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Families of Offenders

Policy and Practice in Corrections

Legal and policy
framework

General principles

Engaging the
family in the
correctional
process

Assessing
family need

Elements of
correctional
practice with
families

Staff selection and
evaluation

Resources for
service providers

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Families of Offenders

Policy and Practice in Corrections

Lloyd Withers, Editor.

With written contributions by Norma Antoine, David Champagne, Gordana Eljdupovic, Veronica Felizardo, Phill Ferris, Jean Folsom, Susan Gilger, Dorma Grant, Norman Gardipy, Christina Guest, Darlene Haines, Scott Harris, Corina Hayward, Teresa Kellenconk, Chris Kroeker, David Larocque, Eric Lawson, Maggie MacLean, Arn Main, Elizabeth Martin, Wayne McCrackin, Eric Michael, Bonnie Misener, Don Misener, Terry Richardson, Ross Toller, VISA Team, Lloyd Withers, Darlene Wood and Angela Wright.

March, 2007

Foreword.

By Ross Toller, Assistant Commissioner, Correctional Operations and Programs, Correctional Service of Canada.

It is with great pleasure that I commend the present guidelines to the attention of the correctional community.

Because we all have families, we know the crucial role that families play in the life of every person. For better or worse, our families contribute to shaping who we become and how we deal with what comes our way in life. As one of the key building blocks of any society, the family can provide structure and accountability that help individuals find their place in the world. Our family is often ‘there’ for us when no one else is.

Offenders are no different from other members of society in this respect. They arrive in our institutions, serve their time and re-enter our communities as but one member of a much broader network of relationships. By definition their family relationships precede, and in most cases outlast, any involvement a person may have with the criminal justice system.

CSC Chaplaincy has taken the lead in highlighting this aspect of CSC’s Mission, identifying families - along with voluntary sector agencies, faith communities and correctional staff – as potential sources of support and accompaniment, during both incarceration and reintegration. The level of support for these guidelines, however, reaches far beyond Chaplaincy, as witnessed by the joint sponsorship of the present guidelines by all branches within the Correctional Operations and Programs Sector.

Since CSC has identified families as one of the seven dynamic factors contributing to reintegration success, the present guidelines will assist it to look more intentionally at how to optimize the involvement of family members in carrying out its mandate throughout sentence management. By adopting an approach that endeavours to help offenders maintain their family ties and treat families as a potential asset, CSC can help ensure that offenders are not left on their own to find their way back into a productive relationship with their community.

Families of Offenders

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Introduction.

**By Terry Richardson, Director-General, Chaplaincy Branch,
Correctional Service of Canada.**

“No man is an island.” (John Donne, 17th century)

The family can be understood as the original ‘circle of support’. One’s family of origin contributes greatly to one’s identity and well-being, no less than the family one builds in the course of a lifetime. Good, bad or indifferent, family is part of who we are.

Unfortunately, breakdown in family relationships can be both a factor contributing to the conditions that lead to criminal behaviour and a result of the harm caused by criminal behaviour and involvement in the criminal justice system. While it is estimated that 15% of direct victims are family members or significant acquaintances, a much higher percentage of offenders’ families are harmed or victimized by the collateral consequences of incarceration on the family, the stigma attributed to them in the community and their efforts to maintain contact while the person is incarcerated.

Separation from family members is a reality with which most offenders live. They may experience great sadness at not 'being there' to participate in raising their children; they may feel very lonely without their spouse/partner. They may also live with a lot of guilt about not being able to support their family financially and knowing the circumstances in which their loved ones now live. Offenders may particularly feel regret about this on occasions like birthdays and anniversary and during holidays that usually see families getting together in the community. Some relationships end at reintegration because either the offender or the family is unsuccessful at renegotiating a workable coexistence after the person’s release.

For some families the offending by their family member, the nature of the offence or the fact that the offence was committed against a family member, stress their resources beyond their ability to sustain the relationship, and families sometimes choose to have limited or no contact with the offender. Over the years, offenders may develop strong and meaningful relationships with people other than their biological family members. Recognizing this, CSC’s working

definition of ‘family’, borrowed from the work of the Canadian Families and Corrections Network, is *a group of individuals who are related by affection, kinship, dependency or trust*.

When families of offenders are recognized and supported by the correctional system and society as potential assets, they can play an important role in how well the offender adapts to incarceration, without compromising the good order of an institution, and contribute to the success of an offender's conditional release. However, the dynamics at work in the inter-relationships between offenders, their families and correctional staff are complex and present significant challenges. It is difficult for family members to trust correctional staff, who exercise such complete control in the life of their incarcerated family member. Families often fear that any information they share may negatively impact them or the treatment of their incarcerated family member. They live with the reality that they are often viewed by correctional staff and by the community only within the context of the offender and the offence. They live with the stigma of guilt by association and may be seen exclusively as a risk to the correctional process, rather than as a potential asset.

Historically, CSC Chaplaincy has taken the lead in addressing the needs of families beyond the contact afforded through institutional Visits and Correspondence. In the absence of explicit guidelines for interventions by staff on the part of the Service, the latitude afforded chaplains and their commitment to seeking restorative justice approaches to those harmed by criminal behaviour have constituted a non-systematic response in the absence of financial designated resources. As CSC takes a more intentional look at its interventions with families and their role in the successful reintegration of offenders, we must remain particularly aware that this will only be possible through a partnership with family members, by engaging them as part of the process and providing the information and assistance that only CSC can.

The present practice guidelines represent CSC’s response to one of the recommendations contained in *A Strategic Approach and Policy Document to Address the Needs of Families of Offenders* (Withers, 2003, p. 13) submitted to the CSC by the Canadian Families and Corrections Network in June 2003:

2.5.3: Guidelines for Practice -Chaplains, Native Elders and Native Liaison Officers. It is recommended that the Chaplaincy Branch, CSC, develop guidelines for practice related to services to families as a guide to both Chaplaincy Teams and the line and functional supervisors of Chaplains. This includes screening for training, experience and ability to provide services to families as a component in the Chaplaincy Selection Process. It is further recommended that the CSC's Aboriginal Sector develop similar guidelines for practice, screening and training for Native Elders and Native Liaison Officers.

The recommendations were generated by a consultation process carried out across Canada involving family members, voluntary sector agencies that provide services to families and correctional staff; and then evaluated and prioritized by the CSC Working Group on Families of Offenders. In its consultation with voluntary sector agencies that provide services to families, the Working Group recommended that the guidelines also address the interventions of the other staff members who have most direct and frequent contact with families: correctional officers and parole officers.

Because they are members of society and members of families, offenders are not and cannot be effectively dealt with as isolated individuals. CSC cannot successfully achieve its mandate of encouraging offenders to be law-abiding citizens if it does not take into account the importance and the impact of these primary relationships in the lives of those in its care and custody. The relationship support mechanisms described in the present guidelines are designed to assist staff in their contact with whoever the offender identifies as 'family' to be positive contributors to the correctional mandate.

Part I. Legal and policy framework

CSC's Approach to Families of Offenders. By Christina Guest, Project Officer, Chaplaincy Branch.

The guidelines itemize practice and procedure expectations for Institutional and Community Parole Officers, Correctional Officers, Chaplains, Aboriginal Elders, and Native Liaison Officers and takes into account the contract or employment status of each group.

The guidelines are based on current research, the CFCN's Strategic Approach and Policy Document to Address the Needs of Families of Offenders; information from the Coordinator Family Support project and the family-based reintegration project at Frontenac and Montée Saint-François and from the Visitor Resource Centres in the Ontario Region. Additional consultation was also provided by the Joint CSC-Voluntary Sector Working Group on Families of Offenders and various experts in the field, both CSC and non-CSC, with respect to research and methods of interventions or approaches to families affected by incarceration and reintegration for inclusion in the Practice Guidelines.

CSC's obligations toward families of offenders are contained in the overall mandate of assisting the rehabilitation of offenders and their reintegration into the community and at every step of managing offenders' sentences: from decisions around placement, to factors that determine correctional plans and guide case management, to community contacts within the institutions and in the community, to transfers and parole supervision. In addition, specific obligations accompany the CSC's management of Aboriginal Offenders and Women Offenders.

These obligations are articulated in the *Canadian Charter of Human Rights*, the *Corrections and Conditional Release Act*, *Corrections and Conditional Release Regulations*, *CSC Mission* statement, Commissioner's Directives, Standard Operating Practices and corresponding guidelines.

1. **Canadian Corrections and Conditional Release Act (CCRA)**
2. **Correctional Service of Canada's Mission**
3. **Definition of Family**
4. **Placement of Offender**
5. **Reasonable Contact**
6. **Case Management**
7. **Temporary Absences**
8. **Aboriginal Programming**
9. **Women Offenders**
10. **Other CSC Obligations**

1. **Canadian Corrections and Conditional Release Act (CCRA)**

CCRA 3 The purpose of the federal correctional system is to contribute to the maintenance of a just, peaceful and safe society by (a) carrying out sentences imposed by courts through the safe and humane custody and supervision of offenders; and (b) assisting the rehabilitation of offenders and their reintegration into the community as law-abiding citizens through the provision of programs in penitentiaries and in the community.

CCRA 4(e) Offenders retain the rights and privileges of all members of society, except those rights and privileges that are necessarily removed or restricted as a consequence of the sentence.

2. **Correctional Service of Canada's *Mission***

Core Value 1 – We respect the dignity of individuals, the rights of members of society and the potential for human growth and development.

Guiding Principles:

We believe that respecting the rights of all concerned individuals to be informed participants in the correctional process contributes to the quality of the process and the decisions made.

We recognize the **value of family and community relationships**.

Core Value 2 – We recognise that the offender has the potential to live as a law-abiding citizen.

Guiding Principles:

We recognise that the establishment and maintenance of positive community and **family relationships** will normally assist offenders in their reintegration as law-abiding citizens.

3. Definition of Family

The definition of “family” in CD 772 is awaiting final approval: “Family” is considered a group of individuals who have established close familial bonds demonstrated by affection, kinship, dependency or trust.

For Aboriginal inmates, extended family members include family relations that exist by birth as well as significant others who are not related by birth but are given the title of grandparent, parent, brother, sister, aunt, uncle or other relative. (CD 702(13))

4. Placement and Transfers

CCRA 28 ... the Service shall take all reasonable steps to ensure that the penitentiary in which the person is confined is one that provides the least restrictive environment for that person, taking into account ... (b) accessibility to (i) the person's **home community and family**;

* * * * *

CD 704 International Transfers

International transfers are discussed in Annex B to CD 704 as follows:

Documentation Requirements for the Transfer of Foreign Offenders to Canada

A transfer application package will be comprised of the information (and specific documents where applicable) as set out below

c. family data: name, address and relationship of **family members** and close relatives in the receiving country

e. case history: **family and social background**, criminal history (FPS), medical summary (medical and psychiatric needs), institutional adjustment, security requirements, and future correctional needs.

CD 705 Intake Assessment Process

25. Security classification procedures will be implemented to assign to each offender a minimum, medium or maximum security classification based on an assessment of the offender's static and **dynamic factors**. (Note that **Family support** constitutes one of the dynamic factors and is discussed further under Case Management, below.)

26. Security needs, programming, cultural and linguistic needs, proximity to **home community and family**, along with institutional adjustment, escape risk and public safety ratings will be considered in all placement decisions.

CD 705-1 Preliminary Assessment

14. The Preliminary Assessment interview involves:

b. entering into the Offender Management System (OMS), the offender's **next of kin** and emergency contacts.

Details are provided Annex B in CD 705 as follows:

CD 705 -1 Preliminary Assessments

Annex B – Post-Sentence Community Assessment Content Guidelines

5. Based on information provided by the contacts:

Parole Officer's assessment of:

- The offender's childhood including whether the **family unit** had a negative or positive influence on the offender;

6. Temporary absences and private family visits (as applicable)

- **Family** eligibility and interest in participating in private family visits.
- Concerns with respect to **family violence** (current or past relationships).
- The offender's past and present **marital status, parenting** responsibilities.

Parole Officer's assessment of:

- The value the contact places on **family** and the value the offender places on family;
- The **family dynamic**;
- The relevance of UTAs and **PFV** program, including reporting and supervision requirements, type and frequency of contacts.

7. Police or other official information

- Specific information from police or other official information pertaining to **family violence** and the existence of any restraining orders.

CD 705-7 Security Classification and Penitentiary Placement

31. A placement recommendation is included in the same Assessment for Decision covering the security classification decision. When recommending a placement institution, the choice of institution will be the one that provides the least restrictive environment for the offender, taking into account, but not limited to, the following factors:

d. accessibility to the offender's **home community and family**.

CD 710-2 Transfer of Offenders

12. Offenders are placed and transferred to the least restrictive security level as appropriate for the safety of the public, staff members and offenders and the security of the penitentiary.

Additional considerations for transfer include: accessibility to the person's **home community and family**, a compatible cultural and linguistic environment, and the availability of appropriate programs and services and the person's willingness to participate in those programs.

36. Institutional Parole Officer/Primary Worker reviews the transfer application, considering:

c. accessibility to the person's **home community and family**, a compatible cultural environment, and a compatible linguistic environment.

Annex C of CD 710-2 provides the following details:

Assessment for Decisions for Transfers (For Aboriginal offenders only)

Provide a description of the offender's social history. Identify and analyze how the following factors have impacted on the offender's criminal behaviour and should be considered in the transfer decision:

- effects of residential school system (offender as survivor or intergenerational effects from **family's historical experiences**);
- sixties scoop;
- **family** or community history of suicide;
- **family** or community history of substance abuse;
- **family** or community history of victimization;
- **family** or community fragmentation;
- level of connectivity with **family**/community;

60. Inter-regional transfers are usually initiated:

a. to provide the offender access to his or her **home community**, a compatible environment or to facilitate a confirmed release plan. In such cases, an up-to-date Community Assessment confirming positive community support must be available.

CD 710-5 Judicial Review

Annex A of CD 710-5 provides the following details:

Content Guidelines for the Parole Eligibility Report Summary of Offender's Social, Family and Criminal Background

Basic Personal Information

- The offender's date and place of birth, and type of upbringing. Discuss issues within the **family**, and within the greater home community of the offender, such as, product of child welfare system, suicide, **family violence**/sexual abuse and substance abuse. Include Aboriginal Social History, factors include effects of residential school (offender as survivor or intergenerational effects from family's historical experiences), sixties scoop, **family** or community history of suicide, substance abuse, victimization, experience in child welfare system, level or lack of formal education, level of connectivity or fragmentation with **family**/ community, loss or struggle with cultural/ spiritual identity, experience with poverty, exposure or membership affiliation with gangs, etc.;
- Parents' names, ages, residence, employment, relationship with the offender;
- Information regarding the offender's **siblings**.

Marital Status

- **Offender's marital status** (single, married, separated or divorced);
- The **spouse's name**;
- **Number of children**; and
- Offender's present **relationship to both spouse and children**.

Summary of Offender's Performance and Conduct

Family/Community Contacts while Incarcerated:

- Discuss the offender's attitude towards **family** and other community support, visits received, participation in the Private Family Visiting Program, correspondence and the current family situation. Indicate the type of community, Indian Reserve or a rural/urban setting, to which the offender intends to return, as well as its' current dynamics (e.g., strengths/weaknesses).

CD 717 Community Assessments

5. A Community Assessment Report is completed where:
 - d. information is required for an inter-regional transfer, international transfer, escorted temporary absence, unescorted temporary absence (72 hours or less), **private family visit**, and/or work release not involving nightly returns to the community-based residential facility.

Annex A of CD 717 contains the following Community Assessment Content Guidelines

Offender's New Source of Support or Community Assessment Update

3. Offender's relationship with the contact or significant others

Parole Officer's assessment of:

- The nature of the relationship between the offender and contact
- The impact of the contact's extended relationship with the offender during incarceration or at time of release
- The degree of support the contact is prepared to offer to the offender regarding his/her reintegration in the community (in the present and in the future), as well as reliability of the information obtained
- The offender's social network
- The offender's relationship with peers or significant others

4. Contributing factors

Based on information provided by the contact where relevant:

- The offender's childhood including whether the **family** unit had a negative or positive influence on the offender

5. Police or other official information

- Specific information from police or other official information pertaining to **family violence** and the existence of any restraining orders

Private Family Visits

4. Information related to the request

- Issues related to **family violence**
- Information obtained from Social Services that indicate concerns for the security of **children** (if relevant)
- Information on any medication that the contact will bring with him/her in the institution, or specific goods (for example: powdered milk, food or diapers for **babies**)

NOTE: If not already initiated by the institution, the completion and signature of forms CSC/SCC 530 and 531, as well as required photographs, should be obtained from the participants. The rules and regulations of the **Private Family Visits** Program should also be explained to the participants.

5. Reasonable Contact

CCRA 71(1) In order to promote relationships between inmates and the community, an inmate is entitled to have reasonable contact, including visits and correspondence, with **family**, friends and other persons from outside the penitentiary, subject to such reasonable limits as are prescribed for protecting the security of the penitentiary or the safety of persons.

* * * * *

CD 085 Correspondence and Telephone Communication

1. (Policy Objective) To encourage inmates to **maintain and develop family and community ties** through written correspondence and telephone communication, consistent with the principle of protection of the public, staff members and offenders.

15. Access to telephones, through an inmate telephone system, should be provided, on a fair and consistent basis, to help **maintain family and community ties** and to provide a direct link with families in the event of an emergency.

18. Telephone communication is a part of the overall program of reintegration into the community, similar to visits and temporary absences.

19. Telephone calls for humanitarian purposes, such as illness, **death in the family**, or **birth of a child**, shall normally be provided without delay.

CD 770 Visiting

1. (Policy Objective) To provide the mechanisms by which inmates can be encouraged to develop and **maintain positive community and family relationships** that will assist them to prepare for reintegration as law-abiding citizens.

22. Eligible inmates shall be offered the opportunity to participate in private family visiting. Private family visiting is intended to **support the development and delivery of family programs in the institution** and to provide inmates with the opportunity to use separate facilities where they may **meet privately with their family to renew or continue personal relationships**.

23. All inmates are eligible for private family visiting except those who are:

- a. assessed as being currently at risk of becoming involved in **family violence**;
- b. in receipt of unescorted temporary absences for **family contact** purposes;

24. Persons eligible to participate in private family visiting shall include **spouse, common-law partner, children, parents, foster parents, siblings, grandparents, and persons with whom, in the opinion of the Institutional Head, the inmate has a close familial bond**, provided they are not inmates. Inmates are not eligible to participate in private family visits with other inmates.

27. For eligible inmates for whom visitors do not meet the criteria outlined in paragraphs 24 and 25 above, the Institutional Head shall consider other persons from the community as eligible to participate in private family visiting where there is evidence that a **significant relationship** has developed during the inmate's current period of incarceration. This consideration shall be

based on the recommendation of the responsible case manager that the relationship is suitable, stable, and beneficial to both parties.

35. Visitors and eligible inmates shall be advised of all rules and regulations governing private family visiting, prior to the commencement of visits.

36. The private family visits shall be withdrawn only for as long as the risk that justified the withdrawal of the private family visit(s) continues.

SOP 700-12 Private Family Visits

- 1 The Private Family Visiting Program provides eligible offenders and visitors with extended private visits within the institution to enable them to foster personal relationships in home-like surroundings. The program is more than a conjugal visiting program as it **seeks to enhance the offender's capacity to pursue his/her Correctional Plan.**
- 2 To encourage offenders to **develop and maintain family and community ties** in preparation for their return to the community and to lessen the negative impact of incarceration on family relationships.
3. All offenders are eligible for private family visits except those who are:
 - a) assessed as being currently at risk of becoming involved in **family violence**;
 - b) in receipt of unescorted temporary absences for **family contact**
4. The following **family members** are eligible to participate in the program: spouse, common-law partner, children, parents, foster parents, siblings, grandparents and persons with whom, in the opinion of the institutional head, the offender has a close familial bond, provided they are not inmates. Inmates are not eligible to participate in **private family visits** with other inmates.
5. Commissioner's Directive 770, Visiting, defines "**common-law partner**" and addresses other persons who may qualify for a private family visit. It should be stressed that CD 770 sets out minimum criteria which must be met before a Private Family Visiting Program can be approved. The burden of proof for meeting these minimum criteria rests with the offender and his or her visitors
- 7 In preparing recommendations to the institutional head with respect to **Private Family Visiting Program** participation, the Correctional Officer II shall consider the eligibility of the offender and the proposed visitor(s), in conjunction with the value to the offender of maintaining ties with that person(s).

6. Case Management

CD 700 Correctional Interventions

1. To assist offenders to become law-abiding citizens by recognizing them as individuals in their own right and actively encouraging them to resolve their personal and social problems and to achieve their fullest potential.

12. **Immediate Family** includes the offender's father, mother (or alternatively stepfather, stepmother, or foster parent), brother, sister, spouse (including common-law spouse), child (including child of common-law spouse) stepchild or ward of the offender, father-in-law and mother-in-law.

13. For Aboriginal offenders, **extended family members** may include family relations that exist by birth, as well as significant others who are not related by birth, but are given the title of grandparent, parent, brother, sister, aunt, uncle or other relative.

14. **Step-parents** include one who is married to the biological parent of the child (adult) who has assumed the role of parent following the marriage. To be considered a step-parent, one must be, or have been, in the role of parent who provides the necessities of life to the child.

32. Decision makers, when exercising discretion involving an assessment of **family relationships**, must understand and honour the **extended family relationships** of Aboriginal offenders.

SOP 700-06 Community Supervision

17 [...] The Parole Officer must also develop a variety of techniques to ensure that he/she is aware of the offender's circumstances and response to interventions. **Community visits, including home visits**, and a network of collateral contacts are an essential component of good supervision.

19 When interventions are no longer necessary, the Parole Officer must continue to gather information on the behaviour of the offender from a variety of sources, such as his **family**, employer and police.

21 Continuity in monitoring is essential from the beginning of the sentence to the end. To achieve that, **the focus must remain on the contributing dynamic factors**, taking into consideration factors which do not contribute to delinquency but **which require structure and guidance in order to enhance the potential for reintegration** and ensure consistency in the involvement of all the significant caseworkers.

25 The Community Strategy is a logical continuation of the Correctional Plan Progress Report formulated in an institution. It must determine the way in which the various **dynamic factors identified as problematic will continue to be addressed in the community**, and the way in which the offender will be monitored.

53 Note: The Parole Officer's task is to "actively encourage and assist the offender to become a law-abiding citizen." The Correctional Plan Progress Report must have a clear

focus by addressing only those offender needs associated with the risk of re-offending and those necessary to encourage safe reintegration.

- 57 The majority of contacts with the offender are to take place in the community (the **offender's home** or place of work).
- 59 [...] Although all contacts outside of the office are, by definition, in the community, this standard is only satisfied through **contacts at home**, at the work-site, in programs, with the police, or in locations where the offender's circumstances may help to reveal whether progress is being made against the Correctional Plan. [...] If the offender resident at a CBRF spends a good deal of time with a friend, **partner or spouse**, the residence of that person should be considered as the offender's "**home**".
- 60 In usual circumstances, parolees are considered to have given implicit consent for a Parole Officer to **visit their home** as part of the normal expectations and practices of supervision that are explained to them at the outset of supervision.
- 64 The Parole Officer must establish a network of community contacts to corroborate information provided by the offender. The Parole Officer must never rely solely upon offender self-reported information. Community visits and **home visits** are another source of ensuring that the Parole Officer is well aware of the offender's circumstances.
- 100 During the reassessment process, it is possible to identify new **dynamic factors** for which intervention may improve the chances for the offender's eventual reintegration.
- 102 The criteria for reassessing motivation are:
- **Level of external support from family**, friends or other community members;

SOP 700-10 Post-Release Decision Process

17. The manager of the operational unit shall ensure that there is a system in place that guarantees regular efforts are made to locate an offender at-large. With the agreement of the police this may involve contact with the **offender's family**, known associates, other government agencies, or other locales where the offender may have made contact. This effort shall be documented in the Casework Record.

SOP 700-21 Long-Term Supervision Orders

Annex B (Assessment for Decision – Long-term Supervision Orders)

Risk management – Explain how the proposed community strategy will allow (or not allow) the level of risk to remain acceptable to society and indicate how the proposed special conditions are necessary for proper risk management. If applicable, identify **family violence** concerns and how they will be managed upon release.

CD 705 Intake Assessment Process

26. Security needs, programming, cultural and linguistic needs, **proximity to home community and family**, along with institutional adjustment, escape risk and public safety ratings will be considered in all placement decisions.

CD 705-6 Correctional Planning and Criminal Profile

Assessment of Dynamic Factors

50. The identification and analysis of dynamic factors is based on an assessment of each of the seven domains listed below:

b. **Marital/Family** - the value placed on being with family and the support one derives from them;

Note several places in **CD 705-6** where family is mentioned as follows:

Annex A – Criminal Profile Report

Analysis of Criminal Behaviour

Provide a brief analysis of criminal behaviour, including the following:

- For Aboriginal offenders, a description of Aboriginal social history. Identify and analyze how the following factors have impacted on the offender's criminal behaviour:
 - effects of residential school system (offender as survivor or intergenerational effects from **family's historical experiences**);
 - sixties scoop;
 - **family** or community history of suicide;
 - **family** or community history of substance abuse;
 - **family** or community history of victimization;
 - **family** or community fragmentation;
 - level of connectivity with **family**/community;

Family Violence

Note the results of the Family Violence Risk Assessment.

Note any existing protection orders related to **family members**, including orders under section 810 of the *Criminal Code*.

Offence Cycle - External Factors:

- Crisis situations (personal, financial problems, emotional loss, **family**, social).

Annex B – Content Guidelines Correctional Plan

Motivation

- level of external support from **family**, friends or other community members;

Annex E - Dynamic Factors Analysis

- **Marital/Family** - For this category, a rating of "FACTOR SEEN AS AN ASSET TO COMMUNITY ADJUSTMENT" indicates that there has been evidence of very positive relationships and considerable support of either **parents, relatives, or spouse**. A rating of "NO IMMEDIATE NEED FOR IMPROVEMENT" indicates that there is evidence of a satisfying and caring relationship within a **marriage and/or family** which has resulted in no current difficulties while in the community. A rating of "SOME NEED FOR IMPROVEMENT" indicates that there has been evidence of uncaring, hostility, arguments, fighting or indifference in the **marital/family relationships** resulting in occasional instability. A rating of "CONSIDERABLE NEED FOR IMPROVEMENT" is given if any of the aforementioned have been causing a very unstable pattern of **marital/family relationships**.
- **Attitude** - In this category, a rating of "FACTOR SEEN AS AN ASSET TO COMMUNITY ADJUSTMENT" indicates that there has been evidence of a very positive attitude and considerable involvement in pro-social activities (e.g., work, school, **family**, treatment, supervision).

ANNEX F of CD 705-6 lists the DYNAMIC FACTOR INDICATORS as follows:

Marital/family	Family Background	Family Cohesion	Childhood lacked family ties?
		Maternal Relations	Mother absent during childhood?
			Maternal relations negative as a child?
		Paternal Relations	Father absent during childhood?
			Paternal relations negative as a child?
		Parental Inter-Relations	Parents relationship dysfunctional during childhood?
			Spousal abuse during childhood?
		Sibling Relations	Sibling relations negative during childhood?

		Other Relative(s) Relations	Other relative(s) relations negative during childhood?
		Criminality	Family members involved in crime?
	Marital Relation	Status	Currently single?
			Has been married/common-law in the past?
		Quality	Dissatisfied with current relationship?
			Money problems affect relationship(s) past/present?
			Sexual problem affect relationship(s) past/present?
			Communication problems affect the relationship(s)?
			Has been a victim of spousal abuse?
			Has been a perpetrator of spousal abuse?
	Parenting Responsibility	Dependants	Has no parenting responsibilities?
		Parenting Skills	Unable to handle parenting responsibilities?
			Unable to control the child's behaviour appropriately?
			Perceives self as unable to control the child's behaviour?
			Supervises child improperly?
			Does not participate in activities with the child?
			Lacks an understanding of child development?
			Family is unable to get along as a unit?
		Child Abuse	Has been arrested for child abuse?

			Has been arrested for incest?
	Interventions	History	Prior marital/family assessment(s)?
			Has participated in marital/family therapy?
			Has completed a marital/family intervention program?

CD 712-4 Release Process

Note concern for family in **Annex A** of **CD 712-4** as follows:

Assessment for Decision Content Guidelines Early Discretionary Release (EDR)

Structured Plan for EDR (taking into account the following elements):

- **Family** support with respect to EDR.

7. Temporary Absences

CCRA 17 (1) Where, in the opinion of the institutional head, (b) it is desirable for the inmate to be absent from penitentiary, escorted by a staff member or other person authorized by the institutional head, for medical, administrative, community service, **family contact**, personal development for rehabilitative purposes, or compassionate reasons, **including parental responsibilities**, ...the absence may ...be authorized by the institutional head.

CCRA 116 (1) The Board may authorize the unescorted temporary absence of an offender referred to in paragraph 107(1)(e) where, in the opinion of the Board... (b) it is desirable for the offender to be absent from penitentiary for medical, administrative, community service, **family contact**, personal development for rehabilitative purposes, or compassionate reasons, **including parental responsibilities**;

CCRR 9 includes in the intended purposes of escorted temporary absences: “(d) for **family contact** purposes to assist the inmate in maintaining and strengthening family ties as a support to the inmate while in custody and as a potential community resource on the inmate’s release; (e) for **parental responsibility** reasons to allow the inmate to attend to matters related to the maintenance of a **parent-child relationship**, including care, nurture, schooling and medical treatment, where such a relationship exists **between the inmate and the child**; (g) for compassionate reasons to allow the inmate to attend to urgent matters affecting the members of the **inmate's immediate family or other persons with whom the inmate has a close personal relationship**.

CCRR 155 For the purposes of sections 116 and 117 of the Act, the releasing authority may authorize an unescorted temporary absence of an offender (d) for **family contact** purposes to

assist the offender in maintaining and strengthening family ties as a support to the offender while in custody and as a potential community resource on the offender's release; (e) for **parental responsibility** reasons to allow the offender to attend to matters related to the maintenance of a **parent-child relationship**, including care, nurture, schooling and medical treatment, where such a relationship exists between **the offender and the child**; g) for compassionate reasons to allow the offender to attend to urgent matters affecting the members of the **offender's immediate family or other persons with whom the offender has a close personal relationship**.

* * * * *

CD 710 Institutional Supervision Framework

45. Temporary Absences and Work Releases provide offenders with opportunities to **maintain family and community ties** and avail themselves of rehabilitative activities, with the goal of safely reintegrating them into the community as law-abiding citizens through a gradual and controlled release program.

CD 710-1 Progress against the Correctional Plan

8. When meeting with the offender for the structured casework record interview, the Correctional Officer/Primary Worker will confirm that the offender's **next of kin** information is current.

Below are **Annexes B and C** to **CD 710-1** providing further details on assessing progress against the Correctional Plan.

CD 710-1 Progress against the Correctional Plan

Annex B - Institutional Progress Assessment

Aboriginal Healing Plan

- If a change is warranted, assess the offender's progress in relation to his or her motivation using the following criteria:
 - Level of external support from **family**, friends or other community members;

Information Pertaining to Current Request/Situation

- Where a Community Strategy is being requested or the CPPR is associated with a release decision, include the RELEASE PLAN. Address the following information:
 - Release details: proposed release destination (where applicable, identify if the offender wishes to be released under s. 84 of the CCRA), accommodation, employment, **family support**.

Annex C - Reintegration Potential and Guidelines for Program Referral

Offenders with High Reintegration Potential

Offenders in this category should not normally require correctional programs (living skills, substance abuse, **family violence**, sex offender treatment). If required, these interventions should preferably be provided in the community. Other correctional interventions, services and work placements (including employability skills development) may be used, as well as any other risk management strategies, other than programs, in both institutions and the community.

Offenders with Medium Reintegration Potential

Based on the level of **dynamic factors**, programming can include institutional correctional programs combined with maintenance programs in the community; alternatively, programs can be provided in the community during the period of day parole or program UTA for personal development prior to full parole release. Provision of correctional programming in institutions occurs where there is justification based on the offender's static and **dynamic factors**, and where prescribed programs are designed to reduce the risk prior to considering release. Other reintegration programs, services and work placements (including employability skills development) may be used, as well as any other risk management strategies other than programs, in both institutions and the community.

Offenders with Low Reintegration Potential

Correctional programs (living skills, substance abuse, **family violence**, sex offender treatment) and other reintegration programming (employment, education, social programs) are to be provided in institutions prior to release, and continued thereafter in the community as required.

CD 710-3 Temporary Absences and Work Releases

1. (Policy Objective) To provide offenders with opportunities to **maintain family and community ties** and avail themselves of rehabilitative, employment, personal and cultural activities, with the goal of reintegrating them into the community and enhancing public safety.

9. Immediate Family: includes the offender's father, mother (or alternatively stepfather, stepmother, or foster parent), brother, sister, spouse (including common-law spouse), child (including child of common-law spouse), stepchild or ward of the offender, father-in-law and mother-in-law.

10. Step-parent(s): includes one who is married to the biological parent of the child (adult) who has assumed the role of parent following the marriage. To be considered a step-parent, one must be, or have been, in the role of parent who provides the necessities of life to the child.

11. For Aboriginal offenders, extended family members may include family relations that exist by birth, as well as significant others who are not related by birth, but are given the title of grandparent, parent, brother, sister, aunt, uncle or other relative. When assessing "significant others", as defined above, use the guidelines for assessing "close personal relationship" contained in Annex C, Guidelines on Compassionate Escorted Temporary Absences to Attend Funerals.

27. Temporary Absences may be granted for the following purposes:
- d. for **family contact** purposes to assist the offender in maintaining and strengthening family ties as a support to the offender while in custody and as a potential community resource on the offender's release;
 - e. for **parental responsibility** reasons to allow the offender to attend to matters related to the maintenance of a **parent-child relationship**, including care, nurture, schooling and medical treatment, where such a **relationship exists between the offender and the child**;
 - g. for compassionate reasons to allow the offender to attend to urgent matters affecting the members of the **offender's immediate family** or other persons with whom the offender has a close personal relationship.
37. ETAs for compassionate reasons will be granted in the following instances unless information exists that, in the opinion of the Institutional Head, is substantially unfavourable in terms of the safety of the public or the offender:
- a. to attend the funeral of a member of the **offender's immediate family (or extended family for Aboriginal offenders)** or other persons with whom the offender, in the opinion of the Institutional Head, has had a close personal relationship.
 - b. to visit a person, as described above, who has been declared by a medical practitioner to be in an advanced stage of a terminal condition resulting from illness or injury;
65. In cases where two or more offenders have applied for an ETA for **family contact** with each other, consideration must be given to whether the contact is part of a realistic, gradual and planned reintegration.
66. Where two offenders applying for an ETA for **family contact** are co-convicted or accomplices, analysis must address the issue of whether or not contact between them will support one or both offenders in their development as law-abiding citizens. This must be clearly identified in the Assessment for Decision to support a positive decision.
77. Each UTA granted for administrative, **family contact or parental responsibility** reasons must be followed by a 24-hour period in custody before the next such absence, except when the subsequent UTA is required for medical or compassionate reasons.

Annexes A and C to CD 710-3 are provided below.

CD 710-3 Temporary Absences

Annex A -- Frequency and Duration Limits

Unescorted Temporary Absence – Administrative, **Family Contact, Parental Responsibility**, and Compassionate

A maximum total per month of:

- 48 hours for offenders classified as medium security
- 72 hours for offenders classified as minimum security

Specific Personal Development Program

Up to a maximum of 60 consecutive days; may involve, but is not limited to one or more outings per week, or include a specific number of hours per outing, in order to facilitate attendance/participation in such activities as:

- **family violence** counselling sessions.

Annex C – Guidelines on Compassionate Escorted Temporary Absences to Attend Funerals

The following guidelines are intended to ensure the humane treatment of offenders by allowing them, to the extent possible, to attend the funerals of certain individuals. The guidelines will assist the case management team and the decision-makers in determining:

- a. if there was a close personal relationship between the offender and a deceased who was not an immediate **family member**; and
- b. the significance of any security or case management information that might be unfavourable to the absence.

Definitions:

- For the purpose of these guidelines, "**immediate family**" is defined as father, mother (or alternatively stepfather, stepmother, or foster parent), brother, sister, spouse (including common-law spouse), child (including child of common-law spouse) stepchild or ward of the offender, father-in-law and mother-in-law.
- For Aboriginal offenders, **extended family** members may include family relations that exist by birth, as well as significant others who are not related by birth, but are given the title of grandparent, parent, brother, sister, aunt, uncle or other relative.
- For the purposes of these guidelines, a "close personal relationship" between two individuals is normally characterised by situations in which:
 - a. both individuals shared a **close familial bond**;
 - b. one of the individuals contributed significantly to the moral or spiritual development of the other;
 - c. both individuals were engaged in a long-term living arrangement or partnership;
 - d. both individuals shared significant life experiences that resulted in an enduring bond of friendship and trust.

Establishing Close Personal Relationship:

- The evaluation of the relationship between the offender and the deceased must take into consideration the individual's cultural, ethnic or spiritual background.
- Evidence of a close personal relationship can come from a variety of sources, including:
 - a. information provided by individuals;

- b. accounts from various individuals, including the offender, may be used to determine the nature of the relationship with the deceased. Chaplains and psychologists are among those who should be considered as principal resources in determining the relationship between the offender and the deceased;
- c. timely notification of death;
- d. survivors of the deceased initiated contact with the offender and disclosed details of the funeral in a timely manner that would allow arrangements to be made for the offender's attendance;
- e. file material;
- f. pre-sentence or pre-trial reports, Post-Sentence Community Assessments, information about the offender's **family** and social history or any other report or document;
- g. Community Assessments completed pursuant to notification of death;
- h. statements from credible persons who have a first-hand knowledge of the relationship between the offender and the deceased. Special effort should be made to contact individuals who may be able to clarify the cultural, spiritual or ethnic significance of the relationship of the offender to the deceased, particularly leaders of the offender's religious or ethnic community;
- i. Visits and Correspondence;
- j. accounts of visits, letters and telephone calls;
- k. information from community Elders or Cultural/Spiritual Advisors.

CD 717 Community Assessments

1. (Policy Objective) The objective of a Community Assessment is to provide complete, accurate and quality information that will assist in the correctional process. Community Assessment Reports enable staff to identify and confirm the level of support available to an offender while he/she is incarcerated and upon release.

6d. (A Community Assessment Report is completed where:)

Information is required for an inter-regional transfer, international transfer, escorted temporary absence, unescorted temporary absence (72 hours or less), **private family visit**, and/or work release not involving nightly returns to the community-based residential facility;

8. (A Community Assessment Report is completed where:)

Information collected from significant collaterals such as the offender's **spouse, parents, siblings**, etc. is normally gathered through an in-person interview. When appropriate, however, a Parole Officer may collect this information through telephone contacts (e.g. remote areas, or where contacts are well known to CSC staff).

9. (A Community Assessment Report is completed:)

When a Community Assessment is required for multiple purposes (e.g. **private family visits**,

unescorted temporary absences, etc.) for the same geographic location, the Institutional Parole Officer will request one Community Assessment Report.

10. In the event that a Community Parole Officer receives multiple Community Assessment requests (for instance, one for **private family visits**, one for an unescorted temporary absence where no supervision strategy is required, and one for specific information in the community), he/she shall incorporate all the information in one Community Assessment Report.

The details of a Community Assessment are provided in Annex A to CD 717 as already discussed.

SOP 760 Arts and Crafts

10. Arts and crafts articles may be donated to a **family member** or someone on the approved visiting list of the inmate who made the articles or the inmate may designate a charitable organization to whom the articles will be donated. In all cases, it must be clearly established that the articles to be donated are clearly the property of the inmate

8. Aboriginal Programming

CD 702 Aboriginal Programming

13. "Extended family" includes not only those family relationships that exist by birth but may also include significant others who are not related by birth, but are given the title of grandparent, parent, brother, sister, aunt, uncle or other relative.

22. The institution shall recognize and respect that Aboriginal offenders have a **wide and purposeful concept of family**. Thus, decision makers, when exercising discretion involving an assessment of family relationships, must incorporate, understand, accept and honour the extended family relationships of Aboriginal offenders

9. Women Offenders

CD 768 Mother-Child Program

1. (Policy Objective) To provide a supportive environment that fosters and promotes stability and continuity for the **mother-child relationship**.

6. "Mother" means biological or adoptive mother, legal guardian or step-mother

10. The Institutional Head shall ensure:

d. that staff receive training from representatives of community services or agencies or the

institutional Program Coordinator on:
i. **parenting and child safety** issues

11. Except in situations where **the child** may be at risk of abuse or neglect, staff shall encourage and support the inmate in her **parenting role** in a non-intrusive/non-interventionist manner.

80. Community support networks shall be established at the beginning of the mother's participation in the institutional program to ensure that support (including financial considerations) continues throughout her incarceration and when she is on conditional release.

10. Other CSC Obligations

CCRR 131 – Compensation Payable on Death (of an inmate) – Terms of payment to surviving spouse and/or children

* * * * *

CD 530 Death of an Inmate or Parolee

(5) The **next of kin** or the person previously designated by the inmate or day parolee shall be informed of his or her right to claim the remains and of the burial arrangements which will be made if he or she elects not to do so.

(6) If the **next of kin** or a person previously designated by the inmate or day parolee claims the remains, the Service shall be responsible for the cost of transporting the body to a funeral home in the home town of the inmate, the next of kin or person designated by the inmate or day parolee. The cost shall first be a charge against money held in the inmate's trust fund.

(8) If the **next of kin** does not claim the body, wherever possible, the Service shall respect the wishes of the deceased regarding religious services and disposal of personal effects.

(9) The Service shall notify in writing the **next of kin** or the person previously designated by the inmate or day parolee of:
a. the portion of the funeral cost that will be provided by the institutional head when remains are claimed by the **next of kin** or the person designated by the inmate or day parolee; or
b. the funeral arrangements made by the Service when the remains are not claimed by the **next of kin** or the person designated by the inmate or day parolee.

Part II. General principles.

Restorative justice and service points to families of offenders. By Lloyd Withers.

Service points are times during the offender's sentence where staff and contractors come into mandated contact with the offender's family. At each service point, it is important that all interactions protect the family's safety, and are based on dignity, respect and fairness. The following statement will soon appear in inmate handbooks and visitors' pamphlets (Correctional Service of Canada, 2007) and describes the intent of the *Families of Offenders: Policy and Practice in Corrections* document:

CSC is committed to values enshrined in the Canadian Charter of Rights and Freedoms, the Canadian Human Rights Act, the Corrections and Conditional Release Act and CSC's Mission Statement and Core Values. This includes recognition of the right not to be discriminated against on the basis of race, national or ethnic origin, colour, religion, age, sex, sexual orientation, marital status, family status, disability, or conviction for which a pardon has been granted. CSC is committed to protecting the rights of all members of society - inmates, inmates' families, victims, members of the public, and staff - to be treated with dignity, respect and fairness.

Families of Offenders: Policy and Practice in Corrections uses a restorative justice/human service approach at service points to families of offenders. This theoretical approach avoids some of the pitfalls and pre-conceptions of other theoretical approaches to families. While restorative justice has its critics, several things are evident under this approach. Restorative justice views crime, not as the breaking of a law, but as the harming of the relationships between people. Restorative justice provides a framework which recognizes that harm has been done; the offender is held accountable; healing is needed; and the safety of others is paramount, now and in the future.

When victims ask, "Where is the justice?" they may actually be asking, "Where is the healing?" A sense of 'justice being done' may feel lacking when the harm caused by the crime continues to hurt so deeply. When things are not made as right as possible and when healing

does not happen, the brokenness remains. MacCullum-Paterson (1988) suggests that what is required is a "justice that heals."

For the victim this may start with the offender's acknowledgement:

- a. of who was harmed;**
- b. of what the harm was;**
- c. of remorse, including acts of reparation or restitution;**
- d. of the steps that have been taken, or will be taken, so that harm will not occur in the future, including freely and honestly participating in treatment or programs.**

Restorative justice also has a deeper philosophical base that believes that restoration cannot be done without identifying the root causes of crime that go beyond the actions of individuals. These include poverty and inequalities in the distribution of resources and opportunities.

Restorative justice is not a new concept. Current understandings of the roots of restorative justice began among Aboriginal peoples in Canada and in New Zealand. Practices that were restorative can be traced back to when people gathered together to decide and resolve issues that broke the wholeness or completeness of the 'circle' of the tribe, village or community. When a harm was done, when someone was injured or when something was taken, the survival of the entire community was potentially in jeopardy. The offender was given the opportunity to make things as right as possible for the victim, the family and the community. Reparation and restitution was thus a community process and was determined by the needs of the offender, the offender's family, the victim and the victim's family. For example, among some Aboriginal peoples, the offender was 'given over' to the victim's family in order to make restitution to them. The implications on the offender's family, however, were usually taken into consideration. If the offender was required to hunt and provide for the victim's family for one or two years, the needs of the offender's family had equal weight or value. As restitution was provided, the offender's family could not be directly or indirectly punished by the offender's obligations to the victim's family.

There was no golden age of restorative justice when all conflicts were resolved using restorative measures. Practices fell along a continuum of more restorative or less restorative.

On the more restorative end of the continuum, expressions of remorse and restitution made things as right as possible and the circle was made whole once again. On the less restorative

Restorative justice... a non-adversarial, non-retributive approach to justice that emphasizes healing in victims, meaningful accountability of offenders, and the involvement of citizens in creating healthier, safer communities.

Correctional Service of Canada (2006a)

"Viewed through a restorative justice lens, "Crime is a violation of people and relationships. It creates obligations to make things right. Justice involves the victim, the offender, and the community in a search for solutions which promote repair, reconciliation, and reassurance."

Howard Zehr (1990)

end of the continuum, exile and banishment were tantamount to a death sentence as individuals could not survive on their own. Some offenders were 'sent back to the Creator.'

The roots of restorative justice are recognized within the Correctional Service of Canada's (2006a) definition and in the definition put forward by Howard Zehr (1990), considered the grandfather of restorative justice principles. Both definitions appear above. The Canadian Families and Corrections Network (CFCN) defines restorative justice in the form of a series of questions that has practical, concrete implications:

Who was harmed?

What was the harm?

How can the harm be healed?

How can future harm be reduced?

CFCN's definition attempts to address several criticisms that restorative justice has faced. These include criticism that restorative justice is a) high on principle and low on practice, b) sometimes lacking a preventative, future orientation and c) a 'stand-alone' event as opposed to a process that may require a series of restorative justice-based meetings or conferences.

CFCN's definition also ensures that the victim - someone with a name - someone who was harmed, is first and foremost. It requires that the harm be identified. Concrete action is then required. Offenders must work toward healing the harm caused by their actions. This includes voluntarily committing themselves to participation in programs, services, treatment or interventions in order to reduce their risk of harming others again. The definition rests upon a restorative justice principle of truth-telling. There is no place for denial, minimizing, diversion of blame to others, and so on.

Restorative justice, the family and the offender

Offenders need to be made aware of the harm caused to the victim, the victim's family, and their own family. The family of the offender is sometimes referred to as a 'collateral contact' within the correctional process, but family members are more than that. They are Canadian citizens who are harmed, directly or indirectly, by the criminal behaviour of offenders. While the families of offenders may appear to be outside the purview of criminal justice, families are at the heart of a restorative justice approach to corrections.

There is sometimes resistance to acknowledging that the family of the offender is a victim. Withers (2005a) found among a sample of new federal offenders that over 15% of federal offenders are incarcerated because the victim was a family member. Statistics from the U.S. are even more revealing - 47% of all crimes of violence were committed by non-strangers, with 65.1% of rapes, 20.1% of robberies and 50.9% of assaults perpetrated by non-strangers (US Department of Justice, 2006, p. 40).

Even if the family was not a direct victim of the index offence, the family is a victim of criminal behaviour and its consequences upon the family. They are affected by the collateral consequences of the offender's incarceration. The family is also impacted by the re-entry of the offender back into the family and the community.

Family members are like other victims of crime. Family members need to be empowered in attempts at restoration, rather than punished, ostracized, stigmatized, or isolated. Resistance arises from seeing the family of the offender as a victim if the family is considered:

- only in the context of the offender, the offence and the institution in which the offender is incarcerated;
- as somehow complicit in the offender's offence or supportive of the offender's antisocial behaviour; or
- as not having the same experiences as victims who are not known to the perpetrator.

The offender is sentenced by the courts, but the family may serve the 'second sentence' through community stigmatization. Family members are hesitant to disclose to teachers, doctors, or service agencies that a parent or family member is incarcerated. They fear being labeled, misunderstood, stigmatized, or worse. They mistrust those in authority and feel alienated. They fear that their children may be removed from their custody.

Families live on an emotional roller coaster when a crime is committed. The criminal behaviour and incarceration of a family member may be only one of many difficulties that the family experiences (Withers and Folsom, 2007), along with witnessing family and community violence, substance abuse, homelessness and poverty. Following the offender's incarceration, there are additional stressors such as the financial burden of legal bills, loss of income, and the expense of travel to the institution to visit (Withers, 2003). It is difficult to maintain family relationships during incarceration. Some relationships survive and others do not. Some relationships improve within the controlled atmosphere of an institution. For some relationships, incarceration is an end to a cycle of abuse.

The family of the offender may be in crisis both by how it is impacted by the criminal behaviour of the offender and by its involvement in the justice and correctional systems. Family members live with the hope that criminal activity will cease, and also with the fear that criminal behaviour will continue. Family members require support. Supporting families benefits the family themselves, but also offenders, the correctional process and the community. In fact, incarceration may provide an opportunity for intervention with the entire family. The restorative process, and perhaps the correctional process, can only be accomplished when the experience of family members is acknowledged and responded to in appropriate ways. Many families hope for the same things as the wider community - safe and successful reintegration of offenders.

Restorative justice, the family and the correctional process

Correctional policies, practices or attitudes have the potential to stress or to harm family relationships. The collateral consequences of incarceration may be greater than the family's ability to cope. Because family support is an important factor for reintegration success and for reducing recidivism, providing opportunities to strengthen family ties and instituting policies and programs that mitigate the effects of incarceration on the family are essential. Otherwise, correctional policies, practices and attitudes may serve to sever family ties and an important factor in crime prevention may be lost.

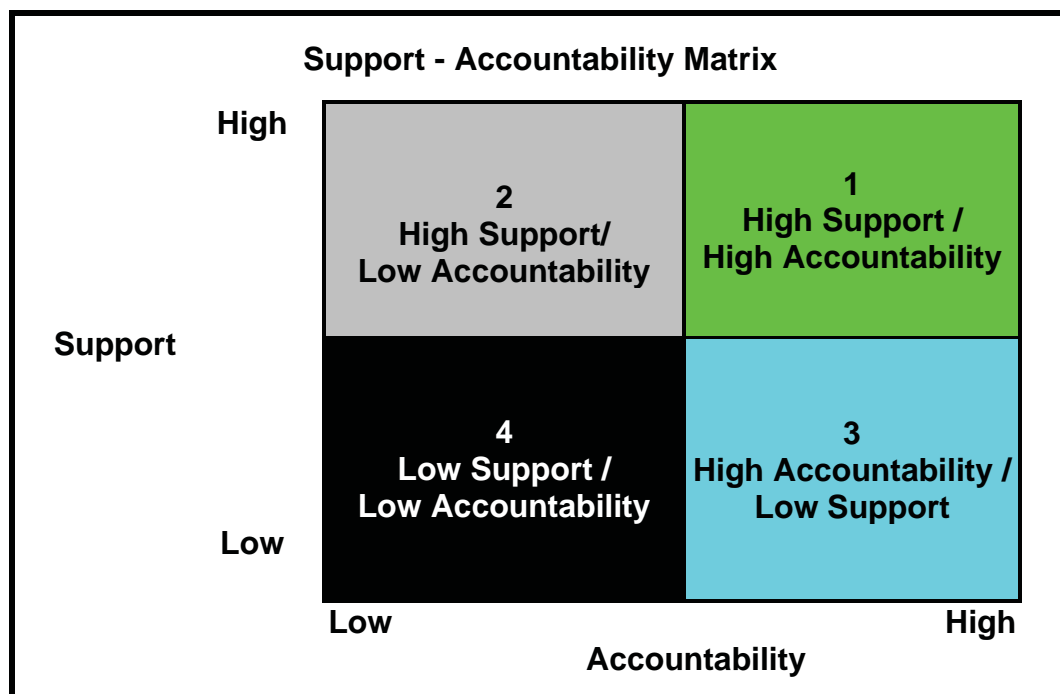
A restorative justice approach believes that the family issues of women offenders are an integral part of their healing process. It recognizes that women offenders need practical strategies that are contextual and woman-centred both within the correctional setting and in the community in the form of family reintegration support.

The Correctional Service of Canada has increasingly recognized the significance of the family experience of federally sentenced women (FSW), including the families of Aboriginal women. Family concerns of women offenders are significant before, during and following incarceration. Incarceration affects not only the mother but also her children. The incarcerated mother is often a single parent and thereby the sole care-giver and financial supporter of her children. Her children may have witnessed her arrest. Custody and access issues are more likely to arise for women. In fact, the separation from their children is emotionally devastating for the incarcerated mother and remains a concern for her during incarceration and reintegration (Eldjupovic-Guzina, 1999). The Correctional Service of Canada has striven to address many of the issues by working toward the vision captured in *Creating Choices* (Task Force on Federally Sentenced Women, 1990), and urged continually by the Canadian Association of Elizabeth Fry Societies (CAEFS).

The Correctional Service of Canada surpasses most others in the world in the provision of programming that supports family members to maintain family ties during incarceration. Significant interventions related to families include the introduction of the Private Family Visiting program and the Mother-Child program, as are releases under Section 84 of the CCRA because Aboriginal communities and families are assisted in reintegration planning.

Family ties and family support may lead to lowered criminal activity, to increased conditional release success, to reduced recidivism and to lowered intergenerational criminal activity. The provision of opportunities to strengthen family ties and the introduction of policies and practices that mitigate the effect of incarceration on the family are essential. If there is a commitment to safer communities, then crime prevention must involve the provision of appropriate support to families.

Support - Accountability Matrix



The Support/Accountability Matrix is a tool to assist in understanding under what conditions marital and family support makes a difference (Withers, 2005b). The Support-Accountability Matrix uses the terminology of the Circles of Support and Accountability (CoSA), a process developed in Canada to support high-risk sex offenders. While a similar tool has been developed in the US by McCold and Wachtel (2003), the concepts of support and accountability of the Matrix are appropriate within the Canadian context and for understanding the role of the family of the offender.

Many families have a vested interest in successful reintegration which is greater than that of a parole officer, service provider or volunteer. Often the biggest fear of families is that their returning family member has not learned the necessary skills to get out and to stay out. Families look to the correctional process to provide their incarcerated family member with the right programs, at the right time, by the right person and at the right place - a safe environment at the appropriate security level.

Many families also realize that the offender is responsible for her or his own progress. Families have an expectation of change and hold their returned family member accountable to continue the change. They want the person that they love to be home with them, and they are willing to provide the necessary support in order for this to occur.

The Support and Accountability Matrix postulates that there are several types of families:

1. High support / High accountability

Some families have the capacity to respond appropriately and to hold their offending family member accountable for addressing the harm and for engaging in programs and services to prevent or reduce future harm. These families require correctional policies, practices and attitudes that are supportive of families, in order to maintain family capacity and resilience.

EXAMPLE

Jill's son was in trouble with the law off and on when he was young. Now he's serving his first federal sentence. She finds going to the prison and sitting in the visiting room a humiliating experience.

She has raised him as a single parent for nine years and with limited spousal or child support. The cost of travelling to visit at the institution is prohibitive, so regular phone calls often suffice between visits and are the main means by which she supports her son and maintains contact with him. She finds the mandatory collect phone call system a financial drain and she is looking forward to CSC's new telephone system. She feels that the new telephone system places the burden where it should - on her son. Phone calls are important to her, but she believes that her son needs to learn to budget and to choose where he spends his money, just like she has to.

Jill is currently seeking information on drug treatment facilities in the community for her son for when he gets out. Her own circle of support is limited. Every now and then she would like to talk to someone who understands. She wants him home, but doesn't know how she will cope if he re-offends.

For this pro-social family, effective correctional policies and practices may be able to increase the family's capacity and ability to copy. Strategies may include a) a forthright and factual approach by correctional staff at Visitor Security Control and in the Visits and Correspondence Area; b) appropriate information or orientation about visiting and search procedures; c) information on supportive institutional services and community organizations; d) reassurances of the family's value and worth as individuals and in the importance of family ties during incarceration and reintegration; and d) ongoing reviews of correctional policies or practices that may have collateral consequences on the family relationship.

Paradoxically, correctional policies and practices may decrease the capacity of some families who are already providing appropriate support and accountability. While the security response to offenders changes across institutional security levels, the security response to families usually does not. Families who arrive for visits at minimum security institutions may be responded to in the same manner as those who arrive for visits at maximum security institutions. Andrews and Bonta (2006, p. 280) comment that correctional programming offered at the wrong level may increase risk of the offender's re-offending. They found that treating low risk offender with programming for high-risk offenders actually increased their risk of reoffending. It may also be that responding to family members as if they are at a higher risk than they are actually makes them a higher risk that they are, as people tend to live up (or down) to the expectations of others. In other words, Andrews and Bonta's (2006, p. 279-284) principles of risk, need and responsivity may also need to be applied at service points to families of offenders.

2. High support / Low accountability

Some families wish to provide appropriate support and accountability but may inadvertently reward or reinforce antisocial thinking or behaviour. In attempts to support the offender, the family may actively do things for the offender without any expectation of behaviour change on the part of the offender.

Some families may fear that the family relationship will end if they hold the offender accountable. For other families, the offender may 'use' or manipulated the family and a supportive family may feel guilty if they do not support the offender. In this case the family sacrifices accountability in the process.

For this family, effective correctional policies, practices and attitudes may be able to increase the family's capacity to hold the offender accountable and may be able to bolster the family's resilience to avoid pressuring and manipulation.

EXAMPLE

Shannon is having difficulty with her 4-year-old child every time they go to the Visiting Room. She is at her wits' end with her child's acting out. Tony continually asks Shannon to stop their child from acting out in the Visiting area while at the same time criticizes her for not being attentive enough to their needs as a couple.

She knew that Tony had served a couple of previous provincial 'bits', but his drunken assault on a stranger at a bar has given him a federal sentence. She is still committed to him and believes that the visits may help Tony to remember what is important - his family.

Tony has mentioned to Shannon on two occasions now that Health Services hasn't given him anything for a shoulder injury and that he may need her to help get him "something to take the 'edge off'."

Shannon feels exhausted by the demands of being a single parent and by making visits a priority in order to support Tony. She wonders if she should help Tony out with his request.

Strategies to assist the family's capacity to provide support and accountability include a) information on pressuring, contraband and CSC's drug interdiction strategy; b) information provision on available community resources that may assist Shannon in self-care strategies; and c) parenting education to address Tony's parental responsibilities during visits and upon release in the community; and d) programming within the Visits and Correspondence area that can reinforce learning from the parenting education in order to strengthen the parent-child bond.

3. Low support / High accountability

Some families have withdrawn or have limited their support to the offender. They may have been harmed by the offender's criminal behaviour, by an ongoing series of sentences, by the type of offences in which the offender engages, and/or the effect that the offender's behaviour or incarceration has had on them in the community.

The family has the capacity to provide accountability but may no longer be interested in providing support for a variety of reasons. The family may have supported the offender at one

time and held the offender accountable. They expected the offender to change. The offender, however, continued in his or her antisocial, pro-criminal behaviour and the family withdrew support or terminated contact with the offender. The family may also be concerned with the real or potential effect of the offender's behaviour on other family members. Although the family may feel guilty for withdrawing support, it does not believe that it has a choice but to do so.

EXAMPLE

Bob has begun a life sentence for the murder of his wife. His children are living with his sister. He was always close to his sister and was not surprised when she took responsibility for the children. Now he can't understand why his sister or his children won't write, visit or accept his collect phone calls. On the last phone call, his sister was adamant that he start to take responsibility for what he did and the effect that his actions had on his children. He wasn't sure what she meant or what she was asking him to do.

Strategies to intervene with these families may be limited because the family may have little contact with the offender, correctional staff or contractors. In some cases, the family may choose to re-engage and support the offender if the family feels supported by the correctional process and its staff. The Post-Sentence Community Assessment (PSCA) may be an opportunity to provide information to the family about the potential of interventions, programs or services that CSC provides to assist the offender to develop a crime-free lifestyle. Information on legal rights related to custody and access may be helpful when children are involved, for both the caregiver and the incarcerated parent. Other information or referral may be needed by the caregiver of children because social supports that are available for parents are usually not available to other family members.

4. Low support / Low accountability

There are two types of families who fall within the quadrant of low support/low accountability. The first type of family has the capacity to respond with support and accountability but is not interested in maintaining or fostering a relationship with the offender. The family does not hold the offender accountable for change nor does the family support behaviour change when it does occur. The family may have been 'burnt out' as a resource by

the offender. This family may have little to no contact with correctional staff or contractors. Family members may not take part in a Post Sentence Community Assessment. There may be minimal contact with the offender, amounting to a few letters per year or a phone call at Christmas.

EXAMPLE

Lily often took care of her grandchildren when Joan showed up on her doorstep, dropped the children off and disappeared, sometimes for days at a time. Lily figured it was better than the alternative because Lily suspected that Joan left the children unattended when she went out partying.

When Joan was incarcerated, Lily was glad that the kids were with her. The kids didn't have to witness their mother's arrest. Lily feels guilty about not taking the children to visit their mother, but she doesn't think that it is in the children's best interest to do so. Lily has had enough. As far as she is concerned, Joan has used up all of her chances. Lily doesn't want to see the grandchildren hurt again and she hasn't seen any indication from Joan that she is changing the lifestyle that she was in, and to which she exposed her children.

The second type of family provides negative support and no accountability. They may, however, have significant contact with correctional staff and contractors. They may drive much of CSC's security procedures related to searches and drug interdiction strategies. One or more members of the family may be criminally oriented and seek out opportunities to collude with the offender in such activities as introducing contraband into the institution. Some family members may already be restricted from visiting at the institution because of previous attempts to introduce contraband or because of their own criminal charges or convictions. Serin and Brown (2002) found that 38% of offenders reporting having family members who had a pattern of prior criminal behaviour, while Withers (2005a) found that 33% of family members of a sample of new offenders had a prior conviction.

EXAMPLE

John's job in construction provided seasonal employment, but dealing drugs was a year-round activity that supported a lifestyle that his construction income could not. John was a regular user. He initiated Jill into intravenous drug. Jill sometimes helped to cut the drugs. When John was arrested, Jill was not charged. John has kept in touch with some associates from the street and has developed new contacts inside. John has told Jill during one of their visits that an associate will be in touch with her and that it could be financially beneficial for them as a family. Jill thinks that some of their previous associates should be more helpful to them

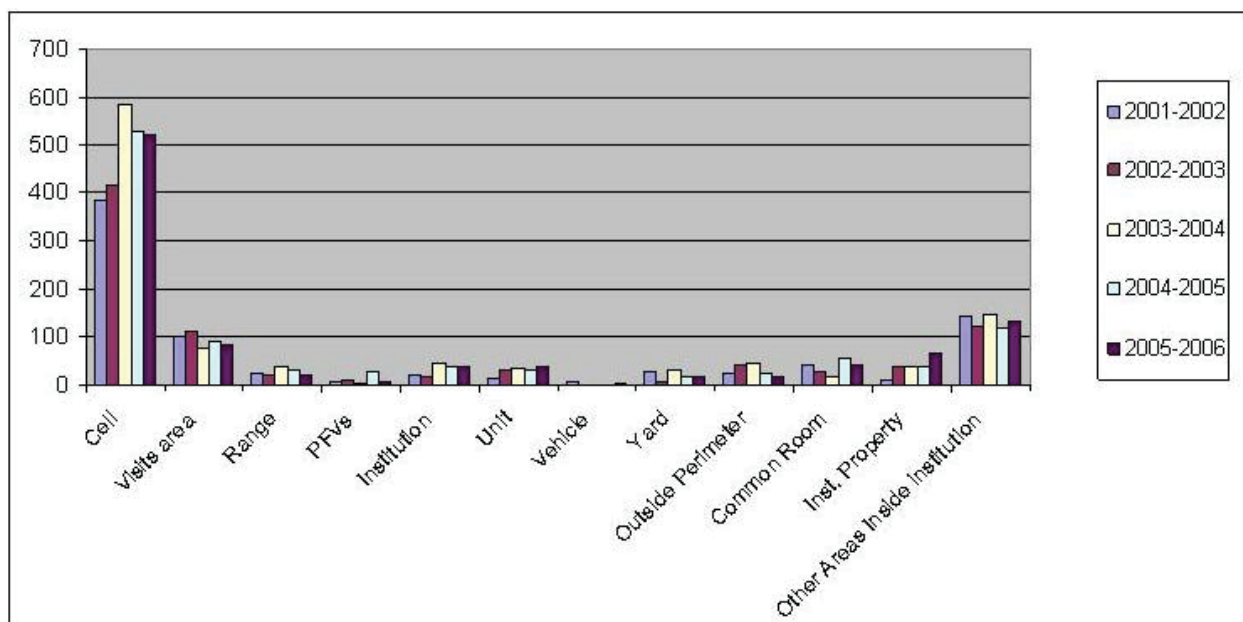
now that John is incarcerated anyway - 'the family business' had been good to them before John's arrest.

Education and orientation for this family may serve to decrease the risk to the security of the institution and to increase the safety of staff and offenders. McVie (2001, p.8) points out that approximately:

70% of [federal] offenders arrive with a history of some level of substance use and abuse, [CSC's] urinalysis random testing suggests that approximately 12% of our offenders test positive for drugs or alcohol at any given time. Of these, approximately one-half test positive for THC as opposed to harder drugs. While any level of positive tests is not desirable, and while these random tests may underestimate the problem to some extent, it is clear that the vast majority of persons under federal sentence are not actively using alcohol or drugs.

McVie (2001) also draws attention to the 1995 National Inmate Survey: Final Report in which 25% of inmates reported that they had been pressured to smuggle drugs into the institution. If the offender is under pressure, then no doubt pressure will be applied to families as well.

Figure 1. Location of drug seizures. From *Audit of Drug Interdiction Activities* (Correctional Service of Canada, 2006b, p. 3)



The *Audit of Drug Interdiction Activities* (Correctional Service of Canada, 2006b) reviewed the implementation of interdiction strategies. The internal audit involved each of CSC's five Regions and included a review of security practices such as Security Intelligence, the Urinalysis Program, the Detector Dog Program, Ion Mobility Spectrometry Devices (IMS Devices), x-ray machines and manual searching at 13 institutions. Figure 1 shows that the majority of drug seizures took place in the offender's cell or in other areas inside the institution, including the yard, on the range, in the outside perimeter area, common rooms and other areas on the institutional property. Seizures also took place in the visiting area and inside the PFVs.

The *Audit* notes that the majority of Institutional Search Plans were complete and being enforced, with mention of one best practice occurring at some institutions (Correctional Service of Canada, 2006b, p. 12):

A number of sites visited have implemented a searching process which includes having family members participating in overnight visits empty the contents of their overnight bags into suitcases which have been provided by the institution. This limits the threat of drugs being brought into the institution in the many pockets and lining of the visitor's suitcase.

CSC, in its policies, practices and attitudes, must balance the following two concerns when responding to the family of the offender - a) that the family may attempt to introduce contraband into the institution and b) that the family is banned from physical contact with the offender because due diligence and a duty to act fairly were not met. This includes verification and testing procedures and training for staff to ensure that the IMS Device is calibrated and uncontaminated such that tester error does not affect visiting status (Correctional Service of Canada, 2006b, p. 17). The Threat Risk Assessment (TRA) affects visitor status, including whether the visitor can participate in the institution's Visiting program or Private Family Visiting Program. As the *Audit* notes: "This poses the risk that a visitor will gain access to or be restricted from the facility without due consideration of all the facts" (Correctional Service of Canada, 2006b, p.14). The TRA was thus identified as requiring improvement, including the conduct of the TRA in accordance with policy, proper interviewing of the visitor, proper staff conducting the TRA, and required consultation with Visits and Correspondence and Security Intelligence Departments related to the TRA. Post -TRA letters to visitors and offenders were not filed in accordance with policy and information was not consistently entered into OMS. The

Audit did not include whether information was provided to families about how to appeal or challenge TRA decisions. An ethic of service provision would state that whatever information can be provided, should be provided, even if it means that a decision could be overturned.

Screening of visitors was also reviewed within the *Audit*. It was noted that, as a good practice at one institution, a letter that describes search procedures is sent to the family prior to a first visit and includes a signature block where the visitor acknowledges having received the information (Correctional Service of Canada, 2006b, p. 15).

There is a requirement for ongoing diligence related to the risks posed by families who provide negative support and no accountability. There also needs to be equal concern that policies and practices required for these families do not diminish the resilience of families who provide appropriate support and accountability.

No statistics are currently available to determine exactly how many families would fall within each quadrant of the Support/Accountability Matrix and further study may be needed in this area. However, the Matrix can be used to both understand families of offenders and to review correctional policies and practices in light of their ability to assist families to provide appropriate support and accountability to offenders.

Support to Families as Crime Prevention

Family ties make a difference. Family support is a dynamic factor in parole success and in the lowering of criminal activity. Strengthening family ties, including providing services to incarcerated parents and their children, can be forms of crime prevention and lead to safer communities. The family is a stakeholder that is directly affected by the criminal behaviour of the offender. Appropriate and effective services to families of offenders are important for several reasons, including the following:

- ❖ The family has an inherent connection to the offender and has a vested interest in positive behaviour change (Vera Institute, 2006).
- ❖ The family may be more influential than formal sources to maintain pro-social change (Visher, LaVigne & Castro, 2003).

- ❖ The family can anticipate relapse triggers and respond. Family members may know if a substance abuse problem is recurring, if the offender is associating with individuals who may lead him or her back to criminal activity, etc., long before correctional staff or contractors will be aware (Withers, 2003; Withers, Holland and Martin, 2005).
- ❖ The family may provide basic needs upon release such as housing, food, clothing, emotional support, job search assistance, etc. (Visher, LaVigne & Castro, 2004).
- ❖ The family is one of the four 'natural' supports for crime prevention: work, school, family and leisure (Andrews and Bonta, 2006).
- ❖ Family/marital ties are as important as employment in release success (Serin and Brown, 2002).
- ❖ Family/marital ties play a significant role in the successful reintegration for women offenders, including Aboriginal women (Dell and Boe, 2000).
- ❖ Family support is a significant factor in the reintegration of Aboriginal offenders (Heckbert and Turkington, 2001; Saulis, Fiddler and Howse, 2001).
- ❖ Family oriented interventions that change parenting styles and practices or that improve family relationships can reduce risk. Tolan (2004, p. 121) points out that "the strongest and most consistent evidence of effectiveness is for programs that focus on family processes, particularly parenting."
- ❖ Because parental incarceration appears to be linked to intergenerational criminal behaviour (Petersilia, 2004, p. 494), targeting interventions at incarcerated parents and their children may contribute significantly to crime prevention.
- ❖ Effective family-based services for the offender and the family may also be able to reduce intergenerational criminal behaviour. Further study is needed with respect to the role of the family in its preventative role in crime. Farrington (2004), in discussing the role of the family in criminal activity, points out that the strongest predictor of delinquency is criminal or antisocial parents. Other quite strong and replicable predictors are large family size, poor parental supervision, parental conflict and disrupted families. Further research is needed, according to Farrington (2004), to assist in the development of family-based crime prevention programs and services.

Incarceration and reintegration may serve as an opportunity to provide support to the entire family. Reducing the collateral consequences on the family reduces the stresses to family capacity and maintains resiliency. In this way, the family as an asset to reintegration and community re-entry is protected.

Conclusion

Families of offenders are Canadian citizens who are affected by the criminal behaviour and incarceration of a family member. They are affected by the decision of the courts and by the justice and corrections officials who carry out the decision of the courts. The families themselves are not sentenced by the courts and remain citizens, with all the rights and privileges of citizenship. Families can provide support and accountability to offenders, and they hope that the correctional process will assist them. They require, as all Canadian citizens may from time to time, assistance and support with the difficulties that they face.

Canada is one of the most progressive countries in the world when it comes to services related to families of offenders, either directly or through support to voluntary sector and non-governmental organizations. The Correctional Service of Canada is renowned within the global correctional community for its expertise and programming effectiveness in offender treatment. Furthering the engagement of the family in the correctional process will confirm once again Canada's status as a leader in the field of corrections.

Part III. Engaging the family in the correctional process

Introduction. By Lloyd Withers.

The time is always right to do the right thing.

Martin Luther King Jr.

As a result of Canada's progressive programming with families, there are numerous service points at which correctional staff and contractors are required to engage the family in the correctional process. Service points stretch from the preliminary assessment, to intake, incarceration and finally into family and community reintegration and the completion of all reporting requirements. Intentional actions and responses by staff and contractors are required at all these points. There is an ongoing concern for the safety and protection of others and with the applications of the least restrictive measures on the offender and the family. The right balance will normalize family relationships without normalizing the antisocial behaviour or incarceration of the offender.

The late Ron Wiebe, the warden of Ferndale and Elbow Lake Institutions, was committed to the vision and values of restorative justice. In **Reflections of a Canadian Prison Warden: The Visionary Legacy of Ron Wiebe: an Unfinished Conversation** (Wiebe, 2000), he compiled some of his reflections on the justice and corrections process. He states:

I keep telling my staff this: We'll do the right thing, not just do what is right. If you simply do things right, you can get misled by detail and trivia that doesn't have any value or impact. We need to focus on asking "What is the right thing?" in the course of our decision-making. And that is the principle that has guided me, the principle by which I have always tried to operate, and it has served us well. I am still convinced that the corrections system, if it maintains the same course, will continue to be successful.

Of necessity, the correctional process involves multiple stakeholders in pursuing the goal of safe and successful reintegration. It calls for the effective implementation of policies

and practices, with a clear understanding that service provision meets CSC's motto: "Safety. Respect and Dignity. For All." The correctional process is about doing things right AND doing the right things.

A restorative justice approach within the correctional process holds as a premise that the family of the offender is an asset to be encouraged, not a problem to be accommodated. Lack of family contact or perceived interference with family contact can cause problems for offenders that may lead to institutional difficulties. Family contact and opportunities that ease the stress experienced by the family can improve the offender's institutional behaviour and adjustment. This approach within the correctional process does not disregard the security of the institution. It does, however, recognize that some policies, procedures, practices and attitudes will unavoidably affect the family.

Some family-centred approaches may actually assist in the Drug Strategy. Generally, family members understand the need for security and do not want the offender using or being involved with drugs. The main concerns for family members are that the rationale for security procedures are clear, posted or explained, and that procedures are consistently and democratically applied. Appropriate security measures relieve family members of being pressured by the offender or by others to introduce contraband into the institution. It may also garner better information on contraband interdiction from families and other visitors.

Families are like other members of the public - they may not be aware of how the correctional process works, or are only aware of bits and pieces of it. The family requires some education or orientation about the correctional process and how they will be affected by it. This includes how to maintain, appropriately, their relationship with the offender. It also includes an understanding of the correctional process: its role, duties and the framework for decisions related to the offender such as penitentiary placement, transfers, and treatment and program needs.

The offender can 'burn out' family/marital support and then the relationship may end. The correctional process can have similar effects on the family if the collateral consequences of incarceration stress the family beyond its capacity to cope. In both cases, a valuable asset is lost.

Correctional Staff

Families of minorities - A Pacific Region concern. By Chris Kroeker, Correctional Officer II, Ferndale Institution.

New visitors to Ferndale (Minimum) Institution are provided with a package that contains all information regarding visiting programs and security procedures when visiting at Federal Correctional Facilities. Visitors are also given the official CSC brochure, "Drugs in Prisons: A Dangerous Situation."

Skills we look for in officers working in Visiting and Correspondence are: polite, approachable, observant, listening to observe behaviours for predatory intimacy. V&C also relies on other visitors' trust and rapport so that they alert Visits staff to concerns.

Inmates have contact with their visitors immediately upon arrival, with no waiting period for adjustment. Because Ferndale is a minimum security institution, it is an open environment with no physical boundaries for visiting area. Families are permitted to bring in limited amounts of food, often ethnic food, games, etc. Inmates and their visitors all mingle in the V&C area.

For issues such as car problems, the visitor, along with the inmate they were visiting and a staff member, work to assist with the problem at hand. Telephones are available 24 hours/day should outside assistance be required (tow truck, taxi etc). This is not protocol, but a courtesy.

One concern in the Pacific Region is that pamphlets need to be in languages such as Vietnamese, Chinese, Punjabi to meet the populations needs. There is a language barrier as well. When V&C officers sense something or that a concern has arisen, it is very difficult to empathetically communicate with the visitor and find out what has gone wrong. Inmate interpreters would breach privacy and may not always convey the message accurately. One possibility is a visitor interpreter service via telephone, using a speakerphone in a private V&C office. This approach may be cost prohibitive.

A “family-friendly” environment. By Darlene Haines, Drumheller Institution.

Visitors to Drumheller Institution are treated with dignity and respect by the Correctional Officers at the Visitor Security and the Visits and Correspondence Department. All visitors are subject to the ion scanner, as well as possible searches by the drug dog and other methods of drug interdiction. However, these searches are completed in a respectful manner at all times. Should a visitor have concerns, they are made aware that they may contact the head of the institution, or his delegate. During after hours and weekends, the Correctional Supervisor is also available and will address the concerns of the visitor immediately. There have been occasions when a visitor disputes the findings of the ion scanner, of course, but there are avenues available where their concerns can be addressed (Visitor Review Board, Unit Manager of V&C/Visitor Security).

There would be no reason for any variance in the interactions between correctional staff and visitors dependent upon the security level of the institution. While it is acknowledged that there are varying degrees of security policies and procedures associated with the security level of institutions, all staff should treat families of offenders with dignity and respect, regardless of the nature of interaction.

Drumheller follows national policy and procedure as reflected in the Mission Statement of the CSC. Treating families with dignity and respect does not jeopardize the safety and security of an institution. I consider Drumheller Institution a “family-friendly” environment, where the support of the inmate’s family is recognized as integral to his successful reintegration.

Most CSC staff experience contact with families of inmates, albeit in varying degrees. Of course, V&C and Visitor Security staff experience the most direct contact with families. However, Correctional Officers also are present during family socials and may be called upon to assist in searches or threat risk assessments. Chaplains, parole officers, psychologists and unit managers generally have degrees in the social sciences and therefore have training and experience related to family issues.

Staff assigned to V&C and Visitor Security should demonstrate the ability to interact effectively with inmates and their families. There are numerous instances where staff at Drumheller have demonstrated this ability to work with families. We have a minimum security unit at Drumheller and Correctional officers often escort inmates to their family homes to spend the day, interacting with family. An inmate serving a life sentence was escorted to his mother's home for the first time in many years and the officer had to discreetly intervene to smooth out a few awkward conversations.

All Correctional Officers at the Minimum Security Unit have significant interaction with visitors; many officers have established a rapport with the family either because of the frequency of the family visits to the institution or because they have escorted the inmate to the family residence and spent the day with them.

An inmate was returned to the main institution as a result of an incident and his mother came to visit that evening. An officer spent an hour with the mother explaining the circumstances and helping her cope with her disappointment.

The Chaplain at Drumheller is currently conducting weekly marriage preparation sessions for two inmates and their fiancés who will be getting married at the institution.

Parole Officers have attended the institution on weekends to visit with families of inmates on their caseloads to deal with concerns.

The Coordinator of Case Management, Unit Managers, the Deputy Warden and Warden all accept calls on a regular basis from the families of inmates when they have concerns. Follow-up is provided by the parole officer of the inmate, in most instances as they are more familiar with the inmate and the particulars of his case.

Families and Willow Cree Healing Lodge. By Eric L. Michael, Correctional Officer II, Willow Cree Healing Lodge.

The following thoughts are offered from the perspective of Willow Cree Healing Lodge, a minimum security correctional environment, which seeks to address the spiritual and emotional needs of Aboriginal offenders through the application of culturally appropriate programs and activities. Programs are designed to encourage offenders to establish a connection to their family and community as well as to facilitate the offender's preparation for participation in the Private Family Visiting Program and Family Contact Escorted and Unescorted Temporary Absences and other forms of conditional release. Efforts to integrate offenders back into their families, naturally, ought to be intensified in a minimum security setting. Included are some of the approaches we have employed thus far as we seek to recognize families as an asset in the successful reintegration of offenders:

- Opportunities are provided for offenders to participate with their families in Elder facilitated interventions, such as Healing Circles and Sweat Lodge Ceremonies. Thus far, these approaches have been instrumental in allowing offenders and their families to address issues associated with their criminal activity and incarceration.
- Opportunities have been provided to participate in cultural activities such as Round Dances and feasts. Individuals on the offenders' approved visitor list have been welcome to attend. These activities have provided positive social interaction for offenders with their families, Elders, and community volunteers.
- Willow Cree Healing Lodge delivers a program that incorporates the flexibility to include the offender's spouse. The program identifies for the spouse the healing journey the offender has gone through while at the Healing Lodge. One program, the Miyo Opikinawasiwin Program (which means Good Childrearing), integrates spiritual disciplines concerning traditional parenting skills. Developed from an Aboriginal perspective, the program explores the loss of parenting skills through colonization and teaches traditional parenting skills. The offenders also learn about healthy relationships and how to appropriately fulfill their roles as husbands, fathers and providers for their families.

- Willow Cree Healing Lodge encourages the participation of appropriate community supports that can provide citizen escorts for the Family Contact Escorted Temporary Absences. At times the citizen escorts have been provided by individuals from the offender's home community.

In view of the fact that we are a healing lodge it can be a complicated task to combine and balance the 'security' and the 'respect and dignity' facets of our work. Just as at other CSC sites we conduct routine searches of visitors and comply with other policies set forth to ensure the safety and security of our facility. Some visitors are noticeably surprised, and on rare occasions offended, that we apply security measures common to other CSC facilities. In fact some of the public from the Aboriginal community may view such measures as not conducive to a Healing Lodge setting. In view of this concern, it would be fitting to continue to educate staff, offenders and visitors with respect to security practices. Here are some suggestions for consideration:

- Provide Public Service refresher training that could be managed at the level of the institutional site every three years, and conducted by a Correctional Supervisor or an experienced Correctional Officer I or II. The focus of the training would be to review security practices related to the searching of visitors, how to respond appropriately and with respect to the dignity of persons in situations where a breach or attempted breach of security has occurred, and demonstrating professionalism with the public while carrying out security procedures. The refresher could also be used to explore dilemmas and issues. This type of refresher training may assist correctional officers in their efforts to carry out their duties in a professional manner in accordance with law and policy. Aside from encouraging staff to conduct their duties with tact and professionalism, this approach may also engender greater sensitivity, placing emphasis on the effect of incarceration on offenders and their families.
- Develop a generic visitor satisfaction survey that provides visitors the opportunity to offer feedback on the facility, the visiting program and their interactions with staff.
- On rare occasion some visitors appear to be insulted by the staff's performance of routine search procedures. To address this concern it may be beneficial for each site to develop a brief orientation session and/or a visitor package. Such a package would acquaint the

visitor with the rules and regulations of the visiting program such as standards of dress, standards of conduct, rules relating to open visits, assigned seating visits, closed visits, reasons for suspending visits, PFV procedures, and so forth. This session or information package would educate visitors on the function of security procedures as well as expectations regarding the visiting program. Information could also be shared relating to family violence prevention and how the visitor is to respond if he or she is being pressured by an offender to commit acts which violate rules or the law. In this way visitors could attain a greater comprehension of the fundamental role they can play in the success of the offender's reintegration. The visiting program continues to be an integral part in the successful reintegration of the offender into families and communities. This approach would ensure that the visits area is a pleasant and comfortable environment where inmates and their families may enjoy the company and support of each other.

The Family member as Substitute Decision Maker: Implications Involving Incarcerated Offenders. By David Champagne, M.S.W., R.S.W., and Veronica Felizardo, M.S.W., R.S.W., PhD Cand, Regional Treatment Centre (ON).

Within each province and territory there are regulations embedded within applicable mental health legislation that provides direction in situations where an individual becomes incapable to make decisions about their personal care or the management of their personal property. When individuals are no longer able to make these kinds of decisions for themselves the law requires that decisions be made for them by a substitute decision maker. Preferably, a family member is called upon to play a critical role in these situations. This can be particularly challenging for family members of offenders incarcerated in the correctional system.

The concept of capacity is generally understood to refer to mental capacity. There is an assumption that individuals are capable to give informed consent for decisions about their personal care and to make autonomous decisions in the management of their personal property. It assumes that individuals are able to consider the potential benefits and potential risks in agreeing to or declining a recommended health care intervention or in making a decision affecting their personal property (including decisions about their personal finances). In addition, under the law, a capable person who has given consent may withdraw consent at any time.

Capacity does not imply that an individual is always going to make good decisions or decisions that make sense to others. It simply refers to the capacity to make decisions about his or her personal care or personal property, whether responsible or not. This distinction is often difficult to understand when a family member watches helplessly as their loved one refuses to take much needed medication or spends their money freely while ignoring bills that have to be paid, yet is assured that their loved one is capable to make these seemingly destructive decisions.

Having the capacity to give consent for a health care intervention is considered one of the most critical elements that must be considered in the provision of health care. Health care practitioners must assess every individual in terms of this capacity when recommending a health care intervention such as use of prescription medication to address the symptoms of a mental disorder or admission to a long term care facility (e.g. nursing home).

It is generally understood that when consent is obtained; it must relate to the treatment or intervention recommended; it must be informed; it must be given voluntarily; and it must not be obtained through misrepresentation or fraud. Consent is considered informed if the individual received the information about the recommended intervention that a reasonable person in the same circumstances would require to make a decision. Informed consent requires that the individual receives responses to his or her requests for additional information about related matters involved in making decisions about agreeing to or declining a health care intervention, including the nature of the treatment, the expected benefits of the treatment, the material risks of the treatment, the material side effects of the treatment, alternative courses of action, and the likely consequences of not having a treatment.

There are circumstances in which an individual may be found to be incapable to make decisions about their personal health care and/or personal property, or to be able to give informed consent about such matters. Only capable persons may consent to health care interventions, except in emergency situations. As part of an ongoing assessment, there is the possibility that a health care practitioner may find an individual to be incapable to make decisions on their own behalf. The nature of the intervention would determine which profession makes this determination. For instance, a psychiatrist would normally determine an individual's capacity to make decisions about admission to a mental health centre or the use of anti-psychotic prescription medication, while it is common for social workers to determine capacity to make decisions about admission into a long term care facility such as a nursing home. In making these decisions, health care practitioners are accountable to uphold the relevant laws and to practice within their professional standards of practice and code of ethics.

An individual may be capable with respect to making decisions about one treatment/intervention and not another. They may also be found to be incapable with respect to making a decision about a specific personal care matter at one time, yet capable to make a decision about the same matter at another time. The concept of capacity is a dynamic one.

When an individual is found to be incapable to make a decision regarding their personal care or the management of their personal property, there are applicable laws, which vary across the country, that normally permits the individual to contest or appeal this decision to an oversight body, which may overturn the decision of the health care practitioner and reinstate the

individual's capacity to make their own decisions. However, in cases where the individual does not contest the finding of incapacity or when the appeal process confirms the finding of the health care practitioner, someone must then be identified to act in the role of substitute decision maker; someone who will be asked to make decisions on behalf of the person who was found to be incapable.

The issue of capacity may directly impact offenders within the correctional system, particularly for those who experience symptoms of a mental disorder. The majority of these issues are addressed within a treatment focused facility, including such issues as capacity to make decisions regarding the use of anti-psychotic medication or admission to a psychiatric facility. Normally, capacity to make these decisions is assumed when offenders are discharged from these facilities. On rare occasions however, an offender may be transferred to the care of a mental health centre in the community when released to the community. Issues related to the management of personal property may arise more often within a treatment facility, but are more likely to continue upon discharge from the facility or release to the community, subject to ongoing assessment.

All individuals, including those incarcerated within the federal correctional system, have the right to identify or designate another person to act on their behalf in the event that they are no longer capable to do so themselves. This is normally done through the establishment of a Guardianship or a Power of Attorney. To be applicable, these legal options must specifically apply to situations regarding personal care and/or management of personal property in the event of incapacity, which may include advance directives in the case of terminal illness and incapacitation. These options allow individuals to choose someone who they feel comfortable to express their personal wishes to, while capable, with regard to preferences regarding their personal care and/or management of their personal property. In addition, it allows the opportunity to choose someone who they trust would advocate on their behalf and respect their expressed wishes if they were to become incapable.

It is very important that offenders inform those charged with their care and custody, including health care practitioners and other correctional staff (i.e. parole officers) if they have a Guardian or Power of Attorney. It is equally important that offenders let correctional staff know who they could contact within their family in case of emergency, including up-to-date contact

information. It is advisable for family members of offenders with mental disorders to familiarize themselves with the legislation in their province or territory that affects situations when their loved one may be found incapable to make decisions about the health care and management of their personal property. Family members may seek additional information about this process through their family doctor, a patient advocate's office, a local mental health agency such as the Canadian Mental Health Association, their local member of their provincial government, a lawyer, local support groups, anyone who may have had prior experience in this matter, or by reviewing the relevant legislation himself or herself.

In the majority of cases, however, most individuals, including those who are incarcerated, do not designate a Guardian or Power of Attorney, nor do they express their wishes to anyone, including their families, in the event of incapacity. If an individual does not designate anyone to act on their behalf in the event of being found incapable to make decisions about their personal care or the management of their personal property, the health care practitioner is required to look to relevant mental health legislation to inform them how to find someone to act on their behalf. Except for emergency interventions, which normally only provide temporary short term relief, a health care intervention can not proceed without an informed decision made by the individual to who the intervention is targeted or by someone acting on their behalf, usually referred to as a substitute decision maker.

In the absence of identification of a substitute decision maker through a legal Guardianship or Power of Attorney, there are regulations, which vary across the country, which require that the health care practitioner to consider family members for this role within a hierarchal order. For instance, the law would normally require that a spouse would have to be considered before a parent or adult child, who would be considered before a sibling, who would be considered before any other family member. In the case of a personal care decision, a client representative from a publicly funded agency would be called upon to act as a substitute decision maker only as a last resort if there is no appointed Guardian, Power of Attorney or family member able to assume this role. In the case of the management of personal property, in the absence of an appointed Guardian or Power of Attorney, the responsibility normally falls immediately to a publicly funded client representative; however family members may apply to the responsible agency to assume this role.

In all cases, any individual, including family members, who assume the role of substitute decision maker must be capable themselves, must be reasonably available to communicate with the health care practitioner in making the required decisions and must agree to take on this responsibility; it cannot be assigned to a family member without their consent. Minimum age requirements are identified and tend to vary across the country. An individual giving or refusing consent to a treatment on behalf of another person, when acting in good faith and in accordance with the legislation, is not liable for giving or refusing consent.

Normally, the substitute decision maker must follow the last known expressed wishes of the family member in making decisions on behalf of someone. In the absence of expressed wishes, the substitute decision maker must consider the best interest of the person in making their decisions. This means that they must consider the values and beliefs of the incapable person, consider whether the treatment will improve the incapable persons' overall well being, consider whether the treatment or intervention will prevent the incapable person's condition of well being from deteriorating, and whether the treatment and/or intervention will reduce the potential for deterioration of the incapable person's well being.

For many offenders, family ties become fractured for a wide variety of reasons, including in part in response to the anti-social behaviour which lead to their incarceration, in part because of separation due to incarceration in another city or another province and in part due to the challenges of coping with the problematic symptoms of mental illness, which may include suspiciousness and withdrawal. It is therefore not uncommon to have a situation in which an offender is found to be incapable to make important personal care and/or personal property decisions and there is no family member identified who could assume the role of their substitute decision maker.

In many cases, family members have lost contact with their incarcerated relative, only to receive a call from a health care practitioner within the correctional system to advise them that their incarcerated relative is in need of critical health care intervention, requesting whether they would be willing to assume the role of substitute decision maker. This often catches family members off guard and can generate a number of very difficult and conflicting emotions for the family member. In some cases the family member expresses anger and resentment over being, yet again, dragged into the complicated affairs of their incarcerated relative. At other times,

there is a sense of fear and hesitation in even considering such a powerful role in making decisions for their loved one.

If contacted by a health care practitioner, a family member who voluntarily assumes the role of substitute decision maker has the right to ask whatever questions they need to ask to ensure that they can make an informed decision. They may request information in writing, if considered necessary to carry out their role. It is important that they take sufficient time to make an informed decision, while respecting the urgency often associated with these situations. It may be helpful for them to consult others in their own life as support in carrying out this role. A family member who accepts the responsibilities of acting as a substitute decision maker may withdraw from this role at any time, with notification to the appropriate health care practitioner. In addition, it is the responsibility of the health care practitioner to notify the family member in the event that the individual's health care improved to the point where the individual is deemed capable once again to make their own decisions.

Where possible, it is considered preferable that a family member assume the role of substitute decision maker when their loved one is found to be incapable to make informed decisions for him or herself about personal care or personal property matters. It is recognized within the Guide to the Substitute Decisions Act (2000) in Ontario that legislation was created in order to:

- give individuals more control over what happens to their lives if they become incapable of making their own decisions
- respect people's life choices, expressed before they became mentally incapable, and take into account their current wishes
- recognize the important role of families and friends in making decisions for loved ones
- clarify and expand the rights of adults who are mentally incapable and the responsibilities of substitute decision maker
- provide greater safeguards and accountability to protect mentally incapable people from harm

- limit public guardianship and other government intervention to situations where there are no other suitable alternatives

In summary, the role of a family member as a substitute decision maker is a multi-faceted one. It requires knowledge and awareness of applicable legislation and responsibilities dealing with such topics as capacity, consent, and the rights and responsibilities of individuals who are mentally ill. In addition, it requires a dedication to act on behalf of a loved one in the best interests of the loved one, including those who may be incarcerated. For families of offenders there are additional considerations and challenges that require that the family member who assumes the role of substitute decision maker work closely with professionals within the correctional system in carrying out their responsibilities, often in the face of fractured relationships.

Consent to Disclose. By Dorma Grant, Recruitment, RHQ (ON).

The mandate of the Correctional Service of Canada is to administer the sentence of offenders serving sentences of two years or more. This sentence can be served both inside federal institutions or outside in any Canadian community. Most offenders serve their sentences in both places as successful reintegration progresses. This makes the gathering, synthesising, evaluating, and sharing of information vitally important. Proper use of information contributes to the protection of society, preserves the dignity of individuals, and allows CSC to exercise reasonable, safe, secure, and humane control.

Parole Officers, both in institutions and in the community, have an integral role in the reintegration of offenders. The case management process is central to fulfilling the mission by actively encouraging and assisting offenders to become law-abiding citizens. One of the most important parts of this is to gather, evaluate, and share information about offenders for the purpose of protecting the public and reintegrating offenders into the community.

Other employees and volunteers also play a significant role in the reintegration process. This is done more efficiently and with better results when information is shared accurately and according to the rule of law. The Access to Information Act and the Privacy Act define and set out the parameters that govern the management of information held in government institutions.

The Corrections and Conditional Release Act (CCRA) (Sections 23 to 27 and 141 and 142) encapsulates the portions of these laws that are relevant to the interactions of staff in relation to sharing information with people other than those linked through approved organizations. These are people who are interested in an offender because they are family members, significant others, victims, or anyone who is recognized as appropriate by the offender and CSC. It is important that these people feel that they are an informed part of the situation. CSC has developed Standard Operating Practices (SOPs) 700-01 to guide staff through the process of acceptable information sharing.

Families may be one of the most important assets in an offender's life. It may thus be appropriate to include the family in the reintegration plans. There are several reasons to involve them in information sharing. This includes the need to know and fully understand the criminal convictions, criminal behaviour, and current situation in order to better equip them to offer

support and define expectations and limits. There could also be reasons of safety and the need for protection.

Requests and requirements for information come at several points in the sentence. Many questions will surface at the post sentence phase. Others will come during incarceration at the time of a request for participation in the private family visiting program, temporary absences, or when there are family concerns that need attention. Certainly questions will come up at the time of release planning, parole hearings, and during the conditional release.

An ethic of service provision to families requires that they be provided with information that can be shared or inform them of the process by which they can access information. They will then be able to make informed decisions about the many issues that they face.

Family members may not understand that information cannot be shared without a signed and witnessed Consent for Disclosure of Personal Information. A brief explanation is all that is needed:

The information you are requesting is protected under Canada's privacy law. It can only be shared with you if your family member consents to release the information to you. It will be up to him or her to sign a "Consent for Disclosure of Personal Information" form. You may wish to discuss this requirement with him or her.

Protocol for information sharing is set out in the previously cited CDs, with the appropriate form for disclosure of information found on the Infonet – "Consent for Disclosure of Personal Information" or CSC/SCC 0487. The form is straight-forward in that it requires regular tombstone data such as FPS, name, date of birth, and name and address of the completing operating unit. The body of the consent form describes the information to be shared, with whom it is to be shared, why it is to be shared, and the period of time the consent is in force. It is then signed and dated by the offender.

At the bottom of the form is an Affidavit of Witness. This is simply a declaration that the person actually signing the consent form is the person about whom the information is going to be shared and that that person is of legal age.

This is a simple procedure but very necessary to protect everyone involved.

EXAMPLE

Mark is serving a life sentence for sexually assaulting and killing a young woman he picked up in a bar. He is currently in a medium security institution. He had recently begun a relationship with Joan, a woman he met at AA while on an escorted temporary absence program.

It was soon discovered that Mark was making inappropriate telephone calls to Joan's workplace and talking to her boss. Before this information became known he had been recommended for minimum security and the transfer was in process. When the information was reported, it was decided that a security reclassification was necessary and the transfer was stopped.

Mark begged the Parole Officer to talk to Joan and said that Joan was agreeable to discussing this by telephone. The Parole Officer telephoned Joan. There was no Consent for Disclosure of Personal Information signed as the consent was verbal.

After the call Joan terminated the relationship based on the termination of the transfer process and the return of a medium security status. Mark was very angry and set in motion a legal case against the Parole Officer for disclosing information that was detrimental to his relationship without his permission. This situation could have been avoided if written consent had been obtained.

Preliminary Assessments / Post-Sentence Community Assessment.

By Darlene Wood, Vernon Parole.

As Parole Officers conducting Post Sentence Community Assessments we have a significant amount of information to gather for the assessment phase of the offender's parole. There are specific deadlines for the completion of the report, and to this end, it is common to get caught up in the acquisition of the information. In many instances you are the first introduction the contact/family has to both the newly federally incarcerated family member as well as to the Correctional Service. The opportunity to provide reciprocal information allows the person to engage the family in a more open manner. There is an obligation to provide information about intake, what to expect, how contact can be made, visiting etc. In many cases additional questions remain and referrals need to be made to alternative sources.

It is often difficult to ask questions of family members in relationship to childhood issues without evoking guilt or suggestions of blame. In many cases the family finds it necessary in talking about the nature of their current support to weed through other issues. Some issues include guilt, resentment etc. Restating the offender's personal responsibility in the offending and presenting in a non-judgemental manner have been found to be helpful means in this process. There is often an understandable amount of disconnect and discomfort for the family in realizing that what has been done is wrong and yet still wanting to offer support. *It has often been helpful to talk about the person as not being the offences he has committed and as having an understanding for the person separate from this.* Often asking the family to show a picture of the offender helps the person doing the interview as well as creating a sense that you care to know more than just the facts of the report.

Having established this initial contact and in many cases established a rapport, it will likely be you who the contacts will reach with later questions. There is a balance to manoeuvre in offering a much needed service to these families with the information within the limited mandated role of the person completing the initial Community Assessment.

Palliative Care and the family of the offender. By Angela Wright, Health Services, NHQ.

Correctional Services Canada (CSC) has endorsed the definition of palliative care suggested by the World Health Organization (WHO): the “active total care offered to a patient whose disease is no longer responsive to curative treatment. The control of pain, other symptoms, and assisting with psychological, social, and spiritual problems is paramount. The goal of palliative care is “the achievement of the best quality of life for patients and their families.” Family support is highlighted in virtually all the literature published on this subject. And in fact, “care” of the family is an important part of the palliative care model.

Family members of palliative care patients are significantly affected by the challenges of the illness. The situation becomes even more difficult when the loved one is incarcerated. The inmate and family may both already be suffering a significant loss as a result of the incarceration itself.

In the Palliative Care Guidelines, CSC defines family as: “Those closest to the patient in knowledge, care and affection. The patient defines who will be involved in his/her care and/or present at the bedside. These may include:

- ❖ The biological family
- ❖ The family of acquisition (related by marriage/contract)
- ❖ The family of choice and friends (including pets)

With such a definition, the concept of “family” goes well beyond traditional blood ties, and for inmates includes their friends “inside” as well. It is important that this is recognized and respected by staff working with palliative care patients within CSC.

When inmates have family support in the community, every effort must be made to involve them at a level that is comfortable for both the inmate and their family. According to CSC’s Palliative Care Guidelines we “extend care to include support of family”, “offer bereavement support”, and “provide care for the caregivers”. Each situation will present distinctly unique needs and as such, the response must be individualized. A multidisciplinary team approach is used which includes nursing, physicians, specialists, chaplaincy, psychology,

parole and security to name a few. Each team is built to meet the specific needs of the inmate and his/her family.

While adherence to policies designed to enhance safety and security within a federal institution must always be respected, alterations in routine and certain visiting practices are allowed within the context of the palliative care program. For some, the importance of family support at end of life cannot be overemphasised. Therefore, according to the Palliative Care Guidelines, special visiting arrangements will be made for families of inmates in the program. When appropriate and safe to do so, this extends to include other inmates incarcerated in the institution.

In some institutions, arrangements are made for family members to spend the night at the bedside with their loved one when they are nearing the end of their lives. This is beneficial for not only the patient, but also the family. Family members often have a sense of helplessness in palliative care situations and “just being there” and assisting with their care, allows them to feel like a participant in the process.

Involving the family early in the palliative care process is an important step. In some cases, the National Parole Board, according to section 121 of the Corrections and Conditional Release Act (CCRA), will release an inmate with Parole by Exception or Royal Prerogative of Mercy before their death. For a successful release, the inmate must have an appropriate place to live. With shortage of hospice facilities, families are often the best resource for such releases.

Whatever the family dynamics (or lack of), it is crucial that the wishes of the palliative care patient be respected. It is appropriate to investigate what family resources are available to the patient and offer encouragement and support in contacting them. Ultimately however, ensuring that the best interests of the patient are met is the primary goal. Insisting on family interaction when it is not desired by the inmate will not serve those interests. Facilitating visits from inmate friends at the request of the patient would be a better option if appropriate.

It is CSC’s goal to “assist offenders with terminal illnesses in living their remaining time in comfort and dignity, in the environment of their choice to the extent possible”. This can be achieved by furthering “family” involvement and also offering those family members support and care.

Preparing offenders with a mental disorder for release to the community: Social Workers and families working together. By David Champagne, M.S.W., R.S.W., and Veronica Felizardo, M.S.W., R.S.W., PhD Cand, Regional Treatment Centre (ON).

Offenders with a mental disorder often face a considerable challenge when preparing for their release to the community after a period of incarceration in the correctional system. As one of the main professional who work with offenders in preparation for their release into the community, Social Work in particular, emphasizes and promotes the importance of family involvement as a critical aspect when working with these individuals. Social workers believe that the involvement of the offender's family system in a meaningful way throughout the release process offers the best potential for a successful outcome.

Champagne (2006) describes the discharge/release process for social workers as:

a complex psycho-social process that addresses the multi-faceted discharge related needs of individuals and their families, and various systems. It is a multi-disciplinary process, best coordinated by one dedicated position in consultation with a team, which requires use of a wide range of clinical and organizational skills. Planning commences prior to, or on, admission to a hospital or institution and continues throughout the admission, with a primary goal to develop a realistic and viable plan for follow-up care and support after discharge. It promotes optimal functioning of individuals, their families, and support systems. It is based on the principle of 'continuity of care,' and respects the right of self-determination for all involved in the process. Discharge plans are customized within a holistic framework and are based on a comprehensive assessment of an individual's unique needs, strengths, and environmental factors (e.g. support system, resource availability, system barriers, etc.). Advocacy is a key component of this process.

Social workers approach their work with offenders in a manner that is characterized by mutual respect, reliability and open communication. This contributes to the development of a working rapport which best permits informed and helpful exchanges of information. It provides offenders with confidence when actively enlisting assistance to address their identified release goals and needs. It also provides a sense of trust when attempts are made to involve their family system in the release process.

Social workers recognize that families come in all shapes and sizes. They can be defined by blood relationship or emotional kinship. They can be close and nurturing or fractured and conflictual. They are influenced by significant life events and are therefore dynamic by nature. Social workers enable the offender to safely define their familial system. For example, instead of asking the offender to identify a spouse specifically, it is optimal to ask the offender to identify their significant other.

Families, when involved with the offender, can have a tremendous impact and influence on their preparation for release to the community and their potential for a successful reintegration after their release. The release process, although usually understood to refer to the work completed during the final months leading up to a release, actually commences when the offender is first admitted into a correctional facility. An offender's participation, or lack thereof, in correctional and treatment-related programs and other personal development activities throughout their sentence, can have a considerable impact on their preparation for eventual release to the community. Likewise, an offender's relationship with his/her family system throughout their sentence can also have a significant impact when preparing for release to the community. This is important whether the offender is being released to the community under conditional supervision or at the end of their sentence.

Throughout the release process, it is important to be mindful of cultural sensitivities when working with offenders and their families. An offender's cultural identity (e.g. gender, race, associations, etc.) is an important and central consideration when establishing effective strategies for community release. Social workers include an awareness of cultural influences in their work with offenders as it shapes their behaviour and interactions with others. Likewise, social workers appreciate and respect such diversity within the offender's family systems.

It is also recognized that offenders and their families have values and biases that may be different from those of the social worker. Acknowledgement and respect for similarities and possible differences in beliefs and attitudes is essential in establishing effective working relationships.

Offenders with mental disorders usually require specialized care following incarceration. Access to specialized services normally requires extensive information sharing about the offender's personal, criminal, psychiatric and medical backgrounds and current needs. When

involved in the release planning process, family members can often provide valuable information to support this process, including information that the offender may not be able to provide. This could also include assisting offenders in replacing lost personal identification. Following release, the family can also provide valuable assistance by accompanying their loved ones to attend their appointments and by offering support and encouragement throughout the release planning process.

In preparing for release, offenders with mental illnesses often turn to their families with expectations of support (e.g. financial, housing, emotional, etc.). Engaging the family system as an integral part of the release process at the outset, best ensures the offender's participation in the strategies developed to support a successful community reintegration. By providing families with information about the offenders' concerns, needs and expectations for release, they can be empowered to play an active role in the release planning process. Social workers also assist the offender in considering their family's limitations in preparing for their release to the community and back into their lives.

In working together with families, social workers must respect and comply with privacy and access to information legislation. Information can only be exchanged about an offender with his/her consent, except in consideration of public safety concerns. In the absence of consent, a social worker may only receive information from a family member or provide general information about such matters as the correctional system, the release process or community resources. Social workers inform family members about how the information they provide may be used by the correctional system. Therefore, this will allow them to make informed decisions in the disclosure of particularly sensitive information.

Social workers encourage and support healthy relationships between offenders and their families. This may involve working closely with offenders and their families to bring resolution to conflicts, misunderstandings, or fractured relationships, often assuming the role of mediator. It also may involve locating family members when contact has been severed. There is a greater likelihood that realistic expectations will be established by fostering open and healthy communication between offenders and their families, ultimately supporting the reintegration process.

To a family member, the correctional system can appear overly complicated and difficult to access in their efforts to maintain close relationships with, and active involvement in the rehabilitation of, their loved ones. Social workers empower families with the ability to navigate the correctional system, by providing information and clarification about how the system operates; particularly as it relates to the release process (e.g. release conditions, community supervision, community resources, etc.).

Social workers adopt many roles in their work with offenders when preparing for their release into the community (e.g. advocate, educator, referral agent, counselor, mediator, etc.). In the absence of professional support, families are often left to assume these roles on their own. Social workers work closely with family members to establish a joint effort in addressing the many responsibilities involved in the release process.

It is essential that social workers and families form a partnership, in working together with offenders with mental disorders, in support of their successful community reintegration. By being respectful of diversity, the complexities of family dynamics, and system-related challenges, social workers encourage and empower family members to participate in the release process. Collaboration between offenders, their families and social workers best promotes a positive outcome in the release process.

Aboriginal Liaison Officers and Elders

Aboriginal Families. By Norma Antoine, Parole Officer, and Norman Gardipy, Aboriginal Elder, Willow Cree Healing Lodge.

Ensuring the safety, dignity and respect of visitors in an institution is paramount when dealing with visiting families. This is maintained best by following the law and policies governing visits in an open and respectful manner. Staff should understand the families' lack of knowledge of Correctional Service Canada's (CSC's) institutions and policies. Because visiting families often experience fear and uncertainty when entering institutions, they rely on the staff to make them feel safe during their visits and to ensure they understand the policies and procedures governing visits.

Interactions between staff and family members in a Healing Lodge are different from those in regular institutions due to the unique emphasis on Aboriginal culture, ceremonies and spiritualism aimed at assisting the healing journey of those who reside there. Healing Lodges appear friendlier, personal and more relaxed than medium- and maximum- security institutions which have a greater emphasis on control and project a more impersonal, institutionalized image. This helps to make Aboriginal families feel more comfortable during visits to Healing Lodges, which is further enhanced by the fact that there are more Aboriginal employees at Healing Lodges, some who may speak the same Native Language as the visitors.

Healing Lodges strive to build positive and trusting working relationships between staff, offenders and their families. Maintaining relationships with family members incarcerated in a Healing Lodge is supported as much as possible. Indeed, family members not only have the opportunity to visit their incarcerated relatives, but they also can attend ceremonies in support of their family member. A respectful working relationship is cultivated by staff and contract workers through their interactions with offenders and their visitors. Treating people as one wishes to be treated and respect for all is further reinforced by the Elders through their teachings.

To enhance CSC's ability to better accommodate and promote healthy visits from Aboriginal families, staff should receive cultural sensitivity training. Staff members who interact with visitors need some knowledge of the history of Aboriginal cultures in Canada.

Familiarity with colonization, assimilation and the intergenerational effects of residential school systems will provide staff with a better understanding of the beliefs and values that shape Aboriginal cultures. It will also help staff to determine some of the root causes of the families' fears and mistrust of the correctional system. The training would help CSC staff to recognize and more clearly understand the Aboriginal concept of "Family" which extends far beyond the policies definition. It is this knowledge or understanding that CSC staff, contractors, and Aboriginal Liaison Officers need when working with Aboriginal families.

Many visitors face obstacles in the process of maintaining support for their incarcerated family member. These obstacles may include the distance from home communities, lack of transportation, lack of funds, the lack of lodging and/or car trouble. Clearly, CSC has limitations on the extent to which they are able to assist visitors with those problems. However, it is important for CSC staff to be aware of the difficulties faced by visiting family members and to assist where they can.

Involving families of Aboriginal Offenders. By David Larocque, Riverbend Institution.

At Riverbend Institution, the Case Management Team (CMT) sits down with offenders and discusses their Healing Plan, including areas of the plan that relate to their families. The plan may consist of programming, Cultural/Spiritual Escorted Temporary Absences (ETAs), Family Healing Sweats and family contact ETAs. The offenders are encouraged to participate in 16 Step Meetings, Elder Counseling and the Sweatlodge ceremonies. The Healing Plan interim review is done every three months to update the progress that the offender has made.

Offenders and their families participate in Family Healing Sweats as part of the Healing Plan if the ceremony will help the offender. This provides the family with an opportunity to deal with the issues of the offender being incarcerated and the offender has an opportunity to discuss the support that he needs from his family when he is released.

The CMT may recommend Family Contact ETAs after the Family Healing Sweats are complete. The Elders and/or Aboriginal Liaison Officers (ALO) who escort the offender to his home community discuss the ETAs with the family members in order to keep them 'in the loop.' They also inform the family that the offender will eventually participate in Unescorted Temporary Absences (UTAs), if he is eligible.

The ALOs and Elders are asked for their input when offenders are going through difficulties in the institution. Along with the Parole Officers and Correctional Officers they discuss issues, approaching the issues in a manner that bridges the cultural barriers if necessary. They discuss interventions such as spiritual fasts, Sweatlodge ceremonies and Turtle Teachings ceremony, and help the individuals maintain balance in their lives so they are able to return to their families in a healthy state. The offender must make the commitment to participate in the ceremonies - the ALOs and Elders do not require offenders to participate.

The ALOs and Elders treat the offenders with respect, trust and dignity and guide them through ceremonies. Their role is to walk with the offenders on their healing journey and support them along the way. At the same time, these caregivers need to deal with their own issues in order to help others on their healing journey.

Chaplaincy

Family notification of the death of an inmate. By Lloyd Withers.

Notifying the next of kin is not an enviable duty for a chaplain. Doing the notification properly, however, is one of the last things that can be done for the inmate who died and one of the first things that can be done for a family with respect to their loss of their incarcerated family member.

It is always important to have on-site support for the family during the death notification. It is rare that the family lives close to the institution such that the notification can be done by the Chaplain in person. The Chaplain must usually contact a clergy person from the faith group in the family's area or request that the local police or RCMP detachment assist in the on-site notification and to assist the family to call the institution for further information.

It was a chilly December evening when my phone rang at 11:00. If my phone was going to ring in the evening, it always seemed to be about this time. At this time the inmates at Millhaven were returned from exercise because of an incident, or they weren't and the incident was still in progress. If my phone rang, it meant, regrettably, only one thing. Tonight, despite the rapid and professional response of correctional staff and health care staff, an inmate had been killed by another inmate.

By the time I arrived at the institution, the Keeper had already completed the file search and provided me with the name of the next of kin, the offender's mother and father, and with a telephone number and an address in Toronto. He also informed me that the family was Vietnamese.

At that time Hugh Kirkegaard, Regional Chaplain for Ontario, was the Community Chaplain in Toronto. I briefed him on the events at the institution and he agreed to do the on-site notification. Hugh contacted a Vietnamese pastor through the World Vision Settlement House in downtown Toronto, picked him up by car and the two of them drove to the family's residence. The address on file was wrong - the family had recently moved from an apartment complex to a house a few blocks away. Neighbours in the apartment building, however, gave Hugh and the Vietnamese pastor the family's new address.

The family became agitated and confused as the Vietnamese pastor translated Hugh's information about the death. Hugh then assisted the family to phone me at Millhaven Institution about claiming the body, travelling to the institution and other details while the pastor was there to translate. I also let the family know that the AWMS would be contacting them about further arrangements and personal effects. The family had Buddhist connections and the Vietnamese pastor agreed to make contact with a local Buddhist priest the next day.

By 2:30 a.m., Hugh and the Vietnamese pastor had left the family's residence and I had also briefed the Keeper that the family notification was completed and that the media could be informed of the incident.

The family drove to the institution and met with the AWMS the following day. The family wanted to view the body. I escorted the family to Kingston General Hospital morgue and arranged for the Hospital Chaplain to meet us. The family was silent for some time, then started whispering to each other in a very concerned manner. I asked one of the family members about the reason for their agitation. The placement of the body in the morgue meant that a small portion of the back of the head was visible, thus showing where part of the skull had been removed during the autopsy. In some Asian cultures, however, the removal of the back of the skull is sometimes used as a means of execution. It took us some time to assure the family that the procedure was part of a standard autopsy and was not an indication that their son had died of a gangland slaying.

Hugh recently commented that, "This story has stuck with me ... It was quite a learning experience and brought home the challenges of bridging cultures, languages and perceptions when working in the criminal justice arena."

For me, the story also illustrates the importance of interlinkages between institutional chaplains and community chaplains. There are very few community chaplains in Canada and thus few opportunities to provide this link from the institution to the family and to wider networks of support in the community. This includes notification of the next of kin when a parolee dies. It may be important for District Offices that do not have a chaplain associated with them to establish a protocol with a local ministerial association to assist in the notification of family members of the death of the parolee.

Many institutions now have standing orders to guide staff at this important service point to families. The following is part of the *Institutional Operating Procedure on Serious Illness or Death of Inmate* from Bath Institution.

DEATH OF INMATE - NOTIFICATIONS

4. In the event of the death of an inmate, the Duty Correctional Supervisor shall immediately notify the Warden, Deputy Warden, Assistant Warden Management Services (AWMS), Chaplain, Chief Health Services, Institutional Physician, Coroner, Security Intelligence Officer (SIO), the Parole Officer responsible for the case, Chief Sentence Management, OPP Pen Squad, A&D officer and the Chairperson of the Citizens' Advisory Committee. Regional and National notification shall be provided as outlined in CD 568.1.

NEXT OF KIN

5. It shall be the responsibility of the Chaplain, in conjunction with the Assistant Warden Management Services or Officer in Charge of the Institution, outside normal working hours, to determine next of kin utilizing information from OMS and the V&C file.
6. The Chaplain, in conjunction with the AWMS, shall contact the next of kin and advise them of the death as well as their right to claim the body. Notification of death should be done in person if at all possible; notification by telephone should be a last resource. Chaplains have access to a professional network of caregivers skilled in such matters and is the preferred delegation. If necessary, Police may be a possible resource. In the event of the death of an Aboriginal offender, an Elder may be the Warden's delegate. Media releases should be withheld until next of kin have been notified properly.
7. The Chief of Administrative Services shall determine if the next of kin will claim the body and if not, advise them of CSC obligations as outlined in CD 530. The Chief of Administrative Services shall be the liaison with the family until all arrangements have been finalized. It shall be the responsibility of the Chaplain, in conjunction with the Chief of Administrative Services to place a notation on the "Next of Kin Notification Form" located on the V&C file that the next of kin were contacted and their wishes in relation to disposition of the deceased inmate, inmate's effects and monies.

The procedures outlined in the standing order cover all of the important aspects of providing a death notification in a respectful, empathic and professional manner.

Working in partnership. By Maggie MacLean, Chaplain, Edmonton Institution for Women

In bold lettering above the entrance to the Edmonton Institution for Women is a sign: "Working in Partnership with the Community." Families are an integral part of that community.

From my perspective as a Chaplain, family is the sacred space where real values are taught. Values are encoded in the stories we tell and retell and in the lives we live and re-live. Chaplaincy contact with family members gives flesh and bones and meaning to the life of the incarcerated woman. Times of crisis, illness, depression, grief, and death are pastoral opportunities for meaningful presence and possible 'entrance' into the family relationships. Chaplains usually meet a family member at the hospital, a wake, or a funeral. Conversations during illness or between the time of death and the funeral are significant as these tend to be stories that are not heard at other times. These are opportunities to become familiar with the names and relationships of the family and its history.

It is very important for our women to visit a family member when ill and attend the funeral where possible. These rituals are important in everyone's life and may help the woman to clarify important values. It provides me with an opportunity to point out ways in which faith, trust, family and community are relevant to daily life.

Chaplains and volunteers have offered quality, compassionate assistance to families through encouragement, mediation, accompaniment on escorted temporary absences, phone calls and follow-up referrals. Chaplains have facilitated mothers in wheelchairs being brought to the institution for their daughters' hearings, and on another occasion for a Baptism. Prayer for families is an integral part of our daily prayer and weekly communal services.

The "Angel Tree Ministry" to provide gifts for the children of the women at Christmas provides another vital link with families. Chaplaincy has also assisted in having our women read storybooks on tape to their children, where possible.

Certainly one profound way to promote law-abiding citizenship is to build bridges to strengthen the family relationships.

Maintaining boundaries with families. By Teresa Kellendonk, Chaplaincy, Edmonton Institution.

Chaplains have the role of providing spiritual care to inmates and staff in Federal Institutions. They provide guidance, pastoral counselling, grief support, religious services, memorial services, support to staff and lastly, support to the families of incarcerated persons. Families have their own issues when a person that they love is incarcerated.

Chaplains working in maximum-security institutions often receive calls from family members who are trying to cope with life on the outside while the person they love is serving time. Maintaining boundaries and finding a balance is critical. Family members may express emotions to the Chaplain that they have never expressed to the inmate or other family members. There are issues of anger, frustration, denial, hurt, grief, relief and others. This is just a short list of some of the issues with which families cope.

I have often been told by families that they have no outlet for discussing their situation with an incarcerated family member. This is especially true of parents. The feelings described above can have long lasting impact on the lives of family and friends. A question often asked is, “How am I supposed to deal with this, how do I cope?”. This is often asked through tearful conversation. Maintaining the confidentiality of both parties is paramount in a Chaplain's ministry. A Chaplain cannot discuss an inmate's situation or story with family members because of the Freedom of Information Act, unless the inmate signs a Consent for Disclosure of Personal Information granting permission to do so. A Chaplain can, however, discuss with the family their feelings toward the incarcerated person.

A Chaplain will usually have either a Bachelors or a Masters Degrees from an accredited theological school, together with supervised Clinical Pastoral Education (CPE) training in a clinical setting through the Canadian Association for Pastoral Practice and Education / Association canadienne pour la pratique et l'education pastorales (CAPPE/ ACPEP). Chaplaincy has a professional responsibility to family situations as they arise. A Chaplain's educational and practical training prepares them well to deal objectively with the difficulties faced by the families of offenders.

Information for families. By Arn Main, Chaplain, Fenbrook Institution.

Good information lowers anxiety and prepares visitors for the complexities of a correctional facility. It is reasonable to expect that finding needed information will not be a difficult process.

Initial information provision often begins when a staff member receives a telephone call from a family member with respect to the "who, what, where, when, why and how" questions. A toll free number that connects the individual directly with the Visits and Correspondence Department may be useful, and some institutions now provide such a number in order for families to reserve visit time. A "take home orientation video" may be helpful to families, together with written materials that describe visiting practices and procedures related to the ion scanner and the drug dog. Some form of language intervention may be needed if the individual does not speak English or French.

In addition, a well-stocked information centre at the institution can provide information on housing, emergency assistance, transportation and community resources. Clear, readable maps and directions will also aid those who are travelling to the institution. Other helpful information includes:

- The number to call in the institution to inform the resident of a health crisis or death in the family, including contact information for the Duty Centre and Chaplaincy.
- Benefits and risks of car-pooling (e.g. travelling with someone using drugs will have an impact on access to the institution).
- Information on CSC's Drug Interdiction strategy.
- What to do if they or their family member faces manipulation or threats, including death threats, eg. that they should contact local police and the Security Intelligence Officers at the institution.
- An explanation of closed visits, open visits and designated seating.
- Hours of operation of the V&C area.

At Fenbrook Institution, twenty-four hours notice is required to book a visit. It also assists with preparation time, ensures that the visiting facilities are not overtaxed and in violation of fire safety. Regardless, there may be instances in which some people travel significant

distance to find that visits are terminated because of operational issues. Further work is needed on how to provide information about institutional closures to families.

It is clear that the concept of family and community is evolving within the correctional setting. If a relationship is healthy and supportive, then we ought to facilitate its continuance. If a relationship is abusive and demeaning, we ought to facilitate safety and beneficial growth. In any case, we do not want to find ourselves exacerbating criminological factors by policies or practices. Good information provision strategies are a start to this process.

Involving families in Chaplaincy programs and services. By Eric Lawson, Chaplaincy, Frontenac Institution.

The role of the chaplain at a minimum security institution with respect to families of offenders is focused on release and reintegration. Men are released daily from minimum security with an expectation that they are prepared to live in the community, and Chaplaincy has a role in this. This includes Chaplaincy involvement with Escorted Temporary Absences when there is illness or death in the family. Chaplaincy may be involved in meeting with family members for men who are preparing for parole.

One area that Chaplaincy has been involved with is having family members attend institutional worship services. Allowing men to attend worship services and events with family members would help to strengthen the bond between the partners, to improve family relationships and to prepare the entire family for reintegration. Following an incident at Kent Institution in which a visitor was stabbed, a protocol was established by which all inside participants who wish to attend a Chaplaincy service or program in which family members will be present the event must be screened for any family violence by the Parole Officer. If there is any indication of family violence, the man may be prevented from attending the event. Together with the security procedures that are applied to the family members, the men and the volunteers at Frontenac Institution decided to not have family members at the Chapel events. They found the screening and security procedures were too disruptive, thus only a small number of family members would attend.

The men and their families can worship together each weekend in the community if the offender is eligible for Escorted Temporary Absences (ETA). The ETA permit must specify the location of the religious service and the names of the family members who will attend and it must be approved by the Warden.

Concerns in the marital relationship can be addressed prior to release. Minimum security institutions are places where the offender and the family can be prepared for release and this can be assisted by the Chaplain and Chapel activities.

Chaplaincy and incarcerated fathers. By Wayne McCrackin, Chaplain, Beaver Creek Institution.

The men that I meet with regularly are in the last portion of their case management plan. For some who are serving lengthy sentences this could mean that they are at Beaver Creek Institution for several years, while for others this could mean for only a few months. For each of the men that I deal with, however, they are anticipating reintegration with the outside society and in particular with their families.

As a Chaplain, I encourage the men to speak with me about their families and the complexity, challenges and blessings of that reunion. I find that they often idealize this reunion and avoid planning for what awaits them. As tactfully as I can, I present some hypothetical situations that may arise and then assist the men in a plan for these events should they occur.

At Beaver Creek Institution, we provide a program called ChIRP (children of inmates reading program). This is a reading program for men who have young children. Many of these men have never spent time with their children outside of the institution. In this program volunteers come to the institution and assist these dads in reading, onto audio tape, donated story books to their children. The book and the tape are then mailed to the child. The dads are allowed to give a short greeting to their child and some short closing remarks which often end with, "Good night and daddy loves you." The men also write a short note in the front of the story book.

The responses that we have received, from both the men and the families, have been very positive. The men have indicated that their children often keep the books and the tape right by their bed and want to listen to them every night before they go to sleep.

We see a program like this building a positive bridge between the dad and his children. We also find that, through this program, the dads feel more comfortable speaking to us about their children. I may also have contact with the primary custodial caregiver of the children or be asked to write a letter of support for the men when they go before the parole board.

At Beaver Creek Institution, we often have men who encounter significant times of crisis both within the institution and in situations within their families in the community. The case management team sees the chaplain as a safe person for the offender to come and share his

grief. This grief can be very intense because the men are so close to being home but are still unable to immediately be with their loved ones. I am always called upon to notify the men of death or serious illness in their families. I am also highly supportive of allowing the men a visit to their families in these times. I follow-up with these men in the weeks and months that follow and offer them grief counselling.

With proper authorization, I will provide phone calls to hospitals and to the home in times of crisis. It is very important for the men to hear the voice of a loved one at these times. I will also do my best to connect with the families that I have spoken to when they come to the institution for a family visit. I see these initiatives as laying some positive groundwork for the reintegration process.

At our institution, we encourage the men to apply for escorted temporary absences (ETA's) to the local churches in our community and I am involved in the screening process. We train volunteers as citizen escorts to pick the approved men up at the institution and take them to their church. I see this as a very positive and safe place for the men to socialize with people from the community and I see self-confidence build in the men as they are accepted in these faith communities. I keep close contact with the offenders, the escorts and the faith communities and on occasion I attend these services with the men to monitor how this integration is going. Several of these churches have set up a prison-ministry team that specialize in this ministry.

I initiate a volunteer appreciation evening once a year to thank the volunteers for their work. Volunteers assist the incarcerated men by bringing together the often isolated offender and the local community. Even though this community is not the offender's immediate family they act as an initial bridge to the future release to home.

In summary I find the issue of "the family" being one of great concern for men in a minimum setting. One of the greatest prices that the men pay is the separation from those they love. One of the greatest concerns and fears, however, is whether the ones that they love will be there for them when they return home. I feel that the chaplain can play a very important role in assisting the men and their families in their reintegration back to their family and the community.

Transportation and volunteer accompaniment for families visiting at Port-Cartier Institution. By Elizabeth Martin, Quebec Coordinator, CFCN.

The transportation and volunteer accompaniment project first began when Elizabeth Martin, Quebec Coordinator, CFCN, visited the institution as part of «Towards a greater awareness of the needs of inmate families», a project funded by the National Crime Prevention Centre in 2005. During her visit she met with the Warden and Deputy Warden, a cross-section of correctional staff, including Parole and Visits and Correspondence Officers, as well as the Inmate Committee. It became evident that one of the main concerns for families and inmates at Port-Cartier Institution was the distance (13 hours north of Montreal) and lack of resources once on site. Family ties are very fragile as visitors are few and phone calls are expensive.

During the visit the Inmate Committee asked Elizabeth Martin if it was possible for CFCN to coordinate a visit for families. The project would involve a three day trip: one day to travel each way and a full day in the institution. It was decided this was possible and contact was made with the Warden. Port-Cartier Institution was asked to provide financially for the visit which would include a three-day bus rental, two overnight accommodations and meals in Port-Cartier for families and two volunteers. The Warden agreed and coordination was provided by the Deputy Warden.

Visits with volunteer accompaniment were conducted September 16-18, 2005, December 2-4, 2005, and May 12-14, 2006. CFCN partnered with Mrs. Brigitte Lambert, the institutional Chaplain and her team of volunteers. They prepared a brochure outlining accommodations and community services in Port-Cartier. In addition they made themselves available during each visit to welcome the families and provide emotional or practical support and hosted a community supper after the day-long visit.

In the summer of 2006, CFCN contacted the Warden, Inmate Committee and Institutional Chaplain to suggest that Montreal Community Chaplaincy and Relais Famille sponsor the project. In November 2006, Laurent Champagne, CSC Leclerc Chaplain and Coordinator for Montreal Community Chaplaincy, visited Port-Cartier Institution to conduct a

Restorative Justice initiative with staff and inmates. At that time, a new request to set up the accompanied visits was accepted by the Deputy Warden.

In December, 2006, visits resumed with new volunteers. This has been a great experience for all the participants and the team of two volunteers, one from Relais Famille and the other from Montreal Community Chaplaincy, provide good support to the families. The next visit is already being organized by Montreal Community Chaplaincy.

The following comments were gathered since the accompanied visits began in September 2005.

There were difficulties related to realizing the project: distance, costs related to transportation, lodging and meals and very limited resources in the small Port-Cartier community. The results of the project have been: to help maintain family ties, stabilize the inmates' behaviour and contribute to inmates cascading toward a lower security institution. This project put forth by CFCN permitted to offer family support through volunteer means. The Institution financed the transportation, meals and accommodations. The inmates were active in preparing the day long visit which kept them busy and contributed to a calm atmosphere in the institution. The challenge remains: to maintain and encourage family ties while reducing the risk of contraband trafficking.

Pierre Bernier, Warden Port-Cartier, October 2005

We watched the documentary, "Think twice" concerning contraband and we gave out CFCN brochures. We had lengthy exchanges with the family members. This dialogue was informative for all. The women who had participated in the first trip were glad to see one another again and commented "this is like therapy".

The correctional staff was professional, helpful and respectful. It was especially appreciated that they responded quickly when the bus broke down and we needed to change our overnight plans.

Wilbrod Dionne, CFCN volunteer, December 2005

I really appreciated the opportunity to participate in the staff planning meeting. It helped me understand all the aspects of such an organisation. Even if it is unpleasant for the visitor, security considerations are necessary and important. I was able to explain to a family member that this was in their best interest as well as the security of the institution. That person understood and accepted my explanation. These visits permit me to listen and offer support with certain families and build trust.

Brigitte Lambert, Chaplain, Port-Cartier, December 2005

Security in a maximum institution is a priority. Families do pass the ion scan and go for a risk evaluation if the ion scan detects. Families also have to leave the gym to go to the washroom facilities accompanied. A drug dog is present and sniffs each person after bathroom visit. Some children and adults were frightened by the dog and one family member decided not to use bathroom which inconvenienced her greatly during the visit. However, families are treated with respect and dignity. One family member was delayed for one hour by preventive security after assessing it was probably her cough medicine which was the cause [of the ion scan detection]. She was allowed in to visit. However on another occasion after risk assessment a family member had to visit behind glass.

Elizabeth Martin, Quebec Coordinator, CFCN, December 2005

Each post-visit evaluation leads to improvement. The following visit is better structured and awareness of treating families with dignity and respect is increased. We move closer to the goal of maintaining families ties in view of a successful reintegration. My hope is that one day, these visits will be officially recognized and funded as an effective component of maintaining family ties and working toward successful reintegration.

Brigitte Lambert, Chaplain, Port-Cartier, January 2007

Comments from family members

We could not drive this distance by ourselves – a mother and a grandmother

This is the first time I will see my big brother in 2 years - sister

It's really hard to leave and I appreciate the support of the volunteer - mother

It's good to be with others who understand what I am going through - partner

We appreciate the welcome by the volunteers and their efforts to make us feel comfortable. - partner

Private Family Visits. By Phill Ferris, Chaplain, Westmoreland Institution.

The Private Family Visiting (PFV) program is an officially sanctioned program in the Correctional Service of Canada. It is an excellent tool to build relationships between inmates and their families. Family relationships are an asset to reintegration.

I have been privileged over the years to have been invited to many Private Family Visits (PFVs). In this informal setting, a sort of a home away from home, you meet the inmate and the family on their territory. You witness the family dynamic in a very natural way. You can see how parents relate to their children and the way the parents deal with each other. On occasion, these visits can confirm your predetermined ideas of the family, while at other times, the visit will change those notions. Often the family members begin to see the chaplain in a different way as well. In the PFV units, the families will drop all the pretences that would be present in a CSC office and even in a CSC chapel.

In the late 80's one of the lifers at Dorchester Penitentiary invited me to his PFV to meet his wife. In those days, the PFV unit was a 3-bedroom mobile home. When I arrived, I was witness to a frenzy of cleaning because he couldn't stand to see the condition of the entire unit and especially the kitchen. The inmate wanted it clean so that his wife would be able to relax. I was able to see how they complemented each other, how they laughed through the situation and how they handled their frustration. We played a few games together, dined together and I left. I was invited to every PFV he had after that.

In the years since that first PFV, I have had the privilege of visiting many families. When they hear that I have my own troubles with a son in and out of prison they open up to me about their concerns.

I have tried to get other staff, particularly Parole Officers, to visit the PFVs and I have even dragged one or two there. I think that they have been blessed by this, though they may be reluctant to admit it. I would encourage all staff and chaplains to accept invitations to the Private Family Visiting units. All staff would benefit from the experience.

Other contractors

Establishing a continuum of care for families of offenders. By Lloyd Withers.

The role of CSC staff and contractors with respect to the family of the offender is, first and foremost, to provide information and referral services. Families do not necessarily understand the correctional process or how a correctional facility functions.

In order to assist CSC with information, referral, education and reintegration needs, the Canadian Families and Corrections Network (CFCN) has piloted a continuum of care for families. There are three components to the approach:

1. Intake and assessment: Family-based orientation to new offenders
2. During incarceration: Visitor Resource Centres, and
3. Reintegration: Family group decision-making for reintegration.

1. Intake and assessment: Family-based orientation to new offenders and to their families.

One of the first mandated requirements in intake and assessment is that the offender can place a phone call to his/her family (CD 501). This is followed by an orientation that includes information about CSC's obligations to families, the approval of lists for phone calls and visiting forms. There are variations across the Regions with respect to what happens during offender orientation with respect to families and the required components that are summarized in CD 705-4. Normally this would include an explanation of visiting procedures and the various forms that the offender and/or the family will need, such as Visiting Forms and Common-law status Declaration. While the Private Family Visits program may be described in the institutional orientation, applications may not be responded to by staff until the offender arrives at the parent institution, at least when it is the offender's first federal admission.

There is an expectation that the offender will orient his or her family. However, intake may be too important a time for family orientation to be solely the responsibility of the offender. As Guy LaCroix, Regional Orientation Officer (ON) states: "In the best of all worlds, orientation in the Millhaven Assessment Unit would include sessions for both the offender and

the family." Canada's geographic size and the locations of some federal institutions, however, may mean that the offender is incarcerated far from family. This can significantly affect service points to families of offenders, including opportunities for orientation that would include both the offender and the family.

Other creative approaches are needed. Families may experience less stress and confusion if, early in the correctional process, they are provided with good information. This includes information about the federal correctional process, security procedures and the drug interdiction strategy. Information about visiting, relationship maintenance and programs and services that are available to them in the community is also useful and remains useful throughout the sentence.

In 2003, CSC provided Contributions funding to the Canadian Families and Corrections Network (CFCN) for a family-based demonstration project during intake and assessment at the Millhaven Assessment Unit, Millhaven Institution, Ontario Region. The CFCN began another pilot in 2007 at Le Centre régional de réception, Sainte-Anne-des-Plaines, Quebec Region, with funding from the National Crime Prevention Centre. The approach uses a Coordinator Family Support (CFS) worker who is a representative from the voluntary sector, to provide a family-based orientation to new offenders.

Key concepts presented during the family-based orientation include:

- ❖ **Restorative justice, healing and harm reduction**
- ❖ **Families of offenders are harmed, directly and indirectly, by criminal behaviour**
- ❖ **Families 'do time' as well**
- ❖ **Good information is harm reduction- "Families need good information"**
- ❖ **Reducing intergenerational criminal behaviour**
- ❖ **Truth telling - "Telling the children about incarceration"**
- ❖ **"A visit with children is a visit for the children"**
- ❖ **"A parent in prison is still a parent"**
- ❖ **Financial harm reduction**
- ❖ **Geographical harm reduction**
- ❖ **Emotional harm reduction**
- ❖ **Emotional cycle of incarceration**
- ❖ **Search procedures and the drug interdiction strategy**
- ❖ **Pressuring – "One person/one parent in prison is enough"**

- ❖ Reducing health risks – “Risky behaviour puts the family at risk of infectious disease”
- ❖ Truth telling - “Families really want to hear restorative comments, but only if they are true.”
- ❖ Truth telling - "Writing a restorative justice letter home."
- ❖ Community organizations that can assist families

A sample of some of the comments that participants offered about the family-based orientation included the following:

"The entire content was very helpful and necessary for a person who wishes to bring his life to the right track and to also bring the most important person in his life closer in order to help him succeed."

"This program really put a lot in perspective for me in regards to my family situation - made more clear to me exactly what they're going through."

"Makes you think about the victims and where you should start to rebuild, and an understanding that there is help out there."

"It helped me to understand how hard it is for families to have someone they love be incarcerated. It also made me gain knowledge that I can also help in reducing the emotional hardship."

"I was thoroughly impressed to know that the institution offers such positive reinforcement in regards to family relationships."

"After spending four federal sentences, we need to stress to offenders that trying to control our wives outside will never work!!! 100% from experience."

Kevin MacInnis, A/AWCP at Millhaven during the project, reinforced the importance of the project and its approach to families of offenders during intake (Correctional Service of Canada (2006d):

I have called the CFS project a "best kept secret." It has been a secret in the sense that a lot of what happens is not seen. While there is a presentation to the newcomers, the focus of the project is the families in the community. On a day-to-day basis, we don't see the families or the impact that the project is having on them. What we may see in the institution is that the offenders may be calmer knowing that they can do something to assist their families, such as having the family orientation material sent to their families. They also have a designated and trusted person that their family can call for further information or support.

As part of the orientation, the offender voluntarily provided family contact information to the CFS worker and orientation material was mailed directly to the family. The family could

telephone a toll-free number to request further information or referral to institutional or community services. The toll-free number was considered important within the project so that families would not be financially impacted when seeking information or referral. The majority of requests received on the toll-free line related to incarceration issues and about 'what happens now.' This included questions around the safety of the offender, policy and procedures related to visiting, parole, and questions about when offenders would begin required programs or treatment. The family's own mental health issues and the family's ability to cope with incarceration was the next most common presenting concern, followed by parenting/child behavioural issues, reintegration planning as a family and interpersonal communication and conflict resolution.

Following the CFS project rollup, the Regional Chaplain (ON) provided funding to the CFCN to continue selected parts of the family-based orientation under a "Life Meaning" project. This project describes to the offender the four parts of Chaplaincy, as found in the Memorandum of Understanding (Appendix A) between the Correctional Service of Canada and the Interfaith Committee on Chaplaincy:

- Chaplaincy services available within an institution
- Links to the community through community chaplaincy, Circles of Support and Accountability, and voluntary sector organizations
- Restorative justice
- Family and marital ties, including the role of the incarcerated parent.

About 50% of the offenders who attend the family-based orientation request that orientation material be mailing to their family. The toll-free number continues to be available for information and referral to families in both official languages.

2. During incarceration - Visitor Resource Centres

Visitor Resource Centres (VRCs) currently operate at Bath Institution, Collins Bay Institution, Joyceville Institution and at Kingston Penitentiary. In the VRC component, volunteers are trained and supervised to provide services to families in the Visits and Correspondence Area. They provide information and referral to community or institutional resources, interim support and education on relationship maintenance during incarceration.

The VRC component also provides activities to strengthen the parent-child bond. The philosophy is that, if the children are at the visit then the children need to be the focus of the visit. VRC volunteers provide crafts, games and activities for the child to do with the parent. Children remain the responsibility of the incarcerated parent. As required, the VRC volunteers model appropriate parenting behaviour and reinforce effective parenting behaviour when such behaviour is seen.

Service provision to families can be complex. It is critical that the volunteers have a good understanding of CSC policies and practices and can work in partnership with CSC staff. Equally important is volunteer training on how to provide effective services to families.

3. Reintegration: Family Group Decision-making for Reintegration.

How to engage the family in release and reintegration planning is an important consideration. In a recent study of provincial probation officers in Manitoba, Bonta and Rugge (2004) found that, while offenders had family need identified as a reintegration factor, family need was not necessarily included in the correctional plan. They also noted that most probation officers spent a significant portion of the interview time discussing family issues with offenders on their caseload. While a similar study has not been completed for federal Parole Officers, it is likely that there is a need there as well.

One possible means of engaging the family is Family Group Decision-making for Reintegration (FGDMR). Currently being piloted at Frontenac Institution (Ontario Region) and at Montée St. Francois Institution (Quebec Region), FGDMR is a restorative justice approach in which families:

- a) participate in a Family Group Conference at least two months prior to the offender's release (restorative justice component);**
- b) prepare a written family-based reintegration plan focusing on the seven factors for family and community reintegration success (correctional / reintegration component);**
- c) work with a mentoring team made up of community volunteers that supports the family for up to one year, post release (community engagement component).**

The family and offender both go through separate intake interviews during which the FGDMR process is described and the requirement to sign a one-year accountability contract is

discussed. Contraindications are identified during intake interviews with the FGDMR facilitator and during discussions with the offender's Parole Officer. Indicators that FGDMR may not be appropriate include: evidence of power imbalance in the family or unaddressed family safety issues (potential for family violence, sexual abuse, violence against children); refusal on the part of the offender or the family to participate in "truth-telling"; refusal by the offender to participate in aspects of the CSC correctional plan; denial of security clearance for family members to visit; and the family's lack of capacity to provide appropriate support and accountability.

The next step is the Family Group Conference (FGC). The FGC is a meeting of the entire family with the offender. Leadership is provided by an FGDMR facilitator. The volunteers who will form a community mentoring team to support the family, post release, also attend. The agenda for an FGC is as follows:

- 1. Introductions - Who are you and what brings you to the FGC?**
- 2. Teaching component - What is restorative justice? What are the seven factors that are important in successful reintegration?**
- 3. Truth telling (offender) - What was the offence? What happened in the offence and who was harmed?**
- 4. Truth telling (offender) - What happened to your family? (The offender reads a written 'restorative' letter and provides each family member with some article that is symbolic of restitution for the harm that he or she caused to each of them.)**
- 5. Truth telling (family) - What does the family want to say to the offender? (The family members' responses to the offender about how they were harmed, the contents of the restorative letter and the symbol of restitution.)**
- 6. What are the needs? Family members work separately to identify reintegration needs.**
- 7. Making things right (or as right as possible) - Family members work together to prepare a family plan that meets the identified reintegration needs.**
- 8. Closing of the FGC circle.**

The family must engage themselves in the formation of the plan, not insist that a plan be formulated and applied to the family. The facilitator may end the FGC at any point if contraindications become evident.

The facilitator and volunteers on the community mentoring team assist the family in making the plan work for up to one year following the offender's release by providing support and accountability to the offender. This occurs through regular meetings with the family and the offender in the community. Meetings are weekly for the first six weeks of community and family reintegration, followed by a minimum of one meeting per month. Successes are reinforced and additional family and community resources are identified to address reintegration difficulties.

Conclusion

The Correctional Service of Canada supports many voluntary sector agencies through Contributions Agreements. Projects that have received funding in recent years have included:

- The John Howard Society of Nova Scotia Transportation for Families, providing transportation for families through four trips per year to Atlantic, Dorchester and Westmorland Institutions.
- The John Howard Society of Newfoundland and Labrador Private Family Visits for Federal Inmates, providing assisted transportation for families to visit family members at federal institutions in Atlantic Canada.
- Continuité famille auprès des détenues, providing support for mother-child relationships during reintegration.
- M2W2 Association, assisting to maintain positive family relationships and to alleviate the impact of incarceration on families in CSC's Pacific Region.
- Catholic Charities of the Archdiocese of Vancouver, assisting offenders in CSC's Pacific Region to maintain family ties, including counselling for offenders and their families.
- The Salvation Army in CSC's Pacific Region receives funding to assist families to maintain family ties, assisting in the reintegration of offenders and alleviating the impact of incarceration on families through counselling and emotional support.
- The John Howard Society of the Fraser Valley provides transportation for families and low-cost, short-term accommodation.
- Big Brothers Big Sisters of Canada - Mentoring Children with Incarcerated Parents is a three-year project for mentoring children of incarcerated parents. Volunteer mentors are trained and matched to work with children of incarcerated parents (grades 2-5) who have one or two parents incarcerated.

Building partnerships with community organizations is a cost-effective means of providing services to families. Each project adds to the continuum of care that supports families as an asset during incarceration and reintegration.

Part IV. Assessing family need

The parenting roles of incarcerated mothers. By Gordana Eljdupovic-Guzina, C. Psych., Grand Valley Institution.

When a mother is federally sentenced, there is a significant impact on both the mother and the children. Their role as mother is a major concern to them both during incarceration and upon reintegration. The incarceration of the mother also has a significant impact on the continuity of care for the children.

Eljdupovic-Guzina (1999) studied a sample of 426 federally sentenced women whose Offender Intake Assessments (OIAs) contained domain comments related to parenting and family. She compared her findings with those of the *Survey of Federally Sentenced Women* (Shaw et al, 1990). This comparison was important, given that several recommendations on women's parenting roles outlined in "Creating Choices: Report of the Task Force on Federally Sentenced Women"(Correctional Service of Canada, 1990) were based on the *Survey*.

In her review of the literature, Eljdupovic-Guzina (1999) found that studies have indicated that separation from children due to incarceration creates tremendous pain in women and can seriously affect their well-being (Hairston, 1992; Heney, 1996; Shaw et al., 1990; Wine, 1992). Some women choose not to have contact with their children because of the stigma associated with being in prison and because they find conditions in the institution unsuitable for children (Hairston, 1992; Shaw et al., 1990). In many instances, it is the woman's parents who become the care provider for the children, and they may be elderly and may be facing their own difficulties (Bloom, 1992; Shaw et al., 1990). Some care providers report that becoming the care provider negatively affects their financial situation, and this may result in a lower quality of care for the children (Bloom, 1992).

Children whose mothers are incarcerated may experience greater changes in their daily lives than those children whose fathers are incarcerated. If the mother was the sole care provider for her children, then the children lose their primary care provider and may be more likely to experience changes in residence, and thus change in schools and friends (Stanton, 1980; Watson, 1995; Wine, 1992; Woodrow, 1992). Some mothers, however, were not the primary care

provider of their children prior to incarceration. Some women had given up custody or had lost custody of their children prior to incarceration (Goldberg et al, 1997; Shaw et al., 1990). In other instances, they had made informal arrangements with family members to take on the everyday care of their children. While some women did not live full-time with their children prior to incarceration, they may have maintained contact. Incarceration reduces contact even further.

Both Shaw et al. (1990) and Eljdupovic-Guzina (1999) found that the vast majority of federally incarcerated women are mothers of minor children (64.5% by Shaw et al., 1990, and 81.2% by Eljdupovic-Guzina, 1999). Most of the women in both samples had between one and three children. In both studies over half of the women had primary responsibility for at least one of their children prior to their offending and incarceration.

Eljdupovic-Guzina (1999) found that there was a statistically significant difference between her sample and that of Shaw et al.'s (1990) sample in the living arrangements of those women who were primary care providers for one or more of their children. There were proportionately more single mothers in Shaw et al.'s (1990) sample, whereas in her sample proportionately more women with children lived with their partner. Eljdupovic-Guzina (1999) found that for some of the mothers, their care-providing role and living arrangements were stable and secure. For other mothers, she found that it was often difficult to determine living arrangements and women's involvement in childcare. This arose from sudden, unpredictable changes in the lives of the mothers, including changes or disruptions in mother-child contact due to the loss of custody due to substance abuse, mental health problems or previous incarcerations.

With respect to childcare arrangements during the mothers' incarceration, both Shaw et al. (1990) and Eljdupovic-Guzina (1999) found that most of the women relied on their children's grandparents, usually maternal grandmothers. Eljdupovic-Guzina (1999) found that children resided with a grandparent most often (30.8%), followed by residing with their father (26.9%), foster care or Children's Aid Society (16.9%), and other relatives (15.4%). Of the other children, 12.2 % were adult children on their own and 15% were in other arrangements, including having been adopted at an early age, with other friends, or with a step-father.

Eljdupovic-Guzina (1999) notes that, while it might be expected that the children would live with the father upon the mother's incarceration, this was not usually the case. She was

unable to determine the reasons for this phenomenon, nor does she offer any potential explanations such as if the father was also incarcerated as a co-accused, if the father had been murdered by the mother, if the relationship with the father ended during incarceration and the father did not continue as the care provider, and so on.

Eljdupovic-Guzina (1999) also examined the women's contacts with their children during incarceration. While there was limited data in this area, available data suggests that the majority of women had contact with their children during incarceration, and that the most frequent means of contact were visits and/or phone calls. The frequency of contact ranged from daily phone calls to an "occasional" phone call or a visit every one to two months. It appeared that most mothers who had lived with their children full-time before incarceration maintained contact with their children during incarceration. However, even women who did not live with their children prior to incarceration also maintained contact with their children during incarceration.

Eljdupovic-Guzina's (1999) findings support the necessity to continue to assist women in their roles as mothers. The authors of the "Guidelines of Parenting Skills Programs for Federally Sentenced Women" (Correctional Service of Canada, 1995, p. 8) state that "... there is virtually no information on the parenting styles or skills of Federally Sentenced Women." However, parenting practices emerge and develop within a specific context. For that reason it is not sufficient to know solely about the parenting skills that women may have or may need to learn. These skills need to be assessed and understood in relation to women's notions of motherhood, how they perceive themselves as mothers and the ways in which their parenting practices are interwoven with their childhood experiences of being parented. Because of the abuse and dysfunction in the parental homes of many of these women, it is of great relevance to examine the "internal models of parenting," that women may have developed under these circumstances. These "internal models" often represent guidelines for one's own parenting style and the relationship a parent establishes with his/her own children (Jenner & McCarthy, 1995). They may also represent clear guidelines as to what a parent is determined not to repeat. In view of women's possible experiences and notions of parenting, it is clear that the parenting program needs to have a strong experiential component that will allow women to make connections between their parenting practices and their "internal models of parenting" stemming from their childhoods. Another aspect to be considered in connection to women's parenting skills is the

particular situation of their children in terms of possible behavioural and emotional reactions to their mothers' incarceration and the stigma associated with it.

Eljdupovic-Guzina (1999) concludes with recommendations on further research on the following:

- The likelihood that the patterns of parenting and childhood experiences to which women were exposed shape their own relationships with children and affect the mother and child, both during incarceration and in subsequent reintegration;
- The connections between childcaring patterns before incarceration and women's needs to maintain or establish contact with children during incarceration, with a view to determining the different needs and psychological challenges faced by women according to their circumstances.
- Further exploration is required on the relevance of distinguishing between women's needs and others' assumptions as to what their needs may be, with respect to maintaining contact with children.

Further study is of great relevance for assisting women with their mothering needs during incarceration and reintegration. Incarceration may lead to a mother re-assessing her priorities as a parent and thus serve as a motivation for change.

Incarcerated Fathers. By Lloyd Withers, National Coordinator, CFCN, and Jean Folsom, Director of Psychology and Rehabilitation Services, Regional Treatment Centre (ON).

There is limited Canadian data on federally incarcerated fathers and their children. Paternal incarceration and reintegration, however, have significant collateral consequences on the family and on the community, including a potential influence on intergenerational criminal behaviour. The lack of demographic information hampers interventions and policy and program development.

Withers and Folsom (2007) studied a sample of 534 federally sentenced male offenders who attended the "A Restorative Justice Approach to Families" orientation at Millhaven Assessment Unit. Participants were approached to complete a self-report questionnaire on family demographics, criminal activity, drug and/or alcohol use, financial and educational status and parent-child contact during incarceration.

The study found that 31.6% of the participants were custodial fathers, that is, fathers who had children who were living with them (23.6%) or fathers who had children who lived with them as well as children who did not (8%), and 21.2% were non-custodial fathers (ie. fathers who had children who did not live with them).

Table 1
Parental status of fathers at time of arrest. (From Withers and Folsom, 2007, p. 4).

Demographic variable	Number of participants	Percentage of participants
Custodial father, only	126	23.6
Custodial father, but also had non-custodial children	43	8.0
Non-custodial fathers	113	21.2
Not a father or did not have children under 18 years of age	252	47.2
Total	534	100

The 534 incarcerated fathers had 595 children under the age of 18 who were affected by paternal incarceration. The study extrapolated from the data to estimate that there are 357,604 Canadian children affected by paternal incarceration (federally, provincially and territorially), or 4.6% of the total population of Canadian children who are 19 years of age or younger.

With respect to the age of the children, Withers and Folsom (2007) found that 29.4% of the children were under 5 years of age and 65.4% of the children were under 10 years of age. The average age of children who lived with their father at the time of the father's arrest was 7 years of age, whereas that of children who did not live with their father was 8 years of age. The child's mother provided a continuity of care, as the mother was the current caregiver in 80% of the cases of the custodial fathers and in 76% of the cases of the non-custodial fathers. Other caregivers were grandparents, other relatives, friends or the Children's Aid Society. A small proportion of fathers was unaware of who was caring for their children while they were incarcerated.

The fathers reported frequent telephone contact with their children (i.e. 33.6% - 69.0% on a daily to almost weekly basis). They also reported a high frequency of mail contact (i.e. 20.4% - 50.0% on a daily or almost weekly basis). They reported receiving a much smaller number of visits from their children (i.e. 5.3% - 16.3% on a daily or almost weekly basis).

Withers and Folsom (2007) found that the criminal history variables of the fathers were almost all higher than those of the non-fathers. The difference, however, was accounted for by the higher scores of the non-custodial fathers. The custodial fathers did not differ from the non-fathers, while non-custodial fathers reported more problems with substance abuse and more involvement in criminal activity than the other two groups. The study also showed that the pre-incarceration lifestyle of the fathers may include a significant criminal history, drug and alcohol abuse, financial difficulties, a family member being a victim of the index offence, and other family members being involved in criminal activity. It may include the child being a victim of the index offence. The pre-incarceration lifestyle of the custodial father may also include homelessness, as 7.1% of the custodial fathers and 2.3% of the fathers who were concurrently custodial and non-custodial fathers indicated that they were homeless at the time of offence or

admission. Withers and Folsom (2007) thus conclude that paternal incarceration is only one in a series of negative life events that impact on the life of the child of an incarcerated father.

Interventions aimed at family factors may have important crime prevention aspects not only for the incarcerated father but also for the child, as Withers and Folsom (2007) found that 9% of the fathers had at least one child under the age of 18 who had been in conflict with the law. Extrapolating from this data, it was estimated that children of federally sentenced fathers are two to four times more likely to be in conflict with the law than Canadian children in general. Parent training for an incarcerated father could be considered as a primary intervention for the child if it includes innovative approaches to engage the incarcerated father, and possibly the entire family, in preventing youth crime. Incarcerated fathers may be open to this because, regardless of their own pattern of offending, they do not want their children to end up incarcerated.

Restorative justice in cases of family violence. By Scott Harris, Restorative Justice Unit, Correctional Service of Canada.

Frank wasn't sure what to do next. Every internal warning system was going off. This was not a good case. He'd just hung up the phone from talking with Deborah. Prison officials had referred Deborah to Frank several weeks earlier after they received a request from her to visit with her ex-common-law, John.

John was serving a four year sentence for a convenience store robbery. Normally, Deborah's request would have gone before the visit review board. But this case was different, John had a prior conviction for being violent with his first wife. While he'd never been convicted of assaulting Deborah, staff were worried nonetheless. When they talked with Deborah, they'd learned that, in fact, there had been what she called, "mutual violence" and that she had even laid a complaint against him at one time. Her reason for wanting to see John was to figure out whether he had changed. She was worried about the fact that he would soon be released and that their son might want to see his father.

John learned about the request from his parole officer and was less than thrilled with the request. "She's a mixed-up junkie," he'd said. Since coming to prison, he'd taken the substance abuse program and anger management program. He felt horrible about his violence toward her, saying they were both addicts at the time. He said that he knew she was still using. He was suspicious about Deborah's motives – worrying that she just wanted to get back together – which he felt he couldn't do. And yet, what was he supposed to do about his son? He'd need to face her eventually.

Seeing the complexities of this relationship, it was referred to the victim offender mediation program which is where Frank came into the picture. He was leery of the referral. In his mind, the potential for future violence was high. When he called Deborah though, he'd learned that she had been clean for six months and was now dating an old acquaintance. She felt that she needed to close the door on the issues between her and John, so that they could all move on with their lives. Her biggest issue was whether John had changed and whether she could trust her son with him. If it had just been her, she'd have just gotten on with her life, but it wasn't just her. She'd need to face John.

The use of restorative justice approaches in family violence cases has been the source of much discussion over the last decade. Academics, advocates and practitioners recognize that family violence is unlike other crimes. It is a crime that is endured in private and weaves itself into the context of relationships that are bound by practical considerations (i.e. money, shelter, children), emotional considerations (i.e. love, attraction, dependency) and moral considerations (i.e. social/religious values). At the same time, it is a crime of public concern, especially when it surfaces in the extremes of murder. Advocates against family violence have spent much of the last thirty years drawing the issue into the public's attention and raising awareness so that safety and security would take priority over other considerations.

When restorative justice began to appear more prominently on the official criminal justice agenda, these same advocates against family violence were suspicious. In some ways, restorative justice threatened to return family violence to a private affair, in which little, if any, protection could be afforded to victims. The restorative justice community responded with mixed reaction. Some agreed and labelled family violence “off-limits” from restorative justice approaches. Others countered that restorative justice was the only meaningful place that victims could confront their abusers. As such, the importance lay not in making family violence cases off limits for restorative justice interventions but in finding the right tools to manage the risks. And this is largely where the debate has lingered.

In a thorough review of the arguments for and against restorative justice in cases of family violence, Tomporowski (2006) identified four principle arguments against its use. These were:

- The dynamics of family violence may prevent some victims from participating meaningfully – as they temper their own contributions to placate their partner or their extended community. Coercion and power imbalances are frequently noted.
- Restorative justice may be perceived as decriminalizing and privatizing domestic violence, and, in a subtle way, suggesting that it is on the fringe of “acceptable” behaviours.
- Restorative justice values are incompatible with abusive behaviours and perpetrators are likely to make manipulative use of standard restorative justice tools (i.e. apology, remorse, promises of change, and reparation/gifts)
- Some communities will vary in their denunciation of domestic violence and in some cases, victims will be transformed into the wrongdoer.

On the other side of the balance, arguments in favour of its use include:

- Experimental initiatives where they have occurred have shown positive results.
- Some women find it empowering to confront their abuser in an environment of safety.
- Restorative justice approaches provide an opportunity for a broad range of partnerships with community agencies to create a network of safety for the family involved.
- Applying restorative justice principles in the community can create better opportunities to transform social values and to crystallize broad based disapproval than traditional legal processes.

In addition to reviewing the above arguments, a number of key recommendations were identified within the literature in terms of elements of effective responses including the following:

- Engaging domestic violence experts in program and process design;
- Developing and monitoring rigorous practice standards;
- Ensuring that the principles of restorative justice drive program delivery;
- Obtaining adequate resources in order to ensure that safety planning and support are primary;
- Consistently using existing risk assessment tools, both in terms of risk presented by the offender and risk within the victim's environment;
- Ensuring that victims are provided the maximum possible opportunity to make informed choices about the process;
- Placing absolute priority on the physical safety of the victim both in the immediate and foreseeable future;
- Abandoning traditional notions of mediator/facilitator impartiality to ensure that there is proactive power balancing in favour of the victims;
- Ensuring that external resource partners are involved in each case;
- Emphasizing long-term preparation and follow-up with each case.

While the general context of this dialogue remains cautious, there is an increasing awareness that professional reluctance to engage restorative justice processes in family violence is no longer an adequate response. Refusing to respond to these referrals, in fact, compounds

the complaint that justice becomes private – forcing victim and offender to resolve their concerns away from the prying eyes of outside help.

In the backdrop of this discussion, experts in the field of domestic violence are themselves developing more effective mechanisms for assessing and managing the risks associated with family violence. As such, increased blending between the two fields seems prudent.

In the interim, this remains a complex area for restorative justice and will require cautious but ambitious, ongoing development through focussed consultation between family violence experts and restorative justice practitioners.

Families as the original 'circle of support and accountability.' By Lloyd Withers.

The family of origin (the family into which we are born) or of creation (the family which we make for ourselves) is the original 'circle of support and accountability.' Our families are formative in the process of making us who we are and how we inter-relate with others.

Offenders come with some kind of family experience: close, distant, absent, with formal or informal support. For some offenders, gang affiliation may serve many of the formal and informal functions that a family provides. Circles of Support and Accountability (CoSA) is another type of 'surrogate family' for the high risk sex offender.

"Dilemmas" in service provision to families of offenders

During a national consultation on families that was funded by the Government of Canada's Voluntary Sector Initiative (VSI), Withers (2003) identified several dilemmas that may interfere with a co-ordinated and consistent strategy to deal with families within the correctional system. These dilemmas are:

- 1. jurisdictional dilemma**
- 2. ecological dilemma**
- 3. risk management dilemma**
- 4. geographical dilemma**
- 5. research dilemma**
- 6. resource dilemma**
- 7. role dilemma**
- 8. criminalization dilemma**
- 9. continuity dilemma**

1. Jurisdictional dilemma.

Who is responsible for ensuring services to the families of federal offenders? While the Federal Government is ultimately responsible for the well being of all Canadians, and the family of the offender is found throughout CSC's mission and legal mandate, transfer payments

to the provinces ensure that social support to families are a provincial and/or municipal responsibility. Offenders first enter the provincial and territorial correctional system. Some offenders will be federally sentenced and will serve that sentence in a federal correctional facility.

The jurisdictional dilemma arises for families when they attempt to access services. It is not uncommon for marital partners of federally sentenced offenders, when accessing provincial or municipal services, to be directed to federal services or services at the federal correctional facility. When they attempt to access services at the correctional facility, they may be informed that there are no or limited services and that they need to access provincial or municipal services. Alternately, the family may attempt to access the services of a voluntary sector or faith-based organization. While these organizations can cross intergovernmental, interdepartmental and jurisdictional lines, their funding is limited. The family ends up feeling frustrated and confused and their capacity to provide support and accountability decreases.

2. Ecological dilemma.

The relationship between the offender, the family and correctional personnel is complicated and with competing demands. Within the federal correctional process, the first contact between the family and correctional staff or contractors is often the Post Sentence Community Assessment (PSCA). The PSCA usually occurs before the family begins to visit at a correctional facility and involves the family being interviewed by a parole officer. The focus of the PSCA is to evaluate family and community support and to obtain collateral information from the family member about the reasons for the recent conviction. This contact is a potential opportunity to support the family through the provision of accurate information and referral and to identify any safety and quality of life issues.

During the VSI consultations, families of offenders in Kingston, Hamilton and Abbotsford discussed the PSCA as exclusively focussed on risk management related to criminal behaviour, substance use by the offender, and concern for family violence. Some families felt enlisted to be "secondary parole officers" whose role was to provide supervision and information on the offender. Families felt that there was little concern that they were in crisis because of their involvement in the justice and corrections process or that there was any concern

with relationship maintenance. Some felt judged or criticized for maintaining a relationship with the offender. Others felt like they were treated as a co-accused.

The next contact with the correctional process is typically during the visiting program at the institution. Visitor Security Control and the Visits and Correspondence Department at a federal correctional institution are not programs-oriented areas. Their focus is on security and on dealing with risk and safety. The actions of some family members who introduce contraband into an institution determine security responses that affect the visiting experience for all visitors. The result is that families feel that the most restrictive level of security is generally applied at all institutional security levels. Families discussed the constant scrutiny of being under suspicion for introducing contraband into the institution, including the use of search procedures that are not applied to correctional staff. Some participants called for the same treatment for all persons entering a correctional facility, suggesting a democratization of search procedures and applying them to both staff and families.

Families requested a principle of accommodation, that is a greater range of responses, to assist them in maintaining their relationship, because relationship maintenance often requires great financial and emotional cost to the family. Some families, for example, did not feel that their needs were taken into consideration when decisions were made to transfer an offender without notice to the family or when the Visiting area was closed due to exceptional circumstances and the family did not receive any notification prior to travelling a significant distance to visit the offender.

The ecological dilemma also appeared to affect institutional and community Chaplains, Elders and Aboriginal Liaison Officers, whose current duties include some level of service to families. Some experienced negative responses from other staff for working with, or being identified as being supportive of, families of offenders.

The ecological dilemma contains attitudinal elements that may be difficult to change. Attitude cannot be legislated by policy. Establishing an environment in which positive family contact can be maintained requires as much diligence as managing safety and security risks. Treating family members with dignity and respect does not violate the security of a correctional facility.

3. Risk management dilemma

Operational decisions must be based on the safety of others, including that of family members, correctional staff, and the public. These concerns must be paramount. Some family members understand this. Unfortunately, the actions of other family members impact the security procedures and the visiting experience of all families. Contraband jeopardizes the family's safety, the offender's safety and the safety of correctional staff.

Decision makers, when faced with the consequences of critical decisions around safety concerns and risk, will err on the side of caution. This includes risk management decisions related to the potential of family violence in the Private Family Visits program or during institutional community days that are attended by families. Decision makers also need to ensure that the consequences for the family are not increased or exacerbated beyond what could be reasonably expected at a particular institutional security level in order to maintain everyone's safety.

4. Geographical dilemma

The geographical dilemma is evident on many levels. The offender is physically separated from family and community. Several quality of life issues for families result from this and a variety of strategies are needed to address it. Federal correctional facilities may be located at a significant distance from the family. Many facilities are geographically isolated and not on public transportation corridors. It can be expensive and time-consuming for families to visit their incarcerated family member.

The John Howard Society of Ontario and the John Howard Society of Nova Scotia operate a transportation service that provides some financial respite for families. The John Howard Society of Newfoundland receives funding to assist a limited number of families annually to travel to the mainland to visit their incarcerated family members because there is no federal correctional facility in Newfoundland.

The distances involved for family members to visit can often limit contact and add considerable expense to families that are already coping with financial burdens. Telephone calls play a major role in relationship maintenance during incarceration, including maintaining the parental bonds between an incarcerated parent and his/her children. Recent changes to the

telephone system, whereby the offender can pay for the call, may ease the financial burden to families.

One of the significant contributions of the voluntary sector and the faith community is the operation of hospitality houses. These houses provide low-cost accommodation for families, primarily women with young children, who travel from other communities to visit at a federal correctional facility. The houses also provide emotional support and some programming for families while at the residence. Staff also address some of the concerns related to visiting. There are currently five hospitality houses operating in Canada: Spring House in Springhill, Nova Scotia, Mountain Top House, in Dorchester, New Brunswick, Bridge House I and II in Kingston, Ontario, and Sylvia's House in Abbotsford, British Columbia.

The geographical dilemma is relevant to engaging the family in programs and services. Expectations of family support by correctional staff may need to take into consideration the distance of the family. Otherwise, expectations related to participation may pose an unrealistic financial and time commitment burden on the families. This includes attempts to provide orientation to new visitors because families do not wish an orientation that interferes with or takes time away from their visit. Daylong or weekend-long relationship enrichment events, for example, may be more feasible than ongoing, weekly programs or services.

5. Research dilemma

What works, for whom, and under what circumstances, is a complicated question. Interest in families is growing among researchers because the family of the offender is one of the dynamic factors that can affect reintegration success.

The Correctional Service of Canada has a progressive policy with respect to the family, with the Private Family Visiting program, with family violence programming, with sex offender treatment programs, and with cognitive-behavioural approaches. There is also an appropriate concern about risk management and screening for family violence.

Further quantitative and qualitative research related to families affected by incarceration and reintegration is needed so that resources can be effectively allocated. For their part, family members call for effective programs that assist the offender to address the issues that resulted in incarceration and to assist him/her to begin a crime-free lifestyle.

6. Resource dilemma

Since funding is limited, it makes sense to focus on services and programs related to crime prevention and successful reintegration. Are services to families value-added services, given limited financial resources, or is it preferable to expend limited financial resources in other target areas such as employment skills, substance abuse, criminogenic thinking, problem-solving and decision-making skills? Because family factors are as important to conditional release success as employment (Serin and Brown, 2002), it makes sense to fund programs and services for families.

7. Role dilemma

Incarceration may be only one of many difficulties that the family has had to deal with. Correctional staff may not always be aware of the stress on the family. A restorative justice/human service approach to families and corrections has as a first principle that families are harmed by the criminal behaviour of the offending family member, either as a direct or indirect victim, and that the offender needs to acknowledge the harm and work toward healing it. Some families are hesitant to discuss this issue with the offender. They may choose not to acknowledge that their current difficulties are a result of the actions of the offender. They may instead focus on the effects of incarceration and the correctional process, with correctional staff being held 'responsible' for the family's distress and it is difficult for some families of offenders to move beyond this blame-stance.

8. Criminalization dilemma:

The family is 'criminalized' if it is viewed only in the context of the offender, the offence, and the offender's incarceration. The family will do the same amount of 'time' as its incarcerated family member. The criminalization dilemma can spill over into labeling the children as 'the children of the offender' and the family as 'the offender family'. This stands in opposition to an approach that views families as an affected group that may be in crisis. The family has done nothing wrong - they have only chosen to maintain a family relationship. The criminalization dilemma can only be addressed through staff training aimed at raising staff awareness of the experience of family members and the role of families as an asset to the correctional process and to reintegration success.

9. Continuity Dilemma

The continuity dilemma arises because services to families must begin early in incarceration and continue into reintegration. It is an unrealistic expectation that the correctional process alone can address all of the individual or systemic issues that lead to criminal behaviour. This does not mean that nothing should be done. Programs and services to children in the visiting area that normalize the parent-child relationship but do not normalize criminal behaviour or incarceration are needed. As well, reintegration support is needed for mothers and their children prior to release and continuing into the community, and CSC has made a commitment to this following the review of services at Grand Valley Institution and at Nova Institution by Her Majesty's Inspectorate of Prisons (Correctional Service of Canada, 2006c).

Some psychologists in District Parole Offices provide family counselling during parole and reintegration, particularly if unresolved difficulties in the family relationship may lead to parole suspension. Some institutional and community chaplains provide family counselling or support programs. Because the responsibility for services to families is a component of the job description for Chaplaincy Teams, more professional development in basic couple counselling and relationships in crisis is needed for chaplains. This training may also be useful for Elders, Aboriginal Liaison Officers and Parole Officers.

The Emotional Cycle of Incarceration

For the family of the offender, prison is a series of losses. The grief cycle begins at arrest. It continues into reintegration when the offender is reunited with his/her family. Life can never be 'just like it was before.' The family system has adapted and grown in ways that the incarcerated member may not understand or accept.

Families tend to experience some predictable ups and downs. The chart, The Emotional Cycle of Incarceration, shows the socio-emotional experience of the family. Each phase has its demands and stresses. It is important to remember that, by the time family members have reached the institution's gates, they may have already experienced significant disruptions in their life.

The major disruption points for the family are: arrest, trial, sentencing, incarceration and reintegration.

The Emotional Cycle of Incarceration		
Arrest, Trial and Sentencing	1. Grief and loss	One week to one year or more
Incarceration	2. Emotional disorganization, detachment and withdrawal	Six weeks to one year or more
	4. Renegotiation of relationships, recovery and stabilization	Variable duration
	5. Anticipated homecoming	Last 6 -12 weeks of incarceration
Reintegration	6. Renegotiation of relationships	First 6 weeks home
	7. Recovery and stabilization	6 to 12 weeks and up to one year

ARREST, TRIAL AND SENTENCING

1. Grief and loss.

The grief and loss stage stretches through arrest, remands, trial and sentencing until the sentence commences. The stages of grief are not set in stone and a stage may be revisited by the family. It is the framework that is important.

- a. Denial, shock or numbness*
- b. Anger*
- c. Bargaining*
- d. Despair or depression*
- e. Acceptance*

a. *Denial, shock and numbness.* For self-protection or preservation, the family members temporarily restrict or limit what they experience in order to gather the necessary resources that are needed to cope. At this stage, family members might say or do the following:

- I don't feel anything.
- This can't be happening to me.
- I don't believe it.
- She/he couldn't have done that.
- It wasn't that bad.
- The victim lied.
- The police lied.
- It was a set up.
- It will be a light sentence, only a few months.

b. *Anger.* Families may feel anger and resentment toward the family member because of the effects of incarceration on the family. There may also be feelings of loving, caring and wishing to support the incarcerated person in continuing the family relationship. The family may have a hard time reconciling this mix of feelings and may have difficulty discussing their feelings of anger toward the incarcerated family member, and may even feel guilty for being angry with the offender.

At the anger stage of grieving, the family of the offender may express anger, actively or passively, to the offender (How could you do this to me? How could you do this to me again?). There may be anger at desertion or broken promises. Anger may also be directed at the justice and correctional system, victims, Crown Attorney, etc. Anger may be turned inward in the form of depression.

c. *Bargaining.* This stage of grief involves the use of strategies aimed at minimizing or eliminating feelings of grief. Bargaining can be an internal process or directed toward external agents or persons. For example, the family may renew marriage vows, plan to marry, or vow to attend church regularly. They may also use of external avenues of bargaining such as the

launching of an appeal of the conviction or sentence, or both. There may be numerous phone calls to other family members, the courts, members of parliament, and so on.

d. *Depression.* After all avenues of bargaining have been exhausted, and emotional resources are depleted, family members may experience depression. Some family members may increase their alcohol or drug use, may find themselves not sleeping or sleeping excessively. They may be emotionally fragile. Some family members seek out medical intervention. They may find it difficult to work. They may exhibit poor or impulsive decision making or find themselves unable to make a decision.

e. *Acceptance.* At the acceptance stage of grieving, the family accepts the offender's incarceration to serve a federal sentence as inevitable. The family may still have difficulty accepting the offender's guilt.

INCARCERATION

2. Emotional disorganization, detachment and withdrawal

Despite the acceptance of the offender's incarceration, family members often experience a period of emotional disorganization, detachment and withdrawal around the time of the offender's admission into the federal correctional system. They may experience all the emotions that were felt during the arrest, trial and sentencing all over again. They may find themselves not wanting to talk to or visit their loved one. There may be arguments with the incarcerated family member for minor or even for no apparent reason. There is doubting or questioning of the continuation of the relationship.

This is part of the coping with the emotional pain. While the judge sentences the offender to 'do time,' the family makes a choice to 'do time.' According to some estimates, approximately 25% of all marital relationships terminate prior to or around early incarceration (Withers, 2003). In some families, disputes arise as some members continue to maintain contact and support the offender, while others chose not to.

4. Renegotiation of relationships, recovery and stabilization

The family begins to establish a different interaction pattern with friends and acquaintances. Family members terminate relationships with some previous friends and find that their relationships with other friends are terminated.

Life goes on for the family without the involvement of the incarcerated member and daily events and life stages arrive and pass. Relationship life begins to be filtered through institutional life and restricted communication. A routine of maintaining contact develops.

The family hopefully begins a process of self-care. They may begin to enjoy life without feeling a sense of guilt that their family member is not present. The family begins to restructure itself to cope with the day-to-day decisions of life; develop new interests; change lifestyle and patterns of interaction with others.

Family members need to build personal resources and to reach out for help. There is a need for information and referral. The family's financial and emotional bank accounts may be exhausted. It may be important for family members to seek out the support of a care professional who understands the family dynamics of incarceration and to learn to balance their needs with the needs of the offender.

Conversations between family members and the offender may take on a strong focus on the future, i.e. what life will be like when he/she gets out. Upcoming events such as transfers to another institution, parole hearings, or potential release dates take on great significance. There is little interest in current events because of this. Partnered relationships may feel very intense and romantic. There may be a growing sentimentality. Small gestures can be experienced as very intimate. Some offenders become more attentive to their relationship partners than when they were in the community.

Some family members may grow to accept as 'normal' that which is not normal - prisons are not normal places to maintain a relationship. Some behaviours, values or attitudes related to prison life and the inmate code may become acceptable.

5. Anticipated homecoming

Families talk about, plan for, and sometimes fear homecomings. The family may experience 'false homecomings' related to negative parole outcomes and the offender's lack of

progress in meeting treatment or program requirements. These events may play emotional havoc with the family's emotions. The family may experience fears and apprehensions that the offender may return to criminal behaviour or to an antisocial lifestyle.

If a partnered relationship began during incarceration, the partner in the community may discover information about their incarcerated partner's crime or the extent of their criminal behaviour. This includes information that may be received during National Parole Board panel hearing. Partners may feel deceived and shocked by new information.

REINTEGRATION

6. Re-negotiation of relationships

The family has restructured in order to cope with its loved one's absence. Whether the relationship existed prior to incarceration or began during incarceration, the family is required to restructure to accommodate the returning family member. This can be stressful. All family members have accommodated to the absence of the offender and have taken on new and different roles and interests that are not familiar to the offender. The parolee may experience the demands of parenting as overwhelming.

Family members may have difficulty understanding the reporting requirements of parole. Anxieties are triggered that can make reintegration difficult, particularly during the first six to twelve weeks following release. The family relationship may not be able to survive the transition from incarceration to reunion and reintegration. There is additional stress if there is a revocation, a return to substance abuse or if there is renewed criminal activity.

7. Recovery and stabilization

If the family is able to restructure to accommodate the returning member and the returning member is able to maintain a crime-free lifestyle, the family will develop increased stability. It may take up to one year to feel like a 'normal' family again (Withers, Holland & Martin, 2005).

Family Assessment Tools.

It is a muggy Saturday. A white van navigates the access road and stops near the ID Building. Eight women, one baby and three small children crouch out the door and run toward the ID Building.

Inside, family members identify who they are visiting, show identification and sign in with the correctional officer behind the desk.

They wait.

A few other families arrive, filling the small waiting area, an area that is already crowded with an X-ray machine, a metal detector and lockers. A surveillance camera watches from the corner of the room. Cameras will monitor every footstep from the parking lot to the visiting area and back to the parking lot.

There is not a lot of discussion today. Mothers talk in hushed tones to children. Some of the women catch each other's eyes in recognition.

Possessions and people are scanned for contraband. Family members file out of the ID building and down a walkway that leads to gates that will create an opening between the double fences topped with concertina wire.

They wait. The outer gate opens. They step inside. The gate closes. They wait. The inner gate opens. The walkway continues. There are four more doors before entering the visiting area.

The families spread throughout the visiting area. Some have 'their table', conceded to them by how long they have visited or because of who they visit. A new visitor cautiously watches where everyone sits. It takes a while to learn the formal and informal rules.

Three of the visitors walk toward an end of the visiting room separated by a wall. They take seats in front of glass-fronted compartments. They wait.

A small child figure-8's around two tables.

In a slow trickle, their loved ones arrive through the door that separates the inmate search area from the visiting area. One kiss. One hug. The closest physical contact for those on closed visits will be hands pressed against glass.

Who is waiting at the gate? Who makes up the family of the offender and the roles they play in the offender's life are important factors for consideration.

Several tools are used to determine the risk and needs among offenders as well as information related to family factors. These include the Spousal Assault Risk Assessment (SARA), the Level of Service Inventory-Revised and the Post-Sentence Community Assessment. The offender intake assessment also gathers information related to family factors.

There are concerns among some service providers to families that family assessment tools could be used to 'pathologize' the family, could be used to limit or stop mother-child contact in the case of federally sentenced women, or that strengths-based assessments would be used to highlight family deficits.

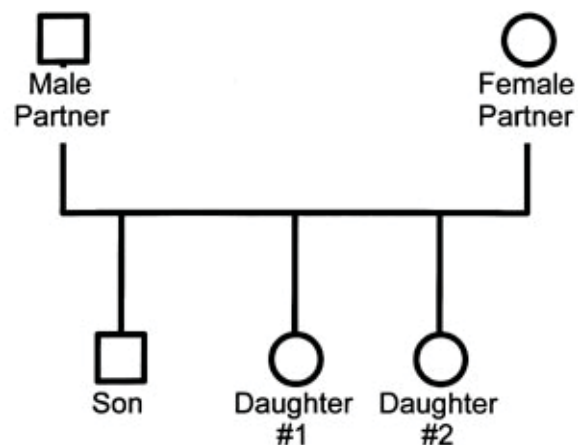
Genogram and Ecogram

Some tools such as genograms and ecograms avoid this dilemma. These can be powerful tools in understanding the family relationship and its ability to provide support and accountability and for engaging the offender and the family in reintegration planning.

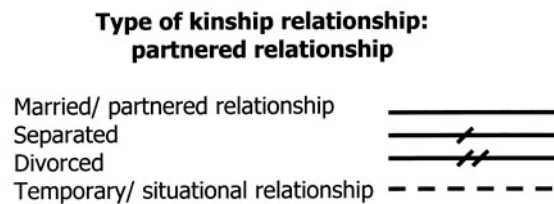
A genogram is a visual representation of the family and the inter-relationship of its members with each other.

An ecogram is a visual representation of the inter-relationships between the individual or family and its social environment or context. Ecograms have previously been used by the Vera Institute (2006) to map the social supports of offenders and their families. The Canadian Families and Corrections Network uses ecograms to discuss criminogenic factors during intake into their Family Group Decision-making for Reintegration (FGDMR) program.

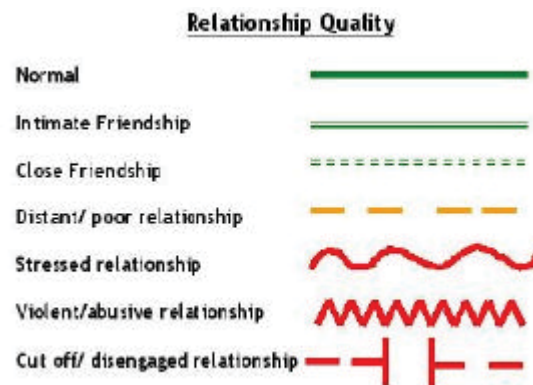
In a genogram, men are 'squares' and women are 'circles.' The family in the sample genogram have three children, a son and two daughters. If the genogram represents a same-sex couple, the partnered relationship would be represented by two squares or two circles. Note that



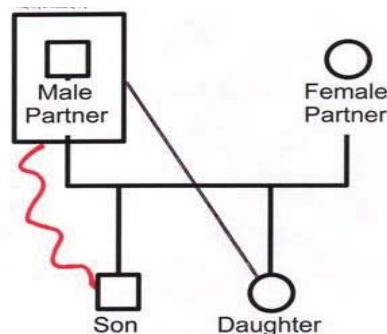
lines join the various individuals who make up the family to identify the kinship relationship, either as a couple or as a child. In the sample genogram above, the marital partners are joined by a solid line. Broken lines or lines with hatch marks can identify other types of relationships, such as a separated, divorced or situational relationship, as in the following diagram:



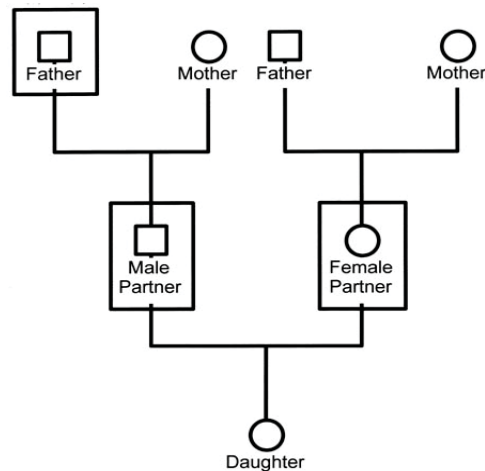
The quality of the relationship can be visually represented within the genogram with a different colour of pen or marker or using various styles of lines. Some common representations are included in the following diagram:



The next genogram represents an incarcerated father, with incarceration represented by a box. It also includes representations of the quality of the relationship.



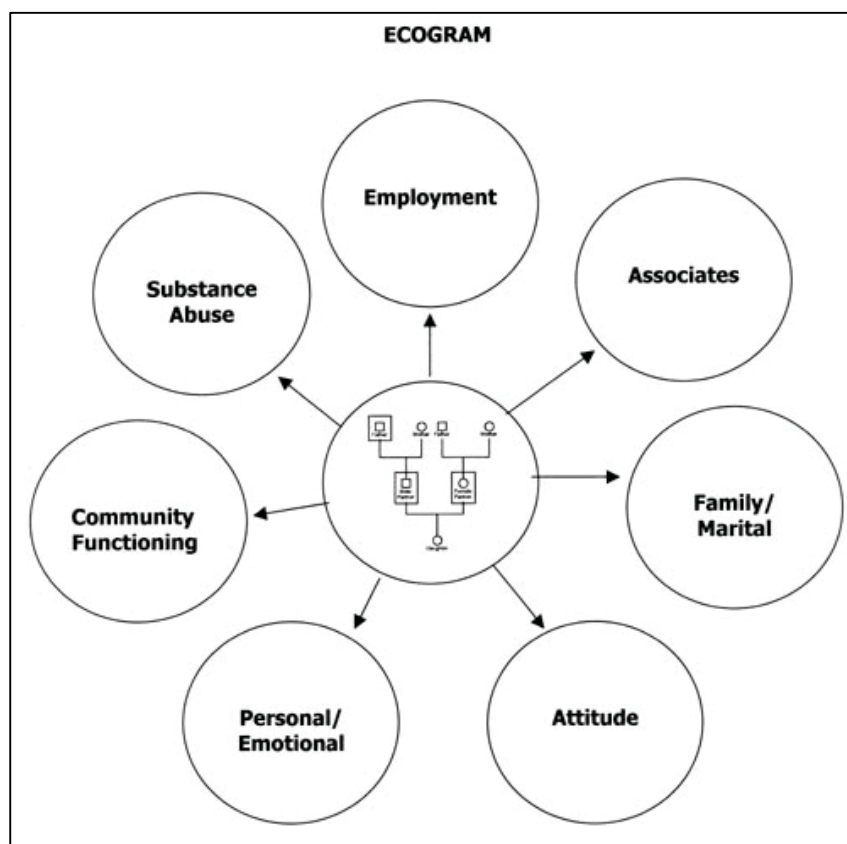
The genogram gives some clues of the family dynamics. The father's relationship with his daughter is good, but the relationship between the father and the son is stressed. Visually representing the information in this way can serve to focus discussion around the parent-child relationship. For example, the genogram could be enhanced to include an indication of the mother's response to the father-son relationship.



In some situations it is helpful to include the parents of the partners in the genogram as well. This may give some clues to broader family dynamics related to many issues, including substance abuse, previous incarceration in the family, and so on. The genogram above shows a family in which both the father and mother in the family of creation are incarcerated, but the father's father was also incarcerated at some time in his life. The next step in this genogram would be to identify who is the caregiver of the daughter, and the quality of the incarcerated parents' relationship with each other and with their daughter during incarceration.

Ecograms are like genograms, only one level up. The ecogram below illustrates the approach used by the CFCN in family reintegration plans, showing the seven factors that are important for family and community reintegration: associates, attitude, community functioning, employment, family/marital factors, personal-emotional issues and substance abuse.

The ecogram can be used with other tools to discuss areas of strength or concern, as well as to discuss the inter-relationship of the various factors. For example, family/marital ties may limit or restrict the time available for associating with negative companions, or the



family/marital relationship may limit a substance abuse problem that leads to sporadic or chronic unemployment. A variety of means can be used to represent this on an ecogram, such as drawing a line that joins the substance abuse factor with the employment factor or highlighting a critical factor in a different colour.

The following is a summary of the positive side of each factor which can be useful to guide the inclusion of the factors within the ecogram:

Employment - employment has been stable and has played an important role for the offender

Marital/family - evidence of positive relationships and considerable support of parents, relatives or spouse (no evidence of uncaring, hostility, arguments, fighting or indifference in the marital/family relationships that result in instability)

Associates - evidence of positive personal associations and considerable support

Substance abuse - the extent, nature and pattern of alcohol and/or drug consumption and its effects on reintegration adjustment

Community functioning - the offender effectively manages his/her situation, including accommodation, deportment, health, finance, communication, leisure and support

Personal/emotional - No characteristics or patterns such as self-concept, cognition, behavioural, sexual behaviour, mental ability and/or mental health has been interfering with daily functioning in the community

Attitude - Positive attitudes and considerable involvement in pro-social activities at work, school, within the family, during treatment and during supervision

The use of ecograms positions the offender within a community and family context. Correctional staff or contractors may be able to focus discussions with the offender by using the following approaches to genograms and ecograms:

- Develop a mental picture of the family using the genogram or ecogram approach;
- Sketch the genogram for the offender while the offender describes his/her family. Guiding questions can garner significant information about the offender and his/her relationships;
- Have the offender sketch the genogram while giving directions to the offender on how to visually represent the family;
- Have the offender sketch the genogram outside of the interview and return with the genogram during a subsequent meeting; or
- Sketch the genogram after a meeting with the offender as a mnemonic for future interviews or discussions.

Family Strengths and Needs Assessments

Family Strengths and Needs Assessments (FSNA) generally focus on a variety of domain areas. Domain areas vary depending on the requirement of the assessment but usually include:

- **the developmental stage of the family**
- **home and community characteristics**

- **family functions (decision-making, problem-solving, lifestyle and health behaviours)**
- **family capacity to deal with identified concerns**
- **family resources (other supportive family members, community resources, professional supports, cultural ties, faith-based supports)**

FSNA's are generally developed with a specific focus: child protection or child welfare assessment, substance abuse, family violence, health, etc. The written assessment reduces assessor subjectivity in ratings and allows for quality control by the assessor's supervisor. It also provides a written record for monitoring change in strengths and needs levels and for periodic reviews of the usefulness of referral sources and community contacts. Finally, while not an intentional goal, FSNAs can be used to identify common need areas within a community or population group. The assessment is not an end in itself, but a process of identifying strengths and needs within domain areas.

There is currently no FSNA in the field that is validated to assess the effects of criminal behaviour, incarceration and reintegration on the family. The Post-Sentence Community Assessment (PSCA) focuses on gathering relevant information about the offender. An FSNA within the correctional context would take a different focus. Domain areas may parallel those within the correctional plan. The family would be considered within the context of its capacity and willingness to provide support and accountability in the areas of associates, attitude, community functioning, employment, marital and family issues, personal/emotional issues, and substance abuse. Questions within the FSNA could include:

- **Who makes up the family?**
- **Who makes decisions in the family?**
- **Is the family interested in supporting the offender? Is the family 'burned out' as a resource?**
- **Does the family expect the offender to change?**
- **Is the family able to identify areas in which the offender needs to change?**
- **Is the family able to evaluate areas of strength and need within the family?**
- **Does the family acknowledge that substance abuse is problematic for the offender?**
- **Are family members currently abusing a substance?**

- Is the family fully aware of the offence?
- Is the family able to knowledgeably discuss the offender's criminal behaviour?
- Is the family's attitude consistent with the seriousness of the offence?
- Is criminal behaviour or incarceration 'normalized' within the family?
- Have other family members ever been convicted of a crime?
- Have any of the children been in conflict with the law?
- Is the family able to appropriately communicate with the offender?
- Is the family able to handle conflict situation with the offender?
- Has the family successfully handled any pressuring by the offender?
- Were any minor children exposed to unhealthy situations or illegal activities, including substance abuse or witnessing family violence?
- Was a family member the victim of the offence?
- Did the children witness the offence?
- Did the children witness the arrest?
- Was the child's parent murdered in the offence?
- Did the child find the body?
- Have the children experienced stigmatization in the community?
- Was a child the victim of the offence?
- Does the family appear to provide appropriate child discipline (no excessive discipline or inconsistent parenting)?
- Has the family had contact or interventions by a child protection agency, and why?
- Has the family already accessed community resources or supports? Which ones?
- Have the community resources or supports been helpful to the family? Which ones?
- Has the family learned to be distrustful of professionals or persons in authority?
- Does the family fear that interventions will negatively affect the family relationship?

Families may appreciate the FSNA, as long as the information is not used to stigmatize them. The FSNA is intended to be a strengths-based assessment and not to focus on deficits. If a risk factor within a domain area is identified, then the family is directed to the appropriate resources. For example, if substance abuse is a contributing factor to the criminal behaviour of

the offender, then the offender must get their substance abuse problem under control. If a marital partner continues to abuse a substance, it will be difficult for the offender to control his/her own substance abuse problem. If the FSNA shows that certain family members do not have the capacity to provide support and accountability in the substance abuse domain, it is not just enough to identify the risk. It is also important to identify potential supports or interventions for the family in that domain area. If the family member chooses not to take action to increase its capacity to provide support and accountability, then there can be increasing directions to the offender about the appropriateness of maintaining the relationship with this member of the family.

The FSNA is forward-looking in that it points the family in a supportive direction. It can be a positive tool if it provides an opportunity for information and referral to increase the family's capacity. It may also point to potential wrap-around services to assist the family in achieving some stability within the collateral consequences of incarceration. Services include transportation services to the institution, substance abuse treatment, mental health services, parenting and childcare services or financial management. Incarceration may provide an opportunity to engage the entire family in crime prevention.

The correctional process cannot respond to the family in negative ways during incarceration and then expect the family to be responsive during reintegration.

A framework for understanding some of the effects of parental incarceration.

There are gender differences in parental incarceration. In paternal incarceration the children often stay with the mother. With maternal incarceration the children often end up living with the grandmother or in foster care. Maternal incarceration thus has a greater impact on the children because of the change in caregiver or placement.

It is also important to note that there will be differences in a family that pre-existed incarceration from a parental relationship that began during incarceration. In both instances however, the child may have no choice but to associate with the incarcerated parent if the outside parent chooses to continue the relationship. In a parental relationship that began during incarceration, the child will experience all of the effects of incarceration on the family, all of the

difficulties related to being a step-child, and all of the difficulties of integrating a new parent into the family.

A framework for assessing the effects of parental incarceration has four foci:

Spiral of Stigma and Shame. Criminal behaviour and incarceration are a stigma on the family. The children may face this stigma from friends and other family members, in the schoolyard and so on. Stigma appears to be highest in well-functioning families, families who have had little or no previous contact with the criminal justice system, and in the families of sex offenders, including sex offenders who previously had social status.

Stigma is closely related to shame for children and families. The spiral refers to difficulties that commence with experiences of being shamed and stigmatized. Parental incarceration may commence a spiral of increasing challenges and difficulties.

Socialization, Support and Supervision. This is what could be referred to as the "joint values" factor: joint values in terms of shared values and joint values meaning the values of the "joint". Some children may be socialized into particular responses to authority figures, including teachers, social and child support agencies, and justice and corrections officials. Some children can also be socialized into seeing antisocial behaviour as normal.

Incarceration may also mean that the remaining parent's role in socialization, support and supervision increases. At the same time the parent may be experiencing lower personal and financial resources to offer the child. Parental incarceration and a lack of supervision may allow a greater peer influence. If peer influences are negative then there is a greater likelihood of the child coming into conflict with the law.

Previous Positive Parenting. If the parent was previously a positive and contributing parent, then the child and family may experience greater economic and socio-emotional difficulties during incarceration. It does not matter if the incarcerated parent was a custodial or a non-custodial parent, as long as the quality of the parental relationship was positive. The separation and divorce literature illustrates that an involved parent who lives in another city can positively contribute to the child and the child will feel loved and supported, while a child can be devastated by an non-involved parent who lives across the street. While separation due to

incarceration adds another layer to the parent-child relationship, it is still possible to foster the parental relationship during incarceration.

Previous Pattern of Problems. For some children, incarceration may only be one of a series of family difficulties that the child has experienced (Withers and Folsom, 2007). Family difficulties predate incarceration and it is difficult to separate out the effects of parental incarceration from other issues such as the effects of the criminal lifestyle of one or both parents, substance abuse by a parent, the witnessing of family or community violence by the child, and so on. Difficulties may be cumulative and this needs to be taken into account when assessing the potential effects of parental incarceration.

Parents who are coping with incarceration are concerned for their children just like any other parent. It is important to get a sense of the parent's pre-incarceration involvement with the child, including the quality and quantity of the parent-child relationship. Incarceration may spur the offender to effect positive change in his/her role as a parent. It is important to focus this motivation for change on what is realistic and responsible.

The effects on children vary even among children in the same family. The individual child's response to parental incarceration and relevant protective factors will depend on many factors, including:

- the child's age
- the child's developmental stage
- the child's coping ability or resiliency
- the child's prior relationship to the incarcerated parent
- if the child witnessed the arrest
- whether the child was a victim of the offence
- if the child experiences changes in care (new home or school, moving in with a relative, foster care, economic changes)
- the degree to which the offence was publicized in the media
- the ability of the caregiver to be available and to provide emotional support to the child following arrest and incarceration
- community resources available to the child and family
- if the child is deceived about incarceration
- the type of offense or crime committed

- length of sentence

It is a difficult decision to tell a child that a family member, particularly a parent, is incarcerated. Many families chose to keep parental incarceration a secret from their children. Parental shame or fears that the child may think less of the incarcerated parent or family member can interfere with appropriate discussions about this.

While it is ultimately a parent's or care giver's decision to inform the children, there are several issues that must be considered. First, if children are not given an answer or a plausible explanation, they may make up their own explanation of why the parent is absent. Children may blame themselves because they may think that they have done something wrong that caused the incarcerated parent to be absent. Second, children are smart. While they can be convinced for a short time that the incarcerated parent is in the hospital, working for the government, on vacation, in school, working the rigs or whatever, the child may become mistrustful or confused if they notice the discrepancy between what they are told and what they experience. Additionally, it is better for a child to find out that a family member is in prison from someone who loves them than in the schoolyard or in the media.

Telling children about the incarceration can be a protective factor for the child. It can also be an important step in crime prevention and in interrupting intergenerational criminal behaviour. It may also an important step for the incarcerated parent to understand that their child is harmed by the consequences of criminal activity.

The children need simple answers to the following questions:

Where is the incarcerated parent?

Why is the incarcerated parent incarcerated?

When is the incarcerated parent coming home?

Is the incarcerated parent OK?

What is the relationship between the incarcerated parent and the child?

What should the child tell others?

If the incarcerated parent had a meaningful relationship with the children prior to incarceration, the children may want to visit. Some families choose not to visit or do not visit at

the request of the incarcerated family member. This seems to be more the case during short sentences, during revocations or when the visit is through glass (closed visit) and the parents are not able to hug their children.

The caregiver and the incarcerated parent may worry about the children entering a correctional facility. Children may want to visit notwithstanding these worries. Prisons are not 'normal' places for visiting and they may provide a particularly difficult experience for children. Children need to be appropriately prepared for what they will experience.

Families of Lifers

All families affected by criminal behaviour and incarceration face similar issues. The families of Lifers, however, face several unique socio-emotional challenges. Family issues are included within CSC's Lifer's Resource Strategy for this reason.

The families of Lifers are not a homogenous group because Lifers are not all the same. Some are lifers because they murdered a family member, often a crime of passion in which the victim was a current or former intimate partner. Mental illness can sometimes lead to an offence that results in a life sentence. Finally, some lifers were involved in a criminal lifestyle and their offence happens in the course of another offence or was a gang-related murder related to enforcements of codes of conduct, control or territorial boundaries.

Statistics Canada (2005) reported that, between 1994 and 2003, there were 4,490 solved homicides. Of the solved homicides, 38% were family related, of which almost half (47%) involved the murder of a spousal. When one marital partner kills another, the entire family knows both the victim and the perpetrator - the shock and horror of the murder affects the entire family. If there were children in the partnered relationship, the children lose one parent to murder and the other parent to a life sentence. One person that the children love has taken the life of another person that they love.

Children may have to cope with the unexpected, horrendous deaths of both parents. Statistics Canada (2004) reported that, in about 31% of murders by men against a spouse, the perpetrator also committed suicide. The children may experience the trauma of losing both

parents, of witnessing the murder, of discovering the body of one or both parents or the trauma of all three.

Early in the sentence, a Lifer may not be ready to understand the impact of the offence on the entire family, including the children. There is often intrafamilial conflict over whether other family members should maintain contact, provide support or visit the Lifer. Some family members may actively dissuade other family members from maintaining contact and may cut off family ties from any family members who choose to do so.

There are radical changes in living arrangements for the children in the murder of a parent. Children may live with grandparents or other relatives who are also coping with loss and the impact of the offence on themselves. For some children, and the grandparents who may now be their caregiver, the emotional impact can destroy any wish for contact with the incarcerated parent. The grandparent or caregiver may not wish to foster or support contact based on decisions related to what is in the best interest of the children. There may be custody disputes about which set of grandparents will have custody of the children during incarceration. Often social or financial support services are geared to a parent and not to a grandparent, thereby creating increased financial hardship on the grandparents. There is limited support to parents, and even less to grandparents as caregiver.

If the Lifer committed murder as part of a sexual offence against either an adult or child, the family bears an additional stigma in the community and sometimes from other families who are visiting at the same institution. Community stigma experienced by the family peaks during the arrest, trial and sentencing and upon release or judicial review.

Some families of Lifers experience what could be termed "pain control" on the part of the Lifer. Some Lifers find that visiting in the institution with the family is stressful because of the visible, emotional impact of the crime and visiting upon the family. Some Lifers and long-term offenders chose to terminate or limit visits with their family in an attempt to control their own pain or the pain of their family members. The Lifer may not realize that while his or her pain may be lessened by decreasing visits, the family's pain continues, now further complicated by limited contact.

Arising from the *Task Force Report on Long-Term Offenders*, the Correctional Service of Canada (1998) identified four stages that offenders experience when serving sentences of ten years or longer:

1. adaptation - coming to grips with the reality of confinement;
2. integration to the prison environment - living within the context of that reality;
3. preparation for release - preparing for release in a progressive manner; and
4. reintegration into the community - assuring a coherent and continuous process leading to safe reintegration.

These stages have been used as a basis for the development of services and programs in the LifeLine program, the program of support that is run by convicted, but paroled men and women serving life sentences who have successfully reintegrated into the community. It can be identified, at least from practice wisdom, that the experience of families of Lifers and long-term offenders parallels these four stages as well:

1. adaptation - coming to grips with the effect of the offence on the structure of family and on intrafamilial relationships and support, and the reality of the long-term confinement of a family member. This includes an initial period of incarceration within a maximum security institution;
2. integration - maintaining or developing a relationship within the context of a life sentence with lifetime parole;
3. preparation for release - preparing for release, anticipation and excitement at the release with the potential of a reoccurrence of community stigmatization; and
4. reintegration into the community - renegotiation and stabilization of a relationship that has existed within a structured correctional environment and adapting as a family to lifelong supervision.

The family of a Lifer - mother, father, children, partner, grandparent, brother, sister or whoever the family may be, faces many challenges. The effects of the crime never go away for Lifers, their families or the victim's family. Each one faces a sentence that never ends.

The family of the ageing and elderly offender

It has been recognized that the ageing and elderly offender is an increasing concern. Uzoaba (1998) identified three groups of ageing, incarcerated individuals: someone who has aged inside as a result of a long-term or life sentence; someone who has aged inside because of repeated incarceration; and someone who was already old when sentenced, usually for a first offence.

Family relationships for each of these groups share some similarities. For example, family contact may be very limited if a family member was a victim of the offence. As with the families of Lifers, there may be family disagreement and conflict if one family member chooses to visit while another family member feels too hurt and encourages other family members not to visit.

For the family of someone who is already older when first sentenced, particularly for an historical sexual offence, the family may experience considerable social stigma in the community. Family relationships may be stressed to the point that support is lost because of the type of offence.

For others, family members or a marital partner may also be ageing and unable to travel for personal health reasons. Travel difficulties increase for ageing family members if the institution is geographically isolated. Travel costs are a factor if an ageing family member in the community relies on retirement income sources. For others, family contact decreases over time due to the length of the sentence or because of recidivism. Without family or community contacts some ageing offenders become increasingly concerned and hesitant about reintegration.

Uzoaba (1998) notes that research has found that family contact, level of education and health have the most positive effect on institutional adjustment and that older offenders who maintain contact with their family fared better than those who did not. Where there was no family contact, Uzoaba (1998) found that the elderly offender became dependent on institutional care and support while experiencing isolation and decreased life satisfaction. It may thus be important to assist these ageing and elderly offenders to search out support with the disengaged family or with other community supports.

The Correctional Service of Canada is aware of these developments and has piloted some experimental units and programs, including training other offenders in geriatric and palliative care. Institutions offer ongoing assessment for health, safety, palliative care, and psychological well-being.

Aboriginal families

Assessing Aboriginal families is complicated by several historical events and processes. These include the effects of the reserve system, described by some Aboriginal Elders and leaders as Aboriginal people's first experience of incarceration. Other events that need to be considered during the assessment are the effects of the residential and mission school system, adopting out/the sixties scoop, loss of language, urban versus rural settings, cultural values about parenting children, and the effects of marginalization, poverty and racism. Assessing family need among Aboriginal families is most appropriately done by an Aboriginal Elder, by an Aboriginal Liaison Officer or by someone who is specifically trained in understanding the cultural context of Aboriginal families. Equal concern is required for Métis and Inuit families.

Aboriginal offenders who have been to "The Big House" are often feared more by other members of the Aboriginal community than those who have served a shorter provincial or territorial sentence. This sometimes includes directions to 'not hang around' with the returning offender. At other times, it may include shaming activities such as crossing over to the other side of the road or street in order to avoid the offender - a form of exile within the community. Historically, shaming was sometimes a part of the restorative process. Some feel that shaming does not hold the same power as it once did in restorative processes or practices, because many Aboriginal people have experienced shaming as part of the residential or mission school experience. The 'shaming on top of shaming' may thus have a paradoxical effect, serving to sever attachments rather than to remind the offender of the importance of family and community ties. The offender may stay at home during the day, and go out only at night. The offender then starts to get caught up in his/her offence cycle again.

Returning home for Aboriginal offenders and their families is a community event, even for Aboriginals from an urban setting. This understanding is recognized in Sections 81 and 84

of the Corrections and Conditional Release Act as well as is the importance of the Aboriginal community in the offender's reintegration. Under Section 81, the Correctional Service of Canada can transfer an offender to the care and custody of an Aboriginal community, while under Section 84, an Aboriginal community agrees to participate in release and reintegration planning for the return of the offender into an Aboriginal community.

There are several leaders in the field of assisting Aboriginal families. One is Russell Badger (Prince Albert Grand Council) who works with offenders for three months before their release and for three months after their release and also does a 12 month and 18 month followup. He works to link the entire family with necessary support for successful reintegration.

The Native Counselling Services of Alberta, on the other hand, provides services to families through the Stan Daniels Healing Centre in Edmonton. Services include the Family Life Improvement Program, a relationship program that assists offenders to examine their relationship choices, and supports partners who have experienced domestic violence.

Noel and Joan Milliea in New Brunswick assist Aboriginal communities by using 'Exit Circles' and 'Entry Circles.' These circles are wholistic approaches that address community issues for information when an offender will be incarcerated and provides for safety needs and reintegration requirements under Section 84 releases. The approach uses truth-telling as a means to address family need and community concerns that may be behind the stigmatizing or ostracizing of the returning offender. Crime is seen as breaking the offender's bond with the entire community and the offender needs to share what happened in the offence, who was harmed and how the harm was addressed.

The Circle also provides an opportunity for offenders to discuss their readiness to be back in the community and for the community to discuss their readiness to welcome the offender back. For the Aboriginal offender and the family, interventions are thus community-driven with the guidance of the Elders. Ceremonies mark the transitions of leaving the community for a period of incarceration and returning to the community upon release. A continuum of care is thus established.

Anala (2003, p. 49) discusses the incarceration and reintegration needs of Inuit families. Among the difficulties are parole conditions placed on Inuit offenders. In small and isolated

communities with one road, store and post office, it is impossible to avoid contact with others. She comments on the important role of the Inuit Elder and Inuit Liaison Officers in maintaining contact with incarcerated family members and community healing. She also notes differences in assessing need:

Because Inuit are highly patient and forgiving, whatever the reason [for the offender's incarceration] has already been healed, traditional Inuit restitution has already been done and the System lets it linger on....I am of the belief if the Euro Western world allows us, the Inuit, to practice our traditional Inuktitut ways of forgiveness, mediation, restoration and restitution, the Inuit families wouldn't be so adversely affected by incarceration of a family member.

Conclusion

The family of the offender cannot be responded to in negative ways during the incarceration phase of the correctional process and then be expected to respond to staff or contractors in a positive way during the release and reintegration phase. While the family should not be approached as if they are a secondary parole officer, the family can effectively provide support and accountability. Family do, however, look to correctional staff and contractors to support them in this role as the original circle of support and accountability.

Aboriginal Liaison Officers and Elders Working with Families. By Corina Hayward, Aboriginal Corrections Policy Unit, Public Safety.

Aboriginal Liaison Officers (ALO's) are especially well placed to offer assistance to the families of offenders both because of their personal membership in the Aboriginal community and the community component of their job descriptions. As part of their case management and pre-release planning functions, ALO's are required to "maintain contacts with families of incarcerated Aboriginal individuals as required" and as part of their community outreach duties, they are asked to "assist and encourage family, friends and community contacts with Aboriginal inmates."

Institutional Elders, on the other hand, have often experienced enormous pressures and expectations placed upon them. While Elders working in their communities may only be expected to play a specific role, such as conducting ceremonies or working with medicines, within the institutional setting they have often been expected to perform a wide variety of tasks with large numbers of offenders. This may mean that one Elder conducts the sweat lodge, works one-on-one with the offenders, participates in case management and attends parole board meetings as requested. This has resulted in enormous burn out rates among institutional Elders. When the expectations and caseloads are too overwhelming for both ALO's and Elders, it will usually be the community commitments, such as the connection with the families of offenders, that will suffer first.

ALO's are often requested by both offenders and their families to perform a variety of tasks. Contact with families can be established by meeting in the community, during Private Family visits, during family socials or in the visiting room. Contact can also be maintained through phone and email. These requests are usually around issues of institutional rules and regulations, case management, making referrals to Aboriginal based resources and services or just providing support and guidance to those who are overwhelmed by the whole correctional process.

Aboriginal Liaison Officers and Elders often have a unique position within the correctional system and this can be both positive as well as troublesome. On the one hand,

many offenders and their families may view them as Aboriginal first and a part of the correctional system second. This can certainly assist in the development of an open and trusting relationship necessary to work closely and effectively with offenders and their families but can also place the ALO and/or Elder into difficulty with establishing appropriate boundaries. While confidentiality is certainly a part of the relationship, offenders and their families must be made to understand that ALO's and Elders are bound by the same reporting requirements as all CSC staff.

An interesting aspect of this is that, within Aboriginal communities, incarcerated members may be held in higher regard than those who choose to work within the correctional system where they may be seen as "working for the enemy." There may also be a certain amount of distrust from the correctional community towards ALO's and Elders, who also view them as Aboriginal first and correctional staff second. It has often been expressed by ALO's and Elders that, rather than being welcomed and accepted as correctional staff, they are made to feel that they have to constantly prove themselves and their "loyalties" to the correctional system. These constant pulls from both correctional staff and offenders and their families have led some ALO's and Elders to suggest that it constantly feels as if they are "walking a tightrope."

Therefore, for ALO's and Elders working in institutions, it is first necessary for them to be able to achieve this delicate balance of developing and maintaining trust with both other correctional staff and offenders and their families in order for them to be effective in their work. They must also possess well-developed people skills, such as a non-judgmental attitude, openness and honesty, and an ability to sort out the "wheat from the chaff." Education or experience in counseling is important, as well as an awareness of community resources.

It is also important for the correctional system to ensure that ALO's and Elders are provided with adequate training and information around institutional rules, regulations and procedures – especially as they pertain to security. There have been numerous complaints from ALO's and/or Elders that they have been literally thrown into the institution setting with no knowledge or training provided and this had led to them having to learn things the hard way. This should not be the method of doing things in an environment where security is considered to be of paramount importance.

Historically, the prevalent way of instilling traditional values and appropriate, respectful behaviours in Aboriginal communities was role modeling, and ALO's and Elders are expected to not just "talk the talk" but also to "walk the walk." Relationships and trust with Aboriginal offenders and their families can easily be permanently damaged when those working within the system are seen as having the attitude of "do as I say, not as I do." For this reason, it is especially important for ALO's and Elders to be seen as walking their own healing journey.

This, however, is not just important for maintaining relationships with offenders and their families. Corrections, and the difficulties around working in such an unhealthy environment, requires enormous amounts of emotional strength and versatility. It is therefore important for ALO's and Elders to spend the time and resources necessary for maintaining their own personal health. This is often difficult given the great demands placed upon them physically, spiritually and emotionally but imperative if they are to be effective and positive in their roles and own lifestyle.

Needs of Aboriginal Families of Offenders

Many of the needs of Aboriginal families are similar to those of non-Aboriginal family members. They need to understand the process and the system, they need to know that their loved one is safe, what is, and will be, happening with their family member and what expectations will be placed on them and the family during their sentence. They will require support around their contact with the correctional system and they will require support in the community. They need to know that, although they are the loved ones of an incarcerated individual, they did nothing wrong.

Aboriginal families may have an extremely difficult time adjusting to the correctional environment. Part of this may be due to attitudes around the system itself. Prolonged and negative contact with the justice system through the Indian Act, residential schools, child welfare system, police, the courts and corrections, have resulted in strongly engrained resentments and suspicions that are still deeply rooted in Aboriginal communities.

Economic constraints may make it impossible for families to visit or to maintain telephone contact. English as a second language may play a role in confusion around requirements, rules and regulations. It is also important to note that there may be cultural differences in how Aboriginal people relate to CSC staff and, more importantly, that those

cultural differences will vary from Nation to Nation. CSC staff have often made observations that an Aboriginal offender, or their family, appeared to be evasive or unwilling to make eye contact when they were actually exhibiting signs of respect. This can be difficult for ALO's and Elders as well since they are, after all, themselves a member of a particular cultural group and may be unaware of all of the cultural characteristics of another.

For ALO's working with Aboriginal families, there are no established procedures, guidelines or forms, but they are often asked for input on reports being prepared by parole officers or when community assessments are being prepared in anticipation of ETAs or UTAs. ALO's often keep their own notes and files concerning contacts and provided services to families that help them with pre-release and reintegration planning.

One of the most difficult situations that ALO's and Elders have to deal with is when an offender wants to make a sincere attempt to make positive changes in his/her life and the family continues to be involved in a negative lifestyle. Because of the importance of family and community, the offender may see it as impossible to distance himself/herself from the family even while realizing that this could be the worst possible environment for them to return to. Several ALO's reported that they were often asked to sit down with family members to try and impress on them the offender's desire for change and the need for them to get assistance with their own problems before release. ALO's and Elders will try to refer to resources in the community but this is not always possible when the problems are big and the resources are scarce.

It is recognized that some Aboriginal communities are extremely unhealthy and where the family decides to live upon the offender's release may be extremely important to the success of his/her reintegration. Even a family and offender with the best of intentions will have a difficult time when the extended family and community around them is engaged in destructive behaviours and lifestyles.

ALO's and Elders may find themselves also working with communities when offences were committed in the same community that the offender will be returning to. Some communities that have initiated healing journeys are resistant to the offender's return and may require reassurances that real change has taken place before they are welcoming. This may require the sharing of information that is sanctioned by both the offender and the community.

Aboriginal Liaison Officers and/or Elders are bound by the same rules around information sharing and confidentiality as all staff. There can be, however, dilemmas around this issue in regards to how information is attained. ALO's, Elders, and offenders and their families may travel in the same social circles due to their membership in the Aboriginal community – a complexity in boundaries that may not exist for other correctional staff. ALO's and Elders often have to wrestle with issues around personally/professionally gained information and what can, should, or needs to be shared with offenders, their families, and corrections.

Time spent with families will be some of the most rewarding and important work that ALO's and Elders can engage in. Traditionally, family was seen as the “circle of life,” children were seen as “gifts” from the Creator and women held an especially esteemed place due to their ability to bear children. Many of these values and teachings have been lost or have gone astray in the cycle of addictions, abuse and incarcerations that has become the reality for many Aboriginal people today. ALO's and Elders have expressed that it is vitally important that this cycle be broken, through their work as well as others, if the next generation is to be offered better and more positive opportunities.

Families of sex offenders. By Elizabeth Martin, Quebec Coordinator, CFCN, and the VISA team, Montée St. Francois Institution.

The family of a sex offender faces significant stigmatization and pressure in the community or from the extended family. Society at large does not make a distinction between incest and pedophilia. While both sexual crimes are reprehensible, the factors that contribute to incest vary from pedophilia, and incestuous fathers do not usually prey on children at large.

Montée St-François Institution in Laval, Québec, is a federal correctional institution that provides specialized therapy for incestuous fathers. As of January 2007, there are 224 inmates at the institution. Of these, 65 inmates are incarcerated for incest, with 18 who have completed the VISA (Violence Interdite sur Autrui, No Violence against Others) therapy and 47 who are awaiting therapy. The Canadian Families and Corrections Network is currently conducting a three-year Family Reintegration Pilot Project at this institution. Twelve families are participating in the CFCN project, seven of whom have a family member who has committed incest.

The families of these sex offenders face significant stigmatization in the community. Children are jeered at school with comments such as, "Your father is disgusting. He is a pedophile." As an example, a sister of a victim stopped using her father's name after she was taunted at school. Several mothers have spoken to the school principal, psychologists and teachers and the situation improved for their children.

To date, two families in the CFCN project experienced a break-up, one citing the stigmatization of the community and extended family as a main contributing factor in her decision to end the relationship. Partners feel torn between their relationship with the victim or the abuser. They face opposition from the extended family who question how they can still love and be committed to the abuser of their children. They are accused of not noticing when the father, stepfather or uncle acted in inappropriate ways. Silence always accompanies incest. There is further complexity for the family member who is a victim of incest. The victim may feel torn between feelings of love for her father or stepfather and feelings hate and confusion for the way in which she was violated. The victim's trauma varies depending upon her age and

circumstances.

The VISA team uses a restorative justice approach that can include the abuser writing a letter to his victim, when legally possible. In the case of father-daughter or step-father-daughter violations and when indicated, the parole officer and/or VISA team set up an initial meeting between the abuser and the victim in the presence of a therapist. The partners are also invited to a session during the VISA program.

Family members often have the involvement of the Youth Protection services. Experiences vary but several families have had positive results from the counselling.

Risk factors such as lack of parental control, family environment and values contribute to the potential of a victim continuing a cycle of sexual promiscuity. Incarceration can break the cycle of incest in a family and other victims in the family may find the courage to speak out.

Within VISA and CFCN's Family Group Decision Making for Reintegration project, the issue of accountability is addressed. For example, is the spouse willing to hold the abuser accountable for his actions and to speak openly with him? Is the abuser willing to be open and not put himself in situations of risk? What boundaries/strategies will the family set-up? Already in his release plan certain restrictions apply. There is a need for family members to fully understand that the responsibility lies with the adult. Family members may place some blame on the victims' behaviour as enticing. They need to hear that the adult was and is responsible to respond appropriately to a child's or a teenager's affections.

Parole officers at MSF report that when the abuser owns up to his crime, takes responsibility and communicates this to several family members and friends, the family in turn may begin to act as «champions» for him. The community is more accepting in those circumstances in which the offender takes responsibility for his actions and engages in treatment.

Mother-Child Program. By Susan Gilger.

In 1989, CSC, in collaboration with the Canadian Association of Elizabeth Fry Societies, established a Task Force on Federally Sentenced Women (1990). *Creating Choices*, the Task Force's report, set out a progressive model for the imprisonment of women. The report was accepted by CSC and in 1995, spurred on by the incidents at P4W and the ensuing Arbour Commission Report (Solicitor General Canada, 1996), smaller regional facilities for federally sentenced women (FSW) were set up.

The five guiding principles that provided the framework for the *Creating Choices* report are as follows: empowerment, meaningful and responsible choices, respect and dignity, a supportive environment and shared responsibility. The report identified the separation of mothers from their children during incarceration as a major concern.

As a result, a recommendation was put forward for the development of a Mother-Child Program within the new regional facilities. The recommendations included a range of options, including full-time and part-time residency, as well as regular and enhanced visiting. The program would allow FSW to have their children reside with them during the time of their incarceration in a federal correctional facility. Its ultimate goal was the fostering of positive relationships between mothers and their children.

A feasibility assessment was undertaken and completed by CSC, and in July of 1996 the Mother-Child Program began as a pilot project at the Okimaw Ohci Healing Lodge (OOHL), with full implementation at OOHL in 1997. Other regional institutions began gradual implementation in September 1997 for women who gave birth while incarcerated.

The program has been subject to internal reviews that have examined many facets of its implementation since its inception. Reviews have included whether the best interests of the child were met, the extent to which operational practices were in place to implement the program, the development of a costing model, and how well the program “fosters and promotes stability and continuity for Mother-Child relations” (Correctional Service of Canada, 2002, p. 1). External reviews have including those of the Canadian Human Rights Commission (2003) and Her Majesty's Inspectorate of Prisons (Correctional Service of Canada, 2006c).

The Mother-Child Program (M-C P) engendered broad support among both staff and offenders and has made a real difference in the lives of some women (Correctional Service of Canada, 2002). As a pre-requisite for participation in the M-C P, women take part in a parenting skills course. The course was adapted by staff to the specific cultural needs of the women in each regional institution. The focus centers on the foundations of good parenting and reflects the importance of providing a solid basis of respect, communication, trust, love, guidance, and direction for each child, together with the provision of concrete, practical information regarding financial planning, nutrition and the day-to-day physical care of the child. Offenders indicated that the program provided them with the opportunity to make more responsible choices with respect to their children.

With staff encouragement, mothers are able to make decisions about the provision of childcare while they are working or participating in programs, designating who should play with and hold their children, and what activities the children should engage in. Staff involved in the program endorsed the value of empowering the women to make decisions in regard to their children. Most staff felt that the program helped to both stabilize the mothers during their incarceration and reduce their stress levels. In turn, the reduction in stress allowed the mothers to address contributing factors to their offending. Both staff and offenders believed that the presence of children in the institution had a positive effect on institutional dynamics.

Candidates are assessed for participation in the M-C P. The assessment process is found in Commissioner's Directive 768.

From Commissioner's Directive 768. Institutional Mother-Child Program

Assessment Report for Participation in the Mother-Child Program

Inmate's name, FPS, date of birth

Part 1: Case Status

A. Introduction including:

- Age
- Offence, sentence length, criminal history
- Past parole experience

- Institutional adjustment history

B. Eligibility dates

C. Security level

Part 2: Evaluation Elements Specific to the Mother-Child Program

A. Current crime

B. Institutional adjustment (current)

C. Correctional programs and reintegration

D. Preventive security information

E. A review of the occupants of the house be done to ensure the child is not at risk from the other inmates

F. Position and assessment of the child welfare authorities (or the child care specialist or child psychologist). The child welfare authorities should address issues including but not limited to:

- the degree of disruption to the child should she/he be removed from her/his present environment;
- the mother's ability to parent (if she is a new mother, the assessment should take this into consideration);
- her relationship with this child and her other children, if applicable;
- the child's behavioural, medical, and mental health history (following receipt of the consent of the legal guardian or parent);
- where feasible, the wishes of the child.

G. Mother's link to the child including:

- Age of child
- Verification of custody status
- Community assessment by CSC (if required)

H. Past crimes against children (attach psychiatric report as required)

I. Community support and history with her children

J. Physical and psychological evaluation including:

- Collaboration during pregnancy, as appropriate (nutrition, self-care, health of fetus)
- Psychological evaluation (and/or summary of most recent psychological evaluation and how it pertains to program participation)

K. Parenting skills including:

- Evaluation of parenting abilities, for example using the scales developed by Magura, Moses and Jones (1981), Foucault (1992) and Steinhauer (1997)
- Review of past parental responsibilities

Part 3: Eligibility of the Babysitters

- Status of participation/completion of Parenting Skills Program and first aid course

Part 4: Case Discussion

- List of major elements considered in the decision-making

Part 5: Actions

- Present case to the Institutional Head through the Program Board
- Information sharing with the inmate

Part 6: Members of the Case Management Team**Part 7: Signatures**

- Mother-Child Program Coordinator
- Primary Worker
- Parole Officer
- Team Leader

➔ Include signed copies of the Parenting Agreement, Annexes and other required forms (application, alternate caregiver) on the inmate's file.

Statistics gathered from regional facilities about women who participated in the M-C P from 1996 - 2001, show that, of the 39 full-time participants, 62% still reside with or have daily contact with their children, 18% do not and 20% cannot be determined, as many of the women had passed their warrant expiry date (Correctional Service of Canada, 2002, p. 31).

Both internal and external reviews of the program are positive in regard to its overall benefits to mothers and their children. The program embodies the five principles laid out in the *Creating Choices* report. Under-use of the program within the institutions and the lack of places for women to live with their children as they reintegrate into the community appear to be the areas that need further attention.

Part V. Elements of correctional practice with families

By Bonnie Misener and Don Misener.

In *Waiting at the Gate: Families, corrections and restorative justice*, Withers (2001, p. 5) identifies several important family factors that need to be considered within corrections:

- **the family is a hidden victim, harmed by the criminal activity of the family member, and in some cases, the victim of the offence.**
- **the family of the offender is in crisis and requires support.**
- **the children of incarcerated parents may be at risk of future criminal behaviour.**
- **the family of the offender is an asset during incarceration and reintegration.**
- **the family maintains ties in a correctional atmosphere that challenges the survival of the family relationship.**
- **family support increases parole success and reduces recidivism.**
- **stronger family ties are an effective form of crime prevention and lead to safer communities.**

All of these family factors are related to harm reduction, successful reintegration and crime prevention. Withers (2001, p.11) recommends, because of the crime prevention implications, that there be “provision of opportunities to strengthen family ties and the introduction of policies and practices that mitigate the effect of incarceration on the family.”

CSC recognizes that the establishment and maintenance of positive community and family relationships will assist offenders in their reintegration as law-abiding citizens. This is stated in CSC policies of:

- reasonable contact
- case management: assessment of family value to the offender; family environmental histories
- progress monitoring: including assessing the level of support from family, friends, and community
- release planning and beyond

Given the importance of the family in the reintegration process, specific skills are required by correctional staff and contractors with specific skills in order to effectively deal with deal with families of offenders.

Ethics of service delivery to families

In *The Psychology of Criminal Conduct*, Andrews and Bonta (1998, p. 249) identify a shift in correctional research from a “nothing works” position to the “recognition of the value of human service in a justice context.” They conclude that a restorative justice orientation provides a more promising perspective for human service than that of retributive justice. The behavioural/social learning/cognitive-behavioural approach that they advocate is based on two principles – The Relationship Principle that is expressed through “open, warm and enthusiastic communication” and “mutual respect” and The Contingency Principle that is grounded by staff “modeling” what they want to elicit from the offender (Andrews and Bonta, 1998, p. 273).

Professional relationships are grounded in an ethic of the respect for the dignity of the person, responsible caring, maintaining appropriate boundaries, maintaining expertise and any required professional credentials, and with a responsibility to society and to its safety (Canadian Psychological Association, 2000). Families of offenders require responsible caring in the midst of the multiple difficulties that they face. This ethic will be reflected in a positive, respectful attitude toward families and the use of appropriate communication skills in interactions with them, an ethic that is reflected within the motto of Correctional Service of Canada – “Safety, Dignity, Respect. For all.”

The motto expresses the overall human values that are vital for the effective delivery of services to offenders and to their families as do other guiding documents within CSC. Core Value 3 of the Mission of the CSC asserts that human relationships are the cornerstone of the achievement of the CSC mission: “that our strength and our major resource in achieving our objectives is our staff and that human relationships are the cornerstone of our endeavour.”

The Professional Values arising from Core Value 3 include “always being aware of our many clients, what they need from us and how our outputs and results correspond to those needs.” Among the People Values arising from the Core Value are “relationships of trust,

respect for the dignity and worth of others” and “characteristics such as respect, reasonableness, civility, openness, fairness and inclusiveness.”

The Ethical Values arising from the Core Values are:

These involve continually striving to earn public trust by abiding by our legal mandate and putting the common good ahead of personal advantage. Abiding by such values involves such characteristics as integrity, honesty, impartiality, fairness, objectivity, the courage to speak truth to power, selflessness, the willingness to take responsibility and to be accountable, probity, respect for the law and careful management of public resources.

In addition to the Core Values arising from the Mission, the Values and Ethics Code for the Public Service (Treasury Board Secretariat, 2003) guide correctional staff in their role of serving Canadian citizens. Various professional disciplines that work within CSC have additional codes of professional conduct and these also identify important components that may inform a wider ethics of service delivery to families of offenders.

For example, the Code of Professional Conduct for CSC Chaplains (Correctional Service of Canada, 1993) requires that chaplains uphold the dignity and worth of others and to be “generous and open-hearted: without prejudice of any kind – race, culture, language, gender, sexual orientation or religion.”

The four ethical principles of the Canadian Psychological Association (2000) may also add benchmarks in an ethic of service delivery to families. ***Respect for the dignity of person*** is, in practice, the restorative justice principle of “What is fair.” It includes basic respect for the person that makes harassment and degradation off limits, respects privacy in that only information that is needed to provide services is gathered, ensures confidentiality through informed consent for the sharing of personal information with others and that informed consent is not coerced. ***Responsible caring*** maintains appropriate professional boundaries, up-to-date professional knowledge and healthy self-care. ***Integrity of relationships*** maintains objectivity in relationships, avoids conflicts of interest, maintains competency in the area of practice and the accurate presentation of personal credentials and expertise. Finally, ***responsibility to society*** recognizes the needs and values of families, honors cultural factors in service-delivery and values the well-being of the family network..

Communications skills and core correctional practices

Andrews and Bonta (2006, p. 354) identify several core correctional practices. While their focus is on staff interactions with offenders, the same correctional practices hold true for staff responses to families:

Workers who are successful with their clients; (a) establish high-quality relationships with them, (b) demonstrate anti-criminal expressions (modeling), (c) approve of the client's anti-criminal expressions (reinforcement), and (d) disapprove of the client's procriminal expressions (punishment), while at the same time demonstrating alternatives.

While communication skills are essential for quality professional relationships with families of offenders, it is the integration and application of communication skills within core correctional practices that is key. When these skills are combined with an attitude of respect, correctional objectives are met. Core correctional practices are:

- 1. Communication skills as the basis for quality professional relationships**
- 2. Modeling appropriate behaviour and attitude**
- 3. Appropriate use of authority**
- 4. Effective reinforcement**
- 5. Effective disapproval**
- 6. Problem-solving ability**
- 7. Information and referral skills**

1. Communication skills as the basis for quality professional relationships

There are specific core communication skills necessary in professional relationships. These skills are:

Active Listening

Attending Behaviour

Empathy

Clarification of: Feelings (perception check) and of Meaning (paraphrasing)

Facilitative Questions

Exploring Options

a. Active Listening

Effective listening consists of the weaving together of a number of factors that include the attitude and responses of the listener to the speaker. This is most often identified as “active listening”. The term “active” implies that the listener is being attentive to what is being said (verbal statements and cues) and to what is not said (non-verbal cues). Active listening includes listening to the actual words that are spoken as well as to the way in which they are spoken and the body language of the other person who is speaking.

Active listening is one of the most effective skills that a person can cultivate to create and maintain appropriate relationships and boundaries. It is a skill that requires practice and discipline. It requires the listener to treat the other person with respect and to identify any emotional reactions, assumptions or opinions that can bias communications, including positive or negative feelings about who that person is, how they look, about what they are talking about and about how they are saying it.

Active listening skills encourage the growth of collaborative relationships within which many issues can be addressed. When people feel listened to/heard, they feel understood and valued. Active listening will generally encourage responses from family members such that requests can be understood and their needs and concerns can be appropriately addressed or directed.

One way to describe effective listening is to identify what it is not. Egan (1983) describes some ineffective listening habits as follows: distracted listening (inserting our own associations and emotional reactions into what the other person is saying); judgemental listening (evaluating everything the other person says as either right or wrong); biased listening (filtering what is said through personal biases about people and situations), and sympathetic listening (when a listener's emotional pain becomes wrapped up in someone else's pain) Professional objectivity is lost in ineffective listening.

Active listening does not mean agreement with what is being said. It creates the conditions whereby the listener can gain understanding of the other person's point of view and communicate respectfully with them. It enables the other person to receive feedback on what they are saying and how they are portraying themselves.

b. Attending Behaviour:

Attending behaviour has to do with the way we orient ourselves to the other person. Attending behaviour conveys, in non-verbal ways, how much the listener wants to understand what is being said. Attending behaviour can encourage or discourage communication. This skill includes:

- how physical surroundings or furniture arrangement is used. For example, sitting behind a desk can give a message of authority and control and that communication in that setting will likely reflect that authority and control.
- the use of body language. For example, an attentive posture sends a message that the listener is interested in what is being said rather than being distracted or annoyed.
- being aware of the physical distance between yourself and the speaker, i.e. being respectful of other's personal space. Being too close may appear as threatening, whereas being too distant may communicate discomfort, disinterest, or anxiety. If the other person moves away, they may be informing you that they are uncomfortable and need more distance.
- the use of eye contact. Continual eye contact or staring, however, can signal disrespect or hostility in some cultures.
- the use of vocal tone and volume. A moderate tone of voice will send a message of interest and appropriate engagement in the discussion whereas a loud, voice may be intimidating voice and soft tone that may make a person strain to hear.
- the rate of speech. A rapid rate of speaking can give the impression of being in a hurry whereas a very slow rate of speech can give the impression of being tired or bored.

- silence. Silence can allow both the listener and the speaker time to think about what has been said and about what they want to say next. However when silence appears to indicate non-responsiveness, the message will be that the listener is not interested.

c. Empathy:

Empathy is foundational to the development of a collaborative relationship. Empathy is communicated both by skill and by attitude. Empathy has to do with expressing respect and positive regard and is mostly non-verbal. As a skill, it is the ability to comprehend the experiences, behaviours and feelings of another person and to effectively verbalize this comprehension to the other person.

In its most basic form empathy includes the naming of the feeling being expressed by the person and the behaviour or experience that is giving rise to the feeling. In its simplest sentence structure it is:

“You feel(a feeling word)

because.....(the behaviour or experience.)

This is a statement, not a question. It is not agreeing or disagreeing. It is simply an acknowledgement.

EXAMPLE

Staff member: *Please lock your purse in the locker.*

Family member: *Why? I don't get this. I never leave my purse anywhere.*

Staff member: *I can understand that you might be upset about this. However it is a requirement at this institution.*

Empathy entails having the capacity to identify feelings (our own and the others) and to state them clearly and directly.

d. Clarification Skills:

When two or more persons are talking there is always the potential for misunderstanding and misinterpretation. Much of what is communicated can be nonverbal. The tone of voice and body language sometimes confirms what is being said in words and sometimes it contradicts the words. When we wish to convey a message to another person, we

alone know what our motivations and intentions are. Our unique history, personality, interpersonal experiences, emotional and physical well-being all contribute to both the words we say and the nonverbal messages that accompany what we say. It is the verbal part, the actual words, that is public and open for interpretation by the other person. But they too have a unique history, personality, interpersonal experiences, emotional and physical experience through which they filter what they hear. Thus, the potential is great for misunderstanding and misinterpreting a message that is communicated in words.

It is therefore important not to assume to understand another person's feelings, experiences or the meaning without asking for clarification. Clarification involves **perception checks and paraphrasing**.

i. Perception Check. Perception check is the skill used to check-out or to clarify our understanding of the feelings of the person who is giving the message. It is done by stating in a non-judgmental voice the feeling that is being expressed in the verbal and nonverbal communication and checking this understanding out.

EXAMPLE

Family member: *Another piece of paper! I have to read and sign another piece of paper?*

Staff member: *You're feeling annoyed because of the demands being made on you. Is that right?*

ii. Paraphrasing. Paraphrasing is the skill used to check out or to clarify the meaning of the words being expressed. Again, it is expressed in a non-judgmental voice.

EXAMPLE

Family Member: *Did you see what was happening at the table by the coffee machine?*

Staff: *Do you mean that I should keep a close eye on it?*

e. Facilitative Questions:

There are basically two types of questions, closed questions and open-ended questions. Closed questions are the kind used when factual information is needed such as name, address and phone number or when a ‘yes’ or ‘no’ response is all that is required.

EXAMPLE

Closed Question: *How are you feeling today?*

Response: *Fine.*

Open-ended questions are the ones that ask the family member to continue speaking. This allows them to expand on what they have said. Open-ended questions usually begin with ‘what’, ‘when’, ‘where’ or ‘who’.

EXAMPLE

Open-ended Question: *What has been the toughest part for you since your partner was incarcerated?*

Response: *Well, I have had to deal with how I’m going to survive financially and take care of the kids on my own. I don’t think anyone understands how hard it is for me.*

f. Exploring Options:

Core communication skills create the interpersonal conditions where families can fully explore their options. The use of active listening, attending behaviour, empathy, clarification skills and facilitative questions enables the family member to arrive at a better understanding of their situation, gain awareness that they are not alone and gain clarity about what is of concern to them.

Core communication skills allow the staff member or contractor to interact with the family in order to provide information and referral. If family counselling is involved, these skills are necessary for effective service delivery. They allow for an exploring of options that the family has available to them.

EXAMPLE

Staff member: *You've described some of the difficulties that you've had since your partner was incarcerated. You decided to move away from family and friends in order to be closer but that has caused other problems for you. You feel totally responsible the children and maintaining your relationship. Have I understood you correctly?*

Family member: *Yes, that's pretty much how I feel.*

Staff member: *What might be of help to you? What options do you see?*

Family member: *I'm not sure if there is anything I can do about it. I'm not sure who can help me.*

Staff member: *I have an information book with a list of community organizations. Would that be helpful?*

2. Modeling appropriate behaviour and attitude

It is the responsibility of staff to model the behaviour that is expected. Communication skills that lack congruence with attitude and behaviour can be construed as manipulative. Modeling communicates authenticity and genuineness. Being genuine means the staff member or contractor does not need to overemphasize their role, can be spontaneous, assertive, non-defensive and consistent (Egan, 1986). This encourages the development of trust and rapport and the basis for the effective use of authority, effective reinforcement and effective disapproval.

EXAMPLE

Staff member: *I think this is your first visit here. Am I right?*

Visitor: *Yes. I've never been to a prison before. I've come to visit my partner and I don't know what I'm supposed to do. I was sent a paper on visiting but I lost it.*

Staff member: *You're afraid you're going to do something wrong?*

Visitor: *Everything is so scary. I haven't seen my partner for 6 weeks now and I don't want him (her) to think I'm not coming. But I don't know if I can do this.*

Staff member: *You're right, a prison can be a scary place. But to help families on their first visit there is some written material that explains the process. But for now, what do you need to help you through this first visit?*

Visitor: *I just need someone to talk me through what I'm supposed to do.*

Staff member: *Here's what I'll do. Please take a seat and read through this information sheet. Place any items that are listed on the sheet in one of the lockers and take the key with you. I'll get all of the other visitors signed in and ready to go into their visit. Then I'll have you come back and I'll answer any questions that you have and explain to you where to go and what to expect. Is that OK?*

Visitor: *Okay, that will be helpful.*

3. Appropriate use of authority

The physical structure or layout of a correctional facility can be intimidating. It can exaggerate the power imbalance between staff and families. It is important that staff be sensitive to this when they asserting their authority during security procedures or processes. How staff assert their power is key, and a frank, firm, fair and factual approach goes a long way in communicating authority effectively.

EXAMPLE

Staff member: *Mrs. Smith, we've had complaints from other visitors that your children are noisy and interrupting the privacy of other visits.*

Mrs. Smith: *I can't help that, they're just being kids. There's nothing for them to do here and I want them to see their father.*

Staff member: *I understand but it is clearly noted at the entrance that your children and their behaviour are your responsibility. To be fair to everyone else trying to visit, you need to keep them under control.*

Mrs. Smith: *Well, we won't be here much longer. People will understand.*

Staff member: *Mrs. Smith, we have an area with toys and games for the children. During Saturday morning visits there is a trained volunteer who comes in and helps with activities for kids. However, you will need to do something now or we will need to terminate your visit.*

Mrs. Smith: *Okay, I'll take them to the children's area until they calm down.*

Staff member: *Thank you.*

4. Effective Reinforcement

When a family member has attempted a new and/or desirable way of behaving/ thinking/ verbalizing it is important to reinforce this. Andrews and Bonta (2006, p. 355) identify several reinforcers with offenders that may be also helpful with families:

1. Strong, emphatic and immediate statements of approval, support and agreement with regard to what is said and done (nonverbal expression, eye contact, smiles);
2. Elaboration of the reason why agreement and approval are being offered (i.e., exactly what it is you agree with or approve of);
3. Expression of support that is sufficiently intense to distinguish it from the background levels of support, concern and interest that you might normally offer;

EXAMPLE

Family member: *Thanks for seeing me. I'm feeling a little shaky and I need to talk to someone.*

Chaplain: *Tell me what happened.*

Family member: *I was visiting my husband as usual today and as usual he was telling me how to run my life. I told him to stop.*

Chaplain: *You told him to stop trying to run your life?*

Family member: *Yes. I didn't yell or argue, I just told him how unfair he is when he talks to me like that. I told him it makes me feel like a failure and that is not right.*

Chaplain: *Do you think that this was a big step for you? It sounds to me like you were standing up for yourself in a way that you haven't before.*

Family member: *It was a big step. I was scared and my voice was shaking but I said it and I'm glad.*

Chaplain: *It sounds like you're trying to set some healthy boundaries for yourself. What is the next step that you think you might take?*

5. Effective Disapproval

Modeling and reinforcement and effective disapproval of behaviour are more likely to be effective when expressed within collaborative relationships. When a level of trust, openness, and understanding is established, family members are more likely to respond to disapproval

constructively. If there is no rapport then disapproval will more likely be experienced as judgement, humiliation and rejection.

Effective disapproval also takes place within a context of effective use of authority. When expressing disapproval to family members it is important to identify the reason why you disagree or disapprove and what more appropriate alternatives are.

EXAMPLE

An institutional Parole Officer answers the telephone, a distraught mother informs her that she has smuggled contraband to her son in the institution the previous day because her son told her that if she didn't, he would be killed. The mother is feeling guilty and confused.

PO: *You did the right thing by telling me about what happened. What you did yesterday not only violates the rules but it places everyone's safety at risk, including your son's.*

Mother: *I know and I'm so sorry but my son said he would be killed. What was I supposed to do?*

PO: *I need you to stay on the line. I'm going to have you talk to the Security Intelligence Officer so that you can give a statement about what happened and what you brought into the institution.*

Mother: *I'm so sorry but I didn't know what to do.*

PO: *Well, you did the wrong thing in smuggling in drugs but you did the right thing by telling me.*

Mother: *So what am I supposed to do now?*

PO: *I want you to stay on the line, and I'm going to try to get the Security Intelligence Officer on the line with us. If I cannot get the SIO, I will come back on the line.*

Mother: *What's going to happen to now?*

PO: *You may not be allowed to visit your son for right now until this is sorted out. But taking the action that you did in phoning us will certainly be in your favour. What you did was wrong and there will be consequences. Do you understand?*

6. Problem- solving ability

The Correctional Service of Canada has adapted the CAPRA model, developed by the Royal Canadian Mounted Police (2007), to meet the unique needs of the federal correctional environment. CAPRA is a problem-solving approach that leads to effective responses to operational issues. Each letter in 'CAPRA' identifies a stage in the problem-solving process:

Client (DIRECT AND INDIRECT)

Who is the one with the problem (the Direct Client)?

Is it mine, yours, the other guy's, my boss'?

How well do I know this person?

What is the nature of my relationship with this person?

Who is the Indirect Client? (who else is affected by the outcome of the problem solving)

Acquire/ **A**nalyze INFORMATION (WHAT SECTIONS OF LAW, POLICY OR THE MISSION APPLY TO THIS PROBLEM)

What is the problem?

Get as clear a description of the problem as possible.

What are some of the negative and/or positive factors involved in the problem?

What additional information do you need in order to clarify the problem?

What sections of Law, policy or the Mission apply to this problem?

Partnerships (WHO CAN ASSIST)

Are there others that can help with this problem?

Identify agencies, individuals with expertise in the identified problematic area. These 'partners' can be internal to the CSC or external.

Identify others with a vested interest in the problem

How can these partners help/assist with the problem

RESPONSE (FOCUSES ON A PRIMARY RESPONSE THAT MAY IMPACT ON MANAGING RISK, PREVENTION, PROTECTION AND PUBLIC SAFETY, AND ASSISTING AND ENCOURAGING)

Determine the primary response focus. The primary focus may be one that has to do with Managing Risks, Prevention, Protection and Public Safety, and Assisting and Encouraging. While these areas focus mainly on offender issues, they are also relevant when working with families.

Together with all those involved, brainstorm solutions or responses to the problem.

Determine collaboratively which solution is workable – what are the benefits of choosing that particular solution, what are the consequences

Determine responsibility for acting on the solution/response

Decide on measures to define effectiveness of the solution

ASSESSMENT OF THE ACTION TAKEN (WHAT WORKED, WHAT DID NOT WORK, WHAT RESPONSES COULD BE IMPROVED)

Evaluate the outcome of the actions taken. What worked and what did not work. What have you learned as a result of dealing with this problem solving issue?

EXAMPLE

An Aboriginal mother and father arrive at the institution with a picnic basket filled with traditional foods to give to their incarcerated son.

Staff member: I'm sorry but you can't bring that into the institution. You'll have to leave it in the locker.

Mother: This is for our son. He is used to eating traditional food. It is not right that you should keep it from him.

Staff member: I am sorry but you are not allowed to bring food from outside the institution to visits.

Father: My son tells me there is an Elder who works here. Can I talk with him?

Staff member: The Elder only comes once a week and he is not here today. We do have an Aboriginal Liaison Officer who might be of help. I believe she is in the institution today. If you wish I will call her office and see if she can speak with you.

Father: *Please. I'd like to see what she can do.*

Staff member: *I've been able to contact our Native Liaison Officer and she will be here to speak with you in 30 minutes. Please leave the food in the locker and go into the institution for the visit.*

The Aboriginal Liaison Officer arrives and joins the father, mother and son while they are visiting in the Visits Area.

Aboriginal Liaison Officer: *I'm sorry but you cannot bring in the food today.*

Son: *She's right. They don't allow families to bring in food from outside.*

Aboriginal Liaison Officer: *The only time when we can bring traditional foods into the prison is for feasts. We are planning a feast for next month. If you could arrange to come I can give you the directions you need to follow so you and the food can be cleared by security.*

Father: *I don't want everybody touching the food!*

Aboriginal Liaison Officer: *There is a procedure that we follow and I will be there to make sure the food is properly examined. If you follow the directions I will give you that will make it a lot easier to get the security clearance to bring the food in. Coming to the feast will also give you a better chance to visit with your son as well as share with him something from home.*

Father: *Then that is what we will do. We can't do much to help our son and to bring give him some food from home is important for us.*

Evaluation:

Client: Direct: Mother and Father

Indirect: Offender (son), other staff and offenders

Acquiring: Problem - Aboriginal parents wish to bring traditional foods to son.

Partners: Aboriginal Elder

Aboriginal Liaison Officer

Response: Aboriginal Liaison Officer will make arrangements with parents for food for the feast, using approved procedures and suppliers. This is consistent with Core Vale 1 as it meets cultural needs while remaining within boundaries of what is allowed to be brought into institution.

Assessment: What worked - Staff were respectful to parents yet firm about keeping boundaries and procedures. The Aboriginal Liaison Officer was involved and explained procedures to parents.

Dignity of all involved was maintained.

Information provision and referral skills

Information provision and referral skills are the ability to seek out or refer the family to the best source for information and services. It is important to be aware of services available to families, such as institutional programs and supports and community organizations that assist through transportation services, hospitality houses, and interim support etc., and to communicate this information to families when appropriate. In some cases, this can be done simply by having up-to-date handbooks and pamphlets available for families. At other times, the family member may need to be referred.

EXAMPLE

Sister: *I'm really fed up with her denial of her alcohol problems.*

Primary Worker: *You sound angry with your sister for not being honest.*

Sister: *I asked her if she was still going to the AA group and she laughed it off. She nearly killed her boyfriend. She goes crazy when she drinks.*

Primary Worker: *You're worried about what will happen if she continues to drink.*

Sister: *She's really good at lying. She is very convincing and I'm afraid she is doing it with the staff here.*

Primary Worker: *This is the kind of thing that would be helpful for her parole officer to know. The parole officer recommends involvement in treatment programs.*

Sister: *I don't want to get my sister in trouble, but she needs help.*

Primary Worker: *I'll find out who your sister's parole officer is. Would you like to phone the parole officer personally.*

Sister: *Sure. Give me the name and number, so I can think about it.*

Primary Worker: *It's a good way for you to help out your sister. Better that she gets the help that she needs now.*

Other approaches: Families and Motivational Interviewing

Many correctional staff and contractors have already been exposed to motivational interviewing (MI). MI is defined by Miller and Rollnick (2002, p. 25) as “a client centered, directive method for enhancing intrinsic motivation to change by exploring and resolving ambivalence.” Individuals generally want to change behaviours but go through stages of "I do, but I don't, I want to change, but I don't want to change" before the individual changes from Behaviour A to Behaviour B. The interventions of others help the person to explore and resolve the ambivalence, conflicting beliefs and thinking that slows or prevents change. These interventions are not therapy. Rather, they get the person ready to engage in behaviour change. MI forms the basis for CSC's Motivation-Based Intervention Strategy (Girard and Bastien, 2004).

MI has three characteristics (Miller and Rollnick, 2002):

1. Collaboration. A partnership is established to provide an environment in which change can happen.
2. Evocation. Listening for change and motivating, eliciting or reinforcing change when it occurs.
3. Autonomy. The individual has the ability to choose, and others must respect that ability to choose. Change cannot be forced or imposed on anyone. Change comes from within the individual.

MI can also provide a framework for interactions between staff and contractors with the families of offenders. The philosophy behind MI would also point out that the family's responses and reactions may be evoked by environmental conditions. The incarceration of a family member is, in most cases, a very stress-producing experience for the family. For some families, interactions with correctional staff evoke a feeling of shame that a family member has been determined by the courts to warrant imprisonment. A correctional facility and its procedures can also be intimidating. Security procedures such as clearing in, searches, etc. can elicit feelings of shame, resentment and anger. Other contributors may include the emotional, financial and social hardships imposed on the family because of the offender's criminal

behaviour and incarceration. The cumulative effects of the shaming experiences on the family and the intimidating prison environment can evoke strong reactions among some family members. This can affect a good working relationship between correctional staff, contractors and families. Changes to the physical layout of an institution can sometimes affect the environmental impact of the correctional facility on the family (Withers, 2003).

It is, however, effective correctional responses to families by staff and contractors are one of the biggest assets to the Mission of the Correctional Service of Canada. Staff and contractors who have contact with families need specific communications and interpersonal skills. Responses that are collaborative, respectful, factual and forthright meet the needs of families and goals of the correctional process: a safe and successful return to society by the offender.

Part VI. Staff selection and evaluation

Staff selection and evaluation. By Bonnie Misener and Don Misener.

There are several attributes of staff that are important for those working with families of offenders. The following lists those of prime importance.

Attitudes and Beliefs

Every person operates according to certain values. These values form the belief system that governs what is important to them. One of the most important selection criteria for staff who work with families of offenders is their beliefs about families of offenders and their attitudes towards them. Beliefs and attitudes are not easy to change and therefore it is important to select staff who already hold attitudes and beliefs that foster a productive working relationship with families of offenders. One such belief is that families of offenders are an asset to be encouraged rather than a problem to be accommodated. If they hold this belief, then they will be more likely to open to learning new strategies for working with families of offenders.

Some other important values within their belief system that are important for staff working with families of offenders are respect for others, valuing human relationships, integrity, honesty, and consistency.

Demonstrated interpersonal strengths

In discussing the role of staff, Tellier and Serin (2000) conclude that the most effective program staff have a firm but fair interaction style and body language, are supportive; actively listen; are appropriate in their self-disclosure (knowledge of boundary issues); use open-ended questions but are also directive (not aggressive), can be flexible, encourage active participation, and lastly, use humour appropriately (not manipulative or derogatory). These interpersonal

strengths are as important for staff who work with families as they are for staff who work with offenders.

Potential to develop the core communication skills and practices

It is important to select staff who have the potential to develop new communication and other skills that are essential to working with families. They need to be open to new ideas. They need to have the background experience and education to provide a good foundation for the development of the skills and practices. They need to have the personal strength and integrity to be consistent in using the new skills and practices in an environment that may not always be supportive of their way of relating.

Readiness for Supervision.

While staff training can be accomplished through a lecture format in a classroom setting, many of the skills required to work with families of offenders require practice and refinement through supervised practice. In their approach to training the skills needed for Motivational Interviewing, Miller and Rollnick (2002) propose a method of training involving skills practice while under direct supervision, either in the classroom or on-the-job. For them, training is much more than the ability to recall of intellectual concepts. It is also the ability to perform the skill itself in a practice or real life situation. They assert that learning interpersonal skills such as those required in motivational interviewing includes both training in skills development and attitude adjustment, and that (Miller and Rollnick, 2002, p.181):

One of the reasons it is possible to keep on learning and improving one's skills in motivational interviewing is that immediate expert feedback is continuously available. It is available from those you serve. ...Once you learn what to watch for in your clients, you have an excellent source of immediate corrective feedback....When the counselor offers an effective reflective listening statement, the person keeps talking, even when the counselor's assumption about what the concern is was wrong. When the counselor instead offers a roadblock response, the person stops, or backs up, or heads off in a different direction. The person's response thus provides immediate feedback about one's listening skills.

Learning the core communication skills and practices may be relatively easy but the integration of the knowledge into practice is more difficult to achieve and learning may best happen with supervised practice. It is thus important for staff to be open and willing to participate in supervision.

Conclusion

This chapter concludes with the response of an ex-offender, who served a total of 32 years in prison, to the question of the role that his family played in his successful re-integration (Misener, 2006):

During the time I was in jail family gave me something to focus on besides prison politics. Sharing responsibility for decision-making regarding the kids and sending money home helped me begin to develop accountability before I was released. Once I could begin to get passes family gave me the foundation I needed to have hope beyond prison, and the responsibility I needed to grow in being accountable. Family provided the support I needed to pay the price of freedom. Without my family I could not have resisted the temptation of alcohol and drugs during the difficult times. It was accountability to my family for my behaviour that contributed the most to my staying clean and responsible inside and outside.

Correctional staff and contractors may be the first contact that family members have with the correctional system. Families require effective correctional practices and it is their interaction with CSC staff that can provide a significant reinforcement to the family's ongoing contribution to the correctional process.

Staff Training. By Lloyd Withers.

Posts or positions that involve service points to families require staff and contractors to be specifically selected and trained for their roles in balancing safety and security with a human services/restorative justice approach. Dealing with the families of offenders requires key competencies with respect to ethics and values and specific skills

Statements of Qualifications for posts or positions that involve contact with families of offenders requires at a minimum: possess particular knowledge, experience, ability and personal suitability for working with families of offenders, demonstrated effectiveness in interpersonal relations within the correctional setting, familiarity with local community resources; and knowledgeable of the Mission of the CSC.

Credentials, technical knowledge and skills competencies are important. Values-based recruitment for posts or positions that involve contact with families is also important. Ethics and values include: the ability to treat people fairly and with dignity and respect, ability to deal with ambiguity and risk, capability of problem-solving multiple problems simultaneously; and the ability to work with others of different cultures. There is also a requirement for ongoing evaluation or performance appraisal as values that conflict with appropriate services to families of offender can be detrimental to engaging the family in the correctional process.

No posts or positions within CSC focus solely on support or interventions with families of offenders. The selection and training of Primary Workers, however, provides the closest approximation to the skills, abilities and knowledge that may be required for non-specialized staff to work with families. The Statement of Qualifications for the Primary Worker positions is already 'non-standard.' Currently within CSC, the Primary Workers at the Regional Facilities for Women are provided training that appropriately equips them for service provision to women and to address family concerns in the institution and through the Mother-Child program. This includes such training as Non-Violent Crisis Intervention, Women-Centred Staff Training, training in Dialectical Behaviour Therapy, and at the Healing Lodge, a Counseling Development component and a Community Relations component (Correctional Service of Canada, 2005).

Because of their current training, Primary Workers and other staff at the Regional Facilities may require a shorter training regime on staff responses to family-based issues. Parent-child issues are a significant concern for Federally Sentenced Women and it is likely that staff are already aware of and sensitive to the effects of criminal behaviour and incarceration on the children of the women and the reintegration hopes of the women. A much larger training component on families of offenders may be needed for staff at male institutions.

A basic training module for effective services to families of offenders would have the following components:

1. CSC's legal and policy requirements with respect to families of offenders.
2. Overview of family issues, including restorative justice and the family, the Support and Accountability Matrix and the emotional cycle of incarceration.
3. Balancing safety and security while engaging the family as an asset during incarceration and reintegration.
4. Understanding and assessing family needs.
5. The CAPRA model of problem-solving with families of offenders.
6. (As required) Aboriginal, Inuit and Métis families - family assessment and support.
7. (As required) Exit and Entry Circles and Ceremonies marking transitions for Aboriginal families and communities.
8. (As required) Family needs of federally sentence women during incarceration and reintegration.
9. Interpersonal communications, skills and boundaries.
10. Ethics of service provision to families.
11. Resources for service provision to families and referral skills.

Training for posts or positions that involve service points to families can be accomplished through a variety of means. While some training may need to be in-class and involving experiential learning and practice of communication skills and interventions,

computerized self-study modules can ensure accessibility to training by a variety of staff and contractors, including correctional officers, parole officers, other staff such as the switchboard operator, Chaplains, Health Care staff, Social workers and Aboriginal Liaison Officers and Elders. It is advisable to make the computerized training available to CSC's community partners in the voluntary sector. It is also preferable that completion of training be certified and recorded.

Serin (2005, p. 17) points out, "Staff are the cornerstone to effective corrections...training must reach the front-line staff in order to achieve correctional results." Effective correctional responses to families of offenders are carried out by effective staff and contractors.

Part VII. Resources for service providers

Resources for Service Providers. By Susan Gilger

The following list of resources is not intended as an exhaustive list of resources for services providers to families of offenders. Resources and the level of services provided by the various resources vary by Region. Listings are under the following categories:

1. Aboriginal Families
2. Basic Resources For Families
3. Chaplaincy
4. Voluntary Sector Agencies
5. Family Services
6. Health
7. Human Rights
8. Justice System

1. Aboriginal Families Aboriginal Canada Portal

www.aboriginalcanada.gc.ca

On-line resources, contacts, information and government services for aboriginal persons

Toll free #: 1-888-399-0111

E-mail: ACP@inac.gc.ca

First Nations Child & Family Caring Society of Canada

www.fncfcs.com

Database on First Nations child and family services, Community projects, relevant publications

Address: Suite 1001

75 Albert St.

Ottawa, ON K1P 5E7

Telephone: (613) 230-5885

Fax: (613) 230-3080

E-mail: info@fncfcs.com

National Association of Friendship Centres

www.nafc.ca

Access to cultural programs, education and training, employment counseling, health programs, children and youth programs, healing circles, substance abuse programs. Website provides contact info and links to provincial and territorial centres

Address: 275 MacLaren St.

Ottawa, On K2P 0L9

Telephone: (613) 563-4844

Fax: (613) 594-3428

E-mail: nafcgen@nafc.ca

Native Child and Family Services of Toronto

www.nativechild.org

Strives to provide for a life of quality, well-being, caring and healing for our children and families in the Toronto Native Community

Address: 295 College Street

Toronto, ON M5T 1S2
Telephone: (416) 969-8510
Fax: (416) 928-0706
E-mail: info@nativechild.org

Support Services:

464 Yonge Street,
Suite 201
Toronto, ON M4Y 1W9
Telephone: (416) 969-8510
Fax: (416) 969-9251
E-mail: info@nativechild.org

Native Counselling Services of Alberta

www.ncsa.ca

Healing/training, counseling, dispute resolution

Address: 10975 124 Street
Edmonton, AB
T5M 0H9
Telephone: (780) 451-4002
Fax: (780) 428-0187
Email: Online at www.ncsa.ca/contact.asp

2. Basic Resources For Families

Canadian Association of Food Banks

www.cafb-acba.ca

Umbrella association representing 250 member food banks. Located in every province and territory. Website provides contact information and links for member food banks.

Address: 2968 Dundas St. West, Suite 203
Toronto, ON M6P 1Y8

Telephone: (416) 203-9241
 Toll Free: 1-877-535-0958
 Fax: (416) 203-9244
 E-mail: info@cafb-acba.ca

Goodwill Industries.

www.goodwill.org

Operate retail thrift stores (clothing, household goods, furniture) across Canada. Proceeds fund career training and employment programs. Website provides locator for regional headquarters, retail sites and programs offered.

Society of St. Vincent de Paul.

www.ssvp.ca

Organization provides essential services to persons in need of assistance. (food, clothing, etc.) Website provides contact information for regional and provincial councils.

Address: National Council of Canada

1247 Kilborn Place

Ottawa, ON K1H 6K9

Telephone: (613) 738-1118

Fax: (613) 738-4789

E-mail: ncc-cnc.ssvp
 @bellnet.ca

Value Village Thrift Stores

www.valuevillage.com

Non-profit thrift store chain that sells clothing and household goods. Website provides store locations by province and city and address, telephone numbers and hours of operation are included.

3. Chaplaincy

Correctional Service of Canada Chaplaincy Division

Address: 340 Laurier Ave. West

Ottawa, ON K1A 0P9

Telephone: (613) 996-9580
Fax: (613) 952-8464
E-mail: ChaplaincyG@csc-scc.gc.ca

Director General:

Terry Richardson
Telephone: (613) 996-0373
E-mail: RichardsonTK@csc-scc.gc.ca

Regional Chaplains - CSC

Atlantic Region:

John Tonks
Telephone: (902) 893-6751
Fax: (902) 893-4961
E-mail: TonksJT@csc-scc.gc.ca

Quebec:

Michel Beauchamp
Telephone: (450) 967-3498
Fax: 0514) 973-8000
E-mail: BeauchampMI@csc-scc.gc.ca

Ontario:

Hugh Kirkegaard
Telephone: (613) 530-6168
Fax: (613) 530-3006
E-mail: KirkegaardHS@csc-scc.gc.ca

Prairies:

Ted Hughes
Telephone: (306) 975-4463
Fax: (303) 975-4435
E-mail: HughesTE@csc-scc.gc.ca

Pacific:

Gerry Ayotte

Telephone: (604) 870-2660

Fax: (604) 870-2621

E-mail: AyotteGG@csc-scc.gc.ca

4. Voluntary Sector Organizations

Big Brothers Big Sisters of Canada

Les Grands Frères Grandes Soeurs du Canada

www.bigbrothersbigsisters.ca

Matches children with mentors, including children of incarcerated parents.

Address: 3228 South Service Road, Suite 113E

Burlington, Ontario L7N 3H8

Telephone: 905-639-0461

Toll free: 800-263-9133

Fax: 905-639-0124

Canadian Association of Elizabeth Fry Societies

www.elizabethfry.ca

Federation of autonomous societies which works with and on behalf of women involved with the justice system, particularly women in conflict with the law. Website lists contact information for offices and programs.

Address: 701-151 Slater Street

Ottawa, ON K1P 5H3

Telephone: (613) 238-2442

Fax: (613) 232-7130

E-mail: CAEFS@web.ca

Canadian Families and Corrections Network

www3.sympatico.ca/cfcn

Charity's mission is to: Build stronger and safer communities by assisting families affected by criminal behaviour, incarceration and community reintegration. Offers a restorative approach to families of adult offenders. Services include toll free information and referral services to families; informational publications for families; policy and program development; Visitor Resource Centres; staff and volunteer training. Website includes *Directory of Canadian Organizations Providing Services to the Families of Adult Offenders*.

Address: Box 35040
Kingston, ON K7L 5S5

Telephone: (613) 541-0743

E-mail: cfcn@sympatico.ca

Toll free (English): 1-888- 371-2326

In Québec:

Regroupement canadien d'aide aux familles des détenu(e)s

Address: CPO 25005
Succ Jean Gauvin
Québec QC G1X 5A3

Toll free (French): 1-877-875-1285

Courriel: rcafd@sympatico.ca

John Howard Society

www.johnhoward.ca

Mission: Effective, just and humane responses to the causes and consequences of crime. Programs and projects: Advocacy, research, community education, coalition building, resource development. Website provides contact info for offices and services across Canada.

Address: 809 Blackburn Mews
Kingston, ON K7P 2N6

Telephone: (613) 6272

Fax: (613) 384-1847

E-mail: Online at website

M2/W2**www.m2w2.com**

Programs: prison visitation; parent to parent; (volunteers matched to mothers of children ages 0-5) community chaplaincy, Circles of Support and Accountability. Programs limited to British Columbia.

Address: 208-2825 Clearbrook Rd
Abbotsford, BC
V2T 6S3

Telephone: (604) 859-3215
Toll free: 1-800-298-1777
Fax: (604) 859-1216
E-mail: info@m2w2.com

Salvation Army**www.salvationarmy.ca**

Christian organization providing services to offenders, victims, witnesses and other persons affected by and serving in the justice system. Website provides links to territorial and provincial headquarters, information on programs offered in correctional facilities, addresses, hours of operation, telephone numbers, e-mail and websites of headquarters across Canada.

St. Leonard's Society of Canada**www.stleonards.ca**

National affiliation of non-profit community organizations and individuals committed to the prevention of crime through programs which promote responsible community living and safer communities. Variety of residential and non-residential programs for chronic substance abusers, long term offenders and developmentally challenged offenders. Website lists local programs.

Address: 208-211 Bronson
Ottawa, ON K1R 6H5
Telephone: (613) 233-5170
Fax: (613) 233-5122
E-mail: slsc@on.aibn.com

The 7th Step Society of Canada

www.7thstep.ca

Self-help program working in the criminal justice system to assist offenders or ex-offenders in changing attitudes and behaviours that led them into conflict with the law. Community services include parole supervision, referrals, training for volunteers. Website provides contact info for provincial affiliates in Alberta, British Columbia, Manitoba, Newfoundland, Nova Scotia, Ontario and Quebec.

Address: P.O. Box 85040
Albert Park Post Office
Calgary, AB T2A 7R7
Telephone: (403) 995-4029
Fax: (403) 650-1902
E-mail: seventh@7thstep.ca

5. Family Services

Association of Jewish Family and Children's Agencies

www.ajfca.org

Membership organization of Jewish Family and Children's Agencies. Provides services to children, adults and elderly in the Jewish and general communities. Website includes a directory of agencies and services in Canada. Directory lists services offered and links to agency websites.

L'Association des services de réhabilitation sociale du Québec

www.asrsq.ca

L'Association des services de réhabilitation sociale du Québec (ASRSQ) est un organisme d'action communautaire en réinsertion sociale œuvrant dans le domaine de la justice pénale et voué à la réinsertion sociale des contrevenants.

Adresse: 2000 boul. St-Joseph Est
Montréal, Québec
H2H 1E4
Téléphone: (514)521-3733
Télécopieur: (514)521-3753
Courriel: webmaster@asrsq.ca

Block Parent Program of Canada**www.blockparent.ca**

Volunteer run child safety organization. Programs include safety network, community education programs. Programs focused on children, teens and seniors. Website contains links to provincial and territorial program locations.

Address: Unit 130
80 Bradford St.
Barrie, ON L4N 6S7

Telephone/Fax: (705) 792-4245

Toll free: 1-800-663-1134

Canada Safety Council**www.safety-council.org**

National non-governmental, charitable organization for safety programs. Website provides information on child safety and links to government portals and cooperating agencies.

Address: 1020 Thomas Spratt Place
Ottawa, ON K1G 5L5

Telephone: (613) 739-1535

Fax: (613) 739-1566

E-mail: canadasafetycouncil@safety-council.org

Canadian Association for Community Living**www.cacl.ca**

Canada-wide association working for the benefit of persons of all ages who have an intellectual disability. Website provides contact info for all provincial and territorial ACLS

Address: Kinsmen Building,
York University
4700 Keele Street
Toronto, ON M3J 1P3

Telephone: (416) 661-9611

Fax: (416) 661-5701

TTY: (416) 661-2023

E-mail: inform@cacl.ca

Catholic Charities/ Diocese of Calgary

www.rcdiocese-calgary.ab.ca

Website lists charities supported by the Bishop's Fund with links to their websites. Organizations include those providing support services in the areas of housing, child care, food, counseling, family violence and addiction. (Alberta only)

Catholic Social Services: Edmonton, Alberta

www.catholicsocialservices.ab.ca

Multi-function social service agency. Serves persons of all faiths and cultures throughout Central and Northeast Alberta. Contact information for 10 office locations in Edmonton and surrounding areas provided on website. Services include: individual/family counseling; group and foster care for children and youth; home care services; settlement support for immigrants and refugees; residential and outreach programs for persons with physical and/or developmental disabilities as well as those persons living with HIV/AIDS; referral and support for those experiencing elder abuse.

(Alberta only)

The Centre for Children and Families in the Justice System

www.lfcc.on.ca/

Formerly the London Family Court Clinic, the Centre for Children and Families in the Justice System is a non-profit social service agency devoted to helping children and families involved with the justice system as victims of crime, witnesses of crime, parties in custody disputes, subjects of child protection proceedings, litigants in civil suits for compensation, teenagers in therapeutic care settings, or youthful offenders. They are known around the world for our innovative work on children exposed to domestic violence.

Address: London Family Court Clinic
254 Pall Mall St., Suite 200
London ON N6A 5P6

Telephone: (519) 679-7250

Fax: (519) 675-7772

Email: info@lfcc.on.ca

Child and Family Canada

www.cfc-efc.ca

Canadian public education website. Consortium of 50 Canadian non-profit organizations that provide resources on children and families. Focus areas: health, poverty and education issues. List of member organizations with links to their websites and services. Managing partner of the consortium is:

Canadian Child Care Federation

www.cccf-fcsge.ca

Address: 201-383 Parkdale Ave
Ottawa, ON K1Y 4R4

Telephone: (613) 729-5289

Toll free: 1-800-858-1412

Fax: (613) 729-3159

E-mail: info@cccf-fcsge.ca

(Editor's Note: Add the Children and Families of the London Family Court information here)

Child Welfare League

www.cwlc.ca

National member-based organization dedicated to the well-being and protection of all children and youth. Website includes a comprehensive list of links to League members in all provinces and territories such as Children's Aid Societies, Family and Children's Services, Children's Advocates and the Canadian Red Cross.

Address: 75 Albert St.,
Suite 1001
Ottawa, ON K1P 5E7

Telephone: (613) 235-4412

Fax: (613) 235-7616

E-mail: info@cwlc.ca

City of Toronto: Family Links

www.toronto.ca/family/index.htm

Website provides contact information and links for all Children's Aid Societies in Ontario. Also has Housing Connections site and a link to 211 Toronto, an information hotline for all social services in the 416 and 905 area codes.

Family Service Canada

www.familyservicecanada.org

Not for profit national volunteer organization. Represents concerns of families and family serving agencies. Members include family service agencies, corporations, government agencies, individuals. Programs: Information and consultation; public awareness on social issues; social action and advocacy; family education. Projects: early intervention and prevention of violence and abuse in families.

Address: 404-383 Parkdale Ave.

Ottawa, ON K1Y 4R4

Telephone: (613) 722-9006

Toll free: 1-800-668-7807

Fax: (613) 722-8610

E-mail: info@familysevicecanada.org

Federation of Child and Family Services of British Columbia

www.fcfs.bc.ca

Province-wide network of community agencies providing services to children, youth and families.

Address: PO Box 8425

Victoria, BC V8W 3S1

Telephone: (250) 480-7387

Fax: (250) 480-7396

E-mail: fcfsadmin@shaw.ca

National Clearinghouse on Family Violence**www.phac-aspc.gc.ca/ncfv-cnivf/familyviolence/bilingual.htm**

Resource centre for information on violence within the family. Centralized reference, referral and distribution service for info on aspects of family violence prevention, protection and treatment. Resources and services available free of charge in both English and French. Part of the Public Health Agency of Canada.

Address: 9th Floor
Jeanne Mance Building
Tunney's Pasture,
A.L. 1909D1
Ottawa, ON K1A 1B4

Telephone: 1-800-276-1291 or
(613) 957-2938

TTY: 1-800-561-5643 or
(613) 952-6396

Fax: (613) 941-8930

E-mail: ncfv-cnivf@phac-aspc.gc.ca

Registry of Marriage and Family Therapists in Canada**www.marriageandfamily.ca**

Website has links to associations of Marriage and Family Therapists in Alberta, British Columbia, Ontario and Quebec.

Address: 35 Adeline Ave.
P.O. Box 693
Tottenham, ON
L0G 1W0

Toll free: 1-800-267-2638

In Ontario:

Telephone: (905) 936-3338

Fax: (905) 936-9192

E-mail: info@marriageandfamily.ca

You Can ! (Youth Canada Association)

www.youcan.ca

National non-profit charitable organization focused on training youth in the areas of conflict resolution and violence prevention. Partners with school boards and community based youth serving organizations. Programs: multi-day training seminars; conferences; summer camps.

Address: 233 Main St.
c/o St. Paul University
Ottawa, ON K1S 1C4

Telephone: (613) 230-1903

Toll-free: 1-888-4 YOUNCAN

Fax: (613) 235-5801

Toll free fax: 1-877-309-5969

Additional offices in Edmonton and Toronto, with contact info on website.

The Vanier Institute of the Family

www.vifamily.ca

Charitable organization focused on the importance of the family in Canadian Society. Programs fall into four categories: research; public education; consultation; advocacy

Address: 94 Centrepont Dr.
Ottawa, ON K2G 6B1

Telephone: (613) 228-8500

Fax: (613) 228-8007

E-mail: webmaster@vifamily.ca

6. Health

Canadian Health Network

www.canadian-health-network.ca

National bilingual health promotion program (web-based). Network includes the Public Health Agency of Canada and Health Canada as well as national and provincial/territorial non-profit organizations. Website provides links to network organization sites. Its mission is to promote healthy choices by communicating trustworthy information through a network of expert

organizations. Topics include children; HIV/AIDS; Mental Health; substance abuse/addictions; and violence prevention.

Address: Public Health Agency of Canada
10th Floor,
Jeanne Mance Building
Tunney's Pasture,
A.L. 1910B
Ottawa, ON K1A 0K9
E-mail: chn-info-rs@phac-
aspc.gc.ca

Canadian HIV/AIDS Information Centre

www.aidssida.cpha.ca

Provides information and communication services on HIV prevention, care, treatment and support. Canada's largest library of HIV/AIDS resources. Links to national and community organizations as well as resource centres and hotlines.

Address: 400-1565 Carling Ave.
Ottawa, ON K1Z 8R1
Toll free: 1-877-999-7740
Telephone: (613) 725-3434
Fax: (613) 725-1205
E-mail: aidsida@cpha.ca

Canadian Mental Health Association

www.cmha.ca

Nationwide, charitable organization that promotes the mental health of all and supports the resilience and recovery of people experiencing mental illness. Website provides maps and links to all CMHA location nationwide as well as CMHS partners Canadian Alliance on Mental Health and the Canadian Health Network.

Address: 180 Dundas St. West, Suite 2301,
Toronto, ON M5G 1Z8
Telephone: (416) 484-7750
Fax: (416) 484-4617
E-mail: info@cmha.ca

Health Canada

www.hc-sc.gc.ca

Website addresses various health and wellness topics. Of special interest: publications and programs focused on treatment and rehabilitation programs for individuals with substance abuse problems.

Public Health Agency of Canada

www.phac-aspc.gc.ca

Website provides regional office contact information; list of publications; and links to the Canadian Health Network.

Address: 130 Colonnade Rd.
A.L.6501H
Ottawa, ON K1Z 0K9

7. Human Rights

Canadian Human Rights Commission

www.chrc-ccdp.ca

Administers Canadian Human Rights Act. Responsible for ensuring compliance with the Employment Equity Act. Areas of involvement: discrimination and harassment and alternative dispute resolution. Website provides info about filing complaints and links to regional offices.

Address: 344 Slater St., 8th Floor
Ottawa, ON K1A 1E1

Telephone: (613) 995-1151

Toll free: 1-888-214-1091

TTY: 1-888-643-3304

Fax: (613) 996-9661

International Ombudsman Institute

www.law.ualberta.ca/centres/ioi

Role of ombudsman is to protect people against violation of rights, abuse of powers, error, negligence, unfair decisions and maladministration in order to improve public administration and make governments actions more open and accountable to the public.

Website has links to all provincial ombudsman offices in Canada. Information available in English, French and Spanish.

Address: Rm. 238 Weir Library
Faculty of Law, University of Alberta
Edmonton, AB
T6G 2H5

Telephone: (780) 492-3196

Fax: (780) 492-4924

E-mail: dcallan@law.ualberta.ca or
lreif@law.ualberta.ca

8. Justice System

ACJNET

www.acjnet.org

Project of Legal Studies Program, Faculty of Extension, University of Alberta. Nationwide service dedicated to making law and justice resources available to all Canadians. Website contains links to legal information; discussions of justice issues; legal database.

Address: Rm.4-40B, 8303 112 St.
174 University Campus NW
Edmonton, AB T6G 2T4
E-mail: lsp@ualberta.ca

Canadian Training Institute

www.cantraining.org

Training and development programs for personal and professional development of staff, volunteers and individuals involved with or served by criminal justice, social service and other human service agencies. Programs include crisis intervention and trauma support.

Address: 50 Euston St.
Toronto, ON M4J 3N3
Telephone: (416) 778-7056
Toll-free: 1-877-889-6158
Fax: (416) 778-8103

CANLAW

www.canlaw.com/legalaid/aidoffice.htm

Independent, national, free lawyer referral service. Website provides a directory of, and links to, all provincial and territorial legal aid offices.

Church Council on Justice and Corrections

www.ccjc.ca

National faith-based coalition created to promote a restorative approach to justice with emphasis on addressing the needs of victims and offenders. Project: Collaborative Justice Project Uses RJ approach to work with post-charge, pre-sentence cases of both adults and youth at the Ottawa Provincial Courthouse. Referrals provided by judges, crown attorneys, defence counsel, police and probation officers. Website include links to other Restorative Justice organizations and projects.

Address: 507 Bank St., 2nd. Fl.
Ottawa, ON K2P 1Z5

Telephone: (613) 563-1688 ext.8

Fax: (613) 237-6129

E-mail: info@ccjc.ca

National Associations Active in Criminal Justice (NAACJ)

www.naacj.org

The mission of NAACJ is to enhance the capacity of member organizations to contribute a just, fair, equitable and effective justice system. Website includes list of member organization and links to their websites.

Address: 306-180 Metcalfe St.
Ottawa, ON K2P 1P5

Telephone: (613) 761-1032

Fax: (613) 761-9767

E-mail: naacj@naacj.org

National Pardon Centre

www.nationalpardon.org

Non-profit organization that assists individuals with Canadian pardon and USA entry waiver applications. Two locations; can also apply on-line.

Address: 2000 Peel St.,
Suite 650
Montreal, Quebec
H3A 2W5

Toll free: 1-866-242-2111

Telephone: (514) 842-2411

Fax: (514) 842-8406

E-mail: info@nationalpardon.org

Address: #1550,
910 7th Ave. SW
Calgary, AB T2P 3N8

Toll free: 1-866-242-2111

Telephone: (403) 698-8800

Fax: (403) 698-8801

E-mail: info@nationalpardon.org

9. Other resources

LIFELINE

LifeLine is an innovative service provided through a partnership between Correctional Service Canada (CSC), National Parole Board (NPB) and non-government organisations. It is about long-term offenders "lifers" who have successfully re-integrated into the community for at least five years and who are recruited to help other lifers throughout their sentences. The Mission of LifeLine is to provide, through the In-Reach component and community endeavours, an opportunity to motivate inmates and to marshal resources to achieve successful, supervised, gradual reintegration into the community.

Contact: Jim Murphy

Address: Correctional Service Canada
340 Laurier Avenue West
Ottawa, Ontario
K1A 0P9

Telephone: 613-992-8374

Fax: 613-992-2653

E-mail: MurphyJA@CSC-SCC.GC.CA

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Appendix

A. Memorandum of Understanding

Note: For the purposes of this document, references to families in the Memorandum of Understanding between the Interfaith Committee on Chaplaincy and the Correctional Service of Canada are in **bold**.

Memorandum of Understanding between the Interfaith Committee on Chaplaincy and the Correctional Service of Canada

Preamble and Purpose

This document is a renewal of an agreement originally made on January 25, 1982 and renewed on February 3, 1988, October 22, 1993, and May 1, 2000 between the Correctional Service of Canada (CSC) and the Interfaith Committee on Chaplaincy (IFC). Hereinafter it will be referred to as the MOU. It reflects the mutual concerns held for the spiritual dimension of life as expressed by the delivery of pastoral care through the effective provision of chaplaincy services.

The quest for meaning is an inherent part of being human. Making sense of life, exploring truth and determining individual and collective responsibility orient people beyond the limits of their own existence and toward the role that others and the divine play in their lives.

Chaplaincy in the correctional setting accompanies people affected by crime and incarceration as they deal with these fundamental spiritual issues, journeying with them in an open-ended way to deepen their understanding and appreciation of life and assisting them to achieve greater wholeness and fulfilment and safe reintegration into the wider community. Chaplaincy differs from a programme model of service delivery by using a unique accompaniment approach based on the principles of restorative justice.

Canadian and International Mandate

- A. The *Canadian Charter of Rights and Freedoms*, paragraph 2(a), guarantees everyone the fundamental freedom of conscience and religion.
- B. The importance of the spiritual dimension of life is also incorporated in the *Corrections and Conditional Release Act*, Sections 75 and 83, and in Regulations 98 to 101.

Sections 75 – An inmate is entitled to reasonable opportunities to freely and openly participate in, and express, religion or spirituality, subject to such reasonable limits as are proscribed for protecting the security of the penitentiary or the safety of persons”; and,

Section 83 –

- 1) - For greater certainty, aboriginal spirituality and aboriginal spiritual leaders and elders have the same status as other religions and other religious leaders;
- 2) The Service shall take all reasonable steps to make available to aboriginal inmates the services of an aboriginal spiritual leader or elder after consultation with:
 - (a) the National Aboriginal Advisory Committee
 - and
 - (b) the appropriate regional and local aboriginal advisory committees, if such committees have been established pursuant to that section.

The *Corrections and Conditional Release Regulations* (CCRR), Section 100, adds:

- (1) Every inmate shall be entitled to express the inmate's religion or spirituality in accordance with section 75 of the Act to the extent that the expression of the inmate's religion or spirituality does not
 - (a) jeopardize the security of the penitentiary or the safety of any person; or
 - (b) involve contraband.
- (2) Sections 98 and 99 apply in respect of any assembly of inmates held for the purpose of expressing a religion or spirituality.

And *CCRR* s.101 reads as follows:

The Service shall ensure that, where practicable, the necessities that are not contraband and that are reasonably required by an inmate for the inmate's religion or spirituality are made available to the inmate, including

- (a) interfaith chaplaincy services;
 - (b) facilities for the expression of the religion or spirituality;
 - (c) a special diet as required by the inmate's religious or spiritual tenets; and
 - (d) the necessities related to special religious or spiritual rites of the inmate.
- C. The Mission Statement of CSC commits CSC to “accommodate the...religious needs of individuals” (Core Value 1, Guiding Principles) and “to respect the...religious

differences of individual offenders” (Strategic Objective 1.7) all the while “actively encouraging and assisting offenders to become law-abiding citizens”.

Core Value 1’s Guiding Principle also recognizes “the value of **family** and community relationships”. Core Value 2 states that CSC recognizes “that the offender has the potential to live as a law-abiding citizen.”

Its Guiding Principles include recognition of the value of establishing and maintaining positive community and **family** relationships, the involvement of community organizations, volunteers and outside professionals in program development and delivery.

The Strategic Objectives include ensuring “that volunteers form an integral part of our program delivery in institutions and the community”, and mobilizing “community resources to ensure that offenders, upon release, are provided with support and assistance.”

- D. The *Universal Declaration of Human Rights* (1948) Article 18 states that: "Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance".
- E. The *U.N. Standard Minimum Rules for the Treatment of Prisoners* expand these principles in Sections 41 and 42 as follows:
 - 41. (1) If the institution contains a sufficient number of prisoners of the same religion, a qualified representative of that religion shall be appointed or approved. If the number of prisoners justifies it and conditions permit, the arrangement should be on a full-time basis.
 - 41. (2) A qualified representative appointed or approved under paragraph (1) shall be allowed to hold regular services and to pay pastoral visits in private to prisoners of his religion at proper times.
 - 41. (3) Access to a qualified representative of any religion shall not be refused to any prisoner. On the other hand, if any prisoner should object to a visit of any religious representative, his attitude shall be fully respected.
 - 42. As far as practicable, every prisoner shall be allowed to satisfy the needs of his religious life by attending the services provided in the institution and having in his possession the books of religious observance and instruction of his denomination.

I. Relationship between the IFC and the CSC

- A. This MOU confirms the moral obligations that accompany the legally binding obligations contained in the contract for services between the CSC and the IFC.
- B. This MOU confirms the role of the IFC as advisory to the CSC; collaborative in identifying potential chaplains and participating in selection and evaluation processes; supportive to chaplains; and facilitative in providing liaison between the CSC and Canada's faith communities.
- C. The IFC will play this role by fulfilling the Statement of Work enshrined in a contract for services concluded with the CSC.
- D. The Constitution and By-Laws of the IFC will be consistent with the spirit and content of this MOU. Amendments to the Constitution of the IFC will be made in consultation with the CSC.
- E. CSC will regularly consult with the IFC on matters of religious policy and practice in the institution and community through:
 - an Annual Meeting of the IFC membership planned so that Senior Management in the CSC may attend;
 - meetings of the IFC officers with the CSC management at least once a year;
 - ongoing communication between the IFC and the Director General of Chaplaincy.
- F. The IFC will provide liaison, linkage and information, and will stimulate involvement by faith communities in correctional chaplaincy both in the institutions and in the community from a restorative justice perspective.
- G. The IFC will make itself available to facilitate dialogue between and among parties involved in the contracting process. When there is a conflict in the delivery of chaplaincy services, the IFC will make itself available to assist in bringing about reconciliation and/or a just solution, upon request.
- H. The IFC will advise on a generic statement of work for the CSC chaplains and advise the CSC about operational aspects of contract chaplaincy services.
- I. The IFC will advise CSC Chaplaincy in the development of new initiatives and implementation strategies to support the initiatives, including advocating to secure the necessary funding.
- J. When a dispute arises between CSC and the IFC, the basic resolution strategy will be to give prompt attention to the disputed matter and work the issues out at the lowest level using a process that potentially involves three stages: negotiation, mediation, arbitration.

- K. The CSC and the IFC will develop a framework for evaluating the results of the present MOU within the first year it is in effect.

II. Statement of Principles

This MOU is guided by the following principles:

- A. Because CSC exercises varying degrees of control over the lives of people serving sentences within its institutions and in the community, CSC is responsible for enabling the exercise of religious rights and freedoms and for accommodating religious and spiritual practice through the provision of chaplaincy services. The CSC and the IFC recognize that all CSC staff contribute to the responsibility to accommodate offenders' religious needs with the chaplains taking a leading role.
- B. The IFC and the CSC work in partnership to provide chaplaincy services through Canada's faith communities. The IFC and the CSC affirm that chaplaincy services are essential to the fulfilment of CSC's Mission and Core Values and endorse the integration of spiritual growth and healing within the correctional response offered to offenders.
- C. Chaplaincy in the institutional and community settings depends on the existence of an effective relationship between the chaplains and their faith community and on the active involvement of volunteers. Of primary concern to chaplains is the creating and strengthening of community. They bring hope of restored community to those who have lost it, provide a living experience and model of community to those who may never have known it, and bridge offenders back into community in ways that help them find belonging and fulfilment there. Their work is, therefore, focussed on responding to the relational needs of offenders, staff and their respective **families**.
- D. The IFC and the CSC believe that the CSC Mission is enhanced when offenders and their **families** are supported as an asset to reintegration, successful conditional release and desistence, and when the **family's** role in crime prevention is strengthened.
- E. Chaplains offer a voice to the CSC, offenders and their **families** that is rooted in the teachings and traditions of the faith communities of Canada. Notwithstanding their care for those whom they serve, chaplains also fulfil a prophetic role, challenging staff and offenders whose words or actions diminish the worth and dignity of human life. The IFC and CSC are committed to ensuring that the chaplains' freedom of religion is respected in the actions they undertake to fulfil their delivery of services within CSC. The CSC will not require chaplains to act against the beliefs and practices of their faith community or their conscience.
- F. Through its role with the faith communities that provide the pastoral mandate for institutional and community chaplaincy, the IFC is a partner with the CSC in the delivery of a continuum of care model of chaplaincy services, throughout the incarceration and reintegration process. Chaplaincy reflects a commitment on the part

of faith communities to providing spiritual care throughout the life of their members and the acknowledgement on the part of the CSC of the value of spiritual and religious belief and practice within the correctional process.

- G. Chaplains are open to accompanying all persons in search of meaning, fulfilment and respect for human dignity, and are as available to people who have no religious affiliation as they are to people who have one. They take a holistic approach to the needs of the people they serve, their concern being for the care of the whole person in the context of their relationships, especially with **family** members.
- H. The religious diversity of Canada, the offender population and the correctional staff is reflected in the list of faith communities represented on the Interfaith Committee: (See Appendix 1). The expression "interfaith chaplaincy services" (*Corrections and Conditional Release Regulations* 101(a)) indicates the responsibility of chaplains to exercise their profession by upholding the belief and practice of their faith community within a multifaith setting, collaborating with representatives of religious expressions different from their own and seeking to provide pastoral care and chaplaincy services to persons of different faith communities with the same commitment as to members of their own community. This model of service delivery is intended to strengthen the participation of offenders and correctional staff in the faith life of their own communities and to protect them from unwanted proselytizing.
- I. In their role as pastors, Chaplains are available and responsive to the spiritual and religious needs of offenders, staff and their **families** irrespective of their location within CSC institutions or the circumstances surrounding the expression of these needs. In addition chaplains provide religious education based on the faith they represent.
- J. Chaplains work on the basis of a restorative approach to the harm caused by criminal behaviour. Their concern for the wellbeing of victims and for the community at large informs and shapes their work with offenders and staff.
- K. Chaplains need specific knowledge and skills to minister effectively with offenders, ex-offenders, staff, and their **families**; and volunteers need proper training, support and supervision. CSC shares the responsibility with the faith communities for ensuring the quality of chaplaincy services.
- L. The CSC and IFC recognize that the wellbeing of chaplains depends not only on the self-care practised by the chaplains but also on the care and support offered by the Religious Authority (contractor) and the CSC.

III. Agreed Policy and Practice for the Provision of Chaplaincy Services

A. Structuring Relationships

1. Chaplaincy services are normally provided through contracts with a faith community. (The roles and responsibilities of the people involved in managing and fulfilling the contracts are outlined in *Partners in Mission: Information Pertaining to Protestant/Roman Catholic Chaplaincy*.)
2. Liability remains a major concern for contractors and chaplains. Consequently, after consulting with IFC, the contractors and chaplains, CSC will explore options available in the current contract model to address their concerns.
3. Where the options available in the contract model are not adequate for the resolution of the issues being identified, other models of providing chaplaincy will be considered by the CSC.
4. It is essential that all chaplains maintain strong links with their faith community by participating in the life of that community. Chaplaincy Leadership, institutional authorities and the IFC each play a role in facilitating and promoting this relationship with the mandating Religious Authority and reminding the Religious Authority of the importance of providing support to both institutional and community chaplains.
5. The CSC will provide orientation and education about the contracting process for Religious Authority (contractor).
6. Given the isolation and emotional demands that characterize work in the correctional environment, and with a view to reducing the toll that it takes on chaplains, CSC provides opportunities at the regional and national levels for them to strengthen ties with one another and to access resources that encourage them to find meaning and fulfilment in their work.
7. Chaplaincy managers (including the Director General, Chaplaincy, Associate Director General and Regional Chaplains) and resource people (project officers) who comprise the Chaplaincy Leadership Team (CLT) will be hired as indeterminate employees of the CSC. A member of the IFC (or an appointee) will be invited to participate in an advisory capacity on each selection board for members of the CLT. The performance review and personal appraisal of members of the CLT may involve the President of the IFC or a representative. CLT members will be invited to share this appraisal with their Religious Authority.

Providing Chaplaincy Services

1. The provisions in this section apply to services provided to the entire offender population, men and women. The CSC and the IFC recognize that specific skills and services may be required depending on the specific needs of the people being served.
2. Chaplains will be guided in their work by the *Handbook on Chaplaincy in the Correctional Service of Canada* and the *Code of Professional Conduct for Contract Chaplains*, developed by the IFC and the CSC.
3. Chaplains will have access to orientation to the correctional and reintegration environment provided by the CSC.
4. CSC encourages chaplains to participate in ongoing professional development according to standards for their faith community; the contractors are responsible for these costs.
5. Institutional and community chaplains collaborate with each other to mobilise the faith community by recruiting, training, deploying, supervising and evaluating volunteers as an integral part of the provision of chaplaincy services and of preparing offenders for release. The IFC plays a role in heightening the faith communities' awareness of the role of volunteers within the institutional and reintegration chaplaincy settings.
6. As part of its effort to integrate chaplaincy services within the fulfilment of CSC's mandate, chaplains and Chaplaincy leadership will provide presentations on religious diversity to CSC personnel in order to raise awareness of offenders' religious rights and needs and those of their **families**.

B. Women Offenders

Responding to the needs of women offenders presents a unique set of challenges both in the institutions and in the community. While Chaplaincy is an essential component of the multidisciplinary team approach inherent in women's institutions, the fact that there is only one institution for women in each region contributes to the isolation that chaplains to women experience. In addition, these institutions are all multi-level facilities, often requiring varying types and/or duplication of services. In the community, the small number of women on release makes it difficult to identify funding and establish services targeted to the specific needs of women.

1. Chaplaincy services to women offenders will reflect Chaplaincy's commitment to fulfil the principles of *Creating Choices: The Report of the Task Force on Federally Sentenced Women*. This includes consultation with the Women Offenders Sector concerning women offender issues and an acknowledgement of women offenders' unique needs and the requirement for appropriate levels of resources to meet these needs.

2. In the regional facilities for women, CSC reaffirms the policy of providing at least 1,717.5 hours of chaplaincy services per year (the equivalent of one institutional chaplain).
3. The IFC and the CSC affirm the research that indicates that women offenders require a higher level of intervention (time and resources) on conditional release in the community, given their increased responsibility on release (i.e. the resumption of their **parental responsibility as primary caregiver, often as single parents, of their children.**)
4. CSC and the IFC affirm and support the need of both institutional and community Chaplains working with women to gather on an annual basis.

Aboriginal Offenders

Given Canada's history, responding to the spiritual needs of Aboriginal offenders, be they First Nations, Métis, or Inuit, requires a specific focus. It is well documented that there is a disproportionate number of Aboriginal offenders in corrections and that specific needs exist within this community. Perhaps less documented, but equally true, is that there are First Nations, Métis and Inuit churches in almost every Aboriginal community across Canada and that a significant number of Aboriginal offenders in the CSC self-identify as being Christian.

As the Aboriginal Initiatives Branch oversees all issues related to Aboriginal offenders (e.g. including the practice of traditional Aboriginal Spirituality), the Chaplaincy Branch will consult with the Aboriginal Initiatives Branch about meeting the needs of Aboriginal offenders and inmates seeking the support of the Christian community.

CSC and the IFC are committed to providing culturally appropriate chaplaincy services. This means working with faith communities wishing to actively engage in this work. We affirm the need for the following initiatives:

1. Chaplaincy and IFC will seek guidance from the Christian Aboriginal Community in order to enhance Christian Aboriginal Chaplaincy services.
2. Safe transition to communities by Aboriginal offenders requires culturally appropriate accommodation. Chaplaincy will provide assistance in developing the network of Christian Aboriginal community resources and building community capacity to enhance appropriate re-entry opportunities, including release opportunities outlined in section 84 of the CCRA.
3. CSC will make appropriate financial resources available for Christian Aboriginal chaplaincy services.

C. Institutional Chaplaincy Services

1. The provision of institutional chaplaincy services is carried out through the collaboration of on-site chaplains, visiting representatives from various religious traditions and volunteers recruited from faith communities. Volunteers play a key role in creating links between those who are incarcerated and resources in the community.
2. Subject to contract provisions, contract chaplains shall have access to all locations within the institution and freedom to respond to the needs of staff and inmates at all times.
3. In institutions for men, CSC reaffirms the policy of providing 1,717.5 hours of chaplaincy services per year (the equivalent of one institutional chaplain) for every 150 to 200 inmates. The designation of more than 2 institutional chaplains is to be determined by particular pastoral needs of the institutions.
4. A member of the IFC (or an appointee) will participate in an advisory capacity in the process of reviewing submissions to identify chaplains when chaplaincy services are required in specific CSC institutions.
5. In order to affirm the importance of community in the spiritual growth of the offender, the present policy of providing both Roman Catholic and Protestant chaplaincy services in each institution is affirmed.
6. The CSC will implement the recommendations on service standards for offenders belonging to minority religious traditions in accordance with the *Report of the Task Force on Services Standards for Minority Religions (March 2003)*.
7. The primary point of contact for institutional chaplains will rest with the Assistant Warden level or above.
8. From time to time the IFC may make a pastoral visitation to an institution to complement the process of evaluating chaplaincy services.
9. Institutional Chaplaincy Teams have a role in attenuating the isolation that chaplains experience by ensuring that issues of self-care and wellbeing are addressed in their annual pastoral plans.
10. In specific situations, after consultation between the CSC and the IFC, some institutional chaplains may be indeterminate employees of the CSC. The Director General, Chaplaincy through the Regional Chaplains, will ensure that institutional chaplains on indeterminate status receive performance reviews and personal appraisals by line and functional authorities. The chaplains will be invited to share this appraisal with the leadership of their faith group.

D. Community Chaplaincy Services

Chaplaincy services offered in the community are unique. They emerged out of institutional chaplaincy in order to enhance a continuity of service, but operate in a very different context and provide substantively different services compared to institutional chaplaincy. In conjunction with the mission of Canadian faith communities to serve marginalized Canadians, it recognizes the inter-relatedness of victims and offenders within society and promotes a vision of “shalom” (peace and community wholeness) that touches all Canadians..

Faith communities, of which Chaplaincy is part, have pioneered creative restorative justice initiatives such as Community Chaplaincy, Circles of Support and Accountability (COSA), Open Circle Visitation program, Man to Man/ Woman to Woman (M2/W2), Victim Offender Reconciliation Program (VORP), and others. They have reduced and prevented further victimization, thereby contributing to the Canadian government’s goal of reducing the social costs of crime and assisting communities to become safer and more just and secure. This in turn has enhanced the quality of life for all Canadians and strengthened the fabric of the community.

In order to maintain strong and appropriate community-based alternatives to incarceration the IFC and CSC affirm the importance of establishing community capacity to support them. This includes secure funding, adequate human resources and effective intervention strategies. When these are not available, the perception of community safety is threatened and the demand for incarceration increases. It is, therefore, essential to ensure the viability of secure and stable chaplaincy services in the community.

1. Community Chaplaincy

- a. Due to the specialized nature of the work with offenders, CSC and faith communities will partner to provide services to those who are returning to society after a period of incarceration.
- b. In order to assist political and other community leadership CSC and the IFC will support chaplaincy services in the community such as community chaplaincy and Circles of Support and Accountability (COSA). The provision of these services will be structured in an accountable way with an identifiable pastoral animator or chaplain. Persons chosen to provide chaplaincy services to ex-offenders in the community will have an interest in meeting the needs of ex-offenders and a concern for community development and the healing needs of victims.
- c. Subject to approval and availability, CSC’s contribution to the partnership will include financial and/or in-kind support through contracts for services. CSC will provide financial resources for community chaplaincy and COSA at least to the level of institutional chaplaincy as itemized for women and men offenders in Paragraph V.C.2 and V.E.3, above.
- d. The presence of community chaplains within the institutions constitutes an integral

part of their work and denotes the pastoral identity they share with institutional chaplains. To the extent possible and with the agreement of the institutional chaplains, community chaplains promote a continuity of care model by making contact with offenders in the institutions prior to their release and making information about community resources available to them.

e. Community chaplains will establish ties with parole officers and halfway houses in order to encourage referrals of offenders over and above those whom they encounter prior to release.

2. Circles of Support and Accountability

Circles of Support and Accountability (COSA) enhance the parole service of the CSC, particularly in the reintegration process, by supporting effective and positive socialization, reducing dynamic risk factors, and assisting overall in the successful completion of the correctional plan. The result is safer communities, fewer victims and lower costs of incarceration.

a. To enhance the continued success of COSA, IFC and CSC affirm the need to maintain community ownership and community direction of COSA and the need to fund these community initiatives at an appropriate level.

b. Given the intensive nature of COSA (i.e. high risk and high needs offenders) and that the primary target group is individuals who are reaching their Warrant Expiry Date, CSC is committed to the ongoing development of training resources and to conducting research.

c. Recognizing the developmental nature of COSA, CSC and Chaplaincy are encouraged to explore and expand the model for other types of releases.

Effective and Completion Dates

This MOU will come into force upon signature and will be reviewed every five years.

Amendments and changes can only be undertaken upon written invitation by either party to consultation and agreement by both parties.

It may be terminated by either one of the parties by consultation and mutual consent or six months' written notification to the other party.

Done in three copies at Ottawa, Ontario

This 8th day of May
in the English and French languages, each text being equally authentic.

For the Correctional Service of Canada

For the Interfaith Committee on Chaplaincy

IV. Appendices

Appendix I: List of Member Organizations in the IFC

Active member organizations for 2005-2006

The Anglican Church of Canada
Buddhist Society
Canadian Baptist Ministries
The Canadian Council of Churches
The Canadian Conference of Catholic Bishops
The Christian and Missionary Alliance
The Church of the Nazarene, Canada
The Council of the Muslim Community of Canada, Ottawa-Carleton Muslim Association
The Evangelical Fellowship of Canada
The Jain Society
The Lutheran Council, Canada
The Mennonite Central Committee, Canada
The Pentecostal Assemblies of Canada
The Presbyterian Church in Canada
The Religious Society of Friends
The Salvation Army
The United Church of Canada

Active in the past (no delegated representative for 2005-2006)

The Apostolic Church of Pentecost
The Canadian Jewish Congress
The Christian Reformed Church, Canada
The Federation of Sikh Societies of Canada
The Fellowship of Evangelical Baptists
The Islamic Coordinating Council of Imams

The Seventh Day Adventist Church
The Wesleyan Church

Active non-voting members

4 Chaplain Representatives
The Church Council on Justice and Corrections

Appendix II: List of Related Documents

I. Preamble and Purpose

II. Canadian and International Mandate

Canadian Charter of Rights and Freedoms
Canadian Corrections and Conditional Release Acts
Canadian Corrections and Conditional Release Regulations
Mission of the Correctional Service of Canada
Universal Declaration of Human Rights
United Nations Minimum Rules for the Treatment of Prisoners

III. IFC/CSC Relationship

Constitution and By-Laws of the Interfaith Committee on Chaplaincy

IV. Statement of Principles

List of Member Organizations in the IFC (see Appendix 1, above)

V. Agreed Policy and Practice

Contract for Services
Creating Choices
Partners in Mission: Information Pertaining to Protestant Chaplaincy
Partners in Mission: Information Pertaining to Roman Catholic Chaplaincy
Statement of Work for Contract Chaplains
Code of Professional Conduct for Contract Chaplains
Handbook on Chaplaincy in the CSC
Treasury Board Contracting Policy
Report of the Task Force on Service Standards for Minority Religions
(March 2003)

Appendix III - Glossary

The terms defined in this glossary are found within the text of the foregoing *Memorandum of Understanding*. Many of the terms have very different connotations in the context of the various faith traditions represented on the Interfaith Committee. Conversely, some of the terms may not be used within some of these traditions. It would be impossible to find terms that do not conflict with specific definitions of some faith groups; neither can a separate MOU be written to contextualize the terms within each tradition.

The following definitions, therefore, do not reflect the viewpoint of any particular religious tradition. It is understood that each faith group will apply the definitions required by their polity and practice.

Aboriginal Initiatives Branch

The office within the CSC's Corrections and Operational Programs Sector mandated to create partnerships and strategies that enhance the safe and timely reintegration of Aboriginal offenders into the community.

Accommodation (Religious Accommodation)

Providing access to an adequate level of resources (leadership, opportunities for worship, educational resources, religious articles, dietary requirements) to allow offenders to practise their religion or spirituality as fully as they desire (up to a level that is generally available to people in the community) within the correctional setting.

Chaplain

People who are called by a faith community to offer pastoral care and religious and spiritual services in a specialized setting. Chaplains work from an inclusive and holistic framework to facilitate the practice of their own faith as well as religious expressions other than their own.

Chaplaincy

1. an organization or a model of service provision dedicated to addressing the pastoral care needs of a group of people in need in a specialized setting;
2. the overall management of religious and spiritual service delivery within CSC.

Chaplaincy Branch

The organizational unit at CSC's National and Regional Headquarters responsible for implementing the MOU, administering the budget for chaplaincy, developing policy and resources, and ensuring the delivery of chaplaincy services

Chaplaincy Leadership Team

The management (Director General, Associate Director General, Regional Chaplains) and other staff as determined by management at National and Regional Headquarters who provide oversight of Chaplaincy services within the CSC

Correctional setting

The context of ministry, whether in CSC institutions or in the community, in which people are dealing with incarceration and reintegration issues

Circles (CoSA)

An intentional initiative which seeks to support offenders returning to the community by matching them with two or more volunteers who enter into a relationship of covenanting, meeting, accompaniment and accountability.

CSC Chaplaincy defines a "Circle of Support and Accountability" as a group of 4-7 primarily faith-based community volunteers, who are committed to enhancing public safety by supporting community re-entry through: covenanting, meeting and walking daily in friendship with a person who has been detained to the end of his sentence because of a sexual offence history.

Circles of Support, Circles of Care, Support Circles, **Family** Support Circles and Circle Sentencing projects describe various other modes of working with different groups of individuals, each of which fulfills an important need.

Community Chaplain

A person who fulfils the role of chaplain in a community setting, generally across denominational and religious lines, to assist ex-prisoners to integrate into the faith community of their choice and to deal with related spiritual, emotional and social reintegration issues.

Contractor

The faith community that holds a contract with the CSC to provide chaplaincy services in the institutional and/or community setting.

Faith Community(ies)

A faith community is group of people who identify themselves as sharing a common faith. Usually a faith community is a local manifestation of a religion. For example, in Christianity, the Anglican Communion, the Roman Catholic Church, the United Church would be "faith communities".

Holistic Approach

A model of care that addresses spiritual issues within the context of promoting a person's emotional, physical and mental wellbeing. This approach can be taken irrespective of the person's faith tradition and seeks to strengthen the person within their chosen faith tradition.

Indeterminate employees

Persons hired to a permanent position by the government through a Public Service Commission competition process

Institutional Chaplains

Fulfil the role of chaplain (offering pastoral care and religious and spiritual services) within CSC institutions with responsibility to support minority faith groups and to ensure that freedom of religion and mutual respect are practised by all.

Interfaith Chaplaincy

Caring response to the needs of people regardless of their religious beliefs and in collaboration with leaders of diverse faith expressions

Mandate

The document issued by the faith group to which the chaplain belongs that authorizes the chaplain to provide chaplaincy services on behalf of the organization.

“Minority” Religious Traditions

The term 'minority religion' or 'minority tradition' refers to a recognised religious and/or spiritual tradition with which a minority number of inmates is affiliated. The term in no way suggests that these traditions or the people affiliated with them (in the institution or the community) have reduced status or lesser importance within CSC's mandate to accommodate religious needs and rights.

Multilevel Institutions

CSC institutions that house groups of offenders classified at more than one security level and/or providing specialized services (such as psychiatric treatment or health services)

Orientation

Information (sessions) offered by the CSC to familiarize staff and contract service providers about the correctional setting

Pastor

The person who gathers and guides a community of people who share the same faith, usually offering pastoral care, religious education and leadership in worship (Originally from the Christian tradition, 'Pastor' is used in some churches as a title to designate the ordained leadership.)

Pastoral Care

A response to people in need which aims to bring greater meaning and wholeness to individuals and communities

Prophet / prophetic

A person who speaks the truth in difficult situations, holding people who exercise power over others accountable and challenging society to a higher standard of justice

Religious/religion

The spiritual beliefs, teaching and practice shared by a group of people

Religious Authority

The organization (or person representing the organization) who presents chaplains to fulfil the terms of a contract for chaplaincy services; the organization to which the chaplain belongs and is answerable to in terms of faith and practice.

Restorative Justice

Restorative justice is a non-adversarial, non-retributive approach to justice that emphasizes healing in victims, meaningful accountability of offenders, and the involvement of citizens in creating healthier, safer communities. Crime is a violation of people and relationships. Restorative justice works to repair the damage and promote healing and growth caused by crime by providing tools to find more peaceful and collaborative ways of resolving conflicts in our society. It strives to offer support and opportunities for voluntary participation and communication between those affected - victims, offenders, and community - to encourage accountability, reparation, and movement towards understanding, feelings of satisfaction, healing and closure.

Shalom

Shalom comes from the Hebrew verb *Shalom* meaning to be complete, perfect and full. When used as a noun in the bible, it can convey any of the following meanings: completeness, wholeness, health, peace, welfare, safety soundness, tranquility, prosperity, perfectness, fullness, rest, harmony, the absence of agitation or discord.

Spiritual/spirituality

That which pertains to or derives from the human spirit

Statement of Work

Description of the work to be accomplished by the person fulfilling the contract for services

Training

Courses or programs designed to impart knowledge and/or skills required to fulfil a Statement of Work

Volunteer

People from the community who give of their time and talent to provide support to chaplains, offenders, staff and their respective **families** in the fulfilment of Chaplaincy's mandate.

Appendix IV – ACRONYMS

CCRA The Corrections and Conditional Release Act - The legislation governing the CSC.

CCRR The Corrections and Conditional Release Regulations - The legislated guidelines for carrying out the CCRA

COSA Circles of Support and Accountability (see Glossary for definition)

CLT Chaplaincy Leadership Team (see Glossary for definition)

CSC The Correctional Service of Canada

IFC The Interfaith Committee on Chaplaincy in the Correctional Service of Canada

MOU The Memorandum of Understanding

U.N. The United Nations