Religion and Recidivism

Joshua Besse

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Abstract What is the interaction between religiosity and re-arrest and is there enough evidence to suggest it plays a factor? Religiosity, especially for those recently released from prison, could most certainly play an important role in preventing at-risk individuals from reoffending. It is often claimed that faith in God can improve a person's character and prevent so-called immoral acts. Unfortunately, a great deal of the existing literature is deficient because of its lack of attention towards self-esteem and how that can positively or negatively impact a prisoner's worldview and influence their tendency to pursue crime. Thus, in this study, I include this variable to account for how a person's opinion of themselves can affect their religiosity and recidivism. Ultimately, it can be seen in my multiple linear regression religiosity/service attendance does not prevent inmates from reoffending, and in fact has a weakly positive effect on causing recidivism in my logit regression. Perhaps it could be argued that prisoners who feel a connection to God do not feel as if their lives on Earth matter and thus feel free to reoffend as they will be judged in the next life instead. All together, these results call into question religious groups who believe their participation in prisons will have a positive impact on those held inside.

Keywords: Incarceration, Religion, Recidivism, Behavior

1   Introduction

What is the effect of an individual's religiousness on the possibility of them being rearrested? Can religiosity have a positive effect on a person avoiding another encounter with the police? What is the relationship between religiosity, education, marital status, and self-esteem in respect to men who have previously been arrested? Do specific variables like religious service attendance mitigate future arrests or do they have no effect at all? Do the general statistics such as the severity of offense and having vocational or employment training influence someone's likelihood of rearrest over someone else's? Does personal designation such as race and time in school create a biased result for one group over another?

These questions are suitable in understanding the relationship between religiosity in respect to the influence of an individual's arrest on their post-community adjustment. Data on an offender's arrest as well as their characteristics, specifically their turn toward religiosity can help assuage a person's post community adjustment and explain a person's likelihood to reoffend. One way to study how a person can avoid rearrest is understanding how imprisonment affects an individual and increases their likelihood of reoffense. A notable study by Daniel S. Nagrin, Francis T. Cullen, and Cheryl Lero Jonson dives into the question of whether or not imprisonment has different effects on an offender's personal and societal characteristics after prison.[1] The key ideas in this study reflect the effect of certain character traits such as a person's race, education, substance abuse, marital status, and employment on recidivism. However, it cannot be determined if these variables actually affect a person's ability to be a higher target for rearrest or if they are just contributing factors. So for the time being, my hypothesis is that if

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[1] For a detailed analysis of the effects of imprisonment on reoffending, see "Imprisonment and Reoffending." (Daniel Negrin, Francis Cullen, and Cheryl Jonson)

these individuals turned to religion and a life through service after their previous arrest(s), generally I would expect rearrest rates to fall.

While research that illustrates rearrest rates between those who do and do not turn to religiosity after their release does exist, many fail to tie in other factors into this calculation. A study that helps to understand the complexity of the data I'm looking into is one written by Adam Gelb and John Gramlich.[2] This article helps show key data that gets overlooked, one example being the surveying of state prisons rather than federal prisons. Moreover, in terms of individuals being rearrested, their data indicates that 49.3%, almost half of the observations in the data were rearrested within eight years of them being released. The article also notes how longer sentences and age can be a factor of whether or not someone is rearrested. So how can I provide substantial information about whether or not religion is beneficial to offenders after their release, and how can I avoid the errors other studies have made?

I utilized a study from the Inter-university Consortium for Political and Social Research titled *Religiousness and Post-Release Community Adjustment In The United States, 1990-1998*. It uses information on inmate criminal history from the FBI to analyze how their belief in religion affects their chances of successfully reintegrating back into society. Similarly, this study was survey based and implemented several questions on religious endeavors as well as morale questions to help determine the type of person that offender is. The survey-based dataset also incorporates several respondent characteristics such as race, marital status, total prior arrests, and self esteem. Although much of the intuition about why someone recommits a crime is seen within their personal characteristics, I began to see other factors such as "how often you attend a religious service within the past year" and "religion talked about at home" telling very interesting stories for whether or not religiosity is in effect. In terms of personality traits and characteristics,

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[2] Additional data within the last six years showing the likelihood of recidivism in the United States

variables like vocational or employment training, places to live out of prison, comfortability, and schooling also help tell a story on the background of an offender, and whether or not these skew the data over other variables related to religiosity. This dataset is strong in particular because it surveys those right before they are released and again three months later. My findings helped show the progression of these individuals regarding their choice to follow a path of faith or not.

Looking ahead to the findings of my research, I discovered that my hypothesis that religiosity decreases recidivism is incorrect, rather the relationship is weakly positive. The intuition behind this conclusion might be that religion to inmates is a path to forgiveness rather than an influence on decision making. Furthermore, it could be argued that inmates who experience a relationship with God feel free to commit crime because their lives on Earth are inconsequential.

2   The Data, Key Survey Questions, and Basic Trends

The Data. The Inter-university Consortium for Political and Social Research study complements the study of the correlation between religiosity and the probability of being rearrested. The dataset contains several variables regarding religious endeavors, race, age, self esteem, schooling, and seriousness of the previous offense(s). This study is especially interesting because it measures the observations on a scale for variables such as self esteem, total prior arrests, morality, and number of disciplinary confinements. These variables are very useful in understanding the true effect of religiosity in a person's post-release community adjustment.

Data collection for ICPSR spanned between the years of 1990 and continued through 1998. The ICPSR is a survey based study that covers 468 observations of male inmates. There were four types of information used in this study. The first three include an inmate values and religiousness instrument, a questionnaire before release, and a three-month post-release

follow-up phone survey. The fourth form of information is official criminal history reports. The ICPSR was funded by the United States Department of Justice. After cleaning up the dataset, the 186 observations were showing very common trends in regards to frequency. High frequency was observed for single individuals, offenders with low self esteem, and those that strongly disagreed with the notion that God is watching them.

To address problems with sample selection bias, the study made sure to survey a diverse sample of previous offenders. Those who conducted the study used a random sample of twelve prisons across the United States so that regional or demographic influences could not damage the results too heavily. The ICPSR weights and statistics were able to provide multiple descriptive statistics for variables like race, marital status, schooling, and religious service attended. As previously mentioned, the survey asks the offenders questions before and a couple months after their release.

Key Questions. Survey respondents were asked if they believe God watches over them and if they must answer to them.

This was the first question that was asked to the respondents in the survey. The majority of the people, 78% of the respondents, strongly disagreed with this statement. After that, in decreasing order, the people responded "disagree," "unsure," "agree," and "strongly agree."

The next question asked to further aid the research of the amount of faith in the offenders lives was how often they had attended religious services in the past year. The answers varied from "never," "seldom," "occasionally," "fairly frequently," and "regularly." The responses to this question were more evenly distributed, as 25% of the respondents answered "occasionally" and another 25% answered "regularly."

Another key question is how many times the respondent has been subject to disciplinary confinement. The answers range from none to seven, as well as including offenders who have more than nine. The plurality of the sample indicated that 76% of the people have not been confined. The next largest group of respondents responded with 1(13%), and only 5 people said they had been confined more than nine times.

The dataset provides beneficial information in determining whether or not religion has an effect on male inmates after their release. In addition, as mentioned briefly before, the dataset samples religious variables such as prayer/scripture/teaching help decision, self esteem, and rearrest since being released from prison. This dataset does not represent all individuals who turn to religiosity after their release from prison, but it does not negatively impact my goal of interpreting the data given and determining if there really is a relationship between religion and post-community adjustment.

3   Descriptive Patterns

Parsing through the raw data reveals certain trends that are notable in the answering of the hypothesis through regression analysis. In examining the values of the variables, it will be easier to understand the predictors of imprisonment and whether religiosity is connected. As an establishing statistic, inmates were an average of 29 years old at release, placing them squarely in Generation X.

To start, my dependent variable, re-arrest, encodes whether an observation re-offended within eight years of their release from prison. While unfortunate, it can be seen in Table 3 that 69.2% of inmates were re-arrested, which concurs with federal data (Clarke 2018) that shows 79% of offenders on parole will end up back in prison within a similar time frame. This sobering

statistic shows the necessity of this project and research, as the United States is quite backward in its recidivism rates and officials are constantly looking for the solution.

Looking at my primary independent variable, religiosity, the decision to record it over several different aspects provides a few avenues to explore it. 73.05% of inmates described themselves as attending religious services, which is a fair bit higher than the 62% of the same generation nationally in 1998 as measured by Gallup. However, 77.85% of prisoners believed that God does not watch over their decisions, which provides clues into their decision-making process. Conversely, 81.46% of prisoners reported praying in their life before making major choices, which is a good indicator of religiosity yet does not explain the disinterest in God's opinion on those choices.

In the area of education, it can be observed that only 52.2% of inmates in the sample graduated from high school, which is far lower than the national rate of 79.67% recorded by the NCES in 1992, the first year of the dataset. Furthermore, 16.52% of the inmates had not even attempted secondary education, compared to only 5% of the United States adult population in 1992 that reported a similar lack of attainment beyond 8th grade. Only 2.42% had completed college, which has often been a good indicator of high income and social acceptance into the mainstream (St. Louis FED).

Looking ahead to other demographic variables, it can be seen that 61.62% of the inmates were single when surveyed, although this data could be the fault of time spent incarcerated, and does not necessarily suggest a relationship between bachelorhood and tendency to offend. Of more interest is that 42.11% of prisoners had not completed vocational training before their offense and thus could not have seriously marketable skills, which could lend credence to advocates of diversion programs in prisons.

One of the most important variables, self-esteem (measured on a scale from 1-15), had a mean value of 4.87, which suggests that, on average, inmates have a lower view of themselves and their self worth. As seen by Table 5, the correlation between "selfesteem" and "rearrest" was relatively weighty at .2623. In fact, this variable had the highest correlation with the dependent variable than any other.

Looking at the nature of the offenses themselves, which are coded as Other/Drugs/Property/Person, it is curious that a plurality of the observations had committed property crimes, with this value taking up 44.91% of the variable. There was a relatively strong negative correlation between the seriousness of a crime and re-arrest, at -.1826. This is surprising as it suggests that more serious offenders are less likely to wind up back in prison, although without greater research, this conclusion cannot be cemented.

4   What Does Sociology and Logic Predict?

My hypothesis is that, all things held equal, an increase in religiosity will correspond in a decrease in the probability of a released inmate to reoffend or find themselves arrested once again. The linchpin of this belief is the assumption that a solid foundation in faith will provide a source of morality and righteousness for parolees that might be considering a return to crime. Furthermore, it could be argued that a belief in the afterlife and service leads to better impulse control, which has often been a good predictor for an individual's choices.

Sociological research conducted by Steven Penney in 2012 yielded evidence of a connection between young men's hastiness in decision-making and their probability of committing crime. In reflecting on their actions and understanding the length of a lifetime through church, it would logically follow that impulse control would be improved and thus disposition towards offending decreased.

These findings and conclusions are bolstered by the project "Becoming a Man", which placed at-risk youth with elderly mentors in an attempt to dispense wisdom and exemplar to strive for. Perhaps unsurprisingly, violent crime decreased, and this strategy of providing inspiration and morality seems quite similar to religiosity furnished through prayer. The program's focus telling disaffected men their lives have meaning, and that suffering isn't forever, shares aspects with church groups.

On the theological aspect, Paul Heaton's "hellfire" idea bears significant weight on the prospect of increased faith decreasing re-arrest. Those who have a concept of punishment in Hell would theoretically be far less likely to offend. My hypothesis connecting reduced crime with religiosity seemingly has solid basis in the disciplines of sociology and theology, although, these are of course assumptions.

5   Empirical Results

For my regression, I settled on a dummy variable rearrest being the dependent variable. It indicates if the inmate was rearrested or not. There are numerous independent variables that try to encapsulate potential reasons/factors for why an inmate might get rearrested, but the variables of interest are the various religiosity variables. I have the variable religservattend that indicates how often the inmate has gone to a religious service in the past year, praydecision that indicates whether or not pray/scripture/teaching help influence decision making, godwatches that specifies if the inmate believes God watches over them or they have to answer to God, and religinhome that shows to what extend religion is talked about in the inmate's home.

It is worth noting that my other independent variables included schooling, marital status, vocational training, and self-esteem. This last aspect is the major demarcation between my study

and others, and the significance within the regression was promising with a t-stat of 3.26, which is greater than 1.96 at the 5% significance level.

Going into the results, they were actually the opposite to my hypothesis that religiosity lowers the chances of an inmate being rearrested. The results suggest that religiosity is associated with an increased chance of being rearrested. This is shown by all the religiosity variables (religservattend, praydecision, godwatches, and religinhome) having a positive coefficient (Table 4). The coefficient for religservattend is 0.0286, praydecision is 0.00123, godwatches is 0.0196, and religinhome is 0.0133 (Table 4). However, the majority of the religiosity variables have a very low t-statistic with the highest being 1.05 for religservattend (Table 4), which means that the variables are not statistically significant. Overall, the regression conveys that religiosity does not have a significant impact on whether or not an inmate gets rearrested. Variables such as self-esteem, total prior arrests, most serious offense, and age released for sample sentence were the most statistically significant (Table 4). These findings suggest that aspects of inmates like amount of arrests, what type of offense, and age released from prison are better signals of getting rearrested.

In my first regression (Table 4), I utilized a linear probability model, but I also thought of using a logit model (Table 6). That way our predictions for whether an inmate gets rearrested or not would stay within 0 and 1. The coefficients are different and sometimes the sign of the coefficient is even different, but that is to be expected. The coefficients for the logit model are more difficult to interpret compared to the linear probability model, but they lead to the same conclusions. The logit model indicates that all the religiosity variables increase the chances of an inmate being rearrested with little statistical significance.

However, within the logit model, statistical significance did increase, albeit mildly in the case of religious service attendance in the past year having an effect on re-arrest. This procedure yielded interesting results, as it again shows there to be a weakly positive relationship between religiosity and tendency to be re-arrested, which is a complete reversal of my hypothesis.

In further research, it might be worth specifying my regression to only include those inmates convicted of a serious offense (seroffense), to understand their response to faith and how that can mitigate violent tendencies. The downside of analyzing a wide sample of prisoners with different sentences means there is less specification, but that is to be expected. Furthermore, using a different subsample might be a poor choice when it can cause omission bias.

Lastly, in discussing potential variations to my regression models, it could be thought of to use different religiosity variables. Perhaps some people don't believe that it is possible that religiosity increases recidivism or has little significance at all. Religiosity is an extremely difficult thing to measure, but all the religiosity variables led to the same conclusion.

6 Conclusion

Religion and its promotion of morality begs the question of its abilities to reform inmates into more virtuous members of society in the hopes that they don't get rearrested. The study from ICPSR provides data on the religiosity, as well as other characteristics, of male inmates through varying questions on their relationship with religion. Despite the difficulty of measuring religiosity, the evidence suggests that religiosity actually increases an inmate's chances of being rearrested. However, the statistical significance of the various religiosity variables are all very low leading to the conclusion that religiosity does not have a significant effect on recidivism.

My findings are important in discovering an effective way to lower the high recidivism rate in the United States. The data conveys that other methods/programs need to be implemented

in prisons to facilitate a better readjustment to society. The high statistical significance of self-esteem is of great interest, as it illustrates that a re-focusing on improving an inmate's view of themselves could be incredibly helpful in lowering recidivism. In terms of future research, it would be interesting to investigate another aspect of inmate identities in order to see the impact on recidivism. Staying with religion, it would be fascinating to understand what inmates are most likely to respond/reform due to religion.

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7 Tables and Figures

Table 1: Description of Variables

Variable	Description
rearrest	Rearrested since release from prison
schooling	How far did you go in school
maritalstatus	Marital status of the inmate
religservattend	How often gone to religious service in past year
vocemptrain	Had vocational or employment training
selfesteem	Self-Esteem
totpriorarrest	Total prior arrests (doc and undoc)
praydecision	Pray/Scripture/Teaching help decision
seroffense	Most serious offense - sample arrest
inrace	Race of the inmate
godwatches	God watches over me/I must answer to
moralityd	Morality dimension
religinhome	Religion talked about in home
place	Place to live out of prison
freewrldvspris	More comfortable - free world vs prison
discconfine	Number disciplinary confinements
releaseage	Age released for sample sentence

Source: Data from Sumter (2001), Religiousness and Post-Release Community Adjustment in the United States, 1990-1998

Table 2: Descriptive Statistics - Independent Variables

Variable		Frequency	Percent	Cumulative
schooling	Never went to school	3	0.66	0.66
	Some grade school (grades 1 to 8)	35	7.71	8.37
	Completed grade school	37	8.15	16.52
	Some of high school	142	31.28	47.80
	Finished high school or ged	148	32.60	80.40
	Some college	75	16.52	96.92
	Completed college	11	2.42	99.34
	Postgraduate work or degree	3	0.66	100.00
maritalstatus	Married	91	19.96	19.96
	Separated	21	4.61	24.56
	Divorced	63	13.82	38.38
	Single	281	61.62	100.00
religservattend	Never	39	8.69	8.69
	Seldom	82	18.26	26.95
	Occasionally	115	25.61	52.56
	Fairly Freq.	93	20.71	73.27
	Regularly	120	26.73	100.00
vocemptrain	Never	192	42.11	42.11
	Entered but did not complete	119	26.10	68.20
	Completed	145	31.80	100.00
selfesteem	3	156	35.06	35.06
	4	82	18.43	53.48
	5	64	14.38	67.87
	6	52	11.69	79.55
	7	41	9.21	88.76
	8	24	5.39	94.16
	9	11	2.47	96.63
	10	6	1.35	97.98
	11	6	1.35	99.33
	12	1	0.22	99.55
	14	1	0.22	99.78
	15	1	0.22	100.00
totpriorarrest	0	54	16.67	16.67
	1	160	49.38	66.05
	2	32	9.88	75.93
	3	18	5.56	81.48
	4	16	4.94	86.42

	5	11	3.40	89.81
	6	10	3.09	92.90
	7	9	2.78	95.68
	8	3	0.93	96.60
	9	1	0.31	96.91
	10	4	1.23	98.15
	12	1	0.31	98.46
	15	2	0.62	99.07
	16	1	0.31	99.38
	22	1	0.31	99.69
	24	1	0.31	100.00
praydecision	Very unlikely	43	9.49	9.49
	Somewhat unlikely	41	9.05	18.54
	Somewhat likely	128	28.26	46.80
	Very likely	241	53.20	100.00
seroffense	Other offense	4	1.85	1.85
	Drugs offense	57	26.39	28.24
	Property offense	97	44.91	73.15
	Person offense	58	26.85	100.00
inrace	White	180	39.47	39.47
	Black	236	51.75	91.23
	Hispanic	23	5.04	96.27
	Native	16	3.51	99.78
	Other	1	0.22	100.00
godwatches	Strongly disagree	355	77.85	77.85
	Disagree	73	16.01	93.86
	Unsure	22	4.82	98.68
	Agree	3	0.66	99.34
	Strongly agree	3	0.66	100.00
moralityd	2	7	1.56	1.56
	3	8	1.78	3.34
	4	10	2.23	5.57
	5	56	12.47	18.04
	6	70	15.59	33.63
	7	60	13.36	46.99
	8	238	53.01	100.00
religinhome	Never or rarely	55	12.14	12.14
	Sometimes	170	37.53	49.67
	Often	228	50.33	100.00

place	Farm or rural area	37	8.13	8.13
	Small town	112	24.62	32.75
	Medium size town	162	35.60	68.35
	Big city in state	144	31.65	100.00
freewrldvspris	In prison	7	1.54	1.54
	In free world	266	58.59	60.13
	About the same	181	39.87	100.00
discconfine	None	345	75.99	75.99
	One	60	13.22	89.21
	Two	22	4.85	94.05
	Three	6	1.32	95.37
	Four	6	1.32	96.70
	Five	5	1.10	97.80
	Six	4	0.88	98.68
	Seven	1	0.22	98.90
	More than nine	5	1.10	100.00

	Mean	Median	Std. Dev.	Min	Max
releaseage	29.04587	27.677	7.562306	5.005	59.151

Source: Calculations from Sumter (2001), Religiousness and Post-Release Community Adjustment in the United States, 1990-1998

Table 3: Percentage rearrested

Inmates Rearrested
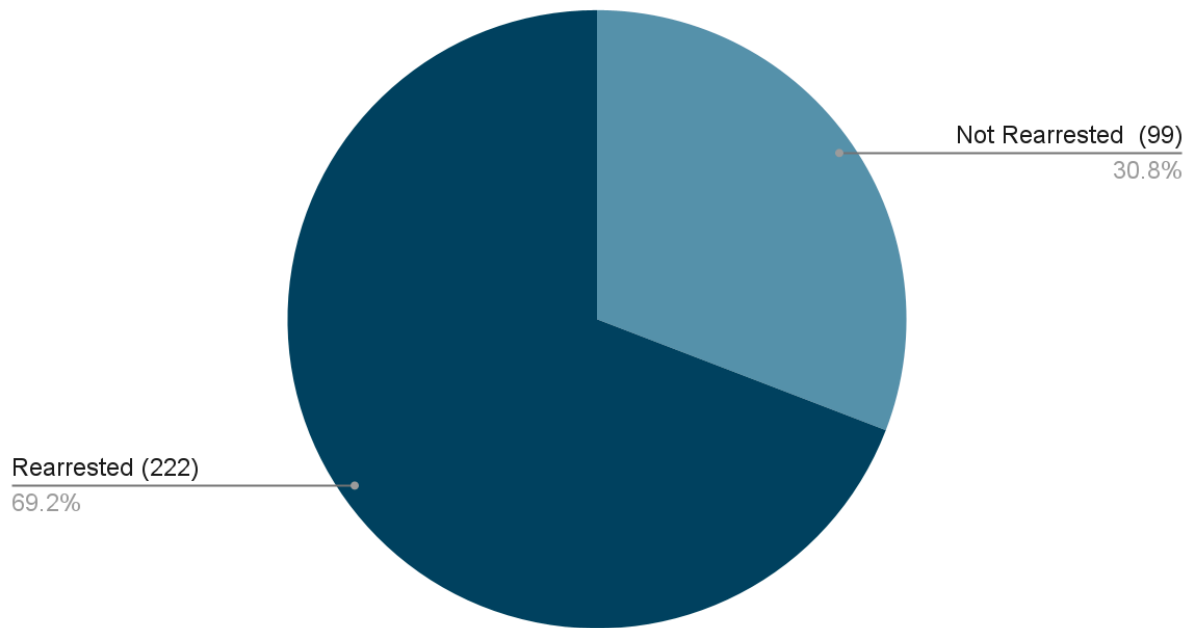
Not Rearrested (99)
30.8%

Rearrested (222)
69.2%

Source: Data from Sumter (2001), Religiousness and Post-Release Community Adjustment in the United States, 1990-1998

Table 4: Rearrested regressed on inmate characteristics

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	(1) Men b/t	mean

How Far Did You Go In School	-0.0448 (-1.60)	4.63
Marital Status Of The Inmate	-0.00823 (-0.29)	3.20
Religious Service Attendance In Past Year	0.0286 (1.05)	3.33
Had Vocational Or Employment Training	-0.0611 (-1.66)	1.96
Self-Esteem	0.0514 (3.26)	4.89
Total Prior Arrests (Doc and Undoc)	0.0316 (2.90)	2.42
Pray/Scripture/Teaching Help Decision	0.00123 (0.03)	3.26
Most Serious Offense	-0.111 (-2.84)	2.96
Race	0.00409 (0.11)	1.75
God Watches Over Me	0.0196 (0.37)	1.32
Morality	-0.000112 (-0.01)	6.88
Religion Talked About In Home	0.0133 (0.27)	2.41
Place To Live Out Of Prison	-0.00365 (-0.10)	3.07
More Comfortable - Free World vs Prison	-0.0121	2.45

	(-0.19)	
Number Disciplinary Confinement	0.0363	0.60
	(1.45)	
Age Released For Sample Sentence	-0.0134	29.09
	(-2.57)	
Constant	1.336	
	(3.45)	

Observations	186
Dep. var. mean	0.737
R-squared	0.219

Source: Calculations from Sumter (2001), Religiousness and Post-Release Community Adjustment in the United States, 1990-1998

Table 5: Correlation Matrix. Religiousness and Recidivism

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	rearrest	schooling	maritalstatus	religservattend	vocemptrain	selfesteem	totpriorarrest	praydecision	seroffense	inrace	godwatches	moralityd	religinhome	place	freewrldvspris	discconfine	releaseage
rearrest	1.0000																
schooling	-0.1597	1.0000															
maritalstatus	0.0184	-0.1964	1.0000														
religservattend	0.0218	-0.0688	-0.1149	1.0000													
vocemptrain	-0.1681	0.2217	-0.1500	0.0125	1.0000												
selfesteem	0.2623	0.0333	-0.0580	-0.1312	-0.0525	1.0000											
totpriorarrest	0.1726	0.1907	-0.1139	-0.1507	0.0574	0.2780	1.0000										
praydecision	-0.0277	-0.1155	-0.0944	0.4718	0.0472	-0.1281	-0.1687	1.0000									
seroffense	-0.1874	-0.0668	0.0329	0.0400	0.0594	0.0463	-0.0506	-0.0288	1.0000								
inrace	0.0126	-0.0718	-0.0592	0.1419	0.0433	-0.0484	0.0486	0.2339	0.0242	1.0000							
godwatches	0.1231	0.1175	-0.0064	-0.3234	-0.0401	0.2659	0.2668	-0.3268	-0.0649	0.0079	1.0000						
moralityd	-0.0146	-0.0530	-0.1098	0.1513	0.1221	-0.0967	0.0211	0.1309	0.0093	0.0107	-0.2378	1.0000					
religinhome	-0.0727	-0.0941	0.1590	0.1151	0.0849	-0.1927	-0.1499	0.2967	-0.0075	0.0832	-0.1852	-0.0001	1.0000				
place	-0.0345	0.2465	-0.0846	-0.0784	0.0844	-0.0187	0.1959	-0.1565	0.0117	0.0570	0.1209	-0.0332	-0.1354	1.0000			
freewrldvspris	-0.0273	0.0117	0.0319	0.0432	0.0671	0.0352	0.0821	-0.0559	0.1285	0.1683	0.0820	-0.1209	-0.0779	0.1186	1.0000		
discconfine	0.0836	-0.0374	0.0410	0.0427	0.1531	0.0745	-0.0071	-0.1523	0.1454	0.1754	0.2196	0.0374	-0.1274	0.1411	0.1370	1.0000	
releaseage	-0.0951	0.3197	-0.2219	-0.0228	0.1319	0.2003	0.5131	-0.0149	0.0141	0.1217	0.1426	0.0012	0.0086	0.1722	0.1196	0.0257	1.0000

Source: Calculations from Sumter (2001), Religiousness and Post-Release Community Adjustment in the United States, 1990-1998

Table 6: Logit Model - Rearrested regressed on inmate characteristic

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	(1) Men b/t
How Far Did You Go In School	-0.370 (-1.95)
Marital Status Of The Inmate	-0.0571 (-0.31)
Religious Service Attendance In Past Year	0.248 (1.41)
Had Vocational Or Employment Training	-0.310 (-1.35)
Self-Esteem	0.426 (3.05)
Total Prior Arrests (Doc and Undoc)	0.269 (2.44)
Pray/Scripture/Teaching Help Decision	0.0599 (0.23)
Most Serious Offense	-0.719 (-2.69)
Race	0.0694 (0.28)
God Watches Over Me	0.313 (0.77)
Morality	0.0165 (0.11)
Religion Talked About In Home	0.147 (0.44)
Place To Live Out Of Prison	-0.00411 (-0.02)
More Comfortable - Free World vs Prison	-0.143

	(-0.34)
Number Disciplinary Confinement	0.365
	(1.75)
Age Released For Sample Sentence	-0.0840
	(-2.38)
Constant	3.945
	(1.48)

Observations	186
Dep. var. mean	0.737
Pseudo R-squared	0.2296

Source: Calculations from Sumter (2001), Religiousness and Post-Release Community Adjustment in the United States, 1990-1998