

The Science Behind Kairos Impact upon Behavior Summary

Introduction

Kairos is a Faith-driven initiative with a goal to impact incarcerated men, women, youth as well as their families to become loving and productive citizens of their community. This is accomplished by inviting leaders (both negative and positive) to attend a Kairos 3.5 day event. This is followed by consistent, encouraging weekly and monthly Kairos programming that creates life change and positively reinforces that change via on-going accountability groups.

This life change not only impacts those attending the Kairos event, but also those around them and those who 'follow' them (if indeed leaders are chosen to attend). In the short term, individuals change, and prison culture can improve; in the long term, families can be healed, and recidivism is lowered.

This two-page summary is followed by the details of many scientific principles and psychological theories that undergird the Kairos program and guide Kairos impact upon behavior change.

How does Kairos bring change?

The Kairos Weekend looks simple and enjoyable on the surface. However, it is not just a good time. It is a well-crafted scientific-based program. According to Maslow's Hierarchy of Needs, our needs are most often displayed as a pyramid. The lowest levels of the pyramid are made up of the most basic needs, while the most complex needs are at the top of the pyramid.¹

Needs at the bottom of the pyramid are basic physical requirements including the need for food, water, sleep, and warmth. Once these lower-level needs have been met, people can move on to the next level of needs, which are for safety and security. Further up the pyramid, the need for personal esteem and feelings of accomplishment take priority. Maslow emphasized the importance of self-actualization, which is a process of growing and developing as a person in order to achieve individual potential. Maslow termed the highest level of the pyramid as growth needs. These needs don't stem from a lack of something, but rather from a desire to grow and change (behavior modification).

Belonging, community and hope are a few of the self-actualization needs that are met through Kairos and bring change in the form of trauma healing, forgiveness, anger management and restored family relationships.

Belonging: In prison, the need to belong leads to gang membership. The three R's of Reputation, Respect, Retaliation always have bad outcomes. By being placed in a family at Kairos, you belong without initiation rites. It is not unusual to have an individual renounce gang affiliation during Kairos, even knowing the consequences. Here is a short video of this in action: <https://www.youtube.com/watch?v=9NshMJLw0ok>

Community: Everyone wants to be a part of something bigger and better than themselves. The community made up of Kairos grads can be a safe place where individuals can attend encouraging programming and see a much larger community of individuals willing to help them, encourage them, protect them, and hold them accountable for their words and actions.

Hope: It is impossible to live without hope. If a person has no hope that anything will ever be different, no amount of education or programming will impact them positively. The Kairos weekend sends a strong message of hope. The message of hope is delivered during talks where volunteers describe often terrible circumstances in their lives that they have overcome. That is the message hope - "I overcame, so can you." Oftentimes success and hope only happens with the help of others. That is community. Hope gives something to look forward to upon release. Hope helps engage current support systems. Hope says change is possible.

How are Individuals changed through attending Kairos?

The outcome of the Kairos program is that graduates have started trauma healing and forgiveness, which leads to a more outwardly centered view (as opposed to the normal self-centered one displayed by those incarcerated). The outwardly focused life is closely tied to Maslow's self-actualization and a need to help others.

Trauma Healing: Everyone incarcerated has experienced trauma. Oftentimes it is the root of their incarceration, anger and poor behavior. If left undealt, it will negatively impact them and everyone around them, including prison staff.

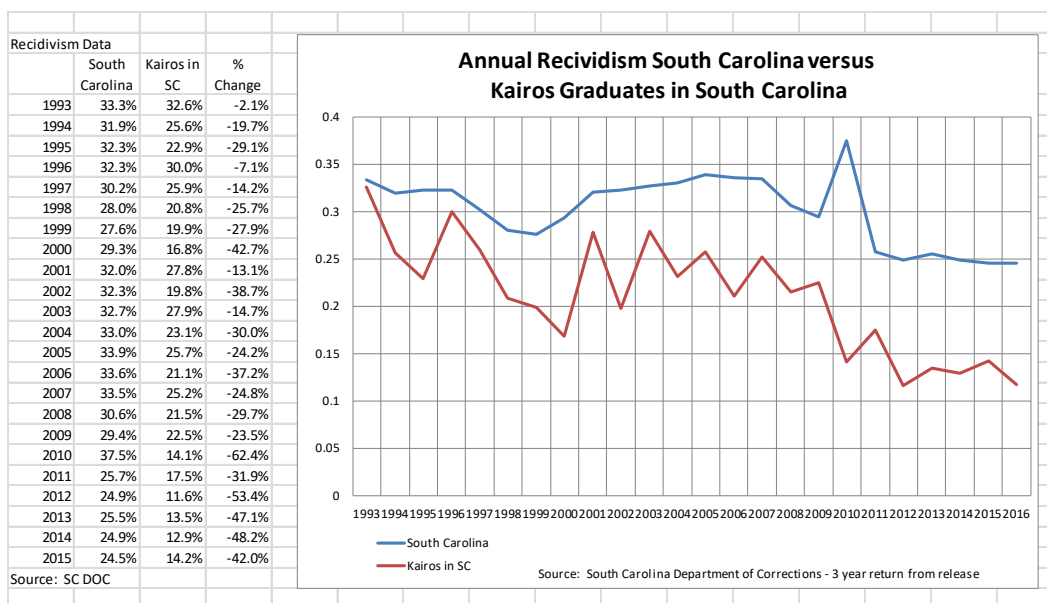
Trauma healing may take a long time; you have to start with knowing yourself, accepting yourself and a process of forgiveness – which often only happens through acceptance of others. Those issues are a focus the Kairos program.

Forgiveness: Kairos places such a premium on forgiveness, that one whole day of the 3 ½ days is devoted to it culminating with a ‘forgiveness ceremony.’ The day is spent talking about the importance of forgiveness. The result can be that the anger that possibly got brought them to prison can dissipate as they forgive those they hate, those who did them wrong, those who caused excruciating pain. They learn forgiveness isn’t so much about the other person, but about letting go of the need for revenge and healing inside themselves.

Family Relationships: A Chaplain at San Quentin Prison saw that Kairos grads were ready to ‘do something’ with respect to changing their thought patterns about their families. Kairos Outside, a program for females impacted by incarceration, was born with healing of family relationships in mind. With this wrap around program, there can be forgiveness, a shared experience and common goals, and the success rate of re-entry increases.

Data

The South Carolina Department of Corrections conducted a longitudinal study (over 20 years) comparing the 3-year return to prison rates of inmates completing the Kairos Weekend versus Non-Kairos offenders. You can easily see that the Kairos Graduate’s rate of recidivism has trended down over the 20-year period. The whole data set is presented in the detailed appendices that follows this summary.



Conclusion

If you belong to an encouraging, positive community of people who give you hope and help you heal from the trauma of the mistakes in your life and your incarceration, you are changed. When an individual changes, those around them change, eventually family relationships are restored. When forgiveness happens within a family torn apart by imprisonment, restoration is the outcome. That restoration has a huge impact on the success of re-entry. One of the success indicators of re-entry is lower recidivism via the support of family and suitable housing. Healing and Forgiveness impacts both. Bringing about these things is built into the Kairos program.

1. Lester D, Hvezda J, Sullivan S, Plourde R. [Maslow's Hierarchy of Needs and Psychological Health](#). J Gen Psychol. 1983;109(1):83-85. doi:10.1080/00221309.1983.9711513

*Credit for this analysis of Behavior Modification Models goes to Calvin Roberson, MHA, MPH, Vice President of Planning and Program Development, Indiana Minority Health Coalition, Inc (IMHC), Adjunct Professor IUPUI Fairbanks School of Public Health

The Science Behind Kairos Impact upon Behavior

States across the nation are struggling to manage offender populations in the face of major financial challenges. Prisons are operating at or over capacity, and the offender population continues to grow. Policymakers are focusing on the problems of overcrowding and recognize the need to rely on more economical methods to safely supervise offenders, reduce re-offending, and stop offenders from cycling through the criminal justice system.

Evidence-based practice is focused on reducing offender risk, which in turn reduces new crime and improves public safety. A few core principles stand out as proven risk reduction strategies. Though not all of the principles are supported by the same weight of evidence, each has been proven to influence positive behavior change. Kairos Prison Ministry has a goal to change people impacted by incarceration by proven psychological theories of behavior, by creating a positive on-going environment and by continuously reinforcing change and accountability with others.

The seven Principles of Effective Intervention that reduce offender risk and in theory change behavior (*Implementing Evidence-Based Policy and Practice in Community Corrections*. US Department of Justice National Institute of Corrections, Second Edition October 2009) are:

1. **Assess Risk and Need.** This is not necessarily a Kairos process (it is a prison process) although we do provide a Kairos Impact Plan to help prison officials assess who should attend Kairos – both positive and negative leaders. This group has the ability to influence others and bring about environmental and behavioral change that extends beyond the Kairos Program.
2. **Enhance Motivation to Change.** Volunteers relate to offenders in respectful and constructive ways to enhance intrinsic motivation in offenders. Behavioral change is an inside job; for lasting change to occur, a level of intrinsic motivation is needed. Motivation to change is dynamic and the probability that change may occur is strongly influenced by positive interpersonal interactions with the Kairos volunteers. The Diffusion of Innovation Theory (Rogers Diffusions of Innovations, 1962. 5th Edition 2003) states how ideas are spread in a group, which is proven to be true in the Kairos Program.
3. **Target Interventions.**
 - a. **Risk Principle:** Prioritize supervision and treatment resources for higher risk offenders. The Kairos Impact Plan (found in the Kairos Inside Program Manual p. 41) requests that the prison sends negative leaders to attend the Kairos Weekend. These are usually high-risk individuals due to behavior and perhaps gang affiliation. They are welcomed and needed at Kairos.
 - b. **Need Principle:** Target interventions to needs. Offenders have a variety of needs, some of which are directly linked to criminal behavior. These criminogenic needs are dynamic risk factors that, when addressed or changed, affect the offender's risk for recidivism. According to meta-analytic research, the eight most significant criminogenic needs are: antisocial behavior; antisocial personality; criminal thinking; criminal associates; dysfunctional family; employment and education; leisure and recreation; and substance abuse. The Kairos Program meets many needs according to Maslow's Hierarchy of Needs and strives to take participants to the place where needs are met in such a way that they are ready to help others (take their focus off themselves) because their lower needs of safety, friendship, acceptance, achievement and discovery have been met. (Kairos Inside Program Manual p 40). Kairos places a strong emphasis on forgiveness, which can be a strong motivation to change antisocial behavior and resolve anger issues.
 - c. **Responsivity Principle:** Be responsive to temperament, learning style, motivation, culture, and gender when assigning programs. All learning styles are addressed during the Kairos Weekend, utilizing visual, auditory and kinesthetic learning principles.
 - d. **Dosage:** providing appropriate quantities of structured interaction and supervision to facilitate change. As stated earlier, aside from the Kairos 3.5 day Weekend, Kairos events occur weekly, monthly and bi-

annually. The Kairos method falls into Group Dynamics by spending enough time together that the goals of the group time together are met.

- e. **Treatment Principle:** Integrate treatment into the full sentence. Once you have attended Kairos you can attend all Kairos events until you are released.

4. **Training with Directed Practice.** Kairos provides evidence-based programming that emphasizes cognitive behavioral strategies via 34- 36 hours of structured team/volunteer training before entering a prison for the Kairos Weekend. These strategies can be applied in routine interactions between offenders and volunteers during the Kairos Weekend while seated in their ‘family’ groups or more informally during the Weekend and the Continuing Ministry after the Weekend. To successfully deliver this intervention to offenders, volunteers must understand antisocial thinking, social learning, and appropriate communication techniques, and be able to identify and redirect anti-social thinking, in which the volunteers are trained to recognize.

Each individual who leads a Kairos Weekend must attend Advanced Kairos Training (approx. 20 hours) which provides insight on how to train the Kairos team effectively, so each individual knows his job and how to interact with those incarcerated and why things are done (some of the psychology theory).

5. **Increase Positive Reinforcement.** When learning new skills and making behavioral changes, human beings respond better and maintain learned behaviors for longer periods of time, when approached with carrots rather than sticks. Behaviorists recommend applying a much higher ratio of positive reinforcements to negative reinforcements in order to better achieve sustained behavioral change. Rewards do not have to be applied consistently to be effective (as negative reinforcement does) but can be applied randomly. The Kairos Program is all positive reinforcement as the Volunteers are trained to not dispense any judgement or even ask what an offender has done or how long they will be incarcerated. The volunteers are trained to give hope and to listen much more than talk to give value to the participants. This is exhibited inside of Kairos by applying the Theory of Planned Behavior (I. Ajzen, 1985).
6. **Engage Ongoing Community Support.** Kairos provides ongoing support and encouragement through “Continuing Ministry” which includes monthly Kairos Reunions and bi-annual Kairos Retreats where volunteers return to interact and encourage Kairos graduates. The Kairos graduates are encouraged to attend a weekly Prayer and Share accountability grouping so they can also have community support via their peer community.
7. **Measure Processes.**
 - a. As stated earlier, Weekend Leaders must attend Advanced Kairos Training- a 2 day event detailing the why’s of the program and how to effectively train their teams. They are given a Pre-and Post- test to evaluate how much they have learned. They also complete an evaluation of the training that is reviewed in order to update the training materials.
 - b. The Weekend has an evaluation form to be completed by volunteers to show that the proven methods were followed.
 - c. The Weekend Leader completes a ‘Weekend Leader Report’ partially completed by the EZRA Weekend Leader software (database with all volunteer data over time, schedules for Team Formation meetings, Weekend schedules, etc). It can also receive participant information and the Weekend Leader can make notes.
 - d. The Weekend is evaluated against the best practice standards using an “Excellence Initiative” report. It asks about the Team Formation meetings, many detailed questions about if the Weekend was conducted according to the best practices in the Program Manual, and some questions concerning the Continuing Ministry – Prayer and Share grouping and the Retreats and Reunions.

Program Tenets

The tenet of Kairos is to impact the hearts and lives of incarcerated men and women, as well as their families so they can become loving and productive citizens of their communities.

We do this by providing a program that allows them to let go of their past, give them a way to start over in a new community with that community's support so they can move forward from their current mental, emotional and spiritual situation. Below are 4 areas that facilitate change with specific items from Kairos listed. Talks are primarily 20 minutes long with a goal to challenge bad thinking and to provide discussion time in small groups of 6 participants and 3 trained volunteers. Mediations are typically made to provoke/reinforce a change in thinking without asking for an external response.

Letting Go

1. Choices (Talk)
2. Prodigal (Talk)
3. You are Not Alone (Talk)
4. The Wall (meditation)
5. Forgiveness (4-part meditation series)
6. Forgiveness ceremony (a special ceremony where they have a visual of the list of folks they need to forgive (and vice versa) disappear.
7. Meditation to Heal Past Memories (desire to heal the emotion of bad memories)
8. Rooster Story (meditation to forgive and quit hitting rewind and reliving it and feeling bad/guilty)

Starting Over Often you can't let go unless you can have things in your life to replace what you are giving up.

1. Choices (Talk)
2. Discovery through Study (Talk)
3. Opening the Door (Talk)
4. Kairos weekly Prayer and Share event (accountability small groups)

Building Community

1. Participants are seated with the same group of 9 people (with a family name) for the complete Weekend
2. You are not Alone (talk)
3. Friendship with God (talk)
4. The Kairos community of past Graduates attend a closing ceremony and welcome them into the larger community.
5. Kairos Continuing Ministry consists of weekly, monthly and biannual events to encourage continued participation in the Kairos community.
6. If you study Hierarchy of Needs, the group on the Kairos Weekend comes together to accomplish a purpose- to create community in prison. Kairos grads are encouraged to be in accountability and mentoring relationships with others. This helps them take their focus off themselves and their issues.
7. Acceptance of Self (meditation). You can love others without loving and accepting yourself first.

Moving Forward

1. Choices (Talk)
2. Discovery through Study (Talk)
3. Christian Action (Talk)
4. Hang in There (Talk).
5. Kairos Continuing Ministry
6. Kairos Inside working together with Kairos Outside to work out family issues and create a healthier place for those incarcerated to return upon release from prison

The Kairos program was built over 40 years ago (1979) and its success can be traced back to several Psychological theories of Behavior Modification, some of which are listed here.

Diffusion of Innovation Theory

Theory that explains how, why and at what rate new ideas spread.

Rogers Diffusions of Innovations (1962) (5th edition, 2003)

Rogers argues that diffusion is the process by which an innovation is communicated over time among the participants in a social system. Rogers proposes that four main elements influence the spread of a new idea: the innovation itself, communication channels, time, and a social system. This process relies heavily on human capital. Within the rate of adoption, there is a point at which an innovation reaches critical mass.

Examples in Kairos Inside Program activities:

1. Kairos creates a small social system (seated in a family group of 9). This allows the participants to let down their walls and trust others as they discuss the innovation and ideas. Kairos also creates a larger social system consisting of all Kairos graduates that does the same on a larger scale at Continuing Ministry events (Prayer and Share, Monthly Reunions, Retreats).
2. Sharing formal and informal time together to create relationship
3. Discussing 10 talks, answering questions and creating summary and poster as a group fosters communication of ideas.
4. Creating community (one of the innovations)
5. Forgiveness ceremony (one of the innovations)
6. Idea of serving others and "it's not all about me" (one of the innovations)
7. Listen, listen, love, love – other's feelings and thoughts valued at table family discussion time, and during poster preparation
8. Preparation of posters (innovation) Participants learn to give up their desire to be in control- begin setting aside their desires for desires which benefit the group (innovations)
9. Honesty and trust modeled – no manipulation (innovation)
10. Affirmation (innovation) Participants are affirmed within their table families, during poster parties, at open mic, and during closing ceremony

Success Indicators in Kairos:

1. Kairos teams are two more than the guests, so critical mass of adopters of the innovation is achieved even before the Weekend starts. This is done so that one volunteer can be assigned to 'host' one participant on the upon initial arrival with goal to identify and create safe place and someone to talk to and relate to so the message (innovation) can be easily received.
2. Opinion leaders are influential in spreading information about innovation; Kairos Impact Plan requests both positive and negative leaders invited to attend ensuring this will happen.
3. Diffusion, by definition, takes place among people. Communication channels allow the transfer of information from one unit to the other. Communication patterns or capabilities must be established between parties as a minimum for diffusion to occur. The passage of time is necessary for innovations to be adopted; Kairos communication and trust is established because of group dynamics over 36 hours of the program where innovation is constantly communicated and discussed in a small group (9 people).
4. If members of social group are identical, no diffusion occurs because there is no new information to exchange. Kairos Impact Plan desires for a diverse group of guests to attend (i.e. not just all negative leaders, not just all chapel goers, etc.)

Social Cognitive Theory

Theory that people learn by observing others.

Originally known as Social Learning Theory (SLT) A. Bandura (1961).

The theory states that when people observe a model performing a behavior and the consequences of that behavior, they remember the sequence of events and use this information to guide subsequent behaviors. Observing a model can also prompt the viewer to engage in behavior they already learned. People do not learn new behaviors solely by trying them and either succeeding or failing, but rather, upon the replication of the actions of others. Social Cognitive Theory considers the unique way in which individuals acquire and maintain behavior. This theory is one of the only that considers maintenance of behavior. The theory has six constructs (see last column).

Examples in Kairos Inside Program activities:

1. Reciprocal Determinism. (Requires sharing, working together, taking turns, positive interaction, and reflection). Accomplished during discussion at tables – participants take turns sharing, reflection is encouraged, positive interaction modeled and encouraged. At Poster preparation – Participants take turns sharing ideas – they work together and encourage each other during poster preparation. Reflection – encouraged -given time to reflect on talks, meditations
2. Behavioral Capability. Team models behaviors of obedience, model expected reactions to situations encountered (listen, listen, love, love), model listening and loving behavior at tables, model behavior in music/chapel visits – group and by table families – raised hand – greeters answering questions. Agape – models putting others needs above your own.
3. Observation Learning. see above –
4. Expectations. Chaplain’s orientation and/or letter outlines expectations. Instructions to residents also outlines expectations. Speakers talks provide expectations and suggestions ask participants to reflect on past experiences. Table discussions ask to reflect on past behaviors
5. Self-efficacy. During talks speakers affirm ability to change, make positive choices. Participants are affirmed by Agape, poster parties, table discussions, and open mic. All activities are designed to build their self-confidence so they can decide to change.

Success Indicators in Kairos:

1. SCT states that learning most likely occurs if there is a close identification between the observer and the model; the Kairos program has one person greeting one participant upon initial arrival with goal to identify and create safe place and someone to talk to and relate to. Participants are placed in groups of 9 (we say family) to create community and identification. The family has 6 participants and 3 volunteers so a volunteer will be next to each participant.
2. Shaping the environment may encourage behavior change, including offering social support; The Kairos program also has an ongoing, or continuing ministry to reinforce and offer social support both from fellow incarcerated and team members.
3. A variable of this process is self-efficacy-- the judgment of one's ability to perform the behavior and the reinforcements; The Kairos program delivers 10 talks with personal stories of overcoming hardship which provide hope that they too can overcome hardship.

Social Norms Theory

Theory to understand the environment and peer influence in changing behavior. Perkins and Berkowitz (1986).

The theory states that often peers can be more effective than an individual focus on self to change behavior. We often overestimate our ability to change without help. There is a gap between perceived and actual behavior that is often a misconception limiting our ability to change self.

Examples in Kairos Inside Program activities:

1. Team models acceptable behaviors.
2. Team models appropriate response to questions, discussions taking place, and situations during activities all of which may spark the desire to change one's behavior.
3. Talks and meditations provide correction to misconception of unworthiness, shame, guilt and other negative misconceptions. Encourage change.
4. Table families promote acceptance – also help correct misconceptions of unworthiness, shame, guilt, aloneness, as well as demonstrating what being part of a family and community look like.
5. Table families promote concept of community and promote interaction between members of table family and/or community - impetus for change based on encouragement and/or input from others at their family tables.

Success Indicators in Kairos:

1. Selection of normative message that will be distributed is important: The Kairos program has a specific consistent message for all 10 talks that isn't deviated except for personal stories added.
2. The message has been tested to ensure it is well-received: The Kairos message has been well received for over 40 years and without much change.
3. The amount (or dosage) is carefully managed: The Kairos message is strictly metered over 3.5 days, increasing in depth each day to make people comfortable. Initial messaging followed by consistent messaging throughout the Continuing Ministry. During the Kairos event, each participant has a volunteer on one side of them to talk to and challenge negative thinking and reinforce acceptable behavior.
4. The main focus of this theory is to change misconceptions: The Kairos weekend allows questioning and analyzation of the message to refute misconception. It is also strengthened by Kairos graduates coming alongside after the weekend (in the continuing ministry phase) to reinforce the message (peer influence).

Theory of Planned Behavior

Theory that links beliefs and behavior. I. Ajzen (1985)

Use messages designed to strengthen positive beliefs and weaken negative beliefs and introduce new beliefs. Behavior is dependent on one's intention to perform the behavior in the messaging. Intention is determined by an individual's attitude (beliefs and values about the outcome) and subjective norms (what other people think the person should do).

Examples in Kairos Inside Program activities:

1. Talk and meditations present new ideas – give examples of life situations, choices or decisions speakers made to promote change in their lives.
2. Talks and meditations present and promote acceptable behavior.
3. Speakers giving talks and meditations provide examples of changes in beliefs, ideas, and/or behavior which have led to success in their life.
4. Event + response=what you want is taught.

Success Indicators in Kairos:

1. The Kairos message is consistent and on-going that attendees can change behavior and that Kairos volunteers and Kairos grads (their peers) believe they can change.

Stages of Change Model

This more a Model than a Theory which states that behavior change does not happen in one step, or immediately. People tend to progress through stages at their own rate. J. Prochaska and C. DiClemente (1970's)

Behavior change does not happen until someone is ready to change. This model used extensively with changing a broad range of bad behavior (smoking, drug and alcohol addictions). Has an emphasis on 'maintenance' of behavior.

Examples in Kairos Inside Program activities:

Kairos takes residents on a journey of self-examination. Self-examination and Self-discovery is encouraged within talks, meditation and activities. Talks, meditations and activities are all designed to encourage self-examination. Activities culminate with forgiveness service where participants are encouraged to forgive themselves and others. Time together at tables allows group to work thru stages of Group dynamics – prepares participants to make positive changes in response to what they have seen, heard, and felt. Continuing ministry provides opportunity for participants to continue making changes in behavior, and to maintain their new behavior. Continuing ministry also provides accountability to support their change.

Success Indicators in Kairos:

- Change in behavior (especially habitual behavior) occurs continually through a cyclical process. After the Kairos weekend, most participants have moved through the Contemplation stage, the Preparation stage, and are in the Action stage, ready to change their behavior and have the new mindset of wanting to acquire new and healthy behaviors. Kairos continuing ministry allows for furthering of the Action phase and moving to the 'maintenance' of behavior by continuous encouragement from other Kairos graduates. This group also helps move people through the behavioral change cycle in case of relapse and help prevent further relapse.
- Kairos Inside participants are able to put into practice what they have learned and give back to their community while incarcerated by assisting/mentoring youthful inmates (25yrs and younger) through the Kairos Torch Peer-to-Peer (youth) program. This is accomplished by using the graduates that have shown consistent behavioral change and on-going participation in the continuing phase of the Kairos Inside program to facilitate a similar Kairos program for younger offenders. This program is followed by an ongoing mentoring/accountability program under the watchful eye of Kairos and the facilities Chaplin. See: https://www.youtube.com/watch?v=QLzCTBa-x64&feature=emb_logo

Maslow Hierarchy of Needs

Man always wants and he wants more, but what he wants depends upon what he already has. As soon as one of man's needs is satiated, another appears in the place. This process is unending and continuous from birth to death. A satisfied need is not a motivator of human behavior; only the unsatisfied need motivate behavior. Needs can be arranged in a number of levels in a hierarchy and each person is said to move through the hierarchy by fulfilling each level of needs. The satisfaction of lower level needs demands the fulfillment of the next level. That is, human needs move in an ascending order, from the lowest to the highest levels. Some people may have dominant needs at a particular level and thus never move through the entire hierarchy.

Motivation and Personality (A. Maslow) 1954

The levels of need in Maslow's Hierarchy of needs are usually represented by a pyramid.

From the bottom:

1. Basic physical needs of food and water.
2. Safety Needs - to feel safe, secure and out of danger.
3. Social Needs -belonging, acceptance, friendship and love.
4. Esteem Needs - to have self-respect, autonomy, and achievement; and external esteem factors such as status, recognition, and attention.
5. Self-Actualization Needs - the highest need is the desire to become what one is capable of becoming and help themselves and others achieve something too.

Examples in Kairos Inside Program activities:

1. Level 1 met at Kairos by having food and drink available at the beginning of every day.
2. Level 2 met by assigning a participant a greeter to be with them at the start of each day to answer questions, get to know each other, reduce fear and anxiety. At the start of each day, the first event is held in the space Kairos calls 'safe' and during that time nothing is asked or required of the participants.
3. Level 3 is met by their new friend greeting them each day and by placing each participant in a family group of 9 people who, by spending time together both socially, at meals and in more serious discussion and sharing, become a place where they belong and are accepted by folks they genuinely feel are friends.
4. Level 4 is met via the family group discussing ideas freely without admonition, making and presenting summaries of what they hear as a group, and by being able to speak publicly and be affirmed by the whole group.
5. Level 5 is only met when, through the Kairos program, the participants become less 'about me' and learn to recognize and help others.

Success Indicators in Kairos:

- Having needs met so the individual moves through the hierarchy pyramid to reach the top where the focus isn't on self but having the desire to help others:
- <https://www.youtube.com/watch?v=9NshMJLw0ok>
- See other videos for stories of change: http://mykairos.org/news_videos.html

Trauma Healing

Trauma is when someone has encountered an out-of-control frightening experience that has disconnected them from all sense of safety, coping, or love. Some experiences in life are so painful, they cause deep and lasting suffering. That suffering is “trauma”.

Trauma is one of the primary reasons someone is incarcerated. According to a Rutgers University study, 97% of female inmates have untreated trauma; 85% of male inmates have experienced trauma.

Typical sources of trauma are abuse (physical or sexual), Neglect (physical and emotional), Poverty, Domestic violence in women, Fatherlessness in males. Oftentimes sentencing and incarceration create trauma due to violent arrests, strip searches (especially for victims of abuse), hand cuffs/shackles, loss of freedom, identity and choices, long-term prison sentences, Loss of parental rights, loss of parental role in a child’s life.

95% of the incarcerated are released with untreated trauma, resulting in reoffending and reincarceration. Addiction is a method of dealing with trauma. Trauma must be dealt with. The more risks/needs caused by trauma that are addressed the lower the recidivism

Trauma induced behaviors witnessed in prison are avoidance or isolation, hypersensitivity, anger, guilt, violence, negativity.

Trauma is healed (some ways) by giving someone hope, coping mechanisms, and a new identity in Christ. Ways that this is done include Providing a safe environment, creating support and acceptance, forgiveness, creating a place to ‘belong’, and giving opportunities to success like education, relationships (especially with family) and giving hope.

How Kairos facilitates trauma healing

1. The Kairos vision statement says Kairos is ‘a community’. Kairos strives to create community where all feel a sense of belonging
2. Kairos creates opportunity for the incarcerated to reconnect and heal family relationships through the Kairos Outside program. it is similar in purpose and scope to the Kairos program done in prison. It is for females who have been impacted by incarceration to bring healing to families with the result being a better place to return upon release, lowering recidivism.
3. Kairos spends one day of the three-and-a-half-day program concentrating on forgiveness. Forgiveness of others and forgiveness of self. The day is culminated by a ‘forgiveness ceremony’ where the incarcerated have a visual of their issues dissolving away. Throughout the day they are encouraged to think about those people who have hurt and traumatized them and write their names down so they can start to forgive and get rid of the anger and pain.
4. Participants are taken through a ‘Meditation to Heal Past Memories’ the morning after the forgiveness ceremony. They are gently reminded of many situations where they could have been traumatized and asked to revisit that scenario and forgive. The goal is not to erase the memory, but to eliminate the negative emotion of it.
5. Attendees are taught during a talk on ‘Choices’ that they have the power to react or respond to any situation. They can respond to those who have hurt them in a different way that doesn’t breed pain and anger anymore if they forgive.

Theory of Group Dynamics

Group dynamics is concerned with why and how groups develop. A classic theory, developed by George Homans, suggests that groups develop based on activities, interactions, and sentiments. Basically, the theory means that when individuals share common activities, they will have more interaction and will develop better attitudes toward each other. The major element is the interaction of the individuals involved and the amount of time spent together.

Bruce Tuckman (1965) proposed the four-stage model called *Tuckman's Stages* for a group. Tuckman's model states that the ideal group decision-making process should occur in these stages:

1. *Forming*. Kairos uses the term Inclusion. This stage is usually characterized by some confusion and uncertainty if the person wants to be in the group and if they fit or are comfortable.
2. *Storming*. Kairos uses the term Power and Control. The group is likely to see the highest level of disagreement and conflict. Members often challenge group goals and struggle for power.
3. *Norming*. Kairos uses the term Affection. This stage is characterized by the recognition of individual differences and shared expectations. Hopefully, at this stage the group members will begin to develop a feeling of group cohesion and identity.
4. *Performing*. Kairos uses this term to signify that they group has come together to accomplish its purpose in the Kairos Continuing Ministry - to develop bonds between the group so that they can effectively continue to group and support each other in prison, which challenges and changes behavior. Performing, occurs when the group has matured and attains a feeling of cohesiveness. During this stage of development, individuals accept one another and conflict is resolved through group discussion. Members of the group make decisions through a rational process that is focused on relevant goals rather than emotional issues.

Examples in Kairos Inside Program activities:

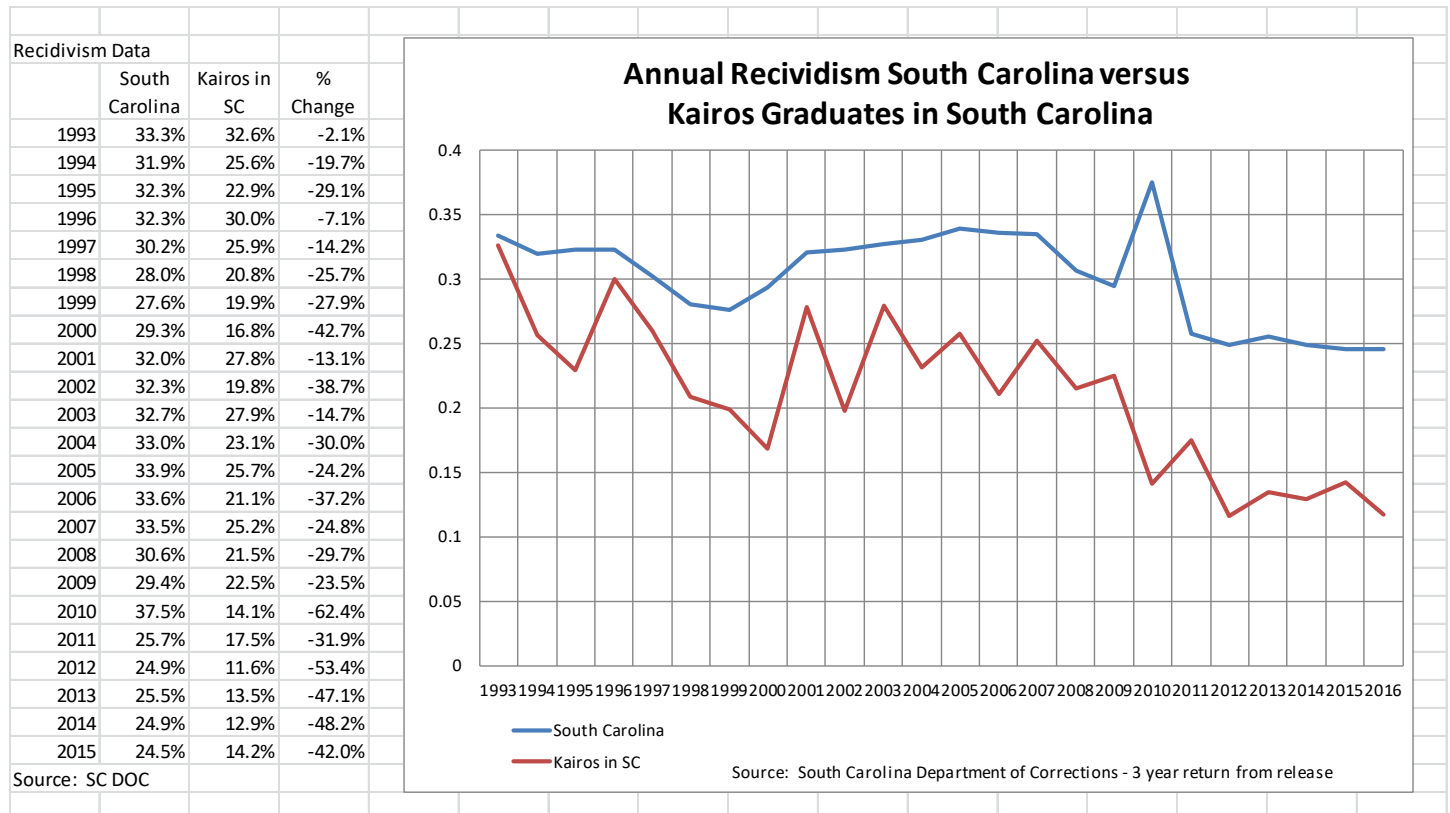
1. Kairos spends the first evening of the Program and part of the next morning with the idea of Inclusion foremost in mind and practice. Nothing is done to make participants feel excluded, and many things are done to make them included. They are greeted by name and given a nametag by a volunteer who then spends the evening getting to know them and put them at ease. There is no singing or questions asked publically of them; they are given some snacks and drink. They are given insight into the Program time together and what to expect. They are told that the Team isn't there to change them if they don't want, but the team is there to encourage them and get to know them.
2. The participants are placed into family groups (since most want a family to fit into). This group spends the weekend discussing concepts and ideas presented by the speakers. They can get to know each other better and by spending time together (~40 hours) learn to trust each other and bond as a group.
3. By spending 40 hours together the group has time to work through the 4 stages and at the end as prepared to 'perform'. The Kairos goal of working through the stages is to make the participants feel a part of a group- the Kairos community inside the prison and be ready to be in a closer relationship inside a small group with others they now trust and who can hold them accountable, mentor them, challenge their negative thoughts and behavior and encourage them.

Success Indicators in Kairos:

1. Kairos graduates get to speak at a closing ceremony and are asked to answer 'What was I like when I arrived? What did I find? and What am I going to do with it? Almost 100% of the time one answer is 'I am going to bring people to Kairos so they understand what I now do' or 'I am going to be positive and help others.'
2. Participation in the Continuing Ministry of Kairos is what brings about behavioral change.
3. Positive impact/change in relationship with their family is a huge indicator of success.
4. Getting female loved ones to attend Kairos Outside for the same kind of support and encouragement is another goal of Kairos Inside- so the family can have forgiveness and healing to increase release success. Video: https://www.youtube.com/watch?time_continue=1&v=ct8mQZvbXM&feature=emb_logo

South Carolina DOC recidivism study of Kairos graduates versus non-Kairos graduates.

J. Michael Brown, Chief of Pastoral Services, The South Carolina Department of Corrections conducted a study on the 3 year return to prison rates of inmates completing the Kairos Weekend using data from 1984 through 2016.



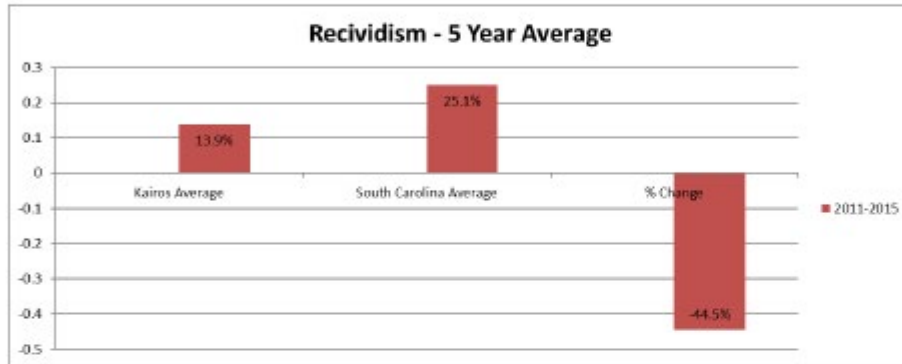


Kairos Recidivism Results in South Carolina

The South Carolina Department of Corrections conducted a study on the return to prison rates of inmates completing the Kairos Weekend. The South Carolina Department of Corrections, Pastoral Services, Chaplain J. Michael Brown, states "we can say clearly in South Carolina that Kairos is an evidence-based change maker in the lives of inmates."

Return to prison was determined by identifying the inmates first release after completing the Kairos program and subsequently if they returned to South Carolina Department of Corrections within 3 years of that release. The breakdown is based on the fiscal year of the inmate's release, not the date of completing Kairos.

In looking at a five year average (2011-2015), the Kairos recidivism rate was 13.9% versus the state recidivism rate of 25.1%, a 44.5% reduction. For a ten year average (2006-2015), the Kairos recidivism rate was 17.4% versus the state recidivism rate of 29%, a 40% reduction.



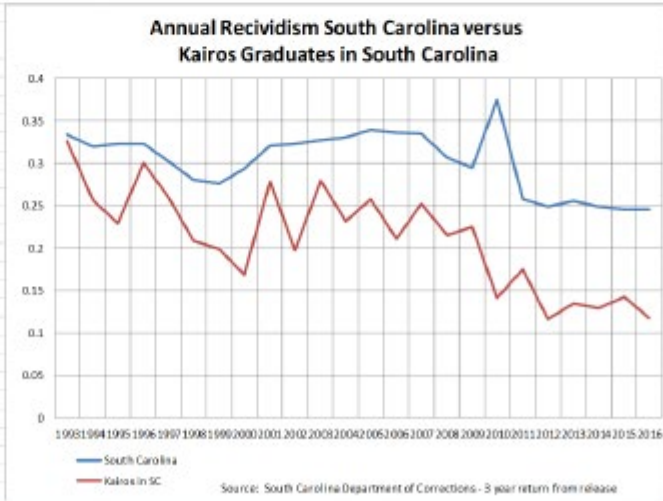
South Carolina Cost Impact
 5 Year Average Cost \$16,299
 44.5% Reduction is \$18,890,773

The study was done from 1984 when Kairos began in South Carolina Correctional Facilities. The data from the early years was scarce. Every year the initial Kairos program had lower recidivism rates than the South Carolina actual rates.

Chaplain Brown states: "These statistics indicate the power to positively change inmates through the Kairos Prison Ministry program. Inmates going beyond the initial four day Weekend to participate in on-going Kairos Continuing Ministry would certainly be expected to show an even greater change factor."

Year	South Carolina	Kairos in SC	% Change
1993	33.3%	32.6%	-2.1%
1994	31.9%	25.6%	-19.7%
1995	32.3%	22.9%	-29.1%
1996	32.3%	30.0%	-7.1%
1997	30.2%	25.9%	-14.2%
1998	28.0%	20.8%	-25.7%
1999	27.6%	19.9%	-27.9%
2000	29.3%	16.8%	-42.7%
2001	32.0%	27.8%	-13.1%
2002	32.3%	19.8%	-38.7%
2003	32.7%	27.9%	-14.7%
2004	33.0%	23.1%	-30.0%
2005	33.9%	25.7%	-24.2%
2006	33.6%	21.1%	-37.2%
2007	33.5%	25.2%	-24.8%
2008	30.6%	21.5%	-29.7%
2009	29.4%	22.5%	-23.5%
2010	37.5%	14.1%	-62.4%
2011	25.7%	17.5%	-31.9%
2012	24.9%	11.6%	-53.4%
2013	25.5%	13.5%	-47.1%
2014	24.9%	12.9%	-48.2%
2015	24.5%	14.2%	-42.0%

Source: SC DOC



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