**Locus of control among**

**Arab and Jewish Israeli parolees**

**Abstract**

This research examines how participation in the Israeli Prisoner Rehabilitation Authority supervised therapy program for paroled prisoners can reinforce Jewish and Arab prisoners’ locus of control given their cultural diversity. Research participants included 108 paroled prisoners who had taken part in the program during 2019-2020. The program appears to have made a positive contribution to participants’ locus of control, particularly among the Jewish parolees. For Arab parolees, the program’s strongest contribution was alleviating their apprehensions about returning to prison. Theoretical possible explanations are being offered for this findings

תוך התייחסות ל

culture-sensitive care

ולתרומה האפשרית של השינוי התפיסתי לתהליך החדילה מעבריינות

Keywords

Locus of control, supervision, rehabilitation programs, culture-sensitive care

**Introduction**

Every year, about 10,000 criminal prisoners in Israel are released from prison, and returned to their communities. Some of them, released on parole following a reduction of one-third of their sentences, are under the supervision of the Prisoner Rehabilitation Authority. In this framework, the parolees are required to participate in a rehabilitation program that aims to assist their reintegration into society by offering support and employment supervision. The program includes supervision, rehabilitation and therapy in the framework of the community, with an emphasis on support and on placement in employment during the parole period (Peled-Laskov et al., 2018). The support component of the program includes psychotherapy, which includes individual and group meetings designed to engender behavioral, emotional, personality and perceptional changes in the prisoner that will eventually lead to his desistance from criminal activity (Ward & Maruna, 2007).

Prisoner therapy poses multiple challenges, including offering care that is culturally sensitive, given the mixed population of Jews and Arabs (Lee, 2017; Nadan & Ben-Ari, 2013). This research examines how participation in the Prisoner Rehabilitation Authority (PRA) supervised therapy program can reinforce positive feelings regarding locus of control while considering the Jewish and Arab prisoners’ cultural diversity.

**Desistance from crime among ex-prisoners**

According to rehabilitative approaches focused on desistance from crime, true rehabilitation involves a complete change in the lawbreaker's way of life and self-perception. Desistance from crime is a process of change that the individual undertakes by himself, albeit at times with the assistance of specialists acting in the framework of enforcement and corrections systems (Bersani & Doherty, 2018; Broidy & Cauffman, 2017; Ward & Maruna, 2007). The research literature points to a number of factors that help the delinquent to abandon his criminal way of life, among them, psychotherapy, boosting of motivation, acquisition of maturity, stoppage of drug use, affiliation with a normative social group, and integration into regular employment (e.g., Bersani & Doherty, 2018; Cook et al., 2015; Duwe & Clark, 2013; Maruna, 2010; Peled-Laskov et al., 2019; Redcross et al., 2012; Rodermond et al., 2016).

The theory of desistance from crime, based upon a gradual process that culminates in the relinquishment of criminal activity (Bersani & Doherty, 2018; Broidy & Cauffman, 2017; Farrall & Calverley, 2006; Farrall et al., 2014; LeBel et al., 2008; Maruna, 2001; Nugent & Schinkel, 2016; Segev, 2018).

The theory presents a distinction between ‘initial’ desistance, which is in effect a temporary hiatus in criminal pursuits, and ‘secondary’ desistance, involving abandonment of the criminal life style and criminal identity (Maruna & Farrall, 2004). One of the key elements in secondary desistance from crime is integration in intervention programs that prepare the individual for normative life. The theory assumes that it is not enough to ascertain whether the individual is involved in delinquent activity but rather to examine his overall life style as a consequence of the intervention program, including adaption of normative perceptions (Petersilia, 2003; Rhine et al., 2017). McNeill (2016) adds societal recognition (tertiary desistance) as a crucial step in achieving long-term change, with acceptance to employment being viewed as part of this recognition (Galnander, 2020; Nugent & Schinkel, 2016).

A key question posed by professionals engaged in prisoner rehabilitation is whether a therapeutic framework can indeed bring about a change in thought processes and behavior (Shoham & Timor, 2014). This question is highly relevant in all aspects of psychotherapy for lawbreakers (Ward & Maruna, 2007). The aim of the PRA-supervised therapy programs in this case being to reinstate prisoners in society as employed individuals and law-abiding citizens who have adopted accepted normative perspectives (Yates et al., 2010). One aim of therapy in general, and group therapy in particular, is to identify mistaken perceptions and beliefs (e.g. those related to an external locus of control) and try to correct them (Efodi, 2014; Shoham et al., 2019).

**Reintegration and Locus of Control among Ex-prisiners**

The concept of locus of control, developed by Rotter (1966), refers to the extent of people's belief in their own level of responsibility regarding events in their lives. Individuals with an internal locus of control believe they are responsible for their destiny; those with an external locus of control believe that life events are determined by luck, chance, and other external factors (Rotter, 1966). A condition for proper adaptation is an individual’s willingness to change his way of life to be in sync with changing circumstances. People with an external locus of control find it challenging to adapt to changing reality and acclimatize less easily, to the extent of seeing no point in doing so since they see no connection between their actions and real results (Adorian & Chui, 2014). Thus they do not confront challenges and are unable to assume adaptive behavior. If this is so, it is understandable that one of the goals of cognitive behavioral therapy is to strengthen internal locus of control (Tevelev & Wolf, 2019).

Prisoners with an internal locus of control have a higher likelihood of successful rehabilitation, and accordingly, efforts are directed toward helping prisoners develop these feelings (Van Tongeren & Anson, 2007). For example, prisoners with an internal locus of control are typically more optimistic and determined regarding their ability to succeed outside prison (Adorian & Chui, 2014). However, if a negative life experience is encountered, the locus of control becomes increasingly external, and the level of optimism drops (Hand, 2004). Recidivistic prisoners (Ouma et al., 2012) and prisoners serving long sentences typically have an external locus of control, unlike prisoners working outside the prison, whose internal causal reference point is higher (Blatier, 2000). Research has found that an external locus of control tempers emotional responses and behavior, having negative results (Maier & Seligman, 2016), while individuals with an internal locus of control are less sensitive to failure and have a lower proclivity towards receiving rewards (Mancinelli et al., 2020). Locus of control is also associated with differences in learning and decision-making patterns.

**Culture-sensitive rehabilitation**

Arabs in Israel comprise a religious-national-ethnic minority group constituting about one-fifth of the country's population (Hadad-Haj-Yahi & Assaf, 2017; Zussman et al., 2016). Generally, this society is characterized by feelings of alienation from Israeli society as a whole, which is largely Jewish, based on problems of acceptance (Ronen, 2010).

Relatively few research studies have addressed the issue of culture-sensitive care and rehabilitation among released prisoners (e.g. Haj-Yahia, 2000; Jarisi, 2012). Difficulties and missteps in basic areas, including language, employment, family and society, affect the self-esteem of released prisoners, causing them to seek social and financial alternatives, frequently in the company of other released prisoners, often culminating in the perpetration of offences as part of a self-fulfilling prophesy (Maguire & Raynor, 2006). The difficulty in integrating into society following release intensifies when the prisoner is from an ethnic minority group that is disadvantaged relative to the general population, with the result that it constitutes a high-risk group in terms of recidivism (Hartney & Vuong, 2009; Listwan et al., 2003; Toys, 2019).

Ethnic and cultural differences relative to the dominant ethnic and cultural background in society raise multiple questions regarding the type of care and intervention methods in these specific populations in general, and in the rehabilitation of lawbreakers in particular. Some maintain that ethnic groups have different needs and respond differently to care services and methods, thereby necessitating the construction of programs geared to their uniqueness (Al-Issa, 1995; Alkrinawi, 2002; Ayalon, 2018).

A study that examined care administered in prison, as perceived by Arab prisoners, found that a difficulty exists in requesting care due to the clash with the gender and patriarchal attitudes held by the prisoners (Gueta et al., 2019). Jamal-Aboud and Balit-Cohen (2019) claim that a request for care on the part of an Arab male is perceived by Arab society as a violation of key values and norms, possibly inhibiting the willingness to request help and share personal issues.

A large percentage of released Arab prisoners return to life in villages that suffer from unemployment. Due to the nature of Arab society and the reliance on extended family, even the requirement for an employer who is not a family member, as stipulated by the Parole Committee, is difficult to meet (Authors, in print).

In therapeutic sessions with an individual from a traditional patriarchal, collective and authoritarian culture, such as Arab culture, therapists educated in Israeli or Western institutions could face conflict on both personal and interpersonal levels, with Arab clients. Such encounters can cause misunderstandings and misinterpretations, representing a fundamental obstacle in therapeutic relations and in the therapeutic process. A therapist who maintains emotional distance (by observing silence), for example, could be perceived as indifferent, uninterested and unhelpful.

According to Alkirinawi (2002), patients from Arab society typically attribute their problems to external factors (external locus of control) and accordingly use language that therapists could construe as a refusal to accept responsibility. Faced with a Western communication style characterized by directness and extraversion, Arab patients find it difficult to share their problems openly lest they injure their reputation or their family’s standing. The Arabic language is highly metaphoric, allowing patients to resort to indirect means to describe their reality. Thus, knowledge or lack thereof, of the language plays an important role in this extremely important context, since it is a medium with a function, meaning and boundaries, and contains myriad ideological content, reflecting those it serves (Shoham, 2012). For Arab patients, participation in therapy with large groups of people could arouse apprehensions and tension. As a result, Arab patients tend to downplay their emotions and personal attitudes within the group, only to release them outside the group with a loss of control that could injure others and themselves (Cohen et al., 2018).

This research examines, pursuant to the guidelines of the desistance from crime approach, whether participation by released prisoners in the PRA-supervised therapy program also helps them to bolster feelings relating to locus of control vis-à-vis released prisoners who have not participated in the program.

The research hypothesis is that paroled prisoners who have taken part in the rehabilitation program (for at least six months) have higher locus of control compared to paroled prisoners who have just started the program. An additional hypothesis is that owing to the cultural diversity between Jews and Arabs regarding therapy and employment, the Arab population will benefit less from program participation compared to the Jewish population.

**Method**

**Participants**

The participants comprised 108 paroled prisoners who had been in the PRA-supervised therapy program during the period 2019-2020. Participants’ ages ranged from 21–65 (average of 36.90, standard deviation 10.29). 51 (47%) of participants were in the first month of the program (the 'novice group') and 57 (53%) had spent at least six months in the program (The 'veteran group').

Questionnaires were distributed to all 108 participants: new parolees who had just started the program and veteran parolees who had been in the program for at least six months (average of 11.6 months, standard deviation 7.85). Tables 1 and 2 present the socio-demographic characteristics of participants from the two groups: the veteran group, with program participation of over six months (n=57), and the group that was just starting the program (n=51).

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Insert Table 1 about here

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Table 1 shows that no significant differences exist regarding most of the parameters between the veteran group and the novice group, with the exception of the number of months in prison. Released prisoners from the veteran group had spent a significantly longer time in prison than the comparison group.

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Insert Table 2 about here

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Table 2 shows that no significant differences exist in terms of socio-demographic variables between the veteran group and the group that had just started the program.

**Tools and procedure**

To verify the hypotheses, two self-reporting questionnaires were distributed to the released prisoners, as follows:

*Locus of Control Questionnaire* (Levenson, 1981): The questionnaire was checked and validated by a population of addicts in Israel (Amram, 1996). This questionnaire emphasizes three common indices for locus of control: internality – the degree to which a person believes he has control over his life (e.g., "*I can greatly determine what will happen in my life*"); 'powerful others' – the degree to which a person believes that others control events in his life (e.g., "*I feel like what happens in my life is mostly determined by powerful people*"); and 'Belief in chance' – the degree to which a person believes that chance influences his experiences and their results (e.g., "*To a great extent my life is controlled by accidental happening*"). The questionnaire includes 24 items, and each of the three indices contains eight items. The locus of control score is calculated as the average of the answers to the questionnaire. The reliability of the questionnaire as checked on the current sample was α=.838. Cronbach’s alpha was .88 for Internality, .81 for Powerful Others and .71 for chance.

*A socio-demographic questionnaire* was also distributed to the prisoners, asking questions about personal, family and criminal background, about the period and duration of supervision, and others. The research also sought to address the apprehension felt by paroled prisoners over re-incarceration so a question about the fear of a return to prison was added. All questionnaires were translated into Arabic using the double-translation method to render them suitable for the Arab population.

The researchers coordinated their visit to the Prisoner Rehabilitation Authority with the group moderators. The research assistant approached participants and requested their consent to take part in the research. They were told that cooperation was voluntary and that non-cooperation would not in any way jeopardize their chances of succeeding in the program. After they signed a form of conscious consent and were assured of complete anonymity, the research assistant distributed the questionnaires and sat with each participant for about half an hour until he completed his task.

**Results**

As stated, this study examines whether participation in the PRA-supervised therapy program

contributes to improving internal locus of control. It also examines whether program participation reveals differential results regarding Jewish and Arab prisoners.

To examine the relationship between program participation and ethnic affiliation on the one hand, and locus of control, on the other, two-way anova were carried out for each 3 subscales of locus of control, separately.

***יש לציין כי בתת סולם 'שליטה פנימית', ערך גבוה מבטא מיקוד שליטה פנימי גבוה ובתתי סולמות 'אמונה בשליטת אחרים' ו'אמונה במזל' (המבטאים מיקוד שליטה חיצוני), ערך גבוה מבטא מיקוד שליטה חיצוני גבוה.***

The duration of imprisonment was introduced as a control variable in the first analysis. When this was not found to influence the dependent variables, it was eliminated from the analysis.

**Program participation, ethnic affiliation and locus of control**

*1. שליטה פנימית* **Internality**

תוצאות הניתוח הצביעו על אפקט ראשי מובהק לוותק duration ההשתתפות בתוכנית על 'שליטה פנימית' ,=.24 , כאשר אם מתעלמים מהשתייכות אתנית של המשתתפים, ממוצע 'שליטה פנימית' בקבוצה שרק התחילה את התוכנית (M=2.73,=0.99 SD) נמוך יותר מאשר ממוצע 'שליטה פנימית' בקבוצה הוותיקה (M=3.77,=0.79 SD). בנוסף התקבלה אינטראקציה אורדינלית מובהקת בין משך ההשתתפות בתוכנית ובין השתייכות אתנית של האסיר המשוחרר ורמת ה 'שליטה הפנימית', . עוד נמצא כי בקרב הוותיקים יותר בתוכנית יש ממוצע 'שליטה פנימית' גבוה יותר, גם אצל יהודים (SD = 0.76 ,M = 3.98) וגם אצל ערבים ( M=3.42,SD=0.71) וזאת בהשוואה לאסירים משוחררים (יהודים וערבים) שרק החלו את התוכנית: יהודים (M=2.65, SD=1.02) וערבים ( M=2.79,=0.98 SD)p < .05 ,. אולם, יש לציין שההבדל שנמצא בקרב הקבוצה הוותיקה של היהודים יחסית לקבוצה שרק התחילה גדול יותר מאשר אצל קבוצת הערבים,

בעוד שבקרב שתי קבוצות המשוחררים בתחילת התוכנית ( יהודים וערבים) לא נמצא הבדל בממוצע 'שליטה פנימית' הרי שבקרב קבוצת היהודים הותיקה, הממוצע של 'שליטה פנימית' גבוה יותר מאשר בקבוצה הוותיקה של הערבים, p<.05. (תרשים 1).

**תרשים 1. ממוצע מדד "שליטה פנימית" בקרב יהודים וערבים מקבוצת המתחילים והוותיקים**

*2. שליטה חיצונית – 'אחרים בעלי עוצמה'* 'powerful others'

בניתוח נמצאה אינטראקציה דיסאורדינלית בין ותק ההשתתפות בתוכנית והשתייכות אתנית של האסיר המשוחרר בהשפעה על מדד 'אחרים בעלי עוצמה', . בקבוצה הוותיקה של היהודים התקבל במדד זה ממוצע (M=2.00,SD=0.69) נמוך יחסית בהשוואה לקבוצה שרק התחילה את התוכנית ( M=2.30,SD=0.65). לעומת זאת בקבוצה הותיקה של הערבים נמצא ממוצע במדד 'אחרים בעלי עוצמה' (M=2.67, SD=0.60) גבוה יחסית לקבוצה שרק התחילה (M=2.38, 74.SD=0) . הירידה שנמצאה בקבוצה הוותיקה אצל יהודים והעליה שנמצאה בקבוצה הוותיקה של הערבים במדד 'אחרים בעלי עוצמה' אינה מובהקת סטטיסטית, אבל כאשר רואים כי בין שתי הקבוצות של יהודים וערבים שרק התחילו את התוכנית אין הבדל מובהק הרי שבקבוצה של היהודים הותיקה נמצאה שליטה חיצונית נמוכה יותר יחסית לקבוצה של הערבים, p<.05 (תרשים 2).

**תרשים 2. ממוצע מדד שליטה חיצונית " אחרים בעלי עוצמה" בקרב יהודים וערבים מקבוצת**

**המתחילים והוותיקים**

*3. שליטה חיצונית – 'אמונה במזל'*'Belief in chance'

***במדד 'אמונה במזל'*** נמצא אפקט ראשי להשתייכות לאומית (), כלומר אם מתעלמים מהתקופה שהיו בתוכנית, ערבים יותר מאמינים במזל (M=2.45, SD=0.60) מאשר היהודים (M=2.22, SD=0.59). במדד זה לא נמצא קשר לתוכנית () וגם לא אינטראקציה ביו המשתנים בקשר עם תת סולם זה ().

Table 3 presents the correlations between the three common indices for locus of control (internality, 'powerful others' and 'belief in chance') separately for Jewish group and Arab group

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Insert Table 3 about here

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As expected, significant positive correlation was also found between the feeling of others being in charge ('powerful others') and 'belief in chance' (r=.590 in the case of the Jewish group and r=.726 in the case of the Arab group).

אצל יהודים נמצא מתאם שלילי מובהק בין 'שליטה פנימית' ל'אחרים בעלי עוצמה' (r=-.263).

The Arab group found an unexpected, significant, positive correlation between 'internality' and 'powerful others' (r=.351) or 'belief in chance' (r=.329).

**Fear over Re-incarceration**

The research also sought to address the apprehension felt by paroled prisoners over re-incarceration. The analysis showed that 37% of the Arab prisoners from the vetran group expressed concern about returning to prison, compared to 76% of the Arab prisoners who had just started the program . In contrast, no significant difference was found between the veteran and novice Jewish prisoners in the program regarding the apprehension of returning to prison (54% vs. 58%, respectively).

**Discussion**

This research examines whether participation in the PRA-supervised therapy program

brings about a change in personality indices such as locus of control among released prisoners from different ethnic backgrounds; here, Jewish and Arab prisoners.

The program appears to contribute positively to locus of control, particularly among the population of released Jewish prisoners. The supervised therapy program managed by the Israeli Prisoner Rehabilitation Authority is intended, among other things, to impart to the prisoners locus of control (Chandler et al., 2009) based on the belief that it will contribute to their rehabilitation (Adorjan & Chui, 2014; Davis et al., 2013; Hasisi et al., 2015; Van Tongeren and Anson, 2007). The impression gained from the findings of this preliminary research is that the program does indeed achieve its aims, even if only partially.

The most notable finding is the positive result achieved in locus of control with the veteran group. This finding is in line with Tønseth et al. (2019), who reported a correlation between an educational program in prison and preparation for release on the one hand, and improvement in the sense of control on the other. Similarly, Stander (2014) found a positive correlation between improved levels of education and locus of control in individuals, and correspondence between this index and race and social status.

Apart from the possible contribution of the therapeutic part of the program to strengthening internal locus of control, the occupational component of the program could also constitute a contribution to molding and bolstering positive feelings. The literature shows that employment of prisoners plays an important role in enhancing sense of control and outlook regarding the future (e.g., Davis et al., 2013; Tønseth et al., 2019).

The present research found interrelationships between internal locus of control and ethnic affiliation, with a significantly positive correlation between internal locus of control and Jewish prisoners participating in the program, but not Arab prisoners.

Apparently, the difference between the populations can be attributed not only to differences in culture and status (Alkrinawi, 2002; Stander, 2014) but also, and more so, to the different contributions made by the program to the different populations. This explanation aligns with the assumption that different ethnic groups react differently to caregiving services and methods (Alkrinawi, 2002; Al-Issa, 1995) and that different cultural needs are not always met in the framework of care (Ben David & Rabin, 1999; Gueta et al., 2019; Jamal-Aboud & Balit-Cohen, 2019; Mirsky, 2012).

Regarding findings on the three sub-scales comprising the locus of control questionnaire, as expected, a significant positive correlation is found in both populations between a sense of 'powerful others' and 'belief in chance' and a significant negative correlation between 'internality' and 'powerful others' among the Jews. Contrary to expectations, however, among the Arab population a positive correlation is found between 'internality' and both 'powerful others' and 'Belief in chance' (Mancinelli et al., 2020).

במבט ראשון היה חשש שמדובר בטעות בעיבוד הסטטיסטי אך במחשבה נוספת הלוקחת בחשבון את ההבדלים התרבותיים

נראה כי בתרבות הערבית, בניגוד לתרבות המערבית אין בהכרח סתירה בין תפיסה של שליטה פנימית ובין האמונה המיסטית במזל או בכוח עליון המהווה רכיב חשוב בתרבות הערבית ( מקור).

Furthuremore, this findings can possibly be explained by the fact that the prisoners are in a state of crisis, typical of the period of release from imprisonment. It is well-known that the return to society is accompanied by myriad difficulties and challenges, especially when the population involved belongs to a disadvantaged minority group (Hartney &Vuong, 2009; Listwan et al., 2003) and experiences apprehensions regarding law enforcement, at a time when trust in the system is low (Ronen, 2010). Thus, despite the sense of internality, greater weight is assigned to powerful others controlling events in their lives. Evidently, during times of crisis even people with self-confidence and a perception of internality seek an outlet in the form of powerful figures who can give them feelings of strength.

The finding is important regarding the issue of desistance from criminal activity (Bersani & Doherty, 2018; Broidy & Cauffman, 2017; Farral & Calverley, 2006; Farrall et al., 2014; LeBel et al., 2008; Maruna, 2001; Segev, 2018). The desistance from crime model, associated with positive criminology (Ronel & Elisha, 2011), describes a gradual process of distancing from the world of crime and the eventual relinquishing of criminal activity altogether (Bersani & Doherty, 2018; Broidy & Cauffman, 2017; Farrall, 2013; Ward & Maruna, 2007). The process includes progress on three parallel fronts: cessation of criminal activity (initial desistence); changes in thinking patterns (secondary desistence); and social recognition of change (tertiary desistence) (Maruna & Farrall, 2004; McNeill, 2016).

The results of this study demonstrate that the PRA-supervised therapy program appears to have the potential for also contributing to ‘secondary’ desistance. The support component of the program contains psychotherapy, which includes individual and group meetings designed to engender changes in the prisoner including perceptional changes that will eventually lead to his desistance from criminal activity (Ward & Maruna, 2007).

Thus the significant difference found in internal locus of control between the newcomers to the program and the veterans could suggest that a positive process is taking place as a consequence of the care being administered. The process could be of future assistance in advanced stages of desistance from criminality.

Regarding concerns over returning to prison, the program is specifically adapted to the Arab population by reassuring them in the face of these concerns, which are already uppermost in mind (Weitzer, 2017). The fears in this connection are perhaps based on the existing gap between Arab and Jewish prisoners/detainees, with the Arabs having a greater likelihood of returning to prison than the Jews (Hartney & Vuong, 2009) and having a representation in prison that is disproportional vis-à-vis their population as a whole (Toys, 2019).

**Conclusions**

Despite the limitations of the research, due principally to the relatively small number of released prisoners and the focus on short-term indices, it appears that the PRA-supervised therapy program, which has been found in previous quantitative research to contribute to integration in employment and lessen the likelihood of returning to prison, can potentially effect a change in perceptional characteristics, which are necessary factors for integrating in society. This findings could also make a significant contribution to culture-sensitive care, an issue that has not received extensive academic documentation.

In light of the present research findings, there is room for additional studies based on quasi-experimental design. It is also proposed that a future study incorporate personality elements such as self esteem, a willingness to ask for help, or sharing personal problems among various ethnic groups, which is viewed as very relevant by the caregivers.

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**Tables**

**Table 1: Socio-demographic Characteristics of Participants (means and standard deviations)**

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
|  | **The veteran group (n=57)** | | **The novice group (n=51)** | |  |
|  | **M** | **SD** | **M** | **SD** | **t(111)** |
| **Age** | 37.38 | 11.23 | 36.51 | 9.34 | .38 |
| **No. of children** | 2.07 | 2.34 | 2.59 | 2.48 | 1.12 |
| **No. of years of education** | 11.38 | 2.86 | 11.56 | 1.74 | .41 |
| **No. of incarcerations** | 1.50 | .91 | 1.61 | 1.17 | .55 |
| **No. of months in prison** | 52.05  (median=34.5) | 52.03 | 30.96  (median=20) | 35.13 | Mann–Whitney  U=652.5\*\* |

\*\* p<.01

**Table 2: Distribution of Socio-demographic Variables (categorical variables)**

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
|  |  | **Veteran**  **group**  **n(%)** | **The 'novice group'n(%)** | ***df*** |  |
| **Religion** | Jewish | 35(61%) | 24(47%) | 1 | 2.24 |
|  | Muslim | 22(39%) | 27(53%) |  |
| **Marital status** | Single | 19(34%) | 11(22%) | 2 | 1.69 |
|  | Married | 25(45%) | 26(53%) |  |
|  | Divorced | 12(21%) | 12(25%) |  |
| **Military service** | None | 30(58%) | 35(71%) |  | 1.15 |
|  | Partial or full | 22(42%) | 14(29%) | 1 |

**Table 3: Correlations between Locus of control Indices**

**(internality, powerful others, and belief in chance), among paroled**

**Arab and Jewish individuals from both groups (n=108)**

|  |  |  |  |
| --- | --- | --- | --- |
|  | 1 | 2 | 3 |
| 1. Internality | - |  |  |
| 2. Powerful others | -.058 | - |  |
| 3. Belief in chance | .041 | .670\*\* | - |

#p=.068 \*p<0.05, \*\*p<0.01

**Table 4: Correlations between the Three Locus of Control Scales**

**(Internality, Powerful Others and Belief in Chance), among Paroled**

**Arabs (n=49) and Jews (n=59)**

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
|  |  | 1 | 2 | 3 |
| Arabs | 1. Internality | - |  |  |
|  | 2. Powerful others | .351\* | - |  |
|  | 3. Belief in chance | .329\* | .726\*\* | - |
|  |  |  |  |  |
| Jews | 1. Internality | - |  |  |
|  | 2. Powerful others | -.263\* | - |  |
|  | 3. Belief in chance | -.104 | .590\*\* | - |
|  |  |  |  |  |

\*p<0.05, \*\*p<0.01