Impact of Religious Motivation on Rate of Recidivism in Rural Areas of District Okara (Pakistan)

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Abstract

The focus of present study is to critically review the religious component of the probation system in community correction and provides an insight into the overall effectiveness of the spiritual element in the probation system as this is based on empirical and scientific research. In this research, the human universe is all the Muslim offenders (residing in rural areas of district Okara) referred to probation officers for re-socialization and have completed their rehabilitation process. The sampling frame was obtained from the office of district probation officer Okara, whereas sample 308 was selected from district Okara using simple random sampling. The researcher himself collected data by developing two interview schedules, named Religious Motivation Scale (RMS) and Rate of Recidivism Scale (RRS), and analyzed by using Statistical Package for Social Sciences (SPSS) Version 20 and Microsoft Excel 2010. All the respondents were male and belonged to rural areas of district Okara. Most participants (76.0%) were business people, whereas the ratio of Unemployed respondents was 9.75%. Most participants (92.0%) fall in the age group of 26 to 45 years, while (72.9%) were married. The distribution of participants based on income depicts that most participants (57.3%) have income between 6100- and 10,000, whereas 32.6% of respondents have an income of more than 10000 rupees. A large no. of participants (80.9%) has more than three children. There was a significant difference among participants' recidivism rate mean scores based on age group and income. Hence, it was found that the mean difference in religious motivation was (0.15972) between participants belonging to (the 26-45 years) and (46-above) age groups was significant at $p<0.05$. The mean difference in religious motivation was (.38810&.34314) between respondents belonging to the (3100-6000) and (10000& above) income group, whereas respondents belonging to the (6100-10000) and (10000& above) income group was significant at $p<0.01$ respectively. A meaningful positive relationship exists between participants' religious motivation and recidivism rate.

Keywords: Religious Motivation, Recidivism, Youth Perception.

Introduction

Crime is a universal burning issue and is swelling in both developed as well as underdeveloped countries across the globe. It cannot be controlled unless its root causes are abolished, and criminal is motivated to shun crime. In Pakistan, illiteracy, money and property disputes, lousy companies, drugs, family ignorance, and non-adherence to religious canons are common causes of crime. The abovementioned factors of crime may be categorized as individual causes that always result from situational factors. Plunged economy, terrorism, and unsatisfied educational and medical facilities are situational factors. So, individual factors can be suffocated if situational factors work as

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protective factors. Nevertheless, if situational factors are not controlled, then a person commits a violent crime (Mehmood & Cheema, 2004).

So, a family should provide its members with moral and ethical guidance so that they can perform the responsibility of responsible citizens. Core institutions like family, school, community, and religion enable the individual to be a good citizen. Criminals can also amend their criminal behavior if the government provides preventive facilities. Therefore, appropriate protection is essential for the rehabilitation of criminals. The present study is also about correctional services offered by the government to criminals to enable them to quit crime. In this study, the researcher took religious motivation as an independent variable and its impact on criminal behavior (Amin *et al.*, 2011).

Probation is one component of community correction, in which incarnation is suspended, the final verdict is deferred, and a judicial warning is issued. Probation is an alternative to imprisonment, which permits the offender to stay in the community while following some conditions under a probation officer's supervision and friendly guidance. It allows the perpetrator to readjust and re-establishes in a healthy community environment. (Ellsworth, 1996). Non-compliance with conditions or the commission of a new offense can revoke the probation order and result in the probationer (offender referred to the probation officer) observing the original sentence in prison or jail.

Probation, known and practiced nowadays, evolved from ancient precedents in England and the United States devised to avoid the mechanical implementation of the severe punishment of the day (Rotman, 1995). Probation is a form of Community correctional services rendered within society at large rather than behind jail walls, and it has many advantages, including;

1-Reducing jail over-population

2-Reducing expenditures, and

3-Allowing for supervision of convicts while eliminating the hardships of jail life and the stigma that applies while being imprisoned (Macionis, 1999).

Community correction refers to numerous types of supervision, treatment, reintegration, control, restoration, and supportive programs for criminal law violators (Allen *et al*. 2012).

The origin of the probation system in Pakistan is a colonial creation. The current Probation of Offenders Ordinance of 1960 and Good Conduct Prisoners Probation Released Act of 1926 originate from two colonial laws: the Criminal Procedure Code of 1898 (Amended 1923) and the All-India Probation Bill of 1931. The CrPC 1898 (Amended 1923) law allowed the provincial governments in British Colonial India (which during the colonial era included modern-day Pakistan, to release prisoners on their excellent conduct in jail for the remaining period of the imprisonment.

The individual is an asset, and they can construct or destroy a nation. He can perform an integral part in the socio-economic development of society. Nevertheless, our society is prey to socio-economic, moral, and mental decay. Moreover, individuals are suffering from mental and spiritual conflicts. The government cannot provide educational, recreational, legal, and moral opportunities to society (Eric, 2008).

Individuals were involved in petty crimes in the early days, and it was easy to reintegrate them into society with individual efforts. Nevertheless, nowadays, they are committing heinous crimes like theft, kidnapping, rape, drug selling, and murder, etc. (Australian Institute of Criminology, Australian Government report, 2009)

Statement of the Problem

The effectiveness of the probation system assumes importance if reclamation and rehabilitation of the crime are to be studied in any country. In Pakistan, probation-based mediations to control crime go in parallel with other traditional retributive models. However, no substantial and recognized study relating to the religious motivation of probationers and its impact on rehabilitation has yet been published. The present study, therefore, attempts to fill in this gap by studying specifically religious aspects relating to the effectiveness of probation in Pakistan.

Objectives

The following will be the objectives of the Study

1-To evaluate the nature of the relationship between religious motivation and the rate of recidivism of the probationers

2- To find out the difference in religious motivation based on income.

3- To explore the difference in religious motivation based on age group.

The Rationale of the Study

There are approximately 91,000 people imprisoned in the jails of Pakistan, including men, women, juveniles, minors with their mothers, and so on. All provinces are faced with the problem of overcrowded prisons. In Punjab, with the capacity to house 21,527 inmates, there are 51,322 inmates.

A staggering 34,860, or 70 percent of these inmates are under trial. A total sanctioned budget of Rs7.7 billion for the financial year 2017-18. In addition, there were 35,395 probationers in the province. The sanctioned budget for the reclamation and probation department is Rs116.078 million for the financial year 2017-18. It shows that with only a 1.54 percent budget compared to the Prisons Department, the Probation Department takes care of 45.75 percent of the prison population of the province (Office of Home Secretary Punjab 2017).

The probation system was established to alleviate the overcrowding of prisons and to make the offenders reintegrate into society and be productive members of the community. The probation system can help to reduce the prison population. Probation program is believed to be cost-effective; they reduce the cost because they cost less than prison. It is common practice that everybody is emotionally attached to their religion and quickly gets influenced by particular religious teachings. So, there is a high need to investigate and find out empirically whether religious motivation in the probation system is effective in community correction programs and the criminal justice system in Punjab, Pakistan. However, no substantial study has yet been conducted on this topic. The present Study sees the critical review of the religious component of the probation system in community correction and would provide an insight into the overall effectiveness of the religious element in the probation system as this would be based on empirical and scientific research.

The proposed Study is expected to have significance for students, researchers, probationers, community correctional officers, religious scholars, and policymakers.

Research Questions

The following will be the research questions of the study:

1- What is the relationship between religious motivation and the recidivism rate?

2- What is the difference in religious motivation based on income?

3- What is the difference in religious motivation based on age group?

Hypotheses

1- There is a significant relationship between religious motivation and the tendency to commit crimes of probationers.

2- There is a significant relationship between religious motivation and the rehabilitation of probationers.

Review of Literature

This literature review aims to distinguish the subsequent types or categories of literature to be discussed. An overview of the general literature on the impact of religious motivation on the recidivism rate is discussed below. The literature review identifies limitations in the current research and suggests areas where further research might be conducted.

A French sociologist, Emile Durkheim, asserted that religion operates like gregarious attachment in that a higher religious affiliation reduces negative behaviors. Religious attachment can establish societal links and spiritual force, constraining offensive attitudes.

Henker et al. (2011) worked on the positive role of religious education and parenting to predict adolescent social functioning. The researcher examined the impact of religiosity to estimate the youth outcomes, for instance, anti-social behavior and social imitative in the bond of partnering dimensions (supervision, control, and support), to explore the connection of youth behavior. He suggested that structure and values transfer by religion and parents to the youth create pro-social behavior in adolescents. Involvement in religious activities provides opportunities to the youth, I.e., leadership, pro-social behavior, and skill development in the community beyond what socialization internalizes to the adolescent by parents. Parent and religion both secure the youth from anti-social behavior.

Studies also provide proof that religious attachment can reduce the risk of a high level of delinquency (Evans et al.,1996). Johnson et al. (2000) witnessed many researchers conclude an inverse attachment between religion and crime. Stark et al. (1982) studied localities with large church fellowships and visits expressed as noble societies. Stark's noble community study showed an inverse relationship between religious affiliation and offense in peaceful societies and the belief that it will have minor or zero leverage of religion on members in atheist societies.

Byron et al. (2014) examined the influence of religious involvement to correct the criminal-minded person into two groups of detainees in a jail in New York State. The first group joined a religious congregation organized by prison fellowship. At the same time, the second group had zero attendance for prison fellowship. The inmates with prison fellowships were less likely to be rearrested than those with non-prison fellowships (Clear et al., 2000; Clear & Myhre, 1995). Suggested that religion in prison has intrinsic benefits. It can ease the process of an inmate's psychological adjustment to imprisonment, help to manage or reduce feelings of shame and guilt and help them regain their dignity, improve self-esteem, and identify an optimistic horizon. It can also have extrinsic benefits such as enhanced safety, better access to material comforts, and increased visitor access (Kerley et al., 2006) suggested that religion in prison has social benefits, including strengthening prisoners, social networks, and emotional support. Along these lines, the function of religious networks in prison has been compared with gang affiliation, as both are forms of subcultures that provide inmates with a way to deal with the emotional isolation of imprisonment and the feeling of being unsafe and at risk. In addition, both enhance access to resources and promote a sense of solidarity and higher purpose (Thomas & Zaitzow, 2006). Despite these myriad effects of religious involvement in prison, they provided mixed support for the benefits religious programs in prison may have in terms of outcomes after release. Most studies

measure the success of a religious program in terms of the rates of recidivism (relapse into criminal behavior). Despite the evidence emergent from studies on religion and crime indicating that religious affiliation and its practice outside of prison is connected to lowering criminal attitudes and law violating practices (Baier & Wright, 2001), The same is not true regarding the impact of religious commitment on adult released prisoners. Researchers also studied economic conditions relevant to religious motivation and reentry into crime. They concluded that the poor tend to be more religious and quit crime as compared to rich people (Johnson, 2004; Thomas & Zaitzow, 2006). Studies on the effect of religious involvement during imprisonment on life after release have generally found little evidence that participating in prison religious programs significantly reduces recidivism (Johnson, 2004; Thomas & Zaitzow, 2006) Showed evidence of better outcomes for prisoners actively participating in the programs and those who remain in them for extended periods (Roman et al., 2007). One Study (Johnson et al., 1997) examined that detainees attending a religion-based congregation contained the same percentage of reentry into crime as detainees who did not join the religious congregation. Whereas those detainees who had a higher attachment to the Bible were less likely to reenter into crime the one-year follow-up after their release, holding out longer before relapse.

An expanded follow-up study (Johnson, 2004) shows that those with high participation in the program had a lower tendency towards becoming recidivists after two to three years of follow-up programs after their release from prison. However, this impact of religion decreased with time. Another study similarly found that membership in a religious

rehabilitation program in prison did not express any impact on their criminal behavior, except for those inmates who inculcated profound religious teachings as they were being released from prison after the completion of their incarnation. These had reduced their criminal behavior (Sumter, 1999) The studies do not explore a structured state-administered doctrinal, religion-based reentry program (Hallett & McCoy, 2014; Schroeder & Frana, 2009).

Third, the Study primarily discusses the "success" of religious rehabilitation programs in terms of reducing recidivism, thus overlooking the effects of religion on prisoner reentry beyond recidivism. As SpearIt (2012) has suggested, using recidivism rates to determine successful inmate rehabilitation can lead to skewed results. For example, in some jurisdictions, recidivism rates represent violations of parole conditions rather than a new offense, which speaks less about rehabilitation than technicalities in "revolving door" or "catch and release" parole systems (Johnson, 2004; Thomas & Zaitzow, 2006). Recidivism rates can discount rehabilitation's success and can overshadow the value of some outcomes, such as recidivating prisoners returning for less violent or predatory crimes than in their previous incarceration.

Hirschi and Stark (1969) conducted a scientific study to observe faith as a tool for controlling crime, which provided inevitable proof to find a reverse relationship between faith and crime. However, the force of this relationship was slight and bleak.

Tittle and Welch (1983) reviewed sixty-five former published research that provided proof of the association between faith and recidivism. Only 10 (15%) of sixty-five studies declined to prove a particular inverse relationship between faith and recidivism. In 1985, a review of thirty-one researches that verified the link between faith and crime showed that people who attended church most frequently were significantly less involved in crime than those who attended less often.

Moberg, in 2012, concluded that conversion may be more general in early adulthood; several people can convert or change their religious perspective during adulthood or at older ages. The aging process can be prone to enhancing spiritual faith and religious belief. Some may become more religious with the passage of age. Others may repel from religion when they grow older.

Johnson 1984 did find any vital relationship or interaction in a study between religious affiliation, religious institution visiting, or prison chaplain's ratio of detainees' faith and duration spent in jail for violation of jail rules (handling for personal, criminal, and religious elements) of 782 male captives in a minor guarded jail who was behind bars for the first time. The abovementioned studies constitute a robust opinion that religion has inevitable "services" to control recidivism positively.

Research Methodology

In this research, the human universe is all the offenders (residing in rural areas of district Okara) referred to a probation officer for re-socialization and have completed their rehabilitation process. In contrast, the area is a rural area of district Okara where probationers reside. Okara is divided into three following tehsils.

1- Okara
2- Depalpure
3- Renalakhurd

Data was collected from all above-mentioned tehsils in a specific percentage which is mentioned below.

Sampling

Sample size was calculated by using the following formula proposed by Yamane (1967). This formula is applied when sampling frame is available and the study is cross-sectional in temporal terms.

$$n = \frac{N}{1 + Ne^2}$$

where;

n = required sample size

N = Target Population size = 1,304

e = Margin of error (level of signifcance) = 0.05

$$n = \frac{1{,}340}{1 + 1{,}340\ (0.05)^2} = 308$$

Sampling Frame was obtained from office of district probation officer Okara. Whereas a sample 308 was selected from above-mentioned tehsils of district Okara by using simple random sampling.

Table 1: Sample Details

Sr. No	Tehsile	No. of probationers	Proportion
1	Okara	390	90
2	Depalpure	524	120
3	Renalakhurd	426	98
Total		1340	308

Above- mentioned proportion of sample for each tehsil of district Okara was obtained by applying Yamane formula on the total probationers of each tehsil.

The following criteria was followed for selection of the respondent:

a. Only Muslim probationers were sampled because researcher had grip on Islamic teachings and could study the Muslim probationers in a better way.
b. Only those Probationers were chosen who were on Probation for one Year to study significant effects.
c. Only completed probation period probationers were selected so that their recidivism trend could be analyzed when they are not under supervision of probation officer.
d. Probationers of the period 1st January 2016 to 31 December 2016 were selected.

Instruments of the Study

The researcher developed two interview schedules, which are listed below, to meet research objectives adequately.

1- Religious Motivation Scale (RMS)
2- Rate of Recidivism Scale (RRS)

1- Development of Religious Motivation Scale (RMS)

The researcher developed the religious Motivation Scale to find out the religious motivation inculcated by the probation officer among probationers and to explore the type of religious motivation that is more effective for rehabilitation.

2-Development of Rate of Recidivism Scale (RRS)

The researcher developed the rate of Recidivism Scale (RRS) to explore the impact of religious motivation on the rate of recidivism of probationers.

Data Collection

Researcher himself collected data from district Okara (Okara Depalpure and Renalakhurd). Probationers were briefed about this research study, and they were guaranteed that data would be kept confidential and would only be used for research study. Data was collected from 288 probationers. Twenty probationers refused to give their personal information.

Data Analysis and Interpretation

The data were analyzed using Statistical Package for Social Sciences (SPSS) Version 20 and Microsoft Excel 2010. In order to determine the impact of Religious Motivation on the Rate of Recidivism in rural areas of district Okara. Comparisons between different groups were made by using ANOVA along with effect sizes. Cohen (1988) depicted the following criteria for the interpretation of effect sizes.

Table 2: Cohen's Criteria to Evaluate Effect Size

Effect Size	Small	Medium	Large
Cohen's' *d*	0.2	0.5	0.8
Eta Squared(η^2)	0.01	0.06	0.138

Descriptive Statistics

Table 3: Statistical Tests Applied to Answer Research Questions

Research Questions	Appropriate Statistics
1,2	Descriptive Statistics(Mean, SD)
3,4,5,6,	ANOVA
7	Pearson *r*
8	*Regression*

Table 2 reports the statistical tests applied to answer research questions at 0.05 level of significance.

Table 4: Distribution of Participants on the Basis of Age Group

Age	Frequency	Percent
10-25 years	13	4.5
26-45 years	265	92.0
46& above	10	3.5
Total	288	100.0

The distribution of participants based on age group is presented in table 4. It is evident that majority of participants (92.0%) fall in the age group of 26 to 45 years.

Table 5: Distribution of Participants on the Basis of Income

Income(Pakistani Rupee)	Frequency	Percent
3100-6000	29	10.1
6100-10000	165	57.3
10000& above	94	32.6
Total	288	100.0

The distribution of participants is presented in table 5 based on occupation. It is evident that majority of participants (57.3%) are having income between 6100- 10,000 rupees.

RQ No.1: What is type of religious motivation among probationers of district Okara?

Table 6: Descriptive Statistics on Subsets of Religious Motivation Scale(RMS)

Religious Motivation Subsets	Mean	S.D
External Motivation	2.32	0.35
Internal Motivation	1.84	0.21

Table 6 shows that participants are more externally motivated(M=2.32, S.D= 0.35) than internally one(M=1.84, S.D=0.21).

RQ No.2: What is the rate of recidivism among probationers of district Okara?

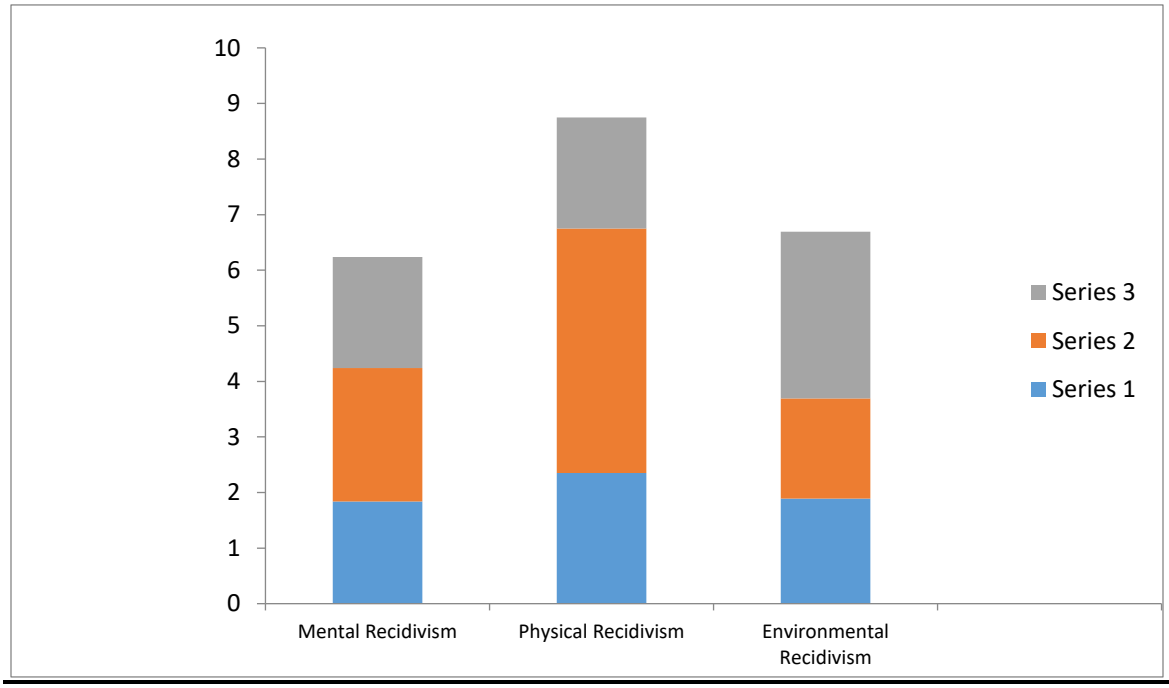
Table 7: Descriptive Statistics on Subsets of Rate of Recidivism Scale

Subsets of *Rate of Recidivism Scale*	Mean	SD
Mental Recidivism	1.84	0.23
Physical Recidivism	2.35	0.49
Environmental Recidivism	1.89	0.41

Table 7 shows mean scores of participants on subscales of Rate of Recidivism Scale . The figures indicate that physical Recidivism 2 (M=2.35,S.D=0.49) is the most exhibited type of residivism by participants and mental Recidivism (M=1.84, SD=0.23) is the least one.

Figure 1: Reflection of Rate of Rsidivism Scale

Figure 1 provides graphical representation of mean scores of participants on subsets of rate of recidivism scale.



RQ No.03: Is there any significant difference among respondents' religious motivation on basis of age group?

Table 8: Comparison of citizens' religious motivation based on age group

Respondent	Sum of Squares	Mean Square	*df*	F	Sig.value	η^2
Between Groups	0.428	0.214	2	3.710	.026	0.03
Within Groups	16.446	0.058	285			
Total	16.874		287			

N=288, *p<0.05, **p<0.01

A One-way ANOVA was conducted to compare the participants' religious motivation mean score based on age group. Table 8 shows that F value (3.710) is significant as p=0.026<0.05 level with small effect size η^2=0.03. Hence, there is a significant difference among participants' religious motivation mean scores based on age group.

Table 9: Post hoc test (LSD)

Age Group	Age group	Mean Difference	*P*
26-45 years	46& above	.15972	0.040

The mean difference (.15972) between participants belonging to (26-45 years) and (46& above) age group was significant at p<0.05.

RQ No.04: Is there any significant difference among respondents' religious motivation on basis of income?

Table 10: Comparison of Probationers' Religious Motivation Based on Income

Respondent	Sum of Squares	Mean Square	*df*	F	Sig.value	η^2
Between Groups	7.8	3.9	2	122.500	.000	0.46
Within Groups	9.07	0.032	285			
Total	16.874		287			

N=288, *p<0.05, **p<0.01

A One-way ANOVA was conducted to compare the participants' religious motivation mean score based on age group. Table 10 shows that F value (122.500) is significant as p=0.000<0.01 level with large effect size η^2=0.46. Hence, there is a significant difference among participants' religious motivation mean scores based on income.

Table 11: Post hoc test(LSD)

Income	Income	Mean Difference	*P*
3100-6000	10000& above	.38810	0.000
6100-10000	10000& above	.34314	0.000

The mean difference (0.38810 & 0.34314) between respondents belonging to (3100-6000) and (10000& above) income group, and respondents belonging to (6100-10000) and (10000& above) income group was significant at p<0.01 respectively.

RQ No.05: Is there any significant difference among respondents' rate of recidivism on basis of age group?

Table 12: Comparison of Respondents' Rate of Recidivism Based on Age Group

Respondent	Sum of Squares	Mean Square	*df*	F	Sig.value
Between Groups	.117	.059	2	1.146	.319
Within Groups	14.567	.051	285		
Total	14.684		287		

N=288, *p<0.05, **p<0.01

A One-way ANOVA was conducted to compare the participants' rate of recidivism mean score based on age group. Table 12 shows that F value (1.146) is not significant at p=.319>0.05 level. Hence, there is a significant difference among participants' rate of recidivism mean scores based on age group.

RQ No.0*6*: Is there any significant difference among respondents' rate of recidivism on basis of income?

Table 13: Comparison of Respondents' Rate of Recidivism Based on Income

Respondent	Sum of Squares	Mean Square	*df*	F	Sig.value	η^2
Between Groups	.458	.229	2	4.585	.011	0.03
Within Groups	14.226	0.050	285			
Total	14.684		287			

N=288, *p<0.05, **p<0.01

A One-way ANOVA was conducted to compare the participants' rate of recidivism mean score based on age group. Table 13 shows that F value (4.585) is significant as p=0.011<0.05 level with small effect size η^2=0.03. Hence, there is a significant difference among respondents' rate of recidivism mean scores based on income.

Table 14: Post hoc test (LSD)

Income	Income	Mean Difference	*P*
6100-10000	10000& above	.8567	0.003

The mean difference (.8567) between participants belonging to (6100-10000) and (10000& above) income group was significant at p<0.05.

RQ No.07: Is there any significant relationship between participants' religious motivation and rate of recidivism?

Table 15: Correlation Between Participants' Religious Motivation and Rate of Recidivism

	N	Mean	S.D	Correlation(*r*)	Sig.value
Religious Motivation	288	2.13	0.24	0.318**	0.000
Rate of Recidivism		1.95	0.22		

N=288, *p<0.05, **p<0.01

Table 15 reflects that Pearson Correlation *"r"* value (0.318**) is significant beyond at significance level α=0.01. Hence, answer to the research question is that there exists a significant positive relationship between participants' religious motivation and rate of recidivism.

Table 16: Correlation Between Subsets of Religious Motivation Scale and Rate of Recidivism

Subsets of Religious Motivation Scale	Mean	S.D	Correlation(*r*)	*Sig.value*
External Religious Motivation	2.32	0.35	0.434**	0.000
Internal Religious Motivation	1.84	0.21	-.167**	0.005

N=288, *p<0.05, **p<0.01

Table 16 reflects that participants' mean score on External Religious Motivation is significantly correlated with Rate of Recidivism as Pearson Correlation *"r"* value=0.434, p=0.000<α=0.01. Moreover, correlation between Internal Motivation and Rate of Recidivism is also statistically significant since *r*=-0.167, p=0.005= α <0.01. It leads us to conclude that there exists relationship between religious motivation types and rate of recidivism.

RQ.NO. 08: Is there any significant impact of religious motivation on probationers' rate of recidivism?

Table 17 Simple Correlation" Standardized Regression Weights "β" and Multiple Correlation "R"

	Rate of Recidivism	
	R	B
External Motivation	0.434**	*0.490*
Internal Motivation	-0.167	*0.268*
Multiple Correlation R	0.0.252**, p=0.000	

N=288*. Correlation is significant at the 0.05 level (1-tailed).

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

The multiple correlation score (R=0.252,*p=0.000*<0.01) of rate of recidivism with the two subsets of Religious Motivation Scale is statistically significant. So, it is confirmed that there is a statistically significant relationship existed between probationers' religious motivation and rate of recidivism in rural areas of district Okara.

Furthermore, factor wise correlation was also calculated between religious motivation and probationers' mean scores on rate of recidivism. Simple correlation "r" reported in table 4.16 reflects that External Motivation (r=.0.434, *p=0.000*<0.01) is significantly and positively correlated with rate of recidivism. On the other hand, the subset Internal Motivation (r=-0.167, *p*<=0.002<0.01) has inverse correlation with rate of recidivism.

The standardized *Beta* weights exposed that External Motivation (β=0490,p=0.000<0.01) (β=0.268, p=0.000<0.01) and Internal Motivation have considerable effects and contributing significantly in reducing probationers' rate of recidivism.

Findings

Descriptive Statistics

1- Statistical tests applied are to answer research questions at 0.05 level of significance.

2- Two hundred and eighty persons participated in the study. All were male and belonged to rural areas of district Okara.

3- The distribution of participants based on age group presents that majority of participants (92.0%) falls in the age group of 26 to 45 years whereas 3.5% and 4.5% respondents belong to the age group of 10-25 and 46 and above respectively.

4- The distribution of participants based on income depicts that majority of participants (57.3%) are having income between 6100- 10,000 rupees while 10.1% respondents have income between 3100.6000 rupees and 32.6% respondents have income between10000 and above.

Inferential statistics

5- Participants are more externally motivated(M=2.32, S.D= 0.35) as compared to internally one(M=1.84, S.D=0.21).

6- Data shows mean scores of participants on subscales of Rate of Recidivism Scale . The figures 2 indicates that physical Recidivism (M=2.35,S.D=0.49) is the most exhibited type of residivism by participants and mental Recidivism (M=1.84, SD=0.23) is the least one.
7- One way ANOVA was conducted to compare the participants' religious motivation mean score based on age group. Data shows that F value (3.710) is significant as p=0.026<0.05 level with small effect size η^2=0.03. (Table 12) whereas *Post hoc test (LSD)reveals that* the mean difference (.15972) between participants belonging to (26-45 years) and (46& above) age group was significant at p<0.05 (Table 4.12).
8- One way ANOVA was conducted to compare the participants' religious motivation mean score based on income group. Table 14 shows that F value (122.500) is significant as p=0.000<0.01 level with large effect size η^2=0.46. Hence, there is a significant difference among participants' religious motivation mean scores based on income. (Table 14) whereas *Post hoc test (LSD) reveals* that the mean difference (.38810&.34314) between respondents belonging to (3100-6000) and (10000& above) income group, and respondents belonging to (6100-10000) and (10000& above) income group was significant at p<0.01 respectively.
9- One way ANOVA was conducted to compare the participants' rate of recidivism mean score based on age group. Data depicts that F value (1.146) is not significant at p=.319>0.05 level. Hence, there is a significant difference among participants' rate of recidivism mean scores based on age group.
10- One way ANOVA was conducted to compare the participants' rate of recidivism mean score based on age group. Data expresses that F value (4.585) is significant as p=0.011<0.05 level with small effect size η^2=0.03. Hence, there is a significant difference among respondents' rate of recidivism mean scores based on income. (Table 17) whereas *Post hoc test (LSD depicts that* the mean difference (.8567) between participants belonging to (6100-10000) and (10000& above) income group was significant at p<0.05.
11- Data reflects that Pearson Correlation *"r"* value (0.318^{**}) is significant beyond at significance level α=0.01. Hence, answer to the research question is that there exists a significant positive relationship between participants' religious motivation and rate of recidivism.
12- Data depicts that participants' mean score on External Religious Motivation is significantly correlated with Rate of Residivism as Pearson Correlation *"r"* value=0.434, p=0.000<α=0.01. Moreover, correlation between Internal Motivation and Rate of Recidivism is also satistically significant since r=-0.167, p=0.005= α <0.01. It leads us to conclude that there exists relationship between religious motivation types and rate of recidivism.
13-Simple correlation "r" reflects that External Motivation (r=.0.434, *p=0.000*<0.01) is significantly and positively correlated with rate of recidivism. On the other hand, the subset Internal Motivation (r=-0.167, p<=0.002<0.01) has inverse correlation with rate of recidivism.

Discussion

Crime is a global burning issue and is expanding to both developed as well as under –developed countries across the universe. It cannot be bridled unless its root causes are alleviated and offender is motivated to shun crime. In Pakistan illiteracy, money and property disputes, bad company, drugs, family ignorance and non-adherence to religious values are common factors of crime. As far as correctional measures are concerned, probation system in Pakistan assumes importance if rehabilitation and reinvigoration of the criminal is to be studied. In Pakistan, Probation based mediations to control crime go in parallel with other traditional retributive models. However, no substantial and recognized study relating to religious motivation of probationer and its impact on

rehabilitation has yet been published. The present study therefore is an attempt to fill in this gap by studying specifically religious aspect relating to effectiveness of probation in Pakistan.

Findings shows that respondents are more externally motivated (M=2.32, S.D= 0.35) as compared to internally one (M=1.84, S.D=0.21). (Table 4.9) and this finding is supported by study conducted by Byron et al. (2014).

One-way ANOVA was conducted to compare the participants' religious motivation mean score based on age group. Data shows that F value (3.710) is significant as p=0.026<0.05 level with small effect size η^2=0.03. (Table 12) whereas *Post hoc test (LSD)reveals that* the mean difference (.15972) between participants belonging to (26-45 years) and (46& above) age group was significant at p<0.05 (Table 13) and this finding is supported by Crockett and Voas (2006) and Twenge et al. (2016).

One-way ANOVA was conducted to compare the participants' religious motivation mean score based on income group. Table 13 shows that F value (122.500) is significant as p=0.000<0.01 level with large effect size η^2=0.46. Hence, there is a significant difference among participants' religious motivation mean scores based on income. (Table 13) whereas *Post hoc test (LSD) reveals* that the mean difference (.38810&.34314) between respondents belonging to (3100-6000) and (10000& above) income group and respondents belonging to (6100-10000) and (10000& above) income group was significant at p<0.01 respectively (Table 14). This finding is against Baier & Wright, 2001 research work. This difference is due to the difference in social and cultural values.

Data reflects that Pearson Correlation *"r"* value (0.318^{**}) is significant beyond at significance level α=0.01. Hence, answer to the research question is that there exists a significant positive relationship between participants' religious motivation and rate of recidivism. This finding is supported by study of (Johnson et al., 2001).

These findings are very much valuable and beneficial which are if properly used will be helpful to lower the crime graph of the country.

Conclusion

All the respondents were male and belonged to rural areas of district Okara. About 2/3 of the majority of participants were business people. More than 90% of cases studied in this research were aged 26 to 45 years. The distribution of participants based on marital status reveals that most participants were married, and most (57.3%) were earning income between 6100- 10,000 rupees. However, only about 1/3 participants of had a monthly income of more than ten thousand. Most of the participants (about 4/5) had more than three children. As far as the type of religious motivation is concerned, the majority of the participants were more externally motivated than internally motivated. Physical Recidivism was the most exhibited type by participants, and Recidivism was the least. The mean difference (.15972) between participants belonging to (the 26-45 years) and (46 above) age groups were significant. In contrast, there was also a significant difference among participants' rate of Recidivism mean scores based on age group. There was also a significant difference among respondents' rate of Recidivism mean scores based on income. The mean difference (.8567) between participants belonging to (6100-10000) and (10000& above) income groups was significant. Data analysis shows a relationship between religious motivation types and the rate of Recidivism. Simple correlation reflects that external motivation was significantly and positively correlated with the rate of Recidivism. On the other hand, internal motivation has an inverse correlation with the rate of Recidivism. Hence, answers to the primary research questions are that the mean difference in religious motivation is (.15972) between participants belonging to (the 26-45 years) and (46 above) age group is significant at p<0.05. The

mean difference in religious motivation is (.38810&.34314) between respondents belonging to the (3100-6000) and (10000& above) income groups, while respondents belonging to the (6100-10000) and (10000& above) income group is significant at $p<0.01$ respectively. While there also exists a significant positive relationship between participants' religious motivation and rate of Recidivism**.** Considering the facts mentioned above and the figures, we may conclude that religious motivation is a very effective tool to decrease the rate of Recidivism. It can be further extracted that the utilization of the element of religious motivation by the probation officer can help reduce the crime rate in the country.

Recommendations

1- Education is strongly recommended for all the offenders irrespective of their nature of crime. It allows perpetrators to utilize their energy and resources positively. Education provides opportunity to build character, create self-reliance, perseverance and a sense of responsibility to themselves and society.

2- Employment and Vocational Training should be provided to offenders. A gainful employment controls poverty (a burning cause of crime) and inculcates the sense of responsibility, self-respect and discipline.

3- Religion is perceived a powerful tool of change. A holistic approach should be adopted for religious counseling of offenders. Religious scholars and probation officers should play their role effectively in this regard.

4- Community Reintegration Programmes should be organized to assist offenders to return back into the community

5- Environmental manipulation should be rendered to evacuate the offender from the quagmire of bad company.

6- Effective rules, regulations and departments should be introduced to rehabilitate criminals and drawbacks from criminal justice should be removed for provision justice in easy way.

7- Family should provide its members a moral and ethical guidance so that they could perform their responsibilities as law-abiding citizens.

8- It is recommended to improve current pro-social activities (sports etc.) for the rehabilitation and positive utilization of the energy of offenders.

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