

EÖTVÖS LORÁND UNIVERSITY

DOCTORAL SCHOOL OF LAW

**EXTENDING THE CRIME PREVENTION ROLE OF PRISONS TO
REINTEGRATION
APPLYING THE STRATEGY ALONG**

SUMMARY OF DOCTORAL THESIS

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1. Research objectives of the doctoral thesis

The Hungarian penitentiary policy, which has taken new directions due to the involvement of co-disciplines, has come a long way in the field of tertiary crime prevention, the concept of enforcement has undergone many changes from re-education thinking to a shift away from educational optimism. Although a number of scientific theories have emerged, tertiary crime prevention research has, over time (perhaps prematurely), abandoned its old ideas and is now seeking to contribute to the scientific basis of crime prevention by taking a stance on the ideal prison environment and alternative forms of punishment. While the final conclusions of scientific research in many cases point clearly in the direction of alternative punishment, with the aim of reducing the burden on the justice system and avoiding overcrowding in prisons and the negative consequences for the prison community,¹ prison professionals continue to work with differentiated means to achieve reintegration goals, in order to contribute to successful individual and socially effective reintegration into society.

Meanwhile, social expectations continue to favour repressive enforcement. These sometimes conflicting expectations, however, place the prison system as a whole in a very undignified position, but also distract attention from possible reintegration tools whose operation does not depend primarily on the enforcement environment, budgetary resources or the possibilities for implementing corrective intervention. Such a reintegration tool could be the practice of religion, the (re)integration potential of which is confirmed by a whole range of free social research. This research makes religious practice a noteworthy reintegration tool for research with a preventive focus and a protective aspect.

At first glance, religion and criminality seem to be very distant research topics, but this conceptual distance is only apparent, and the main proof of this is the guarantee of the right to practise religion in the prison environment, although it functions within the walls of the prison primarily in its capacity as a fundamental right. At the same time, the effectiveness of religious practice from a reintegration point of view is today a blind spot in research on the penitentiary system. The literature on the nature of the relationship between religiosity and offending is also rather narrow and fragmented; religious practice has been relegated to the periphery of professional discourse, especially in the light of the legal academic approach, a trend which is in line with the general European practice. This omission is regrettable, since an analysis of the available literature shows that there is not only a significant correlation between religious

¹ Lőrincz, 2009, 103; Juhász, 2019, 165-179.

practice and offending, but also an inverse correlation. Therefore, the aim of this research is to contribute to the development of domestic practices of reintegration by contributing to the results of tertiary crime prevention.

As the title of the thesis suggests, the research aims to draw attention to a reintegration tool and a wider extension of its application, which, although it is present within the current reintegration model, is primarily discussed in professional discourse as a prisoner's right, although its effects go far beyond this function. Accordingly, the aim of this doctoral thesis is to reduce the gaps in research on religious reintegration programmes, in hope that religious practice will enter the domestic policy debate on prison-related issues as a scientifically based reintegration tool.

However, given that recidivism rates show only minimal change from year to year, which is a major professional concern, a systematic evaluation of the effectiveness of reintegration programmes among prisoners is becoming increasingly urgent. Despite the complex reintegration theories involving multidisciplinary knowledge, the effectiveness of programmes is still viewed by experts through the recidivism indicator and is still seen as the only possible indicator. The analysis of recidivism rates and trends shapes academic opinions, but also influences public opinion. The increase in the prison population and the high re-offending rates thus often cast doubt on the validity of penal policy. Therefore, in my research, I want to broaden the general perspective of reintegration effectiveness research and draw attention to quantitative measurement methods. These circumstances keep the general issue of reintegration at the centre of the professional discourse.

I wrote my dissertation in the hope that my research would not only contribute to the literature on the relationship between religion and prison, but also in the hope that by outlining the scientifically verifiable relevance of religious practice to the forefront of reintegration, it would also bring religious practice to the forefront of correctional methods in new and untested ways, thus taking a back seat to theories that seek solutions solely in the proper design of the prison environment

The aim of this paper is therefore to offer theoretical options, based on practical results, and examining relevant international practices. As religion is currently available in domestic penitentiaries, the dissertation also aims to use an expansive approach to make suggestions for diversifying religious practices.

Furthermore, the aim of the dissertation is to demonstrate the legitimacy of religious reintegration through scientific means, i.e. to show the intersection of reintegration and religious practice in the scientific dimension, since in many cases the results of the effectiveness

of reintegration programmes are not available to prison decision-makers, and this is particularly true for religious reintegration.²

Thus, my research question was whether religious practice in correctional institutions and religiousness expressed in correctional institutions mobilizes the factors supporting reintegration identified in this thesis, i.e., whether religion has a reintegration effect and, if so, in which areas does this effect manifest itself in juvenile probationers and prisoners? The hypothesis behind my research question is that the driving force behind offending in many cases is a lack of morality (due to under-socialisation), which requires religion-based reintegration programmes to address. State power, justice or education within the walls of a closed institution can deter new offending, but I assume that religious reintegration is at least as suitable a means of (permanently) developing a norm-abiding lifestyle. Religion can therefore provide a good basis for developing an attitude of compliance with norms.

2. Hypotheses and methodology of the doctoral thesis

The hypotheses formulated in this dissertation are based on the results of *quantitative and qualitative preliminary research* conducted between 2019 and 2023. In order to investigate the reintegration programmes in more depth, with a particular focus on the prisoners' perspectives, I conducted semi-structured in-depth interviews with three released male prisoners in the summer of 2019. A snowball method was used in the selection process. For all three interviewees, the desistance process was successful. Thus, the qualitative research was not aimed at a specific analysis of a reintegration programme, but at a comprehensive analysis of prisoners' experiences among ex-prisoners who had successfully reintegrated into society. The three interviews were conducted within three years of their release. In 2023, I conducted a quantitative preliminary study over a six-month period to explore the impact of religious practice on coping strategies in a closed institutional setting. To verify the reintegrative potential of religious practice, I used the 16-item validated Conflict Management Questionnaire, which was decoded and analysed in my main research that forms the basis of

² As the aim of this dissertation is to examine the effectiveness of religion-based reintegration, the sample of prisoners in the empirical work covers only the subject group of persons serving their sentence and does not include detainees, given that in their case it is not a matter of reintegration but of coercive state measures aimed at ensuring the successful outcome of the criminal proceedings. This was not the case in the correctional institutions, where the sample also included juveniles who were not yet subject to a final court decision. This permissive distinction was justified by the different definition of religiosity (i.e. the differently qualified religious subsample) in juveniles.

this dissertation. The questionnaire was administered to a total of 139 male inmates of four correctional institutions and 197 male inmates of four penal institutions. I conducted the survey in religious and non-religious subsamples, including a control group. The results of the research showed that the outcomes of religious inmates, which are crucial for reintegration, were quite remarkable (in particular, religious inmates showed higher frequencies of outcomes in terms of optimism, character development, solution-oriented behaviour, empathy and religious coping). The results of the study also showed remarkable trends among prisoners, but a significant association with religiosity was only found in this population.

To validate the hypotheses formulated on the basis of the preliminary research findings and the prevailing literature, I used the primary quantitative research method in this dissertation. The reason for using quantitative methodology was, on the one hand, that it provides a comprehensive picture of the attitudes of prisoners and fostered persons towards religious practice and the scientific verification of the reintegration potential of religious practice through the analysis of the relationship between the criteria examined in the questionnaire used and, on the other hand, that statistical analysis allows for objective comparison of the results of the subsamples.

The sub-samples trained during the dissertation are:

- among prisoners:
 - a group of male prisoners attending a church service;
 - a group of male prisoners who do not attend church services;
- for foster children:
 - was raised by a self-declared self-confessed religious boy;
 - was raised by a self-confessed boy who did not consider himself religious.

The sampling principle is in line with the practice of international empirical research in the field of prison services, mainly in the Anglo-Saxon context, which also used the sample design method described above to measure religious commitment. Non-religious prisoners and foster carers were used *as a control group in* the research. The control group is the group of subjects in the study sample who did not receive the experimental stimulus, in this case religious practice. The purpose of the control group study was to determine the effects of religion as an experimental stimulus by comparing the experimental group (religious group) with the control group (non-religious group). In terms of time dimension, I opted for *a cross-sectional study*, so that the data reflect the conditions at the time of data collection.³ To investigate the factors

³ Babbie, 2008, 117-118.

relevant for reintegration, I used the *attitudinal analysis* method. The advantage of the attitudinal analysis is that it provides a comprehensive picture of the subjects and their attitudes. In the measurement process, I opted for the multistep Likert scale, as this methodological approach provides a broad and well-established framework for the quantitative measurement of subjective experiences and attitudes. Furthermore, the Likert scale is well suited to provide detailed insights into the opinions and attitudes of the subjects surveyed on different items.⁴ The advantage of these methodological procedures over other methods is that they provide the researcher with a nuanced and differentiated picture of the results.

In my empirical investigation of the effectiveness of religiosity, my research aimed to identify the relevant factors related to social reintegration, based on my preliminary hypothesis that religion plays a mediating role in the complex reintegration process.

In my dissertation, I analysed reintegration effectiveness along several well-defined dimensions, such as religious orientation, empathy, sense of joy and sense of purpose. The aim of the research was to investigate these factors, which I define collectively as reintegration-promoting factors, as they function as social bonds. In this dissertation, the research hypotheses on these factors are validated *using the SPSS software cross tabulation analysis method*.

In my dissertation, I conduct the analysis using the following questionnaires:

- Extrinsic-Intrinsic Religiousness Scale (12-item), which assessed religious orientation.
- Conflict Management Questionnaire (16-item⁵), which tested empathy.
- WBI-5 questionnaire (5-item), which assessed feelings of pleasure.
- Purpose in Life Test, PIL (20-item), which tested purposefulness.

The central elements of the dissertation were built around the following research hypotheses.

OBJECTIVE	DOCUMENT	REINTEGRATION ASSESSMENT OKA	HIPOTHESIS
C.1	Religious orientation	<ul style="list-style-type: none"> - Creating a precise and reliable research environment. - Professional positioning of empirical results. - Predicting religiously motivated reintegration potential. 	<p>HP1/a. Religious educated people have an extrinsic-conventional religious orientation.</p> <p>HP1/b. Religious detainees have an extrinsic-personal religious orientation.</p>

⁴ N. Kollár-Szabó, 2004, 329; 537.

⁵ The item is the unit of thought indicated in the questionnaire used.

C.2	Empathy	<ul style="list-style-type: none"> - It supports the strengthening of social relationships and interpersonal understanding. - Develops interpersonal and rapport-building skills. - It promotes the development of norm-following behaviour. 	<p>HP2/a. aa) The prevalence of empathy skills is higher in religious children compared to the non-religious control group. ab) There is a positive correlation between the empathy of religious educators and their religious identity</p> <p>HP2/b. ba) Religious prisoners have a higher prevalence of empathy compared to the non-religious control group. bb) There is a positive correlation between the empathy of religious prisoners and their religious identity</p>
C.3	Feeling of joy	<ul style="list-style-type: none"> - Positive emotions can enhance prosocial motivation. - Pleasure can promote the development of norm-following behaviour. - Positive emotions support the maintenance of compliance. 	<p>HP3/a. aa) The prevalence of feelings of pleasure is higher in religious children compared to the non-religious control group. (ab) There is a positive correlation between religious educators' sense of joy and their religious identity.</p> <p>HP3/b. ba) Religious prisoners have a higher prevalence of pleasure compared to the non-religious control group. bb) There is a positive correlation between religious prisoners' feelings of pleasure and their religious identity.</p>
C.4	Targeted awareness	<ul style="list-style-type: none"> - It can increase commitment to social norms so that the goals set are achieved. 	<p>HP4/a. aa) The prevalence of purposefulness is higher among religious children</p>

		<ul style="list-style-type: none"> - It can increase motivation and self-confidence, which will help you to integrate successfully. - It provides a structured lifestyle that reduces the risk of relapse. 	<p>compared to the non-religious control group.</p> <p>(ab) There is a positive correlation between the religiosity of religious educators and their religious identity.</p> <p>HP4/b.</p> <p>ba) Religious prisoners have a higher prevalence of purposefulness compared to the non-religious control group.</p> <p>bb) There is a positive correlation between religious prisoners' sense of purpose and their religious identity.</p>
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Table 1: Reasons for the reintegration analysis and hypotheses of the dissertation

Source: own edited table

The study analysed the impact of the Christian religion in terms of religiosity. Because of the ecumenical approach, the analysis did not distinguish between Christian denominations. In order to provide a comprehensive analysis of the research data and to isolate non-religious effects, detailed sociodemographic data were included, such as age, completed school grade, place of residence before enrolment, family environment (to explore family structure and life dynamics), implementation

(for the purpose of examining exposure to prison harms), crime-related data (for the purpose of identifying information and circumstances related to violations of legal norms), and criminal history (for the purpose of analysing an individual's criminal history and experiences of violating social norms).

Research locations

As regards the selection of the sites of the correctional institutions, all the institutions concerned were analysed at national level. Three criteria were considered when selecting the research sites for the correctional institutions. Firstly, I looked for those correctional institutions that best met the religious/non-religious criteria defined in the research sample and had the right number of sub-sample subjects (50 per institution). Particular attention was paid to the selection of institutions with a religious section (APAC), so that the results obtained there could be

compared with the data of prisoners in religious but non-religious sections. Secondly, I sought to include prisons from each of the five regional professional management levels in the country in the sample. The third aspect, to which I paid considerable attention, was to ensure that the full sample contained a sufficient number of items (N) to allow statistical analyses to be carried out. This explains why two institutions were selected from a given agglomeration level (agglomeration 1 and agglomeration 5).

The research locations were:

1. Szombathely National Prison Institute (1st agglomeration)
2. Zala County Prison Institute (1st agglomeration)
3. National Penitentiary Institute in Pálhalma (2nd agglomeration)
4. Kiskunhalas National Penitentiary Institute (3rd agglomeration)
5. Váci Prison and Penitentiary (4th agglomeration)
6. Sátoraljaújhely Prison and Penitentiary (agglomeration 5)
7. National Penitentiary Institute of Tiszaölök (agglomeration 5)
8. Aszodi Correctional Institute
9. Budapest Correctional Institute
10. Debrecen Correctional Institute
11. Nagykanizsa Correctional Institute.

The total sample size (N) was 464, of which 143 were fostered (87 religious, 57 non-religious) and 321 were detained (170 religious, 151 non-religious).

3. Research results

3.1 Research findings from juveniles in correctional institutions

Religious orientation

The empirical results pointed towards an extrinsic-personal religious orientation among religious educators. The factors associated with extrinsic-personal religiosity showed a high prevalence in the religious subsample, and the significance level of the research data (for each extrinsic-personal factor) showed a high level of confidence ($p=0.000$). In the case of extrinsic-personal religiosity, the primary purpose of religious practice is to satisfy personal needs. Within this, the search for inner peace (coded by the questionnaire as "*seeking peace*"), the need for protection ("*seeking shelter*"), the search for comfort ("*seeking support*") and the pursuit of happiness ("*seeking pleasure*") are given priority. The religious activity of the

individual in this dimension is primarily instrumental, i.e. it serves as a means to satisfy personal needs. The results of the research showed that religious practice is not only a ritual act for young people, but also an essential element of their personal life, although it is not fully integrated into their lifestyle and identity. The fact that the institutional environment may increase the need for peer support for adolescents, a need that may shift the extroverted-personal orientation towards the extroverted-peer orientation over time, is worth taking into account. However, it is important to stress that, due to the cross-sectional nature of the research, the questionnaire used does not reflect the dynamics of events but only the state of affairs recorded at a given point in time.

Hypothesis 1/a: The prevalence of extrinsic-personal religious orientation is highest among religious educators (stable for all factors). Consequently, the hypothesis is not confirmed.

Empathy

There was a difference in the prevalence of empathy between religious and non-religious subsamples. The results of the study showed that the prevalence of empathic behaviour was 12.5% higher among religious correctional foster youth than among non-religious foster youth. Based on the analysis of the recalled conflict situation in the questionnaire measurement, a higher proportion of empathic reactions was observed among the religious sub-sample, while a deficit of empathy was observed in the non-religious group.

More than half ($n = 50$) of the religious foster children in juvenile institutions showed increased attention and sensitivity to the feelings of others, which can be considered a positive indicator for reintegration chances. Although the results of the religious subsample showed a remarkable trend, statistical analysis did not confirm a significant relationship between religiosity and empathy ($p = 0.127$).

Hypothesis 2/aa) The prevalence of empathy skills is higher among religious than non-religious controls. Hence, the hypothesis is confirmed.

Hypothesis 2/ab) No significant relationship was found between empathy and religious identity of religious educators, therefore the hypothesis about the direction of the correlation was not confirmed.

Feeling of joy

The results of the "pleasure" factor showed that religious respondents had a slightly higher prevalence of pleasure (0.3%) than non-religious respondents, but the difference between the religious and non-religious subsamples was statistically insignificant. Nevertheless, the

findings on feelings of pleasure can be considered positive for the reintegration process, as positive emotions can contribute to the adaptation of individuals to social norms and values and can increase intrinsic motivation to do the right thing, thereby reducing the risk of offending. However, no significant association was found between religiosity and feelings of pleasure ($p = 0.269$); the lack of significance suggests that religious background did not have a significant effect on individual levels of pleasure, and thus the two variables may exist independently.

Hypothesis 3/aa) The prevalence of feelings of pleasure is higher among religious than non-religious controls. Hence, the hypothesis is confirmed.

Hypothesis 3/ab) No significant relationship was found between the religious educators' sense of joy and their religious identity, therefore the hypothesis about the direction of correlation was not confirmed.

Targeted awareness

No significant difference was found between the subsamples for the purposefulness factor. When analysed in more detail, only a slight difference was observed in the frequency of the most favourable value of the scale (2.4% difference). This result may suggest that, although the overall level of goal consciousness of religious and non-religious children is similar, religious boys had more clearly defined and explicit life goals. It can be assumed that religious subjects' goals and intentions were more strongly influenced by social, cultural or religious norms. However, the relationship between the purpose factor and religiosity was also not statistically significant ($p = 0.787$).

Hypothesis 4/aa) The prevalence of purposefulness is higher among religious than non-religious controls. Hence, the hypothesis is confirmed.

Hypothesis 4/ab) No significant relationship was found between religious educators' sense of purpose and their religious identity, therefore the hypothesis about the direction of correlation was not confirmed.

3.2 Research findings from prisoners

Religious orientation

The results of this research have identified the presence of an intrinsic religious orientation among prisoners. Factors associated with intrinsic religiosity showed a high prevalence in the religious subsample, and for all intrinsic factors, the significance level ($p = 0.000$) demonstrated extremely high reliability. Intrinsic religiosity is characterised by the fact that the performance of religious activities does not serve instrumental purposes, such as the development of social

relationships or the achievement of personal life goals, but has intrinsic value in itself, regardless of the individual's current life circumstances. The following dimensions were analysed: the study of sacred texts (coded 'intellectual' in the questionnaire), contemplation ('introspective' coding), religious practices that focus on emotions ('emotional' coding), the development of a lifestyle in accordance with religious beliefs ('lifestyle-like' coding), and the view that faith determines all aspects of life ('identity-like' coding).

Thesis 1/b: Religious prisoners have the highest prevalence of intrinsic religious orientation. Consequently, the hypothesis is not confirmed.

Empathy

The results of the study suggest that the prevalence of empathy differed between religious and non-religious prisoners. Quantitative data analysis revealed that the prevalence of empathic behaviour was 5.3% higher among religious subsamples than among non-religious ones. More than half of the religious prisoners (107) showed an increased sensitivity and attention to the emotions of others when recalling conflict situations. In contrast, the non-religious subjects, like the educated group, showed an empathy deficit. The statistical results thus suggest an increased presence of empathic attitudes in the religious population. However, inferential statistical tests did not confirm the existence of a significant association between religiosity and empathy ($p = 0.641$), a result that suggests caution in drawing causal conclusions.

Hypothesis 2/ba) The prevalence of empathy skills is higher among religious prisoners than in the non-religious control group. Hence, the hypothesis is confirmed.

Thesis 2/bb) There is no significant correlation between the empathy of religious prisoners and their religious identity. Consequently, this part of the hypothesis is not confirmed.

Feeling of joy

The analysis of the pleasure factor shows that, even in the absence of a significant difference, the prevalence of pleasure among religious prisoners was 11% higher than in the non-religious group. Positive trends in feelings of pleasure are relevant for social reintegration, as positive emotions can promote adherence to social norms and values and can strengthen individuals' intrinsic motivation for prosocial behaviour. However, an inferential statistical test of the relationship between religiosity and feelings of pleasure did not demonstrate a significant association ($p = 0.218$). The results suggest that religious background is not a determinant of individual levels of pleasure, although descriptive data indicated a positive difference.

Thesis 3/ba) The prevalence of feelings of pleasure is higher among religious prisoners than in the non-religious control group. Hence, the hypothesis is confirmed.

Hypothesis 3/bb) There is no significant correlation between religious convicts' feelings of pleasure and their religious identity. Consequently, this part of the hypothesis is not confirmed.

Targeted awareness

A detailed analysis of the purposefulness variable revealed a significant difference in the frequency of the most favourable scale scores between religious and non-religious subsamples, with the percentage being 10.2% higher for religious prisoners. The results suggest that the life goals of religious prisoners are more elaborate and structured than those of their non-religious counterparts. In contrast, no similar trend was observed among fostered prisoners. A statistical test of the relationship between religiosity and the goal consciousness factor demonstrated a significant correlation ($p=0.008$), confirming that religious background may have a positive effect on the more conscious development of life goals in the prison population.

Thesis 4/ba) The prevalence of purposefulness is higher among religious prisoners than in the non-religious control group. Hence, the hypothesis is confirmed.

Thesis 4/bb) There was a significant correlation between the religious convicts' sense of purpose and their religious identity. Consequently, this part of the hypothesis was also confirmed.

3.3 Additional empirical data and findings

A higher prevalence of the religious subsample was consistently observed when examining the hypothesized items. However, a significant relationship was only found for the purposefulness factor and for the variables that were included in the additional analyses rather than in the preliminary hypothesis generation.

- Among the factors that support reintegration among *children in correctional institutions*, only religious coping showed a significant relationship with religiosity.
- Among the factors examined, goal orientation, achieved life goals, ability to set goals, existence of a life goal, vitality and analytical approach showed a significant relationship with religiosity.

The additional analysis of the prisoner survey also looked at questionnaire data from people housed in the religious section (APAC). Intrinsic religious orientation dominated the APAC sample, with prevalence values ranging from 54.5% to 100%. The prevalence of intrinsic dimensions significantly exceeded that of extrinsic orientation. However, among the intrinsic factors, only intellectuality and identity-like living showed a significant relationship with religiosity; no direct correlation was found for the other variables. The

extrinsic dimensions were not found to be relevant in terms of either prevalence or significance.

In this religious attitude, the factors promoting reintegration showed the following results:

- the prevalence of empathic behaviour among inmates in the APAC sub-sample was 6% higher than in the traditional religion sub-sample. However, the statistical analysis did not confirm a significant association between religiosity and empathy ($p > 0.05$), suggesting that the occurrence of empathic reactions was not directly correlated with religiosity. Although the study did not directly map this factor, it is hypothesized that the APAC model's community retention and supportive environment may have positively influenced the frequency of empathic behavior;
- the results of the study showed that the search for pleasure is significantly more frequent in the APAC sample than in the traditional religious group, with the difference between the two samples being statistically significant (36.4% higher in the APAC sample). In addition, a significant correlation between the search for pleasure and religiosity was observed ($p < 0.05$);
- on the other hand, the prevalence of purposefulness was slightly lower than in the traditional religious sub-sample, at 2.7%. Purposefulness showed no significant relationship with the factor religiosity

Overall, the APAC sample showed a higher prevalence of empathy and joy, and a clear correlation for religiosity with joy.

4. Concluding thoughts

Building on the results of all the religious research carried out in the field of prisons, it is proposed to introduce new religion-based reintegration programmes on an experimental basis. Since religion is accessible to prisoners in domestic prisons, what is needed is not a sharp paradigm shift in the practice of religion in the domestic prison system, but the *standardised launch of a process of reform in approach*, in which a variety of religious programmes for reintegration are given a place and a role. It is therefore necessary to develop reintegration programmes based on the voluntary participation of inmates and detainees, in full respect of the principle of religious freedom. In order to ensure the effectiveness of faith-based reintegration programmes, it is essential to systematically assess their effectiveness and to systematise and standardise good practices in faith-based reintegration programmes, in order to ensure the replicability and reproducibility of programme models, which is a fundamental requirement for

scientific measurability and validation. When developing programmes, it is advisable to take into account the specificities of the prison population of each prison and to develop personalised and tailored religious programmes accordingly. Continuous monitoring and evaluation of the effectiveness of the programmes and their sustainable operation in practice are also essential to achieve long-term reintegration goals.

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5. Publications in the field of doctoral thesis

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2. **Leila Melinda Hezam** (2024): *The role of religion-based reintegration in tertiary crime prevention*, *Legal Studies* 2024 pp. 168-183, 16 p.
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4. **Leila Melinda Hezam** (2024): *The role of religious education in tertiary crime prevention*. *Internal Affairs Review*, 72(3), 393-413. DOI: <https://doi.org/10.38146/bsz-ajia.2024.v72.i3.pp393-413>
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