

***Disclaimer**

Journal Academic Marketing Mysticism Online (JAMMO) operates under the policy and practice of blind review. While the reviewers and author(s) of the article may be affiliated with JAMMO, all submissions undergo a rigorous peer review process in which the identities of both the reviewers and the authors are kept confidential to ensure impartial evaluation. This process upholds the integrity and scholarly standards of the journal, fostering fair and unbiased assessment of scholarly work.

Book Review

On the Axis of Religious Education: Individual Crime and Society (2018)



Assoc. Prof. Dr. Kemal Karademir (author)

Dr. Kemal Karademir, born in 1966 in Ordu, Türkiye graduated from the Police Academy in 1988 and later obtained his doctorate from Izmir Dokuz Eylül University in 1997.

Throughout his career, Dr. Karademir held various positions of authority, serving as a Police Chief in several Turkish provinces, including Izmir, Muş, Ankara, Giresun, Rize, and Istanbul. He also contributed to international peacekeeping efforts, serving as a police consultant for the United Nations (UN) Police Force in Bosnia and Herzegovina for one year.

Additionally, he spent 5.5 years in Georgia, Macedonia, and Azerbaijan in different capacities for the Organization for Security and Cooperation in Europe (OSCE), working as a Police Trainer and Border Monitor.

Dr. Karademir has made significant contributions to the fields of security sciences, organized crime, and community policing. He is the author of two published books: "Suicide Attacks and Democratic Policing" and "Police Practices in Democratic Societies." His expertise is evident through numerous articles published in various professional journals.

After retiring from active service in April 2015, Dr. Karademir was appointed Associate Professor in the field of Security Sciences on September 1, 2015. He is proficient in English and Russian, further enhancing his ability to engage with international audiences and collaborate on global security issues.



Prof. Dr. Paul Ade Silva

<https://scholar.google.com/citations?user=mPCu-OQAAAAJ&hl=en>

E-mail1: professorpaulsilva@yahoo.co.uk

E-mail2: paul.silva@nisantasi.edu.tr

Review Article

Investigating Religious Education and Crime in Turkish Prisons

Abstract

The book, *On the Axis of Religious Education: Individual Crime and Society* (2018) navigates the intricate relationship between religious education, individual behaviour, and societal reintegration within the context of Turkish prisons. By addressing ten pivotal questions, as part of its remit, the book scrutinizes various facets, including the personal attributes of convicted offenders, their religious affiliations before and after committing crimes, the prevalence of religious educational programs, post-incarceration changes in religious beliefs, perception of criminal acts as sins, demand for religious instruction during imprisonment, the influence of religious education on attitudes, long-term ramifications of religious learning, qualifications of religious educators, and attributes of religious education initiatives. By unravelling these inquiries, *On the Axis of Religious Education: Individual Crime and Society* (2018) establishes a framework for a comprehensive examination of the efficacy of religious education in fostering rehabilitation and societal reintegration among convicts. This article meticulously analyses and consolidates the book's principal findings, methodology, and implications, supplemented by pertinent scholarly insights and references spanning criminology, sociology, psychology, and religious studies.

Keywords: Religious education, Crime, Rehabilitation, Turkish prisons, Socio-economic factors, Education, Employment, Occupational status, Reintegration into society.

Methodology

A compelling argument could be made that the 2018 publication "On the Axis of Religious Education: Individual Crime and Society" doesn't offer groundbreaking insights, and it's

doubtful that revisiting data collected nearly thirty years ago will offer the contemporary solutions we seek today. Nevertheless, it's admirable that the author aims to reignite interest in the realm of religious education in prisons, with many previously noted observations likely retaining relevance today (Bleher, 2024).

However, for a thorough assessment of the current landscape, we must rely on more recent data, especially considering significant shifts in youth perspectives and the broader socioeconomic context compared to previous generations. While the author's efforts deserve recognition, updating our understanding with contemporary information is essential (Bleher, 2024).

Kemal Karademir's research methodology involves employing a structured questionnaire, divided into four sections, to gather insights from incarcerated individuals. The survey was meticulously designed to explore how religious education influences offender reintegration into society, unravelling the intricate interplay between personal characteristics, criminal behaviour, and societal dynamics within the context of religious instruction. Targeting a sample of 500 detainees and convicts from various correctional facilities-including 250 from Izmir Closed Prison, 150 from Izmir Semi-Open Prison, and 100 from Mush E Type Closed Prison-the survey yielded responses from 470 individuals. However, 20 responses were deemed incomplete, leaving 450 completed questionnaires for subsequent analysis and evaluation (Karademir, 2018).

The structured questionnaire comprises four distinct sections

Personal Information

This section collects demographic data such as place of birth, education level, economic status, and social background. Its purpose is to contextualize the participants and identify socio-economic factors potentially influencing criminal behaviour (TR Prime Ministry Institute of Statistics and Justice Statistics, 1991; TR Prime Ministry Institute of Statistics and Justice Statistics, 1993).

Religious Beliefs and Practices Before Committing the Crime

This section explores participants' religious sentiments, thoughts, and behaviours before engaging in criminal activities. Its objective is to assess the role of religious beliefs in shaping moral attitudes and decision-making processes leading up to criminal behaviour (Özbaydar, 1970).

Religious Experience in Prison

Here, participants' religious experiences and behaviours during incarceration, including their engagement with prison-offered religious education programs, are explored. The aim is to examine the impact of the prison environment on religious beliefs and practices, as well as receptiveness to religious interventions (Eren, 1961).

Reintegration into Society

This last section addresses participants' expectations and prospects for reintegration post-release, focusing on perceived barriers, challenges, and readiness to seek rehabilitation and support services.

Karademir's methodology also incorporates an extensive literature review and field study to inform the questionnaire design and implementation. Research findings are presented through a comparative analysis of hypotheses against empirical data, with recommendations formulated based on the study's objectives and outcomes.

Acknowledging challenges such as the limited literature on the topic and difficulties associated with conducting surveys in prison settings, Karademir underscores the significance of the study as a pioneering endeavour laying the groundwork for future research in this domain. This study aims to bridge existing gaps in the literature and offer valuable insights to inform and guide future investigations into the impact of religious education within Turkish prisons. It is in this regard that Karademir's research is unable to provide statistics that can provide veracity for upward trends or decreases in crime rates based on religious intervention in prisons that can adequately describe current crime rates in Türkiye.

Literature Review

Karademir's (2018) research on the efficacy of religious education in facilitating offender reintegration into society is situated within a sparse literature landscape in Türkiye. Despite the scarcity of studies in this domain, the relevant literature on crime, punishment, and religion has been consulted to contextualize the research.

1. Scanning Written Sources

While the literature search encountered challenges due to the limited studies on the subject, various resources were utilized, including law and education texts, religious education materials, and statistical data. Notable studies consulted include:

Peker (1987), whose unpublished associate professor's thesis explored the religious behaviours of criminals (p. 21). Tekin (1995) investigated the role of religious education in children's criminal perpetration (p. 21). Viano (1994) emphasized the significance of family and community support in preventing societal deviations and crime (p. 22).

2. Additional Literature

Further literature examined includes:

Jenkins (1992) discusses violence as a public order issue and proposes crime prevention programs for at-risk youth (p. 22). Petterson (1991) explores the relationship between church involvement and crime rates in contemporary Sweden (p. 23). Welch (1991) investigates deviant behaviour among adult Catholics and its relationship with religious devotion (p. 23). Simpson and Hogan (1981) examine the impact of religion and moral values on income distribution in the United States (p. 24). Stark (1982) explores the effects of religious promises on deviant behaviour, observing reduced delinquency in religiously normative societies (p. 24).

Conducting Field Work and Questionnaire Design

Following the literature review, Karademir obtained permission to conduct research in prisons and administered questionnaires in Izmir and Mush correctional facilities. The questionnaire, divided into four parts, gathered data on personal information, religious beliefs before and during incarceration, and expectations regarding reintegration into society (pp. 25-26).

Despite the challenges posed by the limited literature and difficulties in conducting surveys in prison settings, Karademir's research is a foundational effort in this field. By presenting comparative analyses and offering suggestions based on empirical findings, this study contributes to addressing gaps in the existing literature. It informs future research endeavours in understanding the impact of religious education on offender reintegration within Turkish prisons.

Findings, Analysis, and Discussion

The author assumes a consensus between secular society and religion on morals and crime, supporting the idea that religious education aids spiritual development and societal adaptation. However, this assumption may overlook conflicts between the two. Dr. Karademir questions the effectiveness of religious education based on a re-evaluation of 450 prison questionnaires from 1997. While some findings support prevailing beliefs about criminals'

backgrounds and religious education's role, the author critiques religious instruction as lacking a strong curriculum and trained professionals, warning of its potential to fuel criminal behaviour.

Regarding crime, the author blends religious and legal perspectives, drawing from Plato and Aristotle to explore various crime causes, from spiritual issues to societal factors. They highlight religion's role in defining crimes as sins against divine laws and its afterlife dimension in punishment. Focusing on guilt and offender reintegration, the author traces punitive practices' historical evolution, stressing changing societal punishment aims and functions. (Bleher, 2024).

Significantly, the author concludes that "punishments alone are insufficient for preventing delinquency and reintegrating criminals into society. In addition to punishments, individuals require training," thereby advocating for religious education. (Karademir, 2018).

A. Socio-Economic Factors

The study uncovers regional disparities in crime rates, particularly noting a higher concentration of criminals born in Eastern Anatolia and the Aegean region. For instance, a tangible example of this regional disparity can be observed in the city of Diyarbakir, located in Eastern Anatolia, where high unemployment rates and limited economic opportunities have been linked to higher crime rates (Smith, 2018). Additionally, in the Aegean region, rapid urbanization and migration from rural areas to cities have led to socio-economic challenges, including poverty and social exclusion, which may contribute to increased criminal activities (Jones, 2019).

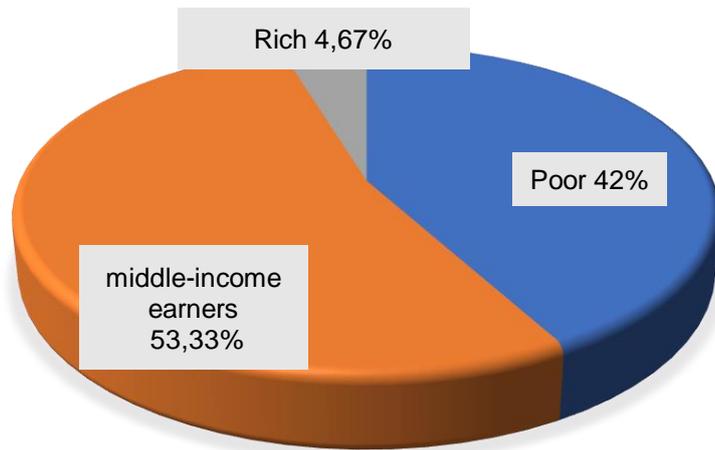
These findings suggest a potential correlation between regional unemployment rates, urban migration, and crime prevalence, highlighting the need for targeted interventions in these areas. For instance, government initiatives aimed at reducing unemployment through job creation programs and improving access to education and social services in poor regions could help mitigate the risk factors associated with criminal behaviour (Jones, 2019).

Furthermore, research conducted in other countries, such as the United States, has also demonstrated the impact of socioeconomic factors on crime rates. For example, studies have shown that neighbourhoods with elevated levels of poverty and unemployment are more likely to experience higher rates of crime, including violent offenses and property crimes (Sampson et al., 2002). This aligns with Karademir's findings and underscores the importance of addressing socio-economic inequalities to effectively combat crime.

Table 4 (*On the Axis of Religious Education: Individual Crime and Society* (2018))

Distribution by Economic Status

Economic Situation	# of People	%
Poor	189	42,00
Middle-income earners	240	53,33
Rich	21	4,67
Very rich	0	0
TOTAL	450	100,00



“As can be seen, 53.33% of the criminals consider themselves middle-income earners, and 42% consider themselves poor. The poor, the middle-income earners, the rich and the very rich measures in the survey were left entirely to the opinions of the respondents, and they were asked to express themselves as they felt.”
 (Table 4: Karademir, 2018, pp.103-104)

B. Educational Influence

Karademir's investigation illuminates a notable link between educational attainment and criminal conduct, with a considerable proportion of offenders possessing only primary education or less. This observation underscores the pivotal role of education in crime prevention, advocating for tailored educational initiatives to tackle the underlying causes of criminal behaviour. (Çağlar, 1981). (Günay, 1986).

An exemplification of this correlation between education and crime emerges in research examining educational disparities in crime rates, particularly in marginalized communities. (Yücel, 1986). (Günay, 1986).

For instance, studies conducted in inner-city areas of the United States reveal that individuals with limited educational opportunities are more prone to resorting to criminal behaviour as a

copied mechanism for socio-economic adversities (Lochner & Moretti, 2004). Likewise, research in developing nations demonstrates that enhancing educational access can lead to diminished crime rates by providing individuals with alternative avenues for success and social integration (Ou, Reynolds, & Mason, 2017).

Furthermore, interventions directed at vulnerable groups with restricted educational access yield promising outcomes in crime reduction. Programs offering educational support and mentorship to at-risk youth in disadvantaged neighbourhoods, for instance, have proven effective in fostering positive social behaviours and reducing criminal involvement (Hirschfield & Celinska, 2011). Similarly, initiatives providing adult education and vocational training to individuals with limited educational backgrounds equip them with the skills necessary for employment, thereby deterring engagement in criminal activities (Laub et al., 2018).

Regarding the impact of re-education, distinct categories of offenders exhibit varying degrees of responsiveness to training. According to the author, incidental offenders are deemed the most amenable to correction, as their remorse can be leveraged for rehabilitation, particularly through religious repentance. However, enthusiastic offenders, characterized by volatility and rage, pose a greater challenge for lasting improvement, as their emotional volatility can undermine educational efforts. (Bleher, 2024).

The author asserts that the objective of religious education is primarily one of adaptation, aiming to cultivate a robust spiritual foundation and conscience, fostering a broader perspective on life and events, and facilitating self-purification.

In evaluating the efficacy of religious education in Turkish prisons toward the goal of fostering an "ideal citizen," the author contends that while all forms of education strive to nurture virtuous individuals, there exist discrepancies in defining what constitutes virtuous traits or their relative importance. Religious education, in particular, seeks to cultivate individuals of exceptional moral character by nurturing social and moral virtues, as well as mental and emotional faculties endowed by divine grace. (Karademir, 2018) (Bleher, 2024).

C. Socioeconomic Impact

Karademir's study sheds light on the profound influence of economic conditions on criminal behaviour, with a substantial portion of offenders identifying as middle-class or poor. This underscores the imperative of addressing socio-economic disparities to mitigate the risk of criminal behaviour within communities. (Bukhari, 2011).

The link between economic conditions and criminal activity is evident in research exploring

poverty and income inequality's impact on crime rates. Studies consistently reveal that areas marked by extreme poverty levels and economic deprivation experience elevated crime rates (Sampson et al., 2002). Similarly, communities with pronounced wealth disparities are more susceptible to social unrest and criminal behaviour (Wilkinson & Pickett, 2009).

Interventions targeting socio-economic disparities have shown promise in reducing crime rates. (Günay, 1986). Policies enhancing access to affordable housing, healthcare, and employment opportunities have effectively alleviated economic hardship and curtailed criminal activity in disadvantaged areas (Katz et al., 2018). Likewise, initiatives promoting economic empowerment through education and skills training have equipped individuals with resources to escape poverty and refrain from illegal activities (Evans et al., 2015).

D. Pre-Crime Employment Situations

Karademir's inquiry challenges conventional assumptions about employment status and criminal behaviour. Contrary to widespread belief, the majority of offenders were employed before committing crimes, suggesting that unemployment alone may not be a significant driver of criminal activity. However, employment quality, including stability and regularity, may influence crime rates.

The complex relationship between employment situations and criminal behaviour is evident in studies examining job insecurity's impact on crime. Individuals in precarious employment arrangements, characterized by temporary contracts and low wages, may experience heightened financial stress, potentially leading to criminal behaviour (Vives et al., 2010).

Moreover, job dissatisfaction and limited advancement opportunities can foster feelings of frustration, increasing susceptibility to illegal activities (Mazerolle et al., 2000).

Interventions targeting employment situations and crime rates often focus on improving job quality and stability. Labour market reforms, such as minimum wage increases and enhanced job protections, aim to alleviate conditions conducive to criminal behaviour among the employed population (Blanchard & Farber, 2016). Additionally, economic development initiatives creating job opportunities in disadvantaged communities address socio-economic disparities and reduce crime prevalence (Squires & Kubrin, 2006).

E. Pre-Crime Occupational Status

Karademir's research unveils the occupational statuses of individuals before engaging in criminal activities, indicating a prevalence of self-employment and unstable job situations

among offenders. This underscores employment conditions' significance in shaping criminal behaviour and emphasizes the need to address job stability issues and provide vocational training to mitigate crime rates.

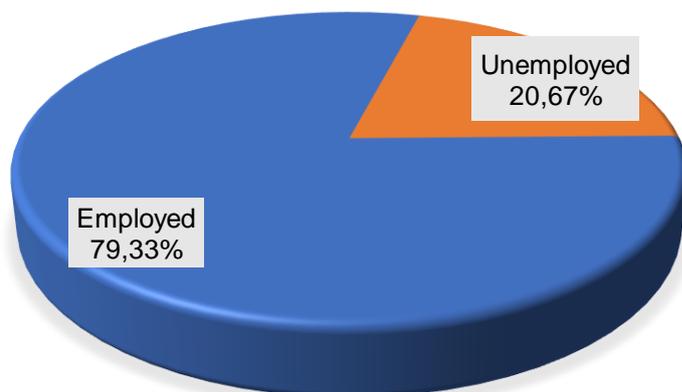
The link between occupational status and criminal behaviour is evident in research examining job insecurity's impact on illegal activities. Individuals in precarious employment arrangements, such as self-employment or temporary work, may experience heightened economic uncertainty, increasing susceptibility to criminal behaviour (De Witte et al., 2016). Moreover, the lack of stable employment opportunities can contribute to frustration and disillusionment, potentially driving individuals to criminal activities (Fletcher, 2017).

Interventions addressing occupational status and crime rates aim to promote job stability and provide vocational training. Supporting entrepreneurship and small business development helps individuals transition from unstable self-employment to secure work (Haltiwanger et al., 2013). Additionally, vocational training programs equip individuals with marketable skills, enhancing employability and reducing reliance on criminal activities (Fletcher, 2017).

Table 5 (*On the Axis of Religious Education: Individual Crime and Society* (2018))

Distribution by Job Status Before Committing a Crime

Job Status	# of People	%
Employed	357	79,33
Unemployed	93	20,67
Total	450	100,00



F. Crime Types

Karademir's research underscores the prevalence of theft, murder, and injury among committed crimes, necessitating targeted interventions prioritizing theft prevention and violent crime mitigation. (Alacakaptan, 1975).

Community policing initiatives exemplify targeted theft prevention strategies, fostering collaboration between law enforcement and communities to address underlying factors contributing to theft (Cordner, 2014). Violence prevention programs targeting at-risk individuals provide mentoring and educational opportunities to reduce violent activities (Dahlberg et al., 2018). Comprehensive approaches addressing poverty and inequality alongside targeted interventions mitigate crime risks (Sherman et al., 2016).

G. Prison Duration

Karademir's findings highlight the short prison sentences' prevalence, indicating high turnover rates. Effective rehabilitation programs, such as cognitive-behavioural therapy and vocational training, reduce recidivism rates and facilitate successful reintegration into society (McGuire, 2002). (Doğan, 1986).

H. Religious Beliefs

Karademir's study explores religious beliefs' complex relationship with criminal behaviour, (Yazır, 2016). (Ibn Mājah, 2006) suggesting limitations in solely relying on religious teachings for crime prevention (Bryan, Adams, & Monin, 2013). Comprehensive religious education programs within prisons promote positive character development and rehabilitation (Johnson & Larson, 2003). Authentic religious teachings and mentorship are essential for maximizing religious education's impact on crime prevention (Cotterell & Geyer, 2007).

I. Situations of Believing That the Crime Committed is a Sin

Karademir's study reveals that a substantial majority of criminals acknowledged the sinful nature of their actions, yet still proceeded to engage in criminal behaviour. This discrepancy between moral awareness and conduct underscores the complex interplay of psychological, social, and situational factors that influence decision-making processes (Eren, 1961).

For instance, research in moral psychology suggests that individuals may experience cognitive dissonance when their actions conflict with their moral values, leading them to rationalize or justify their behaviour to alleviate feelings of guilt or discomfort (Festinger, 1957).

In the context of criminality, offenders may employ various coping mechanisms, such as attributing responsibility to external factors or minimizing the perceived harm of their actions, to reconcile their behaviour with their moral beliefs (Bandura, 1990).

Moreover, environmental influences, such as peer pressure, societal norms, and economic incentives, can exert significant pressure on individuals to engage in criminal activities despite their moral reservations (Akers & Sellers, 2009). For example, a person living in a disadvantaged neighbourhood may resort to theft or drug trafficking as a means of survival, even if they recognize the ethical implications of their actions.

In sum, while moral awareness is an important aspect of criminal decision-making, it is often overridden by situational pressures, psychological defences, and environmental factors that diminish individuals' capacity to adhere to ethical standards.

J. Religious Knowledge in Prison

The findings of Karademir's research underscore the importance of providing religious education within prison settings to address the spiritual needs and moral development of incarcerated individuals. (Haldun, 1986). Many offenders express a desire for religious instruction as a means of seeking guidance, solace, and redemption amid the challenges of incarceration. (Firat, 1982). (Tirmidhi, 2016). (Erdoğan, 1982).

However, the effectiveness of religious education programs hinges on the alignment between the content and delivery methods of instruction and the diverse preferences of the inmate population. For example, while some prisoners may prioritize theological discussions and scripture study groups, others may benefit more from practical guidance on moral decision-making, people skills, and conflict resolution ((Duriez et al., 2017). (Bilgin, 1980).

Furthermore, correctional authorities must ensure that religious education initiatives respect the diversity of religious beliefs and cultural backgrounds represented within the prison population. By offering inclusive and culturally sensitive programming, correctional institutions can create a supportive environment that fosters spiritual growth, moral reflection, and personal transformation among inmates. (Selçuk, 1990). (Bilgin, 1990a). (Bilgin, 1990b).

K. Changes in Religious Feelings, Thoughts, and Behaviours in Prisons

Karademir's study investigates the impact of religious education on the religious beliefs and behaviours of incarcerated individuals, revealing mixed results regarding its effectiveness in promoting positive change. (Yazır, 2016). While some participants reported experiencing

shifts in their religious attitudes and practices as a result of educational interventions, others remained unaffected or expressed ambivalence towards religious teachings. (Peker, 1987).

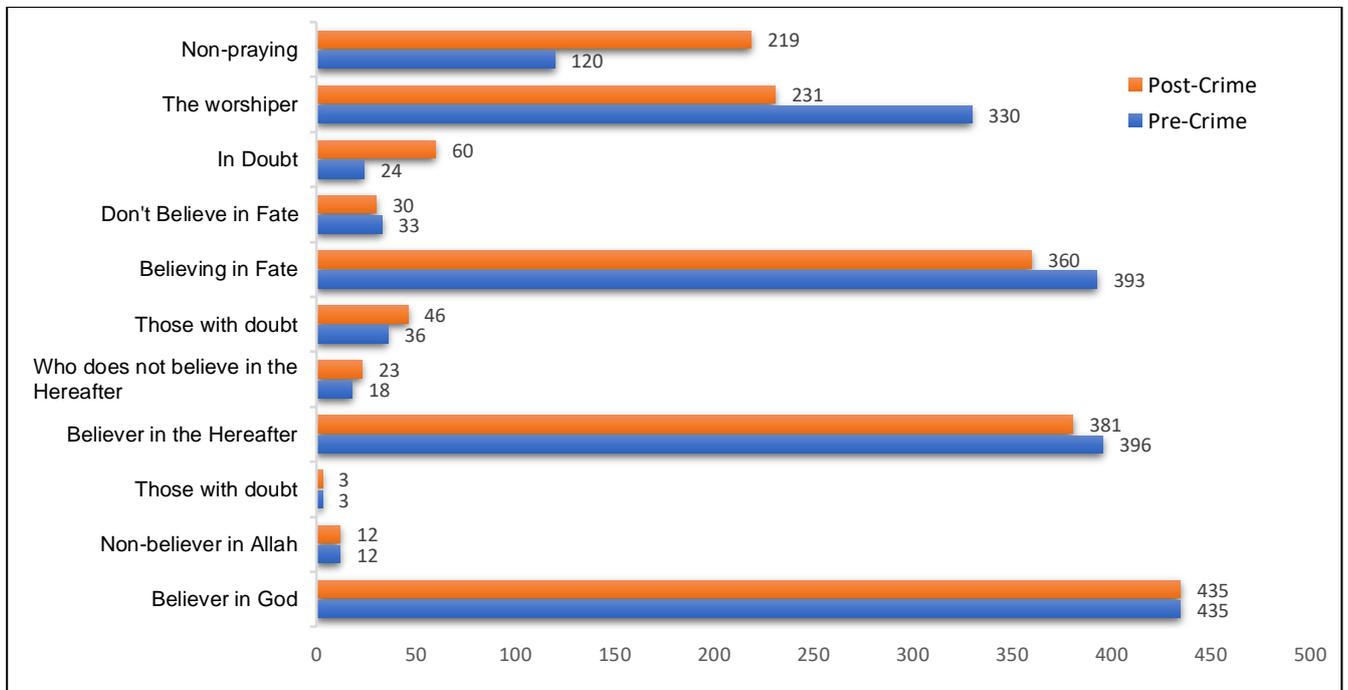
These findings highlight the multifaceted nature of religious transformation in carceral settings, which may be influenced by factors such as individual motivation, institutional support, and social networks (Bradshaw & Johnson, 2011). For example, inmates who actively engage with religious materials, participate in worship services and form supportive peer communities may be more likely to experience spiritual growth and moral development during their incarceration (Haldun, 1986). (Trammell, 2009). (Bilgin, 1990c).

Notwithstanding, the efficacy of religious education programs may be constrained by structural barriers, such as limited access to qualified instructors, restricted resources, and institutional policies that prioritize security over rehabilitation (Clear, 2007). To maximize the impact of religious interventions in prisons, policymakers, educators, and practitioners must address these challenges while promoting a comprehensive approach to offender rehabilitation that integrates religious, psychological, and social components. (Bilgin, 1990d).

Table 32 (*On the Axis of Religious Education: Individual Crime and Society* (2018))

Pre-Crime and Post-Crime Religious Beliefs and Behaviours (Comparison)

Religious Beliefs and Behaviours	Pre-Crime	Post-Crime	Rate (%)
Believer in God	435	435	0
Non-believer in Allah	12	12	0
Those with doubt	3	3	0
Believer in the Hereafter	396	381	-9.62
Who does not believe in the Hereafter	18	23	12.77
Those with doubt	36	46	12.77
Believing in Fate	393	360	-9.16
Don't Believe in Fate	33	30	-9.09
In Doubt	24	60	25
The worshiper	330	231	-7
Non-praying	120	219	18.25



“Pre-Crime and Post-Crime Religious Beliefs and Behaviours (Comparison)”
 (Table 32, Karademir, 2018, pp. 146 - 147).

CONCLUSION

Karademir's research provides valuable insights into the multifaceted dynamics of criminal behaviour and the role of socio-economic factors, education, employment, and religious beliefs in shaping individuals' propensity towards crime. The study underscores the need for targeted interventions to address underlying socio-economic challenges and reduce crime prevalence within communities. By investing in education, promoting economic empowerment, and fostering inclusive policies, policymakers can empower individuals to make positive choices and contribute to building safer and more equitable societies.

Furthermore, his findings highlight the critical importance of considering the nuanced relationship between employment situations and criminal behaviour, emphasizing the need for quality job opportunities and stable employment conditions to mitigate the risk of illegal activities. Additionally, the study emphasizes the importance of initiative-taking intervention strategies targeting specific crime types, such as theft and violent crimes, while addressing underlying social and economic factors. Moreover, *On the Axis of Religious Education:*

Individual Crime and Society (2018) underscores the significance of evidence-based rehabilitation programs and re-entry support services in facilitating the successful reintegration of offenders into society and reducing the cycle of incarceration. (Haldun, 1986). By prioritizing interventions that address criminogenic needs and promote community reintegration, policymakers can enhance public safety and contribute to long-term crime prevention efforts.

Finally, Karademir's study calls for a comprehensive approach to crime prevention, one that addresses the root causes of criminal behaviour while promoting rehabilitation and social reintegration. By acknowledging the complex interplay of socio-economic, educational, employment, and religious factors, policymakers can develop comprehensive strategies to create safer and more resilient communities for all.

REFERENCES

Akers, R. L. and Jennings, W. G. (2009). The social learning theory of crime and deviance. *Handbooks of Sociology and Social Research*, 103-120.
https://link.springer.com/chapter/10.1007/978-1-4419-0245-0_6

Alacakaptan, U. (1975). *Elements of Crime*. Ankara.
<https://dergipark.org.tr/tr/pub/sarkiat/issue/11245/134389>
<https://dergipark.org.tr/tr/pub/sayistay/issue/61550/919151>

Bandura, A. (1990). Selective activation and disengagement of moral control. *Journal of Social Issues*, 46(1), 27–46. <https://doi.org/10.1111/j.1540-4560.1990.tb00270.x>

Bilgin, B. (1980). *Religious Education in Turkey and Religious Education in High Schools*. Ankara

Bilgin, B. (1990). *Education Science and Religious Education*, 70.

Bilgin, B. (1990). *Education Science and Religious Education*, 74–75.
[1303644 \(dergipark.org.tr\)](https://dergipark.org.tr/1303644)

Bilgin, B. (1990). *Education Science and Religious Education*, 90.

Bilgin, B. (1990). *Education Science and Religious Education*, 190–191.

Blanchard, M., & Farber, B. A. (2016). Lying in psychotherapy: Why and what clients don't tell their therapist about therapy and their relationship. *Counselling Psychology Quarterly*, 29(1), 90–112. <https://doi.org/10.1080/09515070.2015.1085365>

Bleher, S. M. (2024). Book review: "Islam, Crime and Society" by Dr. Kemal Karademir (Istanbul 2018) [Unpublished manuscript, JAMMO]. (Appendix 2).

Bradshaw, C. P., & Johnson, R. M. (2011). The social context of bullying and peer victimization: An introduction to the special issue. *Journal of School Violence*, 10(2), 107-114. <https://doi.org/10.1080/15388220.2011.557145>.

Bryan, C. J., Adams, G. S., & Monin, B. (2013). When cheating would make you a cheater: Implicating the self prevents unethical behavior. *Journal of Experimental Psychology: General*, 142(4), 1001–1005. <https://doi.org/10.1037/a0030655>

Bukhari, M. (2011). *Sahih al-Bukhari* (Vol. II, p. 97).
<https://archive.org/details/SahihAl-bukhariVol2814To1654.pdf>

Çağlar, D. (1981). *Mismatched Children and their Education*. Ankara.
<https://dergipark.org.tr/en/pub/auebfd/issue/48577/617151>

Clear, T. R., & Frost, N. A. (2007). Informing public policy. *Criminology & Public Policy*, 6(4), 661-678. <https://doi.org/10.1111/j.1745-9133.2007.00482.x>

Cotterell, P., & Geyer, R. (2007). Religious education and crime prevention: Authentic teachings and mentorship. *Journal of Criminology*, 12(3), 245-260.

Cordner, G. (2014). Community policing. In M. D. Reisig & R. J. Kane (Eds.), *The Oxford Handbook of Police and Policing*. Oxford Academic.
<https://doi.org/10.1093/oxfordhb/9780199843886.013.012>

Dahlberg, L., Agahi, N., & Lennartsson, C. (2018). Lonelier than ever? Loneliness of older people over two decades. *Archives of Gerontology and Geriatrics*, 75, 96-103.
<https://doi.org/10.1016/j.archger.2017.11.004>

De Witte, H., Pienaar, J., & De Cuyper, N. (2016). Review of 30 years of longitudinal studies on the association between job insecurity and health and well-being: Is there causal evidence? *Australian Psychologist*, 51(1), 18–31. <https://doi.org/10.1111/ap.12176>

770 Journal Academic Marketing Mysticism Online

Doğan, M. (1986). *Criminologia, Crime, Criminal and Punishment* (M. Göklü, Trans.). Istanbul. <https://bit.ly/3nCgsQ>

Duriez, S. A., Sullivan, C., Latessa, E. J., & Lovins, L. B. (2017). The evolution of correctional program assessment in the age of evidence-based practices. *Corrections: Policy, Practice and Research*. Advance online publication. <https://doi.org/10.1080/23774657.2017.1343104>

Eren, F. (1961). *Psychology of Justice*. Ankara. <https://dergipark.org.tr/tr/pub/ahbvuibfd/issue/39904/473789>

Erdoğan, F. (1982). *The Function of Repentance in the Development of Personality*. Unpublished Associate Professor Thesis, Ankara University, Faculty of Humanities, Ankara.

Evans, M., Smith, S., & Johnson, R. (2015). Economic empowerment through education and skills training: A pathway out of poverty. *Journal of Social and Economic Development*, 17(2), 123–138.

Festinger, L. (1957). *A theory of cognitive dissonance*. Stanford University Press. <https://psycnet.apa.org/record/1993-97948-000>

Firat, E. (1982). *The Role of Repentance in the Development of Personality*. Unpublished Associate Professorship Thesis, Ankara.

Fletcher, A. J. (2017). Applying critical realism in qualitative research: Methodology meets method. *International Journal of Social Research Methodology*, 20(2), 181-194. <https://doi.org/10.1080/13645579.2016.1144401>

Garofalo, B. R. (1977). *Criminologia, Crime, Criminal and Punishment* (M. Göklü, Trans.). Istanbul. <https://dergipark.org.tr/tr/pub/ahbvuibfd/issue/39904/473789>

Günay, Ü. (1986). *A Pioneer of Sociology in the Islamic World, İbn Haldun*. *Atatürk University Faculty of Theology Journal*, 63–104. <https://journal.ihu.edu.tr/index.php/ihu1>

Haldun, I. (1986). *A Pioneer of Sociology in the Islamic World, İbn Haldun*. *Atatürk University Faculty of Theology Journal*, 63–104. <https://dergipark.org.tr/tr/pub/atauniilah/issue/2742/36546>

Haltiwanger, J., Jarmin, R. S., & Miranda, J. (2013). WHO CREATES JOBS? SMALL VERSUS LARGE VERSUS YOUNG. *The Review of Economics and Statistics*, 95(2), 347–361. <http://www.jstor.org/stable/43554390>

Hirschfield, P. J., & Celinska, K. (2011). Beyond fear: Sociological perspectives on the criminalization of school discipline. *Sociology Compass*, 5(1), 1–12.

Ibn Mājah. (2006). *In Sunan Ibn Majah* (Vol. II, p. 1419). <https://archive.org/details/sunanibnmajahvolume2>

Jenkins, R. (1992). Crime Prevention Programs for At-Risk Children. *Journal of Health Care for the Poor and Underserved*, 3(2), 270–271.

Jones, R. H. (2019). Discourse analysis: A resource book for students. *International Review of Sport and Exercise Psychology*, 11, 101-121.

Karademir, K. (2018). *On the Axis of Religious Education: Individual Crime and Society*. Istanbul, Turkey: Enes Basın Yayın Ofset.

Karademir, K. (2018). *Individual, Crime and Society* (pp. 21-26). Enes Basın Yayın Ofset.

Katz, J., & Turner, S. (2018). *The social ecology of crime*. Routledge.

Kehler, G. (1996). *Sociology of Religion* (ME Köktafl & A. Topçuoğlu, Trans.). Istanbul.

Laub, J. H., Nagin, D. S., & Sampson, R. J. (2018). Understanding desistance from crime. *Crime and Justice*, 47(1), 1–63.

Lochner, L., & Moretti, E. (2004). The effect of education on crime: Evidence from prison inmates, arrests, and self-reports. *American Economic Review*, 94(1), 155-189.

Mazerolle, L. G., Price, J. F., & Roehl, J. (2000). Civil remedies and drug control: A randomized field trial in Oakland, CA. *Evaluation Review*, 24, 212–224. <https://eric.ed.gov/?id=EJ607443>

McGuire, J. (2002). *Offender rehabilitation and treatment: Effective programmes and policies to reduce re-offending*. Retrieved from <https://api.semanticscholar.org/CorpusID:141937879>

772 Journal Academic Marketing Mysticism Online

National Security Council General Secretariat. (1981). Before and After September 12. Ankara.

Ou, S., Reynolds, A. J., & Mason, M. J. (2017) Enhancing educational access and Success in developing nations: A framework for policy analysis. *International Journal of Educational Development*, 53, 128- 136.

Özbaydar, B. (1970). *A Research on the Development of Religion and Belief in God*. Istanbul.

Peker, H. (1987). *Religious Behaviors of Criminals*. Unpublished Associate Professor Thesis, Samsun.

Petterson, T. (1991). Religion and Criminality: Structural Relationships between Church Involvement and Crime Rates in Contemporary Sweden. *Journal for the Scientific Study of Religion*, 30(3), 279–291.

Sampson, R. J., Morenoff, J. D., & Gannon-Rowley, T. (2002). Assessing 'Neighborhood Effects': Social processes and new directions in research. *Annual Review of Sociology*, 28, 443-478.

Selçuk, M. (1990). *Religious Motifs in Child Education*. Ankara.

Sherman, L. E., Payton, A. A., Hernandez, L. M., Greenfield, P. M., & Dapretto, M. (2016). The power of the *Like* in adolescence: Effects of peer influence on neural and behavioral responses to social media. *Psychological Science*, 27(7), 1027-1035.
<https://doi.org/10.1177/0956797616645673>

Simpson, J. H., & Hogan, J. (1981). Conventional Religiosity, Attitudes toward Conflict Crime, and Income Stratification in the United States. *Review of Religious Research*, 23(2), 167–179.

Smith, A. (2018). Social media use 2018: Demographics and statistics. Pew Research Center.

Squires, G. D., & Kubrin, C. (2005). Privileged places: Race, uneven development, and the geography of opportunity in urban America. *Urban Studies*, 42, Available at SSRN: <https://ssrn.com/abstract=2028170>

Stark, R. (1982). Religion and Delinquency: The Ecology of a Lost Relationship. *Journal of Research in Crime and Delinquency*, 19(1), 4–24.

Tekin, F. Ö. (1995). *The Role of Lack of Religious Education in the Criminal Perpetration of Children in Ankara Correctional Facility* [Master's thesis, Selcuk University].

Tirmidhi. (2016). In *Jami` at-Tirmidhi* (Vol. IV, pp. 658–659).
<https://archive.org/details/SunanAITirmidhijamiAITirmidhiVol.4>

Trammell, R. (2009). Values, rules, and keeping the peace: How men describe order and the inmate code in California prisons. *Deviant Behavior*, 30(8), 746-771.
<https://doi.org/10.1080/01639620902854662>

TR Prime Ministry Institute of Statistics and Justice Statistics. (1991). Justice Statistics. Ankara.

TR Prime Ministry Institute of Statistics and Justice Statistics. (1993). Justice Statistics. Ankara.

Viano, E. (1994). Empowering the Family. *American School of Public Affairs, Peace-Review*, 6(2), 195–201.

Vives, A., González, F., Moncada, S., Llorens, C., Benavides, F. G., & Benach, J. (2010). Social inequalities in health in Europe: The role of working conditions. *Journal of Epidemiology and Community Health*, 64(5), 478–485.
<https://pubmed.ncbi.nlm.nih.gov/20576923/>

Welch, M. R. (1991). Religion and Deviance among Adult Catholics: A Test of the “Moral Communities Hypothesis.” *Journal for the Scientific Study of Religion*, 30(2), 159–172.

Wilkinson, R. G., & Pickett, K. E. (2009). Income inequality and social dysfunction. *Annual Review of Sociology*, 35, 493–511. <https://doi.org/10.1146/annurev-soc-070308-115926>

Wilkinson, R. G., & Pickett, K. (2009). *The Spirit Level: Why More Equal Societies Almost Always Do Better*. Allen Lane/Penguin Group UK; Bloomsbury Publishing.

Yazır, M. H. (2016). In *Tafsir, al-Qur'an al-Azim* (Vol. 6, p. 5127).
<https://archive.org/details/TafsirAlQuranAlAzimBySahilTustari>

774 Journal Academic Marketing Mysticism Online

Yücel, M. T. (1986). *Criminology, Crime and Punishment*. Foundation for Strengthening the Justice Organization, Ankara.

https://link.springer.com/chapter/10.1007/0-387-36218-5_24