

# Influence of Religious Orientation on Criminality among Adolescents in Jos Metropolis

## RESEARCH ARTICLE

ThompsonSusunaHabu and Zamani Andrew E.

### How to cite this article

Thompson, S. H. and Zamani, A.E.(2019),  
Influence of Religious Orientation on  
Criminality among Adolescents in Jos  
Metropolis, *Education Rev. Lett.*, 4 (9),  
Pp.11.

Department of Psychology, Nasarawa State University, Keffi, Nigeria.

**Received:** September 10, 2019

**Accepted:** September 13, 2019

**Published:** September 16, 2019

### Copyright

© 2019 Thompson and Zamani

### Corresponding author

Thompson SusunaHabu  
meetsusunathompson@yahoo.com

### Distributed under

Creative Commons CC-BY 4.0

## ABSTRACT

The aim of this study was to investigate the influence of religious orientation on criminality. The study adopted descriptive survey research. One hundred and forty eight participants were drawn from three schools in Jos Metropolis: Command secondary school, Baptist High School and Islamic Secondary School, consisting of eighty two males and sixty six females. The participants responded to questionnaires designed to measure the influence of religious orientation on criminality. Three hypotheses were tested. The first hypothesis did not receive confirmation as the chi-square test result showed statistically insignificant difference between males and females on religious orientation on criminality. The second hypothesis was also not confirmed as it showed statistically insignificant difference between Christians and Muslims on the prevalence of criminality. The third hypothesis was statistically insignificant on the relationship between religious orientation and criminality. The research outcomes were discussed based on the limitation of sampling techniques and the religious peculiarities of the respondents.

**Keywords:** Influence, Religious orientation, Criminality, Adolescent.

## INTRODUCTION

Religion is, in a general definition, a set of values. These values influence religious individuals to behave in accordance with those religious rules. There are important correspondences between these religious rules and other social and legal rules. On the other hand crime is a social deviance or variation from a social norm, which is proscribed by criminal law. It is an act of omission in respect of which legal punishment may be inflicted [1]. Similarly, classical school of criminology defined crime in legal terms as an act of human behaviour prohibited by criminal law.

The role of religion as a key component of the lives of many youths all over the countries has been established by scholars, such as [2-3], across the social science literature. Previous studies have identified several beneficial outcomes related to the role of religion in youth populations [4]. For instance, [5] found that young people who are religious are less likely to take part in substance abuse or use. Other studies such as [2], revealed that youths who are more religious engage in less violence, and [6] showed that youths who engage in higher levels of religious participation exhibit fewer anti-social behaviour, like crime. Much of the literature exploring the

role of religion as a factor influencing the anti-social behaviours of youth populations has largely focused on adolescent populations. For example, [5] used data from the National Youth Survey's fifth wave, in which the sampled participants were between the ages of 11 and 17 years old, to study how religious involvement mediates the effect of neighbourhood disorder on youth crime. However, all of these studies showing the relationship between religious orientation and criminality were carried out in the western world rather than in Africa and Nigeria in particular.

According to [7], religion has function of crime prevention and management and if religion is considered, it can be easily seen that religious values can prevent some individual from some criminal behaviour, as well from some kinds of deviant behaviours, as a result of the social control functions of religion have various dimensions. On the other hand, like religion, crime is also an old subject which has been considered with law which can be treated as an aspect of government and social control [7]. Accordingly, criminologists in western world have sought to prevent or control crime by studying crime. But there are different approaches both to the definition of crime and the causes of crime and also the ways of preventing and controlling crime which cannot be effectively carried out without the influence of religion. The extent of correspondence between criminal behaviour and sinful behaviour is important for the relationship between religiosity and crime. If there is a high level correspondence between them we can expect an inverse relationship between religiosity and crime. Because we can define religious behaviour as avoiding sinful behaviour, if this is so, it will affect avoid some of criminal behavior [7]. This literature equally revealed that this study was conducted in the western world and not Africa or Nigeria. As it is known, both religion and crime as two old and important concepts have been studied by social scientists from many different perspectives since the beginning of the social science. All the great thinkers who have set the intellectual tenor of our times-Hegel, Marx, Tylor, Spencer, Durkheim, Weber and Freud had a biding concern on religion, and many of their works were on its origin and influence/function, in which crime prevention and management is not an exception [8]. Assertions concerning the origins and function of religion have been developed and explored by social scientists since the rise of sociology, anthropology and psychology as independent academic disciplines. It is found that, religion is an indispensable part of social order. For example, [8] argued that beyond language and division of labour, religion is needed for social order and crime prevention. For them, religion furnishes the unifying principles, the common ground without which individual differences would tear society together in a common cult and common system of beliefs. Religion is at the root of social order and crime prevention [9]. The author in [9] further argued that crime prevention cannot be effective without religion. He said, it is in this regard that government and agencies of criminal justice system often work hand in hand with religious leaders. Similarly, this study was conducted in the western world and not in Africa or Nigeria.

Sociological inquiry concerning the influence of religion on crime started in the 20<sup>th</sup> century and continues to the present day [10-12]. Organized religion has traditionally served as a method for bonding individuals with their families. Communities and societies conveying societal goals and instilling morals in young and old alike. The religious bond not only hold families and communities together through common beliefs and rituals but provides a compass which can act as an internal social control, preventing individual from engaging in anti-social behaviours like crime. The value of religion is reflected in a response from an interviewee who explained to one of the authors why do people send their kids to religious school? For same reasons, you might send your children to religious school to teach them morals, values, discipline and about their culture [12].

Religious institutions provide youth with a normative set of guidelines through the creation of bonds to the religious groups [3]. The effectiveness of religion as a social control is clearly demonstrated by studies that have found that religion can act as an effective social control for adolescents and young adults [2,5,13,14]. However, these studies that have shown the age

difference in terms of the influence of religious orientation on criminality were also carried out in the western world. We know the potential value of religion as a social control for adolescents and emerging adults. Religious involvements referring to the level to which a person is engaged in a religious organization and therefore connected to a social network in the context of that organization [5]. Religious involvement may encourage the development of social networks which decrease anti-social behaviour such as crime [15]. As [16] noted, social network are key to providing not only social but emotional support, which may help individuals resist or desist from engaging in crime. Through interactions with other members of the religious group and the controls established by being engaged in the religious organization, youth may be aided in avoiding anti-social behaviours which could damage their lives, instead seeking lives of greater meaning. As such, involvement in a religious community may prevent an individual from engaging in anti-social behaviours, like delinquency and substance use [13]. The idea of religious involvement as a factor that encourages social bonds and control which prevent crime fits nicely into [15] social control theory where social institutions like the family and education act to build individual attachment, commitment and involvement with society, thereby acting to prevent crime as the individual would not want to risk endangering these attachments.

The authors in [15] also, reconceptualized a question. They shifted from asking why women are more religious than men to asking why men are less religious than women. This led them to focus on men rather than women, and they recognized men dominate the commission of “irresponsible”, short-sighted, risk taking and less perception of the influence of religion on criminality. They then suggested that there is gender difference in religiosity and the perception of the influence of religion on criminality. And that, the differences are related to differences in risk preferences-that to be irreligious is to risk divine punishment. This view quickly gained considerable support [17-19). According to [15], it is well known that men have a greater propensity to engage in risky behaviour and that this difference in risk preference has long been considered controversial for gender differences in crime and delinquency, as well as risky behaviours such as drinking, drug use, smoking, adultery and the like. However, the studies were also conducted in United State of America and not in Africa or Nigeria.

Moreover, for several decades of doing research in relation to understanding the relationship between religious orientation and criminality, and despite the fact that scholars such as [2,3,5] have identified several beneficial outcomes of religion on crime, they did not indicate between the two major religions; Christianity and Islam which one has higher orientation and perception of the role of religion on criminality. And such studies were conducted in the western world and not in Africa or Nigeria, such that we do not know the relationship between religious orientation and criminality in Nigeria. According to the scholars. It was revealed that people who are religious are less likely to take part in substance use or abuse. Also, people who engage in higher levels of religious participation exhibit fewer anti-social behaviour, like crime. Similarly, [15] carried out a research to understand the relationship between religious orientation and criminality in relation to the socio-demographic variable such as gender. However, such research was also carried out in the western world, such that we do not know in Nigeria how such variable is connected to religious orientation and criminality. According to [15], it has been long perceived and assumed in both psychology and sociology that gender differences in religiousness and the influence of religion on criminality is a product of differential socialization. And that, females are more religious and have higher perception of the influence of religious orientation on criminality than their male counterparts.

In the same vein, [5] carried out a research to understand the relationship between religious orientation and criminality in relation to the socio-demographic variable such as age. However, such research was equally carried out in the western world, rather than in Africa and Nigeria in particular. Therefore, we do not know in Nigeria how such variable has a link with religious

orientation and criminality. According to [5], much of the literature exploring the role of religion as a factor in influencing the anti-social behaviour has largely focused on adolescent population. It is on this note that this study seeks to investigate the relationship between religious orientation and criminality in relation to the socio-demographic variables such as gender, age and religion in Nigeria and in Jos metropolis particularly.

## MATERIALS AND METHOD

### Study Design

The research design used for this study is survey.

### Population (Participants)

The study was conducted in Jos, Plateau State. As the state capital, it has a population of about 900,000 residents based on the 2006 census [20]. It is located on an elevation of about 1,238 meters or 4,062 feet high above sea level.

In the past decade it has experienced four major episodes of violent ethno-religious conflicts; the landmark periods being 2001, 2008, 2010, and 2011.

The reason for choosing Jos Metropolis is that it has a fairly large number of growing adolescents and an increasing number of criminal cases.

Participants used for this study were selected from three secondary schools. The target population for this study comprises of adolescents living in Jos metropolis; one which was a private secondary school and the other two are public schools. The selected participants were senior secondary school students who were selected by systematic random sampling. Sample size was determined by stratification.

Table 1: Frequency and Percentages of the Characteristics of Participants

V A R I A B L E S	FREQUENCY	PERCENTAGES
Gender Male	82	25.5%
Gender Female	66	44.4%
Gender Total	148	100%
Age 14-16 Years	112	75.7%
Age 17-20 Years	36	24.3%
Age Total	148	100%
Religious Affiliation Christian	86	58.1%
Religious Affiliation Muslim	62	41.9%
Religious Affiliation Total	148	100%

In Table 1, the frequency and percentages of the characteristics of 148 participants (male = 82 and female = 66); age ranged between 14-20 years with a mean age of 15.27 and SD = 3.50, age were also categorized as 14-16 years (N=112, 91.9%), and 17-20 years (N= 36, 8.1%); Religion affiliation: Christian (N= 86, 58.1%)and Muslim (N= 62, 41.9%) are shown.The mean score for interpretation of religious orientation and criminality in this study are 42.39 and 28.30 respectively.

**Sample Size and Sampling Technique**

Random sampling technique was used in this study. The sample size determined for this study is one hundred (150) adolescents living in Jos metropolis.

**Method of Data Collection**

Chi- square was used to test the first and the second hypotheses while the third hypothesis was analyzed using Pearson correlation.

**Techniques for Data Analysis**

The instruments used in this research for the purpose of data collection are two, Religious orientation scale and criminality scale.

- a. Hare Psychopathy Checklist-Revised is a tool used to professionally assess cases of psychopathy. This 20-point checklist has been described as the single best predictor of violent behavior currently available.The Hare Psychopathy Checklist-Revised was devised by Canadian psychologist Dr. Robert D. Hare in the 1970s.

Scoring procedure on each criterion, the subject is ranked on a 3-point scale: (0 = item does not apply, 1 = item applies somewhat, 2 = item definitely applies). The scores are summed to create a rank of zero to 40. Anyone who scores 30 and above is probably a psychopath.

- b. The "Age universal scale was used to evaluate religious orientation, It evaluates religious orientation of both adults and children. The "Age universal" scale consist of 12 (6 intrinsic, 3 extrinsic personal and 3 extrinsic) items.

Scoring procedure: The scale items were rated on a nine point scale or stanine scale (1-9). The scores were made up as follows:

1. For the intrinsic- religious orientation, the responses for items 1,3, 4, 6, 8, 11 (intrinsic items) were added up and their mean was determined by dividing the sum by 6.
2. For the Extrinsic -personal orientation, responses for items, 5, 7, 9 (extrinsic-personal items) were added up and their mean was determined by dividing the sum by 3. For the Extrinsic -social orientation, items, 2, 10, 12 (extrinsic-social items) were added up and their mean was determined by dividing the sum by 3.
3. These means were used to determine whether the individual was intrinsic oriented or extrinsic-personal extrinsic social. Any mean score that was above 5 and higher than the other two determined the religious orientation of the participant.

### **Justification of method/procedures**

Permission was taken from the school principal and when his consent has being obtained.

Consent of the school children was also obtained; it is those who agreed that were used for the survey. The students that will be used for the survey will be selected through systematic random sampling.

The selected students were well seated and given instructions on how to fill the questionnaire before the questionnaires were administered to them.

The students are free to ask any question that is not clear to them for better clarification.

### **Validation of the Instrument**

The psychometric properties of the instruments were done through a pilot study to determine the reliability and validity. First the face validity was achieved through the project supervisor appraisal of items. Content validity will be done through item analysis. Test-retest method will be used to establish the reliability of the instruments on an independent sample. They were administered within two weeks interval using Pearson Product Moment Correlation analysis.

### **Ethical Considerations**

Ethical considerations for the study include:

- i. Obtaining the consent of the school, through the school principals before administering the questionnaires.
- ii. Seeking the consent of the students, those that have given their consent were the only participants that were used.
- iii. Assured the students of confidentiality of the survey information that was collected from them.

- iv. Allowed the participants to withdraw from participation at any point in time that they do not wish to continue with the survey.

**RESULTS AND DISCUSSION**

Table 2: The Patterns of Religious Orientation According to Gender

		RELIGIOUS ORIENTATION		Total
		Internal ( < 42.39)	External ( >= 42.39)	
Gender	Male	Freq . 33	49	82
		% of Total 22.3%	33.1%	55.4%
Gender	Female	Freq . 31	35	66
		% of Total 20.9%	23.6%	44.6%
Total		Freq . 64	84	148
		% of Total 43.2%	56.8%	100.0%

$X^2 = 0.674, P > 0.05$

Table 2, shows the frequency of the nature of religious orientation according to gender. The results revealed that, out of the 82 males 49 (33.1%) were external in religious orientation compared with 33(22.3%) male who expressed internal religious orientation. Likewise the female respondents where 35 (23.6%) were external in religious orientation compared with 31(20.9%) of those who expressed internal religious orientation. The general observation of the responses it revealed that both male and female tend to have higher external religious orientation. Further analysis with Chi-square indicates a statistically insignificant;  $X^2 = 0.674, P > 0.05$  difference in the nature of male and female religious orientation. Thus, there were an equal number of external than internal religious orientation between male and female.

Hypothesis Two

Hypothesis two stated that, there will be religious affiliation differences in the prevalence of criminality among adolescent in Jos metropolis. This hypothesis was tested with Chi-Square test in Table 3.

Table 3: The Prevalence of Criminality According to Religious Affiliation

		C R I M I N A L I T Y		Total
		Low Tendency (<28.30)	High Tendency (>28.30)	
Religion	Christian	Freq. 44	42	86
		% of Total 29.7%	28.4%	58.1%
	Muslim	Freq. 32	30	62
		% of Total 21.6%	20.3%	41.9%
Total	Freq.	76	72	148
	% of Total	51.4%	48.6%	100.0%

$X^2 = 0.003, P > 0.05$

Table 3, shows the prevalence of criminality between Christian and Muslim on the basis of the tendency level of criminality observed. The results revealed that, out of the 86 Christian respondents 44 (29.7%) reported low tendency for criminality while 42 (28.4%) reported high tendency for criminality compared to Muslim respondents, where out of the 62 (41.9%) 32(21.6%) reported low tendency for criminality while 30(20.3%) reported high tendency for criminality. In general both religions tend to have low tendency for criminality compared to high tendency for criminality. Further analysis indicates a statistically insignificant;  $X^2 = 0.003, P > 0.05$  difference between Christian and Muslim on prevalence of criminality. This implies that, both religions tend to exhibit similar tendency for criminality in Jos metropolis.

Hypothesis Three

Hypothesis three stated that, there will be significant relationship between religious orientation and criminality among adolescents in Jos metropolis. This hypothesis was tested with Pearson Product-Moment Correlation in Table 4.

Table 4: Pearson Correlation between Religious Orientation and Criminality

V a r i a b l e s	M e a n	S	D	d	f	R	S	i	g
Religious Orientation	42.396	6.694							
Criminality	28.305	5.852	146	-0.014	0.865				

Sig. Level:  $P > .05$

Table 4, shows the Pearson correlation results between religious orientation and criminality with a mean score for religious orientation of 42.39 (SD= 6.694) and criminality (M= 28.30; SD= 5.852). Further analysis revealed a non-significant relationship,  $r(146) = -0.014, P > 0.05$ , between religious orientation and criminality in Jos metropolis..This implies that, religious orientation

have no significant negative relationship with criminality in Jos metropolis. Therefore, the hypothesis was not confirmed in this study.

From the findings in this study, the first hypothesis was not confirmed as the result shows statistically in significant difference between males and females in their nature of religious orientation in Jos metropolis. The result indicated that both males and females have unanimously confirmed that religion has influence on criminality in terms of reducing it. The result of this study supports the earlier study of [21] which found that males had equal positive of the influence of religion on moral and legal matters with their female counterparts. However, literature has not revealed anywhere that this present research contradicts the earlier one.

The plausible explanation for this same perception between males and females in the nature of their religious orientation may be that both males and females in most cases almost have sincere and spiritual commitments to the services of God. The reason also may be both males and females are guided by the same religious doctrine and teachings that have the same influence on criminality in terms of reducing it.

**Theoretical significance:** The finding of this study will be an aftermath for subsequent researchers to emulate. Since the issue of religion is a source of concern to everybody, many research will still be conducted in this area using this present one as a reference point and literature and gradually, it will become an established theory in this area.

**Practical significance:** The finding of this study will contribute to the body of existing literature by throwing more light into the positive influence of religion on criminality in reducing it to its barest minimum.

Also, the second hypothesis was also not confirmed as the result shows statistically insignificant difference between Christians and Muslims in the prevalence of criminality among adolescents in Jos Metropolis. The result indicated that, both Christians and Muslims have strong rejection for criminality. The result of this research contradicts earlier study of [22] which indicated significant different between Christians and Muslims in their religious orientation. Accordingly, it is warned that murder, strife and war should not be mentioned in Christianity. According to the scholar. Anti-Semitism for the last 200 years has been fueled from Christian theology, and many instances of violence against homosexuals stem from the intolerant religious teachings of the Abrahamic religions. Similarly, the result of this research supports earlier study of [22] which found that Mohammed Merah who is a French national but originally hails from Algeria by his beliefs was led into a wild conclusion that in order to be rewarded by God and to live forever in paradise, conducted a series of terror attacks in France by killings four adults and three children.

The plausible explanation for this insignificant difference between Christians and Muslims in their religious affiliation in terms of prevalence of criminality may be that the both religious always preach peace and teach eschewing of violence.

**Theoretical significance:** The finding of this study will equally contribute to the body of existing literature in this area and the subsequent researchers will surely use this knowledge which will eventually become an established theory that religion is an advocate of peace and tranquility.

**Practical significance:** This research is significant in advising religious leaders and stakeholders at all levels to preach peace, unity and love rather than violence.

The third hypothesis equally received no confirmation as there is no significant negative relationship between religious orientation and criminality statistically.

The result of this study supports the earlier study of [23] which found that religion has no negative effects on criminality but positive and the effects vary from time to time and from situation to situation. Accordingly, he says religion might deter some crime and deviant acts in some places but in other places those same acts might not be deterred. He further stressed that

offenders sometimes exploit religious doctrines to their own justifications and as a reason to commit crime.

The plausible explanation for this significant positive relationship between religious orientation and criminality may be that low religiosity is tantamount to high criminality while high religiosity is tantamount to low criminality.

This is because, religion often preach uprightness, holiness and total abstinence from evil and violence. The reason for this significant difference may also be that, some perpetrators of crime hide under religion to perpetrate their crime. Religion in this case appears to be an avenue for easy crime commission.

Theoretical significance: Subsequent researchers in this area will use this research as literature and guide. By so doing, it will become an established theory eventually and it will enlighten people in greater fold of both positive and negative influence of religious orientation on criminality.

Practical significance: Since knowledge is required in truly knowing the true men of God, the finding of this research will educate people on the true position of things in both Christianity and Islam.

## CONCLUSION

In this study, findings show that both male and female express similar nature of religious orientation. Also the result revealed that, both Christian and Moslem exhibited similar tendency for criminality in Jos metropolis.

The first hypothesis was not confirmed as significant; therefore we concluded that, there is no gender difference in the nature of religious orientation among adolescents in Jos metropolis. Additionally, the second hypothesis was not confirmed; therefore we concluded that, there is no religious affiliation difference in the prevalence of criminality among adolescents in Jos metropolis. Also the third hypothesis was not confirmed; therefore we concluded that, there is no significant negative relationship between religious orientation and criminality among adolescents in Jos metropolis. Hence all the three hypotheses were rejected in this study and as such, the result of the present study shows that there is insignificant difference between males and females in their nature of religious orientation in Jos metropolis. There is also insignificant difference in religious affiliation in the prevalence of criminality amongst adolescents in Jos metropolis. The result equally show positive relationship between religion and criminality by reducing it the first second and the third hypotheses were all not confirmed

## REFERENCES

- [1]. Strickland, B, R, & Shaffer, S. (1971) I-E &F. *Journal for the Scientific Study of Religion*, 10, 366-369
- [2]. Salas-Wright, C.P. (2015). Profile of religiosity and their association with risk behaviour among emerging adults in the United States. *Emerging Adulthood*, 3, 67-84.
- [3]. Smith, C. (2002). *Religion and American Adolescent*. Delinquency, Risk behaviours, and constructive social activities. Chapter Hill; National study of youth and religion.
- [4]. Koenig, H. (2012). *Hand book of Religion and Health*, 2<sup>nd</sup>ed. New York: Oxford University Press.
- [5]. Johnson, B. (2000). The invisible institution and black youth crime. The Church as an Agency of Local Social Control. *Journal of Youth and Adolescent*, 29, 479-498.
- [6]. Baier, C.J., & Wright, E.R. (2001). If you love me, keep my commandments: A meta-Analysis of the effect of religion on crime. *Journal of Research in Crime and Delinquency*, 38, 3-21
- [7]. Mair, L. (1980). An introduction to social anthropology. *International Journal of Criminology*, 38 (1&2), 45-50.
- [8]. Obeyesekere, A., & Morris, B. (1987). Anthropological studies of religion: An introduction text. *International Journal of Social Science*, 40, 47-57.
- [9]. Coser, L.A. (1977). Masters of Sociological thought: Ideas in Historical and Social Context. *International Journal of Social Science*, 4(1), 40-50.

- [10]. Bainbridge, W. (1989). The Religious Ecology of Deviance. *American Sociological Review*, 54(2), 288-295.
- [11]. Lombroso, C. (1911). *Crime, its causes and remedies* Boston: Little Brown. Lombroso theory of crime. [On-line]. Available; <https://www.google.com.ng/url?q=http://study.com/academy/lesson/>
- [12]. Schur, E.M. (1969). *Our criminal society*. Englewood cliffs: Prentice Hall.
- [13]. Petts, R.J. (2009). Family and religious characteristics' influence on delinquency trajectories from adolescent to young adulthood. *American Sociological Review*, 74, 465-483.
- [14]. Salvatore, C., & Taniguchi, T. (2012). Do social bond matter for emerging adults? *Deviant Behaviour*, 33, 738-756.
- [15]. Gottfredson, M., & Hirshi, T. (1990). *A general theory of crime*. Stanford: Stanford University Press.
- [16]. Krohn, M.D. (1986). The web of conformity: A New York approach to the explanation of delinquent behaviour. *Social Problem*, 23, 581-593.
- [17]. Sherkat, D.E., & Ellison, C.G. (1999). Recent development and current controversies in the sociology of religion. *Annual Review of Sociology*, 25, 363-394.
- [18]. Stark, R. (1998). *Contemporary research method*. Bellevue, Wash: Micro Case Corporation.
- [19]. Whitmeyer, J.M. (1998). On the relationship between memes and genes. A critique of Dennett. *Biology and Philosophy*, 13, 187-204.
- [20]. National Bureau of Statistics, (2016). *Crime Rate in Nigeria*: [on-line]. Available; [www.pulse.ng/lifestyle](http://www.pulse.ng/lifestyle)
- [21]. Harris, S. (2006). *The End of Faith: Religion, Terror and the Future of Reason*. Paperback book. Published in UK by the Great Free Press.
- [22]. Ruthven, Malise (2007). *Fundamentalism* version published by Oxford University Press, Oxford, UK.
- [23]. Shefranske, E, P (1996). *Religion and the Clinical Practice of Psychology* Washington D.C; American Psychological Association.