

A Phenomenology of Authenticity in Prison Life: Kierkegaard and the Paradox of Freedom

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Abstract:

This paper examines the lived experiences of selected inmates, some of whom have been released from the New Bilibid Prison in Muntinlupa City, Philippines, focusing on how incarceration has transformed their lives. Confronted with significant mental and emotional challenges, the inmates embraced a new life of faith amid the harsh realities of prison life. The researchers used the phenomenological method to collect narratives from these inmates and employ thematic analysis. The paper identifies underlying themes emerging from these narratives and, in its final section, reflects on them through the theoretical framework of existential philosopher Søren Kierkegaard. Kierkegaard's concepts of the paradoxical nature of despair and the three stages of life—the aesthetic, the ethical, and the religious—provide a lens for understanding the inmates' spiritual transformation through religious participation. By integrating these philosophical insights, the authors deepened the understanding of how prison experiences influence spiritual change. The inmates' journeys from despair to spiritual awakening illuminate the existential dynamics of human freedom, authenticity, and community, as articulated by Kierkegaard. Their narratives provide compelling evidence that **even in a setting where freedom is ostensibly curtailed, individuals can achieve a profound sense of liberation by embracing their despair and taking a leap of faith.**

Keywords: Phenomenology, Prison Life, Freedom

Introduction

Freedom is essential to human identity, facilitating ease of action and underpinning our sense of responsibility and accountability. When freedom is restricted, it can profoundly impact one's sense of self and well-being. Such restrictions can arise from various sources, including oppressive governance that infringes upon civil liberties or societal laws that regulate behavior and impose structural constraints. The prison system exemplifies this latter form of restriction, as incarceration severely limits even fundamental freedoms, serving primarily as a mechanism for punishment and discipline (Goffman, 1961; Toch, 1997). Despite these limitations, prisons also offer avenues for rehabilitation, including involvement with religious organizations that aim to facilitate spiritual growth and transformation among those deprived of liberty (PDLs). Within the prison environment, inmates experience a reality markedly different from life outside, where civil liberties are more readily available. For some inmates, this restrictive environment becomes a crucible for profound personal and spiritual development, leading them to find new meaning and purpose (Haney, 2006; Liebling & Maruna, 2005).

The narratives of inmates often highlight a significant redefinition of freedom and purpose during their

incarceration. This paper explores these transformative experiences through a phenomenological lens, drawing on the existential philosopher Søren Kierkegaard's concepts of despair and the three stages of life—the aesthetic, the ethical, and the religious. Kierkegaard's framework provides a valuable lens for understanding how the harsh realities of imprisonment can lead to deeper self-reflection and spiritual awakening. According to Kierkegaard, the aesthetic stage is characterized by a pursuit of immediate pleasure and satisfaction, while the ethical stage involves a commitment to moral principles and responsibilities. The religious stage, the highest form of existential development, is marked by a profound sense of purpose and a relationship with the divine (Kierkegaard, 1987; Kierkegaard, 1941).

In examining how incarceration can deepen one's appreciation of freedom and authenticity, this paper aims to illustrate how the spiritual transformations experienced by inmates can be understood within Kierkegaard's existential framework. The study seeks to illuminate the complex interplay between constraint and liberation within the prison context by analyzing how imprisonment catalyzes personal growth and a redefined understanding of freedom. The goal is to comprehensively understand how incarceration influences personal development and the reinterpretation of freedom and purpose among PDLs, offering insights into the broader implications of spiritual transformation in adversity (Sykes, 1958; Garland, 2001).

Methods

This paper uses a phenomenological approach to investigate the lived experiences of four selected inmates from New Bilibid Prison, Muntinlupa, focusing on their spirituality and relationships within the prison community. These inmates were not merely informants but co-researchers, sharing their life stories before and during incarceration without particular questions. Their narratives were transcribed and analyzed to reveal common spiritual transformation and community formation themes. Kierkegaard's theory of the three stages of life was employed to deepen the analysis of these experiences.

As Clark Moustakas outlined, We used phenomenological methods to understand and interpret the inmates' stories, identifying narrative themes and clustering them into structural themes. In applying Moustakas' phenomenological analysis, we start by setting aside preconceptions about spirituality and incarceration to focus on the inmates' lived experiences. Through phenomenological reduction, we analyze narratives to identify critical themes such as the impact of hitting "rock bottom" and the role of faith-based programs. Imaginative variation allows us to explore how different factors influence spiritual transformation, such as emotional states and the transition from outside to prison. Finally, synthesis integrates these findings to capture the essence of the inmates' spiritual journeys, highlighting how extreme hardship and the loss of liberty lead to a renewed connection with faith and moral reflection. This process involved reflective and empathic interpretation to reveal the meaning behind their experiences.

The study applied Kierkegaard's existential concepts, particularly his ideas on despair and the three spheres of existence—the aesthetic, the ethical, and the religious—to frame the inmates' spiritual transformations. Kierkegaard's philosophy, which addresses the universal nature of despair and the path to authenticity, provides a lens through which to understand the profound changes experienced by the inmates.

The analysis of the narrative themes has been distilled into three core structural themes: *Spiritual Transformation*, *Realization of Freedom*, and *Religious Community*. These themes provide a comprehensive understanding of the inmates' experiences and the essence of their transformative journeys within the prison environment. The first theme, *Spiritual Transformation*, captures the emotional and

psychological changes inmates undergo as they reflect on their lives before imprisonment and experience a renewed spiritual awakening. This transformation often begins with an emotional journey marked by introspection, regret, and a search for meaning, ultimately leading to a profound change in their values and beliefs. The second theme, *Realization of Freedom*, involves the inmates' evolving understanding of freedom, particularly through the act of submitting to God's will and learning to let go of past grievances and control. This theme illustrates how the concept of freedom can be redefined within the constraints of imprisonment, where spiritual surrender becomes a pathway to inner liberation. Finally, the theme of *Religious Community* focuses on the inmates' experiences of religious tolerance and living religiously within the prison environment. It highlights the role of shared faith in fostering a sense of community, mutual support, and solidarity among inmates. These structural themes are further explored through eidetic insights, following Moustakas' (1994) approach of phenomenological reduction, which involves distilling the essence of each theme from the participants' lived experiences to understand the deeper meanings behind their narratives.

Findings and Discussion

Based on the narratives provided by the participants, it is evident that conventional routines and societal norms characterized their lives prior to incarceration, but without substantial engagement in religious practices or spiritual devotion. These individuals led relatively ordinary lives, marked by personal and social activities typical of their pre-incarceration experiences. However, their subsequent entry into prison precipitated a profound and transformative shift in their life trajectories.

The prison environment, with its stringent constraints and enforced isolation, catalyzed significant introspection and spiritual re-evaluation. Each participant experienced a pivotal event or series of events that led them to confront their existence in new and profound ways. This period of incarceration became a crucible for personal transformation, reshaping their understanding of themselves and their place in the world.

To maintain the confidentiality and anonymity of the participants, the study refers to them using anonymized labels: Inmate 1, Inmate 2, Inmate 3, and Inmate 4. This approach ensures that the participants' personal identities are protected while allowing for a detailed exploration of their transformative experiences. Each participant's narrative provides valuable insights into how incarceration can be a transformative experience, leading to significant spiritual and personal growth.

Spiritual Transformation

Prior to their imprisonment, these individuals held distinguished positions: Inmate 1 was a high school teacher, Inmate 2 chose not to disclose his previous profession, Inmate 3 was an executive assistant to a barrister at a Royal Crown Court in London, and Inmate 4 served as a professor at a prestigious university in the Philippines. Despite their varied backgrounds and prior professional successes, they all experienced the allurements of the outside world and led ordinary lives before their incarceration.

Inmate 3 shared, *“Outside, I had no spirituality; people in the outside world are influenced by their environment and succumb to temptations. However, upon conviction, I returned to God. I believe the reason why people turn to God inside prison is the fact that they are now facing life on their own.”* This sentiment reflects a broader experience where individuals, including the participants, have lost their faith due to a preoccupation with worldly pursuits, aesthetic concerns, over-reliance on humanity, and desires to surpass divine authority. From Augustine's perspective, pride causes individuals to drift away from faith.

The inmates' narratives suggest that God allows individuals to decide whether to return to faith or remain distant.

Significant life changes often stem from personal dispositions rather than material possessions. Emotional control plays a crucial role in shaping one's perspective. For instance, Inmate 2 noted that hitting rock bottom is the most challenging aspect of life. This underscores that emotional experiences can profoundly impact one's worldview. Inmates are also confronted with the loss of liberty, adding to their emotional strain. For example, Inmate 1 expressed intense anger towards his lawyer, cursing and threatening him out of frustration with his imprisonment. Similarly, Inmate 3 voiced frustration over perceived injustices and wrongful punishment during the judicial process. These examples highlight how emotions are pivotal in shaping one's response to their circumstances.

Interestingly, the inmates reported rediscovering their faith and reconnecting with God while in prison. Faith-based programs and transitioning from outside to inside the correctional system have been instrumental in developing their spiritual and moral reasoning. Inmate 4 observed, *"The most common phase that they (inmates) go through is the period of depression. This happens during the first few months of incarceration, and this is the stage where the help of religious workers is most needed. Some of them become suicidal, while others go insane from the pain of incarceration. Spirituality helps them on this score."*

Upon admission, inmates often experience intense emotions such as disbelief, frustration, and anger. Inmate 1 recounted expressing harsh threats to his lawyer out of resentment: "Straight into his face, I told him that upon release, I would haunt and kill him. That was how angry I was at that time. I cursed him and promised to torment his family." Inmate 1 credited God with a profound emotional transformation: "My anger disappeared after I accepted God. It was like a ray of light; no more anger for the lawyer. I gave my trust to God, and I rejoiced."

From this perspective, it can be argued that extreme hardship often leads individuals to seek solace in God. Inmate 2 reflected, *"When one hits 'rock bottom,' there is no other way but for him to turn to the Lord. Rock bottom is where the person feels the solitude of being abandoned." This suggests that feelings of isolation, severe hardship, and hopelessness frequently prompt individuals to return to faith.*

The experiences shared by the inmates suggest that periods of desolation can significantly influence the development of faith and morality. While imprisonment restricts freedom and autonomy, it also provides an opportunity for inmates to reassess their lives and renew their spiritual connection with God. Notably, Inmates 2 and 3 found that their incarceration was instrumental in deepening their understanding of their life's purpose.

Realization of Freedom

Incarceration fundamentally restricts inmates' civil freedoms, serving as a punitive measure designed to prevent further criminal behavior. This loss of autonomy extends beyond mere physical confinement, as inmates experience a profound deprivation of personal liberty. Inmate 1 reflects on this paradox, noting that while their physical body is imprisoned, their spirituality remains free. Inmate 4 elaborates, *"The loss of freedom is the loss of power because freedom is power. Freedom is the capacity to move or travel to other places as one likes. It is the power to mingle with other people, to be with your family and loved ones. Suddenly, this is all stripped of you, and you find yourself in one corner, alone and afraid. Where does God come in? He comes to give back the lost power. The lost power is gained back. The hopelessness*

is reverted to hopefulness. The void and emptiness become fullness. This is the point when one becomes free in spirit."

This perspective highlights how spiritual communion with God can offer inmates a profound sense of freedom, even within the confines of prison. Although participation in religious activities is often required, inmates are not coerced into spiritual acceptance. They retain the autonomy to choose whether or not to establish a spiritual connection with God. As Inmate 1 points out, *"The person will have to make a choice, whether to embrace spirituality or to go on with his old life."* This choice reflects a personal decision, emphasizing that while religious practices may be enforced, genuine spiritual connection cannot be imposed.

The freedom gained through spiritual connection extends to personal relationships and emotional well-being. Inmate 2 notes, *"When one turns to the faith in the power of the Supreme Being, all hatred is gone, and he can forgive."* This transformative experience of forgiveness and emotional release underscores the profound impact of spiritual connection.

Inmates who turn to God often find solace in accepting their circumstances and seeking meaning within their confinement. This acceptance is a crucial aspect of their spiritual journey, providing an opportunity for introspection and re-evaluation of life's purpose. As articulated by Inmate 4, *"Prison spirituality to inmates is the core of hope. For the inmates, hope only comes to the fore from the refuge they take from the console of their religious affiliation and the renewal of their spirituality. Thus, this brings them the lost meanings to their lives, reassessment of the lost values, and a reaffirmation that God is still there for refuge and consolation. To them, God is the last recourse because the feeling of 'torture' and the feeling that 'you have one foot in the pit' make it all the more meaningful to be with God."*

In essence, the spiritual transformation experienced by inmates highlights a unique form of freedom that transcends physical imprisonment and fosters a deeper, more meaningful connection with themselves, others, and the divine.

Religious Community

The prison environment is characterized by a diverse population with varied backgrounds, including differences in aesthetic tastes, languages, moralities, and religious convictions. The first participant noted, *"The inmates come from diverse religious backgrounds, each with their interpretation of their faith system. That is why the initial adaptation process can be challenging; however, things gradually become ordinary as one becomes acclimated."*

Inmates with similar goals, beliefs, or interests often form groups or communities within the prison. They establish their own rules to coexist harmoniously, with many of these rules aimed at rehabilitating and supporting one another. Respect for others, regardless of their religious beliefs or interpretations, is fundamental in these communities. A culture of care and acceptance is fostered to maintain peace and order within the prison.

Inmate 3 highlighted the organizational structure within the prison, explaining that it is divided into groups led by a figure known as the mayor. Cooperation among inmates is facilitated through proper channels, typically involving the office of the Superintendent. Inmate 4 elaborated on the religious landscape within the New Bilibid Prison, stating, *"Inside the New Bilibid Prisons, there are numerous Ministers and Pastors from various churches, congregations, and sects. These Religious Ministers and Pastors lead different Religious Volunteer Organizations (RVOs) allowed by the Bureau of Corrections to conduct their religious activities, referred to as 'Gawain.' These activities encompass Bible studies, rituals, and events*

such as the 'Senakulo' and the nine-day 'Simbang Gabi' observance by Roman Catholics. Various congregations have designated places of worship or chapels in the Carcel side of the prison."

Establishing a religious community within the prison allows inmates to seek spiritual guidance and build faith-based relationships. Interactions among prisoners often reflect faith-based choices and a sense of mutual accountability. Inmate 4 observed, *"Religious organizations teach the spirit of forgiveness, anger management, and controlling one's temperament. Without these values, inmates might face further conflicts and issues within the prison, both personally and with others."*

The study indicates that religious communities have a positive impact on inmates. Inmate 4 reported that notorious gangs, such as OXO, Sigue-Sigue Sputnik, and Batang Samar-Leyte, have transformed from criminal groups to "kosa," or brothers-in-Christ. This change signifies a shift from self-interest to a desire to support and benefit others. Inmate 4 provided an example of how religious tolerance and diversity are practiced: *"For instance, the Minister of the Church of Christ would allow other churches and congregations to use their facilities for religious services. Similarly, some religious leaders invite members of other churches to join their activities, fostering an atmosphere of mutual understanding and tolerance. This practice helps mitigate animosity and supports the inmates' survival and well-being in a challenging environment."*

The religious community within the prison plays a crucial role in fostering a supportive and respectful environment, contributing to the inmates' spiritual growth and social cohesion.

Freedom and Spiritual Transformation: Self and the Other

From the three structural themes outlined, it is evident that the narratives of the inmates' experiences reveal a profound social bonding, significantly attributed to their experiences of spiritual transformation. Spiritual transformation involves a personal decision to seek God and take responsibility for others, fundamentally altering an individual's moral reasoning and dispositions (Kierkegaard, 1987; Van Kaam, 1969). Inmate 1 articulates this shift: *"A transformed person commits to the Lord as his leader and manifests humility in his behavior."* This statement highlights how spiritual transformation involves fundamentally reorientating personal values and behaviors, aligning them with a higher moral and spiritual framework (Paloutzian & Ellison, 1982).

Moreover, Inmate 2 elaborates on the external manifestations of this transformation: *"The transformation of inmates is shown in various ways, including their manner of speaking. A transformed person avoids foul and lewd language."* This observation underscores that spiritual transformation affects internal dispositions and external behaviors, influencing how inmates interact with themselves and others (Glock & Stark, 1965). Inmate 2 further explains that spiritual transformation is gradual: *"It is not something that sets in automatically. When someone enters prison, they often harbor much hatred. Embracing spirituality initiates a shift from the old self to a new one. This process involves letting go of anger and finding forgiveness, leading to a greater acceptance of one's vulnerabilities."* This gradual change aligns with theories of spiritual development, which posit that transformation is a process rather than an instantaneous event (Pargament, 1997).

Participants describe their spiritual journeys as consisting of several stages: (1) denial, (2) anger, (3) acceptance, and (4) spiritual transformation. Initially, inmates might join religious activities for reasons other than spiritual growth, such as accessing food provided during these events, as noted by Inmate 4. However, their participation in religious programs fosters a deeper faith and personal connection with God over time. This development illustrates that while initial motivations might be pragmatic, the experience

of engaging with spiritual practices can lead to genuine personal transformation (Kinnier et al., 2007). The motivation for this study is to understand the phenomenology of the lived experiences of those deprived of liberty, particularly how their lives are transformed by embracing a spiritual life. This transformation does not occur instantaneously and requires an impetus to guide the change. Kierkegaard's concept of spiritual development is pertinent here. According to Kierkegaard, transformation involves moving from an aesthetic stage—characterized by a pursuit of pleasure and satisfaction—to an ethical stage, marked by commitment and adherence to moral laws, and finally to a religious stage of spiritual fulfillment (Kierkegaard, 1987; Stump, 2003).

Kierkegaard distinguishes between the aesthetic and the ethical by emphasizing that the aesthetic stage is driven by immediate pleasure and desires. In contrast, the ethical stage involves a more profound commitment to values and moral responsibilities (Kierkegaard, 1987). He argues that the aesthetic life, focused on seeking satisfaction, often leads to despair when pleasure alone fails to provide lasting fulfillment. Inmates, before incarceration, might have lived an aesthetic life, which abruptly changed with their imprisonment. This transition marks their entry into the ethical stage, where they face the challenge of committing to new values and responsibilities within their constrained circumstances (Pargament, 1997; Kinnier et al., 2007).

As an existential Christian, Kierkegaard contends that despair arises from alienation or separation from God (Kierkegaard, 1941). He explains that true freedom and authenticity come from confronting despair and repairing one's relationship with God. Kierkegaard's perspective on despair—a dialectical phenomenon that bridges human existence with the divine—suggests that enduring this despair can lead to profound spiritual transformation (Kierkegaard, 1941; Stump, 2003). This transformation, as experienced by the inmates, highlights the crucial role of faith in overcoming the desolation of imprisonment and finding a renewed sense of purpose and freedom.

The narratives also indicate that the inmates' spiritual growth has led to a more cohesive and supportive community within the prison. The shared commitment to spiritual values has fostered mutual respect and cooperation among inmates, reducing conflicts and promoting unity (Glock & Stark, 1965). The practice of religious tolerance and interfaith cooperation observed within the prison environment underscores spirituality's transformative impact on inmates' social dynamics (Van Kaam, 1969).

The inmates' spiritual journeys reflect a significant shift from an aesthetic pursuit of pleasure to an ethical commitment to values and, ultimately, to religious fulfillment. This process underscores the profound impact of spiritual transformation on their social bonds, moral reasoning, and overall sense of freedom within the prison environment. The transformation experienced by the inmates highlights the potential for spiritual development to foster a supportive and harmonious community, even within the confines of incarceration (Paloutzian & Ellison, 1982; Kinnier et al., 2007).

Religious Stage as Culmination of Leap of Faith

The narratives reveal a life of despair that individuals went through, echoing Kierkegaard's philosophical exploration of despair as both a human predicament and a transformative experience. Kierkegaard dialectically elucidates the meaning of despair—a human experience with advantages and disadvantages. The disadvantage is obvious—despair is a profound burden that weighs heavily on the individual, causing existential sickness or malaise. However, Kierkegaard also sees an advantage within this despair: precisely, this burden constitutes the Christian's unique advantage over what he calls "the natural man." To be "healed" of this existential sickness is to achieve what Kierkegaard terms "the Christian's bliss"

(Kierkegaard, 1941). In other words, despair, in its essence, can open up the possibilities of freedom and transformation, and in this way, despair and hope are dialectically intertwined. Kierkegaard emphasizes this point when he states, "In the case of despair, on the contrary, being is related to the ability to be as a fall. Infinite as is the advantage of the possibility, just so great is the measure of the fall" (Kierkegaard, 1941).

Through their narratives, the inmates illustrate Kierkegaard's concept of despair as a transformative experience that moves one through different stages of life: the aesthetic, the ethical, and the religious. Initially, they all underwent what Kierkegaard describes as the "aesthetic stage," a phase characterized by the pursuit of pleasure, immediate satisfaction, and sensory experiences. Before their imprisonment, they experienced a relatively everyday life focused on the immediate and tangible enjoyments often sought in the aesthetic mode. However, the disruption caused by imprisonment forced them into a new phase—what Kierkegaard would identify as the "ethical stage." This stage marks a recognition of moral duties, responsibilities, and the need for commitments beyond mere pleasure. Within the prison context, this ethical stage emerged as they sought support from fellow inmates and religious communities, helping them to navigate the emotional hardships of early detention.

Within the ethical stage, the seeds for the "religious stage" begin to take root. Kierkegaard describes the religious stage as a higher phase of freedom in which individuals submit their freedom to faith in what he famously calls a "leap of faith." For Kierkegaard, the religious stage represents the pinnacle of authentic existence, where one's relationship with the divine supersedes the ethical. In *Fear and Trembling*, Kierkegaard explains that although the ethical is universal and should be observed, the individual paradoxically becomes "higher" and "greater" than the universal when they act out of faith (Kierkegaard, 1983). This paradox of faith calls for what Kierkegaard terms the "teleological suspension of the ethical," a suspension in which the individual's singularity is asserted in the face of universal ethical norms. Kierkegaard illustrates this with the Biblical story of Abraham, who is willing to sacrifice his son Isaac in obedience to God. Here, the individual's relationship with the absolute—God—trumps the ethical command not to kill, revealing a paradox where the more the individual commits to faith, the more authentic their existence becomes (Kierkegaard, 1983, p. 55).

The paradox of faith that Kierkegaard describes can be seen in the inmates' own experiences. Their journey into the religious stage reflects a willingness to "suspend" their control over their destinies, choosing instead to embrace a life defined by spiritual surrender and trust in a higher power. This mirrors Kierkegaard's idea that by suspending ethical self-reliance, individuals affirm their deeper spiritual selves by submitting to divine authority. The inmates described how their despair opened them to faith, which, in turn, led them to experience an authentic freedom—one rooted not in personal autonomy but in their submission to a higher religious life and mission. By relinquishing the ethics of self-reliance, they embraced a more profound ethical life with others, underpinned by their commitment to a communal, spiritual purpose.

Furthermore, Kierkegaard's existential philosophy emphasizes that authentic existence is achieved by avoiding despair and embracing it as a transformative force. For the inmates, their experience of despair within the prison setting—where freedom is typically understood as being severely restricted—ironically became a catalyst for realizing an even greater sense of freedom. This parallels Kierkegaard's assertion that "with a leap of faith, anything is still possible," underscoring that true freedom is not merely the absence of external constraints but the presence of an internal, spiritual commitment to a higher purpose. Their choice to live a religious life grounded in faith allowed them to see imprisonment not as a termination

of freedom but as an opportunity for its more profound realization.

In this way, the inmates' experience aligns with Kierkegaard's idea of the "teleological suspension of the ethical." Their narratives reflect an understanding that the true essence of human freedom and authenticity is found not in the rejection of despair but in its acceptance as a means of encountering the divine. Their journey from the aesthetic to the ethical and finally to the religious stage demonstrates how existential despair, when embraced and confronted through faith, leads to a life of genuine freedom and spiritual fulfillment. The process of surrendering to a higher cause and discovering a greater purpose exemplifies the transformative power of despair and faith, as Kierkegaard profoundly explores in his existential writings.

Conclusion

The exploration of the seven inmates' narratives through the existential lens of Søren Kierkegaard provides a profound understanding of the transformative potential embedded in human despair and spiritual growth. This study's analytical journey traverses the inmates' experiences from their initial aesthetic stage, where life is pursued for pleasure and immediate satisfaction, to the ethical stage, where they confront moral imperatives and communal responsibilities, and finally to the religious stage, where faith becomes the ultimate expression of authentic freedom. This progression underscores how the interplay between despair, ethical accountability, and religious faith can foster a more profound sense of self and community, even within the confines of a prison environment.

Kierkegaard's concept of despair, presented as both a burden and an advantage, serves as a central theoretical framework to understand the inmates' transformative experiences. According to Kierkegaard, despair is not merely a negative emotional state but a critical existential condition that can awaken an individual to the more profound possibilities of existence. The narratives of the inmates illustrate this duality. While they experienced despair as a burden that arose from their separation from a life of freedom and familiarity, it simultaneously catalyzed spiritual awakening and growth. The "sickness unto death," as Kierkegaard describes it, is paradoxically a pathway to spiritual enlightenment, where one's confrontation with despair leads to a profound recognition of the need for a higher, divine relationship (Kierkegaard, 1941). This understanding aligns with the inmates' experiences, where the initial despair of imprisonment prompted a search for meaning beyond their immediate circumstances, ultimately guiding them toward faith and spiritual commitment.

Moving from the aesthetic to the ethical and finally to the religious stage encapsulates the inmates' existential journey. The aesthetic stage, characterized by a focus on personal pleasures and temporal satisfactions, represents the phase of life before imprisonment. Here, the inmates' lives were defined by the pursuit of immediate desires, often without deeper moral or spiritual reflection. The abrupt shift to the ethical stage, brought on by the reality of imprisonment, necessitated a reassessment of values. In this stage, they began to recognize the importance of communal bonds, moral duties, and the need to transcend their desires for ethical living. This shift mirrors Kierkegaard's idea that the ethical life is marked by a commitment to universal moral laws and responsibilities that extend beyond the self (Kierkegaard, 1983). In the context of the prison environment, this meant forming supportive relationships with fellow inmates and engaging in communal religious activities to cope with emotional and existential distress.

However, the movement to the religious stage represents the most profound transformation in the inmates' lives. Kierkegaard's concept of the "leap of faith" is crucial here; it denotes a radical commitment to the divine that transcends aesthetic pleasure and ethical duty. The leap of faith is not a rejection of ethics but

a transcendence—a teleological suspension of the ethical, where the individual's singular relationship with God precedes universal norms (Kierkegaard, 1983, p. 55). For the inmates, this meant surrendering their self-reliance and control over their destinies to embrace a higher purpose guided by faith. The religious stage, therefore, becomes a space where they find true freedom—not as a liberation from external constraints but as an internal liberation from despair through absolute trust in and submission to God.

This conclusion also underscores the paradoxical nature of freedom experienced by the inmates. Typically, imprisonment is viewed as the ultimate restriction of freedom. However, within these narratives, the inmates discover a more profound, more authentic freedom that arises from their loss of conventional liberties. This paradox aligns with Kierkegaard's assertion that true freedom is found in the commitment to something greater than oneself. The inmates' leap into the religious stage demonstrates that by giving up their superficial notions of autonomy, they encounter a more profound form of liberty grounded in spiritual faith and community. Their narratives illustrate that the more they submit to the divine, the more they assert their individuality within the universal, achieving what Kierkegaard describes as an authentic self (Kierkegaard, 1941).

Moreover, the study highlights the transformative power of community and shared spiritual values in overcoming existential crises. The inmates' spiritual journeys are not solitary endeavors but deeply intertwined with communal support, religious engagement, and shared ethical commitments. This communal aspect reinforces Kierkegaard's idea that while the leap of faith is an individual act, it gains its fullest expression within a community that supports and nurtures it. The inmates' narratives reveal that their spiritual transformations led to stronger social bonds within the prison, fostering an environment of mutual respect, cooperation, and reduced conflict. This insight speaks to the potential of spiritual and ethical communities to facilitate personal growth and transformation, even in the most challenging environments.

The inmates' journeys from despair to spiritual awakening illuminate the existential dynamics of human freedom, authenticity, and community, as articulated by Kierkegaard. Their narratives provide compelling evidence that even in a setting where freedom is ostensibly curtailed, individuals can achieve a profound sense of liberation by embracing their despair and taking a leap of faith. This study contributes to the understanding of spiritual transformation in carceral settings. It reinforces the broader existential truth that authentic freedom is not merely a matter of external circumstances but a more profound internal commitment to faith, values, and community. Kierkegaard's philosophy provides a robust framework for analyzing these complex experiences. It highlights the transformative potential within the human condition's paradoxes—where despair becomes hope, confinement becomes freedom, and the self finds its ultimate expression about the divine.

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