would like to join and 75% of them belong to at least one group. However, it is difficult to gauge genuine

transformation. According to Ms. Lulu Santos, some of the obstacles for transformation are boredom, long incarceration, emotional emptiness, and frustration due to the long processing of release documents that could possibly send them back to their old criminal habits and behavior.

85% of the women prison inmates are mothers who are heads of household. The average age range is between 35 to 45 years old and the majority of their cases are due to economic reasons such as bouncing checks (*estafa*), illegal recruitment, swindling, and drug pushing.

Lumbia City Jail (LCJ)

According to NewsBalita.com (2011, February 23), "Violations of Republic Act 9165 otherwise known as 'The Comprehensive Dangerous Act of 2002 topped the cases of women inmates at the Cagayan de Oro City jail, in Barangay Lumbia, this city."

The regional director of the BJMP, Region 10 Jail Senior Superintendent Pio P. Capistrano, revealed that among the 96 women inmates, three are children-in-conflict with the law (CICL) offenders who have been admitted to the facility last December, 2010. According to him the "majority (64%) of the inmates are facing charges of violation of RA 9165, specifically, selling drugs, followed by 13% in theft/qualified theft, 5% in child abuse and 5% in human trafficking, 4% in robbery with homicide/robbery in an inhabited house, 3% in Illegal recruitment, 2% in *estafa* through falsification of commercial documents, 1%, in kidnapping/failure to return a minor, 1% in statutory rape by sexual assault, 1% violation of section 261 of Batas Pambansa 881 and 1% in rape. (NewsBalita.com, 2011, February 23).

Balik Dangal (BD)

With a heart to minister directly to the less fortunate Filipinos in the society, Rev. Tony Ong decided to leave the Chinese evangelical churches to join para-churches where he can fulfill his heart's desire. His exposure to the Mailbox Club at the Child Evangelism Fellowship (CEF) instilled in him the burden to minister to the children of the prisoners. In order to have access to these children, Rev. Ong went to different prisons and jails to get their names from the parents who are inmates. Through his interaction with these inmates, he saw the "humanness" in them and realized that, God also created them in his image. This motivated Rev. Ong to form a non-government organization (NGO), BD or *Bring Back the Honor*, that will minister to both the inmates and their children.

In 2006, BD registered at the Security and Exchange Commission with a board of Chinese evangelical Christians who have the burden for societal issues and the intellectual capacity and experience to help address these issues. The original goal was primarily to minister to the inmates' children in order to boost their self-esteem despite their predicament and secondarily to the inmates in order to bring about life transformation.

BD started with the Mailbox Club ministry that teaches Bible lessons to the inmates' children through correspondence. However, the response was not promising with only 3% to 4% sending back their answer sheets. Furthermore, it was difficult to attest to the authenticity of the respondents' identity. At present, there are only 40 to 50 participants corresponding with BD. Therefore, the ministry shifted its primary focus to the parents who are the inmates. Since BD is new in the jail and prison ministry, Rev.

Ong collaborated with certain religious groups in order to gain access to the jail and prison facilities. In the National Bilibid Prison (NBP), Rev. Ong joined the Jeruel Bible School to teach Theology and Counseling classes to the inmates once a week. In CIW, BD collaborated with ABWE. Two of its female board members minister to the Mandarin speaking women inmates through a weekly Friday Bible Study at 1:00PM to 3:00PM.

Aside from ministering to the NBP and CIW, BD also raised funds and donated a new wing to the ACJ mentioned by Lopez (2010, March 17, para 15) and Laserna (2010, May 31, para 16), which just inaugurated last December 6, 2009, with a classroom exclusively for the use of BD. Hence, there is a need to design and implement an education program soon. At present, BD offers the Alternative Learning System for academics and the Christian Values classes for evangelism, for building of Christian character, and for bringing about life transformation.

Funding for BD comes from some Chinese evangelical churches and donations from individual Christians. Rev. Ong will collaborate with this researcher in the data gathering and analysis.

Association of Baptists for World Evangelism (ABWE)

Dr. Raphael Thomas founded ABWE in the Philippines in 1927 to address the loss of focus on evangelism. The goal of the foundation is to evangelize the world. In addition to ABWE, Dr. Thomas also founded the Doane Evangelistic Institute during the pre-war and subsequently, the Doane Baptist Seminary.

When the German-American, Mrs. Sophie Jenista, came to the Philippines in 1950, she served as a missionary under ABWE. After her retirement 16 years ago, she asked for more work. She decided to visit the prisons and met one of the girls at the

CIW who used to attend her church. She started visiting the girl once a week to study the Bible with her. The girl invited her prison mates to join the Bible study and eventually, after three years, the attendees grew and became a care group with Sophie, whom they fondly call Nanay Sophie, teaching and mentoring them. After five years, Ms. Deborah Anat joined Nanay Sophie in the full time ministry at the CIW. By the grace of God, the CIW, pleased with the transformation of the ABWE attendees, officially issued a permit for ABWE to be one of their recognized religious groups and allows entrance and ministering to their inmates regularly. In three years time, ABWE was able to achieve its main goal of forming a church inside the CIW called the Freedom in Christ Baptist Church of CIW (FCBC-CIW). At present, the FCBC-CIW is already seven years old with about 20 to 30 regular attendees and ten core or satellite members whom they now call the "Light Bearers". Today, the volunteers of ABWE comprises of Nanay Sophie and Sister Debbie and the ten Light Bearers whom ABWE trained and empowered. Funding of ABWE comes from supporters in the United States of America.

ABWE has formulated seven objectives and designed respective strategies to achieve these objectives (Table 1). The organization also set rules and disciplinary actions for violation of Biblical standards and ABWE policies. The consequence is dismissal from membership and suspension from service in the ministry although there is still encouragement for them to attend their fellowships, prayer meetings, worship services, and daily devotion. In spite of this, the offender can resume her membership after a period of probation if she shows sincere repentance. ABWE also refers members released from CIW to churches near their homes.

Table 1
Vision of Association of Baptist for World Evangelism (ABWE)
Goal: To establish Freedom in Christ Baptist Church of CIW

Objectives	Methods/Strategies	Person/s Responsible	Time Frame
To identify the "true" Christians who are convicted and imprisoned in CIW	Observation of lifestyle and loyalty to God's word	Light Bearers	6 months
	Tuesday Classes	Deborah Anat	1 month
	Bible Studies	Light Bearers	1 month
	Counseling	Light Bearers	3 months
	Shiatsu Massage	Light Bearer Grace	1 week
	Counseling/Medical Mission	Medical Volunteers	1 day
	Christmas Fellowship	Sophie Jenista Deborah Anat Guest Speakers	1 day
	Mother's Day Celebration	Guests	1 day
	One-on-One Evangelism	Light Bearers	2 sessions
	Tuesday Salvation Class	Deborah Anat	2 sessions
Tuesday Assurance Class			
Special Classes: Scripturally Tackling Your Problems Basic Life Principles Bondage Breaker	Light Bearers		1 month
Discipleship	Light Bearers		1 month
Shiatsu Massage	Light Bearer Grace		1 week
Counseling/Medical Mission	Medical Volunteers		1 day
Christmas Fellowship	Sophie Jenista Deborah Anat Guest Speakers		1 day
Mother's Day Celebration	Guests		1 day

Table 1 (Continued)

Objectives	Methods/Strategies	Person/s Responsible	Time Frame
To follow-up new and old Christians	Tuesday Bible Study	Sophie Jenista Pastor Apura	1 year
	One-on-One Follow-Up	Light Bearers	6 months
	Discipleship Follow-Up	Light Bearers	6 months
	Shiatsu Massage	Light Bearer Grace	6 months
	Evaluation	Deborah Anat	
To disciple potential leaders	Disciple Training	Sophie Jenista Deborah Anat	1 year
	Tuesday Bible Study	Sophie Jenista Pastor Apura	1 year
To baptize true believers	Baptism	Pastor Apura	1 day
To establish church members	Drafting of Constitution and By-laws	Pastor Apura	
	Baptizing Believers	Pastor Apura	
	Training Potential Leaders	Pastor Apura	
	Forming Associate Membership	Pastor Apura	
	Organization of Church Officers	Light Bearers Team Leaders & Members	
To encourage believers and church members to serve through the local church	Identification of gifts and ministries	Light Bearers Team Leaders	
	On-the-Job Training	Potential Leaders	
	Outreach to Family Members	Pastor Tony Ong	
	Sunday Worship Service	Guest Speakers	Sundays
	Prayer Meetings	Guest Speakers	Fridays

ABWE conducts regular weekly activities to help achieve the above goals (Table 2). There are approximately 350 participants attending the Tuesday classes combined. The Tuesday Salvation Class is for the newcomers who have not yet received Christ as Lord and Savior, the Tuesday Assurance Class is for those who have received Christ but need nurturing and mentoring, and the Tuesday Bible Study Group is for the more mature ones who can qualify to be future light bearers. ABWE conducts seminars for its church members and evaluation of their weekly activities including follow-up on the status of their new members and attendees every Wednesday (9:00AM-3:00PM). On Thursday afternoons, ABWE offers music lessons and conducts choir practice. The weekly prayer meeting is on every Friday afternoon (1:00-3:00PM). On top of this, they have formed ten groups, each with a Light Bearer leading the devotional every night using the Daily Bread and Source of Hope as their materials. They also have regular Worship Services during Sunday afternoons at 1:00-3:00PM.

Table 2
Regular Weekly Activities of ABWE in CIW

Days	Time	Activities/Classes	Participants
Tuesday	1:00-3:00 PM	Salvation Class	Newcomers
		Assurance Class	New Believers
		Bible Study	Mature Believers Potential Light Bearers
Wednesday	9:00 AM-3:00 PM	Seminars	Church Members
		Evaluation of Weekly Activities	Light Bearers
		Evaluation of Members	Light Bearers

Days	Time	Activities/Classes	Participants
Thursday	1:00-3:00 PM	Music Lesson	
		Choir Practice	Choir Members
Friday	1:00-3:00 PM	Prayer Meeting	Tagalog Speaking Women Inmates
		Mandarin Group Bible Study	Mandarin Speaking Women Inmates
Sunday	1:00-3:00 PM	Worship Service	Members

Christian Partnership for the Confined Ministry, Inc. (CPCM)

Being a former inmate at the Lumbia City Jail for the case of frustrated murder, Pastor Charlemagne Delez developed the conviction and passion to reach out to the most neglected sector in society—the inmates in Lumbia City Jail. Leovigildo Rizada from Cagayan Gospel Church joined him in the jail ministry.

It is by the grace of God that many of the inmates turned to God and their lives were transformed. The ministry of Pastor Delez and Brother Leovigildo expanded to reaching out to the families of the inmates. This led to the conception of CPCM. Hence, in 2005, the organization registered under the Securities and Exchange Commission.

Today the workers of CPCM continue to minister to the inmates of Lumbia City Jail by preaching the gospel. Released inmates, who wish to serve God or have nowhere to go, would join the organization and serve by doing chores for the workers who go to preach in the jail. CPCM also offers livelihood programs for the released inmates such as making rugs for one of the church mates of

Cagayan Gospel Church. The organization also offers training in cosmetology for the released inmates which they can use to earn income.

Statement of the Problem

I am studying the societal and personal factors that resulted in the imprisonment of women inmates and the issues that they face upon reintegration into society. To address that, we need to determine what kind of program can help women inmates face their issues upon reentry to society. This study will include the design of a relevant program that will help prepare inmates for their release from prison.

Statement of Purpose

The purpose of this study is twofold. First, is to identify and analyze the societal and personal factors that put Filipino women in jail; and second, is to design and develop relevant programs while they are in jail so that the inmates will be prepared to address the societal and personal factors that brought them to jail when they reenter the main stream of Philippine society.

Research Questions

The study intends to answer the following questions:

1. What are the societal and personal factors Filipino women inmates identify that led them to develop the deviant criminal behaviors that sent them to jail or prison?
2. What issues do women inmates perceive they would face upon their reentry to society?

3. What kind of reentry program will best help women inmates address these societal and personal factors and their reintegration into society?

Conceptual Framework

Several studies (Gonzales, Romero, & Cerbana, 2007; Young & Mattucci, 2006; Amtmann, 2004; Gordon & Weldon, 2003; Hrabowski & Robbie, 2002; Hull, Forrester, Brown, Jobe, & McCullen, 2000; Jancic, 1998; Hobler, 1999; Jenkins, Steurer, & Pendry, 1995; Parsons & Langenbach, 2993) reveal that reentry programs have positive effects on released jail and prison inmates. Correctional facilities offer a variety of programs such as academic, vocational, family life, health, and transition to society. Therefore, prison programs are crucial in helping inmates address their societal reentry issues and the societal factors that sent them to jail or prison.

However, Jancic (1978) pointed out that regardless of how sincere the offenders intend to change and to improve their lives; it also depends on how their context outside the jail or prison would allow them to upon their release. Pressures from the family, poverty, and even influential peers may be factors for them to go back to their criminal activities and eventually to jail or prison. These factors are societal in nature.

Several deviance and crime theories, such as Merton's Strain Theory, Opportunity Theory, Social Control/Bonding Theory, Differential Association Reinforcement Theory, and Labeling Theory, suggest that the possibility of developing deviant criminal behaviors depends on societal structure and social relationships. Although prison programs may not be able to implement change in

the society, they can help the individuals learn how to deal with the system and the structure in such a way that they will not give in to the pressures that will lead them to go back to their criminal activities. However, Slobodzien (2004, p. 43) listed six mental states that frequently occur among prisoners: depression/disappointment, loneliness, fear, bitterness/resentment/anger, guilt, and bad feelings about oneself/poor image. These are the past feelings of inferiority and inadequacy that incarcerated inmates must overcome because these negative mental states and self-image weakens a person's will power to fight the temptation to recidivate. Therefore, there is a need to empower the individual's inner self through developing and transforming the self-image.

The ultimate goal of the reentry program is to bring about personal transformation through Christian conversion. Kirwan describes that:

The doctrine of conversion assures us that we can change. Repentance and faith put us in a position for God to change our heart and perhaps even our basic personality structure. Such changes do not occur automatically, however. We often despair of changing inwardly. When we try to change old habits or ways of life, we fail over and over again. Yet we can be assured that, with conversion, personality change is possible. God has committed to work in our lives both before and after conversion. 'He who began a good work in you will carry it on to completion until the day of Christ Jesus.' (Phil. 1:6) Change is not necessarily instantaneous, but it can always be expected...Conversion denotes the conscious

choice to turn to Christ from a life of self-centeredness and sin. It involves repentance and faith. (Kirwan, 1984, p.194)

Thus, real conversion is possible when it springs from change in the inner being and not just the observable outward habits and only God's Word has the transforming power. Moreover, there are stages in order for real transformation to take place. Kirwan (1984) pointed out:

We need to appreciate both the radical transformation that comes to pass in our salvation and at the same time the fact that the consequences which sin (in many instances the 'sins of the fathers') has had on the emotional life cannot be immediately overcome. (p. 190)

Kirwan further suggests two aspects of conversion, namely "on the one hand is the accomplishment of redemption, and on the other hand the application of redemption." (p. 190). These two aspects can be broken into many parts and understanding how each part plays can tell us how one is progressing in terms of emotional healing.

Slobodzien suggests three stages of conversion.

The first stage is justification, which is the salvation of the spirit. This is the stage when God's just act counts everyone who believes in Jesus as righteous. The converted individual undergoes a process of repentance and development of faith through knowing, desiring, and committing to God. (2004, p. 37)

According to Kirwan, (1984, p. 196) the stage of justification can help a person remove his feelings of guilt. Since guilt can have an effect on emotional health by causing depression or hampering self-esteem, there is a need to distinguish between false (psychological) and true (theological) guilt. False guilt arises from judgment of men due to disruption of social order or non-acceptance by others while true guilt arises from judgment of God due to disobedience and unfaithfulness to him. True guilt is an experience of the inner heart and this happens when one realizes that he or she is a sinner, repents, reconciles with God, and restores his relationship with him. This is what happens at the stage of justification. Kirwan adds the stage of adoption since justification makes us part of God's family.

The second stage is sanctification, which is the salvation of the soul. This stage sets apart the justified from the unjustified. Sanctification is a lifelong process where the Christian continues to grow in worship and service to God. "In sanctification one is continuously being made righteous, that is, more and more Christ-like, through the working of the Holy Spirit...Sanctification insures the Christian's continued psychospiritual growth toward maturity" (Kirwan, 1984, p. 202). However, Kirwan maintains that fear is a hindrance to our growth. It keeps a person attached to his or her comfort zone that makes him or her unwilling to take a bigger leap of faith that will lead to further growth. It is when a Christian has the ability to persevere in the uncomfortable zones. Thus, Kirwan adds the stage of perseverance after the stage of sanctification.

The final stage is glorification, which is the salvation of the body. This is when we receive a glorified body upon seeing the Lord face to face. This is the ultimate destiny of a truly converted Christian. "At the moment of glorification the image of God will be fully actualized in the believer. What was partially accomplished in conversion will be completed in glorification." (Kirwan, 1984, p. 205). Therefore, prior to the stage of glorification, Slobodzien (2004, p. 38) maintains that the new convert should aim to develop the following spiritual qualities of conversion. First, the new convert must have knowledge of God as Father. Second, he or she must develop the ability to understand God's word. Third, he or she must foster a new sense of sinfulness that the new convert is aware of his or her daily need for God's grace. Fourth, he or she must cultivate a new love for the unsaved and saved that motivates him or her to give to the needy. Fifth, he or she must acquire a new concept of prayer in that he or she is now able to wait for the Lord's guidance and strength to accomplish God's work in his or her life. Sixth, he or she must manifest Christ-likeness acknowledging that real joy is not equivalent to worldly pleasure, but being able to persevere in the midst of suffering, disappointment, and defeat. Finally, have the consciousness of salvation through faith in Christ in that he or she must have the assurance and confidence in the present salvation. Hence, the sanctification stage is a lifelong process and culminates at the stage of glorification.

Likewise, Christian jail and prison educators must integrate biblical truths and principles in their reentry programs such as Christian family ethics, work ethics, and personal ethics. For a person's belief system affects his or her self-

image and influences his or her behavior in social organizations. Therefore, it is only through having a Christian belief system that one can help bring about a positive self-image. These biblically based reentry programs will equip a stronger inner self to address the challenges of life's realities upon release from jail or prison. These reentry programs need to tackle more on the virtues that one needs to develop in order to sustain harmonious family and social relationships, and good moral character traits required for work despite the circumstances one will be in upon release from jail or prison, thus preparing them to address the major challenges that they will face upon reentry to society. This will help Christian converts manifest the spiritual qualities of conversion mentioned above in all areas of their life.

Furthermore, Christian jail or prison educators must design Christian ethics classes that will explain how the Ten Commandments, Fruit of the Holy Spirit, and the Beatitudes can become applicable to the daily lives of the inmates. These Christian ethics can help inmates cope with their negative mental states of depression/disappointment, loneliness, fear, bitterness/resentment/anger, guilt, and bad feelings about oneself/poor image.

With Christian conversion as the starting point leading to transformation through knowledge, internalization, and application of biblical principles to one's daily life can help empower an inmate's self-image resulting to readiness in facing the challenges upon reentry to society.

Figure 3 displays the overview of the conceptual framework and Figure 4 shows what biblical and truth principles that the reentry program can integrate so that inmates can apply them in their practical daily life.

Figure 3. Conceptual Framework

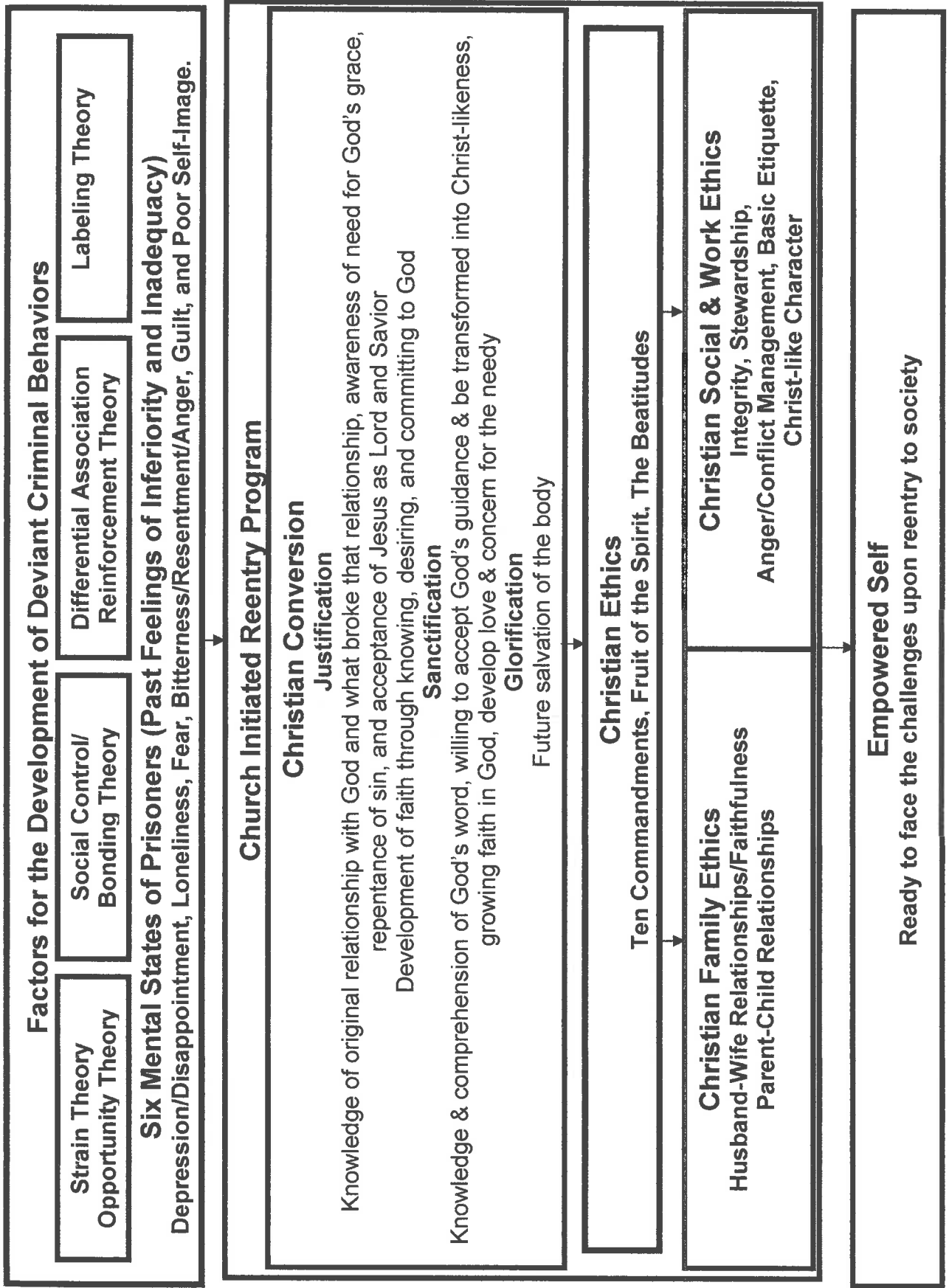


Figure 4. Biblical Truths and Principles for Prison Program

Christian Conversion—Justification					
Christian Ethics		Christian Family Ethics		Christian Social & Work Ethics	
Topics	Bible Reference	Topics	Bible Reference	Topics	Bible Reference
Ten Commandments Love God Love Others	Exod. 20:1-17	Honor Your Family - Husband & Wife - Parent & Children Family Argument	Exod. 20:12, 14 Eph. 6:1-3 Col. 3:18-21	Respect for Life Anger/Conflict Management Respect for Other People Basic Etiquette Integrity/Honesty	Exod. 20:13 Matt. 5:21-24 Eph. 4:26 Matt. 22:39 Exod. 20:15-17
Fruit of the Spirit	Gal. 5:22-23	Christ-like Character in the Home	1 Cor. 13:4-7 James 1:2-4 Matt. 11:29-30	Christ-like Character Outside Home	1 Cor. 13:4-7 James 1:2-4 Matt. 11:29-30
The Beatitudes Kingdom Ethics True Blessings	Matt. 5:3-10	Forgiveness Peacemaking	Matt. 6:14-15 Col. 3:13 Eph. 4:32	Right Choice of Action Humility Forgiveness Purity in Thought Peacemaking	Prov. 11:2 Prov. 11:33 Prov. 18:12 Phil. 4:8 Prov. 12:20 Prov. 14:30

Delimitations

For the purpose of this study, the researcher will limit the focus to the women inmates at the Antipolo City Jail in helping them address their reentry needs. The study will concentrate on dealing with their deviant criminal behaviors through Christian conversion that aims to develop their self-mage as well as reconnect with their families and develop employability skills. Moreover, the study will only include those inmates who by general observation appear to be of sound mind. Furthermore, the curriculum will have expert review but will not include a longitudinal study of the value changes in inmates.

Limitations

One limitation of this study is the inability for the researcher to observe the actual societal context of the women inmates prior to their incarceration that will validate the societal factors leading to the development of their deviant criminal behaviors that sent them to prison. Likewise, such a limitation also prevents the researcher from confirming the possible challenges that they will be facing upon their release. Therefore, this inaccessibility of the researcher to the women inmates' actual societal context cannot help corroborate the data gathered from interviews. The second limitation is the inability of the researcher to fully observe the women inmates since she cannot totally immerse with them inside the correctional facilities. Lastly, there is a general lack of contextual research on the subject of jail and prison rehabilitation and reentry programs.

Overview of Methodology

The orientation of this research is a combination of *interpretive* and *critical* research that is *qualitative* in type employing a combination of *basic and action research*. This study purposefully included a sample of 25 Filipino women inmates, jail officers, jail educators and ministers. It also included 11 released Filipino women inmates for the purpose of gathering information on what issues they actually faced upon reentry to society.

Data collection involved observation of the women inmates during classes and interview of the sample. The final stage of the data gathering conducted an action research with the participation of the sample. Hence, the researcher took on different roles at the different stages of the study such as being an *interviewer and participant observer*. The researcher made field notes of her observations during her pre-interview visits. Since all correctional facilities restrict the bringing in of gadgets, all interviews and discussions did not be electronically recorded. Likewise, the researcher did not record the interviewees outside the correctional facilities due to request for privacy. Therefore, the researcher jotted down the responses and narration of the interviewees. The researcher made use of a combination of manual and computer data management for data preparation, and used the *code and retrieve approach* for data identification and manipulation. Hence, data encoding was done immediately after the interview to avoid forgetting any part of the response.

The data analysis used narrative and content analysis methods. The process of data analysis was simultaneous with the data collection process.

The criteria for judging quality of findings included validity *and* reliability, internal validity, and external validity. The researcher was cautious to avoid violating any standard of acceptability in social conduct or ethics during the data collection process in terms of interview ethics and observation ethics.

Definition of Key Terms

Biblical Teachings—the standards, guidelines, and principles God designed for people to comply in order to live a life that is acceptable to him and in harmony with others.

Correctional Education Program —any academic program offered in correctional facilities that aims to educate those confined in such facilities

Correctional Facility — a place where offenders of the law are confined for the purpose of undergoing rehabilitation in order to correct their criminal behavior

Deviant Criminal Behavior—any behavior, belief, or condition that violates legal social norms in the society or group in which it occurs that is harmful to other individuals and disrupts societal peace and order thus sending the offender to prison.

Filipino Women Inmates—women incarcerated for violation of the law and offense against society who are citizens of the Republic of the Philippines upon the violation of the law.

Forgiveness—the act of releasing one's offenders from their wrongdoing and the act of releasing oneself from the bondage of anger, bitterness, and hatred.

Healing—the therapeutic process that liberates one from physical, mental, social, and emotional pain.

Household Head—a member of the family who takes care of the daily major financial needs of the family and household.

Inner Self—the inner being of a person comprising of intuition, experiences, private knowledge and values that will give the person internal authority and a sense of autonomy.

Inner Voices—the voices within the person that include intuition and moral reasoning.

Intuitive Voice—the voice that is unique to the female gender that can be subjective to the person's feelings and judgment.

Jail—a place of confinement for persons awaiting trial or those convicted of minor crimes.

Moral Reasoning Voice—the voice that has gone through the cognitive processes in assessing one's experiences in order to come up with a moral and rational judgment.

Prison—a place of confinement for persons convicted of serious crimes and where they serve their sentences.

Jail or Prison Educator—one who teaches and ministers directly to the jail or prison inmates.

Reconciliation—the process of mending a broken relationship and of reuniting in harmony.

Redemption—God's act of saving grace that gives hope of a new life for a person by risking the life of his only Son, Jesus Christ.

Reentry Program—any kind of program offered in correctional facilities that aims to rehabilitate and to empower the inmates in order to prepare them for their reentry to society upon release from jail or prison.

Restitution—the act of compensating for one's wrongdoing.

Restoration—the process of renewal that makes a person or society better.

Societal Challenges/Issues—any stressful element present in the society that confronts and pressures the released women prison inmates.

Societal Factors—societal structures and systems that affect the behavior of members of society.

Societal Reentry/Reintegration—the process when a prison inmate reenters the society upon release from jail or prison.

CHAPTER 2 THEOLOGICAL PERSPECTIVES

This chapter intends to establish the connection between the rehabilitating nature of reentry programs to restore the jail or prison inmates to their contributing role in society and the compassionate nature of God in extending his grace and mercy to restore fallen humanity to his original design.

Theology of Personhood

The average citizen considers prisoners as outcasts of society with no hope for new life. They regard these criminals as inferior human beings who deserve to rot in prison. However, God has a different way of looking at these imprisoned criminals. God created them in the same way he created everyone. Therefore, the theology of man that applies to the average citizen also applies to imprisoned criminals.

Imago Dei—Relational

The Bible clearly tells us (Gen. 1:27) and every Christian is aware of the fact that man is created in the image of God or man is *imago Dei*. According to Balswick (2005, p. 31), *imago Dei* connotes the idea that man possesses some qualities of God particularly his relational quality as manifested in the Trinitarian relationship. Gen. 2:18 states “It is not good for man to be alone,” suggests that even before the fall of man, God already singled out the importance of man’s social needs.” (Kirwan, 1984, p. 38). Therefore, man as *imago Dei* is relational and he is a unique creation living in relationship with God and with others. Furthermore, the goal of God in creating man is for man to establish a relationship with him and with other humans. “We were intended to be related to our Creator

and to other human beings in a unique and fulfilling way.” (Kirwan, 1984, p. 38). Therefore, if man is to live according to the intention and design of God, he must strive to build a good relationship with God and with others. Thus, forming relationships is the goal of human development. According to de Mesa (1991), the description of a lowland Filipino’s inner self (*loob*) depends on how he or she relates with others. He or she is said to have good inner self (*mabuti or magandang loob*) if he or she relates well with others. Hence, the inner self (*loob*), “is a relational understanding of the person in the lowland Filipino context.” (De Mesa, 1991, p. 45) Likewise, an inmate, as *imago Dei*, is also relational, and needs to build a good relationship with God and with others.

Free Will

Balswick (2005, p. 80) acknowledges the consistent belief of Albert Bandura that human beings do not simply react passively to external stimuli but have the capacity to think reflectively and to plan their actions with his model of the reciprocating self. From this point of view, we can assert that when God created man, he gave him the free will to choose to obey or to disobey him; therefore, man is an active agent having the capacity to make choices and decisions. In view of this, man is responsible for the consequences of his choices and actions. He will be personally accountable to God for them. The reason why God allows man freedom to choose and to decide is for him to engage his free will actively in responding to him and not as mechanistic robots, programmed to accept his love and mercy. God desires to establish a meaningful reciprocal

covenant relationship with man. Hence, in application to inmates, man is free to choose whether to resort to criminal activities or not.

Fallen Nature

Adam and Eve's choice of disobedience in the Garden of Eden indicates man's weakness and fallen nature. Hence, Christian theology supports the concept of sin and depravity and that man is born with the original sin and needs salvation (Clouse, 1993, p. 362). According to Pazmino, man's fallen nature affects his reasoning capability and other faculties such as the cognitive and the affective that ultimately influences the course of his action (1997, p. 199). Hence, the average citizens and criminals alike possess the same kind of fallen nature. In terms of relationship, Kirwan claims, "After the fall not only was the need for close relationships magnified, but the relationships which remained had become severely distorted" (1984, p. 38).

Restored by Grace

Although man has fallen short of God's glory and has broken relationship with his Creator, he still has the chance to restore such relationship through the gracious act of Jesus Christ. "When Adam and Eve fell, they lost their sense of identity. Nevertheless, God had a plan to restore it. The Scripture unfolds this plan of redemption, which culminates in the death and resurrection of Jesus Christ." (Kirwan, 1984, p. 93). A positive response to what Christ had done for humanity, dying on behalf of their sins, will lead to the restoration of man's identity and his relationship with the Creator.

Through a response of faith to the person and work of Christ on the cross, human beings are able to recover their lost identity. If there is no such response of faith, any attempt to recover human identity will prove futile. (Kirwan, p. 93-94)

Transformative-ability to Forgive, to Heal, to Rehabilitate, to Reconcile

Even though man's nature is sinful, he is capable of experiencing conversion and transformation into the person God designed him to be (Pazmino, 1997, p. 192). This applies to all men, both criminals and non-criminals. Balswick (2005, p. 86) believes that there is an internal tension in man as his being *imago Dei* struggles with his sinful nature. Psychology gave a very clear explanation of how the internal tension brings about transformation within a person. According to Loder the human spirit has transforming potential (1998, pp. 55-59). This transforming capability is due to his complex being, which includes the cognitive (head) and the affective (heart) aspects. Both of these aspects are actively functioning within man and must be in balance with each other or be in a state of equilibrium. A state of disequilibrium between the two results to internal conflict or struggle. Though this is a psychological explanation, it remains a fact that it is very much part of God's creative design and it is he who built in man the aspects of the head and the heart with the capacity to strike a balance between them. Kirwan tries to explain the connection between cognition and emotion through presenting these physiological facts.

The brain's role in regard to our feelings is complex. The human being is the only member of God's creation with frontal

lobes, which give us the unique ability to reason logically, to worship, and to pray. The frontal lobes, with their capacity to reason, are dependent on the involuntary or limbic system of the brain, the center of our feelings. The rational part of the brain, the cerebrum, overlies and is dependent on the lower part of the brain, the limbic system, and brain stem. The reason for belaboring these physiological facts is to show that the cognitive and the emotional or affective aspects of the brain are inextricably bound to one another. 'Facts' and 'feelings' are part of the same process. The brain does not separate feelings from facts and facts from feelings. (Kirwan, 1984, p. 50)

Loder explains that when the inferior aspect strives to pull alongside with the dominant aspect, it will cause the person to realize that there is a need to reevaluate his action (1998, pp. 55-59). It is after the self-evaluation that the person is able to accept healing, thus to encounter God. An illustration would be the crime of murder. When a person is provoked to anger, his affective aspect fires up, making it the dominant one, this influences his choice of committing murder. Only when the inferior aspect, in this situation the cognitive, catches up that causes the person to rationalize the consequences of his action. As a result, man is capable of admitting his misconduct, maintaining clarity of mind, understanding the situation, forgiving his aggressor, accepting healing, and reconciliation. Moreover, Loder also contends that it is important for both the head and the heart to be in balance with each other to avoid false visions. When the

cognitive aspect is too strong, the person may only be accumulating head knowledge without a personal experience that will lead to genuine transformation. The person may only know and remember the facts without any significant relevance since there is no personal encounter of situations that will validate the information that he has obtained. On the other hand, if the affective aspect is too strong, the feeling has no firm foundation or basis to stand on. Such feelings may be subjective and may just come and go. This may lead the person into developing false faith. The outcome can be a temporary transformation and the person may tend to switch back to his old ways when he faces crisis that is beyond his capacity to bear. Consequently, the cognitive and the affective need each other. Moreover, there is a need to hook both the head and the heart on God's Word for a stable transformation.

In conclusion, since "human uniqueness in God's creation is primarily due to the capacity for covenantal relationships" (Balswick, 2005, p. 24), he has the capacity to transform and to reconnect with God and with others through the process of forgiveness, healing, rehabilitation, and reconciliation. Thus, transformation takes place when man encounters God and is capable of restoring relationships.

Encountering God

A person can achieve authentic process of transformation only through an encounter with his Creator—the almighty God. "Those whose *loob* (inner self) are pure, serene, and controlled have 'special powers' granted to them by Christ" (De Mesa, 1991, p. 46). It is through going back to the Creator's original intention and

design of creation that one can live with real peace and harmony with God, with the self, and with others.

Loder (1998, pp. 48-54) suggests four subdivisions for spiritual development that processes transformation focusing on man's internal condition. The first process is *awakening* to the fact that there is a gap between man and God due to the fallen nature of man. This process takes place when man realizes that he needs God in his life. The second process is *purgation* or the dying to oneself in order to move closer to God. This process liberates man from his blindness prior to his awakening. The first and the second process can be what both Slobodzien (2004) and Kirwan (1984) refer to as the stage of justification. The third process is *illumination* when man starts to develop faith in God and accepts his gift of salvation. At this stage, man becomes secure in God and he willingly becomes what God has called him to be. This is the stage of sanctification according to Slobodzien (2004) and Kirwan (1984). The last process is *unification* or the spiritual union with Christ, which becomes the ultimate longing of man or the stage of glorification in the stages that Slobodzien and Kirwan identify.

Restoring Relationships

The process of transformation that Loder (1998) suggested unifies man with God. However, the process does not end there because the stage of unification is also for restoring human relationships. God's concept of relationship is both vertical and horizontal. Matt. 25:35-46 records that God made it clear that we cannot have a vertical relationship with him without a horizontal relationship

with our brothers and sisters. (Smarto, 1993, p. 116). Hence, man is not only supposed to reciprocate to God but also to fellow human beings. For Balswick (2005, p. 31), a healthy reciprocating relationship must respect diversity in unity. This means that each person must have the space to be who he really is and to express his individual uniqueness yet be in a harmonious relationship with each other promoting unity. The Holy Trinity is the best model since each member in the Trinity is distinct from each other as the Father, the Son, and the Holy Spirit yet they are one and in unity. Concerning God's relationship with man, he allows man to enter into an intimate relationship with him where man can freely admit both his strengths and weaknesses and accept his healing. Despite man's weaknesses, he continues to initiate an unconditional covenant with him and waits for him to respond. He strengthens the covenant relationship through extending his mercy and grace to humankind. God models the four elements that nurture reciprocal relationships for us to imitate. These elements are unconditional covenant/commitment, grace, empowerment, and intimacy.

Personhood and the Prison Inmates

Theology contends that the sinful nature of man weakens him in resisting the temptation to commit sin. Instead of giving regards to the standards of God, man reduces his sense of morality to his personal preferences (Colson, 1999, p. 61). This is what is happening in today's society. The "what makes you feel good" subjective standard now replaces God's objective standard for right and wrong. In government, "what is legal" becomes the right thing to do. Society has set aside moral and biblical issues. Divorce, homosexuality, premarital sex, abortion, etc.

become the norm. For this reason, we are today witnessing broken families, negligent parents, abandoned children, jobless people, and all sorts of societal illnesses. People trapped in these harsh situations most likely end up committing criminal activities in order to survive. Hence, crime is a result of the sinful nature of man.

Despite man's sinful nature, God created man and woman to be transformative and he extends his grace and mercy that will allow them to have personal encounter with him, to rebuild their broken relationships with him, and to undergo the process of transformation, restoring the original design of God for them. Some inmates stated,

I thank the Lord for accepting me despite my past that I may have a second chance to live my life according to his teachings. I do not regret for my arrest because I deserve this. In fact, I am not in a hurry to get out of prison because I know that while I am still here, the Lord is still working in me and preparing me for my release.
(Name withheld upon request)

When I get out of here, the first thing that I will do is to look for a church so that I can continue to grow and change for the better. I will also come back to CIW to help ABWE in ministering to the other prison inmates just like how ABWE ministered to me. (Name withheld upon request)

I now realize that if it was not because of imprisonment, I could not have known Christ. (Name withheld upon request)

Psychology and Theology of Personhood

God created man and woman in his image whom he loves and for establishing an intimate relationship with them, yet the fall of man and woman led them to bear a sinful nature for which God extends his grace in order to redeem his image in them.

After the fall, Adam tainted the destiny of all who would follow him. An important result of the fall is mental and emotional suffering, formally labeled psychopathology. The dismal picture in the last phase of the figure can be restored for each of us through Christ, whose death and resurrection bring a message of healing. (Kirwan, 1984, p. 38)

However, not everyone responds positively to God's act of redemption, therefore, his or her self-image remains distorted. Consequently, it is the task of Christian jail and prison ministers and educators to help inmates acknowledge their need for God's redemption in order to transform back to the image of God and to restore their relationship with their Creator.

Psychology as a Tool for Understanding Development of Self-Image

Although genuine transformation can only take place through Christian conversion, we must not discount the importance of psychology as a tool for understanding and identifying factors affecting a person's self-image so that Christian jail and prison ministers and educators could know how to approach the inmates in helping strengthen their inner self. Kirwan also maintains "Identifying the unique factors which have shaped a troubled individual's psychological

makeup, knowing precisely where that person is, will help the counselor determine which theological points fit the particular situation" (1984, p. 189). Furthermore, Kirwan suggests that God includes the psychological aspect in the design of his creation.

Similarly, in discussing our meaning, purpose, and responses to God, the Bible assumes those laws of psychology which are essential to the definition and understanding human personality. To study psychology, which is a God-created category, is therefore legitimate and proper, provided one remembers that it is part of a much larger whole of spiritual laws governing humans that encompass far more than psychology. (1984, p. 37)

The Issue of Nature versus Nurture and Human Development

As early as the sixteenth century, a number of proponents of child development emerged. The theories of John Locke and Jean Jacques Rosseau gave rise to the issue of nature or genetics versus nurture or environment (Berk, 1986, p. 10-11). According to Locke, children's minds are like blank slates that need inputs from the environment in order to learn while Rosseau who believes that children are born with capabilities to create and to learn and that environment can hamper their creativity and abilities. Both Locke and Rosseau have their own adherents who followed through each of their works later on developing several theories on human development. For the sake of looking into the interplay between the environment and the individual self, we would like to look at some of these theories.

Urie Bronfenbrenner—Ecological Systems Theory of Human Development

According to Berk (1996), Bronfenbrenner suggests that children “develop within a complex system of relationships affected by multiple levels of the surrounding environment” (p. 27). The innermost and immediate is the microsystem where all relationships are bidirectional and reciprocal, which means that the environment affects a child’s behavior and vice versa. It consists of the home, school and peers, playground, and the religious institutions. The next is the mesosystem that refers to the connections among the microsystems. The next level is the exosystem, which are the social settings that do not contain the children but that affect their experiences in the immediate setting. These are the extended family members, parents’ workplace, family social networks, neighbors, mass media, and community services. The outermost level is the macrosystem that refers to the values, laws, customs, attitudes, and ideologies of a particular culture. Though the macrosystem is the outermost level, the changes in this system are particularly important because it affects all the other levels (p. 27).

Erik Erikson—Psychosocial Theory of Human Development

Erik Erikson’s psychosocial theory presents the eight stages of human development. According to him, every person encounters an inner conflict at each life stage. The ability of the person to resolve this inner conflict positively or negatively at each stage depends on the individual’s interaction with his or her environment. A positive environmental experience will lead to a positive outcome while a negative environmental experience will lead to negative outcome (Berk, 1996, pp. 17-18).

Mary Field Belenky—Development of Women's Self-Image

Since this paper is working on women inmates, the researcher recognizes the work of Belenky (1986), which is valuable to understanding of how women develop self-image. She contends that a woman's subjective inner voice as well as the oppressive voices of other people that she interacts with greatly affects her self-image. "Because women at the position of received knowing believe that all knowledge originates outside of the self, they must look to others even for self-knowledge." (Belenky, 1986, p. 48). Therefore, women utilize on the unique female subjective inner voice as a mechanism for them to liberate themselves from the external voices of other people that affect their self-image and self-esteem so badly (Belenky, 1986, pp. 52-54).

Hence, Belenky, Bronfenbrenner, and Erikson recognize the crucial role of social interaction in the development of self-image. De Mesa's view also agrees with this contention. "*Loob* (inner self), as man's core, is also an appropriate concept to describe a person in relationship to others because it provides an insight as to what kind of person one is" (De Mesa, 1991, p. 57). In view of this, there is a need to develop one's ego-strength and moral reasoning ability to counter this effect. Hence, there is a need to explore the work of psychoanalysts Sigmund Freud and Erik Erikson for the building of ego-strength as well as Lawrence Kohlberg on the development of moral reasoning ability.

Sigmund Freud and Erik Erikson—Psychoanalytic Theory of Human Development

Sigmund Freud's psychosexual theory presents three portions of the human personality—*id*, *ego*, and *superego*. *Id* is the largest portion of the human mind, is present at birth, and is the source of basic biological needs and desires. *Id* operates on the pleasure principle and seeks to satisfy a person's instant impulses. *Superego* is the seat of conscience aiming to conform to the demands of society. *Superego* develops from social interaction and as a person matures. It is at the other end of the continuum and is always in conflict with *id*. *Ego* is the conscious and rational part of the human mind and serves as the mediator between *id* and *superego*. The task of *ego* is to make sure that the gratification of *id*'s desire is in accordance with reality and is socially acceptable (Berk, 1996, pp. 16-17). In his book *The Problem of Evil*, Colson (1999) also acknowledged the contribution of Sigmund Freud.

In Freud's theory, people are not so much rational agents as pawns in the grip of unconscious forces they do not understand and cannot control. A committed Darwinist, Freud proposed an evolutionary scheme in which our primitive impulses (the *id*) belong to the oldest, most animal part of the human brain, while the rational mind (the *ego*) is a later development from the more highly evolved cerebral cortex (p. 47).

There are times when *id* must dominate; otherwise, life would be so stiff, rigid, and dull leading to obsessive compulsion. On the other hand, in some cases

superego must dominate, otherwise this world would be without order if everyone were free to go his or her own way all the time. Hence, the development of the ego must be healthy and strong. Extending the work of Freud, Erikson proposes that negative or positive social experience at each life stage determines healthy or maladaptive development of the ego strength (Berk, 1996, p. 17).

Lawrence Kohlberg—Theory of Moral Development

However, developing a person's rational portion of personality alone is not enough. It will be best if such reasoning power can progress along side the advancement of moral understanding. Hence, we recognize the work of Lawrence Kohlberg on the theory of moral development. Kohlberg extended Jean Piaget's theory of cognitive development by providing a more complete description of the changes that occur in moral reasoning from childhood to adulthood. According to Kohlberg, the same factors that promote cognitive growth also affect the development of moral understanding. He believes that when a person actively struggles with moral issues and notices the weaknesses in his own current thinking it will promote the ability to reason morally. Likewise, when a person advances in perspective-taking skill, he or she will be better equipped to resolve moral conflicts in more complex and effective ways. He focuses more on how to reason out his/her moral judgment (Berk, 1996, pp. 592-593).

Integration—Psychology and Theology in the Development of Self-Image

From the above discussion, both theology and psychology stress on the importance of the self-image. Theologically, God's image created in man and in

woman is the ideal self-image that everyone is supposed to have. Kirwan (1984) states,

Let us note Adam and Eve's mental and emotional condition before the fall. At first, they had a clear sense of their own being or selfhood. To put it another way, we could say that they had a strong self-image. Self-identity is basically each person's answer to the question "Who am I?" (p. 74)

Another requirement for establishing a strong sense of self-identity is a frame of reference through which the self and the world can be accurately viewed. The particular framework within which Adam and Eve had been created enabled them to see God, the world, and themselves perfectly. For they had been created in the image of God, God was their reference point in everything. (p. 76)

Unfortunately, the fall of man and woman distorted their original image of God. According to Kirwan (1984)

Adam and Eve lost their sense of self because they rebelled against God. They were no longer united with God in fellowship and love. God's image in them was defiled, although it still existed. God expelled them from his presence, and so they lost God as their reference point. They had to look to themselves for some kind of integration. Their own egos became the axis around which their thinking, feelings, and actions revolved. Their identity, no longer God-centered, became self-centered. The human being instead of

God became their standard of truth. Such truth is only assumptive at best, not absolute. (p. 78)

After the fall, Adam and Eve's perceptions changed. No longer did they have an absolute knowledge of reality; their vision of reality was blurred. The distortion was both external (what they saw) and internal (how they felt); it encompassed everything. (p. 79)

Psychologically, Bronfenbrenner and Erikson (Berk, 1996) claim that a human's social interaction with the environment affects his or her self-image, particularly women as Belenky (1986, pp. 35-43) maintains. The environment as reflection of one's self-image is most likely a distortion.

According to Belenky (1986, pp. 54-55), in order to liberate from the oppressive outer voices and environment, women resort to shifting their attention to their inner voices and eventually find inner source of strength. Hence, there is a need for women to learn to dialogue with their own self and to learn from their own experiences. Moreover, there is a need to develop their inner voice to neutralize the effect of the outer voices on their self-image. With the development of the inner voice, these women can define who they are with confidence instead of relying on other people's feedback about them. Consequently, they become empowered and capable of protecting, asserting, and defining themselves. However, we must take note that women are by nature intuitive and more emotional; hence, their inner voices can be subjective and biased (Belenky, 1986, pp. 55-58). In addition to this, one's belief system plays a crucial role in influencing one's inner voice as well as one's view of the self (Slobodzien, 2004, p. 27). That

is why, in order to counter this subjectivity, there is a need to change one's belief system (p. 31).

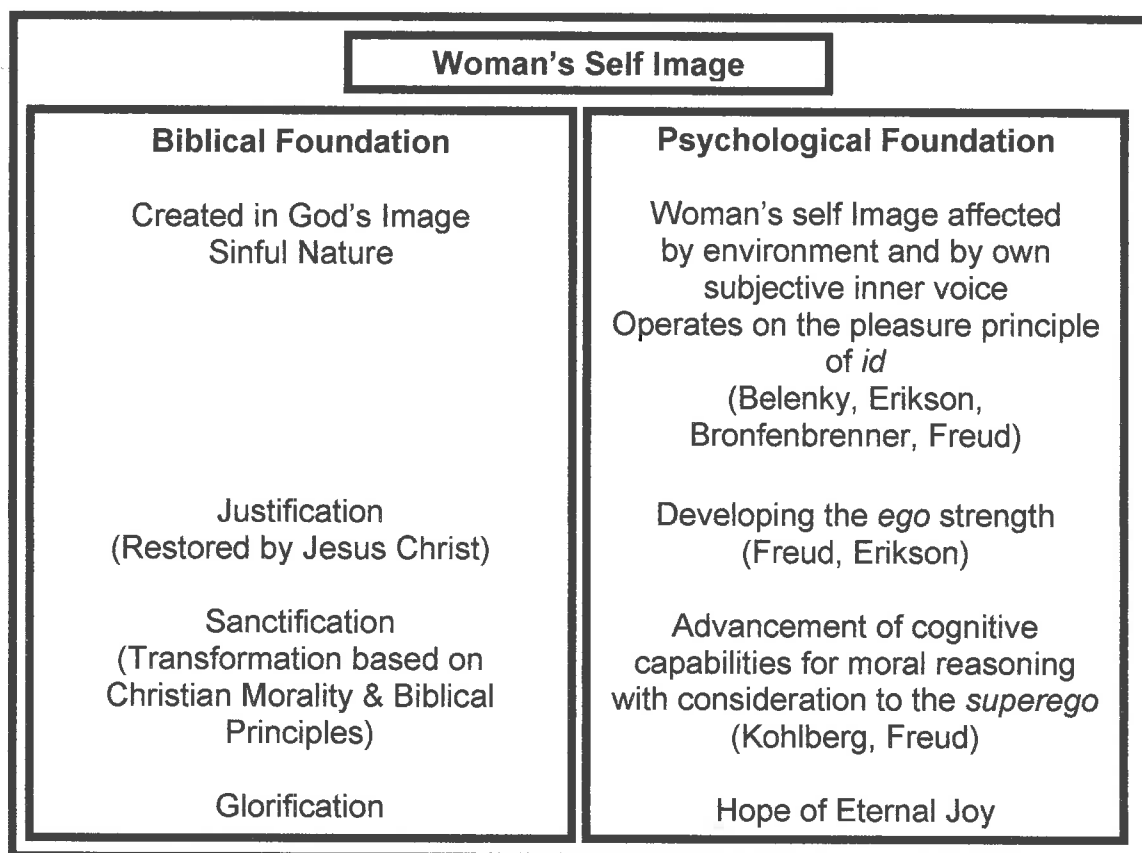
From the psychological perspective, rationalization is a way of changing and correcting a person's belief system. We can acknowledge the contribution of Kohlberg's moral reasoning theory and the Psychoanalysts' (Freud and Erikson) suggestion for strengthening the rational ego part of personality as useful tools for developing re-entry programs. While from the theological perspective, Christian conversion must be the foundation for the development of the self-image involving the processes of justification, sanctification, and glorification. The process of justification (repentance and acceptance of Jesus Christ as Lord and Savior) restores the image of God in a person and his/her relationship with the Creator. Therefore, the contribution of psychology can help Christian prison ministers and educators understand the factors affecting self-image such as one's environment and the subjective inner voice as well as on how to help the person build healthier ego-strength. Understanding these factors helps jail and prison ministers and educators plan on how to approach the person and what method of evangelism to use to help change one's belief system. The lifetime journey of sanctification (transformation to Christ-likeness) is a lifetime of training on how to deal with one's sinful nature such as anger, bitterness, jealousy, revenge, and immorality based on a Christian rational. In understanding that one's moral reasoning ability depends on cognitive maturity encourages Christian jail and prison ministers and educators to consider the cognitive level of a person and how to help the person advance to the next higher level of moral reasoning based on biblical teachings

thus developing the ability for Christian moral reasoning. This will enable Christian jail and prison ministers and educators to know how to journey with the inmates as they undergo discipleship and counseling. The process of glorification serves as the reward for a person's effort to sanctify him or herself, giving him or her hope of eternal joy.

Hence, religious therapists show interest in integrating psychology and Bible to help people cope more effectively with their emotional problems. This is summarized in Figure 5.

“Through this conversion experience and subsequent Christian Psychotherapy, incarcerated believers are able to receive enough security in the love of God and significance in God's plan for their lives to overcome their past feelings of inferiority and inadequacy for healthy self-image and a future free of crime.”
(Slobodzien, 2004, p. 48).

**Figure 5. Integration of Theology and Psychology in the
Development of a Woman's Self-Image**



Even though theology has considered psychology as a tool to understand human personality, it is still a part of the spiritual laws that governs the human being, as suggested by Kirwan (1984). Therefore, psychology alone is not enough to bring about real transformation because the absolute authority and truth is still found in the Kingdom of God. Hence, there is a great need to explore on the Kingdom of God.

Theology of the Kingdom of God

It is important to note four important questions concerning the Kingdom of God. The first question is *what* is the Kingdom of God? The word *kingdom*

indicates sovereignty; hence, the Kingdom of God means the *reign or rule of God*. It is therefore the complete submission and surrender to the authority of God. Furthermore, according to Stassen and Gushee (2003), the Kingdom of God is about God's performance and man's participation in God's work. It is active and not passive (pp. 20-21). This means that God is actively reigning in his Kingdom and that his subjects actively participate in joining him in his reign. The second question is *when* is the Kingdom of God? Jesus began his preaching by telling the people to repent because the Kingdom of God is near (Matt. 4:17, Mark 1:15). This means that the Kingdom of God has started or inaugurated at the birth of Christ yet its consummation will take place in his second coming. Therefore, we are living between the inauguration and the consummation of the Kingdom of God, which means that it already exists and is near. It is not yet perfect or fulfilled but is in the process of perfection and fulfillment. The third question is *where* is the Kingdom of God? A kingdom requires a territory, where then is the territorial sovereignty of God? The world is the creation of God, therefore, his reign is supposed to be in the world, which means that the Kingdom of God has actually started since the beginning of creation. However, when evil entered the world, it became contaminated and thus the Kingdom of God ceased in certain ways to be in the world. In Rom. 12:2 Paul commanded us "not to conform any longer to the pattern of this world, but be transformed by the renewing of your mind." God's reign is absolutely holy and pure; as a result, his Kingdom cannot be of this world, that is, this worldly order. Since his Kingdom already exists, it exists in the hearts of his people who acknowledge his sovereign authority over them. Thus, when

these people gather to involve actively in God's reign, his Kingdom is established. In summary, the Kingdom of God is the reign of God already in process where God's people, in complete submission, respond to his call to participate actively and in joining God in building his Kingdom.

After establishing the first three questions concerning the Kingdom of God, the last question would be to ask *how* we could build God's Kingdom in a prison facility, particularly for women inmates. When God's justice expands throughout society, his kingdom will also expand, hence, God's kingdom can expand in the jail and prison by making the condition of the inmates bearable.

Calling for People of God

From the perspective of the prophet, Isa. 61 is about the restoration of Zion; however, Jesus quoted it as referring to his mission (New American Bible, 1991). Verses 1 and 2 are calling for the people or servant of God to continue the ministries of Jesus. Verses 3 and 4 listed several caring ministries and mentioned the rebuilding of communities respectively. Among the caring ministries of Jesus that God's people must continue is to release the prisoners from darkness. Hence, there is a mandate for the people of God to help the inmates see the light through caring for them and rebuilding them just as how God cares for us and is constantly rebuilding us. The attainment of personal salvation through God's forgiveness and redemption should serve as the starting point in bringing the inmates out of the darkness, in transforming, and in leading them to the Kingdom of God (Col. 1:13-14).

In connection to the women inmates, understanding the unique characteristics of women in general from the psychological perspective, Belenky (1986, p. 48-49) explains that a woman's self-concept often depends on how other people define them. Most of the time, these outer voices tend to diminish them rather than to empower. Consequently, these outer voices affect a woman's self-concept, which is often a distorted negative image. Hence, the women's experiences and interaction with the people in her environment is crucial for her self-development. Belenky's description of women's self-concept suggests that women are relational. Accordingly, the mandate in Isa. 61 to bring the light of hope to these women inmates' dark, negative self-concept through a caring ministry is vital. The loving care of God's people allows the women inmates to experience the loving care of God that will lead them to acknowledge their need for God and to accept his redeeming grace resulting to an intimate relationship with him. The women's personal encounter with God and their experience of a loving faith community will help enable and empower them to rebuild their self-image, find hope for transformation, and allow God to reign in their hearts, establishing God's Kingdom in them. Aside from being relational, women are also emotional in that they are intuitive and their intuitions, which can possibly be subjective, influence their inner voices. Therefore, the Word of God must be the firm foundation of the women's inner voices. Hence, a community of faith that studies the Word of God together and uses it as their standard for living can help the women inmates to neutralize their subjective emotions and intuitions according to the truth. For this reason, the active participation of God's people in

the kingdom building activity of God, in this case, building up the women inmates through transformation is relevant and is a mandate.

God's Performance and Man's Participation

When God created the world, he did not simply create and let it alone. He sustains his creation by developing and engaging himself intimately with it. Furthermore, God's act of grace after the fall did not simply end with redemption. Instead, he continues to work in us by sanctifying and restoring the world with the goal of bringing it to perfection. Hence, as God's people, Christians are to join God in his work by building the church and the human community. There must be an integration of evangelism and social action. This entails long-term commitment just as how God is committed to sustain his creation eternally. The implication is for jail and prison ministers and workers to integrate their evangelistic mission with giving attention to the social, emotional, cognitive, and physical needs of inmates. Moreover, the caring ministry to the jail and prison inmates must be a long-term and sincere commitment.

The Role of the Church in Jail and Prison

The Roman Catholic council document *Redemptoris Missio* (December 7, 1990) has a Latin title *Ad Gentes* that means *to all peoples* implying that salvation is for all people (p. 169). It argues,

Nevertheless, there must be no lessening of the impetus to preach the Gospel and to establish new churches among peoples or communities where they do not yet exist, for this is the first task of

the church, which has been sent forth to all peoples and to the very ends of the earth. (p. 172)

Likewise, the evangelical document Lausanne Covenant (1974) also claims, "We believe that the gospel is God's good news for the whole world, and we are determined by his grace to obey Christ's commission to proclaim it to every person and to make disciples of every nation" (p. 253).

Biblical Response to Sin and Crime

Holt (1993, p. 141) maintains that God's grace releases us from a life of crime and punishment. Therefore, it is crucial to bring God's message of grace and mercy to offenders and to nurture the growth of their faith in God that will set them free from the bondage of sin and crime. This will require the church to engage in a process of evangelism and mentoring. The church's role is to plant the seeds of God's love and word through sharing about God's gift of salvation and to mentor them through follow-up, counseling, Bible studies, etc. However, only God has the power to rehabilitate because he changes and reforms people from the heart. His love brings hope to the hopeless inmates. This is more effective than building prison cells and thus reduces crime rate (Colson 1979, p 216). In addition to this, the church is to help empower the inmates with skills to face the issues of their reentry to society.

The Church's Calling

Nieves (1993, p. 67) considers Phil. 2:5-8 as the passage that sets forth the essence of biblical compassion, which is to suffer with those who are suffering. Nieves also cited passages where Jesus taught compassion in Matt. 18 and Luke

10:33 (pp. 69-70). In fact, Jesus did not just teach but demonstrated compassion in Mark 1:41, 5:19, 6:34, and 8:2, in Matt. 15:32 and 20:34, and in Luke 7:13. Therefore, it is an all-encompassing mandate for the church to be compassionate as well as to do justice because the two go together.

The way Christian workers view and treat inmates will either manifest compassion or aloofness. Christian workers who treat inmates as people who are hopeless and from an inferior class would be aloof to them. However, those who look at inmates as their fellow creation of God in his image, but with sinful nature just like everyone else, will treat them with compassion. There is a need to learn from Jesus as the model of compassion. They must be like an elder brother and sister to the inmates and not act overbearing or use political power over them (Colson, 1979, p. 211). These inmates do not only need professionals but also friends who will listen to them and care for them.

The Role of Jail and Prison Ministry

For transformation to take place, Christians need to participate actively in helping address the societal issues instead of just sitting comfortably in the church listening to the preaching of the pastors or studying diligently in seminaries and libraries. Moreover, commitment to societal concerns must be long-term and sincere to bring about transformation. Hence, there must be focused effort and energy in ministering to prison inmates. For this reason, the role of the jail and prison ministers is very crucial.

To Evangelize and To Mentor

Smarto (1993, p. 165) promotes the crucial role of jail and prison ministry in addressing the root cause of crime, which is spiritual drought. The author presented two principles for effective jail and prison ministry that Perkins advocated. First, there must be indigenous leadership development, and second, there must be Christian community development. The purpose is to address the needs of inmates upon their reentry to society. There must be a Christian community ready to meet their needs and to take care of their wounds (p. 117). Moreover, the role of jail and prison ministry is not just to evangelize but to disciple as well. For mentoring to be possible, there is a need to provide halfway house and transitional living facilities for inmates upon their release. This will allow opportunity for pairing an inmate with a Christian volunteer inside and outside the jail or prison facility to boost spiritual growth. Therefore, there is a need for different volunteer groups to work together in evangelizing and in mentoring (pp. 166-167).

To Educate

The hope of the nation lies at the heart of education. Education prevents people from committing a lifetime of mistakes due to ignorance. Juvenile offenders are most likely to have irresponsible and negligent parents who are ignorant of their parenting roles. Without a nurturing environment to grow up in, these youngsters look for parental love and care elsewhere that usually ends in the arms of deceiving crime syndicates who teach and affirm their performance of criminal activities. Education develops in us the skills to observe, to think, to

analyze, to critique, to compare and contrast, to reflect and to evaluate. Therefore, with proper education, people would think twice before plunging into marriage or pre-marital sex as they analyze and reflect on the consequences they have to face afterwards. On a larger scale, they would realize the domino effect of how raising an individual child and family could affect the well-being of a nation. However, the term education does not confine itself to the four walls of a formal classroom. Education becomes meaningful when it is relevant to the lives of the people. Hence, jail and prison education must look into what are essentials in transforming the inmates. Programs must actively engage the inmates in the learning process through application and ultimately prepare them for reentry to society.

To Equip Christian Volunteers

According to Smarto (1993, p. 166), Christian volunteers need to understand human nature. They need to admit their own sinful nature in order to enable them to empathize with the inmates and to develop compassion for them. Furthermore, this will help them be aware of the inmates' needs for love, support, friendships, respect, and esteem besides the physiological ones. Hence, Christian volunteers need to love and respect the inmates as fellow human beings created in the image of God. However, in order for volunteers to practice these principles, they need training and equipping. Volunteers must have the proper credentials to work with inmates. In addition to this, they need to be accountable to a proper authority.

CHAPTER 3 REVIEW OF RELATED LITERATURE

Several recurring themes surfaced during the process of reviewing related literature. Among these themes are the issues that women inmates face upon their reentry to society and the role that reentry programs play in helping them address these issues. However, despite the fact that correctional facilities do provide reentry programs to rehabilitate the inmates, there are problems that these programs encounter. Thus, there is a need to attend to these problems as well as to explore what kind of reentry programs are effective in helping solve the issues that inmates face, particularly the women inmates.

Issues Women Inmates Face

Among the oppressed sector of society, inmates face unique issues, particularly women, who by nature are different from men in many ways. The need to look into these unique issues of women inmates can help jail and prison ministers and workers in designing their reentry programs that will be relevant in helping these women inmates address the issues they are facing.

Family Situation: Mothers and Heads of Single Households

Society demands that the primary role of women is to be homemakers whose main responsibility is to take care of the family and the home. Thus, society does not exempt the women inmates from this obligation. This raises the question of how the families of these women inmates can thrive in their absence. Particularly in the Philippine context when the "child raising pattern is reportedly high in nurturance and low in independence-training. (Maggay, 1993, p. 18) Hence, Filipinos have been good in fostering social relationships, but have not

been successful in developing a sense of individuality that is able to speak one's mind. Society expects Filipino children to conform simply to authority without asking questions. If such is the case, the children will not have the capacity for independence when there is no authority figure to tell them what to do. Furthermore, research has shown that the majority of the women inmates are mothers and heads of single household. Most of them have underage children. According to Forsythe (2003), "approximately two-thirds of the women incarcerated in our nation's prisons [United States of America] are mothers of children under 18 years of age; furthermore, most of these were the heads of single-parent households prior to their incarceration" (p. 269). Likewise, studies by Gonzales, Romero, and Cerbana (2007) in Colorado state prisons and Davis (2001) at the Eddie Warrior Correctional Center, Oklahoma reveal the same situation. Moreover, a study by Mageehon (2006) shows that this predicament of the women inmates is regardless of race as the researcher interviewed nine women inmates representing three of the most prevalent racial categories in the United States namely African-American, Latin, and Caucasian with ages ranging from 22 to 50. Findings reveal that seven out of these nine women had children from infancy to adulthood. According to Ms. Lulu Santos of the CIW, 85% of the women prison inmates at CIW are mothers who are household heads.

Aside from suffering the agonies and anxieties of separation from their children and of the inability to nurture and care for them, these incarcerated mothers, being heads of their households, also worry about the financial well-being of the families that they left behind. This fact leads to the assumption that

these women most likely enter jail or prison due to economic crimes. Their inability to reach the goals that society imposed upon everyone through legitimate means forced them to resort to illegitimate activities. Their difficulty to look for a job prior to incarceration can possibly worsen after their release from jail or prison due to their criminal record.

Unemployment upon Release: Due to No or Low Educational Attainment

As we look at the present global economic crisis when lay-offs due to retrenchment in several business enterprises are happening, even those without a criminal record and university graduates are finding it hard to compete in the job market, what more can we say of released inmates. "The National Prison Census (1991) indicated that almost half of those who had been in prison were unemployed due to their prior incarceration; and the financial circumstances of their families often worsened during the custodial period" (Danby, Farrell, Skoien, & Quadrelli, 2000, p. 3). Aside from having a criminal record, unemployment rate among released inmates can also be attributed to the fact that most of them were either uneducated or have lower educational background prior to entering jail or prison. Hrabowski & Robbi (2002) claimed, "In addition to having a criminal record, parolees who are less educated will be at a greater disadvantage when they apply for jobs" (p. 96). Spry (2003) also maintained, "Students are coming to prison at middle-age and very often at a very low literacy rate" (p. 75). Moreover, Young & Mattucci (2006) found that "Women in jail are predominantly undereducated and unskilled with poor employment histories" (p. 127). Apparently, it would be quite difficult for these women inmates to land in a job. Aside from their low level of

educational attainment, most of the inmates would come out from jail or prison unprepared for employment. Thus, there is a need for correctional facilities to provide reentry programs to help develop employability skills among women inmates.

However, researches indicated that prison education has become one of the lowest priorities. The advocacy for incarceration and punishment as the justified method for treating inmates led to the elimination of strategies and program that seek to prevent and reduce crime and to limiting the activities of the inmates. This resulted to the abolition of educational programs in correctional facilities even when they have proven to be extremely effective (Hrabowski & Robbi, 2002). Likewise, Khatibi & Grande (1993) declared, "Current correctional practice often places educational programs at the bottom of the heap in terms of priority" (p. 154). Consequently, the inability of the correctional facilities to provide prison educational programs to help the inmates develop employable skills will be counter-productive to our society. Even though these released inmates may have undergone rehabilitation and want to stop the criminal activities that sent them to jail or prison, they may have to face the same challenges in their environment upon their release. This can compel them to resort to the same criminal activities and subsequently send them back to jail or prison. Khatibi and Grande (1993) claimed, "Prison inmates who leave prison ill-prepared for employment, will likely become welfare dependent, either on the state as a repeat offender, or in the private sector" (p. 153). Thus, this cyclical pattern of crime can have other

negative effects on the offender such as psychological and emotional problems, particularly the female offenders.

Other Issues: Personal Emotional Needs

Davis (2001) expressed that in the United States of America, "The profile of the 'typical' female offender nationwide is one that includes substance abuse, low self-esteem and sexual abuse...The women experienced more physical and emotional abuse and lower self-esteem than male inmates" (p. 79).

Upon my release from the Correctional Institution for Women, the anxiety that I faced was the stigma of how my in-laws perceived me to be. They all have negative attitude towards me. They often hurl painful words at me and this made me lost my dignity. I felt I became a lesser person and disrespected. I began to doubt my self and suffered from a very low self-esteem. This led to paranoia that even when I was in a jeepney ride, I felt that everyone was looking at me like I am a disgrace. (Name withheld upon request)

One of the factors for low esteem is due to the released women inmates' concern on how others perceive and accept them. In the testimony of the released women inmate in this paper's introduction, we see that she is not willing to let her son know that she and her husband had been in prison for fear of non-acceptance. This supports the claim of Belenky (1986) concerning the effects of the outer voices on a woman's self-image.

Another factor for low self-esteem is "shame". According to Santos (2007), the Filipino concept of shame has both positive and negative views. A balanced

level of shame is a positive view referring to “right conduct and good manners in the public eye and in our private world” (Santos, 2007, p. 16). A negative view is either excessive or lacking in shame. Over-sensitivity, timidity, and self-critical inferiority are manifestations of excessive shame while insensitivity, boastfulness, no sense of proper or appropriate behavior, and shamelessness are manifestations of lacking in shame. In the case of the released inmates, feelings of shame are excessive. Due to their previous incarceration, they developed a self-critical inferiority complex.

Unfortunately, according to Davis (2001), correctional centers have long overlooked the emotional, psychological, and physical needs of these women.

From the above issues, it is evident that the prevailing factor that sent the women inmates to jail or prison is economic. Due to their need to provide for their children, being heads of the family and single parents, they develop deviant criminal behaviors in order to cope with the demands. It is useful to explore some of the theories that explain the development of such behaviors.

Theories on Deviant Criminal Behavior

Kendall (2006, pp. 181-186) suggests several deviant and crime theories that attempt to explain the development of deviant criminal behaviors.

Merton's Strain Theory

Merton argued that social structure demands members of the society to achieve the same goals but does not provide equal means to achieve them. Though some would conform by accepting the legitimate goals and means, others would innovate by resorting to illegitimate means to achieve these legitimate goals.

In addition, others abandon the legitimate goals but accept the approved means and passively abide by the rules. There are also those who abandon both the approved goals and means by retreating or withdrawing from society. Lastly, there are those who challenge the approved goals and means through staging or joining civil disobedience or vandalism. Hence, the different ways of reacting to the limitation of the social structure manifests the importance of the inner self. The quality of the inner self dictates one's choice and decision to resort to criminal actions or to legitimate means. De Mesa (1991) maintains,

loob [inner self] is manifested through external behavior, and behavior in an authentic person stems from the *loob* [inner self], behavior is not used to camouflage the inner self...the state of the inner self is traditionally perceived as the determinant of overt political phenomenon. (pp. 45, 58-59)

Opportunity Theory

This theory maintains that though lower class delinquents desire to attain middle class values, the only means available to them are illegitimate ones. Among the released women inmates interviewed, two of them have achieved college and post-graduate degrees respectively. However, due to lack of capital funds and limited social network, they could not expand their endeavors and achieve their middle class dreams, hence they resort to illegitimate means such as illegal recruitment and *estafa*.

Social Control/Bonding Theory

It claims that the presence of inner values and supportive ties will reduce deviant behavior, thus, weak family ties and friendship will lead to deviant behaviors. Therefore, this theory focuses on strategies and techniques that help regulate human behavior leading to conformity and compliance of societal rules through the influences of family, school, morals, values, beliefs, etc.

Differential Association Reinforcement

This theory rejects biological determinism but accepts the vital role that the environment plays. It proposes the notion that people learn deviant behaviors through interacting with people favoring or demonstrating such kind of behavior.

Labeling Theories

Labeling theory contends that when individuals accept the way society labels them, they would act accordingly.

Apparently, the above theories on deviant criminal behaviors recognize the crucial role of both the inner self and the environment in the development of one's behavior in addressing their struggles in society, legally or criminally. Several theories on human development could help us better understand the interplay between the environment and the development of the self.

Theories of Deviant Criminal Behavior and Human Development

The theories on deviant criminal behaviors suggest that societal structures and social relationships lead to or counter the development of deviant behaviors that result to criminal activities. The theories of Bronfenbrenner and Erikson as well as Belenky (discussed in Chapter 2) that relationships with one's environment

affect development throughout life. Who then should be blamed for an individual's criminal activities—the individual or the society? Merton's Strain Theory clearly indicated that there are different ways on how different people respond to the societal structure. Some conform, some innovate, and some passively oblige, some retreat, and some rebel (Kendall, 2006, pp. 181-182). Likewise, the theory of Freud suggests that the rational portion of human beings develops along with a person's brain maturation process enabling him/her to deal with circumstances using reason (Berk, 1996, p.16). This is an internal element more than an environmental one. Therefore, there is still the element of the "self" in relation to the choice of action that one will take. Everyone who has the freedom to make decisions, is accountable for one's decisions, and thus must bear the consequences of one's actions. Moreover, even though we cannot ignore what the deviant and crime theories are suggesting, it is a reality that the societal factors are beyond the control of the individual. Therefore, if we cannot implement change in the society, we can change the "inner self". Once a person's inner self is empowered with capacity for moral reasoning (Kohlberg), that person will be strong enough to face crises positively. Therefore, the development of the "inner self" is vital to help the individual resolve the inner conflicts positively regardless of what the environment offers.

The Role of Reentry Programs

Going back to the various issues that women inmates face with consideration to the contributions of the theories on both human development and behavior development, it is noteworthy to examine the benefits that reentry

programs can offer to inmates. What kind of reentry programs can help address these issues?

Restoration of Family Relationships

Offenders who enter jail or prison often come from dysfunctional families. Most of them have suffered from broken relationships and have a distorted view of family functions. One's view of family and the family system he or she grew up in greatly influences one's core values and needs to be in proper perspective. According to Santos,

Given our Philippine context, the dynamics of our core cultural values operate clearly and early in our lives within our family system (e.g. the way we think about others and how we relate to them) are influenced greatly by our notions of *pagkakamag-anak* (kinship) and *mag-anak* (nuclear family). (2007, p. 41)

Hence, researches have suggested that reentry programs play a crucial role in helping inmates restore their relationships with their families.

Bayse, Allgood, and Van Wyk (1991) suggest that distressed family relationships are characterized by lack of empathy, poor communication, poor relationship, exploitation, distorted values, no consideration for others, and having dysfunctional ideas of family. All of these are characteristics of narcissism, which, according to the authors, is a key factor for developing criminal behavior that increases recidivism and destroys family relationships. This study describes the family life educational program developed by the researcher in 1989 and examines its effectiveness. The program addresses narcissism and the currently

perceived and ideal functioning family. Results revealed that the family life program helps reduce narcissism and develops inmates' balanced perception of a perfectly functioning family. However, the researcher suggested further study on the actual family life that will validate the reduced narcissism behaviors of the inmates. The authors mentioned that time constraint in the implementation of the program and the applications of the things learned to their actual family life situation are the limitations to the study. Furthermore, it is highly recommended to include family members in the program since there is a need to validate the inmates' responses with those of their family members. At the same time, family members could also benefit from the program. This could advance the restoration of family relationships even prior to the reentry of the inmate to society.

The study of Davis (2001) at the Edward Warrior Correctional Center (EWCC) in Taft, Oklahoma included family members in the program. It offers a Parenting program, which is a prerequisite for them to participate in the Children's Play Day program, wherein they get to interact and play with their children. "The school motto at EWCC is, 'If you can't touch their hearts, you'll never reach their minds'" (Davis, 2001, p. 81). EWCC believes that one way to reach the women inmates' hearts is through their children. Therefore, the role of the family life program is crucial. However, the paper does not indicate how success is measured nor does it include any feedback or comment of the women inmates about the program. The study could become more useful if there is a presentation of the perspectives of the women inmates as well as their children.

Another study that supports the crucial role of family life oriented education is by Gonzalez, Romero, & Cerbana (2007). According to these authors, "Not only can educational programs play an important role in improving family relationships it may also subsequently motivate former prisoners to stay out of prison, which in turn would result in a marked reduction in recidivism" (p. 359). The authors also maintained the following:

Imprisoned women usually come from extremely troubled homes where positive parenting models may have not been present, resulting in a home environment, which was unlikely to have prepared them in being effective parents. This provides further support as to the importance of implementing parenting education programs in correctional facilities. (p. 361)

The study is suggesting that with improved parenting skills, incarcerated parents will be able to raise better children thus feel more empowered. Thus, these empowered incarcerated parents will be less likely to resort to recidivism. This positive link between prison education and improved family relationships leads to another advantage—a reduced recidivism rate.

Reduction of Crime and Recidivism

One could claim that the success or failure of a rehabilitation program in correctional centers depends on the rate of recidivism. Once more, there is a need to revisit the role of correctional education in this aspect. Hence, research has focused on the effect of correctional education on

Hrabowski & Robbi (2002) examined the history of correctional education and summarized three studies on recidivism. Tracing the history of correctional education reveals that there was a provision by the United States Congress in 1965 for inmates' accessibility to college education through the Pell Grant scholarships. Studies done to evaluate the effectiveness of correctional higher education in reducing rate of recidivism as well as in increasing the rate of employment for released inmates reveal a positive link. However, in 1994, the U.S. Congress denied all prisoners the access to the Pell Grants on the ground that only a very small percentage of the grant went to prisoners during 1993 to 1994. The provision that denied prisoners' access to the Pell Grant also reflected the view of many in Congress and the public that inmates benefit from correctional education at the expense of the taxpayer. However, what these people do not realize is that by providing the inmates access to education would reduce recidivism and increase employment thus transforming the released inmate into a contributing member of society instead of wasting the taxpayers' money in building more prison buildings and allowing more inmates to depend on public welfare by going back to jail or prison.

The three studies summarized were by Siegel (1997), Jenkins, Pendry, and Steurer (1995), and the Center on Crime, Community, and Culture or CCCC (1997). The findings from these three studies on recidivism yielded significant positive results indicating that higher education directly contributes to reducing the rate of recidivism. Hrabowski & Robbi (2002) maintained, "correctional education can both save taxpayers money and reduce crime" (p. 96). Furthermore, the

authors also claimed, "If prison inmates do not receive any additional training or education while they are incarcerated, there is greater likelihood that the majority will eventually become re-arrested once they are paroled" (p. 97). The article of Hackman (1997), *Correctional Education—Challenges and Changes*, maintained that, "Education is an opportunity to turn a negative experience (incarceration) to a positive experience (rehabilitation)" (p. 74). This supports the argument of Hrabowski & Robbi (2002).

However, there are also those that reject the positive link between correctional education programs and reduced recidivism rate. In her research that focused on the political and social issues surrounding the issue of correctional education and its effects, Jancic (1998) indicated, "The American public is concerned about the effectiveness of such programs and critics argue that there is no evidence that correctional education leads to reduction of recidivism rates" (p. 153). Several authors (Jenkins, Steurer, & Pendry, 1995; Jancic, 1998; Hobler, 1999; Hull, Forrester, Brown, Jobe, & McCullen, 2000) mentioned the work of Robert Martinson in 1974 *Nothing Works*. In his fieldwork he surveyed six academic and vocational programs for male offenders between 1948 and 1965 and concluded that such academic attainment does not have any effect on recidivism. However, he revised his earlier position in 1979 and admitted that some treatment proponents do have a positive effect on recidivism. Furthermore, he identified four possible reasons for his previous findings and conclusions.

- 1) the educational programs were irrelevant to life outside prison;

- (2) most of those programs used obsolete equipment and techniques;
- (3) such programs could not reverse the adverse impact of incarceration; and
- (4) educational attainment was irrelevant to the criminal offender's lifestyle (p. 153-154).

Therefore, jail and prison educators can learn a valuable lesson from the work of Martinson in 1974 by giving weight to evaluating the existing correctional education program curricula that they are offering to inmates. Abolishing the reentry programs must not be the response to the argument of Martinson's and the critics. What is important is not simply to provide just any program for the inmates, but the type of program offered as well as the approach used in teaching is crucial in reducing the rate of recidivism.

Moreover, several studies have challenged Martinson's 1974 views and have proven a positive link between prison educational attainment and reduced recidivism rate. Gordon and Weldon (2003) contended, "Education is a change agent. Incarceration is meant to change attitude." (p. 200). They also maintained, "The concept of rehabilitation has been rooted in the notion that if adequate rehabilitative services are provided, the number of repeat offenders will decrease" (p. 201). The focus and purpose of this study is to examine recidivism rates of inmates who participated in educational program while incarcerated. The researchers studied the files provided by the Education Department of the Huttonsville Correctional Center and made a comparison between the inmates

who participated in any prison program and those who did not participate. However, the researchers did not observe the natural setting nor interview any human subject, therefore was neither interview nor triangulation. I attribute this limitation to the center's policy. Findings revealed that GED and vocational programs had more of an impact in reducing recidivism than correctional work. This suggests vocational or career and technical education had a positive impact on reducing rate of recidivism. The researchers suggested several appropriate programs and approaches. Furthermore, they encouraged further research with other cultures such as Hispanic, African-American, and Native American subjects as well as to identify non-educational factors that impinge upon post-release success of inmates who have taken part in prison education.

It is also interesting to note in the study of Young & Mattucci (2006), that out of the 28 women for whom the researchers obtained the recidivism data (representing 46.7% of the participants), only three had experienced re-incarceration by their respective counties within six months to two years after their participation in the vocational course of plumbing maintenance program.

Another aspect worth taking note of is the social surroundings that the released inmate would be returning to upon reentry to society. Jancic (1978) pointed out that regardless of how sincere the offenders intend to change and to improve their lives; it depends on how their context outside the prison would allow them to change. Pressures from the family, poverty, and even influential peers may be factors for them to go back to their criminal activities and eventually to the prison. Since it would be realistically difficult to rehabilitate the social surroundings,

it is best and becomes crucial to rehabilitate the individual offender to prevent the surrounding factors from leading him or her to recidivate.

In examining seven published studies, Jancic (1978) did not thoroughly describe the methodology of the studies but mentioned factors for inconsistencies in the comparison of available data and these are the definition of terms and the length of follow-up period. Thus, she recommended criteria for evaluating field research. These criteria are the use of a control group, statistical control, and tests of significance. She also mentioned other demographic variables that have an effect on recidivism such as age at arrest, nature of offense, gender, ethnicity, and prior incarceration. Since this research explored on secondary data, which reported on statistical findings, the researcher did not present any triangulation or quote any narrative accounts of the respondents. However, conclusions were logically consistent with the findings in that there is a relationship between correctional education and recidivism. It also prescribed the application of a standard measure and criteria for examining research. These studies concluded that seeking and obtaining a job as well as higher educational attainment lead to lower rates of recidivism. Education is a significant factor not only in improving the prison inmates as persons but also in increasing employment opportunities, which is evidently linked to lowered recidivism rates. Therefore, helping the inmates develop employability skills must be one of the focuses of reentry programs.

Improved Employment for Released Inmates:

Aside from reducing the rate of recidivism, several studies have also proven a positive link between educational attainment and increased rate of employment.

Jenkin, Steurer, & Pendry (1995) claimed that the mission of correctional education is to prepare the inmate for successful reintegration to society of which employment is a major factor. The researchers did a telephone survey of 120 released inmates. Although data were lacking in providing detailed information on post-release employment, they provided significant information such as the status of employment upon release, the percent of time employed, and whether the parole supervision ended successfully or not. The study revealed that the higher the educational attainment of the inmates during incarceration, the more likely they will be able to find employment upon release, and earn higher hourly wage. The educational programs explored in this study were ABE, GED, vocational education, and college education. It is noteworthy that the 120 released inmates did not receive any special assistance in job seeking upon release. Yet findings revealed that 70% of those who completed ABE were working or had worked. This was also true for 77% who completed the GED, 79% who completed vocational education, and 100% who finished college education. As for hourly wage, 88% of those who completed ABE, 93% who completed the GED, 83% who completed vocational education, and 100% who completed college education earned more than US\$5.00 per hour. A limitation of the study was that it did not select a control group for comparison purposes. One limitation not mentioned in the study is that there was no interview done to validate the data gathered through telephone survey. Therefore, there was no documentation of respondents' comments or triangulation. A second limitation not mentioned is that the sample for college program completers is significantly small (N=9) as compared to the

completers in the other programs. For the target of this paper, which is women inmates, it is valuable to note that gender is not a variable considered in the research. Conclusions suggested further research to counter the limitations of the study mentioned.

Despite the limitations mentioned above, the research presented implications for program managers and policymakers to consider program impact in developing correctional education programs. In addition to this, it would also help if the government can provide employment assistance especially with the global economic crisis we are facing today. Another suggestion would be for government to come up with programs that would enable the released inmates to invest in small businesses with funding or money lending assistance from the government. However, the obstacle would be the issue of corruption in the government. When government officials are more concerned with filling up their own pockets more than the national coffers, from where will the source of funding or loan assistance come? Another option is to tap the help and participation of non-government organizations. Whether help should come from the public or private sector, the supporter must have passion for the prison inmates' well-being and a heart to help them reintegrate smoothly in society.

Likewise, Hrabowski & Robbi (2002) maintained, "Giving inmates the opportunity to become better educated would help them to become productive members of a community when they are released and may lower crime rates" (p. 96). Conversion of inmates to productive members of society benefits the taxpayer in that they can enjoy an almost crime-free, peaceful and orderly

community. As a result, the government can divert taxpayers' money to other privileges that the taxpayer can enjoy instead of building correctional facilities to accommodate prisoners. This is cost-effective.

Cost-Efficiency:

As mentioned above, the U. S. Congress provision in 1994 reflected the public's view that inmates benefited from correctional education at the expense of the taxpayer. However, Hrabowski and Robbi (2002) argued that crime prevention is more cost effective than building prisons and of all crime prevention methods, education is the most cost-effective. Furthermore, Hackman (1997) maintained,

While the public seems concerned about tax dollars spent on educating inmates, most do not realize that every dollar spent on education is returned in public safety, employment, and recidivism reduction. This, in effect, can be interpreted as crime prevention. (p. 74).

In addition, according to Gordon & Weldon (2003), it has been a controversial issue and a difficult dilemma for tax-paying citizens to provide correctional education to inmates. There are also many conflicting opinions whether or not society should strive to rehabilitate rather than merely punish inmates. Yet, society must carefully consider the average cost to provide quality education against the cost of keeping an inmate for additional years in jail or prison. Likewise, Jenkins, Steurer, and Pendry (1995) claim that a lower rate of recidivism will lead to cost-effectiveness since released inmates can become

contributing citizens. However, there is a need to convince the public of this thrust. This suggests that reentry programs are also riding on a rocky road.

Developing the Inner Voice and Reasoning Power

In addressing the need to develop the inner voices of the women inmates in order to counter the negative self-image they get from the voices of other people, correctional facilities need to include programs that will help treat and mend their broken self-image. Moral Reconciliation Therapy a “systematic treatment method designed to promote positive self-image and identity, help clients learn positive social behaviors and beliefs, and begin to make decisions from higher levels of moral judgment” (Hobler, 1999, p. 104).

Foster Healing, Forgiveness, Restitution, and Restoration

In spite of how the above human developmental theories tried to explain the importance and the development of moral reasoning in a scientific way, we cannot deny the reality that every human being is endowed not only with the aspects that the social sciences can reach such as the physical, cognitive, social, and emotional but also with a spiritual aspect. In order to bring about life transformation it must involve the whole person with all the five aspects in the process. There is a need for inner healing, forgiveness, and restoration. Science alone will not suffice as claimed by Pargament and Rye (1998)

Science is not a value-free business, but the illusion that it can damage our deepest values. Complex human phenomena must be approached with sensitivity and appropriate paradigms of

concepts and methods. We suggest that forgiveness is a method of religious coping for many people (pp. 59-60).

The authors proposed that forgiveness is a method of coping that undergoes two phases. The first phase is conservational in which people try to find ways to conserve the things they want. The means of coping in this phase is through anger, fear, hurt, and resentment and the end goal of this first phase is for self-protection and to bring about justice. This phase coincides with Smedes (1984) first two stages of forgiving, which are hurting and hating. However, Pargament and Rye (1998) mentioned that studies such as that of Diamond (1982) have suggested that all these negative emotions have paid quite a price (p. 63). In cases that the old ways cannot be conserved, then goals have to be changed and this calls for the second phase, which is transformational. This transformational phase involves emotional ventilation, reframing of the offender and the victim, humanizing and empathizing with the offender, reappraisal of the costs of not forgiving and the benefits of forgiving, and social facilitation through education, encouragement, and therapy. The end goal of the transformational phase is to bring about peace. This phase coincides with Smedes (1984) third and fourth stages of forgiving, which are healing and coming together, respectively. Pargament and Rye (1998) also claimed that there are religious characteristics of forgiveness (pp. 66-69). First forgiveness is sanctified. There are sacred qualities that motivate forgiveness. These qualities may even be secular objects associated with God, for instance, the sacredness of marriage motivate couples to forgive each other and work things out to preserve their marriage vows before

God. Another sanctification of forgiveness is the notion that “every human is worthy of respect, dignity, and love...this sanctification of what it means to be human ... helps make forgiveness possible” (Pargament and Rye, 1998, p. 67). The second religious characteristic of forgiveness is that religion offers models of forgiveness. “Religious traditions also contain worldviews that set the stage for forgiveness.” (Pargament and Rye, 1998, p. 67). These worldviews are illustrated in Luke 23:34 (NIV) “Father, forgive them, for they do not know what they are doing.” This verse implies ignorance on the part of the offender. In John 8:7 (NIV), Jesus said to the crowd that was condemning the adulterous woman “If any one of you is without sin, let him be the first to throw a stone at her.” This verse reminds us that “each of us requires purification and forgiveness” (Pargament and Rye, 1998, p. 68). Actually this worldview helps the victims reframe the offenders and their relationships with each other. Other religious traditions such as prayer, rituals, and services are also instrumental in the process of forgiveness. Hence, prison programs need to include areas on forgiveness and healing.

Problems of Current Women Correctional Education Programs

Even though several studies have shown the crucial role of correctional education programs in family restoration, improving employment, reducing rate of recidivism, and cost-efficiency of taxpayers' money, there are also several problems that current programs face, particularly the correctional education programs for women inmates.

Lack of Research: Small Population and Shorter Life Sentence

One of the problems of current women prison educational programs is the lack of research in this area. Reason for this is due to the smaller population of women inmates as compared to male inmates. Walmsly (No Date) presented statistics of women prisoners' population as of 2005. According to him, the National Prison Administration indicated that the world female prisoner population was 4.84% of total prison population while in the Philippines was 6,856 or 7.6% of total Philippine prison population. Spry (2003) indicated that in examining the composition of the correctional education participants, it is evident that 92.5% of the prison population is male in the Philippines. Davis (2001) also asserted, "The reasons most frequently given for lack of attention on education for incarcerated females are that females make up a small percentage of the total incarcerated population and their sentences are of shorter duration" (p. 79). Hence, researchers focus more on male inmates and most of them are written from a male perspective.

Feminist Criminology Theory

Davis (2001) claimed that, "Many assume falsely that programs for males work just as well for females" (p. 79). Even though a study by Young and Mattucci (2006) that provided plumbing maintenance training to women inmates in different county correctional facilities in New York revealed that vocational skills for male inmates could also benefit women inmates, we still cannot discount the fact that there are still gender differences. These gender differences are in terms of rate of imprisonment, sentence term, and nature of offense as claimed by Danby, Farrell,

Skoien, and Quadrelli (2000). Aside from citing the small women prisoners' population size as reason for lack of research in women prisoner educational programs, the researchers stated that the rationale behind their study builds on feminist criminology theory. Feminist criminology theory presents three arguments. First, the building of women's prisons was from the perspectives of men only with some adjustments made for women. Second, legislators drew criminal laws with reference as to how men define women and the dependence of women on the more powerful men. Third, that a culture of retribution and punishment weakens the implementation of women's prison education. Therefore, this study is important because with the above rationale, there is a need to provide correctional education for women inmates that will address their unique needs in order to support their reentry to society upon their release from jail or prison. Interviews with the women inmates allowed them to share their experiences of prison education. The researchers then analyzed the accounts in terms of implications for policy research and practice in prison education. However, the researchers did not interview other key people such as the Education Officer and key staff, therefore they were not able to triangulate. This is a limitation of the study. Results revealed several factors that impede the participation of the women inmates in the prison education offered such as heightened prison security, negative self-concept, and prison routines. Furthermore, the women inmates prefer teaching approaches that consider individual differences and programs that offer broad life skills that will help support their reentry to society. The authors proposed several key recommendations. First, conduct a comprehensive review of security

procedures that will affect prison education and training. Second, review thoroughly the different types of educational programs that are appropriate to the context and nature of women inmates. Third, improve the women inmates' accessibility to prison education and training. Fourth, provide in-service training for prison educators regarding using appropriate and effective pedagogy in women's correctional facilities. Fifth, provide support personnel with strategies that will enable them to enhance inmate education and training using the best skills and resources. Sixth, take an inventory of the physical facilities and resources available in order establish the resources and access level (p. 18).

There is a need for jail and prison educators to explore the nature of women and on how they differ from men. Belenky (1986, p. 54) have suggested that women are more intuitive and subjective. The fact that women are relational and emotional while men are more task-oriented and factual is universally accepted.

Teachers complain that women students are reluctant to engage in critical debate with peers in class...they tend to take it personally. Teachers and fathers and boyfriends assure them that arguments are not between *persons* but between *positions*, but the women continue to fear that someone may get hurt. (Belenky, 1986, p. 105)

Hence, such exploration does push jail and prison educators to the extremes of stereotyping reentry programs for women against those for men.

Correctional facilities must provide equal opportunities for education and employment.

Gender-Stereotyped Programs:

Young and Mattucci (2006) claimed that programs for women inmates in the United States correctional facilities were often gender-stereotyped and involved lower-paying professions compared to the vocational programs offered to male inmates. This issue led to their implementation of a plumbing maintenance program for seven groups of women inmates in the different county correctional facilities in New York. The women inmates reported that they benefited from the program. Normally, people would view plumbing skills as masculine but the women inmates from the various county correctional facilities in New York state claimed that they not only learned plumbing skills but they developed self-confidence, positive self-concept, and the ability to work together.

In her article "Correctional Education—Challenges and Changes", Hackman (1997) described the College and the Associate Degree Programs that the MacMurray College in Jacksonville, Illinois offered to prison inmates. Among the programs offered are the Automotive Technology courses for females and Food Service Technology for males. It is interesting to note that this is quite beyond gender-stereotyping. Generally speaking, there is no need to gender-stereotype programs for either male or female inmates.

The above contentions may lead us to the question: Are there contradicting views between the advocates of feminist criminology theory and the critics of gender stereotyping? The advocates of feminist criminology theory are contesting the way men perceive and define women from their perspectives making them the

weaker gender and having to depend on the power of men. Likewise, the critics of gender stereotyping are maintaining that women can also benefit from vocational courses that people may perceive as masculine in nature. Therefore, the two groups are in fact supporting each other in that women can be empowered just like men. As we ponder on these issues, it would be interesting to examine effectiveness and ineffectiveness of the reentry programs.

Ineffective Programs:

According to Jancic (1998), "the effectiveness [of the correctional education program] must be related to protection of society. Society is best protected when a treatment model is shown to have a direct relationship to recidivism" (p. 153). No wonder Martinson concluded there was a negative link between prison education and reduced recidivism rate in his 1974 *Nothing Works*. We can summarize the reasons Martinson identified for this outcome as ineffective programs.

According to Hobler (1999), Martinson's philosophy of corrections advocating punishment, retribution, and incapacitation stemmed from the notion that the rehabilitation model was poorly developed. Hobler's concern in the study was the nature, quality, and lasting effectiveness of the traditional education programs namely GED, High School Diploma, and Vocational Education. The study showed that traditional, academic programs like ABE, GED, VE and post secondary education survived during the 20-year period but what was lacking are the intervention programs that emphasize social development and cognitive skills. Moreover, the study revealed that during the 1970s and 1980s, program services

lacked centralization and consistency, and each institution was doing its “own thing”. In the study, the author presented a successful program in Delaware. The success of the Life Skills Program in Delaware can be due to several factors. First, the Education Department was open to develop a new educational model that would address educational needs, social behavior, and personality development. Second, the enhancement of family ties by the interaction between the teachers and the family members through picnics and other group activities. Third, the use of the Moral Reconciliation Therapy (MRT), which enables the participants to look at themselves in different ways and to begin making decisions, based on their moral reasoning rather than self-satisfaction. In order to avoid each program doing its own thing, it would be advisable for the government to institutionalize prison education formally. This will allow researchers to come up with consistent findings with a uniform definition of variables and key terms.

Khatibi & Grande (1993) noted that every major prison nationwide appears to offer some form of vocational education programs to the inmates but a closer look reveals that only few vocational programs offer skill development for careers that are relevant to the inmates' reentry to community. Instead, prison vocational education adapted to the needs of the correctional institution. An example cited in the study is the Illinois Menard Penitentiary. The penitentiary offered a Tobacco Manufacturing Program to the prisoners because the prison sells tobacco to the inmates. This appears to be a bit selfish and in a way corrupt. The paper did not mention if the penitentiary pays the inmates for their services in manufacturing the tobacco. The idea of the inmates manufacturing something that they will possibly

buy later is unacceptable. Furthermore, even if the penitentiary pays the inmates for their services, there must be consideration whether the tobacco manufacturing is a relevant skill to the inmates in seeking employment upon their release. The best and more realistic approach to program development is to investigate what kind of skills employers expect rather than training irrelevant skills. It would be beneficial to the correctional facilities, the inmates, and the society if researchers can conduct a study to explore this aspect.

Aside from designing effective programs, another dilemma is to get the inmates to participate in these programs; otherwise, the designing of such programs will be a waste of time and effort.

Lack of Women Inmates' Participation:

One reason why women inmates are hesitant to participate in correctional education programs is due to their low level of education upon entering jail or prison. Young & Mattucci (2006) have stated in their study that some women in their sample were hesitant to use the textbook and to complete their assigned reading and homework due to their limited reading ability. Literacy is one of the factors why women inmates' have difficulty in seeking employment upon release. However, the more they hesitate to participate, the lesser benefits they will gain from their incarceration that will help address their needs in reentering the society.

Another reason for women inmates' lack of participation in correctional education programs is due to the prison routines and situations. Hackman (1997) presented five problematic situations in Jacksonville Correctional Center. The first is the problem of having big staff-inmate ratio with one staff responsible for 1,440 inmates. The second dilemma is the unique predicament of correctional education

in frequently transferring the students. This constant changing of classroom and students creates daily challenges for the instructor and distraction for the student. Since students preparing to transfer cannot complete their work, they will automatically receive a "withdraw" or lower grade. The third dilemma is non-uniformity in the implementation of the programs because each prison served by MacMurray College has its own security routine, thus having its own distinct character. Fourth is the limited use of resources such as audio visual aids, computer discs, and videos as well as the issue of outdated textbooks. Fifth is the greatest difficulty of locating, clearing, and keeping outstanding and dedicated part-time instructors. Some irritating situations of some instructors that led them to quit teaching in a correctional institution include facing routine searches for contraband, gang war over territory, and the demands for them to comply with rules and regulations strictly, in contrast to when one teaches in other institutions. Responses from the women inmates interviewed by Danby, Farrell, Skoien, and Quadrelli (2000) reveal that the prison culture of containment and surveillance prevented or discouraged women inmates' participation. These include the sense of heightened prison security, negative self-identity as a "bad girl", prison routines, irrelevant programs of education, and limited access to education. Some inmates attributed their inaccessibility to the prison educational programs to sentence duration, lack of dissemination of information about the program, unreachable education officers, unprepared nature of enrolment, need for tutorial support, and rampant transfer.

Lack of human and physical resources, negative educational outcomes, pedagogical issues such as format of courses and, approach are also among the situational obstacles for participation. Behan (2007) stated, "It is important to remember that the activities in the school can be anathema to the daily routine within the prison" (p. 165). Moreover, Parsons & Langenbach (1993) conducted a quantitative study that compared the motivation to participate in an educational program between non-prisoners and prisoners. Findings reveal that except for some exceptions, the inmates and the public have the same orientation towards participating in the educational activities. This suggests the generalizability of motivation to participate among adults. This finding can be due to the limitation of the study, which is the lack of in-depth information since the researcher did not interview the sample. They also did not account for age and race, which can be very important variables. Nevertheless, this could mean that even if inmates would desire to participate in correctional educational programs, the jail or prison routines and situations can be a hindrance. According to Khatibi and Grande (1993),

Even so, as it stands now, inmates rarely have time to complete even the limited number of educational or vocational programs prior to their release ... With no education or job skills, where will they get the money they need to live? (p. 152)

The BJMP mandated TC assigns each inmate a daily chore on rotation such as housekeeping, ground cleaning, laundry, cooking, office work as well as doing

beadworks, hair accessories, slippers-making, and other job orders that the facility accepts from establishments from outside.

A third reason for non-participation for women inmates in correctional educational programs is the lack of funding. According to Hobler (1999),

Of particular interest is the issue that research supports correctional education as a rehabilitative intervention, yet the funding and consequently the participation rate in programs has remained constantly low over the past twenty years. (p. 102)

The punitive philosophy continued into the 90's. The rapid increase in the prison population compounded the problem for correctional educators, who witnessed a curtailment of resources. As funding for prison beds escalated, educational programs became low priority. (p. 103)

Ideal Correctional Education Programs

In spite of the problems of reentry programs, based on the findings of the studies reviewed, we cannot discount the importance of its roles in improving the life of the inmates. The main concern now is what constitutes an ideal reentry program that will lead to the transformation, empowerment, and positive self-concept of women inmates that will eventually enable them to cope with the issues they are facing without allowing societal factors and relationships to affect them and lead them to develop deviant criminal behaviors.

Program Aim

Since research reveals several issues women inmates face upon their reentry to society, reentry programs must aim to address these issues directly based on the needs of the inmates in support for their reintegration and not from perspectives of the jail and prison educators. In short, the programs must be significant to the women inmates. It must be learner-centered and not teacher or curriculum centered. This encompasses programs for family reconnection, employment, and the development of a positive self-concept.

Best Practices

Among the literature reviewed, some of them suggested approaches that worked which jail and prison educators can utilize and integrate to come up with an ideal program for inmates.

Systematic Approach

In addressing the issue of unemployment, Khatibi and Grande (1993) suggested a more realistic approach to program development that investigates what skills would employers expect from vocational programs rather than to force irrelevant skills. Consequently, vocational education programs should include basic and employable skills. Likewise, the authors also recommend that correctional program planning must utilize a systematic approach suggested as follows. The vocational education delivery service suggested in the study of Khatibi and Grande (1993) would allow each eligible inmate to participate in the program. Inmates will have access to vocational centers through the program eligibility criteria. The inmate and the criminal justice system will sign a

cooperative agreement to ensure completion of the program. Included in the built-in program is a correctional plan. The inmate's correctional plan should include specific and realistic academic, vocational, and treatment programs with a team of experts and volunteers assigned to each judicial circuit court for this purpose. The plan will be a binding contract between the judge and the inmate that will ensure the inmate's full compliance upon the date of release. The correctional system may designate major institutions as vocational centers with a minimum of twenty certified vocational programs to allow the inmates to select the vocational training that they want to take rather than to compromise with the few programs offered. It is also vital to organize a group of volunteers to act as transition advisers at the vocational centers. These transition advisers are to assist the inmates in their adjustment process to the free world.

Hands-On and Individualized Instruction Approach

Findings from the study by Mageehon (2006) showed how women inmates perceive education and revealed that these women inmates consistently spoke about what constitutes a good teacher. According to them, a good teacher is someone who encourages hands-on experimentation with the concepts, encourages students to explore on different learning styles, and provides individualized instruction and attention as well as being compassionate and understanding. Therefore, the hands-on and the individualized instruction approaches can be qualified as among the best. Individualized instruction approach also entails the recognition of the various learning styles and individual differences of the learners. Consistent with this finding is the study by Young and

Mattucci that reveals the women's feedback of how they benefited from the hands-on approach in the plumbing maintenance program. Davis (2001) also claimed that the most important factor for the success of EWCC School for women inmates is the nurturing and caring attitude of its staff. The Inmate Tutor Corp of the EWCC School is also an effective approach.

Treatment Approach

In the study of Hobler (1999), the inmates evidently value the Moral Reconciliation Therapy most; therefore, there was much emphasis on this approach. This treatment approach for incarcerated persons includes steps for developing higher levels of moral reasoning that will eventually bring about behavioral changes. There is a great value in this approach because it can help strengthen the ego portion of one's personality. According to Freud's psychosexual theory, the ego is the part of human personality that operates within the reasoning principle or known as the rational part. This rational part helps human balance between self-satisfaction and societal expectation by reconciling the id part of the personality that operates on the pleasure principle and the superego part of the personality that is the seat of human conscience because these two parts (id and superego) are always in conflict with each other (Berk, 1996). Therefore, strengthening the ego portion or the rational part of human personality is very important. Aside from strengthening the ego portion of human personality, this approach can help women inmates rationalize their inner voices that are instrumental in the enhancement of their self-image and self-esteem. Moreover, it would be ideal if inmates could learn to establish their reasoning on sound moral

values. Thus, MRT builds on the framework of Lawrence Kohlberg's Theory of Moral Development.

The Delaware Life Skills program, of which the MRT is a component, showed 19% recidivism for all program participants one year after release to the community. Hobler (1999) claims,

Since MRT is the only non-traditional program approach, it would be reasonable to conclude that moral training has a major impact upon sustaining positive behavior. This influence is consistent with philosophical notions, which suggests that if offenders can alter the way they think, then it follows that behavior can change in a positive direction. (p. 105)

Thus, the MRT approach is worth exploring so that other jail and prison educators can make use of it with other groups of inmates.

Transformational Learning Approach

Another approach is one that Behan (2007) suggested. According to him, Mezirow's theory of Transformational Learning (1996) has a lot to offer jail and prison educators. This approach begins with a critical reflection by assessing one's assumptions and beliefs. Another feature of this approach is to encourage students to engage in critical thinking. This will reinforce liberating learning. The penal system moralizes to the inmates about their negative activity, but transformational learning encourages them to challenge their behavior in a more holistic way. Challenging the inmates to reflect and critically think how they can reconnect with the society and reestablish the bonds of community can be a

powerful transformative experience that might encourage them to turn away from their criminal lifestyle. This requires a different type of education and the right approach to learning that will benefit the inmates. By giving inmates some responsibility and respect as well as by encouraging independence, self-esteem will be restored and bring about equality in the learning space. Connecting with educational institutions and organizations outside correctional facilities can also be a very empowering experience for the inmates.

Based on the above literature that suggested a variety of approaches that worked for inmates, jail and prison educators must be able to come up with a best correctional education program that can directly address the societal reentry needs of inmates, particularly the women, as they are the focus of this paper.

Best Correctional Education Program

Several researchers (Bayse, Allgood, and Van Wyk, 1991; Khatibi and Grande, 1993; Jenkins, Steurer, and Pendry, 1995; Hobler, 1999; Hull, Forrester, Brown, Jobe, and McCullen, 2000; Davis, 2001; Gordon and Weldon, 2003; Young and Mattucci, 2006; Gonzales, Romero, and Cerbana, 2007; Behan, 2007) have suggested a number of correctional educational programs that have benefited the inmates in their personal and reentry needs. However, all these programs are isolated from each other in terms of focus areas. It would be most favorable if we could come up with a program that will address the holistic needs of the women inmates in support of their reentry to society. In addition to this, the programs offered are usually educator and/or curriculum centered. The evidence from the studies mentioned points to the benefit of progressivism as the educational philosophy for correctional education that is learner-centered. A

program that involves the learners in the designing and planning process can realistically tackle the needs of the women inmates. However, we must not discount the importance and value of the existing programs that has proven to be successful. One thing we can do is to explore ways on how to integrate them to produce an effective program that the correctional facilities can uniformly use in rehabilitating the inmates as well as aid them in their reentry to society. Moreover, the criteria for an ideal reentry program for women inmates must be holistic including family education, academics, vocational and apprenticeship, and transition programs. Other factors such as teachers, support of administration, and the value of program evaluation also have bearings on the effective implementation of the program.

Holistic Correctional Education Programs

The following are the contribution of some notable researchers to the field of correctional education. In the study of Davis (2001), he stated that the staff at EWCC “believe that mind (education), body (health issues), and soul (life skills) should all be a part of the rehabilitative process” (p. 80). In order to provide this, EWCC offered a holistic program that includes studies in Literacy, ABE, GED, College Education, HIV Peer Tutoring, Nutrition, Life Skills, Parenting and Family Connecting Programs.

Family Educational Programs

Aside from the study by Davis (2001), several other studies also focus on family life educational programs for inmates. One of them is the study by Bayse, Allgood, and Van Wyk (1991) that tests the effectiveness of the Family Life

Educational Program (FLEP) designed by Bayse (1989). This program utilizes the cognitive approach that aims to help inmates eliminate narcissistic behavior in order to improve family relationships. The authors believe that narcissism is a key factor causing recidivism and broken family relationships. Therefore, the program seeks to eliminate narcissistic behavior such as lack of empathy, poor communication, poor relationships, exploitation, and distorted values. It also teaches healthy family life functioning. Results indicated that the family life educational program lowers narcissistic behavior and helps the inmates to develop a relatively balanced perception of a functioning ideal family.

Another is a study by Gonzales, Romero, and Cerbana (2007) that examined the short-term impact of the Partners in Parenting (PIP) Curriculum. Results strongly suggested that parenting education in correctional facilities benefited not only the incarcerated mothers or parents but also the children. This will help improve the mother/parent-child relationship and eventually lower rate of recidivism. The PIP curriculum is skilled-based and focuses on empowering parents, building strong family relationships and promoting positive behavior. It aims to increase parental knowledge about risks, resiliency factors, and developmental aspects. It also addresses reintegration issues that inmates face upon release from prison such as developing a social support network, the school system, and identifying high-risk behavior in children such as misconduct and substance abuse. The uniqueness of the PIP is that it considers the context and needs of its particular audience, who are prison inmates. Therefore, the parenting skills shared to the participants is not simply the normal and ordinary parenting

skills for the public. These are parenting skills specifically for parents or mothers who are prison inmates because they have different and more complicated parenting issues than the non-incarcerated parents or mothers. It will also be ideal to offer therapeutic programs for children with incarcerated parents or mothers to help them in their psychological and emotional needs as well as help them become independent and productive while their parents are still in prison. A family life educational program for inmates must help these children cope with their situation as well as prevent them from developing bitterness towards the authority and the system so that they will not repeat the criminal cycle in their families. However, we need to consider the difficulty of tracking these children unless the government is willing to spend money, time, and effort and do it on a community level. This recommendation is crucial since the authors mentioned, "it is estimated that children with incarcerated parents are six times more likely than their peers to become criminally involved and incarcerated during their lifetime" (Gonzales, Romero, and Cerbana, 2007, p. 358).

Academic Programs

In addition to the academic programs mentioned by Davis (2001) that EWCC is offering, another study conducted by Hull, Forrester, Brown, Jobe, and McCullen (2000) explored the effect of academic programs that the Virginia Department of Correctional Education offers to their inmates. These include programs for Literacy Intervention Program (LIP), ABE, and GED. Results show that the recidivism rate among those who completed the academic programs is 19.1% while for non-completers is 38.2% and 49.1% for those who are never

involved in correctional education. However, the authors did not mention the details of the academic program since the study design is quantitative and selected randomly 3,000 inmates' records as the unit of analysis and sample. The authors mentioned the following limitations to the study. There is a lack of prior study within the Agency, which could have established baseline figures. The second limitation mentioned was the inability to determine whether a released inmate is in another state jurisdiction or federal penal system, or is he or she deceased. Furthermore, due to the purely quantitative design of the study, there is no depth of information gathered that will help readers understand the reasons for non-completion of prison educational program. Nevertheless, the conclusion is consistent in presenting a positive link between correctional education and recidivism as well as employment.

Vocational and Apprenticeship

All of the researches revealed a positive link between undergoing or completing vocational training and employment upon release of inmates (Jenkins, Steurer, and Pendry, 1995; Hull, Forrester, Brown, Jobe, and McCullen (2000); Davis, 2001; Gordon and Weldon, 2003; Young and Mattucci, 2006). What jail and prison educators must take note of is that these vocational programs must keep up with current employment trends (Gordon and Weldon, 2003), they must not be gender-stereotyped (Young and Mattucci, 2006), and must couple with an apprenticeship program and field units (Hull, Forrester, Brown, Jobe, and McCullen, 2000).

Transition Program

Hull, Forrester, Brown, Jobe, and McCullen (2000) also mentioned a Transition Program offered by Virginia Correctional Center for Women. The program includes instructions in employability skills, career assessment, budgeting and financial management, and life planning. This transition program will be very helpful in assisting the women in preparing for their reentry to society. In fact, other correctional facilities for male inmates are also implementing Transition Programs.

Teacher Factors

The study of Mageehon (2006) found that women inmates consider that a good teacher is someone who encourages hands-on experimentation with concepts, encourages students to explore different learning styles, and provides one-on-one instruction and attention. A good teacher is compassionate and understanding. Quoted feedback from participants includes these pedagogical skills: explains concepts well, makes learning fun, welcomes questions, is not pressuring, does not give much homework, maximizes class time, involves students in goal-setting, makes students feel they are important, allows private teaching to avoid embarrassment, and notices and respects individuals. Furthermore, he or she must possess a positive attitude, a cheerful disposition and the ability to nurture a personal connection with students. He or she is hands-on; is a good listener, a mentor, a friend, and advocates a symbiotic teacher-student relationship.

Adult educators in institutional settings must be aware of the students' perceptions and expectations because they (the educators) have so much power

over the interactions that take place in class. Therefore, it is important for the teacher to be aware of the individual uniqueness of each student in the classroom in a compassionate and engaged way in order to empower the students and to prevent oppression in the classroom. Likewise, it is important that the teachers allow students to exercise self-determination and to take responsibility over their education. Teachers with a strong and sincere commitment to work with students on their own terms can assist in dealing with the complex problems of incarceration and society.

It would also be helpful for inmates to have teachers who can empathize with them. Gordon and Weldon (2003) suggest, "Qualified prisoners should be used in non-supervisory, non-disciplinary positions to assist in the education of other prisoners, and paid wages comparable to those of the prisoner workforce" (p. 207). As Davis (2001) mentioned, the success of the prison educational programs at EWCC is the nurturing and caring attitude of its staff. Even though the focus at EWCC is academic, they do not ignore the emotional needs of the students.

In addition to the above, teachers are to serve as role models, motivators, and facilitators. According to Spry (2003), correctional educators must strive not only to educate but also to mentor. Moreover, she suggests that a correctional educator must possess many skills aside from having knowledge of theoretical concepts and principles. Spry finds that as a correctional educator, she also needs to be aware of multicultural communication skills, human relations, psychology, diversity, and constraints upon educational programs in the correctional setting. Furthermore, she believes that she needs to help inmates

redevelop basic study habits and skills, classroom application practices, morality, and other cultural issue. In order to incorporate diversity of concepts and practices into the classroom experience, the correctional educator must first understand the complexities of diversity and its effect on the students and workers.

Supportive Administration

Young and Mattucci (2006) pinpointed the foremost importance of obtaining the support of facility administrators where the program is to take place. There must be an available physical space to hold classes. This can be more challenging in jail due to the very limited space. In addition, the support and cooperation of correctional employees is vital for the program to run smoothly because often times, they are the ones assisting with selecting participants and transporting inmates to and from the classroom.

Evaluation—A Must

According to Tracy and Steurer (1995), many individual programs including the Federal Bureau of Prisons have conducted their own studies to evaluate the effectiveness of their programs. Although all of these studies yield positive effects of correctional education to the inmates, there was no uniformity in the methodology used and subject matter studied. The authors propose the use of a uniform evaluation instrument in order to come out with reliable, valid, and consistent findings. Moreover, a qualitative instrument in the form of essay or narrative can be included in the evaluation to account for differences in participants.

The instrument that the authors are proposing is quantitative. It will cover all the inmates in each prison thus yielding significant data. Additionally

researchers used 2% of the data gathered from the survey to verify against the inmates' files and 2% of the released inmates was the subject of case studies. This is to enable the researchers to validate the findings from the survey. The proposed instrument is a list of survey questions about the inmate's family background, educational and work experience. Upon entry and exit of each inmate, he or she must answer the survey questions. This strategy will minimize the difficulty of selecting inmates to be included in the sample. Another advantage is the accounting of every inmate. The authors presented the methodology and guiding question in the Review of Related Literature section. They analyzed the strengths and weaknesses of 75 previous studies and articles and selected only 19 for direct application to the task of developing an evaluation instrument. It is indeed true that the instrument solved many problems such as difficulty in tracking released inmates and in implementing random sampling, inconsistent methodologies, and insufficient information. However, noting the cut-off date for the analysis of the surveys is important since offenders come and go on an irregular basis unlike in a normal educational institution where there is a prescribed and regular opening and closing of the school year.

Conclusion

This review of several studies confirmed that certainly women inmates have unique unmet needs and face several issues such as family, unemployment, and other personal matters. These issues are most likely interrelated and caused them to develop deviant criminal behaviors that sent them to jail or prison. Several theories have tried to explain how these behaviors develop and how the process

of human development can help prevent or encourage these behaviors. Studies have also demonstrated the crucial role of correctional education in helping these women inmates address these issues as well as aid them in their reintegration to society. Moreover, these studies have proven that correctional education provided benefits not only to the inmates but to society as well. These are restoration of family relationships, reduced crime and recidivism rates, improved employment rate for released inmates, and cost efficiency. However, existing programs for women inmates also confront many challenges such as a lack of research on correctional education for women inmates, feminist criminology theory, gender-stereotyped programs, ineffective programs, and lack of participation by women inmates. Hence, there is a gap between current reentry programs and issues women inmates face. Consequently, there is a need to design an ideal correctional education program model that will be relevant to the needs of women inmates in order to bridge the gap. The best way to do this is to involve women inmates and those concerned with prison education to participate in the designing of such a program.

CHAPTER 4 METHODOLOGY

The ultimate aim of this study is to develop a reentry program that will help Filipino women inmates address the societal factors that led them to develop deviant criminal behaviors and the issues that they will face upon reentry to society.

There is no doubt that correctional facilities do provide inmates with programs. In fact, there are many non-government organizations and religious groups volunteering to help in addition to what the government is providing. Several studies suggest the crucial role of reentry programs is rehabilitating inmates to decrease deviant criminal behaviors and addressing the issues that they will be facing upon their reentry to society. It is with this concern that the researcher desires to develop a learner-centered reentry program that is directly relevant to the learners, the women inmates. In order for this to become possible, there is a need to listen to the voices of the women inmates and welcome their contributions.

For the purpose of this study, the researcher focused on women inmates at ACJ. Though the main focus of the study is the women inmates at ACJ, she also included the released women inmates from CIW and LCJ, the reason is to identify the issues that they have faced in reality upon their release from the prison and jail facilities respectively. Hence, the researcher collaborated with BD for the ACJ women inmates, and ABWE and CPCM for the released women inmates from CIW and from LCJ respectively.

Design of Qualitative Research

The study is a qualitative research.

Orientation

The orientation of this research is a combination of *interpretive* and *critical* research. The interpretive orientation involved participants constructing the realities of their predicament, the factors that sent them to jail and the issues they will face upon their release from jail. The critical orientation involved personal transformation. The researcher used a participatory action research model as one of the methods.

Type of Qualitative Research

The type of qualitative research that the researcher employed was a combination of *basic and action research*. The qualitative research conducted was basic research since it sought to discover and understand what factors sent these women inmates to jail and what kind of reentry program can bring about effective rehabilitation and help them address their societal reentry issues. This study was also an action research since the researcher involved the ACJ women inmates in the process of brainstorming what reentry program would address their societal reentry needs as well as the teaching style that will match their learning styles. Furthermore, the researcher involved the ACJ Minister and Educator in the process of designing the reentry program.

Research Questions

The study answered the following questions:

1. What are the societal and personal factors Filipino women inmates identify that led them to develop the deviant criminal behaviors that sent them to jail or prison?
2. What issues do women inmates perceive they would face upon their reentry to society?
3. What kind of reentry program will best help women inmates address these societal and personal factors and their reintegration into society?

Sampling Method/Frame

This study purposefully selected a sample of 25 Filipino women inmates from the ACJ and 11 released women inmates, nine from CIW and two from LCJ. The selection of the ACJ women inmates is through the recommendation of the ACJ Officials, while the released women inmates were referred by ABWE and CPCM Prison Ministers. The sample also purposefully included the ACJ Educators, ACJ Jail Officers, ACJ Warden, CIW Officer-In-Charge of the Religious and the Educational Affairs, and Prison Ministers from BD, ABWE, and CPCM in order to solicit divergent perspectives.

Instrumentation

The study made use of different sets of instrument for data gathering.

Interview Question Sets

The research made use of different sets of interview questions for the various groups of respondents:

- ACJ Filipino Women Inmates (Appendix A1a)
- Released Filipino Women Inmates (Appendix A1b)
- ACJ Jail Educators (Appendix A2)
- ACJ Jail Officers (Appendix A3)
- ACJ Warden (A4)
- BD/CIW/CPCM Jail and Prison Ministers (Appendix A5)
- CIW Officer-In-Charge of the Religious and the Educational Affairs (Appendix 6)

Guide Questions for Action Research Phase 1

The researcher addressed the questions verbally to the sample women inmates from ACJ on what reentry programs they wish correctional facilities can offer to women inmates that will help prepare them to face their issues upon their reentry to society. It is with due respect to the women inmates' privacy and self-esteem that the researcher did not include questions on what factors sent them to jail and what issues they expect to face upon release to avoid embarrassment.

The goal of this question is to validate the kind of reentry programs that the ACJ women inmates requested during the individual interview. (Appendix B1)

However, such focus group discussion became impossible among the sample of released women inmates due to unavailability, distance, and conflict of schedules.

Guide Questions for Action Research Phase 2

Likewise, the researcher addressed these questions verbally to the subset of the sample from ACJ women inmates on their comments and sentiments about

the different teaching approaches from the ALS, TC, and other religious programs offered in ACJ and what approach they prefer. This is the reason why the researcher included the taking of the Learning Style Inventory in the Personal Interview Questionnaire to validate this information. The researcher finds it important to understand the learning style of the women inmates in order to know what kind of teaching style will be more effective.

The researcher also validated this through a separate interview with the Jail Officers and Jail Educators on their observation of how the women inmates were responding to the different teaching approaches. It is important to note the learning styles of the women inmates to give the researcher an idea on what teaching approach to use when designing the curriculum. (Appendix B2)

Evaluation Tool

The researcher designed an evaluation tool for the ACJ women inmates to use in evaluating the program on the content, approaches, teaching aides and tools, environment, teachers, and the whole program. The researcher designed the evaluation tool based on the pattern of evaluation tool used by universities. However, there was no expert validation of the tool.

Data Collection

A series of data collection processes took place.

Methods

Pre-Interview. In order to gain an insight of how jail and prison facilities operate in terms of providing programs and education to women inmates, the researcher was able to collaborate with the BD Minister and had the opportunity to

enter the premise of CIW and personally interviewed the CIW Officer-In-Charge of the Religious and the Educational Affairs on February 6, 2009. The researcher jotted down the response because she could not make use of tape recorder due to restrictions by the prison policies in bringing any gadgets to the prison premise.

Prior to the interview, the researcher collaborated with the BD Prison Minister in coordinating with ACJ Warden in choosing the sample from among the ACJ women inmates. As for the released women inmates, the researcher coordinated with ABWE and CPCM Prison Ministers for referrals.

Interview Phase 1a

The researcher conducted a one-on-one, face-to-face formal interview with the chosen sample of the ACJ women inmates. However, due to lack of time allowed for the interview, some of the responses were insufficient. Therefore, the researcher requested the BD Minister/Educator to let the samples, who are also the students of the ALS class that BD is offering in ACJ, to put into writing their answers to the interview questions and to take the Learning Style Inventory test. The BD Minister/Educator implemented this as part of the classroom essay writing and activity.

After reading through the narrative essay and comparing them with the data gathered from the first time face-to-face interview, the researcher requested for a second face-to-face interview with those whose data needed further clarification and validation. At this time, a few of the ACJ women inmates who are part of the sample have already been released, so the researcher was able to get information from the other ACJ women inmates who are still in jail. However, the

researcher could not push through with the original plan of using tape recorder due to restrictions by the jail policies. Hence, the researcher was able to gather two sets of data per woman inmate, one is the personal interview and one is the essay together with the Learning Style Inventory.

Interview Phase 1b

The researcher interviewed released women inmates; nine of the 11 were referred by ABWE Minister and released from CIW while two were referred by CPCM Minister and released from Lumbia City Jail, Cagayan de Oro. Two of the released women inmates from CIW were interviewed through phone call, two sent in their response in written form, while five were interviewed face-to-face. Of the two who were interviewed through phone call, one of them became friend of the researcher and so the researcher was able to follow-up on her concerning her family issues and spiritual growth while the other one had initially been sending text messages to the researcher about her condition but has eventually been out of touch since December, 2010. The two released women inmates from Lumbia City Jail initially sent their responses through facsimile. However, due to insufficient data, the researcher called them through mobile phone to clarify and complete the data. One of the two released women inmates has been sending text messages to the researcher just to stay in touch.

In all the phone and personal interviews, the researcher took down notes instead of using tape recorders out of respect for the released inmates' request for privacy.

Interview Phase 2

During the time of the researcher's visit to ACJ, one of the Educators was not around while the two requested to have their response to the interview questions sent in via facsimile. The researcher was able to receive all three responses through facsimile one week after.

Interview Phase 3

The researcher interviewed the ACJ Jail Officers face-to-face. Two of the officers preferred to be interviewed together while the other one, who came in later, was interviewed individually. Again, tape recorder and other gadgets are not allowed so the researcher jotted down the responses.

Interview Phase 4

Due to the ACJ Warden's hectic schedule, the researcher could not get hold of her after three visits to Antipolo City even though appointments were set. Consequently, the researcher left the interview questionnaire and her contact number with the Jail Officers so that they can inform her when the ACJ Warden is available. Finally, the researcher was able to receive a text message from the Jail Officer four days after her last visit to inform her that the ACJ Warden is available that day and will be out again the next few days. Due to distance and time constraint, the researcher could not make another personal visit but immediately made a phone call to the ACJ Warden, thus, the interview was done through that phone call.

Interview Phase 5

The BD and the CPCM Ministers sent in their responses via email while the researcher interviewed the ABWE Minister personally.

The researcher is hopeful that the interview of diverse personalities will help corroborate the data gathered from the different perspectives.

Action Research Phase 1

The researcher visited the ACJ sample during one of their ALS classes and with the permission of the BD Educator, she was allowed to brainstorm with them as a group on what reentry program they wish ACJ can offer that will be relevant and helpful in their reentry to society. The whole ALS class, who are all part of the sample, participated and contributed actively. The BD Educator and one of the Jail Officers were present to observe.

Action Research Phase 2

On this second stage of action research, the Jail Officer allowed the BD Minister to choose only six of the ALS students for a short focus group discussion to share about their sentiments on the present ALS classes in terms of the teaching approach and on what teaching approaches they prefer based on their experience from the ALS classes and other programs they are undergoing in ACJ. The BD Minister was also present to listen to the responses and understand the perspectives of the ACJ women inmates. There were no Jail Officers sitting with the group to listen and observe.

Designing Phase

After gathering all the data from the interview and focus group discussion, the researcher consolidated, organized, compared, and analyzed the data to come up with an idea of the kind of reentry program that will suit the needs of the women inmates at ACJ. The researcher collaborated with the BD Minister in supplementing biblical concepts and in reviewing the program. The researcher then submitted the proposed program to the ACJ Warden for approval.

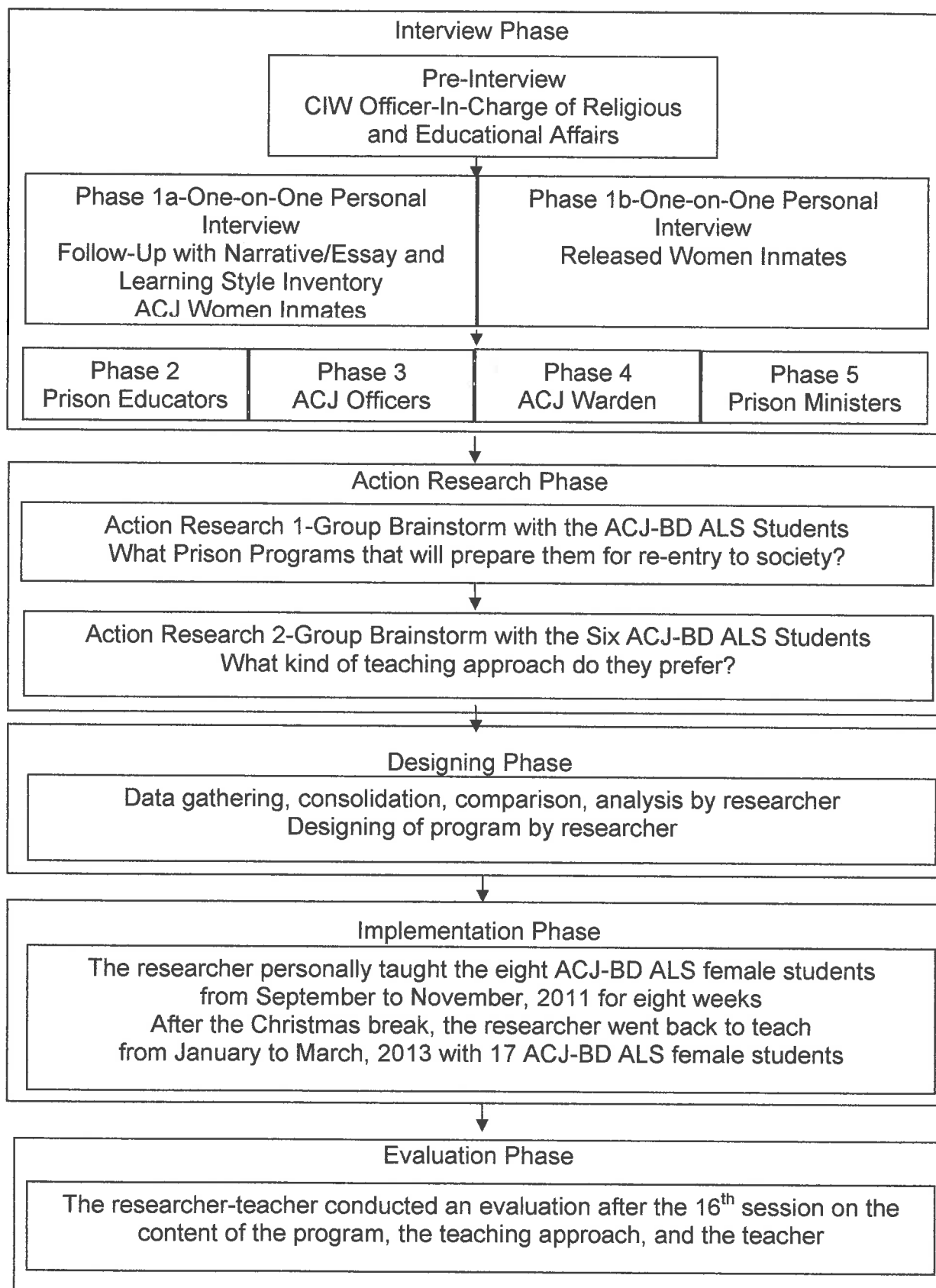
Implementation Phase

After the approval of the ACJ Warden on the proposed reentry program, the researcher personally taught the women inmates at ACJ for 16 sessions. At this point, the only role of the churches was to provide monetary donation to the ministry. One of the churches visited ACJ inmates to cheer them up with pre-Christmas gifts, games, and food.

Evaluation Phase

After the implementation of the reentry program that the researcher designed and personally taught, the researcher designed an evaluation tool (Appendix C) to assess the effectiveness of the program. The researcher-teacher only let the participants evaluate on the teacher after the sixteen sessions were completed to avoid redundancy since she was the only one teaching. This final stage included the ACJ women inmates who participated in the program. Since the BD Minister, the ACJ Jail Officers, and the Jail Warden were not present in the class during the implementation phase, the researcher-teacher did not include them in taking part of the evaluation.

Figure 6. Flowchart of the Process



Researcher's Roles

The researcher took on two types of roles.

Interviewer

The researcher interviewed all those that constitute the sampling frame either personally, through phone calls, or through written responses.

Participant as Observer

The researcher took on a participant as observer role and was involved in the central activity of designing a reentry program and implementing the program that allowed her to interact more with the participants, wherein she was able to make thorough and substantial observation.

Documentation

All of the personal and phone interviews and focus group discussions were jotted down while all the rest were sent in to the researchers in printed form either through email or facsimile. All these documents were sorted according to the different sample groups. The original plan of audio recording did not push through due to restrictions by the ACJ and CIW polices. Similarly, the released women inmates requested for privacy and discouraged the use of tape recording, which the researcher respected.

Data Preparation

The researcher used both manual and computer data management. She encoded the notes taken manually on the computer immediately after each interview took place. This helped enhance memory recall of any details that have contribution to the study. She also encoded all the interviews that were sent in

through facsimile and saved those sent in through email on the Microsoft Office Word file. The Microsoft Word software enables the researcher to edit and format the document thus creating a clean record on which she can later work on.

After encoding everything on Microsoft Word file, the researcher sorted and organized the data using the Microsoft Office Excel file. This made it easier for the researcher to compare, to contrast, and to tally the results.

It is necessary to keep both a hard and a soft copy for the back up files. The notes done manually and the printed interview responses sent in will form part of the hard copy database.

Data Identification and Data Manipulation (Code and Retrieve Approach)

The researcher went through these two phases of data management simultaneously using the *code and retrieve approach*.

Coding

The researcher assigned codes to both the ACJ women inmates and to the released women inmates. She also assigned color codes to classify the responses according to their types such as factors leading to deviant criminal behaviors, issues upon reentry, and reentry programs. Though it is easy to identify outright such categories from the interview questionnaires, however, it is quite helpful in the narrative essays and interviews wherein the interviewees would mix up while narrating their experiences and stories. Hence, the researcher would highlight with the assigned color.

Retrieval

The researcher retrieved the data and grouped them together by code for analysis.

Data Analysis

The data analysis made use of narrative and content analysis methods. The data were analyzed simultaneously with the data collection process.

Narrative Analysis

The participants' stories obtained through the one-on-one and face-to-face interview employed the narrative analysis technique. This type of analysis focuses on "the ways humans experience the world" (p. 157).

The researcher found this approach to be most suitable for both the ACJ and the released women inmates because women naturally love to tell stories spontaneously and this approach allows them to do so without feeling intimidated or embarrassed. Thus, all of the ACJ and released women inmates were able to narrate their experiences openly to the researcher.

Content Analysis

Even though content analysis is "quantitative in nature...in one sense all qualitative data analysis is content analysis in that it is the content of interviews, field notes, and documents that is analyzed." (p. 160)

The researcher sorted the data gathered from the interview of both the ACJ and the released women inmates. She then identified the majority of the criminal cases the women inmates committed that sent them to jail and prison and analyzed the reason that led them to develop deviant criminal behaviors.

Furthermore, from the data gathered, the researcher categorized the societal reentry issues that the ACJ women inmates expect to face and those that the released women inmates actually faced upon release as well as the reentry program that both groups suggested.

Criteria for Judging Quality of Findings

The following criteria were used to judge the quality of findings.

Internal Validity

Triangulating through interviewing people in different roles and functions such as the ACJ women inmates, the release women inmates from CIW and LCJ, the ACJ Educators, the ACJ Jail Officers, the ACJ Warden, the CIW Officer-In-Charge of the Religious and the Educational Affairs, and the BD, ABWE, and CPCM Ministers promotes internal validity.

External Validity

"External validity is concerned with the extent to which the findings of one study can be applied to other situations. That is, how transferable are the results of a research study?" (Merriam, 1988, p. 207). In the case of this study, the researcher looks forward to the applicability of the findings to other correctional facilities both local and foreign. In the case of generalizability, the researcher made use of the strategy of *typicality or modal category* in which the researcher compared the respondents with others in the same class such as inmates in other correctional facilities and those involved in jail and prison works and ministries.

Ethical Concerns

The researcher was cautious in avoiding violation of any standard of acceptability in social conduct during the data collection process.

Interview Ethics

She refined and pilot-tested her interview questions with some foreign and Mandarin speaking CIW women inmates, whom she had befriended while ministering to them, to make sure that they are not intimidating, threatening, offending, and embarrassing to the respondents. The researcher drew information from the respondents in a very relaxed and soothing atmosphere that were eventually enjoyable, reflective, and even therapeutic to the respondents. The researcher did not include the real names of the interviewed inmates. Instead, she assigned codes for the entire women inmate participants.

Summary

This chapter describes how the researcher approached the study on the factors that led the women inmates at the Antipolo City Jail to develop deviant criminal behaviors that eventually sent them to jail and the societal reentry issues that they perceived to be facing upon their release. This is for the designing of a reentry program that will be relevant to their needs.

The study answered the research questions through the following data collection methods:

- What are the societal and personal factors Filipino women inmates identify that led them to develop the deviant criminal behaviors that sent them to jail or prison?

- What issues do women inmates perceive they would face upon their reentry to society?

The above two Research Questions were answered through personal and written interviews of the women inmates.

- What kind of reentry program will best help women inmates address these societal and personal factors and their reintegration into society?

To answer this last question, the focus group discussion involved the women inmates and the BD Ministers.

This study is a qualitative research that made use of interview and action research in answering the research questions.

CHAPTER 5 DISCUSSION AND CONCLUSION

This chapter discusses and analyzes the data gathered in light of sociological, psychological, theological, and cultural perspectives that led to the designing of a prison program for women inmates at ACJ. The discussion and analysis also took into consideration the related literature reviewed in Chapter 3.

Reasons for Incarceration

The researcher intentionally did not ask the women inmates from both of the groups the reason for their incarceration out of respect for their privacy and self-esteem. However, she was able to gather the information directly from the sample through the voluntary narration of both groups of sample in the process of the interview and the researcher took note of them while allowing the others to keep it to themselves. The researcher could not also have access to their record because these are confidential public documents.

Reasons Disclosed

Both the ACJ women inmate group and the released women inmate group revealed economic reasons as the cause of their incarceration. The majority of the women inmates from both groups, 14 out of the 25 ACJ women inmates and five out of the 11 released inmates, committed drug related crimes. Among the other reasons were theft and child trafficking for the ACJ group and the crimes that the released group committed were theft, illegal recruitment, *estafa*, and one case of accessory to murder (Table 3).

Table 3.
Reasons for Incarceration

ACJ Women Inmates		Released Women Inmates	
Criminal Activities	%	Criminal Activities	%
Drugs	56%	Drugs	45.46%
Theft	16%	Illegal Recruitment	27.25%
Child Trafficking	4%	Illegal Recruitment and Estafa	9.09%
No Answer	24%	Theft	9.09%
		No Answer	9.09%

In order to understand why they resort to criminal activities, a review of their profiles was conducted in order to form a composite profile.

Profile

The profile includes the women inmates' economic status and educational attainment prior to their incarceration as well as their role in the family.

Economic Status

Looking into their economic status, 20 out of the 25 ACJ women inmates and eight out of the 11 released women inmates were working prior to their incarceration but their livelihoods were mostly low paying blue collar jobs such as domestic helper, canteen helper, hair trimmer, cigarette factory worker, shoe factory worker, rugs maker, dressmaker, laundry woman, market vendor, store attendant, buyer and seller, office staff, and drug dealers. Young and Mattucci (2006) noted that "women in jail are predominantly undereducated and unskilled with poor employment histories" (p. 127). Only two of the released women inmates had their own businesses prior to incarceration due to their high educational attainment. The one who graduated with a degree in B.S. Commerce, Major in Accounting opened an accounting and brokerage firm while the one who

graduated with a doctorate degree in Psychology opened a neuro-psychiatric clinic. The result is shown in Table 4.

Table 4
Economic Status Prior to Incarceration

ACJ Women Inmates		Released Women Inmates	
Employment	%	Employment	%
Blue Collar Jobs	80%	Blue Collar Jobs	73%
No Answer	20%	Accountant and Broker	9%
		Psychiatry	9%
		BS Dentistry (Student)	9%

Educational Attainment

The highest educational attainment among the ACJ women inmates was fourth year high school with only four attaining that level, three in third year high school, seven in second year high school, and three in first year high school. There are also some who have only attained elementary education with three reaching grade six and two reaching grade four. Three did not mention their educational attainment (Table 5).

Among the released women inmates, aside from the three who had attained college and doctorate degrees (pursuing B.S. Dentistry until incarceration, B.S. Commerce-Accounting, and Ph.D. in Psychology), only one mentioned having attained grade one. None of the other seven released women inmates mentioned their educational attainment (Table 5).

Spry (2003) maintained that inmates come to prison at middle-age and very often at a very low literacy rate.

Table 5
Educational Attainment

ACJ Women Inmates		Released Women Inmates	
Educational Attainment	%	Educational Attainment	%
HS 4 th year	16%	Ph. D in Psychology	9.09%
HS 3 rd year	12%	BS Accounting	9.09%
HS 2 nd year	28%	BS Dentistry (In Progress)	9.09%
HS 1 st year	12%	Elementary Grade 1	9.09%
Elementary Grade 6	12%	No Answer	63.64%
Elementary Grade 4	8%		
No Answer	12%		

Household Heads

In order to understand the position or role of the women inmates both in ACJ and those released to their family prior to their incarceration, the researcher defined the term “household head” in the Definition of Key Terms Section as “a member of the family who takes care of the daily major financial needs of the family and household.”

Among the twenty-five women inmates at ACJ, six were household heads and all of them are mothers and are separated from their husbands or live-in partners (Table 6). During their incarceration, their children were under the care of their family members with a majority staying with their mothers, some with their ex-husbands, ex-in-laws, and one child is under the care of a cousin who is a teacher. Among the seven married released women inmates, two of them were household heads and one shared the role with her husband, while the other four are totally financially dependent on their husbands (Table 6). At present, their children are under the care of their husbands, in-laws, or their mothers. All of the remaining 12 ACJ women inmates who disclaimed being household heads are

single and four of them have children who are under the care of their mothers and one under the care of her boyfriend's family.

Table 6
Household Heads

ACJ Women Inmates		Released Women Inmates	
Profile	%	Profile	%
Mothers, Separated/Live-In	24%	Mothers, Married	18.18%
		Mother, Married (share Household Head role with husband)	9.09%

The reason why a majority of the ACJ women inmates are not household heads is their civil status, since all of those who disclaimed being household heads are single, with some unmarried mothers not in a relationship anymore with the fathers of their children. The Filipino trait of closer family ties in contrast to our western counterpart plays a very crucial role. "Clannishness, or an emphasis on kinship and filial ties, is a common pattern in all cultures other than the atomized West" (Maggay, 1993, p. 5). In the Philippines, regardless of the family situation, the parents would always be the ones taking the responsibility of providing for the family. Even if a son or a daughter has not been in touch with the family for quite some time, is married but is separated with children, or is an unmarried single parent, and has come home for help, the parents would be willing to take them back into the family, to provide and care for, including the grandchildren born out of wedlock. This supports Maggay's suggestion that, "Our child-raising pattern is reportedly high in nurturance and low in independence-training" (1993, p. 18).

Among the released women inmates, only three claimed to be household heads, a single mother, a widow, and one separated from her husband many

years ago. The children of the single mother are under the care of her mother while the children of the widow and the children of the separated mother had grown up during their incarceration. Among the eight released women inmates who disclaimed being household heads, two are married with children, two are single with no children, and four are separated from their husbands and have children. For those married, their parents and in-laws took care of their children, while most of those who are separated, have their children under the care of their mothers, siblings, or their ex-husbands. Of these 11 released women inmates, nine of them were from CIW and out these nine CIW released women inmates, only two claimed to be household heads. This result is in contrast to what Ms. Lulu Santos of CIW revealed of this result contrasts with what Ms. Lulu Santos of CIW revealed (85% of the women inmates at CIW are mothers who are household heads). This inconsistency is due to the difference in definition of the term "household heads" from that of the researcher's definition. Ms. Lulu Santos' definition of the term "household heads" refers to the sole homemaker in a family or household, who assumes the responsibility of taking care of the family members' physical, social, emotional, intellectual, and moral well-being as well as the majority of the daily household chores and not mainly to provide for the family's financial needs. The differences in the definition of the term "household heads" between Ms. Lulu Santos and that of the researcher brought about the contrast between the report and the result of the interview.

An Analysis of Profile and Factors for Incarceration

The researcher made an analysis of the profile and factors that sent these women to prison and jail in light of the sociological and psychological perspectives.

Sociological Perspective

From the sociological perspective, the above findings support three of the deviance and crime theories proposed by Kendall, 2006. First is the Opportunity Theory suggesting that lower class people do share in the middle class dreams, however, they have no means to achieve these dreams due to lack of education, capital, and opportunity that they resort to criminal activities.

68% of the ACJ women inmates have reached high school level but only four (16% of 68%) have finished fourth year high school. Only five (20%) of them reached the elementary level (as shown in Table 5). Their low level and lack of education became an obstacle for them to find a high paying job that will provide them enough income to cover for their daily needs and also the means for them to pursue their middle-class dreams.

Even the two out of the 11 (18.18% as shown in Table 5) released inmates who have attained higher education also resorted to criminal activities of illegal recruitment for overseas jobs and bouncing checks because they did not have enough capital. They sought illegal means to expand on the accounting and brokerage firm and the neuro-psychiatric clinic that each respectively established in order to earn more income to fulfill their middle-class dreams.

The second theory is called the Social Control/Bonding Theory suggesting that weak family ties and friendships would result to developing criminal behavior.

From the ACJ women inmates, nine reported that they are not in touch with their families and three of them receive very rare visitations from their family. Two have parents who are separated and they were living with their stepfathers prior to incarceration.

The last theory is the Differential Association Reinforcement Theory suggesting that environment plays a crucial role in the development of behavior. Hence, when a person often interacts with people having deviant behaviors, it is most likely that that person would also demonstrate such behaviors. Seven women inmates from the ACJ group representing 28% and one from the released group representing 9% revealed that they were incarcerated due to the influence of their peers who were involved in drugs and alcohol.

Psychological Perspective

From the psychological standpoint, the first theorist that we can refer to is Sigmund Freud. Achieving the middle class dream is a desire of the *id* that operates on the pleasure principle. However, the reality of their circumstances did not allow them to achieve these dreams; therefore, they violated the standard of society, which is the law or *superego* that operates on the conscience. Unfortunately, due to a lack of education, strong family value system, or good connections, the *ego* strength of these lower class people is often too weak to strike a balance between *id* and *superego*. Expanding on the work of Freud, Erik Erikson proposed the importance of the *ego* strength to balance one's interaction with the environment in resolving inner conflicts at every life stage in order to develop the respective virtues in each developmental stage. Such *ego* strength

can be developed with proper enhancement of moral reasoning as suggested by Lawrence Kohlberg through education and a strong family value system, which is a very crucial factor for this area of development. Since we are talking about women inmates, it is also valuable to make reference to the contribution of Belenky who stresses the importance of strengthening the inner self to counter the subjective inner voice, which is often influenced by the outer voices. "Loob (inner self), as the core of our being, is also an appropriate concept to describe a person in relationship to others because it provides an insight as to what kind of person one is" (de Mesa, 1987, p. 57).

One way of strengthening the inner self is through critical reflection as suggested by Fowler in his *Exploring Spiritual Development*, (2009). Through critical reflection, a person will be able to reflect on the external voices as well as on external authority and decide for him/herself what is right and wrong, thus, being able to develop the ability to govern the self or self-discipline. Fowler refers to this as the formation of an "executive ego," which is supposed to take place when a person reaches young adulthood at ages 19 to 40 or stage four of Fowler's faith development stages. The average age of the ACJ women inmates involved in this study is 30, which is exactly the life stage when they should have developed the ability for self-discipline. However, due to their past life stages, many of them may not have reached this stage. According to Fowler's first stage of faith development, young children learn about the concept of God from their parents and the school age children at the second stage accept stories from their faith community. Once these children reach stage three during their teenage

years, they rely on institutions such as the school, the church, the government, and even their peer group for their faith development and they would be loyal to the groups to which they are attached. Therefore, if the parents do not have a strong faith in God and there is no strong and healthy faith community to support moral teachings, how can a child have a strong and healthy faith development?

Furthermore, without a proper institution to adhere to, such as school, most of these women inmates have either no or very low education, the teenage child could only learn moral values from the streets or from peers, whose moral values might be just as distorted. There is no doubt that it will be quite difficult for these teenagers to develop the ability for self-discipline when they reach the young adult stage typically at stage four. These young adults continue to expose themselves to external influences, not being able to develop a stronger inner self due to a lack of critical reflection skills. Hence, low education and poor family relationships and value system are factors that make a person vulnerable to resort to criminal activities due to a weak “ego” or inner self and lack of moral reasoning skills. .

Issues Related to Reentry into Society

After classifying the issues that both groups of women inmates raised, the researcher discerned three main categories namely family issues, self-esteem and social issues, and financial issues. The researcher combined self-esteem and social issues because both are interrelated. How a woman feels about herself or her self-esteem often depends on society’s acceptance or rejection of her. Under each category, the researcher tallied the frequency of responses in each item and narrowed down issues to the following: Under the family issues category, the most

mentioned were forgiveness, acceptance, and reunion. Under the self-esteem and social issues, the most mentioned were shame, trust, and rejection. Under the financial issues category, the recurring concern was how to find a job.

Family Issues

The top category of issues that both groups of women inmates raised concerns the family. Under this category, the most frequently mentioned are forgiveness by family members, followed by family's acceptance, then how to reunite with their family members, particularly with their children.

With the issue of forgiveness and acceptance, most of them have families to accept them back into their homes, though the released women inmates did not mention if their family members have forgiven them. All of them went back to stay with their parents, siblings, married children, or even extended families such as cousins, aunts, or uncles, depending on where the means of livelihood was available for them. Furthermore, most of them had their family members pick them up from the jail or correctional facility upon their release. We can attribute this to the close family ties of the Filipino culture.

Aside from acceptance of these women by family members is the issue of acceptance of their children, the fate of the children due to their mother's incarceration and their accepting the reality that their mother was incarcerated. These issues can have implications on the self-esteem of the children.

Most of those who raised the issue on how to reunite with their children are women with children. But due to incarceration or even prior to incarceration they have already separated from their boyfriends or husbands, and in their absence,

their ex-boyfriends or ex-husbands have taken custody of their children. Notice that all the released women inmates experienced forgiveness and acceptance by their families of origin, nuclear or extended, but no one mentioned reuniting with their ex-boyfriends or ex-husbands or going back to stay with their former in-laws. Therefore, a reentry program must address the needs of those whose children are under the custody of their ex-boyfriends or ex-husbands or former in-laws, since reuniting with their children is a difficult issue.

Self-Esteem and Social Issues

Among the self-esteem and social issues, shame, trust, and rejection top the list with the released women inmates revealing shame and the ACJ women inmates revealing trust and rejection as their major concerns upon reentry to society. The reason why the ACJ women inmates did not consider "shame" as a concern for reentry to society is because they feel that they are privileged since even though they are in jail they were able to know and receive Jesus as their personal Savior. They were also able to undergo the Alternative Learning System of education. Had they been outside the jail facility they would not be able to undergo educational training. However, it is easy to claim this because they are a homogeneous group with the same predicament and sentiment inside the jail facility. They do not yet realize that when they are released, each of them will be on their own paths and they will have to face their social stigma alone. That is the reality that the released women inmates experienced, distrust and rejection from people they met, making them feel a sense of shame. Nevertheless, it is good that

Filipinos are family oriented and that the family is there to accept them and cushion the harshness of society.

The experience of being rejected and not being trusted by others leads to the development of a sense of "shame". This can greatly affect one's self-esteem, on how one would feel about the self. Taking into consideration that "relationships are very important to Filipinos" (Bautista, 1988, p. 3) and the claim of Belenky (1986) that the self-concept of women depends on how other people define them, the researcher designed the first lesson of the curriculum with the goal of helping the ACJ women inmates shift from a negative to a positive self-image through teaching that we are all equally and wonderfully created in the image of God. Since the ACJ women inmates suggested Cosmetology as among the livelihood programs for the facility to offer, the researcher incorporated Cosmetology as the bridge to the Bible lesson on self-image. The lesson also discusses the importance of developing inner beauty more than outer appearance as the researcher pondered the insight of de Mesa that "*loob*, as man's core is also an appropriate concept to describe a person in relationship to others because it provides an insight as to what kind of person one is" (1987, p. 57). In connection to the lesson on "being created in God's image", the researcher started the Bible lesson with an activity on identifying each person's individual uniqueness with the intention on emphasizing the acceptance of each other's differences. To reinforce the first lesson, the researcher designed the second lesson with a Multiple Intelligence Inventory to identify each other's talent as gift from God. This activity serves as a bridge to the Bible lesson that God created us all with different

strengths and weaknesses so we can complement each other, and that each person has a significant role in the Body of Christ. Lesson Three aims to help the women inmates build a stronger foundation to have a positive self-image. It introduced the concept of salvation that everyone is a sinner, both the incarcerated and those who are free, and God extends the same kind of love and mercy equally to everyone who will confess his/her sins and accept him as personal Lord and Savior. Lesson Four talks about transformation, hence the need for every believer to undergo the process of sanctification after being justified by faith in Christ. The livelihood program taught was soap powder making in connection to the process of cleansing and transformation that each new believer must undergo.

The Chief of the NBP Chaplaincy Office, Rev. Msgr. Roberto Olaguer (2009) stated in the endorsement section of the book, *Stories from Prison* that “prisoners are always faceless and are always depicted as brutal and heartless” People would refer to them as ex-convicts and would normally fear and distrust them. In order to address how others in the community and society would receive them, the researcher designed the following lessons that would enable them to undergo sanctification starting with introducing and explaining that the Ten Commandments teaches about Christian ethics that are founded on the principles of love for God and love for neighbors. These lessons intended to help the women inmates know and understand the standards of God in their relationship with him and with others.

Further lessons that will help the women inmates to transform are the Fruit of the Holy Spirit and the Beatitudes. It is the goal of the researcher that the women inmates will develop the ability of moral reasoning as they learn about the benefits of applying God's standard in their daily lives as a way of preparing them to face the indifference of society towards them due to their background through the evidence of their transformed self. In addition to these Bible lessons, the researcher incorporated some practical lessons on personality development programs such as knowing one's own talent and temperament, respect for authority, handling family arguments, anger management, basic etiquette, maintaining proper posture and cheerful disposition, and proper nutrition and diet.

Financial Issues

The most recurring issue in this category is how to look for a decent job. Even if they can find one, usually it will be a low-paying job that cannot help sustain their needs and the needs of their children. This is due to their low educational attainment and the lack of trust that people will have in them due to their criminal records.

One of the possible reasons for poverty as suggested by Feagin's study is under the classification of structural factors. "Poverty is attributed to external social and economic forces such as failure of society to provide good education, low wages, failure of private industry to provide enough jobs, exploitation of the poor by the rich" (Koo, 2008, p, 92). Educational attainment and finding a job is very much related. Lack of education prior to entering correctional facilities in addition to having a criminal record are factors for a high unemployment rate

among released inmates as suggested by Hrabowski and Robbi (2002). Even if private industry can provide enough jobs, a person's lack of education will disqualify him or her for the position. At present, when we open the Career Guide section of the newspaper, we can see that several companies are looking for skilled workers such as engineers, accountants, computer programmers, and even the countless call centers would require someone who is fluent in the English language and has the aptitude to understand the technicalities of the trade. Consequently, those who are lacking in education remain unemployed. This group comprises the larger population compared to those who have attained a college degree. It is quite heartbreaking that "statistics show that most of our children drop out of school at grade four..." (Maggay, 1993, p. 19). According to the Philippines 2008 Annual Poverty Indicators Survey, Sixth Round, 35.1% of the number of cases found in the data file does not attend school.

However, the researcher did not design any academic program for the women inmates at ACJ because BD is already offering the Alternative Learning System or ALS to both the men and women inmates at ACJ. After graduating from the ALS program, these inmates are qualified for a college education. Unfortunately, if these inmates are still incarcerated, then there is no way for them to choose to undergo a college education. In view of this, the researcher incorporated simple livelihood programs that are feasible to teach in ACJ due to limited facilities such as Cosmetology, Soap Powder and Detergent Making, Basic Massage, and Pineapple Jam Making.

Another concern from the released women inmates group is their physical condition to work, because upon release, seven of them are already 40 years old and above. Even if they are in good physical condition to work, most companies prefer younger employees. Hence, the researcher is hopeful that through the livelihood programs introduced, the women inmates would be able to make use of these skills to make a simple living through self-employment instead of depending on employment.

Suggested Reentry Program

As suggested by the literature reviewed, reentry programs play a very crucial role in addressing the issues that the women inmates will be facing upon reentry to society. From the data I gathered concerning the suggested programs, I learned that there is significant interest in programs that will address their immediate financial issues in order to satisfy their basic physiological needs, which is the lowest among the hierarchy of needs as suggested by Maslow (2012). However, Maslow also stated that once basic physiological needs are fulfilled, people would long for fulfilling higher level needs. Some of these include the need to belong and be loved, the need to boost self-esteem, the need to gain knowledge and skills, the need to achieve aesthetic quality in their skills, the need to be a contributor to mankind, and the need to encourage others to contribute to mankind. Hence, reentry programs must be holistic and balanced, catering to the inmates' physical, cognitive, socio-emotional, and spiritual needs. Though, it will be appropriate to start with satisfying the lower needs then addressing higher needs.

Livelihood Program

Livelihood Programs top the list of the released women inmates and ranks second on the list of the ACJ women inmates. The difference is that the ACJ women inmates listed the livelihood courses they find interest in, such as Cosmetology, Hairstyling, Dressmaking, Cooking, Soap and Detergent Making, and Candle Making. The released women inmates suggest provision of capital support and organizing of cooperatives by the correctional facilities to hire released women inmates as workers or employees. Having knowledge of different livelihood skills can help alleviate the employment issues of the women inmates upon their release because even if they cannot find a decent job, they can make use of the livelihood skills learned in the correctional facilities to develop their own small businesses. However, based on the experiences of the released women inmates, it is still difficult to do business if one has no capital to invest, hence, they suggest programs for capital support from government or non-government organizations.

Academic Program

The highest on the list of needs among the ACJ women inmates are academic programs (computer skills, graphics designing, reading, English, and mathematics). The released women inmates did not mention anything about academic programs. We can attribute this to the age factor with the younger women desiring to attain education more than the older ones. The average age of the ACJ women inmates is 30 while those of the released women inmates is 48.

Aftercare Program

Though the released women inmates did not mention academic programs, they are the only ones who mentioned an aftercare program wherein the prison educators/ministers and officers could conduct visitation, continuous mentoring, help in finding a job, and provide temporary shelter upon their release from prison or jail. This program ranks second on their list. Some non-government organizations, such as BD and ABWE have attempted to organize halfway houses as an aftercare program but due to a lack of manpower and funds to sustain the needs of the released inmates, the attempts always fail. Programs involving visitation, continuous mentoring, and help in finding a job require full-time staff and committed volunteers, which are very much lacking and very difficult to find. Another factor is that upon release, these released women inmates would go back to their families and are therefore, scattered all over the country, making it difficult to gather them for continuous mentoring. The best that government or non-government organizations can do is to refer them to institutions in their areas that can provide help and assistance to them. So far, CPCM has been providing an aftercare program to the released women inmates from LCJ. They would allow the inmates (male or female) to stay temporarily at their center upon their release. Some would be hired to assist the workers who minister to the inmates at LCJ by doing cooking or menial chores. One of the members of their affiliate church, Cagayan Gospel Church, offered a job of rug making as a livelihood program for the released inmates. CPCM also offers Cosmetology to those still staying with them. However, CPCM also has the difficulty in obtaining funding and the jobs

they offer are still low paying and not permanent. It is indeed a reality that released women inmates need support for them to survive their reentry into society

Socio-emotional and Physical Development Programs

Third on the list of the released women inmates is the program addressing socio-emotional needs such as managing negative feelings, anger management, coping with boredom and other life struggles, followed by physical fitness programs addressing medical and health topics, and food and nutrition, with spiritual transformation as last on the list. Among the ACJ women inmates personality development topics (speech, grooming, posture, health and fitness) were third on the list and during the focus group discussion, they also identified life skills such as money and time management, proper etiquette as well as values education such as self-discipline, self-control, forgiveness, respect, humility, concern for others, responsibility, honesty, trust, loyalty, and friendship.

Family Program

Even though family concerns top the list of issues that the women inmates perceived to face and have faced, it is surprising to note that a family program is the lowest on the list of the ACJ women inmates and not found on the list of the released women inmates. Only one of the ACJ women inmates suggested a program on family connections and as a group they have identified only the topic on parenting in connection to family programs. From this finding, we can see that among the family members of the women inmates, they are most concerned with their children. Moreover, having a culture of close family ties, reconnecting with

one's family of origin does not seem to be such a difficult issue to deal with among Filipinos.

The Resulting Program

Since BD already offers the Alternative Learning System (ALS) of academic education, the researcher focused on Bible lessons and livelihood and personality development programs. However, the activities in the lessons also provide enhancement of the reading and writing skills through reading of Bible passages and stories as well as journalizing activities to reinforce their reading and writing skills learned from the ALS.

In developing the reentry program, the researcher took note of the responses of the released and the ACJ women inmates on what led them to their incarceration and what issues the released women inmates faced as well as what the ACJ women inmates perceive to face upon their reentry to society. Also noted were their suggestions of the programs they hope the correctional facility would offer. The researcher designed Bible lessons that will address the family, self-esteem and social issues integrating the suggested livelihood and personality development programs that will match the respective Bible lessons. The main goal of the program is to transform the ACJ women inmates into Christ-likeness as an approach to face the financial and socio-emotional issues upon their reentry to society. However, there are some limitations with the livelihood program due to the non-availability of facilities and equipment. Therefore, the researcher was only able to include the livelihood programs that were feasible to teach in the female dormitory of ACJ.

After designing the program, the researcher submitted a copy of the program to the Warden of Antipolo City Jail and arranged for weekly two-hour sessions with inmates. The Warden informed the researcher that ACJ allows ministers and educators to teach the approved lessons but they are not allowed to do any religious conversion.

Program Goals

The program aims to empower the women inmates for their reentry to society through the following measures:

1. Transform the lives of the women inmates through teaching God's Word;
2. Develop Christ-like character through applying Christian Ethics based on God's standards (Ten Commandments, Fruit of the Holy Spirit, and Beatitudes) while at ACJ, and later on in their home and workplace;
3. Boost the self-esteem and develop a positive self-concept of the women inmates through personality development programs; and
4. Prepare the women inmates for employment through the simple and feasible service and product oriented livelihood programs.

The entire program has sixteen sessions divided into four units or themes with four lessons in each unit. Each lesson has specific learning outcomes. Every lesson consists of a livelihood development and personality development section followed by a Bible lesson. Summary charts for the Reentry Program Overview (Appendix C) and for the Learning Outcomes (Appendix D) are presented in the Appendix Section.

The Approach

Units 1 and 2 made use of lecture and interactive discussion approaches in teaching the participants about the biblical principles that will lead them to reflect on the relevance of the Bible lessons in their personal lives (their relationship with their Creator) and on how they have been deviating from the biblical teachings such as the Ten Commandments.

Units 3 and 4 employed the moral reasoning approach requiring participants to answer questions that will lead them to realize their sinful nature. Then the researcher introduced God's standards such as Fruit of the Holy Spirit and the Beatitudes and let the participants realize the benefit of conforming to his standards. Interactive discussion was used to enhance their biblical reasoning ability. Each lesson ends with a personal reflection; practical steps for how to apply the lessons learned, and an action plan for life application. There were no livelihood development lessons in Unit 4 in order to give more time to discuss the Beatitudes.

The Researcher-Teacher's Observation and Interaction with Participants

The researcher-teacher made the following observation during the course implementation and took note of her interaction with the inmate participants.

The Officers

The researcher observed that the jail officers, though strict with compliance of the policies and guidelines of the jail facility, were friendly and supportive of the program.

The Women Inmate Participants

Unit 1. The Livelihood Program on Cosmetology on the first day eased the researcher's concern regarding the participants' acceptance of her as their teacher. The participants were quite excited with the session and both the researcher and the participants immediately became comfortable with each other. Even the guest instructor, who is a Christian professional hairstylist and cosmetic artist, became interested in the jail ministry. However, there was one participant who was quite anxious about joining the class due to her fear that she might not be able to follow the lessons because of her poor English. The researcher-teacher assured her that she will go slowly with instruction and she would translate the English language to Tagalog for them to understand. She explained that the reason the material was in English is to encourage them to learn English.

On her second visit, the researcher-teacher administered the Multiple Intelligence Test to find out the strengths of each participant. The Questionnaire was in English (Appendix E) but the researcher-teacher fully guided the respondents by translating each item in Tagalog while going through the items one by one with the respondents. The proponent of the Multiple Intelligence is Howard Gardner, who theorized that there are at least eight intelligences, such as verbal-linguistic, logical-mathematical, natural sciences, visual-spatial, bodily-kinesthetics, musical-rhythmic, interpersonal, and intrapersonal, that human beings possess, as opposed to the only two intelligences such as verbal-linguistic and logical-mathematical that culture has been teaching and rewarding. (Howard Gardner's Multiple Intelligences, 2011). The test consists of forty items to which

they will assign a score as to how each item would apply to them such as 4 for Always, 3 for Frequently, 2 for Sometimes, 1 for Seldom, and 0 for Never. After taking the test, they will score to find out which intelligence they possess the highest. Even though there is no way to check on the validity and reliability of the test, it has helped boost their self-esteem, including the inmate who expressed her struggle with English, though they were initially surprised to discover that they have strengths. From then on, the participants were very comfortable with the researcher-teacher and the lessons. The participants were very willing to share their sentiments, their weaknesses, their past, and even the reason for their incarceration. They did not hesitate to ask questions or ask for help when they did not understand some of the English words. They were very eager to look up Bible passages and to volunteer to recite. They were very fond of listening to Bible readings and true-to-life stories, role-playing, and singing.

Their favorite song was “Amazing Grace” and they even sang that song as a presentation in the pre-Christmas celebration that the home church of the researcher-teacher, Christian Bible Church of the Philippines, sponsored on November 19, 2011. Many of them were touched by the lyrics and the message of the song as they became aware of God’s justice and grace as well as their need to receive Jesus as Savior and Lord. They all expressed admission of guilt and the need to repent. Some responses are recorded below.

I can say that the lyrics touched my heart is ‘He will be my shield and portion be as long as life endures’ because it reminds me of the things that is happening now in my life here in *Bahay Bakasyunan*

(Vacation House). I know that I can count on him. I'm sure whatever happens he will protect me. (No English translation since the inmate responded in English)

Nang narinig ko ang teacher ko habang kinakanta ang Amazing Grace, nung una di ko maintindihan pero nang inulit-ulit niya ito, may naalala ako sa buhay ko parang katulad ng kanta. Dati akong naging bulag sa Panginoon pero nang dinala Niya ako dito, dito nakilala ko Siya. Kung dati ay bulag ako, ngayon nakakakita na ako. Tama nga ang kanta, walang ibang makakatulong sa atin kundi ang Diyos, Siyang taga-pagligtas natin at kahit ano pang pagsubok sa atin ay kaya nating lagpasin basta huwag lang tayong bibitiw at patuloy na manalig sa Kanya. Siya ang mag protekta sa atin at naniniwala ako sa ating Diyos na mahal Niya tayo at ang bibigay Niya ang kaliwanagan sa buhay natin. At palagi kong sasabihin 'will be forever mine (2X), You are forever mine. (When I heard my teacher singing the song Amazing Grace, at first I cannot understand, but when she repeated and repeated the song, I realize that my life is like the song. I was blind to God before but when he brought me here, I got to know about him. I was blind before but now I see. The song is right. No one can help us but God alone. He is our Savior and whatever trials we may face, we can overcome as long as we hang on to him and continue to have faith in him. He will protect us and I believe that our Lord loves us and he will bring

brightness to our lives. And you will always say 'will be forever mine
(2x), You are forever mine)

They also enjoyed lectures on biblical facts and standards, especially when related to real life situations. They were very attentive when the researcher-teacher told the story of Jesus and the Samaritan woman and explained that Jesus crossed cultural barriers to reach out to the Samaritan woman despite her sin of adultery because he loved her even though she was despised by both Jews and her fellow Samaritans. Aside from this story, the inmates were very eager to learn about how to develop spiritual maturity through learning more about the teachings from the Bible.

Unit 2. When the researcher-teacher taught about the Ten Commandments, she observed that most of them were not aware of the commandments and what they meant. For instance, when she explained to them about the holiness of God and that we must not worship idols, one participant admitted that this was the first time she learned that God forbids idolatry and many of them realized that and decided to stop worshipping idols. The class admitted that they often remembered to pray when they are in need and the researcher-teacher was able to help them distinguish the biblical God from a genie who fulfills wishes. Through this lesson, the researcher-teacher was able to clarify to the inmates that doing good works will not help in earning salvation which was a question raised by one of the inmates. They learned the gospel message of salvation that only through faith in Jesus Christ can one be saved and that motivation to do well must be an outcome of acceptance of God's love and grace.

Regarding the lesson about Honoring Father and Mother and on Committing Adultery, the researcher-teacher included topics on biblical roles of husband and wife, and on parenting. When the researcher-teacher assigned a participant to read Exod. 20:14 "You shall not commit adultery", she was stricken because prior to incarceration, her father introduced her to a boy whom she thought was single but found out later to be married and she became guilty of committing adultery. The researcher-teacher assured her that she was only cheated by the boy, but she said she should have been more careful by making background check before entering into a relationship.

On the topic of Biblical Roles for Husband and Wife, the researcher-teacher emphasized the importance of the husband to stand up as head of the family otherwise the woman will have no choice but to assume the leadership role which results to the husband's ego being hurt and lead to his looking for other women. One participant admitted that the reason she left her husband was because he was not fulfilling his responsibilities as a husband and she needed to stand up as the breadwinner leading her to disrespect him. However, she was reminded that this should not be an excuse to commit adultery, but rather both husband and wife should admit their respective faults and change.

Another participant said she is now ready to get married since she has learned about God's design for husband-wife and parent-child relationships. The researcher-teacher asked those who broke up with their husbands if they were willing to reconcile with them. Three women shared that they had already forgiven their husbands though they did not want to reconcile with their ex-husbands nor

get married again due to fear of past heartaches and headaches. They preferred to not get into any relationships anymore but rather focus on taking care of their children and future grandchildren. The researcher-teacher then explained that realistically, it might be better not to reconcile with their ex-husbands if there has been no change in their lives. The most important thing is that they have already forgiven them since forgiveness can give us peace and help us to move on with our lives.

In discussing Exod. 20:13 "You shall not murder", the researcher-teacher made use of the story of Cain and Abel and asked the participants to identify the root cause of the murder that Cain committed. They immediately identified jealousy as the root cause. The researcher-teacher explained that getting angry can be equivalent to committing murder inside the heart and she asked the participants to identify possible root causes of anger. They identified jealousy, bitterness, and irritations. Then the researcher-teacher introduced and differentiated the two kinds of anger such as righteous and unrighteous anger. The participants admitted that most of the time, they engaged in unrighteous anger and in the process they would say hurtful words and speak foul language. Therefore, the researcher-teacher shared the Anger Management Tips published by the Mayo Clinic. One participant mentioned that she would remain quiet and another shared that she would choose to avoid the person with whom she was angry until she is ready to face the person who offended her. After understanding the consequences of committing sin by not controlling one's anger, they decided to resort to do their best to control their anger, though they admitted it would take

lots of time and strength to do so. The researcher-teacher assured them that the Holy Spirit would help them if they will pray.

In the lesson on Exod. 20:15-17, three commandments were addressed. "You shall not steal. You shall not give false testimony against your neighbor. You shall not covet your neighbor's house. You shall not covet your neighbor's wife, or his manservant or maidservant, his ox or donkey, or anything that belongs to your neighbor." Among these three commandments, the participants were mostly able to relate to their violation of giving false testimony against their neighbor. One admitted that gossiping is indeed a big problem in jail and is mostly the cause of fights and quarrels.

Units 1 and 2 ended with the last three commandments as mentioned above and the class resumed with Units 3 and 4 after the Christmas break. During the first session of January, 2012, the researcher-teacher was surprised to find out that her class of eight participants increased to 17. The additional nine participants joined upon the invitation of the original participants. Hence, the researcher-teacher needed to borrow a portable sound system to make her voice more audible. During this first session after the month-long break, the original participants were more confident and they would even help the new participants look for the passages in the Bible. On the other hand, the new participants looked shy, however, after the session ended, many of them became comfortable and they all completed the program.

Units 3 and 4. The researcher-teacher changed the approach of Units 3 and 4 applying Freud's *id-ego-superego* model by starting each session with questions

that will guide participants to realize and admit their sinful nature as humans, which is paralleled to the *id* portion of one's personality. Then the researcher lectured on the biblical teachings and standards of God, which are paralleled to the *superego* portion of personality.

After lecturing, the researcher-teacher asked the participants why they think God set his standards as such for his people to abide. The participants would cite the negative consequences of non-compliance and the positive effect of compliance. Hence, this exercise has helped them practice their reasoning skills, which is the *ego* strength that is founded on biblical moral standards. This enhancement of the *ego* strength is advocated by Erikson and will help the women inmates learn how to filter out the outer voices that often influence the self-concept of a woman as Belenky suggests.

Units 3 and 4 taught the participants to bear the Fruit of the Holy Spirit and to appreciate the heavenly definition of true blessings or the Beatitudes as opposed to the worldly definition of temporal blessings. The Beatitudes are higher standards and Christian ethics that every Christian must practice in order to grow into Christ-likeness. During the beginning of every session, both the researcher-teacher and the participants would honestly admit to their sinful nature. After learning about God's standards and requirements for his people, everyone admitted that such is really difficult to attain. Although everyone did acknowledge the benefit for attaining the standards of God because they feel lighter, happier, and more peaceful and that they experienced personally the advantage of trusting and entrusting to God. Hence, the researcher-teacher reminded them that the

Holy Spirit is always there to help us if we sincerely ask and allow him to help us in transformation. Every session ended with a reflection and a homework that required participants to develop an action plan to apply the lesson learned.

One of the sessions that related so well with the participants was the lesson on Peace and Joy in the midst of trials. The participants were so interested in the story of Cesar Guy, a former NBP inmate in Muntinlupa, who accepted Christ in prison and later became a joyful servant of God in prison despite his extended incarceration for no valid reason. His story made many of the participants realize the reason why God brought them to ACJ. Some comments from participants were:

Kaya po ako dinala ng Panginoon dito dahil may plano Siya sa akin.

Kung hindi ako nabilanggo ay maaaring patay na ako. (The reason why God brought me here is because he has a plan for me. If I am not incarcerated, it is possible that I'd be dead now.)

Nung malaya pa ako, nasa labas pa ako, hindi ko kilala si God. (When I was still free outside, I did not know God.)

Dinala ako ni God dito para maayos ang buhay ko kasi noon puro ako barkada, sumusuway sa magulang, umiinom. Dito natuto akong magdasal at tumawag sa Diyos, mag-ayos ng sarili. Marami akong natutunan dito. (God brought me here to fix my life because I used to be with my peers, disobeying my parents, and drinking. I learned to pray and call to God, to fix myself in here. I learned many things.)

The Restrictions

In view of the policies and guidelines, the researcher could not implement some of the Livelihood Programs properly due to space and time constraints. The Basic Massage class needed a bed space for the model to lie down in order to demonstrate the procedure properly. The model was the BD Jail Minister, Rev. Tony Ong, since the Instructor was also male. The Instructor was only able to teach some of the massage procedures that are possible when the model is in a seated position since the facility could not provide a bed space.

The Pineapple Jam Making Class was under a time limit in using the kitchen. Even though the class was able to finish the jam making, they could not proceed with other fruit jams in further sessions because the use of the kitchen needed the approval of the Warden and she would not allow the class to have successive sessions in the kitchen. This is because they need the kitchen to prepare for their dinner. Furthermore, the officers are quite strict with the ingredients brought in as they will taste and smell the sugar powder to make sure they contained no drugs.

Due to lack of space, the researcher-teacher could not effectively conduct the lesson on the Proper Posture class because the participants did not have enough space to practice standing and walking with the proper posture.

Another Livelihood Program was the Soap Powder Making class. Even though there was no time and space constraint in this class, the officers were quite strict with the ingredients of borax and washing soda powder that the researcher brought for the class. Just like with the sugar for the jam making, the

officers would check each item carefully by tasting and smelling to make sure that they did not contain drugs.

It was also the same with any food item that the researcher brought as a treat for the women inmate participants. The officers would check and if it was a cooked food item such as noodles or fruit salad, they would get a spoon or fork and mix the food to check that nothing was hidden beneath the food.

The Participants' Evaluation

The researcher-teacher conducted an evaluation of the program, the approach, and the teacher. She distributed the evaluation forms to the ACJ women inmates and was only present to clarify some of the items when the inmates asked. The summary of the Evaluation Document (Appendix F) is presented in the Appendix Section.

For Units 1 and 2 (Table 7), there were only eight respondents. All of the participants found the programs on livelihood (Cosmetology, Detergent Powder Making) and personality development (Temperament, Respect for Authority, Handling Family Arguments, and Proper Etiquette) very helpful. 87.5% found Multiple Intelligence very helpful, while 12.5% found it just good or helpful. 75% found Anger Management very helpful and 25% found it just helpful. All participants stated that they understood very well the lessons on Conversion (Created in God's Image, Spiritual Gifts, Repentance and Salvation, New Creation), and the Ten Commandments.

On the pedagogical approach, seven out of the eight participants found the lecture with interactive discussion very effective, with one finding it only effective.

All participants stated that knowing what is right according to the Bible has been very helpful for their transformation and instrumental in their application of the lessons for transformation.

Table 7
ACJ Women Inmates' Evaluation for Units 1 and 2
(Percentage of Exceptional Satisfaction)

Personality Development		Bible Lessons		Pedagogical Approach	
Topics	%	Topics	%	Topics	%
Cosmetology	100%	Image of God	100%	Effectiveness	87.5%
Multiple Intelligence	87.5%	Individual Unique Strengths	100%	Helpfulness	100%
Temperament Survey	100%	Concept of God's Grace /Salvation	100%	Application	100%
Soap Powder Making	100%	New Creation (Transformation)	100%		
Respect for Authority	100%	Commandments 1-4	100%		
Handling Family Arguments	100%	Commandments 5 and 7	100%		
Anger Management	75%	Commandment 6	100%		
Proper Etiquette	100%	Commandments 8-10	100%		

For Units 3 and 4 (Table 8), we have 17 respondents. All participants found the livelihood program (Basic Massage and Pineapple Jam Making) very helpful. All 17 respondents also found the personality development program on Proper Posture and Cheerful Disposition, very helpful and 88.24% found the Food Pyramid lesson very helpful, while 11.76% expressed that it is helpful. 94.12% understood very well the lessons of the Fruit of the Holy Spirit of love, kindness, joy, and peace as well as the story of Cesar Guy, while 5.88% understood them well. 88.24% appreciated the story of Horatio Spafford, while 5.88% found it good and 5.88% did not like the story. 82.35% of the respondents understood very well

the lessons on gentleness and self-control, while 17.65% understood them. All 17 of the participants understood the Beatitudes very well. 76.47% of the participants found the pedagogical approach of answering self reflective questions before presenting the lesson very effective, while 23.53% found it as effective. 82.35% find that acknowledging first their sinful nature before presenting the biblical standards is very effective, while 17.65% find it effective. All participants found that knowing biblical standards is very helpful in their transformation and in trying to apply the lessons for transformation. The researcher-teacher attributed these high evaluations due to the relevance of the topics to the needs of the women inmates and to the teaching approaches that match their learning preferences.

All 17 participants answered the evaluation of the teacher and found the researcher-teacher presentable in appearance, knowledgeable of the content taught, and used appropriate methods to encourage learning. Aside from the physical and cognitive qualities, the participants also described the researcher-teacher as one who showed love and concern for them, treated them well, respected their feelings, was able to work harmoniously with the other people such as the jail officers, the pastor, and knew how to control her own emotions.

Table 8
ACJ Women Inmates' Evaluation for Units 3 and 4
(Percentage of Exceptional Satisfaction)

Personality Development		Bible Lessons		Pedagogical Approach	
Topics	%	Topics	%	Topics	%
Basic Massage	100%	Fruit of Love and Kindness	94.12%	Effectiveness – Answering reflective questions before the lesson	76.47%
Proper Posture	100%	Fruit of Peace and Joy	94.12%	Effectiveness – acknowledge own weaknesses before learning the Biblical standards	82.35%
Cheerful Disposition	100%	Story of Horatio Spafford	88.24%	Helpfulness for Transformation	100%
Pineapple Jam Making	100%	Story of Cesar Guy	94.12%	Motivation to Transform through Application	100%
Food Pyramid	88.24%	Fruit of Gentleness	82.35%		
		Fruit of Self-Control	82.35%		
		True Blessings – the Beatitude	100%		

Discussion on the Participants' Evaluation

From the comments of the ACJ women inmates, the researcher discovered the following reasons for the high percentages on the evaluation.

The Lessons

The women inmates found the lessons very helpful in both their spiritual and daily lives. Through the Bible lessons they got to know more about God and his teachings which they can apply even in their present context. Furthermore, all of the topics on Livelihood and Personality Development, except for Basic

Massage, were suggested by the women inmates during the focus group discussion. Knowing the participants, their cultural and educational background, and their needs was helpful in planning and in designing a curriculum that is relevant to their daily lives.

The Pedagogical Approach

The ACJ women inmates found the teaching approach effective because it entailed lecture with explanation by the teacher and interactive discussion among the women inmates. The lecture and explanation helped them gain new knowledge and understanding of the lessons. The interactive discussion allowed them to relate their cognitive understanding to their actual life situation which made the lessons relevant to their context and to engage them in moral reasoning, hence, making application easier. This is the approach that the ACJ women inmates prefer as expressed during the second focus group discussion when the researcher asked about their feedback on the Alternative Learning System of education. They shared that they dislike the individual self-learning approach but preferred lecture with interactive group discussion. We can attribute this to the relational nature of the Filipinos who would prefer group learning to individual learning. Moreover, due to the life stage where the ACJ women inmates are at, which is adulthood, they have very rich experiences to draw from and to share that will contribute to their learning.

The Teacher

The ACJ women listed down the qualities that they observed in the teacher as good, such as: punctual, orderly, explains systematically and clearly,

perseveres, patient, kind, loving, gentle, affectionate, understanding, encouraging, positive, not rude, a sister, a mother, and a friend. Punctuality, orderliness, and being systematic in executing the lesson plan gives the students an impression that the teacher is prepared because she respects them, takes them seriously, and is sincere in wanting to impart her knowledge to them. This is particularly important to the women inmates, who have very low self-esteem because they are considered as “bad” people and outcasts in society. Furthermore, the teacher’s perseverance in reporting regularly on the designated class time, despite the distance, would boost the esteem of these women inmates, making them feel that they are special and important to the teacher. On top of these, a positive, conducive, and safe learning environment without fear of threats and intimidation is very important to the students’ learning process. Most, if not all, of these women inmates have low to very low educational background prior to incarceration. Hence, they have insecurities of not being able to cope with the lessons and the requirement. Thus, a teacher who is patient, kind, loving, gentle, affectionate, understanding, encouraging, positive, and is not rude can create such an environment that accepts, respects, and values everyone’s individual uniqueness. Therefore, despite having a limited physical learning environment, a psychological learning environment that is conducive can suffice.

Summary

This study reveals that the majority of the ACJ women inmates and the released women inmates committed crimes due to economic reasons. Most of the cases were drug trafficking followed by theft and a few cases of child trafficking,

illegal recruitment, and on one case, accessory to murder. Taking into consideration the economic profile of these women, all of them, except for three from the released women inmates group, were employed in low paying blue collar jobs. Lack of education plays a crucial factor since only three of them from the released women inmates have reached college and post-graduate level. Most of them did not even finish high school education. In terms of being household heads, majority of the women from both groups are not household heads. All of the single women from the ACJ group, with and without children, are not household heads. Only six who are separated from their husbands and with children from the ACJ group; one separated from husband and one single mother from the released women inmates group; as well as a three who are married with children from the ACJ group are household heads. The researcher defined "household head" as "a member of the family who takes care of the daily major financial needs of the family and household." In the case of those who are not household heads, they have their family and relatives to take care of their financial needs, which is attributed to the Filipino trait of having close family ties. In fact, majority of the released women inmates were absorbed by their family members upon their release from prison.

The researcher analyzed the situation of the women inmates from the sociological and psychological perspectives. From the sociological perspectives, the researcher identified three theories such as opportunity, social control/bonding, and differential association reinforcement theories. These theories suggest that the women inmates do not have the means to achieve their dreams, and due to

weak families ties and the influences of environment, they resort to criminal activities. Psychologically, the researcher made reference to the theories of Freud, Erikson, Kohlberg, Belenky, and Fowler. From these psychological theories, the researcher identified the crucial role of the ego strength or our reasoning power to mediate between one's pleasure and the standard of society as well as to balance one's interaction with the environment. Hence, education is very vital for the development of a person's ego strength or reasoning power. Furthermore, the researcher stressed on the influence of the outer voices on the inner voice of a woman, therefore, there is a need to strengthen one's inner voice in order to counter the influences of how other people speak of her. Through reaching Stage 4 or the critical reflection stage of Fowler's faith development theory, a person learns self-governance or self-discipline. This will help a person's inner self to grow stronger and be less vulnerable to the influences of the outer voices.

Both groups of women mentioned the following top three issues that they will and have faced upon reentry to society. The first is family issues particularly on forgiveness, acceptance of them by their family and by the children about their incarceration, and reunion with their children. For those released women inmates, a majority were absorbed by their family members. The second issue is on self-esteem and social issues. In this category, both groups mentioned the issues of trust and rejection, while those released women inmates mentioned the issue of shame. The third issue is on financial aspect specifically on finding a job and their lack of physical health to work upon release.

The women from both groups suggested socio-emotional and physical development programs. The ACJ group suggested livelihood, academic, and parenting programs, while those from the released women inmates group suggested capital support or cooperatives and aftercare programs.

The designed program aims to empower the women inmates in preparation for their reentry to society. The content consisted of 16 sessions divided into four units with four sessions per unit with livelihood and personality (socio-emotional and physical) development programs and Bible lessons. The first two units employ the combination of lecture and interactive discussion approach while the last two units made use of moral reasoning approach. The feedback of the participants on the lesson, the approach, and the teacher were positive.

Conclusion

According to law and order, when a person commits a crime, he or she must pay for it by being imprisoned with the length of sentence depending on the severity of the crime. From a victim's and a good citizen's point of view, this is justice, however, from God's point of view, these incarcerated offenders are still his children who need rehabilitation and transformation because they still have the chance to become better citizens upon their release. However, without proper skills and knowledge to survive their physical, cognitive, and socio-emotional needs, they might just go back to their old life and commit the same criminal activities because of lack of choice and opportunities. Hence, the cycle of getting caught and being released might just continue over and over again. In view of this, the researcher highly recommends providing reentry programs for inmates that

will help prepare them for their reentry into society as well as boost their self-esteem and develop a positive self-concept.

The Appropriate Reentry Program

In view of the need for reentry programs, such programs must be learner-centered and relevant to their backgrounds and needs. It must also be comprehensive to cover all the aspects of development such as physical (health and livelihood), cognitive (academics), socio-emotional (personality and social skills), and spiritual (justification through evangelism, and sanctification through character building and transformation into Christ-likeness).

What is unique about the reentry program that the researcher designed and implemented is that it is an integration of theology and psychology. Furthermore, she also integrated practical lessons on personality development that includes livelihood and social skills topics in every session.

The Appropriate Approach

As learners, the Filipino women inmates are adults who have rich life experiences to share and to learn from. In addition to this, since they do not have much schooling experiences before incarceration, they have this hunger to learn facts from an authority figure, thus the approach that was most suitable was a combination of lecture, interactive discussion, and hands-on and actual life application.

The Appropriate Environment – Human and Physical

Since Filipinos are relational, and being women inmates, these women have very low self-concept and little hope for improvement. For these reasons the

teacher, who creates the learning environment, should also be a counselor and friend who empathizes, accepts, and encourages rather than one who is judgmental and legalistic. This would enable the Filipino women inmates to be comfortable and to open up their private sides. He or she must also be fluent in both the English and the Filipino languages to be able to translate and thus, help the participants learn the English language.

Aside from the need to have an encouraging and warm human environment, a physical environment that is conducive for learning is also quite essential; therefore, it is ideal to provide a classroom that is well ventilated, spacious, far from noise and allows no interruptions from passersby. Facilities must include a classroom setup, quality sound system, an LCD projector, and a designated area for livelihood programs. Due to the limited facilities, the researcher-teacher could not include some livelihood programs that would involve the use of sewing machines and computers. The researcher-teacher finds that it is very important for the jail facility to invest in computers since we are at present living in the age of technology and most of the jobs would require computer know-how. Hence, it will be very helpful to the women inmates if they can have access to computer lessons.

Recommendations

From the conclusion and with the delimitations and limitations that this study has, the researcher makes the following recommendations.

A Follow-Up Study

This research should lead to a follow up study on the participants. One of the topics that the follow up study can focus on is a follow-up reentry program for women inmates at ACJ to sustain application of Christian ethics in their daily lives. This would require the researcher to gather more data on their actual life situation inside the jail facility and on how the women inmates are practicing Christian ethics in their daily lives and during challenging situations. Aside from interviewing the women inmates, the study will also entail more interviews with the jail warden and the jail officers who are with the women inmates most of the time and could observe the dynamics among the women inmates regularly. The researcher should also collaborate with the jail warden and the jail officers for their recommendations on what to include in the follow-up reentry program. The application of Christian ethics can focus on more specific issues such as stewardship of time and money, honesty and integrity, relationship with family members and others, faithfulness, loyalty, respect, and social responsibility in a jail context that will include observance of rules and fulfillment of responsibilities, and bearing of the Fruit of the Holy Spirit in daily life situations.

Government Support

It is a reality that the women inmates will experience a big adjustment and challenges in facing their reentry issues upon their release from confinement.

Hence, the support of the government is crucial. Among the support that the government can provide is a halfway house that can help the women in their transition from their confinement to freedom. This halfway house can also serve as a temporary shelter for those who still do not have a place to stay or whose family members have not yet accepted them back. Aside from the halfway house, the researcher also highly recommends for the government to provide an aftercare program in terms of home visitation and further mentoring. In order to help the released women inmates ease their financial stress, the government can help the released women inmates look for jobs or open jobs for them in the government offices. Another financial assistance is for the government to provide micro-financing to those who wish to put up their own businesses.

Challenge to the Church

The strongest challenge that the church has to face is the call from Isa. 61 particularly in verse 1 that says "...to proclaim freedom for the captives and release from darkness for the prisoners." Hence, the church, which comprise of believers in God, must not overlook this important call for both evangelism and social action. If Christians believe that only God's Word has the power to transform and that reentry program for women inmates, or inmates in general, must have Christian dimension for real transformation to take place, then there is no doubt that it is only the church or Christians who can provide such kind of reentry program.

Appendices

Appendix A1. Interview Questions for Filipino Women Inmates

The interview questions for the twenty-five (25) ACJ Filipino women inmates and the eleven (11) were lead questions that were open-ended. The researcher took precautions not to ask direct questions that will sound invasive or offensive to the women prison inmates. She reviewed these questions with the BD Jail Minister before the actual interview process. The researcher was hopeful that through the lead questions, the women inmates will be encouraged to talk about what their offense is, what prompted them to commit such an offense, and what do they perceive to face upon their reentry to society. The order of the questions may interchange and there might be a need to add some follow-up questions in between depending on the situation.

Appendix A1a. For Filipino Women Inmates in ACJ

1. How long have you been here at ACJ? How much longer are you expected to be here?
2. Are you married? How many children and how old are they?
3. Do you still get in touch with your family members? How do you get in touch with them?
4. Who is taking care of your family members while you are here? How do you think are they doing now?
5. Do you have any co-accused? Who is supporting you in this case? Do you have any lawyer?
6. Are you the head of the family? What did you do for a living before you came to ACJ?

7. What do you plan to do upon your release? Where will you stay? What issues or problems do you think you will face upon your release?
8. How are you doing now that you are still here? What are the things that you do to keep you occupied and productive? How do you engage in those activities?
9. What reentry programs do you attend or have completed? How do you find them?
10. Are there any programs that you wish ACJ could offer? What are they? Why do you look forward to these programs?
11. What kind of teaching format and approach are you comfortable with? What teaching style do you like best? Book learning? Learning on the job? Watching others and then trying it myself? Dialogue? Listening to an instructor? Etc.? Why do you say so?
12. What changes or improvements would you suggest for the reentry programs?
13. If we will offer any programs, what would you suggest? Will you attend?

Supplementary Essay Questions for ACJ Women Inmates

Taking Up ALS

1. Can you narrate how you came to jail?
2. What do you think would be the problems that you would be facing (aside from financial) upon your reentry to society? E.g. emotions, facing family, friends, and others?
3. What programs in jail are able to help you?

Learning Style Inventory Adapted from Marlene LeFever

Direction: Encircle the statement that best describes you in the following situation:

1. I work best when...
 - a. I am with others
 - b. I am alone after I gathered all the information I need from books or teacher
 - c. I am alone and if I am using or doing what I have learned
 - d. I can think of new ideas and trying them out in ways that other people cannot do

2. I like to work...
 - a. In a colorful environment
 - b. On a table
 - c. Using my hands and brains
 - d. By trying new ideas through making guesses on which method will work

3. I like...
 - a. Essay type of tests than those consisting of "fill in the blanks" and the like
 - b. Finding the correct answer through finding the solution
 - c. Finding the correct answer through using my own thinking
 - d. Finding the correct answer through making guesses and intuition

4. I see myself as...
 - a. A friend to many people
 - b. A source of information to others
 - c. A skill trainer
 - d. An encourager for those I know to think of new ideas

5. What I don't like most to happen to me and to others is...
 - a. Not getting along
 - b. Not being able to learn concepts
 - c. Not being able to use what is learned
 - d. Not being able to use what is learned to help make this world a better place to live in

6. Others see me as...
 - a. A good person
 - b. An intelligent person
 - c. A hardworking person whose goal is to complete a task
 - d. A creative person

7. My concept of myself depends on...
 - a. How many friends I have
 - b. How smart and intelligent others see me
 - c. How successful I am in what I am doing
 - d. How many ideas I have

8. The three words that describe me are...
 - a. Friendly, Generous, Affectionate
 - b. Rational, Thinker, Intelligent
 - c. Active, Realistic, Practical
 - d. Curious, Leader, Imaginative

Appendix A1b. For Released Filipino Women Inmates

1. How long did you spend in jail/prison?
2. Were you married prior to incarceration? How many children do you have?
How old were they when you entered jail/prison? How old were they on your release? How old are they now?
3. Were you still getting in touch with your family members while you were in jail/prison? Are you in touch with them now?
4. Who was or were taking care of your family members while you were in jail/prison? Are you still taking care of them now?
5. Who helped process your case and your release?
6. Were you the head of family prior to your incarceration?
 - a. How did you support your family financially back then?
 - b. If not, who was the head of your family? Was he/she also supporting you? If not, how did you support yourself?
7. What did you do upon your release? Where did you stay?
8. Were there any problems or did you sense any stigma upon your release?
How did you face those problems or stigma? Are you still facing them now?
9. What reentry programs helped you cope with them?
10. Are there any programs that you wish correctional facilities could offer? Why?
11. What teaching style do you like best? (Lecture, Reading, Demonstration, Hands-On, Project, Tutorial, On-the Job). Why do you say so?
12. What changes or improvements would you suggest for the reentry programs?

Appendix A2. Interview Questions for ACJ Jail Educators

The ACJ Jail Educators consisted of three from the ALS and Values Education Programs offered by BD to ACJ women inmates.

1. How long have you been a jail educator?
2. Can you please describe your job? How you are doing it?
3. What made you choose to be a jail educator? How do you feel about being a jail educator?
4. Do you meet any obstacles in being a jail educator?
5. What are the vision, mission, and goals of the correctional education program at ACJ?
6. What reentry programs do you handle at ACJ? What is your teaching approach or strategy? Do you think this approach is effective and relevant to the women inmates? What evidence can you point to that shows this approach is effective?
7. How are the women inmates responding to the programs that you are handling? Why do you think they are or are not responding?
8. What other reentry programs does ACJ offer to women inmates? Which do you think is effective and relevant? Why? How do you think the women inmates respond to each program?
9. Are there any problems or issues pertaining to reentry program encountered?
10. How do you assess the following:
 - a. Inmates' progress in rehabilitation

b. Effectiveness of the reentry program or curriculum

11. Do you think there is a need to change or improve current reentry programs that the correctional facility is offering to the women inmates? What are some areas that need change and improvement? Why do they need to be changed and improved? How do you think the correctional facility should implement these changes and improvements?
12. Is there any support for the reentry program that you would like to suggest?

Appendix A3 Interview Questions for ACJ Jail Officers

The number of ACJ Jail Officers to interview depends on the availability, though the researcher hopes to have at least two respondents.

1. How long have you been involved with ACJ?
2. Can you please describe what your job at ACJ is like and how do you go about it?
3. What made you choose to work in a correctional facility? How do you feel about your job?
4. What are the vision, mission, and goals of the reentry program at ACJ?
5. What are the different programs that ACJ is offering to its inmates?
6. What is the rationale for offering these programs? What are the aims of each program?
7. What programs are there for personal therapy and for reentry? How do you implement those programs? How do you fund and staff these programs?
8. How do you choose jail educators? Do you have a set of criteria?
9. What percentage of inmates attends these programs? Why do you think several do not attend?
10. How do you publicize the programs? Do you do it by invitation, promotion, or is it compulsory for the inmates to attend?
11. Do you choose or assign inmates to participate in the programs? Is it a privilege to be earned? If yes, how do you do it? What criteria do you use in choosing or assigning the participants to a program?
12. How do the women inmates respond to these programs?

13. What marks of change do you look for in the transformation of women inmates? What are the marks that the rehabilitation process is successful and effective?
14. What is the rate of recidivism at ACJ? How do you think can this rate be reduced?

Appendix A4 Interview Questions for ACJ Warden

The officer in this category is Sr. Inspector Elizabeth Garceron.

1. How long have you been involved with Antipolo City Jail?
2. What are the tasks you undertake as a Jail Warden? How do you manage to accomplish them despite your hectic schedule?
3. What made you choose to work in a correctional facility? How do you feel about your job?
4. What is your rationale with regards to planning and approving reentry programs?
5. What criteria do you set for reentry programs and for choosing jail educators?
6. How do you find the present programs being offered at Antipolo City Jail?
7. Are there any reentry programs that you want or plan to add?
8. What further improvements would you want to bring?

Appendix A5 Interview Questions for Jail and Prison Ministers

1. What is the vision and mission of BDMI/ABWE/CPCM?
2. Who is the founder? What inspired him/her to organize BDMI/ABWE/CPCM?
3. Who are the other workers or ministers involved in BDMI/ABWE/CPCM?
4. What programs have BDM/ABWE/CPCM I offered or is offering to the prison/jail inmates?
5. Can you please share with us how you do it?
6. What kind of support does BDMI/ABWE/CPCM give to released inmates?
7. Does BDMI/ABWE/CPCM offer an aftercare program?
8. What are most of the issues that released women inmates face upon their reentry to society?
9. How do they usually cope?
10. In the years of serving the prison/jail inmates, what improvements or additional programs do you think jail and prison ministries must design?
11. How do you think can the government support jail and prison ministries?

Appendix A6. Interview Questions for CIW Officer-In-Charge of the Religious and the Educational Affairs

The officer in this category is Ms. Lulu Santos.

1. What are the different programs that CIW is offering to its inmates?
2. What is the rationale for offering these programs? What are the aims of each program? What are most of the cases that the CIW prison inmates committed?
3. What is the percentage of attendance to the prison programs offered?
4. How do you promote the prison programs or are they compulsory for the inmates to attend?
5. How do the women inmates respond to these programs?
6. Are the programs transformational? How do you gauge the transformation? When can you say that an inmate is rehabilitated?
7. Are there programs for reentry? How do you implement these programs? How do you fund and staff these programs?
8. What is the rate of re-arrest? How do you monitor those on parole? Are there any parole programs?

Appendix B1. Guide Questions for Action Research Phase 1

Prior to the focus group discussion, the researcher sorted the data gathered from the interview and essay writing, categorized the societal reentry issues that the women prison inmates expect to face. Since the aspect on rehabilitation for deviant criminal behavior would involve theories and professional techniques, Phase 1 of Action Research, which was done during one of the ALS classes with the BD Jail Educator and one Jail Officer present, was limited to what reentry program they would suggest for ACJ to offer that will help address their issues upon reentry to society.

1. What reentry programs would you suggest based on the list of issues that you expect to face upon your reentry to society?
2. What kind of format or approach do you think these programs should employ for effective implementation and optimal results?

Appendix B2. Guide Questions for Action Research Phase 2

The researcher conducted this phase after the sample has undergone some classes of the ALS program that BD offers. The goal is to gather information about the kind of teaching approach that they prefer and their sentiments about the ALS program. This will be very helpful in the designing activities for the reentry program that will be meaningful to the ACJ women inmates.

1. How do you find the ALS Program?
2. Do you think it is helpful to your future reentry to society?
3. How do you think can the ALS program address reentry issues?
What particular reentry issues can the program address?
4. How do you find the teaching approach?
5. Are there any teaching approaches that you would recommend for implementation of reentry programs?

Appendix C. Reentry Program Overview

Appendix C1 Unit 1

Unit 1 Justification: Repentance				
Lessons	Learning Outcomes for Participant	Livelihood & Personality Development	Bible Lessons/ Memory Verse	Biblical References
1 I Am Wonderfully Made	<p>Connect with God as her Creator</p> <p>Focus on developing her inner beauty</p> <p>Make use of inner beauty to bring order into her life</p> <p>Develop positive self-image</p>	<p>Cosmetology By Jose C. Villapana, Jr.</p>	<p>God created man in his own image</p> <p>Ps. 139:14</p>	<p>Gen. 1:27 1 Tim. 2:9-10 1 Pet. 3:3-4 Prov. 31:10-31</p>
2 Gifts from God	<p>Discover her strengths</p> <p>Appreciate God's gift for her as equally important with his gifts for others</p> <p>Cultivate her God-given talents</p> <p>Practice her God-given talents properly</p> <p>Resolve her sense of inferiority and inadequacy</p>	<p>Multiple Intelligence Test By Howard Gardner</p>	<p>We are all part of the body of Christ, and each part is important</p> <p>1 Cor. 12:27</p>	<p>1 Cor. 12:27-31</p>

<p>3 Grace from Heaven</p>	<p>Accept her own weaknesses</p> <p>Admit sinful nature</p> <p>Sort out the feeling of guilt</p> <p>Repent of own sins</p> <p>Accept Christ as Savior and Lord</p>	<p>Temperament Survey</p> <p>Body Buddies</p>	<p>The fall of man and God's gift of eternal life</p> <p>John 3:16</p>	<p>Gen. 2:16-17 Gen. 3:1-24 John 3:16 1 John 1:9</p> <p>Song: Amazing Grace</p>
<p>4 A New Creation</p>	<p>Get rid of her sinful habits</p> <p>Sort out her feelings of guilt</p> <p>Reconcile with God</p> <p>Build a real relationship with God</p>	<p>Soap Powder Making</p>	<p>Whoever is in Christ is a new creation</p> <p>2 Cor. 5:17</p>	<p>Rom. 5:9-11 2 Cor. 5:17</p>

Appendix C2 Unit 2

Unit 2 Sanctification: The Ten Commandments

Lessons	Learning Outcomes for Participant	Livelihood & Personality Development	Bible Lessons/ Memory Verse	Biblical References
5 Love the Lord Your God	<p>Know the 1st-4th commandments of God</p> <p>Distinguish God from other gods</p> <p>Identify God as her one and only sovereign Lord</p> <p>Display an attitude of respect and reverence towards God</p>	<p>Respect for Government Authority</p> <p>Rom. 13:1, Titus 3:1, 1 Pet. 2:13-14</p>	<p>Love the Lord your God with all your heart, soul, and mind</p> <p>Matt. 22:37-38</p>	<p>Exod. 20:1-11</p> <p>Song: El Shaddai</p>
6 Honor Your Family	<p>Know the 5th and 7th commandments of God</p> <p>Respect for family members (parents, spouse, children)</p> <p>Apply Biblical parenting practices</p> <p>Live out God's design for marriage</p>	<p>Handling Family Arguments (Berry, 1988)</p>	<p>Honor your Father and your Mother</p> <p>Fathers do not exasperate your children</p> <p>Wives submit... Husbands love</p> <p>Col. 3:18-21</p>	<p>Exod. 20:12</p> <p>Eph. 6:1-4</p> <p>Col. 3:18-21</p> <p>Prov. 22:6</p>

<p>7 I Am Pro-Life</p>	<p>Know the 6th commandment of God</p> <p>Practice control of anger</p> <p>Connect the relationship of anger and murder</p> <p>Show respect and value for human life</p>	<p>Anger Management By Mayo Clinic</p>	<p>Anger, Murder, Sinful Motives</p> <p>Eph. 4:26</p>	<p>Exod. 20:13 Gen. 4:1-16 Matt. 5:21-24</p>
<p>8 Love Your Neighbor As Yourself</p>	<p>Know the 8th-10th commandments of God</p> <p>Love others by showing respect for other people</p> <p>Love others by practicing honesty</p>	<p>Basic Etiquette and Proper Behavior By Emily Post</p>	<p>Stealing, False Testimony, Coveting</p> <p>Matt. 22:39</p>	<p>Exod. 20:15-17 Matt. 5:33-37 Matt. 22:39</p>

Appendix C3. Unit 3

Unit 3 Sanctification: Fruit of the Holy Spirit

Lessons	Learning Outcome for Participant	Livelihood & Personality Development	Bible Lessons/ Memory Verse	Biblical References
<p style="text-align: center;">9</p> <p>Love is Patient, Love is Kind</p>	<p>Learn the Fruit of the Holy Spirit—love, patience, kindness</p> <p>Distinguish human nature from God's standard in loving others</p> <p>Apply God's Word to reasoning</p> <p>Use Biblical reasoning to reconcile</p>	<p>Basic Massage By Edgar Hans Dy, Physical Therapist</p>	<p>Definition of Love</p> <p>1 Cor. 13:4-7</p>	<p>1 Cor. 13:4-7 1 John 4:16, 19</p>
<p style="text-align: center;">10</p> <p>It Is Well With My Soul</p>	<p>Learn the Fruit of the Holy Spirit—joy and peace</p> <p>Display a joyful and peaceful attitude despite adverse circumstance</p>	<p>Proper Posture and Cheerful Disposition (Philippians 4:8)</p>	<p>Be joyful and peaceful in the despite adverse circumstance</p> <p>James 1:2-4</p>	<p>James 1:2-4</p> <p>Storytelling: Horatio Spafford Cesay Guy "One Lucky Guy" from the book <i>This Is My Story</i>, (2004), Cityland Foundation, Inc.</p> <p>Song: It Is Well With My Soul</p>

<p>11 Thy Gentleness Hath Made Me Great</p>	<p>Learn the Fruit of the Holy Spirit— gentleness</p> <p>Display gentleness towards others even to offenders</p>	<p>Celebration of Chinese New Year</p>	<p>Be humble and gentle</p> <p>Matt. 11:29-30</p>	<p>Matt. 11:29-30</p>
<p>12 Self— Control is God— Control</p>	<p>Learn the Fruit of the Holy Spirit—self- control</p> <p>Exhibit self- control in emotions and actions during challenging times</p> <p>Demonstrate Christ-like character</p>	<p>Pineapple Jam Making</p>	<p>Be God- Controlled</p> <p>Gal. 5:22-23</p>	<p>Gal. 5:16-21 Rom. 6:11-14 Heb. 12:1-2 1 Thess. 4:1-8</p>

Appendix C4. Unit 4

Unit 4 Sanctification: The Beatitudes

Lessons	Learning Outcome for Participant	Livelihood & Personality Development	Bible Lessons/ Memory Verse	Biblical References
<p style="text-align: center;">13</p> <p>Blessed Are the Poor in Spirit and Those Who Mourn</p>	<p>Know about the blessings of being poor in spirit and mourning</p> <p>Display interest to know more about God and his teachings</p> <p>Detest sinful habits</p> <p>Display humility in admitting the need for spiritual nourishment</p> <p>Display sincere repentance for sins</p>		<p>Humility to admit our spiritual poverty</p> <p>Godly sorrow in mourning for sins that produce repentance leading to salvation</p> <p>Matt. 5:3-4</p>	<p>Matt. 5:3-4</p>
<p style="text-align: center;">14</p> <p>Blessed Are the Meek and Those Who Hunger and Thirst for Righteousness</p>	<p>Appreciate the blessings of being meek and to long for righteousness</p> <p>Display an attitude of meekness even during the most difficult situation</p> <p>Seek God's righteousness</p>		<p>Be meek Seek and uphold God's righteousness</p> <p>Matt. 5:5-6</p>	<p>Matt. 5:5-6</p>

15 Blessed Are the Merciful and Pure in Heart	<p>Appreciate the blessings of being merciful and pure in heart</p> <p>Display a forgiving heart</p> <p>Exhibit purity of heart</p>		<p>Be merciful Be pure in heart</p> <p>Matt. 5:7-8</p>	Matt. 5:7-8
16 Blessed are the Peace- makers and those Persecuted for Righteous- ness	<p>Appreciate the blessings of being peacemaker and being persecuted for righteousness</p> <p>Act as peacemaker to those who are in conflict</p> <p>Endure persecution for righteousness</p>		<p>Be peacemakers</p> <p>Endure persecution for the cause of righteousness</p> <p>Matt. 5:9-10</p>	Matt. 5:9-10

Appendix D. Chart of Learning Outcomes

Reconnect with God through Christian Conversion	Transformation through Christian Ethics	Personality (Socio-emotional & Physical) Development	Livelihood Programs
Connect with God as her Creator	Respect for family members (parents, spouse, children)	Focus on developing her inner beauty	Cosmetology: Hair styling and make-up
Accept her own weaknesses	Apply Biblical parenting practices	Make use of inner beauty to bring order into her life	Soap Powder and Liquid Detergent Making
Admit sinful nature	Live out God's design for marriage	Discover her strengths (talents)	Basic Massage
Sort out the feeling of guilt	Practice control of anger	Appreciate God's gift for her as equally important with his gifts for others	Pineapple Jam Making
Repent of own sins	Connect the relationship of anger and murder	Cultivate her God-given talents	
Accept Christ as Savior and Lord	Show respect and value for human life	Practice her God-given talents properly	
Get rid of her sinful habits	Love others by showing respect for other people	Know her temperament	
Sort out her feelings of guilt	Love others by demonstrating honesty	Develop positive self-image	
Reconcile with God	Learn the fruit of the Holy Spirit—love, patience, kindness, joy, peace, gentleness, self-control	Respect for authority	
Build a real relationship with God	Apply God's Word to reasoning	Handling family arguments	
	Distinguish human nature from God's standard	Anger management	
	Display a joyful and peaceful attitude despite adversities	Basic etiquette and proper behavior	

Appendix E. Multiple Intelligence Index

By Howard Gardner

Instruction: Give the numerical score for the following statements as they apply to you. 4 = Always 3 = Frequently 2 = Sometimes 1 = Seldom 0 = Never

- 1 ____ I am good in listening and remembering what has been said.
- 2 ____ Mathematics is one of my favorite subjects.
- 3 ____ I like working with my hands in activities like embroidery, carving, carpentry, model making, or housework.
- 4 ____ I am sensitive to appropriate or inappropriate color combinations in clothes, accessories, furnishings, or decorations.
- 5 ____ I hum or whistle to myself while doing something.
- 6 ____ I have an easy time making friends.
- 7 ____ I prefer working by myself on many things.
- 8 ____ I choose to go on nature tripping during my break or vacation.
- 9 ____ I spend a lot of time reading books or varied forms of print materials.
- 10 ____ I enjoy working with numbers and mathematical problems.
- 11 ____ I use hand gestures or other forms of body language when conversing with someone.
- 12 ____ I generally find my way around unfamiliar area or territory.
- 13 ____ I listen to music on the radio, records, tapes, CDs and know tunes of many different musical pieces.
- 14 ____ I prefer group sports like volleyball/basketball to solo sports like swimming/jogging.
- 15 ____ I have a special hobby or interest that I keep much to myself.
- 16 ____ I enjoy growing plants or caring for pets.
- 17 ____ In school, English, Social Studies, and History are easier for me than Mathematics and Science.
- 18 ____ My mind searches for patterns, regularities, or logical consequences in things I read, see, and hear.
- 19 ____ I need to touch and handle things to learn more about them.
- 20 ____ I like to draw or doodle.
- 21 ____ I catch myself with a tune or jingle running through my head.
- 22 ____ I enjoy the challenge of teaching another person or group what I know.
- 23 ____ I think and reflect on my goals in life.
- 24 ____ I am concerned about environmental issues such as pollution, global warming, and energy conservation.
- 25 ____ I learn new words easily.
- 26 ____ I always keep my things in order.
- 27 ____ I enjoy observing, identifying, classifying, or comparing different kinds objects.
- 28 ____ I can imagine or rehears things in my mind before I do or perform them.
- 29 ____ If I hear a musical selection once or twice, I can sing it back accurately.
- 30 ____ I consider myself a leader (or others have called me this).

- 31___ My view of my personal strengths and weaknesses is a result of information gathered from friends, relatives, and other sources.
- 32___ I enjoy observing, identifying, classifying, or comparing different kinds of plants or animals.
- 33___ I like to put down thoughts in writing or print material.
- 34___ I prefer that things are measured, analyzed, or quantified in some way.
- 35___ I could describe myself as physically well-coordinated.
- 36___ I favor reading material that is heavily illustrated than one that is not.
- 37___ I listen to music when I'm working, studying, or learning something new.
- 38___ I like to get involved in social activities connected with my school, church, or community.
- 39___ I meditate/reflect on my experience in life.
- 40___ I like to set up little "what if" experiments (e.g. What if I doubled the amount of heat applied, would the substance evaporate quick.)

Scoring

VL	LM	BK	VS	MR	Inter	Intra	NP
1	2	3	4	5	6	7	8
9	10	11	12	13	14	15	16
17	18	19	20	21	22	23	24
25	26	27	28	29	30	31	32
33	34	35	36	37	38	39	40

Highest Score:

Lowest Score:

Appendix F1. Evaluation Document: Lessons 1-8

Tungkol sa Leksyon: About the Lessons	Very Good	Good	Not Good
Malaki ba ang tulong sa iyo ang leksyon ng COSMETOLOGY? Is the lesson on COSMETOLOGY very helpful to you?	8		
Malaki ba ang tulong sa iyo ang leksyon ng MULTIPLE INTELLIGENCE? Is the lesson on MULTIPLE INTELLIGENCE very helpful to you?	7	1	
Malaki ba ang tulong sa iyo ang leksyon ng TEMPERAMENT? Is the lesson on TEMPERAMENT very helpful to you?	8		
Malaki ba ang tulong sa iyo ang leksyon ng paggawa ng DETERGENT POWDER? Is the lesson on DETERGENT POWDER MAKING very helpful to you?	8		
Malaki ba ang tulong sa iyo ang leksyon ng RESPECT FOR AUTHORITY? Is the lesson on RESPECT FOR AUTHORITY very helpful to you?	8		
Malaki ba ang tulong sa iyo ang leksyon ng HANDLING FAMILY ARGUMENTS? Is the lesson on HANDLING FAMILY ARGUMENTS very helpful to you?	8		
Malaki ba ang tulong sa iyo ang leksyon ng ANGER MANAGEMENT? Is the lesson on ANGER MANAGEMENT very helpful to you?	6	2	
Malaki ba ang tulong sa iyo ang leksyon ng PROPER ETIQUETTE? Is the lesson on PROPER ETIQUETTE very helpful to you?	8		
Naintindihan mo ba ang leksyon na tayo ay nilikha ng Diyos sa Kanyang anyo? Did you understand the lesson that God created us in his image?	8		
Naintindihan mo ba ang leksyon na tayong lahat ay may kani-kanyang kagalingan na ipinagkaloob ng Diyos? Did you understand the lesson that God gave everyone different gifts?	8		
Naintindihan mo ba na lahat tayo ay nagkasala at dapat wala nang pag-asang bumalik sa Panginoon nguni't dahil namatay si Jesus para sa atin upang tayo ay magkaroon ng pangalawang pag-asa na makabalik sa Panginoon kung tayo ay hihingi ng tawad at tatanggapin si Jesus bilang ating taga-pagligtas? Did you understand the lesson that everyone has sinned and is separated from God forever but because Jesus died for us so we can have the chance to reconcile with God if we will repent and accept Jesus as our Savior?	8		

Tungkol sa Leksyon: About the Lessons	Very Good	Good	Not Good
Naintindihan mo ba na kung tinanggap mo na si Jesus ay isang bagong nilikha na tayo at dapat mag bagong buhay sa tulong ng Espiritu Santo? Did you understand that if you received Jesus, you are a new creation and you need to change with the help of the Holy Spirit?	8		
Naintindihan mo ba ang leksyon na dapat mahal natin ang Panginoon ng taos puso at wala nang ibang diyos na ating sasambahin? Did you understand that lesson that we must love God with all our heart and we must not worship other gods?	8		
Naintindihan mo ba ang kahalagahan ng pagbibigay galang sa ating mga magulang? Did you understand the importance of honoring and respecting our parents?	8		
Naintindihan mo ba ang leksyon tungkol sa wastong pagpapalaki sa anak ayon sa Biblia? Did you understand the lesson on the proper way of raising children according to the Bible?	8		
Naintindihan mo ba ang leksyon tungkol sa paggalang sa ibang tao pati ang kanilang buhay? Did you understand the lesson concerning respecting others including their life?	8		
Naintindihan mo ba ang leksyon tungkol sa pagmamahal sa kapwa tuladng pagmamahal mo sa iyong sarili? Did you understand the lesson on loving others as you love yourself?	8		
Ibang Comment Tungkol sa Leksyon: Other Comments About the Lessons:			
Salamat po sa lahat na leksyon na itinuro mo sa amin sapagkat ito ay unti-unti kong ina-apply sa aking buhay at pakisama sa kapwa at nagiging gabay sa aking pamumuhay. (Thank you for all the lessons that you taught us because I am gradually applying them in my life and in my interaction with others at these has become a guide.			

Tungkol sa Pamamaraan ng Pagturo	Very Good	Good	Not Good
Epektibo ba ang pamamaraan ng pagtuturo ng leksyon na gamit ng lecture na mahalong interaction (pamamahagi ng mga karanasan)? Is the approach of combining lecture and interaction (through sharing or experiences) effective?	7	1	
Pagkatapos mo nalaman ang tama ayon sa Biblia, nakatulong ba ito sa iyong pagbabago? Is it helpful for your transformation after knowing what is right according to the Biblical standards?	8		
Ngayon alam mo na ano ang tama ayon sa Biblia, sinisikap mo bang magbago sa pamamagitan ng pag-apply ng iyong mga natutunan? Now that you already know what is right according to Biblical standards, do you strive to change by applying what you have learned?	8		
Ibang Comment Tungkol sa Pamamaraan ng Pagtuturo: Other Comments About the Teaching Approach?			
Maayos ang pamamaraan ng pagturo at naintindihan namin ang leksyon sa pamamagitan ng pagpapaliwanag The teaching approach is very orderly and we understood the lessons through the explanation.			

Appendix F2. Evaluation Document: Lessons 9-16

Tungkol sa Leksyon: About the Lessons	Very Good	Good	Not Good
Malaki ba ang tulong sa iyo ang leksyon ng BASIC MASSAGE? Is the lesson on BASIC MASSAGE very helpful to you?	17		
Malakiba ang tulong sa iyo ang leksyon ng PROPER POSTURE? Is the lesson on PROPER POSTURE very helpful to you?	17		
Malakiba ang tulong sa iyo ang leksyon ng CHEERFUL DISPOSITION? Is the lesson on CHEERFUL DISPOSITION very helpful to you?	17		
Malaki ba ang tulong sa iyo ang leksyon ng paggawa ng PINEAPPLE JAM? Is the lesson on PINEAPPLE JAM MAKING very helpful to you?	17		
Malakiba ang tulong sa iyo ang leksyon ng FOOD PYRAMID? Is the lesson on FOOD PYRAMID very helpful to you?	15	2	
Naintindihan mo ba ang leksyon na ang pagmamahal ay pagiging mapagpasensiya at mabait sa kapwa? Did you understand the lesson that Love is Patient and Kind?	16	1	
Naintindihan mo ba ang leksyon na dapat tayo maging mapayapa at pagiging maligaya sa halip ng mga pagsubok? Did you understand the lesson that we must be peaceful and joyful in the midst of trials?	16	1	
Naintindihan mo ba ang kuwento tungkol kay Horatio Spafford? Did you understand the story of Horatio Spafford?	15	2	1
Naintindihan mo ba ang kuwento tungkol kay Cesar Guy? Did you understand the story of Cesar Guy?	16	1	
Naintindihan mo ba ang leksyon na dapat tayo maging mahinahon kahit na sa mga naging masamasa atin? Did you understand the lesson that we must be Gentle even when people are not good to us?	14	3	
Naintindihan mo ba ang leksyon ng pagpigil sa sarili? Did you understand the lesson on Self-Control?	14	3	
Naintindihan mo ba ang tunay na pagiging mapalad ayon sa Panginoon? Did you understand what true blessing is according to God?	17		
Ibang Comment Tungkol sa Leksyon: Other Comments About the Lesson:			
Naway mag tuloy-tuloy pa ang pag-aaral naming sa salita ng Diyos. Isang malaking tulong sa aming buhay spiritual at pisikal. (I hope we can study God's Word continuously. This is a very big help to our spiritual and physical life).			
Marami po akong natutunan tulad ng pakikipagkapwa tao, pagpapakumbaba, at maging mapagmahal sa kapwa. Higit sa lahat, ang makilala ng husto ang Panginoong Diyos. (I learned a lot such as how to get along with others, humility and to be loving towards others.			

Tungkol sa Pamamaraan ng Pagturo: About the Teaching Approach:	Very Good	Good	Not Good
Epektibo ba ang pamamaraan ng pagsasagot sa mga tanong tungkol sa sarili bago ang leksyon? Is the approach of answering the personal evaluation before the lesson an effective approach?	13	4	
Epektibo ba na pagkatapos mo makilala ang iyong pagiging makasalanan at saka ituro sa iyo ano ang tama ayon sa Biblia? Is it effective that after you learn about your sinful nature then followed by learning the Biblical standards effective?	14	3	
Pagkatapos mo nalaman ang tama ayon sa Biblia, nakatulong ba ito sa iyong pagbabago? Is it helpful for your transformation after knowing what is right according to the Biblical standards?	17		
Ngayon alam mo na ano ang tama ayon sa Biblia, sinisikap mo bang magbago sa pamamagitan ng pag-apply ng iyong mga natutunan? Now that you already know what is right according to Biblical standards, do you strive to change by applying what you have learned?	17		
Ibang Comment Tungkol sa Pamamaraan ng Pagtuturo: Other Comments About the Teaching Approach?			
Salamat sa matiyagang pagtuturo sa mga bagay na di naming lubos nauunawaan. Salamat po sa pagpasensiya sa amin. (Thank you for persevering in teaching us things we did not quite understand. Thank you for you patience).			
Maganda at nauunawaan naming ang bawa't pamamaraan sa pagtuturo at lubos naming itong nauunawaan. (Every teaching approach is good and we understand very well).			
Most of all, I learned more about God).			

Tungkol sa Guro:	Very Good	Good	Not Good
Desente ba ang kanyang pananamit at itsura? Is she decent in the way she dresses up and in her appearance?	17		
Malakas ba ang kanya ng boses at naririnig mo siya? Is her voice loud enough that you can hear her?	16	1	
Marunong ba siya tungkol sa kanyang mga tinuturo? Is she knowledgeable in what she is teaching?	17		
Gumagamit ba siya ng mga pamamaraan upang maeenganyo kang mag-aral? Does she use approach that will encourage you to learn and study?	17		
Naeenganyo ka ba niyang magbago? Does she encourage you to change?	17		
Nagpapakita ba siya ng pagmamahal at pag-concern sa mga estudyante? Does she show love and concern for her students?	17		
Maayos ba siyang magtrato sa mga estudyante? Does she treat her students well?	17		
Ginagalang ba niya ang damdamin ng mga estudyante? Does she respect the feelings of her students?	17		
Maayos ba siya sa pakikitungo sa ibang tao tulad ng mga officers, pastors, etc. Does she treat other people like the officers, pastors, etc, well?	17		
Marunong ba siyang pumigil sa kanyang sariling damdamin? Does she know how to control her emotions?	17		
Ibang Comment Tungkol sa Guro: Other Comments About the Teacher:			
Sana hindi siya magsawang magturo sa amin, dahil kami ay maingay, makulit, at magugulo, parang bata. Sana'y habaan pa ni Ma'm ang kanyang pasensya sa amin at salamat dahil matiyaga siyang bumabalik upang kami ay turuan at ipaliwanag ang din namin alam. (I hope she will not grow tired of teaching us because we are noisy, insistent, and chaotic, just like children. I hope Ma'm will stretch her patience and thank you for persevering in coming back to teach and explain to us things we cannot understand).			
Ang guro po naming na si Ma'm Irene ay maayos, mabait, at mapagmahal sa aming lahat po. Ang kaalaman niya ay binabahagi niya sa amin at para sa akin. Isa siyang blessings na dumating sa buhay ko. Dahil sa kanya ay nagkaroon ako ng pag-asa na harapin ang panibagong bukas. Salamat po, Ma'm Irene. Love you po. Take care and God bless. (Our teacher, Ma'm Irene is very orderly, kind, and loving to all of us. She imparts to us her knowledge. She is a blessing to me because of her her, I have the hope to face what is new tomorrow. Thank you, Ma'm Irene. I love you. Take care and God bless).			
Ang guro namin na si Ma'm Irene ay magaling magturo sa amin at maayos naman ang pagturo niya sa amin. (Our teacher, Ma'm Irene, is very good in teaching us and she is orderly in her teaching).			

<p>Mabati si Ma'm Irene. Kahit galit, nakangiti pa rin. Magaling siyang magturo at magpaliwanag kaya marami kaming natututunan. Good luck sa graduation, Ma'm. We love you. (Our teacher, Ma'm Irene is kind. Even when she is angry, she would still smile. She is very good in teaching and explaining that is why we learned a lot from her).</p>
<p>Hindi ko na kailangan mag comment sa aking teacher dahil maganda siyang magturo sa amin at mabait siya sa amin. Hindi siya masungit at sa kanya rin ako natutlong magbago at kumanta. Kaya hindi ko siya makakalimutan kahit na sa aking paglaya dahil siya ang inspirasyon ko. (I don't have to comment about my teacher because she teaches well and she is kind to us. She is not rude and I learned from her how to have new life and to sing. That is why I won't forget her even when I will be free because she is my inspiration).</p>
<p>Wala po akong comment. Kuntento po ako bilang estudyante niya. (I don't have comments. I am contented being her student).</p>
<p>Wala akong masabi kundi napakagaling niyang magturo. Di lang po siya isang guro kundi isa rin siyang ate, nanay, kaibigan na mapagmahal sa kanyang kapwa. (I could not say anything else but that she is very good in teaching. She is not only a teacher, but also a sister, mother, and friend who is loving towards others).</p>
<p>Napakabait po ni Ma'm Irene at mapagmahal sa mga estudyante niya. Napakabuti po talaga niya. (Ma'm Irene is very kind and loving to her students. She is really good).</p>
<p>Si Ma'm Irene ay laging nasa tamang oras sa pagtuturo sa amin. Sobrang bait niyang magturo, mahinahon, malambing. Wala na kaming masasabi sa kanya. (Ma'm Irene is always on time in teaching us. She very kind when teaching, gentle and affectionate. There is nothing we can say about her).</p>
<p>Wala akong masabi sa aming guro kasi po mabait siya at sobrang maunawain sa amin. At lagi po ako Masaya pag tinuturuan niya po kami. (There nothing I can say about our teacher because she is kind and very understanding towards us. I am always happy when she is teaching us).</p>
<p>Si Ma'm Irene, napakabait. The best magturo. Wala akong masabi kundi salamat. (Ma'm Irene is very kind. The best in teaching. There is nothing I can say but "thank you").</p>

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