



National Library of Canada
Collections Development Branch

Canadian Theses on
Microfiche Service

Bibliothèque nationale du Canada
Direction du développement des collections

Service des thèses canadiennes
sur microfiche

NOTICE

The quality of this microfiche is heavily dependent upon the quality of the original thesis submitted for microfilming. Every effort has been made to ensure the highest quality of reproduction possible.

If pages are missing, contact the university which granted the degree.

Some pages may have indistinct print especially if the original pages were typed with a poor typewriter ribbon or if the university sent us a poor photocopy.

Previously, copyrighted materials (journal articles, published tests, etc.) are not filmed.

Reproduction in full or in part of this film is governed by the Canadian Copyright Act, R.S.C. 1970, c. C-30. Please read the authorization forms which accompany this thesis.

THIS DISSERTATION
HAS BEEN MICROFILMED
EXACTLY AS RECEIVED

AVIS

La qualité de cette microfiche dépend grandement de la qualité de la thèse soumise au microfilmage. Nous avons tout fait pour assurer une qualité supérieure de reproduction.

S'il manque des pages, veuillez communiquer avec l'université qui a conféré le grade.

La qualité d'impression de certaines pages peut laisser à désirer, surtout si les pages originales ont été dactylographiées à l'aide d'un ruban usé ou si l'université nous a fait parvenir une photocopie de mauvaise qualité.

Les documents qui font déjà l'objet d'un droit d'auteur (articles de revue, examens publiés, etc.) ne sont pas microfilmés.

La reproduction, même partielle, de ce microfilm est soumise à la Loi canadienne sur le droit d'auteur, SRC 1970, c. C-30. Veuillez prendre connaissance des formules d'autorisation qui accompagnent cette thèse.

LA THÈSE A ÉTÉ
MICROFILMÉE TELLE QUE
NOUS L'AVONS REÇUE

Perception of Residents in Halfway Houses and Community
Resource Centres in Relation to Community Acceptance

by

Stephen Daniel Bériault

Thesis submitted to the School of Graduate Studies of
the University of Ottawa in partial fulfillment of
the requirements for the degree of Master of Arts in
Criminology.

University of Ottawa
Ottawa, Canada, 1980

ACKNOWLEDGEMENTS

Dr. T. Grygier

"It takes two to speak the truth - one to
speak and another to hear". Thoreau.

Mr. Jean Paul &
Lillian Beriault

"Tall oaks from little acorns grow"
Everett.

Maria Furey

"Make two grins grow where there was only
a grouch before". Hubbard.

The Staff of the
Criminology
Department

"Light is the task when many share the toil".
Homer - Iliad.

My Friends

"Should auld acquaintance be forgot,
And never brought to mind?
Should auld acquaintance be forgot,
And days o'auld lang syne?"

Burns.

The writer wishes to thank Miss Linda Gavin for her typing of
this manuscript.

Oftentimes have I heard you speak of
one who commits a wrong as though he
were not one of you, but a stranger
unto you and an intruder in your world.

But I say that even as the holy and the
righteous cannot rise beyond the highest
which is in each one of you.

So the wicked and the weak cannot fall
lower than the lowest which is in you
also.

And as a single leaf turns not yellow
but with the silent knowledge of the
whole tree.

So the wrong-doer cannot do wrong with-
out the hidden will of you all.

The Prophet

Kahlil Gibran

CONTENTS

	<u>page</u>
<u>ACKNOWLEDGEMENTS</u>	i
<u>TABLES AND GRAPHS</u>	iv
<u>CHAPTER I:</u> INTRODUCTION	1
DEFINITION OF TERMS	2
<u>CHAPTER II:</u> REVIEW OF LITERATURE	5
A. INTRODUCTION	5
B. COMMUNITY RESISTANCE	11
C. PERCEPTIONS OF THE COMMUNITY BY THE OFFENDER	21
D. ALIENATION, COMMUNITY, INTEGRATION	28
E. SUMMARY OF HYPOTHESES	38
<u>CHAPTER III:</u> METHODOLOGY	47
<u>CHAPTER IV:</u> RESULTS	61
A. HYPOTHESES	63
TABLE 1	71
B. QUESTIONNAIRE	72
TABLE 2	84
<u>CHAPTER V:</u> DISCUSSION	86
<u>CHAPTER VI:</u> SUMMARY	118
<u>BIBLIOGRAPHY</u>	124
<u>APPENDIX:</u> GRAPH #1	135
TABLES #3 to #18	136 - 151
<u>QUESTIONNAIRES</u> - QI	152
QII	155

TABLES AND GRAPHS

	<u>page</u>
GRAPH 1. SCATTERGRAM AND MULTIPLE REGRESSION STATISTICS.....	135
TABLE 1. CORRELATIONS ON INDICES FOR HALFWAY HOUSES AND COMMUNITY	71
TABLE 2. DATA FROM QUESTIONNAIRES	84
TABLE 3. SEX VS. ACCEPTANCE - NONACCEPTANCE (COMMUNITY)	136
TABLE 4. SEX VS. ACCEPTANCE - NONACCEPTANCE (HALFWAY HOUSES)	137
TABLE 5. MARITAL STATUS VS. ACCEPTANCE - NONACCEPTANCE (COMMUNITY)	138
TABLE 6. MARITAL STATUS VS. ACCEPTANCE - NONACCEPTANCE (HALFWAY HOUSES)	139
TABLE 7. PARENTS VS. ACCEPTANCE - NONACCEPTANCE (COMMUNITY)	140
TABLE 8. PARENTS VS. ACCEPTANCE - NONACCEPTANCE (HALFWAY HOUSES)	141
TABLE 9. COMMUNITY INVOLVEMENT VS. ACCEPTANCE - NONACCEPTANCE (COMMUNITY)	142
TABLE 10. COMMUNITY INVOLVEMENT VS. ACCEPTANCE - NONACCEPTANCE (HALFWAY HOUSES)	143
TABLE 11. EDUCATION VS. ACCEPTANCE - NONACCEPTANCE (COMMUNITY)	144
TABLE 12. EDUCATION VS. ACCEPTANCE - NONACCEPTANCE (HALFWAY HOUSES)	145
TABLE 13. SOCIOECONOMIC STATUS VS. ACCEPTANCE - NONACCEPTANCE (COMMUNITY)	146
TABLE 14. SOCIOECONOMIC STATUS VS. ACCEPTANCE - NONACCEPTANCE (HALFWAY HOUSES)	147
TABLE 15. LENGTH OF STAY VS. ACCEPTANCE - NONACCEPTANCE (COMMUNITY)	148
TABLE 16. LENGTH OF STAY VS. ACCEPTANCE - NONACCEPTANCE (HALFWAY HOUSES)	149
TABLE 17. AGE VS. ACCEPTANCE - NONACCEPTANCE (H.H.)	150
TABLE 18. AGE VS. ACCEPTANCE - NONACCEPTANCE (COMMUNITY)	151

CHAPTER 1

INTRODUCTION

Through want of enterprise and faith men
are where they are, buying and selling,
and spending their lives like serfs.

Thoreau

STATEMENT OF PROBLEM:

The concept of reintegration of the offender into the community is tenuous. Further, the conceptual "bricks" which produce its superstructure are, likewise, very poorly defined. The discussion revolves around the often used but only slightly understood notions of community, alienation and integration. These notions are ubiquitous in the literature on community-based corrections in relation to the offender, but their definitions are not precise or grounded in a theoretical framework; thus one has difficulty in assigning what these terms signify in relation to the reintegration of the offender into the community.

One of the implicit assumptions generated by the concept of reintegration is that of "community acceptance". It is the purpose of this thesis to examine "community acceptance" from the perceptual perspective of the offender in the Halfway House and the actual acceptance of the community. The questions investigated in this thesis are: (1) "Does the offender

perceive community acceptance?" If the offender is to be re-integrated into the community he must, at least, perceive the community is accepting of his presence and of his efforts to become reintegrated; (2) "Does the community accept the offender in the community-based correctional facility?" If reintegration is to succeed for the offender then the community must, at least, show that he can be accepted into the social system. Otherwise speaking, if the offender does not perceive acceptance and the community does not show acceptance then the concept of reintegration by way of community-based facilities is in serious jeopardy.

DEFINITION OF TERMS:

The term perception is defined as: "the selection, organization and interpretation by an individual of specific stimuli in a situation, according to prior learning, activities, interests and experiences. Perception is a process and a pattern of response to stimuli. It is a function of the situational field, that is, of the total configuration of stimuli, as well as previous social and cultural conditioning" (1, p. 295). In this thesis, perception is operationally defined as the sum of the responses to the questionnaire.

A resident, in this thesis, is any person placed in a Halfway House or Community Resource Centre by a correctional agency, through the decisions made by the classification officer and the superintendent of that agency, in order to complete his legally sanctioned punishment in a community setting. Halfway

Houses and Community Resource Centres include all correctional facilities found in the community that deal specifically with offenders of the law. They are an alternative to the incarceration of an offender at any point in the correctional process.

Community acceptance is the spoken and tacit approval of a body of people living and socializing in a certain area, allowing residents to practice their rights and responsibilities and to pursue their personal interests within the limits prescribed by the Halfway House, Community Resource Centre and the law. Community acceptance is operationally defined, for this thesis, as those scores on the questionnaire which fall between (and include) 16 and 47; non-acceptance scores fall between (and include) 48 and 80. These values are calculated by adding the scores per questionnaire. Thus, the accepting scores are low scores and the non-accepting scores are high scores. The total theoretical range of scores is 16 to 80, with the mid-score being 48.

The orientating assumption, for this thesis, is that community is a meaningful object; as Fischer (2) describes "a thing-in-itself". That is, it can be defined, distinguished from that which is not community. "The assumption that community is a significant 'thing-in-itself' is to be evaluated by its empirical utility" (2, p. 68). Further, Fischer states: "the neighborhood is best understood in social terms as an aggregate of proximal residents, whose only necessary moral order, if there is one, is a set of meagre mutual obligations

of proximates" (2, p. 74). From this perspective community has been defined as the "Ward" in which the community-based facility resides. "Wards" of the City of Ottawa have clearly defined geographic boundaries and each citizen within these boundaries is listed by name, street and number. This information may be found in the Electoral Lists of Ottawa (1978) at City Hall. The "Wards" are significantly small enough to, at least, fulfill Fischer's criterion of community as "an aggregate of proximal residents" (2, p. 74). Otherwise speaking, the community-based facility shares a common, small geographically defined living space with the members of that "Ward" and it is therefore unlikely that all members of that "Ward" could not know about the facility if asked to make some response to a questionnaire in relation to the facility or the offenders living there.

CHAPTER II

REVIEW OF LITERATURE

Go out into the world. Do not get hurt,
if you can. I wait for you between the
hours of illumination and small deaths..

Seymour Mayne:

INTRODUCTION:

The present trend in correctional thinking has swung from its optimism with regards to prisons and incarceration/ rehabilitation (3; 4; 5) to increasing dissatisfaction as expressed by the Swackhamer Report (6) and Mohr Report (7), with the application of programs and principles in prison systems, to alternatives to incarceration and community responsibility (8; 9; 10; 11; 12; 13; 14; 15). It is a frequent theme in these reports that the offender will suffer less physical jeopardy, mental anguish, alienation, marital and family difficulties and become a greater contributor to society by the use of community-based correctional facilities. Explicit in these reports is the belief that this new correctional programme will rehabilitate and reintegrate the offender. The immersion of the offender into the "healing waters" of the social milieu by way of community-based correctional facilities has as its implicit assumptions that (1), the community is accepting of this intrusion upon their collective security and welfare; (2) community resources

(i.e. employment, education, technical training, psychiatric and social services) are available to attain the goals (whatever they are) set out by correctional administrators; and (3) that the community is willing to help the offender realize his aspirations, needs and interests, which may be very much different from the way the community perceives them to be.

Historically, Halfway Houses for offenders have had two major movements in North America (16; 17; 18; 19). The first movement began in 1820 and lasted, approximately, until 1903. The second movement commenced in the 1950's and is continuing at this time. The second movement has gained impetus in the recent past due to (1) the tremendous cost of incarcerating offenders compared to the belief that community correctional facilities are less expensive; (2) the attention given the dehumanizing effects of incarceration by social scientists and people of the media; and (3) the overall dissatisfaction by both the public and the correctional staff with the use of the incarceration/rehabilitation model.

The two Halfway House movements have striking similarities. These are: (1) both were started by religiously-oriented or volunteer community groups; (2) both lacked professionally trained personnel and dealt directly with the ex-offender; (3) both lacked programmes but had as their goals to meet the offenders' basic needs; (4) both met with resistance from the community and, as well, from correctional workers.

The initial Halfway House movement faded with the arrival

of World War I and the Great Depression while the second movement began in the 1950's when St. Leonard's House, Dismas House and 308 West Residence appeared on the scene (17). Alternately, the concept of community-based correctional facilities has developed over a surprisingly short period of time in Canada. Sonnichson (20) reports that community-based corrections started with temporary absence legislation in Ontario in 1968 and, by 1973, Community Resource Centres emerged; they were primarily administered by non-profit organizations. This rapid growth in community-based corrections and its "raison d'être" has been questioned and criticized by a number of authors (21; 22; 23; 24; 25; 96).

The difficulties developed by the use of community-based correctional facilities are succinctly stated by the following: "that the goal of social change and offender reintegration is not feasible for corrections. First, the community will resist being cast in the role of the correctional client and resent the associated stigma. In addition, the global nature of the goal of achieving reintegration prevents the delimitation of the boundaries of corrections. If the goal is offender-community reintegration, the sphere of interest and responsibility of the correctional programme is unlimited and success or failure cannot be operationally defended or assessed" (22, p. 529).

Three important issues in relation to community-based facilities are: (1) prisons do not deter crime and therefore

community alternatives will be more successful than prisons in rehabilitating offenders. Conclusive evidence has not been generated to support this contention (23; 24). Nor has recidivism, with all its apparent faults (26); been shown to be effectively/reduced by community treatment (27; 28; 29; 30; 21). On the other hand, a recent review (31) has supplied some evidence that suggests treatment may have a positive effect on recidivism. However, the evidence primarily deals with juvenile offenders and may be tainted by the use of the criteria of "quasi-experimental design" in the collection of research results for this review. Consequently, the evidence may be seriously affected by selection processes, as reported by Grygier (28) and Zimring (29), rather than the treatment process; (2) community alternatives are less costly than prisons. Cost arguments for community facilities are misleading and any budgetary savings may be because of stinginess on the part of the agency providing the facility (23; 24). Also, prison costs are fixed, thus any reduction in the number of inmates, by placing them in community facilities, will only increase the per capita cost of imprisonment for those still incarcerated; and (3) community alternatives are more humane than prisons. There is a serious lack of agreement on this point as expressed by Greenberg (23, p. 9), Burkhardt (32, p. 391), Kaskinsky (24, p. 116), Beha (21), and McNaughton-Smith (93, p. 28 - footnotes).

This discussion has briefly outlined some of the problems of the community correctional philosophy. First, the massive shifts in policy and philosophy, originating with the Archambault Report (3) in 1938 to the present time (1979) has encompassed a

very short span of years. The major problem seems to be one of acting too quickly, with too little preparation and too great a hope. "The present system appears to be counterproductive, with little rhyme or reason as to who provides services and when" (33, p. 42).

Further, the basic assumptions and reasons for the use of community-based facilities have been seriously questioned. It has been suggested that rehabilitation and recidivism, reduction of costs, humane treatment, and the overall acceptance of the offender by the community, which is essential for his reintegration, cannot be assumed as "given" or evidence for the argument of the utility of the community corrections movement.

The preceding, then, sets the stage for this research endeavour. The lack of evidence, contradictory statements in relation to purpose and goals, and the general confusion of the community corrections philosophy leads one to ask questions and to search for answers and possible solutions. We seem to believe that a community corrections programme can help an offender become an integral part of our social system when the evidence does not support that contention. It would seem that the place to start in answering some of the questions would be at the level of the inmate and the free citizen. The questionnaires (QI and QII) of this thesis focus on common areas of concern and attitudes, of both the inmate and the free citizen, found in the review of literature. Also variables have been selected

from the review of literature which have been shown, in past research, to have an effect on the perceptions of people.

From this basis we may attempt to add to a social policy which will allow community corrections to become more integrated and flourish or to discuss its demise.

COMMUNITY RESISTANCE:

Let him who is without sin among you
by the first to throw a stone at her.

John VIII.7.

To resist is defined as "to withstand", "oppose", "strive against" (34, p. 487); while acceptance is defined as "reception", "approval", "assent to offer", "agreement to terms" (34, p. 4). The two terms are diametrically opposed and both are inseparably involved in the present discussion on community-based facilities. In reviewing the literature on community correctional facilities we find a paucity of information in relation to acceptance (22, 35), but a deluge in regard to community non-acceptance and resistance (21; 23; 30; 36; 37; 38; 39; 49; 41). The overall tenor of the literature would suggest that community members could more likely show non-acceptance of the offender in the community. In relation to the community questionnaire (QII) of this thesis, we would then, probably, expect high score values on the questionnaire which would represent this non-acceptance.

The framework upon which community resistance is grounded is that of indignation, fear and hostility, supported by prejudicial judgements, stereotypes and lack of knowledge. These qualifications are aptly described in Yablonsky's book, The Tunnel Back: Synanon (41). Yablonsky delineates two types of testimony in relation to the judicial proceedings against

Synanon House. Those testifying "for" the house were a doctor, a minister and a history professor, all well educated and from the higher socioeconomic class. Those testifying "against" were community members who in the main acted emotionally, repeated well known stereotypes about drug addicts and criminals and had little or no evidence to back up claims against Synanon House. The basis for their arguments were motivated by fear and uncertainty. "A housewife testifies that she hesitated to answer her doorbell; a mother feared for her children; a property owner feared land devaluation" (41, p. 39). On opponent took the position that "Synanon may even be good, but make them do it somewhere else" (41, p. 40).

Chuck Dederich, a central figure in Yablonsky's book states his thoughts on the court proceedings: "This is the usual performance. On our side (Synanon), we have the more logical, informed minds in the community - the lawyers, psychiatrists, sociologists, professional people. The opposition (the community) is usually a travelling band of haters. Just look at them and listen to their stories. They are full of fear, hate and ignorance about Synanon" (41, p. 40).

From this literature the following statements have been included in the questionnaires, QI: #2, 5, 7, 8, 9; QII: #2, 5, 7, 8, 9, 11 (See Appendix - QI, QII). Further, the following hypotheses will be tested: (1) the greater the number of community members with children, the less the amount of community

acceptance; (2) lower socioeconomic status of community members will reduce the amount of community acceptance; (3) lower educational level of community members will reduce the amount of community acceptance.

Community resistance is not just the hallmark of this generation in regard to Halfway Houses and offenders. For example: "In the late 1890's, the same charitable concern prompted the establishment of a temporary shelter for ex-convicts in New York despite opposition by the American Prison Association that proliferation of such places would perpetuate "prison stigma" and create a permanent class of undesirable citizens".

The view was not shared by Maud Booth, who, with her husband, co-leader of the Volunteers of America, in September of 1896, quietly rented a large building in the Washington Heights section of Manhattan. When its purpose was known, it became an object of such attention by police that Mrs. Booth appealed for help directly to Theodore Roosevelt. Most of the residents were from Sing Sing" (17, p. 7).

Griggs and McCune (39) list typical comments made by directors of community-based facilities in relation to community reactions: (1) "we have encountered problems in preparing the community to accept a house with offenders", (2) "begin to actively involve members of the community one to two years prior to the scheduled opening of the centre"; (3) "we would anticipate

community reaction if we were attempting to establish a house in the community"; (4) "negative community attitudes to overcome..." (39, p. 539). The authors conclude in their recommendations that correctional agencies frequently encounter strong resistance in establishing community-based facilities for offenders. This is especially true for offenders who are still serving sentence. Sometimes this resistance is less when community programmes are operated out of county or local jails. Questionnaires QI and QII include statements #9 and #11, respectively in asking both the community and the offender their perceptions of offenders doing their sentences in institutions.

The labelling perspective, for the most part, maintains that the consequence of official reaction is a negative impact upon the actor. Tannenbaum (42) describes the official reaction as the "dramatization of evil", which serves as a model for the effect of intervention. Those persons who are caught and processed officially are most likely to receive public hostility and rejection as well as develop a deviant self-identity. This is especially expected when the actor is incarcerated with other "publicly acknowledged" deviants. Incardi suggests that the "degree of visibility stands as the primary determinant of societal reaction; it is the degree of visibility that most often determines social definitions, penalties and rejection" (43, p. 222). Simply, the Halfway House, or Community Residential Centre (C.R.C.) fulfills the requirements for both statements made by Tannenbaum (42) and Incardi (43) in relation to the

labelling perspective and the resulting resistance and rejection so far outlined in the review of literature.

Labelling is a form of rejection based on stereotypes and categorizations (i.e. see "Social Progression" by T. Grygier, 44) which lifts the actor out of his protective social environment and singularly exposes him to the hostility and rejection of the community. He is effectively isolated from any support from the accepted social order and, as a consequence, socializes with those who understand his predicament - other offenders - which increases the intensity of rejection by the community. It then becomes evident that the labelling theory alleges that the offender cannot be "accepted" by the community. Although labelling theory purports that the consequences of a label are negative in relation to the offender, there is still no conclusive evidence to support these contentions.

Further evidence of community non-acceptance may be found in the work place or job market. Clearly, the most functional integrative process the community may offer is that of supplying the offender, returning to the community, a worthwhile and meaningful role in the work place. Participation in meaningful roles has been shown to have a positive impact upon attitudes, especially those attitudes thought to constitute social responsibility (45) and reduced alienation for business owners (46) and labourers (47). However, Kohler (48) points out that the ex-convict is not a saleable commodity of the employment market; nor is he aided by management policies in the business

community (49). The psychological implications of unemployment for the ordinary citizen, let alone an offender trying to be reintegrated into the community, are discussed by Komarovsky (95). She notes that economic failure provokes acute anxiety as humiliation cuts away at the individuals conception of his manhood. He feels useless, undeserving, adrift in a society where economic status is a major anchoring point.

The unease of hiring ex-convicts is expressed in a report by Byron (50). "This kind of hiring cannot be done without solid support from top management (Nedd, 49, has shown that support does not come from top management). The company's primary role in society is to be a profit making venture and not a nursing home for the world'sailing. (Nowakowski, 51, has related alienation to the monopolization of goods.) Management must be convinced that ex-convicts can be hired without risk to the company's normal business goals" (50, p. 54). It is further stated that one study "shows unemployment rates for ex-offenders over four times as great as the unemployment rates for unemployed males in the civilian labour force"; and "that a parolee with a job better than the one he held immediately prior to commitment tends to have a lower rate of parole violation than his fellow parolees who worked sporadically or finds no job at all" (50, p. 55). In the questionnaires (QI and QII) of this thesis the following statements are used in relation to employment: QI, #3, #4; QII, #3, #4 (see Appendix: QI and QII).

The general theory of punishment suggests that once a person has paid his debt to society or made penance, he is free of stigma (52). The religious orientation for the belief in repentance and forgiveness is found in Luke, Chapter 15:

"And I tell you that in the same way, joy shall be in Heaven over one sinner repenting, more than over ninety-nine righteous ones who have no need of repentance" (53). However, we do not live in "Heaven" nor do we express joy or acceptance for officially labelled offenders. Schwartz and Skolonik (54) have shown that stigma may linger on long after the act; Rubington and Wein suggest that "deviant status may transcend time, place, organizational setting, and sometimes even truth or falsity" (55, p. 168); and offender status has been shown to decrease employment opportunities and reduce the likelihood of being bonded or licenced (50).

The term "civil death" is used by Goffman to describe the prisoners' temporary loss of rights (92, p. 16), while Macnaughton-Smith considers freedom in relation to parole a concept which has "fallen on hard times" (93, p. 28 - footnotes). One of the strongest social indictments against the concepts of "community acceptance", "reintegration" and "rehabilitation" is the fact that offenders doing their time in a community setting are not allowed to vote either municipally, provincially or in the federal elections.

The perpetuation of stigma is not only the result of the status of the offender but is also a product of the justice

system, as expressed by Kohler (48), and the supportive morality in some segments of the body social (52). In a study on stigma by Reed and Nance (52), they found two moral groups. There was the group that characterized the liberal rehabilitative philosophy and those who characterized the conservative punitive philosophy. Those who were rehabilitation-oriented were young, educated, female, teachers and urbanites; while those who were punitive oriented were older, less educated, farmers, maintenance men, and lived in the country. The authors also attempted to find values for church preference, marital status and church attendance, but found little relationship.

In this thesis, specifically on the face sheets of QI and QII, the following will be asked of each respondent: age, educational level, sex, type of occupation, marital status, presently working and church attendance (see Appendix: QI and QII). From the literature reviewed the following hypotheses have been generated: (4) the older the community members, the less the community acceptance (see Grygier, 62, on page 26); (5) lower educational level of offenders will reduce community acceptance (see Shihadeh, 61, investment of time and effort into valued social roles and institutions of the community, on page 23); (6) males in the community will show less community acceptance than females (see Grygier, 62, on page 26); (7) male offenders will perceive less community acceptance than female offenders (see Grygier, 62, on page 26); (8) lower socioeconomic status of offenders will reduce the perceived community acceptance;

(9) the greater the number of marriages, the less the amount of acceptance by the community.

The process of community resistance and non-acceptance of the offender may, in part, find a plausible explanation from the labelling perspective. According to the labelling theory, the negative stereotypes result in a virtual prior rejection and social isolation of those who are labelled. In this sense the person so labelled is literally judged and is largely helpless to alter the evaluations of himself. The negative stereotype may imprison or freeze the individual so labelled into adopting or continuing in a deviant role. This role imprisonment occurs because the stereotype leads to social reactions which may considerably alter the individual's opportunity structure (employment), notably, impeding his character development or readoption of conventional roles. As described by Tannenbaum "the process of making criminal, therefore, is the process of tagging, defining, identifying, segregating, describing, emphasizing, making conscious and self-conscious; it becomes a way of stimulating, suggesting emphasizing and evoking the very traits that are complained of" (56, p. 354).

From the review of literature thus far, the following inferences may be drawn and tested in this thesis. The community will show non-acceptance scores (i.e. between 48 and 80) on the questionnaires. Further, that this atmosphere of non-acceptance is based on fear and uncertainty magnified by stereotypic generalizations about offenders. Otherwise speaking, the

rejection of the offender is based on the lack of feeling of security (trust) and familiarity between the offender and the community. In this thesis, therefore, three indices are used: in QI, "Rejection" = 2, 3, 4, 14, 15; "Security" = 5, 7, 8, 9, 10; "Familiarity" = 1, 6, 11, 12, 13; in QII, "Rejection" = 2, 3, 4, 14, 15, 16; "Security" = 5, 7, 8, 9, 10, 11; "Familiarity" = 1, 6, 12, 13 (see Appendix: QI and QII).

Second, certain factors were discovered in the literature that affected the free citizen's perception of the offender. These were: sex, education, socioeconomic class and age. Further variables that will be tested are: marital status, free citizens with children, church attendance, (this is included under the variable called "community involvement") although these were not shown, by previous research, to have as powerful an affect as those listed earlier.

PERCEPTIONS OF THE COMMUNITY BY THE OFFENDER:

Am I my brother's keeper?

Genesis IV.9.

Whether we discuss the labelling of self, of others, or of acts, using positive or negative labels we at least tacitly assume that the perception of the labeler and the labelled - as well as that of third parties - is an important component of the analysis.

Discussion of the perceptual aspects of labelling have, so far, been limited. The situation may be the result of the historical development of the theory itself. Criminological theories have most often been associated with one name (Sellin with Culture Conflict, 57, or Merton with Anomie, 58), while labelling has evolved through the work of numerous theorists. The criminologist has been faced with many statements, by many authors, each with its own special nuances, and this has made dealing with the theory a somewhat difficult task.

Even though the word itself rarely appears in discussions, the notion of perception is ubiquitous in the labelling framework. In fact it plays a dual role, appearing first in the initial application of the label and then again in the subsequent change of self image. A third occasion may also be added, that being the perception of the product by the community. W.I. Thomas' (59) classical dictum, "if men define situations as real, they are real in their consequences", lays the foundation for the

discussion on the linkage of labelling and perception.

Conrad (36) cites two studies which describe the perception of the incarcerated delinquent. In one study, over half of the sample indicated that their stay at the institution would be helpful to them because it taught them a lesson. It seems that the delinquent finds the outside world much better than the institution. However, the remainder of the sample considered the stay would be harmful to them, not because of the dynamics of institution life, but rather, by the way the institution was perceived by the community. They thought it would harm them because it may prevent them from being accepted by the armed forces and that they would be rejected by the community.

The second study cited by Conrad (36) reported that concern, by delinquents, about acceptance was a very strong feeling that was frequently expressed. A summary analysis of responses revealed the average pre-release offender was principally interested in finding a job, staying out of trouble and acceptance by the community at large. A frequently asked question by the offender was, "Should I tell an employer that I've been in a correctional institute when I apply for a job" (36, p. 25)?

A survey performed by Mathis and Rayman (38) asked the inmate what his perceptions of prison were. The results of this survey were then compared to an earlier survey completed by Harris (60) on a free world sample's perception of prison. It was found that the inmates identify external, environmental

factors as the cause of crime; the public attributes the cause to factors which are not related to basic social conditions (38, p. 368). The inmates clearly emphasized "job training" as distinct from rehabilitation as the ideal in the prison setting. Finally, the authors compared the assessments of the public and the inmates on the problems facing the ex-convict. The largest percentage differences occur in response to these items: "gaining self-confidence" and "people looking down on him". The inmates, to a greater degree than the public, see their acceptance by the community as a problem. We may infer from the literature reviewed thus far that the scores on QI for the inmates should be high value scores (between 48 and 80) which would represent their perception of non-acceptance by the community. Also, the desire to find work by the inmate will be contained in QI under questions #3 and #4 and on the "face sheet" of the questionnaire.

In a study by Shihadeh (61) the degree of favorableness of parolees' perceptions of an institutional investigation was treated as a function of their mode of living. These were: in a Halfway House; with parents; relatives; family; wife; or living alone. Hypotheses one stated that "parolees' perception of the value of institutional investigation will be less favorable than those of the parole officer". The results supported this hypothesis. Hypothesis two stated that "there will be a positive association between parolees' present mode of living and their perceptions of the value of institutional investigation". The results showed that those residing with parents, family,

relatives or wife was associated with parolees' perceptions of institutional investigation that are favourable to those of the parole officers. In the case of those living in the Halfway House, parolees maintain perceptions of institutional investigation that are significantly less favourable than those of the parole officers.

Shihadeh (61) reports that "the findings are consistent with the assumptions of the formation of the subculture and dissonance theory. Some modes of living, such as in a Halfway House, would lead to an increase in interpersonal sensitivity among parolees and to a closer conformity by parolees to the norms of the parolee subculture, rather than the arousal of dissonance in that group. By its very nature this mode of living emphasizes a high level of interaction among parolees rather than between parolees and parole officers. When the parolee is living with parents, family, relatives or wife, a parole officer is provided with an opportunity for a high level of interaction directly with the parolee or those with whom he is living which would, in turn, lead to an increase in interpersonal sensitivity between the parole officer and parolees." (61, p. 342).

An alternate argument for the results by Shihadeh (61) can be supplied by the labelling school. Grygier states that "the implication of the studies on prison culture, delinquency areas, and similar subjects is very clear: in all deviant groups there exists a dynamic force pushing members towards progressively greater deviation from the cultural norms of society at large"

(44, p. 170). Further, that "in antisocial groups 'progression' means the Rake's progress rather than social progress. In conservative clubs it leads to more intense conservatism; in radical clubs it implies more and more radicalism" (44, p. 170).

In relation to the Halfway House it may suggest that subculture expectations of the residents are more powerful due to social progression, as described by Grygier (44), than the regressive tendency shown by those living with their wives or families, as described by Shihadeh (61). The inference from the preceding literature would suggest that an investment of time and effort by the offender into the social value system of the community through the institutions of marriage, family and children (possibly education, see hypothesis #5) may affect the offender's perception of community acceptance. The hypotheses then become: (10) the less the number of marriages in the offender group, the less the amount of perceived community acceptance by offenders; (11) the lower the number of offenders with children, the less the amount of perceived community acceptance. The data for these categories is found on the face sheet of QI.

People's view of the world may vary according to certain personality traits they possess. Grygier (62) provides evidence suggesting that with increasing age, men and women tend to become more authoritarian, more law abiding, rigid and conventional, more respectful towards authority and order, and more inclined to exercise authority themselves and they show signs of social and

racial prejudice. We would consider, therefore, in this thesis that (4) the older the community members, the less the acceptance of the offender. However, the opposite will be found in the offender population as the greatest number of offenders are of younger age and are incarcerated for their lack of respect for authority and basic social values of the community. Therefore, (12) the younger the offenders, the less the perceived community acceptance.

Grygier (62) also provides differences according to sex which are consistently shown by the D.P.I. Test. Females appear to be more passive and liking comfort, warmth and close relationships (compare Reed and Nance (52) - "women favour the rehabilitative philosophy"); men, however, have been shown to have higher disciplinarian and punitive scores. We may infer from this literature that: (6) males in the community will show less acceptance for offenders than females; and that (7) male offenders will perceive less community acceptance than female offenders.

The topic of sex differences is not taken lightly by some researchers. Favreau (63) disputes the "myth" of sex differences and insists that the largest body of research on sex differences consists essentially in comparing the performance of a group of males with that of a group of females. This approach has provided us with a vast catalogue of sex differences which are not understood. However, the author does submit that there are consistent tendencies in the present research that support variations in ability, notably in the area of mathematics

for women and in the area of linguistic abilities for males.

In summary we find that some offenders perceive rejection and non-acceptance by the community. Their aim when they are released is to "go straight" and find "worthwhile jobs." Variables such as age, sex, marriage and children were suggested as factors that may affect both the perception of acceptance by the offender and the actual acceptance by the community member.

ALIENATION, COMMUNITY, INTEGRATION:

Now for the first time you were about to see people who were not your enemies. Now for the first time you were about to see others who were alive, who were travelling your road, and whom you could join to yourself with the joyous word "we".

"The Gulag Archipelago"

A.I. Solzhenitsyn.

"The term alienation derives from the Latin word 'alienus', meaning 'cut off' and 'foreign' and can be understood perhaps most clearly in the contemporary term 'alien' indicating 'foreign' and 'separated'" (47, p. 160). Alienation may be viewed as the converse of integration: alienation and integration can be viewed as the opposite ends of a single continuum. Consequently, integration is defined as: to fuse; combine; unite into a whole (34, p. 318). In this thesis, the term alienation applies to the offender "from" the community; and reintegration of the offender "into" the community. Thus community becomes the common area to which these terms must be related.

It becomes evident, on reviewing the literature, that the concept of community is not easily defined (64, 65, 66, 67, 68, 69, 70). Hillery (64) outlines ninety-four definitions of community; Stacy (65) considers community a non-concept; Pahl states that "the word" 'community' serves more to confuse than to illuminate the situation in Britain today" (68, p. 107).

A re-examination of the concept of community is discussed by Clark (67). The author dismisses community as a

product of locality (67, p. 398); a product of social activity (ibid., p. 400); and a product of social structure (ibid., p. 401). The two fundamental elements of community considered by Clark (67) are "solidarity" and a "sense of significance".

Solidarity is defined as the feeling that leads men to define themselves with others so that when they say "we" there is no thought of distinction and when they say "ours" there is no thought of division. Sense of significance is defined as the sense of place or station experienced by group members so that each person feels he has a role to play, his own function to fulfill in the reciprocal exchanges of the social scene. Clark suggests that "the strength of community within any group is determined by the degree to which its members experience both a sense of solidarity and a sense of significance within it" (ibid., p. 409).

Further, "it is how the members of the group themselves feel that is the basic concern" (ibid., p. 409); and, "it is the participants view of the situation that counts" (ibid., p. 410).

Explicitly, Clark (67) is describing the feelings and perceptions of the individuals involved as the basic determinant of community. Correspondingly, this idea of community dovetails with the use of QI and QII in this thesis. The questionnaire asks the community to express or show their feelings in relation to offenders in Halfway Houses. We earlier defined community as a "thing-in-itself" (2, p. 68); and, "as a set of meagre

mutual obligations of proximates" (ibid., p. 74). We have used Fischer's (2) definition to limit the community to the clearly defined, small geographic area of the Electoral Wards of Ottawa for empirical utility. Now, we have superimposed Clark's (67) definition on to these areas so that we may draw upon more information as to perceptions and feelings of that defined community.

To digress for a moment, let us return to the labelling theory and its relationship to community, integration and alienation. Although labels may be generally positive, e.g. "hard working", "intelligent", "good sport", and thus become terms of inclusion and integration, the labelling school focuses its attention on those labels which are negative e.g. "illegitimate", "ex-con", or "homosexual" and are likely to lead to deviance. As Payne describes: "Labels lift a person out of his protective social context; he becomes visible. While positive labels are acts of praise and inclusion, negative labels are acts of censorship and separation. To assign a negative label to a person is to cut him off dramatically from the 'acceptable' community" (71, p. 34). This process of censorship and separation is clearly described by many authors of the labelling school (42, 44, 52, 54, 55, 56, 72, 73, 74, 75, 76).

It must be obvious by now, that the labelling school, by definition, precludes any discussion on integration and clearly emphasizes the role of alienation of the offender in the community.

It must be mentioned, however, that: (1) the labelling school alleges these negative consequences, yet has not provided conclusive evidence for these allegations; (2) the concept of alienation is caught on an intellectual battleground among social scientists as to definition and theoretical framework (77, 78, 79, 80, 81, 82, 83, 84, 85); (3) finally, the concept of integration has reached no satisfactory definition among social scientists (46, 69, 86, 87, 88, 89, 90, 91).

For example, Seeman says his work "makes more organized sense of one of the great traditions of sociological thought; and makes the traditional interest in alienation more amenable to sharp empirical statement" (77, p. 785). However, Israel states that "there are important differences between Marx and those who have, today, taken up the discussion regarding alienation" (82, p. 205). The author concedes that these "important differences" are so great that, for reasons of clarity, it is better for empirical sociology to omit drawing theoretical links to Marx's concept of alienation. Moreover, Walliman adds that "the problem is not, that alienation cannot be measured because of its multidimensionality, it is because any attempt to do so will establish a concept of alienation which deviates from Marx's concept of alienation so strongly that the very attempt to 'secularize' (78, p. 135) must be termed a failure" (83, p. 281).

Research done by Grygier (89, 90, 91) provides evidence which suggests that there are two distinct parts to the concept of integration. The distinction lies between subjective and

objective integration. Objective integration was defined as "partaking in the life of the country productively (economically and socially) and to one's own advantage (making use of the country's opportunities for advancement, of its culture, social services) and must be distinguished from subjective feelings and attitudes about integration and about making Canada one's home" (89, p. 171). Certainly, it can be said that the review of literature combined with the deterministic nature of the labelling theory presented so far cannot lead to the fulfillment of the definitions of integration as Grygier (89) describes. The offender is neither objectively nor subjectively integrated. Further, Grygier concludes that "integration is a mutual process" (89, p. 171) which suggests "reciprocity" or "pertaining to others". It has been consistently stated in this thesis that the review of literature points out that non-acceptance and rejection are key themes held by both the offender and the community members. Otherwise speaking there is no "reciprocity", there is no "mutual process", in relation to integration of the offender.

In the final analysis, alienation and the labelling perspective are closely aligned. The labelling approach focuses on the social audience's reaction to an individual's performance rather than on the individual himself or the content of his behaviour. The labels, produced by an audience and conferred on certain members, can cause a person to view himself as unworthy, inferior and incomplete. As Payne says, "a consequence of shame

and self-hate is the creation of private passageways in the mind leading towards resignation, withdrawal and loss of confidence" (71, p. 36). Parallels of the terms used by Payne (71) are found in alienation, (i.e. meaninglessness and powerlessness, as described by Seeman (85)).

Alienation is also found in groups who band together for mutual support and protection. These groups are called sub-cultures, deviant communities or gangs, and offer their members collective relief and solutions to common problems. Negative labels facilitate the formation of groups of people who are alienated from the rest of society. Evidence for the difference of perceptions by offenders in Halfway Houses from those in the community has been supplied by Shihadeh (61), who attempted to explain these differences using the assumptions of sub-culture and dissonance theory. It was pointed out in this thesis, however, that the labelling perspective (i.e. see T. Grygier; 44) could have been used as an alternate theoretical explanation.

Therefore, being placed in a Halfway House with others who are officially labelled as deviant and who are clearly visible to the surrounding community has a number of undesirable consequences for the individual; (1) membership solidifies the deviant identity and limits the deviant's future cont acts; (2) negative labels are alleged to be based on overgeneralized and in many cases inaccurate stereotypes. These stereotypes are used as justifications by the community to separate the deviant

(make him alienated) from the community; (3) negative labels may direct social action that insures the accuracy and permanence of the label; (4) labels drive people into deviant communities and subcultures which insulate their members from change and alienate them from the community.

In returning to Clark's discussion of community the emphasis was placed on "solidarity" and "significance". It can be said quite plainly now that the concepts of "solidarity" and "significance" cannot apply to the labelled offender. In other words, when people in the community say "we", there can be no doubt that there is a distinction from the offender and when they say "ours", it necessarily excludes the offender. Neither, it seems, can the offender fulfill the requirements of "significance" for he has no sense of place or station, job or meaningful work, and the role he plays in society is that ascribed to him by the audience, e.g. bully, thief, ex-con. The sequence becomes: (1) officially labelled; (2) non-acceptance; (3) alienation. We may infer, from the preceding literature, that the community members' scores should be high on the questionnaire (QII) which would represent non-acceptance of the offender and vice versa for the offender (QI). Consequently, we must operationalize the concepts of "significance" and "solidarity" by Clark (67) and measure them in our defined communities (Fischer, 2) to see if they have an effect on the amount of community acceptance or non-acceptance shown by its members.

"Significance" was defined in these terms: "so that each person feels he has a role to play". For this thesis, therefore, "significance" was measured by common roles played by members of the community, and these common roles were termed "community involvement". These roles were: employment, church attendance, membership in community sports, membership in community clubs or organizations. This data was collected on the face sheets of QI and QII. It was considered that (13) those who were "community involved" would be less accepting of the offender; and (14) those offenders more involved would perceive less community acceptance.

These hypotheses have been generated because those persons "community involved" were assumed to value social rules and order due to their investment of time and effort into social roles offered by the community. Therefore, it was hypothesized that they would be more unlikely to accept an officially labelled offender, who has challenged those valued social roles, than those who are not involved and who, probably, don't care.

However, for the involved offender, living in the Halfway House, the opposite effect was expected. The involved offender will receive mixed messages. He will receive messages from his sub-cultural group at the Halfway House which may be contrary to the messages in the community. In the Halfway House, he is one of the boys; in the community he is in a state of fearful uncertainty and constantly reminded that he is not one of "us". The more involved he becomes, the more often he must admit he is an offender and the more often he will perceive cues

of non-acceptance. The relation to the labelling theory is clearly described by Payne (71). Official labels, which are supported by the audience and imputed to certain members, can cause those people to view themselves as unworthy, inferior and incomplete. Statements dealing with these aspects are found in QI and QII, numbers 14, 15, 16.

Solidarity is related to a feeling of "we" and "ours". It will be considered in this thesis that these feelings of "we" and "ours" can only be developed over a period of involvement and social interaction in a given area. Otherwise speaking, the feelings of "we" and "ours" are based on a function of time. Therefore, the length of time a person has resided in a given home will affect his acceptance of offenders in the community; and, the length of time an offender resides in a Halfway House will affect his perception of acceptance.

It will be considered that (15) the longer the length of stay in a home in the community, the greater the feeling of "we" and "ours" and, therefore, the less the acceptance of the offender; and (16) the longer the length of stay for the offender the less the perceived community acceptance. First, the longer the offender remains in the Halfway House the greater the involvement in the subculture, which will develop role expectations and values contrary to the community; and, the longer the offender remains in the Halfway House the more the realization of his own deviance in relation to community members.

We have discussed community, alienation and integration in relation to the theoretical framework of labelling. It was suggested that the "negative" impact of the label on the individual and the concept of alienation were closely linked; but that integration, by definition, could not be explained by the labelling school of thought. This determinism, expressed by the labelling theorists, leads us to suggest that there can be no acceptance for the officially labelled offender and, moreover, that the concept of reintegration is in serious jeopardy. Further, the concept of community used in this thesis, i.e.: "solidarity" and "significance", is diametrically opposed to the concept of labelling and the negative consequences it entails, i.e.: alienation. Subsequently, the officially labelled offender is not a part of the community, is alleged not to be accepted by the community, and is forced into a state of alienation which is the antithesis of integration.

The overall tenor of the literature reviewed would lead us to formulate a general hypothesis for this thesis based on the notion of "non-acceptance". Further, it will be assumed that the amount of non-acceptance will be similar for both the community member and the offender. This is expected for two reasons: (1) the questionnaires (QI and QII) are similar and evoke similar responses; (2) the offender group and the community members are assumed to be similar. The initial support for this assumption of underlying similarity is found in the poetry of Kahlil Gibran found at the beginning of this thesis

in which he convincingly and precisely argues against the "we - they fallacy". Additional support for this assumption of similarity is discussed by Turk (94) and by McNaughton-Smith (93). The hypothesis, therefore, becomes: (17) the perceived amount of community acceptance by the offenders will be similar to the amount of community acceptance shown by the community members; in particular, the offender will perceive non-acceptance and the community will show non-acceptance.

SUMMARY OF HYPOTHESES:

From the substantive review of literature the following hypotheses have been generated and tested in this thesis: (1) the greater the number of community members with children, the less the amount of community acceptance; (2) lower socioeconomic status of community members will reduce community acceptance; (3) lower educational level of community members will reduce community acceptance; (4) the older the community members, the less the community acceptance; (5) lower educational level of offenders will reduce community acceptance; (6) males in the community will show less acceptance for offenders than females; (7) male offenders will perceive less community acceptance than females; (8) lower socioeconomic status of offender will reduce the perceived community acceptance; (9) the greater the number of marriages, the less the amount of acceptance by the community; (10) the less the number of marriages in the offender group, the less the amount of perceived community acceptance by offenders; (11) the lower the number

of offenders with children, the less the amount of perceived community acceptance; (12) the younger the offender, the less the perceived community acceptance; (13) the greater the amount of community involvement (i.e. sports, church attendance, employment, citizen groups) by the community members, the lower the amount of acceptance by the community; (14) the greater the amount of community involvement by the offender, the lower the perceived community acceptance; (15) the longer the length of stay in the community the less the acceptance by the community members; (16) the longer the length of stay in the H.H. or C.R.C., the less the perceived community acceptance by the offender; (17) the perceived amount of community acceptance by the offenders will be similar to the amount of community acceptance shown by the community members; in particular, the offender will perceive non-acceptance and the community will show non-acceptance.

References:

1. Theodorson, G.A. and Theodorson, A.G. A Modern Dictionary of Sociology: The Concepts and Terminology of Sociology and Related Disciplines. New York: Thomas Y. Crowell Company, 1969.
2. Fischer, C.S. "The Study of Urban Community and Personality". Annual Review of Sociology, 1975, 1, 67.
3. Report of the Royal Commission to Investigate the Penal System of Canada. Archambault Report (1938), Ottawa: King's Printer.
4. Report of a Committee appointed to inquire into the Principles and Procedures followed in the Service of the Department of Justice. Fauteux Report (1956), Ottawa: Queen's Printer.
5. Report of the Canadian Committee on Corrections. Ouimet Report (1969). Towards Unity: Criminal Justice and Corrections, Ottawa: Information Canada.
6. Report of the Commission of Inquiry into Certain Disturbances at Kingston Penitentiary during April 1971. Swackhamer Report (1973), Ottawa: Information Canada.
7. Report of the Working Group on Federal Maximum Security Institutions Design. Mohr Report (1971), Ottawa: Information Canada.
8. Law Reform Commission of Canada (1975(a)). Working Paper on Imprisonment and Release II. Ottawa: Information Canada.
9. Law Reform Commission of Canada (1975(b)). Studies in Diversion. Ottawa: Information Canada.
10. Law Reform Commission of Canada (1976(a)). Guidelines: Disposition and Sentences in the Criminal Process. Ottawa: Information Canada.
11. Law Reform Commission of Canada (1976(b)). Our Criminal Law. Ottawa: Information Canada.
12. Report to Parliament by the Sub-Committee on the Penitentiary System in Canada. McGuigan Report (1977), Ottawa: Ministry of Supply and Services.

13. Report on the First National Conference on Diversion, October 23-26, 1976, Quebec City, Canada. Diversion: A Canadian Concept and Practice (1978), Ottawa: Communication Division of the Solicitor-General.
14. Report on Community-Based Correctional Centres (1973), Ottawa: Information Canada.
15. Report of the Task Force on the Role of the Private Sector in Criminal Justice, Volume I. Community Involvement in Criminal Justice (1977), Ottawa: Ministry of Supply and Services.
16. McCart, J.M. and Mangogna, T.J. "History of Halfway Houses in the United States". Guidelines and Standards for Halfway Houses and Community Treatment Centres. Law Enforcement Assistance Administration, Washington D.C., U.S. Government Printing Office, 1973, p. 1.
17. Keller, O.J., Jr. and Alpen, B.S. Halfway Houses: Community-Centered Correction and Treatment. Massachusetts: D.C. Heath and Company, 1970.
18. Powers, E. "Halfway Houses: An Historical Perspective". American Journal of Corrections, 1959, 21, 434.
19. Cossu, S. and Girolano, A. "Halfway House: An Historical Perspective of a Method of Rehabilitation". Criminal Justice Review, 1971, 2, 27.
20. Sonnichsen, W.P. "Community Responsibility and Crime". In Proceedings of the Third Canadian Conference on Applied Criminology, edited by J. Laplante. Ottawa: University of Ottawa, March 1978, p. 202.
21. Beha, J.A. "Halfway Houses in Adult Corrections: The Law, Practice and Results". Criminal Law Bulletin, 1975, 2, 434.
22. Community-Based Correctional Programs: Models and Practices. Community-Based Correctional Programs, Public Health Services Publication No. 2130, Washington D.C., U.S. Government Printing Office, 1971.
23. Greenberg, D.F. "Problems in Community Corrections". Issues in Criminology, 1975, 10, 1.
24. Kasinsky, R.G. "Critique of Community Corrections in Canada". Crime et/and Justice, 1976, 4, 115.
25. Reasons, C.E. "Toward Community-Based Corrections". Crime et/and Justice, 1976, 4, 108.

26. Stollmack, S. and Harris, C.M. "Failure Rate Analysis applied to Recidivism Data". Operations Research, 1977, 22, 192.
27. Waldo, G.P. and Chiricos, T.G. "Work Release and Recidivism". Evaluation Quarterly, 1977, 1, 87.
28. Grygier, T., Nease, B. and Anderson, C.S. "An Exploratory Study of Halfway Houses". Crime and Delinquency, 1970, 16, 280.
29. Zimring, R. "Measuring the Impact of Pretrial Diversion from the Criminal Justice System". University of Chicago Law Review, 1974, 41, 235.
30. Beha, J.A. "Testing the Functions and Effect of the Parole Halfway House: One Case Study". The Journal of Criminal Law and Criminology, 1976, 67, 335.
31. Gendreau, P. and Ross, R. Effective Correctional Treatment: Bibliotherapy for Cynics. Toronto: Ministry of Correctional Services (Ontario), June 1978.
32. Burkhardt, K.W. Women in Prison. Garden City: Doubleday and Company, 1973.
33. Birkenmayer, A.C., Polonski, M., Beckett, O., and Andron, O. A Review of Alternatives to the Incarceration of the Youthful Offender. Toronto: Ministry of Correctional Services (Ontario), 1976.
34. The Grosset Webster Dictionary. Edited by Morris, M., Chadsey, C.P. and Wentworth, H. New York: Grosset and Dunlop Publishers, 1966.
35. Hannah, T.E. "Crime and Public Attitudes". Proceedings of the Third Canadian Conference on Applied Criminology, edited by J. Laplante, Ottawa, March 1978, p. 212.
36. Conrad, J.J. "Perceptions of Juveniles in Correctional Institutions". Journal of the Association for the Study of Perception, 1972, 1, 17.
37. Pettibone, J.M. "Community-Based Programs: Catching up with Yesterday and Planning for Tomorrow". Federal Probation, 1973, 37, 3.
38. Mathais, F.O. and Rayman, N.B. "The Ins and Outs of Crime and Corrections". Crime and Corrections, 1972, 10, 366.
39. Griggs, B.S. and McCune, G.R. "Community-Based Correctional Programs: A Survey and Analysis". Federal Probation, 1972, 36, 1.

40. Rachin, R.L. "So you want to open a Halfway House". Federal Probation, 1972, 36, 30.
41. Yablonsky, L. The Tunnel Back: Synanon. New York: McMillan Co., 1967.
42. Tannenbaum, F. Crime and the Community. New York: Columbia University Press, 1938.
43. Inciardi, J.A. "Visibility, Societal Reaction and Criminal Behavior". Criminology, 1972, 10, 217.
44. Grygier, T. "The Concept of Social Progression". Criminology in Transition: Essays in the Honor of Herman Mannheim, edited by T. Grygier, H. Jones, and J.C. Spencer. London: Tavistock Publications, 1965, p. 153.
45. Regions, J.L. and Hobson W.G. "Inmate Self-Government and Attitude Change". Evaluation Quarterly, 1978, 2, 455.
46. Nelson, J.I. "Participation and Integration: The Case of the Small Businessman". American Sociological Review, 1968, 33, 639.
47. Whitehorn, A. "Alienation and Workers' Self- Management". Canadian Slavonic Papers, 1974, 14, 160.
48. Kohler, K. "The Revolving Door: The Effect of Employment Discrimination against Ex-Prisoners". The Hastings Law Journal, 1975, 26, 1403.
49. Nedd, A.N.B. "Managerial Attitudes toward hiring Ex-Convicts". The Journal of Psychology, 1973, 85, 305.
50. Byron, W.J. "Needed: A Special Employment Clearinghouse for Ex-Offenders". Federal Probation, 1970, 34, 53.
51. Nowakowski, M. "Monopolization and Alienation in Science: A Formal Approach". Behavioral Science, 1977, 22, 313.
52. Reed, J.P. and Nance, O. "Society Perpetuates the Stigma of a Conviction". Federal Probation, 1972, 36, 27.
53. One Way Edition - King James II New Testament, edited by Jay Green. Copyright 1972.
54. Schwartz, R.O. and Skolnick, J.H. "Two Studies of Legal Stigma". Social Problems, 1962, 10, 133.
55. Rubington, E. and Weinberg, M.S. Deviance: The Interactionists Perspective. New York: The McMillan Company, 1968.

56. Tannenbaum, F. "Dramatization of Evil". Perceptions in Criminology, edited by R.L. Henshel and R.A. Silverman. New York: Columbia University Press, 1975, p. 351.
57. Sellin, T. "The Conflict of Conduct Norms". The Sociology of Crime and Delinquency, edited by N. Johnson, L. Savitz and M. Wolfgang (2nd ed.). New York: John Wiley and Sons, Inc., 1970, p. 238.
58. Merton, R.K. "Social Structure and Anomie". The Sociology of Crime and Delinquency, edited by N. Johnson, L. Savitz and M. Wolfgang (2nd ed.). New York: John Wiley and Sons, Inc., 1970, p. 186.
59. Thomas, W.I. The Unadjusted Girl. Boston: Little Brown and Company, 1923.
60. Harris, L. The Public looks at Crime and Delinquency. Washington D.C.: Joint Commission on Correctional Manpower and Training, 1968.
61. Shihadah, E.S. "The Perceptions of Parolees and Parole Officers". The Journal of Psychology, 1973, 84, 335.
62. Grygier, T. The Dynamic Personality Inventory. Windsor: N.F.E.R. Publishing Company Ltd., 1962.
63. Favreau, O.E. "Sex Bias in Psychological Research". Canadian Psychological Review, 1977, 18, 56.
64. Hillery, G.A. "Definitions of Community: Areas of Agreement". Rural Sociology, 1955, 20, 232.
65. Stacey, M. "The Myth of Community Studies". British Journal of Sociology, 1969, 20, 134.
66. Phal, R.E. Patterns of Urban Life. London: Longmans Ltd., 1970.
67. Clark, D.B. "The Concept of Community: A Re-Examination". Sociological Review, 1973, 21, 397.
68. Hillery, G.A. "A Critique of Selected Community Concepts". Social Forces, 1959, 37, 237.
69. Wilson, W.J. and Dumont, R.G. "Rules of Correspondence and Social Concepts". Sociology and Social Research, 1968, 52, 217.
70. Basu, A.K. "The Concept of Community in Developing Nations". Sociology and Social Research, 1968, 52, 193.
71. Payne, W.O. "Negative Labels: Passageways and Prisons". Crime and Delinquency, 1973, 19, 33.

72. Matza, D. Becoming Deviant. Englewood Cliffs, N.J.: Prentice Hall, 1969.
73. Erikson, K.T. Wayward Puritans. New York: John Wiley and Sons, Inc., 1966.
74. Becker, H.S. "Deviance and the Response of Others". Perceptions in Criminology, edited by R.L. Henshel and R.A. Silverman. New York: Columbia University Press, 1975, p. 397.
75. Becker, H.S. Outsiders. New York: Free Press, 1963.
76. Garfinkel, H. "Conditions of Successful Degradation Ceremonies". American Journal of Sociology, 1956, 61, 420.
77. Seeman, M. "On the Meaning of Alienation". American Sociological Review, 1959, 24, 783..
78. Seeman, M. "The Urban Alienation: Some Dubious Theses from Marx to Marcuse". Journal of Personality and Social Psychology, 1971a, 19, 135.
79. Seeman, M. "Alienation: A Map". Psychology Today, 1971b, 17, 83.
80. Dean, D. "Alienation: Its Meaning and Measurement". American Sociological Review, 1961, 26, 753.
81. Barakat, H. "Alienation: A Process of Encounter between Utopia and Reality". British Journal of Sociology, 1969, 20, 1.
82. Israel, J. Alienation: From Marx to Modern Sociology. Boston: Allen and Bacon Inc., 1971.
83. Walliman, I. "Alienation - In Marx and Modern Empirical Sociology". Zeitschrift fur Soziologie, 1975, 4, 273..
84. Lee, A.M. "An Obituary for Alienation". Social Problems, 1976, 20, 121.
85. Seeman, M. "Alienation Studies". Annual Review of Sociology, 1975, 1, 91.
86. Feldman, R.A. "Interrelationships among Three Bases of Group Integration". Sociometry, 1968, 31, 30.
87. Feldman, R.A. "Power Distribution, Integration and Conformity in Small Groups". American Journal of Sociology, 1973, 79, 639.

88. Gross, E. "Symbiosis and Consensus as Integrative Factors in Small Groups". American Sociological Review, 1956, 21, 174.
89. Grygier, T. "Integration of Four Ethnic Groups in Canadian Society: English, German, Hungarian, Italian". Sounds Canadian: Language and Cultures in Multi-Ethnic Society, edited by P.M. Migus. Toronto: Peter Martin Associates, 1975, p. 157.
90. Grygier T. "The Integration of Immigrants in Toronto: A Final Report" (with J. Spencer). Toronto: Social Planning Council of Metro Toronto, 1966 (mimeographed).
91. Grygier, T. "The Bottom of a Tilted Mosaic: The Italian Community in Urban Canada". In Education, Change and Society: A Sociology of Canadian Education, by Richard A. Carlton, Louise A. Colley and Meil J. Mackinnan. Toronto: Gage Educational Publishing, 1977, p. 204.
92. Goffman, E. Asylums: Essays on the Social Situation of Mental Patients and Other Inmates. New York: Anchor Books, 1961.
93. Macnaughton-Smith, P. Permission to be Slightly Free. Ottawa: Minister of Supply and Services Canada, 1976.
94. Turk, A. Criminality and Legal Order. Chicago: Rand McNally Company, 1969.
95. Komarovsky, M. The Unemployed Man and His Family. New York: The Dryden Press, 1940.
96. Scull, A.T. Decarceration: Community Treatment and the Deviant - A Radical View. Englewood Cliffs, New Jersey: Prentice-Hall Inc., 1977.

CHAPTER III

METHODOLOGY

Man is the only animal that laughs and weeps; for he is the only animal that is struck with the difference between what things are, and what they ought to be.

Hazlitt.

The orientating theme, in this thesis, is the perception of the resident in relation to community acceptance. From the review of literature the following substantive hypothesis was generated, "that the perceived amount of community acceptance by the offenders will be similar to the amount of community acceptance shown by the community members; in particular, the offender will perceive nonacceptance and the community will show nonacceptance". Subsequently, sixteen other hypotheses were generated which were considered to effect the scores recorded on the questionnaires. In turn, these hypotheses are viewed through the theoretical framework of the labelling perspective in an attempt to provide evidence which will confirm or refute this perspective.

Usually, information about the behaviour or attitudes of people can be gleaned by direct observation. However, this is not always possible. Alternately, one may ask the person or others who know him, in relation to the topic being studied. In either case, data may be generated by completing a questionnaire, as in this thesis, or by personal interview. Studies reveal that

information on personal, factual items like sex, age and height where the accuracy can be substantiated, has a high reliability. However, the reliability of attitude responses is more difficult to determine. This is so, because attitudes can vary with time, place and circumstance. In social research, however, the responses from entire groups have been found to be more reliable when compared to individual responses. Bain (1) found that though college freshmen, after a period of two and one half months, had changed their responses on approximately one-fourth of the 3,050 items on the schedule, the overall estimate remained essentially the same. It is for this reason that researchers are interested in group measures rather than individual responses and, therefore, this is the focus of this present thesis.

According to Katz (2) the survey's objective is to be representative of a universe, and consequently, emphasis is placed on the number and selection of the sample. The conclusions from the survey are inferred from the statistical end-effects. The present research endeavour satisfies Katz's (2) definition of "survey research". Subsequently, in this thesis only two techniques are employed, which consist of (1) a structured interview for the residents of the H.H. or C.R.C.; and (2) a self-administered 16-item Likert type questionnaire for the community members, to gather data.

In terms of defining the two universes involved, i.e. all residents and all communities in Canada, and the subsequent sample component, some limitations were considered. Simply, the

magnitude of sampling on a national basis is beyond the economic and time restraints for this research. Therefore, it was determined that the City of Ottawa, specifically the Wards, would be the universe of communities; and the H.H. and C.R.C.'s of the City of Ottawa, specifically within these Wards mentioned previously, would be the universe of residents. In this research, the Wards were randomly sampled and the members who were selected were sent mailed questionnaires (N=200) which included a self-addressed stamped return envelope. On the other hand, due to the small number of Halfway Houses and C.R.C.'s, all were included in the study and were visited personally by the researcher, who conducted personal interviews with each "volunteer" from the facility.

In dealing with the topic of crime and offenders a certain amount of emotionalism can be expected by community members about offenders, and offenders about community. Therefore, the data generated may not be as accurate due to the function of the nature of the subject explored. Moser and Kalton (3) point out greater difficulty in obtaining information can be expected with a survey subject that is highly complex or emotional.

In conducting research within Halfway Houses and Community Residential Centres, consideration must be given to the rights and dignity of the residents, and care must be exercised to ensure that there is no undue disruption of normal functions and activities. These concerns dictate and limit the study.

In this research consideration was given by calling the director of each facility well in advance, and sending an information letter, so that he could explain to the residents, at the weekly "House Meetings" what was to develop in regard to this research. Further, the residents were informed that this study was strictly on a voluntary basis and that there would be complete anonymity.

One special concern expressed by researchers over the representativeness of the sample is when generalizations are generated by the results of a self-selected sample. This constitutes a violation of the principle of random sampling. McNemar (4) highlights the problem by pointing out that generalizations in the science of human behaviour have been consistently supported by data drawn from the behaviour of sophomores. Smart (5) provides evidence which supports McNemar's (4) claim.

In this study, the reliance of the researcher on the community and residents to volunteer data introduces a bias at the very outset. The notion of strict random sampling, however, becomes invalid if the study is conducted with the awareness that "the validity of such inference from a sample to a parent-population is, contingent on evidence that reliance on volunteer participants does not introduce a bias which influences the findings and consequently calls for a greater delamination of their applicability" (6, p. 538).

Present empirical evidence is not conclusive as to whether volunteer status produces a significant difference. Wallin (6) concluded that in his study of engagement and its relationship to marriage, any possible bias obtained from a volunteer sample did not affect the findings. Leipold and James (7) found that subjects who were willing to participate in experiments had obtained higher grades in one introductory psychology course than did those who did not express such willingness. Alternately, Rosen (8) did not find scholastic grade differences between volunteers and non-volunteers. Wallin (6) revealed that participants in survey research tended to be younger than non-participants. Newman (9) suggests that among female volunteers variability of age was dependent on the particular experiment. Belson (10) and Wallin (6) agreed that no appreciable differences existed between males and females in their desire to act as subjects.

The reasons for volunteering as subjects in a study vary. McDonald (11) and Schubert (12) postulated that volunteering is a personal trait for seeking arousal and stimulation. This view is consistent with Weissman (13) when he concludes that prisoners are motivated to act as volunteer subjects for the following reasons: (1) financial remuneration, (2) contribution to helping others, (3) participation in an important project, and (4) to break the monotony of prison life.

Two common methods of generating data are the personal interview and the questionnaire type schedule. Both methods

were utilized in this study - mailed questionnaires were sent to randomly selected community members and structured personal interviews were used with the residents. The use of the mailed questionnaire provides time and economic benefits in relation to the population sampled. These benefits are measured in data gained and number of individuals sampled. The questionnaire also provides for frank and honest opinions, uniformity of stimulus, and anonymity. However, the researcher should realize that the data may provide a superficial picture of the situation and also may include some error. The structured interview schedule used in the Halfway House setting is time consuming and not economically helpful to the researcher. However, it may provide a wealth of data and new sources of data (which the questionnaire could not provide) due to the actual observation by the researcher and his ability to use the situation to explore new avenues of thought during the interview. The structured interview, in this research, called for the researcher to read the pre-set questionnaire to the resident, who held a card with the appropriate responses typed on it, and then record the response made by the resident. It was assumed that by using this format there would be a reduction of error on the part of the resident in reading the questionnaire and recording the answer, and the certainty that all questions would be completed. Also, by giving the resident a card with the appropriate responses reduced the social interaction effect and thus interpretation of responses by the researcher. Informal

discussions were held upon the completion of the structured interview with each respondent.

 Both questionnaires (QI and QII) were pre-tested to reduce error due to wording or misinterpretation of statements. By pre-testing the questionnaires, the less reliable questions, those lacking stability in the response, may be identified. The questionnaires were pre-tested on one Halfway House, all females (N=5), and one Ward, Capital Ward, in which the Halfway House is located, by the random selection of ten community members. As a result, areas of ambiguity were discovered and appropriate changes were effected.

The finalized questionnaire (QI and QII) presented to the samples consisted of three pages (QI) and four pages (QII). Questionnaire I consisted of a "face sheet" which requests personal information of the residents. These were: age, sex, marital status, number of children, occupation, length of stay in H.H. or C.R.C., working or studying, sports, groups, church attendance and education. The purpose for requesting this information is to generate data to test hypotheses #5, 7, 8, 10, 11, 12, 14, 16 (see "Summary of Hypotheses") and to ascertain the characteristics of the sample. The second and third pages consist of sixteen items based on a Likert type scale ranging from strongly agree; agree; uncertain; disagree; strongly disagree. Questionnaire II consists of a covering letter briefly explaining the purpose of the questionnaire and

what is expected of the respondent. The second page informs the respondents to circle or fill in appropriate spaces on the "face sheet". It again requests personal information similar to QI. The purpose for requesting this information was to generate data to test hypotheses #1, 2, 3, 4, 6, 9, 13, 15 (see "Summary of Hypotheses") and to ascertain the characteristics of the sample. The third and fourth pages consist of sixteen items which are similar to those of QI only worded slightly differently. The statements on QI correspond to statements on QII in the following manner: 1-1; 2-2; 3-3; 4-4; 5-5; 6-6; 7-7; 7-8; 8-9; 9-10; 10-11; 11-12; 12-12; 13-13; 14-14; 15-15; 16-16. Note that #7 of QI is related to #7 and #8 of QII and #12 of QII is related to #11 and #12 of QI.

With regard to structure all the items employed are of a closed or fixed-alternative nature, demanding only that the respondent indicate the extent to which he agrees or disagrees with the statement expressed. Selltitz, Jahoda, Deutsch and Cook state, "one of the major drawbacks of the closed question is that it may force a statement of opinion on an issue about which the respondent does not have any opinion. Many individuals have no clearly formulated or crystallized opinions about many issues; this important characteristic is not likely to be revealed by a closed question" (14, p. 260). From this consideration the category "uncertain" was included on both QI and QII so that the respondents were not forced to make opinions to statements they knew nothing about. On QI #6, 11, 12, 13, the

specification of length of time is used to allow the researcher to judge the accuracy of the resident's response to the statement. It was found in the Pilot Study that some residents would reply to these statements with "strongly agree" but afterwards the researcher discovered that the people mentioned in the statements of QI came only monthly or less. It seems that the residents were too eager to "please" in some instances.

The study was conducted during the month of April, 1979. The sample of residents (N=30) were from Halfway Houses and C.R.C.'s in the City of Ottawa. These facilities were: McPhail House, House of Hope, Riverside House and Carleton Centre. One facility was not included, John Howard House, because there were no volunteers among the residents at the house who wished to participate in the study. Those "Wards" in which each Halfway House was located were used as the communities in this study. These were: Capital Ward, Wellington Ward, Dalhousie Ward, and Gloucester Ward. A random sample was performed to draw two hundred persons from these "Wards" to be used in the study.

Investigators have found that a return rate of from 10 to 50 percent with mailed questionnaires to the general public is all that can be expected. A return of 35 percent is considered average. In this thesis the total number of returned questionnaires was 86, of which 6 had not been filled out and 8 had been improperly filled out, i.e.: some statements were double circled

or left blank while others were filled in with written messages which obliterated the response, thus leaving 72 community questionnaires or a 36% return rate.

In relation to QI, statements 5, 9, 10, 14 are rejecting statements and in order to have the scoring remain uniform and consistent a transformation of scores was necessary. For example: #5 - "The H.H. or C.R.C. lowers property value in the community". In order for this statement to score as an accepting score the values of the responses must be reversed. Thus, if the respondent circles "disagree" on the questionnaire, he is inferring acceptance and not non-acceptance. These transformations were performed by the researchers when tabulating the scores. Twenty-five percent of the questionnaire is composed of rejecting responses. It follows that a positive (usual) response set would favour acceptance.

Similarly, 25% of QII is composed of rejecting responses which had to be transformed by the researcher. These statements were numbers 4, 5, 10, 11. For example: #10 - "Offenders should be left in jails or institutions to complete their sentences." If the respondent disagrees with this statement, he is inferring acceptance and not non-acceptance. Therefore, the researcher must reverse the score. The scoring is as follows: strongly agree = 1; agree = 2; uncertain = 3; disagree = 4; strongly disagree = 5. Thus a score of disagree (4), in this example,

would be given a value of agree (2). A response set would, again, favour acceptance.

Both QI and QII contain questions which are worded in such a way as to bias the response of the respondent. As Kerlinger states, "the 'should' or 'ought' to question - whether phrased in terms of 'I', 'he', 'we', or 'they' provides the identification of idealized policies of the individual; of the action he would favour in a situation free from all but moral imperatives" (15, p. 499). In relation to QI statement #6 would suggest a bias towards an acceptance score while in QII statements #3 and 6 would suggest a bias towards acceptance scores.

An equal-length Spearman Brown reliability test was performed on both QI and QII. The results of this test for QI showed a value of .65 with an alpha level of .42 for Part I (#2, 4, 6, 8, 10, 12, 14, 16) and an alpha level of .40 for Part II (#1, 3, 5, 7, 9, 10, 13, 15). The alpha level indicates the probability of rejecting the null hypothesis when it is true. The results for QII indicate a reliability co-efficient of .84 with an alpha level for Part I (#2, 4, 6, 8, 10, 12, 14, 16) of .64 and an alpha level for Part II (#1, 3, 5, 7, 9, 11, 13, 15) of .79. It is noted that the reliability co-efficient for the residents is lower than that of the community. An interesting parallel may be found in Grygier's work on personality (16). Grygier finds that

reliability measures are consistently lower in offender groups in relation to personality tests.

A test of equivalence was performed on QI and QII. For this research we have assumed that we are using two similar questionnaires (QI and QII) on two different samples, the residents and the community members. To supply some confidence in this assumption, a test of equivalence was performed using a multiple regression analysis. The results of the analysis show a positive correlation of weak magnitude ($r = .41$) suggesting that the two questionnaires are not equivalent (see Appendix, Graph 1.)

It should be noted that although equivalence of the two questionnaires was desirable and attempted, none of the hypotheses of this research depend on it. The two questionnaires are similar and evoke similar responses but no strict equivalence can be claimed.

References:

1. Bain, R. "Stability in Questionnaire Responses". American Journal of Sociology, 1931, 37, 445.
2. Katz, O. "Field Studies". In L. Festinger and O. Katz, Research Methods on the Social Sciences. Toronto: Holt, Rhinehart and Winston, 1953, p. 56.
3. Moser, C.A. and Kalton, G. Survey Methods in Social Investigation. Glasgow: Machouse, 1971.
4. McNewman, Q. "Opinion-Attitude Methodology". Psychological Bulletin, 1946, 43, 289.
5. Smart, R.G. "Subject Selection Bias in Psychological Research". Canadian Psychologist, 1966, 7a, 115.
6. Wallin, P. "Volunteer Subjects as a Source of Sampling Bias". American Journal of Sociology, 1949, 54, 539.
7. Leipold, W.O. and James, R.L. "Characteristics of Shows and No-Shows in a Psychological Experiment". Psychological Reports, 1962, 11, 171.
8. Rosen, E. "Differences between Volunteers and Non-Volunteers for Psychological Studies". Journal of Applied Psychology, 1951, 35, 185.
9. Newman, M. "Personality Differences between Volunteers and Non-Volunteers for Psychological Investigation: Self-Actualization of Volunteers and Non-Volunteers for Research in Personality and Perception". Dissertation Abstracts, 1957, 17, 684.
10. Belson, W.A. "Volunteer Bias in Test Room Groups". Public Opinion Quarterly, 1960, 24, 115.
11. McDonald, J.C. "Why Prisoners Volunteer to be Experimental Subjects". Journal of the American Medical Association, 1967, 202, 175.
12. Schubert, O.S.P. "Volunteers as Arousal Seeking". American Psychologist, 1960, 15, 413.
13. Weissman, L. "Personality Factors in Prison Volunteers Related to a Response in Clinical Drug Trials". Journal of Clinical Pharmacology, 1972, 12, 95.
14. Selltitz, C. Jahoda, M., Deutsch, M. and Cook S. Research Methods in Social Relations. New York: Holt, Rhinehart and Winston, 1959.

15. Kerlinger, F. Foundations of Behavioural Research. New York: Holt, Rhinehart and Winston, 1973.
16. Grygier, T. The Dynamic Personality Inventory: Temporary Manual with Supplements. Windsor: N.F.E.R. Publishing Company Ltd., 1970.

Chapter IV

Results

They have sown the wind, and
they shall reap the whirlwind.

Hosea VIII. 7.

The study involved males and females from both community based correctional facilities and free citizens in the Ottawa area. Specifically, those residents residing in the following community-based facilities: 1) McPhail House, 2) Carlton Center, 3) Riverside House, and 4) House of Hope; and those free citizens residing in the following Electoral Wards of the city of Ottawa: 1) Dalhousie, 2) Capital, 3) Wellington, and 4) Gloucester. The two samples consisted of 72 free citizens and 30 offenders of which 40 were male citizens and 32 were female, and 23 were male offenders and 7 were female offenders. The community sample consisted of 35 married citizens and 37 single citizens while the residents consisted of 5 married and 25 single offenders. The community sample had 40 childless respondents and 32 respondents with children while the offenders had 20 childless respondents and 10 respondents with children. The community sample had 14 respondents who showed no community involvement, i.e. work, church attendance, community organizations, sports, and 53 who showed community involvement; the offenders showed 6 with no involvement and 24 who claimed they were involved. The community sample consisted of 39

respondents with less than college education and 33 with college or better, while the offenders had 21 with less than high school and 9 with high school or better (none had university and only 3 had some college). The community sample consisted of 48 respondents with occupations and 24 with no occupations. The reason for 24 "non-occupations" was that these respondents consisted of housewives, students and retired people, and these were not listed on the socioeconomic Index (1) used in this study. The offender sample consisted of 25 respondents with occupations and 5 with no occupation. These five were not trained or skilled in any occupation. In addition, 5 of the 7 female offenders and 19 of 23 male offenders had alcoholic and drug related problems; there are no corresponding data on the community sample.

Of the community occupations 6 were in the lower class, 9 in the middle class and 33 were in the upper middle class. The residents consisted of 17 in the lower class and 8 who claimed middle class occupations. The community consisted of 35 respondents who stayed two years or less at their place of residence and 37 respondents who stayed more than two years. The length of stay by 15 residents was one month or less, by 8 residents was 3 to 5 months, by 4 residents was 4 to 5 months, and by 2 residents 6 months plus.

The range of age for the community was from 19 to 70 years. They were as follows: 1) from 19 to 29 years was 34.75%;

2) from 30 to 54 years was 38.88%; 3) and, from 55 years and greater was 26.39%. The residents ranged in age from 16 to 54 years with the following categories: 1) from 16 to 20 years was 46.67%; 2) from 21 to 24 years was 23.33%; 3) from 25 to 28 years was 16.66%; and, from 29 years and greater was 13.33%. These data may be found in the tables in the Appendix.

Hypotheses:

Sex was hypothesized as a variable that would effect community acceptance. Specifically, that males would show and perceive less community acceptance than females in both community and the community based facility. Indeed, the male mean for the community was 48.8 (nonaccepting) while the female mean was 43.5 (accepting). The number of cases were 40 males and 32 females. A test of significance using the t-test method, showed a significant difference between male and female responses to the questionnaire (p.004). The community data support the hypothesis.

However, the Halfway House means show an opposite effect. The mean for the males was 40.6 (accepting) and for the females 47.7, almost nonaccepting according to the cut-off point. The number of cases were 23 males and 7 females. A test of significance, using the t-test method, showed a significant difference between male and female responses to the questionnaire (p.005). The Halfway House data do not support the hypotheses. Alternatively, they do

correspond to findings made by Grygier in relation to the Chronic Petty Offender study (3). These findings will be outlined in the "Discussion" of this thesis.

Marriage was hypothesized as a variable that would affect community acceptance. It was considered that those who were married as opposed to being single, i.e. separated, divorced, widow, single, would perceive less acceptance for offenders in a Halfway House. The mean values for married subjects was 46.2 and for single subjects 46.7. The number of cases were 35 married subjects and 37 single subjects. The community t-test values showed no significant difference between the two groups (p.778).

Alternatively, it was considered for the Halfway House subjects that a married resident would perceive more acceptance than a single resident. The mean values for married were 44 and for single residents 41.9. The number of cases were 5 married and 25 single. The Halfway House t-test value shows no significant difference between the groups (p.497). The community data and the Halfway House data do not support the hypotheses.

It was hypothesized that those people with children would show less acceptance of the offender in a Halfway House. The community means were 46.8 with children and 45.8 without children. The number of cases were 40 childless subjects and 32 parents. The community t-test value showed no significant difference between the two groups (p.813).

The hypothesis for the Halfway House subjects suggest that residents without children would perceive less community acceptance in the community. The mean values for those residents with children was 43.1 and those residents without 41.8. The number of cases were 20 childless and 10 with children. The Halfway House t-test value shows no significant difference between the two groups (p.606). The Halfway House data and the community data do not support the hypotheses.

It was hypothesized that the greater the amount of community involvement, (i.e.) sports, church attendance, citizen groups, employment, by community members the lower the amount of acceptance by the community. The mean values were 46.9 for "involved" community members and 44.9 for those "not involved". The number of cases were 53 "involved" and 19 "not involved". The t-test value for the community showed no significant difference between the groups (p.340).

Also, it was hypothesized that the greater the amount of community involvement by the offender, the lower the perceived community acceptance. The mean value for those residents "not involved" was 37.3 and for those residents "involved" 43.5. It appears the "not involved" are more accepting than the "involved" according to the theoretical range of scores. The number of cases were 24 "involved" and 6 "not involved". The t-test value for the Halfway House showed a significant difference between the two groups (p.024). The community data do not support the hypothesis while the

Halfway House data do support the hypotheses.

The lower the educational level of community members the less the amount of community acceptance. The mean score for community members was 44.7 who had less than college education and 48.5 for those with college or better. The number of cases were 39 with less than college and 33 with college or better. The t-test shows a significant difference between the two groups (p.04). However, the results show the opposite effect as to what was hypothesized. The data suggest that the more educated showed less acceptance.

Also, the lower the educational level of residents was hypothesized to lower the perceived community acceptance. The mean values for the residents with less than high school was 41.9 and those residents with high school or better was 43. The number of cases were 31 with less than high school and 9 with high school or better. The Halfway House t-test shows that there is no significant difference between the two groups (p.675).

To briefly summarize, the following results have been obtained for the community in relation to acceptance: 1) males are significantly less accepting than females; 2) there is no significant difference for those who are non-married or married; 3) there is no significant difference for those who are non-parents or parents; 4) there is no significant difference for those community involved or non-involved; 5) there is a significant difference for those educated as to those less educated. The data show, however, the opposite as to what was hypothesized.

That is, the more educated are less accepting than the less educated; and, the following were obtained for the residents: 1) females are significantly less accepting than males. This is the opposite as to what was hypothesized; 2) there is no significant difference for those married or non-married; 3) there is no significant difference for those who are non-parents or parents; 4) there is no significant difference for those more educated to those less educated; 5) there was a significant difference for those community involved as to those non-involved.

A series of "Pearson Product Moment Correlations" were used to discern any relationship between the following: 1) the older the community members, the less the amount of community acceptance shown ($r.05$); the amount of community acceptance does not vary appreciably with age. 2) The younger the residents of the Halfway House the less the amount of perceived community acceptance ($r.25$); the perceived amount of community acceptance varies in the positive direction but with very small magnitude. 3) The longer the length of stay in the community the less the acceptance by the community ($r.01$); the amount of community acceptance shown does not vary appreciably with the length of stay in the community. 4) The longer the length of stay in the Halfway House the less the amount of perceived direction but with very small magnitude. 5) The lower the socioeconomic status of the

community members. 6) The lower the socioeconomic status of the resident in the Halfway House will reduce the amount of perceived community acceptance ($r=.32$); the perceived amount of community acceptance varies in a positive direction but with very small magnitude in relation to socioeconomic status. Data may be found in the Appendix of this thesis.

The general hypotheses suggested that the perception of the offender in relation to community acceptance would be similar to the amount of acceptance shown by the community. In particular, the offender would perceive nonacceptance and the community would show nonacceptance. The mean score for the community was 46.4, which is an accepting score according to the theoretical range of scores; and 42.3 for the residents of the Halfway House which is also an accepting score according to the theoretical range of scores. The number of cases were 72 community respondents and 30 Halfway House respondents. The t-test shows a significant difference between the two groups ($p=.01$). The data do not support the hypotheses.

A number of Pearson Product Moment Correlations were performed on three indices called "Rejection", "Security" and "Familiarity" in relation to QI and QII. It was hoped that "Familiarity" would correlate highly with the other two indices, which would then lead us to believe that a social policy could be constructed, that would emphasize the need for increased information sharing and interaction between offenders and community members. Otherwise speaking, to be more familiar would be a fundamental step towards being more accepted and, possibly,

lead to integration. As Grygier states "integration is a mutual process" (2, p. 171).

The data reveals that the values for QI and QII in relation to the indices are all accepting scores, (i.e. they were lower scores) which is what may be expected, as the overall questionnaire's mean value was a low value (i.e. accepting) in relation to the theoretical range of scores. This adds an "Alice in Wonderland" effect to the data. Otherwise speaking, the index "Rejection" has really scored an acceptance score as has "Security" and "Familiarity". The calculations show us that "Rejection" and "Security" are the most highly correlated factors on the questionnaire. The values were: QI - "Rejection" and "Security" ($r = .43$); QII - "Rejection" and "Security" ($r = .61$). These correlations suggest that the offender perceives and the community members show that the security of the community is an important factor in the acceptance of the offender. Alternatively, "Familiarity" and "Rejection" have scored lower correlations. The values were: QI - "Familiarity" and "Rejection" ($r = .20$); QII - "Familiarity" and "Rejection" ($r = .59$). These correlations suggest that the offender perceives that being familiar with community members will not lead to acceptance, although the community does show a strong correlation between acceptance and "Familiarity". Finally, correlations between "Security" and "Familiarity" on both QI ($r = .12$) and QII ($r = .19$) suggest there is almost no relationship between these two indices. From these correlations we may suggest that Security is the paramount

issue, for both the community members and the offender, in relation to community acceptance. Familiarity is a secondary factor which is more highly correlated for the community members than the offender. Finally, Security and Familiarity are not related, suggesting that they are independent factors effecting the notion of acceptance. The results of the correlations are presented on the next page (Table 1).

In summary, the correlations of community and residents questionnaire scores with age, length of stay and socio-economic status produced very weak correlations suggesting these factors do not vary greatly with acceptance. Also, the t-test showed a significant difference between the perceptions of the residents and the actual scores of the community, which did not support the substantive hypothesis. Finally, "Security" was the factor most related to "Rejection" (actually acceptance) by both residents and community members.

TABLE 1: CORRELATIONS FOR INDICES OF HALFWAY HOUSE AND COMMUNITY.

HALFWAY HOUSE: QI

	FAMILIARITY	SECURITY	REJECTION
FAMILIARITY	1	.12	.20
SECURITY	.12	1	.43
REJECTION	.20	.43	1

COMMUNITY: QII

	FAMILIARITY	SECURITY	REJECTION
FAMILIARITY	1	.19	.59
SECURITY	.19	1	.61
REJECTION	.59	.61	1

Questionnaire

The data gathered for this research was captured by using a sixteen item Likert type questionnaire. The responses on the questionnaires and the values assigned to each response were: strongly agree = 1; agree = 2; uncertain = 3; disagree = 4; and strongly disagree = 5. The following calculations were then performed on the responses to each statement on QI and QII: (1) mean; (2) mode; (3) median; (4) range; (5) standard deviation. A low standard deviation of less than one has been taken to imply the tendency towards consensus; while a standard deviation of one or greater will indicate a tendency towards controversy. The statements of QI and QII correspond to each other as has been described earlier in the Methodology section of this thesis. Therefore, we will use the statements from QI. for brevity in the description of the calculations for both QI and QII.

Further, none of the results reported for the questionnaire were tested for statistical significance. They, therefore, indicate at most tendencies or suggestions rather than facts. For the sake of clarity and brevity they are presented as facts, but we are aware of their shortcomings. Moreover, since neither the offenders nor the community members are necessarily representative of their populations (see Methodology), as neither group can fit the definition of a true random sample, the use of tests of significance would not be legitimate in this case. It would imply a higher degree of confidence than that actually obtainable.

Question No. 1: "This H.H. or C.R.C. is known by the community". The calculations on the responses to QI show: mean = 2.3; mode = 2.0; median = 2.08; range = 3.00; standard deviation = .987. The data support the statement, i.e. the H.H. is known, and there is a consensus of agreement, in regard to the statement, among the tested group. The calculations on the responses to QII show: mean = 2.9; mode = 2.0; median = 2.92; range = 4; standard deviation = .954. The data support the statement, i.e. the H.H. is known, but not as readily as the offenders perceive. There is a consensus of agreement, in regard to the statement, among the tested group.

Question No. 2: "This H.H. or C.R.C. is wanted by the community". The calculations on the responses to QI show: mean = 2.6; mode = 2.0; median = 2.3; range = 3.0; standard deviation = .968. The data support the statement, i.e. the H.H. is wanted, and there is a consensus of agreement, in regard to the statement, among the tested group. The calculations on the responses to QII show: mean = 2.9; mode = 3.0; median = 2.98; range = 4.0; standard deviation = .871. The data support the statement. i.e. the H.H. is wanted, but not as readily as the offenders perceive. There is a consensus of agreement, in regard to the statement, among the tested group.

Question No. 3: "The community makes jobs available to residents". The calculations on the responses to QI show: mean = 2.9; mode = 2.0; median = 2.75; range = 2.0; standard

deviation = .944. The data support the statement, i.e. jobs are available, and there is a consensus of agreement, in regard to the statement, among the tested group. The calculations on the responses to QII show: mean = 2.0; mode = 2.0; median = 1.91; range = 4; standard deviation = .903. The data support the statement, i.e. jobs should be made available, and there is a consensus of agreement, in regard to the statement, among the tested group. However, the statement for QII is worded slightly different than QI and includes the term "should" and, therefore, we would expect that the responses by the community members would be biased towards acceptance. This has been pointed out in the Methodology section of this thesis.

Question No. 4: "You would tell an employer that you lived in a H.H. or C.R.C. if applying for a job". The calculations on the responses to QI show: mean = 3.03; mode = 2.0; median = 2.5; range = 4.0; standard deviation = 1.24. The data do not support the statement, i.e. they would not tell, but there is an indication of controversy, in regard to the statement, among the group tested. The calculations on the responses to QII show: mean = 3.18; mode = 3.0; median = 3.14; range = 4.0; standard deviation = .793. The data do not support the statement, i.e. employers would not likely hire someone living at a H.H. or C.R.C., and there is a consensus of agreement, in regard to this statement, among the group tested. Briefly the offender perceives nonacceptance in the working world and the community shows nonacceptance of the

offender in the working world. This may add support to the contentions and evidence outlined in the Review of Literature of this thesis in regard to offenders difficulty in finding employment.

Question No. 5: "The H.H. or C.R.C. lowers property value in the community". The value for this statement have been transformed by the researcher as was explained earlier in the Methodology section of this thesis (briefly, the statement is worded such that an accepting response would be scored as nonacceptance, i.e. if the respondent agrees with the statement he is in fact providing a nonacceptance score. Therefore, the researcher has transformed the scores). The calculations on the responses to QI show: mean = 2.2; mode = 2.0; median = 2.02; range = 3.0; standard deviation = .961. The data do not support the statement, i.e. the H.H. does not lower property value, and there is a consensus of agreement in regard to the statement, among the group tested. The calculations on the responses to QII show: mean = 3.09; mode = 3.0; median = 3.12; range = 4.0; standard deviation = .921. The data do support the statement, i.e. the H.H. does lower property value, and there is a consensus of agreement, in regard to the statement, among the group tested.

Question No. 6: "There is enough community involvement at the H.H. or C.R.C.". The calculations on the responses to QI show: mean = 3.13; mode = 4.0; median = 3.56; range = 3.0; standard deviation = 1.04. The data do not support the statement, i.e. there is not enough involvement, and there is

a consensus of agreement, in regard to the statement, among the groups tested.

Question No. 7: "People living quite close or beside the H.H. or C.R.C. are neighborly". The calculations on the responses to QI show: mean = 3.3; mode = 4.0; median = 3.38; range = 3.0; standard deviation = .915. The data do not support the statement, i.e. they are not neighborly, and there is a consensus of agreement, in regard to the statement, among the group tested. The calculations on the responses to QII show: mean = 3.4; mode = 3.0; median = 3.36; range = 3.0; standard deviation = .658. The data do not support the statement, i.e. neighbors are not comfortable with a H.H. nearby, and there is a strong consensus of agreement, in regard to the statement, among the group tested. Further, an additional question was asked of the community members of the use of statement No. 8 of QII. It states: "You wouldn't mind having a H.H. or C.R.C. close to your home". The statement begs the respondent to reply for himself rather than how "others" might think as in QII, No. 7. The calculations on the responses to QII, No. 8 show: mean = 2.8; mode = 2.5; range = 4.0; standard deviation = 1.80. The data do support the statement, i.e. they don't mind having a H.H. closeby, however there is controversy in regard to the statement, among the group tested. As with most questionnaires, the respondents declare themselves to be more tolerant than their neighbors.

Question No. 8: "Children are safe near a H.H. or C.R.C." The calculations on the responses to QI show: mean = 1.7; mode = 1; median = 1.57; range = 4.0; standard deviation = .915. The data do support the statement, i.e. children are safe near a H.H., and there is consensus of agreement, in regard to the statement, among the group tested. The calculations on the responses to QII (No. 9) show: mean = 2.6; mode = 2.0; median = 2.5; range = 4.0; standard deviation = .881. The data do support the statement, i.e. children are safe near a H.H., and there is a consensus of agreement, in regard to the statement, among the group tested.

The following results have been outlined thus far in relation to the questionnaires (QI and QII): (1) the H.H. is both perceived to be known and is actually known by both groups tested; (2) the H.H. is both perceived to be wanted and is actually wanted by both groups tested; (3) jobs are perceived and actually available for residents in H.H.; (4) employers would, perceived and actual, not hire residents of a H.H.; (5) there is no perceived reduction of property value by the residents of H.H. but there is an actual reduction according to community members; (6) there is, perceived and actual, not enough community involvement at the H.H.; (7) neighbors, perceived and actual, are not friendly; (8) individuals respondents are more tolerant of a H.H. near their homes than "others" of the community; (9) children, perceived and actual, are safe near a H.H.

Question No. 9: "Offenders should be left in jails or institutions to do their time." This statement was transformed by the researcher. The calculations on the responses to QI show: mean = 1.6; mode = 1; median = 1.4; range = 3.0; standard deviation = .850. The data do not support the statement, i.e. offenders should not be left in jails, and there is a strong consensus of agreement, in regard to the statement, among the group tested. The calculations on the responses, to QII (No. 10) show: mean = 2.4; mode = 2.0; median = 2.29; range = 4.0; standard deviation = 1.10. The data do not support the statement, i.e. offenders should not be left in jails, however there is controversy, in regard to the statement, among the groups tested. Apparently some community members would rather see offenders locked up.

Question No. 10: "A H.H. or C.R.C. should be located outside rather than inside the city limits." The question was transformed by the researcher. The calculations on the responses to QI show: mean = 1.8; mode = 2.0; median = 1.83; range = 3.0; standard deviation = .776. The data do not support the statement, i.e. the H.H. should be within the city limits, there is a strong consensus of agreement, in regard to the statement, among the group tested. The calculation on the responses to QII (No. 11) show: mean = 2.3; mode = 2.0; median = 2.16; range = 4.0; standard deviation = 1.01. The data do not support the statement, i.e. the H.H. should be within the city limits, however there is controversy, in regard to the statement, among the group tested. It seems

some would prefer to place the residents outside of their community.

Question No. 11: "Friends and relatives come to a C.R.C. to talk, play cards or visit." The calculations to the responses for QI show: mean = 2.03; mode = 2.0; median = 1.92; range = 4.0; standard deviation = .927. The data do support the statement, i.e. friends and relatives do visit, and there is a consensus of agreement. A further statement in the same vein is Question No. 12 of QI: "Individual citizens come to the H.H. or C.R.C. (excluding friends and relative), to talk, play cards or visit. The calculations to the responses for QI show: mean = 3.9; mode = 4.0; median = 4.02; range = 3.0; standard deviation = .844. The data do not support the statement i.e. individual citizens do not visit, etc., and there is a strong consensus of agreement, in regard to the statement, among the group tested. Question No. 12 of QII corresponds to No. 11 and 12 of QI. The calculations on the responses to QII (No. 12) show: mean = 3.12; mode = 3.0; median = 3.11; range = 4.0; standard deviation = .877. The data do not support the statement, i.e. individual citizens do not come to visit, etc., and there is a strong consensus of agreement, in regard to the statement, among the group tested. Otherwise speaking, resident claim to see their friends and relatives often at the H.H. but interested or, at least, curious citizens are seen infrequently; and, community members indicate they are not involved with the residents of H.H.'s which agrees with the perception of the

residents.

Question No. 13 "Community groups are actively involved with the H.H. or C.R.C." The calculations to the responses for QI show: mean = 3.26; mode = 4.0; median = 3.63; range = 4; standard deviation = 1.08. The data do not support the statement, i.e. community groups are not involved, however there is controversy, in regard to the statement, among the group tested. The calculations to the responses for QII show: mean = 2.9; mode = 3.0; median = 2.82; range = 4.0; standard deviation = .906. The data do support the statement, i.e. community groups are actively involved with H.H. and there is consensus of agreement, in regard to the statement, among the group tested. It may be that community members feel that there is enough community involvement in the H.H., but the residents want more.

Question No. 14: "Residents feel left out of community activities". The scores have been transformed by the researcher. The calculations to the responses for QI show: mean = 3.3; mode = 4.0; median = 3.58; range = 3.0; standard deviation = .915. The data do support the statement, i.e. they are left out, and there is a consensus of agreement, in regard to the statement, among the group tested. The calculations to the response for QII show: mean = 3.4; mode = 3.0; median = 3.4; range = 4.0; standard deviation = .852. The data do support the statement, i.e. residents are not involved in community activities, and there is a consensus of agreement, in regard to the statement, among the group tested.

Question No. 15: "The H.H. or C.R.C. helps return the offender to the community as a responsible citizen." The calculations to the responses for QI show: mean = 2.6; mode = 2.0; median = 2.19; range = 4.0; standard deviation = 1.32. The data do support the statement, i.e. the H.H. does help the offender to become a responsible citizen, however there is controversy, in regard to this statement, among the group tested. The calculations to the responses for QII show: mean = 2.3; mode = 2.0; median = 2.2; range = 4.0; standard deviation = .958. The data support the statement, i.e. the H.H. does help the offender to become a responsible citizen, and there is a consensus of agreement, in regard to the statement, among the group tested.

Question No. 16: "The offender is accepted as a responsible citizen by the community when living in a H.H. or C.R.C." The calculations to the responses for QI show: mean = 3.06; mode = 2.0; median 3.0; range = 4.0; standard deviation = 1.17. The data do not support the statement, i.e. the offender is not accepted as responsible, but there is controversy among the group in regard to the statement. The calculations to the responses for QII show: mean = 3.36; mode = 4.0; median = 3.46; range = 4.0; standard deviation = .810. The data do not support the statement, i.e. the offender is not accepted as responsible, and there is a strong consensus of agreement, in regard to the statement, among the group tested.

In summary, the following data indicate community acceptance: No. 1 - 1; No. 2 - 2; No. 3 - 3; No. 8 - 9; No. 9 - 10; No. 10 - 11; No. 15 - 15. These responses suggest that the resident perceives and the community shows that: (1) the H.H. or C.R.C. is known by the community; (2) the H.H. or C.R.C. is wanted by the community; (3) jobs are available in the community for the residents; (4) children are safe near a H.H. or C.R.C.; (5) offenders should not do their time in jails or institutions; (6) a H.H. or C.R.C. should be located inside the city limits; (7) and, the H.H. or C.R.C. helps return the offender to the community as a responsible citizen.

Paradoxically, the following data indicate nonacceptance: No. 4 - 4; No. 6 - 6; No. 7 - 7; No. 12 - 12; No. 16 - 16. These responses suggest that the resident perceives and the community shows that: (1) an employer would likely not hire a resident of a H.H. or the C.R.C.; (2) there is not enough community involvement at the H.H. or the C.R.C.; (3) local citizens are not interested in the H.H. or C.R.C. in their area (however, friends and relatives frequently visit the residents of the H.H.); (4) community members are uncomfortable with a H.H. or C.R.C. close by; (5) the offender is not accepted as a responsible citizen by the community. There is an obvious inconsistency between the two sets of statements.

Finally, areas of perception by the offender which differed with the actual scores of the community members are the following: No. 5 - 5; No. 7 - 8; No. 11 - 12; No. 3 - 13;

No. 14 - 14. These responses suggest that what the resident perceives is different from what the community actually shows. These areas of difference were: (1) the community believes the H.H. or C.R.C. does lower property value while the residents perceive it does not; (2) residents perceive that homes close by are not accepting of the H.H. or C.R.C. while community members indicate they would not mind having a H.H. or C.R.C. near their own home (however, the community members also indicated that "others" in the community would not be comfortable with a H.H. or C.R.C. close by); (3) residents receive visits frequently from friends and relatives but infrequently or not at all from local community members; (4) residents perceive little or no involvement from major city community groups (i.e. Kiwanis, Rotarians, Knights of Columbus, Boy Scouts and Girl Guides, etc.) or organizations while community members claim that there is involvement by city community groups (it may well be that what is not enough for the resident is plenty for the community); (5) residents perceive that they are involved in community activities while community members do not show that they are (or at least they are not aware of such involvement)..

TABLE 2: DATA FROM QUESTIONNAIRES

QI							QII						
QUESTION	RAW SCORE	MEAN	MODE	MEDIAN	STANDARD DEVIATION	RANGE	QUESTION	RAW SCORE	MEAN	MODE	MEDIAN	STANDARD DEVIATION	
1	69	2.3	2	2.08	.987	3	1	211	2.9	2	2.92	.954	4
2	78	2.6	2	2.3	.968	3	2	211	2.9	3	2.98	.877	4
3	88	2.9	2	2.75	.944	2	3	144	2	2	1.91	.903	4
4	91	3.0	2	2.5	1.23	4	4	229	3.18	3	3.14	.793	4
5	66	2.2	2	2.02	.961	3	5	223	3.09	3	3.12	.921	4
6	94	3.1	4	3.56	1.04	3	6	261	3.62	4	3.65	.795	3
7	99	3.3	4	3.38	.915	3	7	245	3.40	3	3.36	.685	3
7	99	3.3	4	3.38	.915	3	8	202	2.8	2	2.55	1.08	4
8	51	1.7	1	1.57	.915	4	9	188	2.6	2	2.50	.881	4
9	59	1.6	1	1.43	.850	3	10	179	2.48	2	2.29	1.10	4
10	56	1.9	2	1.83	.776	3	11	167	2.31	2	2.16	1.01	4
11	61	2.0	2	1.92	.927	4	12	226	3.13	3	3.11	.877	4
12	117	3.9	4	4.02	.844	3	12	226	3.13	3	3.11	.877	4
13	98	3.3	4	3.63	1.08	4	13	209	2.9	3	2.82	.906	4
14	99	3.3	4	3.38	.915	3	14	247	3.43	3	3.40	.852	4
15	78	2.6	2	2.19	1.32	4	15	166	2.3	2	2.20	.958	4
16	92	3.1	2	3	1.17	4	16	242	3.36	4	3.46	.810	4

References:

1. Blishen, B.R. and McRoberts, H.A. "A Revised Socioeconomic Index for Occupations in Canada". Canadian Review of Sociology and Anthropology, 1976, 13, 71.
2. Grygier, T. "Integration of Four Ethnic Groups in Canadian Society: English, German, Hungarian, Italian". In Sounds Canadian: Language and Culture in Multi-Ethnic Society, edited by P.M. Migus, Toronto: Peter Martin Associates, 1975, p. 157.
3. Grygier, T. "The Chronic Petty Offender: A Law Enforcement or Welfare Problem". Journal of Research in Crime and Delinquency, 1964, 1, 155.

CHAPTER V

DISCUSSION

It is not the thief who is hanged,
but one who was caught stealing.

Czech Proverb

As in any discussion one must be aware of the boundaries or limitations imposed by the data, which has already been outlined in the Methodology, and the present state of knowledge in the field of criminology. Although we have completed most of the "stations of the cross" according to the standard research method, i.e. reviewed literature, identified and defined a problem area, made assumptions, produced hypotheses, quantified and calculated and soon will produce a discussion of results, does it imply that we really know the phenomena being studied? After all, it does look scientific but has it brought us any closer to the truth, or at least a good approximation of the reality? It may be better said that the procedure and the numbers make the researcher look good rather than take a good look at the problem. Explicitly, the phenomena must at least, be adequately understood before the counting and procedures begin(32). However, there lies the problem in criminology at this time. We have few Erving Goffman's (18;19) or Gresham Sykes' (33) to put meat on the

skeleton of our "facts" and even less confidence in the countless theories purported as explanations for criminal behavior. Any criminological study must be founded, if not on a formal theory, at least on reasonably well articulated sets of ideas on the phenomena of crime. Consequently, many individual researchers have such ideas, however, there is no agreed set amount the community of scholars involved. Criminology is not today, and in fact has never been, in the state of "normal science" described by Kuhn (17) where one agreed school or theory predominates. Rather it is in the state found in "pre-science" or in terms of scientific crisis, when rival theories contend.

This research has provided a profile of the residents of the Halfway Houses and Community Resource Centres in the city of Ottawa. Typically, the characteristics of these residents in the community-based facilities are similar to the overall prison population in Canada. The two groups share the following indelible marks: (1) they are mainly young males with a small proportion of females; (2) they are uneducated or have a low level of education; (3) they have no skills or low skill levels; (4) they have no jobs or low paying menial jobs with little change for advancement; and, (5) many have drug and alcohol related problems. The colloquial expression

used by the "citizens" of the street probably comes closest to the reality, that being "lowlife". In any case, the social and psychological history of each offender coupled with the educational experiences he has managed to acquire will effect his perception of self and society and, therefore, his interactions and behaviors in that society. The undertaking of this thesis, then, was to focus upon the offender to understand, in part, what he sees in the community.

LABELING:

The labelling theorist maintains that perception is the key element in the study of crime. Yet the perceptions of the offender in relation to the community and its members (the audience) are largely neglected. In fact, Wheeler (1) describes a shift of focus in the study of crime in relation to the labeling theory. He states: "The result is that we know far more about those persons whose jobs depend on the existence and importance of crime, than we do about the offenders" (1, p.525).

The concept of perception as the determinant of criminal behavior has been sacrificed by the labeling theorists to support their own ends. They have not considered the concept seriously. Common sense informs us that the perceptions a human being may acquire are not static, automatic or self-fulfilling (unless the individual is a robot or automation) even for those people who have been officially labeled by the justice system. Offenders are not the "result" of some activity but

also "processors" of that activity, i.e. they are human also. The complexity and dynamics of the offenders perception of the community are found in the responses to the questionnaires used in this thesis, where we immediately encounter many obvious contradictions. These contradictions suggest a doubt on the part of the offender as to whether he really is accepted or not. On one hand he wishes to be accepted and on the other hand realizes he is not acceptable and, in fact, fears the nonacceptance. The offender, like any other thinking being, attempts to adapt to his unpredictable and unstable environment by projecting the desired state of affairs on the questionnaire at every opportunity despite the contradictions, that may in some cases be very evident, to both himself and the researcher.

The complexity and dynamics of the perceptual process may more closely parallel G.H. Mead's (2) approach to social behaviorism which was a dynamic process of interacting parts, i.e. "mind", "self", and "society", where the image of man includes a dialectic of self and others. Alternately, the labeling theory has evolved from the symbolic interactionist perspective but the evolution has been bizarre in that the emphasis is placed on an undirectional consequence of the official label.

Although Schur states: "At the heart of the labeling approach is an emphasis on process; deviance is viewed not as a static entity but rather as a continuously shaped and

re-shaped outcome of dynamic processes of social interaction" (3, p.438); but the "process" does not suggest a change, i.e. character, perception or behavior, in the offender to alter his lifestyle and become part of the "accepted" community, rather Schur (3) paints a dynamic process of a downward spiral into oblivion. Quadagno and Antonio (4) point out that Lemert (5) supports this criticism of the labeling theory (4, p.34). So does Grygier (34) in his references to the "Rake's progress" and to the second, law of thermodynamics.

The "indelible marks" of the offender group described in this thesis have been obvious throughout the history of crime and penology (31). The uneducated, the unskilled, the inadequates, the cripples, the insane or deformed, the witches and devil worshippers (see Wayward Puritans by K.T. Erikson, 25) have been the natural resource drawn from our social system which has allowed the prison system to flourish. Consequently, the distinctive character of the offender group may verify labels used by the audience (i.e. community) and in turn effect the perceptions of the community by the offender long before any official label is introduced by legal intervention. Fisher concludes that "...deviance theorists do not sufficiently consider the extent to which those who acquire a public label are themselves a distinctive population group based on some pre-existing characteristics" (6, p.83). In regard to this thesis, there is a significant difference between the perception of acceptance by the resident and the actual scores

of the community which may be explained by the characteristic differences in the two samples tested. However, the acceptance scores which contradict the general hypothesis generated by the review of literature may be explained by methodological implications.

METHODOLOGICAL IMPLICATIONS:

Methodologically, several artifacts of measurement would tend to produce favorable participant response. These are: (1) social desirability response bias; (2) ingratiation attempts to please program sponsors; (3) the Hawthorne effect; and (4) experimenter bias (20). Moreover, as outlined in the Methodology of this thesis, a usual response set to each questionnaire would favor an accepting score. This explicit bias does not invalidate the data gleaned from the questionnaire as long as the researcher orients his discussion about this fact. Further, the issue of "yea saying" has been defended by Grygier (28), who explains that pleasant or positive sounding questions or statements may induce in the respondent a willingness to give information while unpleasant or negative statements would reduce the desire to respond. "It would swing the balance away from attraction towards repulsion and the whole test experience would become less pleasant and possibly less relevant to our perception of our daily lives and fantasies: certainly the general positive nature of the items make it easier to gain subjects cooperation, and for them to respond freely, spontaneously and without undue stress" (28, p.4). These issues may then outline some of the

reasons for the acceptance scores for both the community members and the residents of the H.H. or C.R.C. which are contrary to the hypothesized nonacceptance scores.

However, the values of the questionnaire were significantly different for the offenders and the community members. The mean values indicate that the offender perceives more acceptance than the community actually shows. This may suggest that an even more powerful influence or motivation may be effecting the responses made by the offenders. The "indelible marks" which characterized the offender group may be the first clue to the perception of "more acceptance". When one is considered different or unwanted by the group one may perceive (falsely) that one is part of the group to protect one's concept of self. The motivation may be based in "wishes of what could be" or "fear of what might happen".

PERCEPTION AND FEAR:

In retrospect, the review of literature dealing with the offender's perceptions of the community highlighted the recurring theme of "fear of rejection". This atmosphere of fear mixed with the uncertainty of job prospects and the lack of predictability in their futures may have a dramatic impact on the offender's perceptions as scored on the questionnaire. The argument at the bottom line reverts to the proverbial child "reverse psychology". When one is alienated, with poor or no job prospects and a questionable future, and plagued by thoughts of being

rejected or ostracised by a community in which one dearly wishes to lead a meaningful and successful life, one may be very agreeable to all statements on the questionnaire, in relation to acceptance, in a hope to make things look different than they really are. The thought of really being rejected is too painful and frightening; therefore acceptance is projected to protect the self from the reality.

Evidence leading to the support of this contention may be found in research done by Murray (21) who performed an experiment in an attempt to demonstrate in quantitative terms the generally recognized fact that the emotional state of a subject may affect his judgements of other personalities. The author concludes that under some conditions the emotion of fear will cause some subjects to increase their estimates of the maliciousness of other personalities. Murray's (21) subjects were little girls who were allowed to express themselves without reprisal or judgement. However, the offender does not have the same immunity as a "good little girl". He is an offender, a "bad person", and his expression of maliciousness or fear of others, when it is his role to be feared and disliked by others, could be considered a humorous contradiction. Therefore, the offender must suppress his real fears, especially in natural, as opposed to experimental conditions.

Fishback and Singer (22) recognized the fact that people may suppress fear and questioned how this might effect perception. The results indicated that: (1) the "Fear Suppression"

and "Fear Expression" groups perceived the stimulus person as significantly more fearful and aggressive than did the control group; (2) the "Fear Suppression" group in comparison to the "Fear Expression" group used extreme fear categories in describing the stimulus person. The authors conclude that the arousal of fear results in a tendency to project fear into a stimulus object in the environment.

The offender has learned to fear his social environment due to the harsh judgment by society, through the punishment inflicted by the courts (see "conditions of Successful Degradation Ceremonies" by Garfinkel, 27) and his inability to cope adequately in the community. However, his role as an offender does not allow for the expression of that fear, i.e. he must be tough - the "Devil's Advocate", "Satan's Choice", "Hell's Angel", but if one looks closely, contradictions may appear, i.e. "Born Loser", "Lost Soul". To insulate his self-image from the reality of rejection from the community the offender projects the perception of acceptance on the questionnaire and, in fact, may even attempt to neutralize the rejection by stating: "You would have done it too if you had the chance" or "He had it coming anyway" (see "Techniques of Neutralization" by Sykes and Matza, 29).

Steiner (24) maintains that accurate social perception is linked to competence in interpersonal behavior and group efficiency. This research questions the accuracy of social perception of the offender in the community. It has argued that fear and characteristic "indelible marks" have isolated

the offender and subjected him to a label which both distort his perception of self and the community he lives in. According to Steiner (24) this would lead to a reduction, or may eliminate, competence in interpersonal behavior, i.e. make the offender unable to cope in an effective social manner, thus nullifying the possibility of acceptance by community members and, therefore, jeopardize the mutual process (group efficiency) necessary for integration (alternately, see "Changes in Interpersonal Perceptions following Social Interaction" by Bierl, 26).

CONTRADICTIONS:

All human beings, in any social system, have basic human needs. These include love, affection and acceptance. When these cannot be attained, alienation may result. Although basic human needs are recognized facts of life, it must be also recognized that our social system is not plastic enough or structured to provide those needs equitably to all members.

It takes no "quantum leap" for a person to say that all people should, at a bare minimum, receive their basic human needs. The citizen, therefore, expresses an obligation but the expression of the obligation is correlated to a narrow, individually defined set of factors in his own reality. He wears "horse blinders" when it comes to expressing an obligation to "humanity" though (as he will undoubtedly forget to mention) that "humanity" not only includes his small circle of friends and acquaintances or good people in his community

but the crippled, the aged, the mentally retarded and the criminal. This sub-group of "humanity" seems to share a common affliction - they are locked up out of sight and out of mind. One is reminded of the removal of garbage - we place the garbage in the ash can and hope that the proper authorities get rid of the problem for us. Garbage removal, afterall, is a messy and time consuming activity and there are better things to do with one's life.

It seems, then, that we have an unthinking knee-jerk reflex in regard to the word "should". This is emphasized by the present questionnaires (QI and QII) in this thesis and adequately described by Etzioni (23) who suggests that underlying realities and appearances often differ in relation to social response to members' needs. He states: "We find on the personality level a surface conformity coupled with an underlying rejection. We find on the institutional level appearances of participation (or other aspects of responsiveness) covering underlying exclusion" (23, p.880).

Although the overall tenor of the questionnaires has produced scores of acceptance for both the community members and the residents, there are, on closer inspection, many contradictions which may support Etzioni's claims and lead us to a different conclusion than that of acceptance. To highlight these contradictions will make the meaning clearer. The offenders say the H.H. or C.R.C. is wanted by the community yet imply

further in the questionnaire that (1) homes near the H.H. are not neighborly, (2) there is no community involvement, (3) there is no involvement by major city clubs or organizations, and (4) the community does not accept them as responsible citizens. Further, the residents state that jobs are available for them, yet later admit they would not tell an employer that they live at a H.H. or C.R.C. if applying for a job.

Subsequently, the community also informs us that the H.H. is wanted, but state that (1) they lower property value in the community, (2) neighbors would not want to live near or beside a H.H. or C.R.C., (3) residents are not included in community activities, (4) community members are not involved with the H.H. or C.R.C., and (5) the community does not accept them as responsible citizens of the community (although they state the H.H. helps make the offender a responsible citizen?). Further, the community believes that jobs are available for the residents, yet states that employers would rather not hire residents who are living at a Halfway House.

Etzioni considers this state of affairs "inauthentic" and defines it as "when the underlying structure is unresponsive but an institutional or symbolic front of responsiveness is maintained" (23, p.881). In relation to this thesis it may suggest that the data may be interpreted much differently than what was originally thought. (see "Words and Deeds" by Dietrich, (35) and "Program Participants Positive Perceptions" by Sheirer, 20).

5

L

HYPOTHESES:

To delineate the characteristics of the offenders and the audience, i.e. the community, a number of other hypotheses were generated from the review of literature and viewed through the labeling theory in an effort to refute or confirm this perspective. However, in this research, as in many others, many of the hypotheses have led to dead-ends, others have produced contradictions, and only a few have supported the theory. What may be said of this "rainbow" of results is that we may have confirmed or refuted a little, but, of greater significance, generated questions demanding more clarification and elaboration of the theory.

We found that there was a significant difference between females and males in the community in relation to acceptance of residents in the H.H. In fact, the males of the community were nonaccepting and the females of the community were accepting. These data, then, agree with hypothesis #6 formulated from the review of literature. However, the opposite effect was attained in regard to the male and female offenders (hypothesis #7). That is, the males were more accepting than the females. This ran contrary to the formulated hypothesis, but not to previously reported results as will be discussed.

Mayer and Green state that: "Few alcoholic patients are more difficult to treat in an outpatient setting than female alcoholic ex-prisoners" (7, p.493). Further, "...as a group they often display extreme volatility, narcissism, intense phobic behavior..." (ibid, p. 493). Butler (9) points

7

S

out that in delinquent girls there is evidence of guilt feelings and neurotic reactions which are emphasized by interpersonal failure to cope socially. This is supported by Myerson who states that: "Promiscuity, pregnancies and prostitution, in addition to drinking are the social problems that bring this group to court and prison" (8, p.557).

The labeling literature dealing with the female offender and her perceptions is scarce. Liazos says: "In addition, except for Szasz, none of the authors seem to realize that the stigma of prostitution, abortion and other "deviant" acts unique to women comes about in large part from the powerlessness of women and their status in society" (10, p.115). This may be due, in part, to the hesitation in the field of criminology, as a whole, in studying female crime, and, specifically, to the dogmatic bias of the labeling school as expressed by Tannenbaum: "The assumption that crime is caused by any sort of inferiority, physiological or psychological, is here completely and unequivocally repudiated" (11, p.22).

However, differences in male and female offender groups have been detailed by Grygiel: "Female chronic petty offenders appear to be relatively introverted in the sense that they score high on the need for seclusion and for withdrawal from human contact" (12, 17) ; males, on the other hand, are "relatively extroverted, suggesting interest in superficial contacts and social activities..." (12, p.17) . Females also score higher on paranoid attitudes, emotional distance and ~~reserve~~, hostility, suspiciousness and mistrust.

The responses to the sentence completion test by male and female chronic petty offenders in Grygier's study (12) indicate the following: (1) the section dealing with "annoyances" shows that both male and female offenders chose "people" as their most frequent response, however, females much more frequently than males; (2) the section dealing with "worries and troubles" shows that both males and females consider "worries in general", "alcoholism", and "personal inadequacies" as the most frequent troubles, however, females more frequently than males; (3) the section dealing with "social needs" shows that males respond more frequently with "money" and "work" while females respond with "different community" and "entertainment"; (4) the section dealing with "emotional needs" indicate that both male and female offenders respond with "friends", and "conformity and acceptance", but females more frequently than males. Also females responded frequently with "family". The implication from the preceding literature lead us to consider a more pronounced pathological orientation for the female offender which may reflect the deep emotional scars left by rejection of loved ones and the community in general. The social position we ascribe to women in society makes it difficult for the female offender to rationalize or justify her fate, i.e. there are no role defined alternatives for a female offender and her behavior compared to the male. A male may be tough, cunning, violent,

aggressive, drunkard, a prisoner and still be considered a male, but a woman is not allowed to play these roles unless she is ready to become a non-woman and, therefore, to enter the limbo of non-person. The female offender has no alternatives from which to justify her fate to herself or society. She is unacceptable to the community and cannot hide the fact to her "self" or on the questionnaire in this thesis.

Tannenbaum's (11) earlier statements concerning crime and criminals should be regarded with caution as some evidence does exist that suggests there are differences within the offender group. As Hagan explains, the contributing influence of psychological variables must be articulated with the labeling theory and that: "A necessary step in the recognition of this articulation is the acknowledgement that psychological differences may have deepseated sociological, economic and even genetic roots..." (13, p.454) . Hagan (13) has necessarily underlined the multi-disciplinary approach that is the "foundation stone" for the explanations of human behavior in criminological research. This observation by Hagan, (13) contrasts starkly with the statements made by Tannenbaum (11) and his disciples in their exclusion of other perspectives in the explanation of crime. . For this reason, perhaps, the labeling theorists have failed to note the pathological nature of the female offender, which must effect her perception of the community, and have, therefore, failed to make adjustments in the theory to accomodate these facts.

EDUCATION:

The often expressed belief that educated people are more accepting of offenders, liberal in thought, and interested in correctional or penal reform is supported by Yablonsky (14, p.40) Pettibone (15) adds to this belief by suggesting, without empirical evidence, that affluent suburban areas which are characterized by liberal philosophy and education are supportive of community-based facilities. In this thesis, the stereotypic belief that the more educated have a monopoly on acceptance for the offender in the community has not been supported. The implications for future social policy based on this evidence suggests that as our younger population becomes more educated we will increasingly find intolerance and nonacceptance for the offender (who are characteristically less educated) in the community.

Historically, these individuals who were concerned with human social development, rights and the due process of law were people of class and education (37). Possibly, therefore, due to the actions and deeds of these distinguished persons and scholars, it became common to believe that the educated were more tolerant, may be more accepting, of certain social conditions. However, though history has managed to produce a few educated men and humanitarians who have shown the way in terms of our social evolution, it does not necessarily validate the generalization that all educated men are equally, or even partly, involved in this evolution. In fact education is used to make more money, to attain more power and status, and may

even reduce one's world to that of leisure and material gain. Those individuals who threaten these values and highly prized ends, i.e. property offenders, vandals, thieves, alcoholics, forgers, fraud artists, are viewed as people who are unworthy of trust, acceptance and, in fact, people to be rid off or to be put somewhere for security purposes.

Not suprisingly, Liazos(10) points out that his students (university level) who write essays and papers on deviance continually use the term "tolerate". Huff and Scott state that: "As citizens become more knowledgeable about deviants, it appears that they also become more tolerant" (16, p. 340). Liazos states: "But one tolerates only those one considers less than equal, morally inferior, and weak; those equal to oneself, one accepts and respects; one does not merely allow them to exist, one does not tolerate them." (10, p. 105).

The labeling theorists point out that perception by both the offender and the audience (i.e. community) are essential elements of the labeling process and the furtherance of criminal behavior. However, the labeling theorists have failed to differentiate among the members of the audience. Just as the theorists have suggested there is only one unidirectional result of the label for the offender, ie. there is no process for the offender, so they have implied the same "automatic" reaction for those of the audience. These "blanket observations" are extremely helpful in the production of rhetoric, but inadequate in the explanation of human behavior and crime.

This thesis has attempted to show differentiations among the audience. Of the factors tested, which were thought to effect acceptance in relation to the offender, two of eight produced significant results, i.e. sex and education. Further research in this vein may delineate other characteristics of the audience which may produce maps of communities which could show the future director of a Halfway House where to start a H.H. with the best chance for acceptance and community involvement for the residents in his care.

INFORMAL DISCUSSIONS:

General observations made through discussions with the residents at the completion of the questionnaire highlighted three distinct issues. These were: (1) "we are always watched by the staff"; (2) "the community isn't involved with us"; (3) "the neighbors don't like us here".

The Halfway House exists in the shadow of the correctional institution, and the decisions made by the superintendents of those institutions, which furnishes the offenders to allow it to function. The type of inmate released to a Halfway House and the number will be a direct function of the philosophy and characteristics of the institutional superintendent. Otherwise speaking, if he is "security oriented" a limited number of inmates will be released or if he is "oriented to rehabilitation" a greater number will be released. Other factors which may increase the flow would be overcrowding of the institution or

public out-cry and indignation about the prison system, i.e. by increasing the flow, correctional administrators suggest something is being done and the public soon calms itself.

Other important personalities in the populating of a Halfway House include the classification officer and the Halfway House director. Once the institutional superintendent has been informed by the Halfway House Director of the location and particulars of the house, the classification officer is instructed by the superintendent to make inmates available for interview purposes with the Halfway House director. Usually the inmate informs the classification officer of his intent to live at a Halfway House. The classification officer then checks the inmate's particulars, i.e. length of sentence, institutional conduct, personal remarks by staff of the institution, personal interviews by classification officer, educational and employment potential in the community and security level, before rejecting him or including him on a waiting list of candidates for the Halfway House. When openings develop at the Halfway House the classification officer is called by the Halfway House director to see who is available for interviews. The Halfway House director then screens, by interview, who he wishes to come to his Halfway House.

The populating of a Halfway House is a function of a series of decisions influenced first, and foremost, by the characteristics of the institutional director. His interactions

at a personal level with the Halfway House director will greatly influence the flow of inmates to the Halfway House. The selection of inmates and the number will be based on the classification officer's reflection of the superintendent's philosophical orientation for the institution and his personal interaction with the director of the Halfway House. Finally, the selection of the inmate by the Halfway House director will be based on their personal interactions in the interview and the feeling the Halfway House director has about the inmate. The success or failure of a particular resident or the Halfway House itself, may be the result of the series of decisions and personal encounters among these three influential individuals before any inmate ever leaves the walls of the institution. Further study on these aspects should be considered by criminologists.

THE RESIDENT:

For the resident serving time in a Halfway House it is hardly a thinly veiled threat for him to realize that if he causes any trouble he will be sent back to the institution. Therefore, the initial understanding of the community-based facility, which is immediately impressed upon the inmate, is not that of acceptance, reintegration or rehabilitation, but rather, an atmosphere of impending disaster should he lose his ticket to freedom by some folly, i.e. a personality clash with a staff member, an argument, etc., or an irresponsible

action." The residents' existence in the Halfway House is an extension of the institution, only worse, for he realizes he is almost free and risks a greater loss if he should fail at the Halfway House.

The resident realizes that the basic aims of the Halfway House are rehabilitation and reintegration, but feels that he is responsible for neither. He is continually watched (which would get on most people's "nerves"), in a small house setting by Halfway House employees who want to keep a low profile in the community. Therefore, anyone who shows more than a submissive nature, who is a little too independent, or shows some individual initiative, is considered a threat to the smooth operation of the house and a very real risk to the needed money expended per person by the government (provincial and federal). The future of the Halfway House and the jobs available there rely on a quiet, respected administration which emphasizes "security" (note residents perceive "Security" as most related to "Rejection" - actually acceptance in Results) and "no trouble" for the community. This can only be attained by a careful and methodical surveillance of the resident's personal living areas and behaviour. Seen in this light, the Halfway House becomes an oppressive and subtly coercive facility which does not lend itself to responsible actions or to the perception of acceptance by the resident.

Further, the resident has a greater chance for double jeopardy in the community setting. The increased freedom results

in a greater temptation to do those things which the normal citizen may do on the street, i.e. to stay out late or overnight, to pick up a girl, to drink, to visit friends in other cities, which are in contradiction to the rules of the Halfway House (in most Halfway Houses passes are given to residents for weekend visits but these must be requested in advance - usually 7 to 10 days - and are only given to those who have been at the house for a period of time). The residents must obey curfew hours, must not drink, must apply for a pass for weekend visits or overnight stays; if he does not he will be returned to the institution and possibly lose his "good time" and be placed in a segregation cell or punishment cell. Offenders doing time consider that the risks of failing at the Halfway House far outdo the benefits of the community facility. In fact, they suggest that "hard time" is the best time because on the street there are too many chances to "foul up" when the "man" is always on your back. These "foul ups" usually result in longer sentences because of loss of good time and increased bitterness on the part of the inmate.

FINANCES:

Very understandably the Halfway House cannot afford too many problem residents as they would jeopardize (1) the Halfway House's interaction with the community close-by and thus suggest to the neighborhood, all is not secure (note that community considers "Security" most related to "Rejection"

(actually acceptance) in Results) in the Halfway House, and (2) the cash flow which is desperately needed for the jobs and the services provided at the Halfway House. The Halfway House receives funds from the government and, as well, a specified amount defined by each house, from the residents who are working in the community.

The funds from the government are supplied on a per diem rate to the Halfway House. Otherwise speaking, they receive money per resident in the house. It becomes readily obvious, as a matter of survival, that the latent bias of the director in selecting inmates from an institution will, of necessity, steer him away from troublemakers, smart inmates, toughs and fast talkers because these are more likely to interrupt cash-flow and disturb house management, i.e. control and security. The resulting population in the Halfway House is characterized by their submission to authority. Therefore, the underlying motivation for the Halfway House director and the hired employees is that of economic survival, primarily, which can be achieved through a controlled and secure house while acceptance, reintegration and rehabilitation are on the periphery.

It would seem, then, that the emphasis in the Halfway House is contrary to the goals of acceptance and reintegration. This is a product of the unstable economic conditions from which the Halfway House director must work. By tightening up and making more predictable the amount of money available to the

Halfway House director, over a given period of time, the present emphasis to the goals which are desired may change. Perhaps, this may be accomplished by a cash allowance every four months, based on the assumption that the Halfway House always works to its full capacity. This assumption can only work if all those involved agree that community corrections is the best method of treatment for the offender. If this is so, then the continual four month allotment of money will provide the motivation to fulfill the agreement of keeping the Halfway House full. Alternately, the per diem rate does not motivate the principal agents of decision to fill a Halfway House. Instead it allows them to play the game but never to become seriously committed to its future or survival. This implies, then, that the superintendent, the classification officer and the Halfway House director must accept responsibility of the funds and account for the failure of the agreement to fill the Halfway House. The use of the four month period of time will allow for extenuating circumstances which may not be controlled by the three agents of decision, i.e. a major riot or disturbance may stop flow of inmates for a substantial period of time and thus any unused portion of the funds will be minimized due to the short time span while the overall aim, i.e. get the inmate into the community, will still be maximized.

OTHER ISSUES:

Another recurring issue discussed by the residents and

supported by further discussions with Halfway House directors and employees, and the questionnaire (QI - #6, 13, 14), was the lack of community involvement felt by the residents and the lack of interaction with recognized community organizations in the city of Ottawa. Granted the Halfway Houses were administered by agencies such as John Howard, Elizabeth Fry, and Salvation Army, but other recognized and well known social institutions such as Boy Scouts, Girl Guides, 4H, Outdoor Clubs, Kiwanis, Knights of Columbus, Rotarians, etc., were marked by their absence. The inclusion of residents in community activities, neighborhood activities, or church activities is sadly lacking. The residents readily admit they don't ask to be involved because they would feel uncomfortable and out of place with the "good people" of the community. However, they also admit that they have never been asked to help out in any local projects. This is supported by QII - #14 which suggests the community does not include residents in their community activities.

If acceptance and, possibly, reintegration of the offender is to take place in the community then recognition of this fact must be supported by the traditional institutions of the city of Ottawa. By lending their prestige and status to this end, "to break trail", community members may be led to believe that the offender is an acceptable person with something to offer the community (this notion may have support due to the high correlation value for "Familiarity" on the

community scores). Therefore, the concepts of acceptance and reintegration of the offender in the community must be based on a mutual process of dynamic social interaction. This social interaction or mutual process may gain impetus if orchestrated by recognized organizations of the city of Ottawa.

Finally, the third most common issue discussed with the residents of the Halfway House was that they believed that the people close by did not like their presence in the area. This was supported by QII - #7 and QI - #7 and in the index called "Familiarity" which showed a low correlation with "Rejection". (actually acceptance) for the residents. The discussions revealed no hard evidence or facts which could be used to support their contentions. The residents talked in loose, nebulous terms, i.e. "Oh, you know what I mean?". The emotional content (somewhat angry and defiant) of the discussions was not supported by fact but by feelings and vague generalities about the people of the community. One sensed that there was an "enemy" involved with their present state of affairs but who or what it was, could not be exactly defined. In fact, it seemed to emphasize their present belief of social isolation, i.e. so cut off that they didn't even know who was the community or who to be angry and defiant with! This does not detract from their perception of reality or how they feel about the community but it does make it hard to verify and difficult to suggest alternatives for action. Finally, these perceptions by the resident point out the inadequacy of this present research

effort. We have only scratched the surface in relation to the perceptions of the offender.

WHY COMMUNITY CORRECTIONS?

There remains one nagging question which should be entertained by this thesis and that is "why have community corrections at all?". In the face of evidence which suggests that our society, (1) is steadily increasing its demands for punishment (35), (2) has an increasing unemployment problem for those non-skilled and of lower educational standard (38, p. 359) and further (as outlined in this thesis) that the notions of reintegration, community acceptance, rehabilitation, recidivism and humanitarianism in community corrections are hardly congruent with the expectations of liberal rhetoric, one must wonder why the bureaucracy of the criminal justice persists in placing offenders back into the community?.

Scull (36), provides an insightful thesis in regard to this question. He suggests that "the primary value of that rhetoric (though far from its authors' intent) seems to have been its usefulness as ideological camouflage, allowing economy to masquerade as benevolence and neglect as tolerance" (36, p. 152). Otherwise speaking, the high cost of incarceration has become increasingly hard to justify on utilitarian, humanitarian and economic grounds. However, community corrections is more easily defended, despite the present attitude and economic conditions of the community, on the basis of "supposed

savings" (which will eventually reduce social and psychological help and herd the inmate into "deviant matter" (26, p. 150)) and the on-going myth that the community will help reintegrate the offender.

References:

1. Wheeler, S. "Trends and Problems in the Sociological Study of Crime". Social Problems, 1976, 23, 525.
2. Mead, G.H. Mind, Self and Society, edited by Charles W. Morris. Chicago: University of Chicago Press, 1970.
3. Schur, E. "A Critical Assessment of Labelling". In Perceptions in Criminology, edited by R.L. Henshel and R.A. Silverman. New York: Columbia University Press, 1975, p. 437.
4. Quadagno, J.S. and Antonio, R.J. "Labelling Theory as an Over-Socialized Conception of Man: The Case of Mental Illness". Sociology and Social Research, 1975, 60, 33.
5. Lemert, E.M. "Beyond Mead: The Societal Reaction to Deviance". Social Problems, 1974, 14, 302.
6. Fisher, S. "Stigma and Deviant Careers in Schools". Social Problems, 1972, 20, 78.
7. Mayer, J. and Green, M. "Group Therapy of Alcoholic Women Ex-Prisoners". Quarterly Journal of Studies on Alcohol, 1967, 18, 475.
8. Myerson, D.J. "Clinical Observations on a Group of Alcoholic Prisoners: With Special Reference to Women". Quarterly Journal of Studies on Alcohol, 1939, 20, 555.
9. Butler, E.W. "Personality Dimensions of Delinquent Girls". Criminologica, 1965, 3, 7.
10. Liazos, A. "The Poverty of the Sociology of Deviance: Nuts, Sluts and Preverts". Social Problems, 1972, 20, 103.
11. Tannenbaum, F. Crime and the Community. New York: Columbia University Press, 1938.
12. Grygier, T. "The Chronic Petty Offender: A Law Enforcement or a Welfare Problem". Journal of Research in Crime and Delinquency, 1964, 1, 155.
13. Hagan, J. "Labelling and Deviance: A Case Study in the Sociology of the Interesting". Social Problems, 1973, 20, 447.

14. Yablonsky, L. The Tunnel Back: Synanon. New York: McMillan Co., 1967.
15. Pettibone, J.M. "Community Based Programs - Catching up with Yesterday and Planning for Tomorrow". Federal Probation, 1973, 37, 17.
16. Huff, C.R. and Scott, J.E. "Deviance and Cognitive Consistency: Patterns in Public Attitudes toward Deviance". Sociology and Social Research, 1975, 59, 330.
17. Kuhn, T.S. The Structure of Scientific Revolutions. Chicago: University of Chicago Press, 1962.
18. Goffman, E. Asylums. New York: Anchor Books, 1961.
19. Goffman, E. The Presentation of Self in Everyday Life. New York: Doubleday, 1959.
20. Scheirer, M.A. "Program Participants Positive Perceptions: Psychological Conflict of Interest in Social Program Evaluation". Evaluation Quarterly, 1978, 2, 53.
21. Murray, H.A. Jr. "The Effect of Fear upon Estimates of the Maliciousness of other Personalities". The Journal of Social Psychology, 1933, 4, 310.
22. Feshback, S. and Singer, R.D. "The Effects of Fear Arousal and Suppression of Fear upon Social Perception". The Journal of Abnormal and Social Psychology, 1957, 55, 283.
23. Etzioni, A. "Basic Human Needs, Alienation and Inauthenticity". American Sociological Review, 1968, 33, 870.
24. Steiner I.D. "Inter-Personal Behaviour as Influenced by Accuracy of Social Perception". Psychological Review, 1955, 62, 268.
25. Erikson, K.T. Wayward Puritans. New York: John Wiley and Sons, Inc., 1966.
26. Bieri, J. "Changes in Interpersonal Perceptions following Social Interaction". The Journal of Abnormal and Social Psychology, 1953, 48, 61.
27. Garfinkel, H. "Conditions of Successful Degradation Ceremonies". American Journal of Sociology, 1956, 61, 420.

28. Grygier, T. "Deficiencies of the Dynamic Personality Inventory and the Limitations of Factor Analysis". British Journal of Medical Psychology, 1979, 52, 259.
29. Sykes, G. and Matza, D. "Techniques of Neutralization: A Theory of Delinquency". The Sociology of Crime and Delinquency, editors N. Johnson, L. Savitz and M. Wolfgang. New York: John Wiley and Sons, Inc., 1962, p. 249.
30. Deutscher, I. "Words Versus Deeds". In The Sociologist as Detective: An Introduction to Research Methods, edited by W.B. Sanders. New York: Praeger Publishers, 1974, p. 21.
31. Sanders, W.B. (ed.) Juvenile Offenders for a Thousand Years: Selected Readings from Anglo-Saxon Times to 1900. Chapel Hill: The University of North Carolina Press, 1970.
32. Christie, N. "Is it Time to Stop Counting". In Evaluation Research in Criminal Justice, Publication #11 United Nations Social Defence Research Institute (U.N.S.D.R.I.) January 1976.
33. Sykes, G. The Society of Captives: A Study of a Maximum Security Prison. Princeton, New Jersey: Princeton University Press, 1958.
34. Grygier, T. "The Concept of Social Progression". In Criminology in Transition: Essays in the Honor of Herman Maunhiem, edited by T. Grygier, H. Jones, and J.C. Spencer. London: Tavistock Publications, 1965, p. 153.
35. Fattah, E.A. Moving to the Right: A Return to Punishment. Crime et/and Justice, 1978, 6, 79.
36. Scull, A.T. Decarceration: Community Treatment and the Deviant - A Radical View. Englewood Cliffs, N.J.: Prentice-Hall, 1977.
37. Maunhiem, H. (ed.) Pioneers in Criminology, (2nd ed.) Montclair, N.J.: Patterson Smith, 1973.
38. Liazos, A. School, Alienation and Delinquency. Crime and Delinquency, 1978, 24(3), 355.

CHAPTER VI

Summary

There are times when one would like
to hang the whole human race, and
finish the farce.

S.L. Clemens (Mark Twain)

This research commenced with a review of literature and the subsequent development of two questions: (1) Does the offender perceive community as accepting? and; (2) Does the community accept the offender in a community-based facility? From the literature, concerns and attitudes of both the residents and the community members were selected and used to generate two sixteen - item Likert type questionnaires (QI and QII) with a range of responses from strongly agree, agree, uncertain, disagree and strongly disagree in regard to each of the sixteen items.

Questionnaire I (QI) was designed to capture data from the residents and their perceptions of community acceptance while questionnaire II (QII) was designed to capture data from the community members and the degree of their actual acceptance of the residents in the community correctional facility. The two questionnaires (QI and QII) were similar and evoked similar responses.

The QI was administered to four of five community correctional facilities in the city of Ottawa in April, 1979

in a structured interview setting. The sixteen - item questionnaire was read to the respondent who held a card with the appropriate responses on it and the researcher recorded the responses on the QI. The QII was mailed (n = 200) to a random sample of citizens in four Wards of the city of Ottawa in April, 1979, in which the four community correctional facilities were located. The respondents were asked to fill in the sixteen - item questionnaire and return the same to the researcher via an enclosed self-addressed stamped envelope. The total return of QII's was 86 of which 72 were usable for a 36% return rate.

The data captured by QI and QII allowed the seventeen hypotheses which were generated from the review of literature to be tested for significance by the t-test and the Pearson Product Moment Correlation. The following results were determined by using the t-test method in relation to the resident and the acceptance scores on QI: (1) female offenders are significantly less accepting than male offenders; (2) there is no significant difference for those offenders married or non-married in relation to acceptance; (3) there is no significant difference for those offenders who are parents or non-parents in relation to acceptance; (4) there is no significant difference for those offenders more educated to those less educated in relation to acceptance; (5) the offenders involved in the community are significantly less accepting

than those not involved.

A series of Pearson Product Moment Correlations in relation to the offender and his scores on QI showed that: (1) offenders' age does not vary appreciably with acceptance scores; (2) length of stay in the community correctional facility does not vary appreciably with acceptance scores; (3) socioeconomic status of offenders does not vary appreciably with acceptance scores.

In regard to the community members and their acceptance scores the following results were determined: (1) males of the community are significantly less accepting than females; (2) there is no significant difference for those community members non-married or married; (3) there is no significant difference for those community members who are parents or non-parents; (4) there is no significant difference for those community members involved or non-involved; (5) those community members who are more educated are significantly less accepting than those less educated.

The Pearson Product Moment Correlations in relation to QII inform us that: (1) community members' age does not vary appreciably with acceptance scores; (2) community members' length of stay in the community does not vary appreciably with acceptance scores; (3) socioeconomic status does not vary appreciably with acceptance scores.

The general hypothesis for this thesis suggested that the perception of the offender in relation to community acceptance would be similar to the amount of acceptance shown by the community. In particular, the offender would perceive non-acceptance and the community would show nonacceptance. Consequently, the data do not support this hypothesis. Instead, the scores of the questionnaires (QI and QII) resulted in acceptance scores and, further, the acceptance scores were significantly different for the offender (who perceived more acceptance than the community actually showed) and the community. However, the discussion and methodology sections of this thesis provide reasons and explanations for these results. They are: (1) bias imposed by the self-selection of community members and residents; (2) wording of the questionnaire; (3) the perception of fear by the offender; (4) social desirability response; (5) Hawthorne effect ; (6) integration to program supervisors; and (7) experimenter bias. As a consequence of these explanations and focusing attention on particular statements in the questionnaires (QI and QII), we must suggest that acceptance is not perceived by the offenders or the community members.

A number of Pearson Product Moment correlations were performed on three indices called "Rejection", "Security" and "Familiarity". All three indices scored low values and therefore in relation to the index called "Rejection" we have actually

recorded an accepting score, as has "Security" and "Familiarity". The correlations showed that "Security" and "Rejection" for both offender and community-members were the most highly correlated indices, while "Familiarity" and "Rejection" were the next most highly correlated. However, "Familiarity" was more highly correlated with "Rejection" for the community than the offender. Finally, "Familiarity" and "Security" were not correlated, suggesting they were independent factors effecting the notion of "Rejection".

In regard to the questionnaires (QI and QII) the following results were obtained; (1) those areas of perception by the offender which closely coincide with the actual scores of acceptance by the community members are, (a) the Halfway House or C.R.C. is known by the community, (b) the Halfway House or C.R.C. is wanted by the community, (c) jobs are available in the community for offenders, (d) children are safe near a Halfway House of C.R.C., (e) offenders should not do their time in jails or institutions, (f) a H.H. or C.R.C. should be located inside the city limits, (g) and, the H.H. or C.R.C. helps return the offender to the community as a responsible citizen; (2) alternately, those areas of perception by the offender which closely coincide with the actual scores of nonacceptance by the members of the community are, (a) an employer would likely not hire a resident of a H.H. or C.R.C., (b) there is not enough community involvement at the H.H. or C.R.C., (c) local citizens are not interested in the H.H. or

C.R.C. in their area (however, friends and relatives are claimed to visit frequently the residents of the H.H.), (d) community members are uncomfortable with a H.H. or C.R.C. close-by, (e) the offender is not accepted as a responsible citizen by the community; (3) finally, areas of perception by the offender which differed with the actual scores of the community members are, (a) the H.H. or C.R.C. lowers property value; the community believes it does lower property value while the resident perceives it does not; (b) offenders perceive that homes close by are not accepting of the H.H. or C.R.C. while community members indicate they would not mind having a H.H. or C.R.C. near their own home (however, the community members also indicated that "others" in the community would not be comfortable with a H.H. or C.R.C. close by); (c) residents claim to receive visits frequently from friends and relatives but infrequently or not at all from local community members, (d) offenders perceive little or no involvement from major city community groups while community members claim that there is involvement by city community groups.

A split half Spearman-Brown reliability test was performed on QI with a value of .65 and on QII with a value of .84. Also, a test of equivalence was performed on QI and QII using a multiple regression analysis which resulted in a positive correlation of weak magnitude ($r = .41$).

Recommendations for Further Research:

With respect to refining certain aspects of this thesis, attention should be directed to: (1) the limitations found in the existing Community and Halfway House measures of acceptance/nonacceptance; (2) the improvement of the Community and Halfway House measures of acceptance/nonacceptance, and (3) a reformulation of the sub-scales of Familiarity, Rejection, and Security, with respect to validity and reliability, based on empirical evidence.

Limitations in the acceptance/nonacceptance measures are to be found in the construction of statements. The researcher asked subjects to respond in both the Community and Halfway House questionnaires to statements of fact although there was no substantive evidence to support the claims of the respondents. If the focus of the research is to measure acceptance by the Community of the Halfway House, and correlatively to measure Halfway House residents' perceptions about acceptance from the Community, then questions should not have been of this factual nature. For example, "Friends and relatives come to the Halfway House or Community Resource Centre to talk, play cards, or visit."

Alternately, factual information about Community involvement could have been obtained at any time from supervisors

of the Halfway Houses, while Community members could have provided information about their willingness to become involved with the Halfway House, and Halfway House residents could have been asked about their willingness to see other Community members involved at the Halfway House.

- The acceptance/nonacceptance measure could be improved by item correlations. The item-total correlations would involve examining the Pearson r values for each item in relation to the total scores. Items with low correlations with the summed scores would be dropped while those with high correlations would be retained. This procedure would increase the internal validity of the questionnaires. Consideration might also be given to an analysis of the data on an item by item basis to determine each one's relative value in contrast to the summation of the sixteen items and their analysis as a group.

In keeping with the above improvements, the sub-scales of Familiarity, Rejection and Security must be equally questioned, since there is no evidence to suggest that the items used in the questionnaires can be grouped together. The definition and construction of these sub-scales must be more clearly articulated from the review of the literature. Finally, to increase the validity and reliability of the above sub-scales a statistical

analysis could be performed using: (1) factor analysis, to determine clusters of items highly correlated with each other; (2) a test, re-test procedure to provide coefficients of reliability; (3) an item analysis (item-total correlations) as described earlier; and (4) a split-half reliability test.

BIBLIOGRAPHY

Bain, R. "Stability in Questionnaire Responses". American Journal of Sociology, 1931, 37, 455.

Barakat, H. Alienation: "A Process of Encounter between Utopia and Reality". British Journal of Sociology, 1969, 20, 1.

Basu, A.K. "The Concept of Community in Developing Nations". Sociology and Social Research, 1968, 52, 193.

Becker, H.S. Outsiders. New York: Free Press, 1963.

"Deviance and the Response of Others" In Perceptions in Criminology, edited by R.L. Henshel and R.A. Silverman. New York: Columbia University Press, 1975, 2, 434.

Beha, J.A. "Halfway Houses in Adult Corrections: The Law, Practice and Results". Criminal Law Bulletin, 1975, 2, 434.

"Testing the Functions and Effect of the Parole Halfway House: One Case Study". The Journal of Criminal Law and Criminology, 1976, 67, 335.

Belson, W.A. "Volunteer Bias in Test Room Groups". Public Opinion Quarterly, 1960, 24, 115.

Bieri, J. "Changes in Interpersonal Perceptions following Social Interaction". The Journal of Abnormal and Social Psychology, 1953, 48, 61.

Birkenmayer, A.C., Polonski, M., Beckett, O., and Andron, O. A Review of Alternatives to the Incarceration of the Youthful Offender. Toronto: Ministry of Correctional Services (Ontario), 1976.

Blishen, B.R. and McRoberts, H.A. "A Revised Socioeconomic Index for Occupations in Canada". Canadian Review of Sociology and Anthropology, 1976, 13, 71.

Burkhardt, K.W. Women in Prison. Garden City: Doubleday and Company, 1973.

Butler, E.W. "Personality Dimensions of Delinquent Girls". Criminologia, 1965, 3, 7.

Byron, W.J. "Needed: A Special Employment Clearinghouse for Ex-Offenders". Federal Probation, 1970, 34, 53.

Canada Report of the Royal Commission to Investigate the Penal System of Canada. (Archambault Report), Ottawa: King's Printer, 1938.

Canada Report of a Committee appointed to inquire into the Principles and Procedures followed in the Service of the Department of Justice. (Fauteux Report), Ottawa: Queen's Printer, 1956.

Canada Report of the Canadian Committee on Corrections. (Quimet Report Towards Unity: Criminal Justice and Corrections). Ottawa: Information Canada, 1969.

Canada Report of the Working Group on Federal Maximum Security Institutions Design. (Mohr Report), Ottawa: Information Canada, 1971.

Canada Report of the Commission of Inquiry into Certain Disturbances at Kingston Penitentiary during April 1971. (Swackhamer Report), Ottawa: Information Canada, 1973.

Canada Report of the Task Force on the Role of the Private Sector in Criminal Justice, Volume 1. (Community Involvement in Criminal Justice), Ottawa: Ministry of Supply and Services, 1977.

Canada Report to Parliament by the Sub-Committee on the Penitentiary System in Canada. (McGuigan Report), Ottawa: Ministry of Supply and Services, 1977.

Canada Report on the First National Conference on Diversion, October 23 - 26, 1976, Quebec City, Canada. (Diversion: A Canadian Concept and Practice), Ottawa: Communication Division of the Solicitor General, 1978.

Christie, N. "Is it time to Stop Counting". In Evaluation Research in Criminal Justice, Publication #11, U.N.S.D.R.I., January 1976.

Clark, D.B. "The Concept of Community: A Re-examination". Sociological Review, 1973, 21, 397.

Glinard, M.B. Sociology of Deviant Behaviour (3rd ed.). New York: Holt, Rhinehart and Winston, 1968.

"Community-Based Correctional Programs: Models and Practices". Community-Based Correctional Programs, Public Health Services Publication No. 2130, Washington D.C., US Government Printing Office, 1971.

Conrad, J.J. "Perceptions of Juveniles in Correctional Institutions". Journal of the Association for the Study of Perception, 1972, 7, 17.

- Cossu, S. and Girolano. "Halfway House: An Historical Perspective of a Method of Rehabilitation". Criminal Justice Review, 1971, 2, 27.
- Dean, D. "Alienation: Its Meaning and Measurement". American Sociological Review, 1961, 26, 753.
- Deutscher, I. "Words and Deeds". In The Sociologist as Detective: An Introduction to Research Methods, edited by W.B. Sanders. New York: Praeger Publishers, 1974, p.21.
- Erikson, K.T. Wayward Puritans. New York: John Wiley and Sons, 1966.
- Etzioni, A. "Basic Human Needs, Alienation and Inauthenticity". American Sociological Review, 1968, 33, 870.
- Fattah, E.A. Moving to the Right: A Return to Punishment. Crime et/and Justice, 1978, 6(2), 79.
- Favreau, O.E. "Sex Bias in Psychological Research". Canadian Psychological Review, 1977; 18, 56.
- Feldman, R.A. "Interrelationships among Three Bases of Group Integration". Sociometry, 1968, 31, 30.
- _____ "Power Distribution, Integration and Conformity in Small Groups". American Journal of Sociology, 1973, 79, 639.
- Feshback, S. and Singer, R.D. "The Effects of Fear Arousal and Suppression of Fear upon Social Perception". The Journal of Abnormal and Social Psychology, 1957, 55, 283.
- Fischer, C.S. "The Study of Urban Community and Personality". Annual Review of Sociology, 1975, 1, 67.
- Fisher, S. "Stigma and Deviant Careers in Schools". Social Problems, 1972, 20, 78.
- Garfinkel, H. "Conditions of Successful Degradation Ceremonies". American Journal of Sociology, 1956, 61, 420.

Gendreau, P. and Ross, R. Effective Correctional Treatment: Bibliotherapy for Cynics. Toronto: Ministry of Correctional Services (Ontario), 1978.

Goffman, E. The Presentation of Self in Everyday Life. New York: Anchor Books, 1959.

_____. Asylums: Essay on the Social Situation of Mental Patients and Other Inmates. New York: Anchor Books, 1961.

Green, Jay, P. (ed.) One Way Edition - King James II New Testament, Copyright, 1972.

Greenberg, D.F. "Problems in Community Corrections". Issues in Criminology, 1975, 10, 1.

Griggs, B.S. and McCune, G.R. "Community-Based Correctional Programs: A Survey and Analysis". Federal Probation, 1972, 36, 7.

Gross, E. "Symbiosis and Consensus as Integrative Factors in Small Groups". American Sociological Review, 1956, 21, 174.

Grygier, T. The Dynamic Personality Inventory. Windsor: N.F.E.R. Publishing Company Ltd., 1962.

_____. "The Chronic Petty Offender: A Law Enforcement or a Welfare Problem". Journal of Research in Crime and Delinquency, 1964, 1, 155.

_____. "The Concept of Social Progression". Criminology in Transition: Essays in the Honor of Herman Mannheim, edited by T. Grygier, H. Jones and J.C. Spencer. London: Tavistock Publications, 1965, p. 153.

_____. "The Integration of Immigrants in Toronto: A Final Report" (with J. Spencer). Toronto: Social Planning Council of Metro Toronto, 1966 (mimeographed).

_____, Nease, B., and Anderson, C.S. "An Exploratory Study of Halfway Houses". Crime and Delinquency, 1970, 16, 280.

_____. "Integration of Four Ethnic Groups in Canadian Society: English, German, Hungarian, Italian". In Sounds Canadian: Language and Cultures in Multi-Ethnic Society, edited by P.M. Migus. Toronto: Peter Martin Associates, 1975, p. 158.

- Grygier, T., "The Bottom of the Titled Mosaic: the Italian Community in Urban Canada". Education, Change and Society: A Sociology of Canadian Education, edited by R.A. Carlton, L.A. Colley and N.J. Mackinnon. Toronto: Gage Educational Publishing, 1977, p. 204.
- _____. "Deficiencies of the Dynamic Personality Inventory - and the Limitations of Factor Analysis". British Journal of Medical Psychology, 1979, 52, 259.
- Hagan, J. "Labelling and Deviance: A Case Study in the Sociology of the Interesting". Social Problems, 1973, 20, 447.
- Hannah, T.E. "Crime and Public Attitudes". Proceedings of the Third Canadian Conference on Applied Criminology, edited by J. Laplante, Ottawa: March 1978, p. 212.
- Harris, L. The Public Looks at Crime and Corrections. Washington, D.C.: Joint Commission on Correctional Manpower and Training, 1968.
- Hillery, G.A. "Definitions of Community: Areas of Agreement". Rural Sociology, 1955, 20, 232.
- _____. "A Critique of Selected Community Concepts". Social Forces, 1959, 37, 237.
- Huff, C.R. and Scott, J.E. "Deviance and Cognitive Consistency: Patterns in Public Attitudes toward Deviance". Sociology and Social Research, 1975, 59, 330.
- Inciardi, J.A. "Visibility, Societal Reaction and Criminal Behavior". Criminology, 1972, 10, 217.
- Israel, J. Alienation: From Marx to Modern Sociology. Boston: Allen and Brown Inc., 1971.
- Kasinsky, R.G. "Critique of Community Corrections in Canada". Crime et/and Justice, 1976, 4, 115.
- Katz, O. "Field Studies". In L. Festinger and O. Katz (eds.), Research Methods on the Social Sciences. Toronto: Holt, Rhinehart and Winston, 1953, p. 56.
- Keller, O.J., Jr. and Alper, B.S. Halfway Houses: Community Centered Correction and Treatment. Massachusetts: D.C. Heath, 1970.

- Kerlinger, F. Foundations of Behavioral Research. New York: Holt, Rhinehart and Winston, 1973.
- Kohler, K. "The Revolving Door: The Effect of Employment Discrimination against Ex-Prisoners". The Hastings Law Journal, 1975, 26, 1403.
- Komarovsky, M. The Unemployed Man and His Family. New York: The Dryden Press, 1940.
- Kuhn, T.S. The Structure of Scientific Revolutions. Chicago: 1962. University of Chicago Press.
- Law Reform Commission of Canada (1976(a)). Guidelines: Disposition and Sentences in the Criminal Process. Ottawa: Information Canada.
- Law Reform Commission of Canada (1976(b)). Our Criminal Law. Ottawa: Information Canada.
- Law Reform Commission of Canada (1975(b)). Studies in Diversion. Ottawa: Information Canada.
- Law Reform Commission of Canada (1975). Working Paper on Imprisonment and Release II. Ottawa: Information Canada.
- Lee, A.M. "An Obituary for Alienation". Social Problems, 1972, 20, 121.
- Leipold, W.O. and James R.L. "Characteristics of Shows and No-Shows in a Psychological Experiment". Psychological Reports, 1962, 11, 171.
- Lemert, E.M. "Beyond Mead: The Societal Reaction to Deviance". Social Problems, 1974, 14, 302.
- Liazos, A. "The Poverty of the Sociology of Deviance: Nuts, Sluts and Preverts". Social Problems, 1972, 20, 103.
- _____. School, Alienation and Delinquency. Crime and Delinquency, 1978, 24(3), 355.
- Mannhiem, H. (ed.). Pioneers in Criminology (2nd Ed.) Montclair, N.J.: Patterson Smith, 1973.
- McNaughton-Smith, P. Permission to be Slightly Free. Ottawa: Ministry of Supply and Services Canada, 1976.
- Mathais, F.O. and Rayman, N.B. "The Ins and Outs of Crime and Corrections". Crime and Corrections, 1972, 10, 366.
- Matza, D. Becoming Deviant. Englewood Cliffs, N.J.: Prentice Hall, 1969.

- Mayer, J. and Green, M. "Group Therapy of Alcoholic Women Ex-Prisoners". Quarterly Journal of Studies on Alcohol, 1967, 18, 475.
- McCart, J.M. and Mangagna, T.J. "History of Halfway Houses in the United States". In Guidelines and Standards for Halfway Houses and Community Treatment Centres. Law Enforcement Assistance Administration: Washington, D.C., U.S. Government Printing Office, 1973.
- McDonald, J.C. "Why Prisoners Volunteer to be Experimental Subjects". Journal of the American Medical Association, 1967, 202, 175.
- McNemar, Q. "Opinion-attitude Methodology". Psychological Bulletin, 1946, 43, 289.
- Mead, G.H. Mind, Self and Society, edited by Charles W. Morris. Chicago: University of Chicago Press, 1970.
- Merton, R.K. "Social Structure and Anomie". In The Sociology of Crime and Delinquency, edited by N. Johnson, L. Savitz and M. Wolfgang (2nd ed.). New York: John Wiley and Sons, 1970, p. 136.
- Moser, C.A. and Kalton, G. Survey Methods in Social Investigation. Glasgow: Macnough, 1971.
- Murray, H.A., Jr. "The Effect of Fear upon Estimates of the Maliciousness of other Personalities". The Journal of Social Psychology, 1933, 4, 310.
- Myerson, D.J. "Clinical Observations on a Group of Alcoholic Prisoners with Special Reference to Women". Quarterly Journal of Studies on Alcohol, 1939, 20, 555.
- Nedd, A.N.B. "Managerial Attitudes toward Hiring Ex-Convicts". The Journal of Psychology, 1973, 85, 305.
- Nelson, J.I. "Participation and Integration: The Case of the Small Businessman". American Sociological Review, 1968, 33, 639.
- Newman, M. "Personality Differences between Volunteers and Non-Volunteers for Psychological Investigation: Self-Actualization of Volunteers and Non-Volunteers for Research in Personality and Perception". Dissertation Abstracts, 1957, 17, 684.
- Nowakowski, M. "Monopolization and Alienation in Science: A Formal Approach". Behavioral Science, 1977, 22, 313.

- Payne, W.O. "Negative Labels: Passageways and Prisons". Crime and Delinquency, 1973, 19, 33.
- Pettibone, J.M. "Community-based Programs - Catching up with Yesterday and Planning for Tomorrow". Federal Probation, 1973, 37, 3.
- Phal, R.E. Patterns of Urban Life. London: Longmans Ltd., 1970.
- Powers, E. "Halfway Houses: An Historical Perspective". American Journal of Corrections, 1959, 21, 434.
- Quadagno, J.S. and Antonio, R.J. "Labelling Theory as an Over-Socialized Conception of Man: The Case of Mental Illness". Sociology and Social Research, 1975, 60, 33.
- Rachin, R.L. "So you want to Open a Halfway House". Federal Probation, 1972, 36, 30.
- Reasons, C.E. "Toward Community-Based Corrections". Crime et/ and Justice, 1976, 4, 108.
- Reed, J.P. and Nance, O. "Society Perpetuates the Stigma of a Conviction". Federal Probation, 1972, 36, 27.
- Regions, J.L. and Hobson, W.G. "Inmate Self-Government and Attitude Change". Evaluation Quarterly, 1978, 2, 455.
- Rosen, E. "Differences between Volunteers and Non-Volunteers for Psychological Studies". Journal of Applied Psychology, 1951, 35, 185.
- Rubington, E. and Weinberg, M.S. Deviance: The Interactionist's Perspective. New York: The McMillan Company, 1968.
- Scheirer, M.A. "Program Participants' Positive Perceptions: Psychological Conflict of Interest in Social Program Evaluation". Evaluation Quarterly, 1978, 2, 53.
- Schubert, D.S.P. "Volunteering as Arousal Seeking". American Psychologist, 1960, 15, 413.
- Schur, E. "A Critical Assessment of Labelling". In Perceptions in Criminology, edited by R.L. Henshel and R.A. Silverman. New York: Columbia University Press, 1976, p. 437.
- Schwartz, R.D. and Skolnick, T.H. "Two Studies of Legal Stigma". Social Problems, 1962, 10, 133.

Scull, A.T. Decarceration: Community Treatment and the Deviant - A Radical View. Englewood Cliffs, N.J.: Prentice-Hall Inc., 1977.

Seeman, M. "On the Meaning of Alienation". American Sociological Review, 1959, 24, 783.

_____. "The Urban Alienation: Some Dubious Theses from Marx to Marcuse". Journal of Personality and Social Psychology, 1971(a), 19, 135.

_____. "Alienation: A Map". Psychology Today, 1971(b), 17, 83.

_____. "Alienation Studies". Annual Review of Sociology, 1975, 1, 95.

Sellin, T. "The Conflict of Conduct Norms". In The Sociology of Crime and Delinquency, edited by N. Johnson, L. Savitz, and M. Wolfgang. (2nd ed.). New York: John Wiley and Sons, Inc., 1970, pp. 238.

Seltiz, C., Jahoda, M., Deutsch, M. and Cook, S. Research Methods in Social Relations. New York: Holt, Rhinehart and Winston, 1959.

Shihadeh, E.S. "The Perceptions of Parolees and Parole Officers". The Journal of Psychology, 1973, 84, 335.

Smart, R.G. "Subject Selection Bias in Psychological Research". Canadian Psychologist, 1966, 7a, 115.

Solicitor General of Canada. A Report on Community Based Correctional Centres (1973). Ottawa: Information Canada.

Sornichsen, W.P. "Community Responsibility and Crime". In Proceedings of the Third Canadian Conference on Applied Criminology, edited by J. Laplante. Ottawa: University of Ottawa, March, 1978, p. 202.

Stacey, M. "The Myth of Community Studies". British Journal of Sociology, 1969, 20, 134.

Steiner, I.D. "Interpersonal Behavior as Influenced by Accuracy of Social Perception". Psychological Review, 1955, 62, 268.

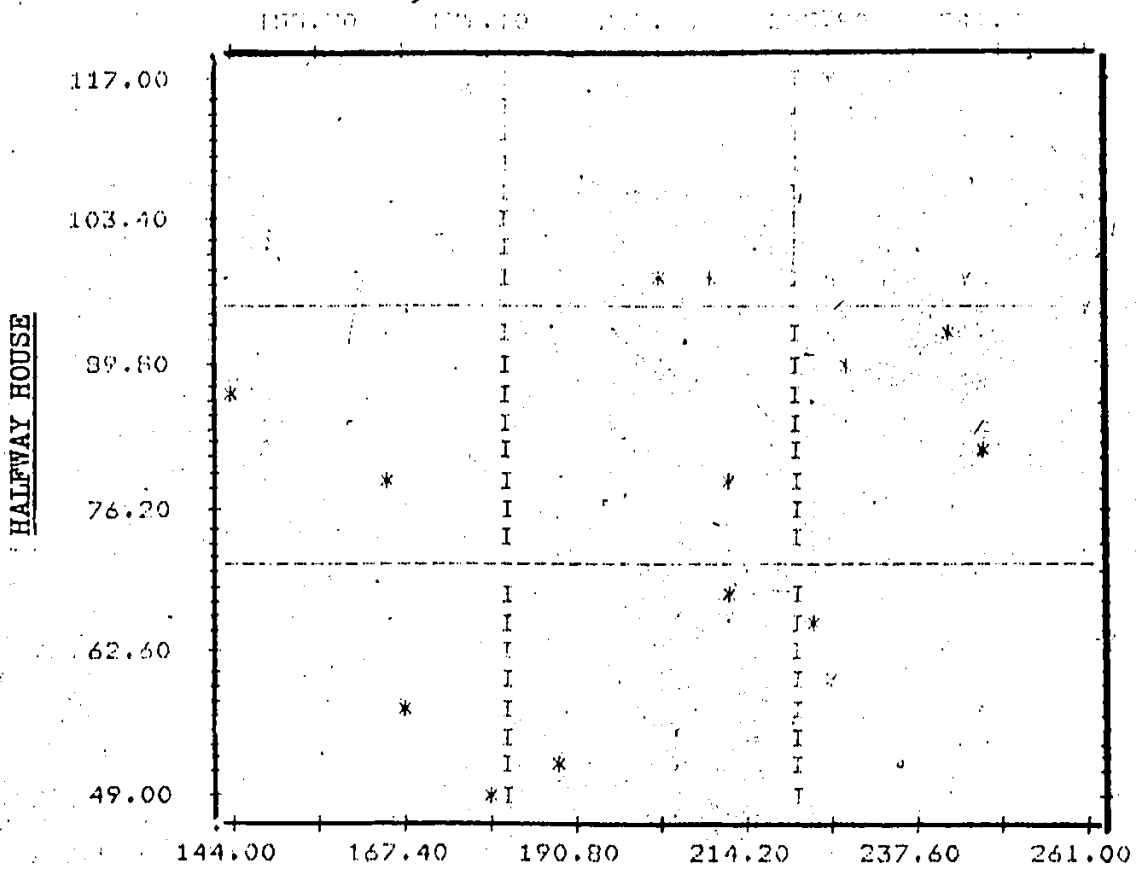
Stollmack, S. and Harris C.M. "Failure Rate Analysis applied to Recidivism Data". Operations Research, 1977, 22, 192.

Sykes, G. The Society of Captives: A Study of a Maximum Security Prison, N.J.: Princeton University Press, 1958.

- Tannenbaum, F. Crime and the Community. New York: Columbia University Press, 1938.
- The Grosset Webster Dictionary. Edited by M. Morris, C.P. Chadsey and H. Wentworth. New York: Grosset and Dunlop Publishers, 1966.
- Theodorson, G.A. and Theodorson, A.G. A Modern Dictionary of Sociology: The Concepts and Terminology of Sociology and Related Disciplines. New York: Thomas Y. Crowell Company, 1969.
- Thomas, W.I. "The Unadjusted Girl". Boston: Little Brown, 1923.
- Turk, A. Criminality and Legal Order. Chicago: Rand McNally Company, 1969.
- Waldo, G.P. and Chiricos, T.G. "Work Release and Recidivism". Evaluation Quarterly, 1977, 1, 87.
- Walliman, I. "Alienation - In Marx and Modern Empirical Sociology". Zeitschrift fur Soziologie, 1975, 4, 273.
- Wallin, P. "Volunteer Subjects as a Source of Sampling Bias". American Journal of Sociology, 1949, 54, 539.
- Weissman, L. "Personality Factors in Prison Volunteers Related to a Response in Clinical Drug Trials". Journal of Clinical Pharmacology, 1972, 12, 95.
- Wheeler, S. "Trends and Problems in the Sociological Study of Crime". Social Problems, 1976, 23, 525.
- Whitehorn, A. "Alienation and Workers' Self-Management". Canadian Slavonic Papers, 1974, 14, 160.
- Wilson, W.J. and Dumont, R.G. "Rules of Correspondence and Social Concepts". Sociology and Social Research, 1968, 52, 217.
- Yablonsky, L. The Tunnel Back: Synanon. New York: McMillan Co., 1967.
- Zimring, R. "Measuring the Impact of Pretrial Diversion from the Criminal Justice System". University of Chicago Law Review, 1974, 71, 235.

* Appendix *

GRAPH 1: Multiple Regression Analysis



STATISTICS..
 CORRELATION (R) = .40898
 R SQUARED = .16727
 SIGNIFICANCE = .10309
 STD ERR OF EST = 18.25406
 INTERCEPT (A) = 29.15990
 SLOPE (B) = .24365

PLOTTED VALUES= 17 EXCLUDED VALUES=0 MISSING VALUES= 0

TABLE 3 : Sex vs. Acceptance-Nonacceptance. (Community)

COUNT	ROW PCT	COL PCT	TOT PCT	MALE	FEMALE	ROW TOTAL
1	21	47.73	52.50	29.17	23	61.11
1	47.73	52.50	29.17	31.94	9	28
1	52.50	47.50	26.39	32.14	28.89	
1	29.17	26.39	12.50			
COLUMN TOTAL	40	55.56	32	72	100.00	

TABLE 4: Sex vs. Acceptance-Nonacceptance (Halfway House)

COUNT	I		I		ROW TOTAL
ROW PCT	MALE	FEMALE		I	
COL PCT	I	I			
TOT PCT	I	I			
-----I-----I-----I					
<u>Acceptance</u>	I	22	I	3	I
	I	88.00	I	12.00	I
	I	95.65	I	42.86	I
	I	73.33	I	10.00	I
-----I-----I-----I					
<u>Nonacceptance</u>	I	1	I	4	I
	I	20.00	I	80.00	I
	I	4.35	I	57.14	I
	I	3.33	I	13.33	I
-----I-----I-----I					
COLUMN	23		7		30
TOTAL	76.67		23.33		100.00

TABLE 5 : Marital Status vs. Acceptance-Nonacceptance (Community)

	COUNT	I			
	ROW PCT	<u>SINGLE</u>	<u>MARRIED</u>		ROW
	COL PCT	I	I		TOTAL
	TOT PCT	I	I		
<u>Acceptance</u>		I	I	I	
		I	25	I 19	44
		I 56.82	I 43.18	I	61.11
		I 67.57	I 54.29	I	
		I 34.72	I 26.39	I	
<u>Nonacceptance</u>		I	I	I	
		I	12	I 16	28
		I 42.86	I 57.14	I	38.99
		I 32.43	I 45.71	I	
		I 16.67	I 22.22	I	
	COLUMN	37	35		72
	TOTAL	51.39	48.61		100.00

Table 6: Marital Status vs. Acceptance-Nonacceptance (Halfway House)

	COUNT	Single	Married	ROW TOTAL
ROW PCT	I	I	I	I
COL PCT	I	I	I	I
TOT PCT	I	I	I	I
	I	I	I	I
	I	22 I	3 I	25
<u>Acceptance</u>	I	88.00 I	12.00 I	83.33
	I	88.00 I	60.00 I	
	I	73.33 I	10.00 I	
	I	I	I	I
	I	3 I	2 I	5
<u>Nonacceptance</u>	I	60.00 I	40.00 I	16.67
	I	12.00 I	40.00 I	
	I	10.00 I	6.67 I	
	I	I	I	I
COLUMN TOTAL		25	5	30
		83.33	16.67	100.00

TABLE 7: Parents vs. Acceptance-Nonacceptance (Community)

	COUNT	I				
	ROW PCT	CHILDLES	PARENT			ROW
	COL PCT					TOTAL
	TOT PCT	I	I	I	I	
<u>Acceptance</u>		I	I	I	I	
		I	27	I	17	I 44
		I	61.36	I	38.64	I 61.11
		I	67.50	I	53.13	I
<u>Nonacceptance</u>		I	37.50	I	23.61	I
		I	I	I	I	
		I	13	I	15	I 26
		I	46.43	I	53.57	I 38.89
		I	32.50	I	46.88	I
		I	18.06	I	20.83	I
		I	I	I	I	
	COLUMN	40	32			72
	TOTAL	55.56	44.44			100.00

TABLE 8: Parents vs. Acceptance-Nonacceptance (Halfway House)

	COUNT	I				
	ROW PCT	CHILDLES	PARENT			ROW
	COL PCT					TOTAL
	TOT PCT	I	I	I		
		I-----I	I-----I	I		
<u>Acceptance</u>		I 17 I	8 I	25		
		I 68.00 I	32.00 I	83.33		
		I 85.00 I	80.00 I			
		I 56.67 I	26.67 I			
		I-----I	I-----I	I		
<u>Nonacceptance</u>		I 3 I	2 I	5		
		I 60.00 I	40.00 I	16.67		
		I 15.00 I	20.00 I			
		I 10.00 I	6.67 I			
		I-----I	I-----I	I		
COLUMN		20	10	30		
TOTAL		66.67	33.33	100.00		

TABLE 9: Community Involvement vs. Acceptance-Nonacceptance
(Community)

COUNT	I				
ROW PCT	I	LITTLE	INVOLVED	ROW	
COL PCT	I			TOTAL	
TOT PCT	I				
	I	I	I		
	I	13	I	31	44
	I	29.55	I	70.45	61.11
	I	68.42	I	58.49	
	I	18.06	I	43.06	
	I	I	I	I	
	I	6	I	22	28
	I	21.43	I	78.57	38.89
	I	31.58	I	41.51	
	I	8.33	I	30.56	
	I	I	I	I	
COLUMN		19		53	72
TOTAL		26.39		73.61	100.00

TABLE 10: Community Involvement vs. Acceptance-Nonacceptance

(Halfway House)

	COUNT	I			
ROW PCT	I	LITTLE	INVOLVED	ROW	
COL PCT	I			TOTAL	
TOT PCT	I		I		
	I	I	I	I	I
	I	6	I	19	I
	I	24.00	I	76.00	I
	I	100.00	I	79.17	I
	I	20.00	I	63.33	I
	I	I	I	I	I
	I	0	I	5	I
	I	.00	I	100.00	I
	I	.00	I	20.83	I
	I	.00	I	16.67	I
	I	I	I	I	I
COLUMN	6	24	30		
TOTAL	20.00	80.00	100.00		

TABLE 11: Education vs. Acceptance-Nonacceptance (Community)

	COUNT	I					
	ROW PCT	INO	DEGRE	UNIV OR		ROW	
	COL PCT	I		COLL		TOTAL	
	TOT PCT	I		I			
	-----	I	-----	I	-----	I	
		I	26	I	18	I	44
<u>Acceptance</u>		I	59.09	I	40.91	I	61.11
		I	66.67	I	54.55	I	
		I	36.11	I	25.00	I	
	-----	I	-----	I	-----	I	
		I	13	I	15	I	28
<u>Nonacceptance</u>		I	46.43	I	53.57	I	38.89
		I	33.33	I	45.45	I	
		I	18.06	I	20.83	I	
	-----	I	-----	I	-----	I	
COLUMN			39		33		72
TOTAL			54.17		45.83		100.00

TABLE 12: Education vs. Acceptance-Nonacceptance (Halfway House)

	COUNT	less than high sch.	high sch. or college	ROW TOTAL
	ROW PCT			
	COL PCT			
	TOT PCT			
<u>Acceptance</u>		18	7	25
		72.00	28.00	83.33
		85.71	77.78	
		60.00	23.33	
<u>Nonacceptance</u>		3	2	5
		60.00	40.00	16.67
		14.29	22.22	
		10.00	6.67	
COLUMN TOTAL		21	9	30
		70.00	30.00	100.00

TABLE 13: Socioeconomic Status vs. Acceptance-Nonacceptance
(Community)

	COUNT	ROW PCT	COL PCT	TOT PCT	ROW TOTAL
	135-45	44-55	55 PLUS		
<u>Acceptance</u>	2	3	18	23	26
	7.14	28.57	64.29	59.33	53.33
	33.33	88.89	59.55		
	4.17	16.67	37.50		
<u>Nonacceptance</u>	4	1	15	20	23
	20.00	5.00	75.00	11.67	
	66.67	11.11	41.33		
	2.33	2.44	11.25		
	12.50	18.75	60.75	100.00	

TABLE 14: Socioeconomic Status vs. Acceptance-Nonacceptance
(Halfway House)

COUNT - I		I		I		I		ROW
ROW	PCT	120-30	31-40	41-55				TOTAL
COL	PCT	I	I	I	I	I	I	
TOT	PCT	I	I	I	I	I	I	
<u>Acceptance</u>	I	12	5	4				21
	I	57.14	23.81	19.05				84.00
	I	100.00	100.00	50.00				
	I	48.00	20.00	16.00				
<u>Nonacceptance</u>	I	0	0	4				4
	I	.00	.00	100.00				16.00
	I	.00	.00	50.00				
	I	.00	.00	16.00				
COLUMN		12	5	8				25
TOTAL		48.00	20.00	32.00				100.00

TABLE 15: Length of Stay vs. Acceptance-Nonacceptance (Community)
(in months)

[illegible]

TABLE 16: Length of Stay vs. Acceptance-Nonacceptance (Halfway House)
(in months)

COUNT		COUNT				ROW TOTAL
ROW PCT	COL PCT	1-2	3-4	5-6	7 PLUS	
TOT PCT	TOT PCT	TOTAL				
Acceptance		13	8	2	2	25
		52.00	32.00	8.00	8.00	83.33
		26.67	83.33	50.00	100.00	
		43.33	26.67	6.67	6.67	
Nonacceptance		2	1	2	0	5
		40.00	20.00	40.00	.00	16.67
		13.33	11.11	50.00	.00	
		6.67	2.53	6.67	.00	
COLUMN TOTAL		15	9	4	2	30
		50.00	30.00	13.33	6.67	100.00

TABLE 17: Age vs. Acceptance-Nonacceptance (Halfway House)
(in years)

	10-20	21-34	35-44	45-54	55-64	65-74	75-84	85-94	95-104	ROW TOTAL
Acceptance	14.00	23.33	16.67	12.00	10.00	10.00	10.00	10.00	10.00	100.00
Nonacceptance	10.00	10.00	10.00	10.00	10.00	10.00	10.00	10.00	10.00	100.00
TOTAL	24.00	33.33	26.67	22.00	20.00	20.00	20.00	20.00	20.00	200.00

TABLE 18: Age vs. Acceptance-Nonacceptance (Community)
(in years)

	COUNT	I					
	ROW PCT	I	10-29	30-54	55 PLUS	ROW	TOTAL
	COL PCT	I					
	TOT PCT	I					
<u>Acceptance</u>	I	I	I	I	I	I	I
			21	14	9		44
	I	47.73	I	31.82	I	20.45	I
	I	84.00	I	50.00	I	47.37	I
	I	29.17	I	19.44	I	12.50	I
<u>Nonacceptance</u>	I	I	I	I	I	I	I
			4	14	10		28
	I	14.29	I	50.00	I	35.71	I
	I	16.00	I	50.00	I	52.63	I
	I	5.56	I	19.44	I	13.89	I
COLUMN			25	28	19		72
TOTAL			34.72	38.89	26.39		100.00

QUESTIONNAIRE #1

AGE: _____ SEX: _____ MARITAL STATUS: single married
divorced separated

NUMBER OF CHILDREN: _____ OCCUPATION: _____

LENGTH OF STAY IN H.H. OR C.R.C.: _____ months

ARE YOU STUDYING OR WORKING IN THE COMMUNITY? HOW LONG: _____ months

ARE YOU ACTIVE IN COMMUNITY SPORTS? YES NO

IF YES - WHAT TIMES OF THE YEAR? winter _____ hrs./week
spring _____ hrs./week
summer _____ hrs./week
fall _____ hrs./week

ARE YOU INVOLVED WITH ANY COMMUNITY GROUPS? PLEASE LIST:

EXAMPLES:

A.A. OR ALANON

1. _____

CAR CLUBS

2. _____

CHURCH GROUPS

3. _____

TEEN CLUBS

HOW LONG HAVE YOU BEEN INVOLVED? _____ months

DO YOU ATTEND THE LOCAL CHURCH? YES NO

IF YES - HOW OFTEN?

daily

weekly

monthly

less

WHAT LEVEL OF EDUCATION HAVE YOU ATTAINED?

SOME PUBLIC SCHOOL

SOME COLLEGE

PUBLIC SCHOOL

COLLEGE

SOME HIGH SCHOOL

SOME UNIVERSITY

HIGH SCHOOL

UNIVERSITY

1. This H.H. or C.R.C. is known by the community.
strongly agree agree uncertain disagree strongly disagree
2. This H.H. or C.R.C. is wanted by the community.
strongly agree agree uncertain disagree strongly disagree
3. The community (excluding Manpower) makes jobs available to residents.
strongly agree agree uncertain disagree strongly disagree.
4. You would tell an employer that you lived in a H.H. or C.R.C. if applying for a job.
strongly agree agree uncertain disagree strongly disagree
5. The H.H. or C.R.C. lowers property value in the community.
strongly agree agree uncertain disagree strongly disagree.
6. There is enough community involvement at the H.H. or C.R.C.
strongly agree agree uncertain disagree strongly disagree
7. People living quite close or beside the H.H. or C.R.C. are neighbourly.
strongly agree agree uncertain disagree strongly disagree
8. Children are safe near a H.H. or C.R.C.
strongly agree agree uncertain disagree strongly disagree
9. Offenders should be left in jails or insitutions to do their time.
strongly agree agree uncertain disagree strongly disagree

10. A H.H. or C.R.C. should be located outside rather than inside the city limits.

strongly agree agree uncertain disagree strongly disagree

11. Friends and relatives come to the H.H. or C.R.C. to talk, play cards, or visit.

strongly agree agree uncertain disagree strongly disagree

daily weekly monthly less not at all

12. Individual citizens come to the H.H. or C.R.C. (excluding relatives and friends) to talk, play cards, or visit.

strongly agree agree uncertain disagree strongly disagree

daily weekly monthly less not at all

13. Community groups (as listed on first page) are actively involved with H.H. or C.R.C.

strongly agree agree uncertain disagree strongly disagree

daily weekly monthly less not at all

14. Residents feel left out of community activities.

strongly agree agree uncertain disagree strongly disagree

15. The H.H. or C.R.C. helps return the offender to the community as a responsible citizen.

strongly agree agree uncertain disagree strongly disagree

16. The offender is accepted as a responsible citizen by the community when living in a H.H. or C.R.C.

strongly agree agree uncertain disagree strongly disagree

UNIVERSITÉ D'OTTAWA



UNIVERSITY OF OTTAWA

CRIMINOLOGIE

OTTAWA ONTARIO
CANADA K1N 6N5

CRIMINOLOGY

March 14, 1979

Dear Sir/Madam

I am conducting a study with the University of Ottawa Social Science Department in relation to community perceptions of prisoners in halfway houses and Community Resource Centers.

You have been selected for this study by way of a random sample of the 1978 Electoral Lists of Ottawa. Your "ward" or "community" is called GLOUCESTER WARD.

Enclosed you will find a short questionnaire (asking you to agree or disagree with some statements) and a self-addressed stamped envelope. Upon completing the questionnaire, please return your responses by way of the self-addressed envelope as soon as possible.

Your help is greatly appreciated in this matter and I wish to thank you for your time.

Authorized by:

J. Laplante
Jacques Laplante, Ph.D.

CHAIRMAN

Respectfully,

Stephen Beriault
Stephen Beriault

QUESTIONNAIRE #II

PLEASE ANSWER QUESTIONS ON LINES PROVIDED OR CIRCLE APPROPRIATE ANSWER

AGE: _____ STATUS: married single separated divorced

SEX: _____ NUMBER OF CHILDREN: _____

OCCUPATION: _____

APPROXIMATE LENGTH OF TIME YOU HAVE RESIDED IN YOUR PRESENT HOME?
_____ months

ARE YOU PRESENTLY WORKING IN THE COMMUNITY? YES NO

IF YES - HOW LONG? _____ months

ARE YOU ACTIVE IN COMMUNITY SPORTS? YES NO

IF YES - WHAT TIMES OF THE YEAR? Winter _____ hrs./week
Spring _____ hrs./week
Summer _____ hrs./week
Fall _____ hrs./week

ARE YOU INVOLVED WITH ANY COMMUNITY GROUPS? PLEASE LIST.

EXAMPLES:

Church groups

Women's clubs

Business clubs

Car clubs

Political groups

1. _____
2. _____
3. _____

HOW LONG HAVE YOU BEEN INVOLVED WITH THESE GROUPS? _____ months

DO YOU ATTEND THE LOCAL CHURCH? daily monthly less not at all

WHAT LEVEL OF EDUCATION HAVE YOU ATTAINED?

some public school public school some high school high school
some college college some university university
some graduate graduate some doctorate doctorate

PLEASE CIRCLE YOUR ANSWER:

1. Halfway Houses and Community Resource Centres are known by the community.
strongly agree agree uncertain disagree strongly disagree
2. Halfway Houses and Community Resource Centres are wanted by the community.
strongly agree agree uncertain disagree strongly disagree
3. Jobs should be made available to residents of Halfway Houses and Community Resource Centers.
strongly agree agree uncertain disagree strongly disagree
4. Employers in the community would not hire a person if they knew they lived in a Halfway House or Community Resource Centre.
strongly agree agree uncertain disagree strongly disagree
5. Halfway Houses and Community Resource Centers generally lower property value in the community.
strongly agree agree uncertain disagree strongly disagree
6. There is enough community involvement at the Halfway House or Community Resource Center.
strongly agree agree uncertain disagree strongly disagree
7. People living close to a Halfway House or Community Resource Center are comfortable with this experience.
strongly agree agree uncertain disagree strongly disagree
8. You wouldn't mind having a Halfway House or Community Resource Centre close to your home.
strongly agree agree uncertain disagree strongly disagree

9. Children are safe near a Halfway House or Community Resource Center.
- strongly agree agree uncertain disagree strongly disagree
10. Offenders should be left in jails or institutions to complete their sentences.
- strongly agree agree uncertain disagree strongly disagree
11. A Halfway House or Community Resource Center should be located outside rather than inside the city limits.
- strongly agree agree uncertain disagree strongly disagree
12. Individual citizens go to the Halfway Houses or Community Resource Centers to talk and visit.
- strongly agree agree uncertain disagree strongly disagree
13. Community groups (as listed on the first page) are frequently involved with Halfway Houses and Community Resource Centers.
- strongly agree agree uncertain disagree strongly disagree
14. Residents of Halfway Houses and Community Resource Centers are included in most community activities.
- strongly agree agree uncertain disagree strongly disagree
15. The Halfway House and Community Resource Center helps return the offender to the community as a responsible citizen.
- strongly agree agree uncertain disagree strongly disagree
16. The offender is accepted as a responsible citizen by the community when living in a Halfway House or Community Resource Center.
- strongly agree agree uncertain disagree strongly disagree