COMMUNITY SENTENCING OF ADULT NON-VIOLENT OFFENDERS:
EXPLORING ATTITUDES AND ITS VIABILITY IN THE ACCRA METROPOLIS.

BY

FEIKOAB PARIMAH
(10113804)

THIS THESIS IS SUBMITTED TO THE UNIVERSITY OF GHANA, LEGON IN
PARTIAL FULFILMENT OF THE REQUIREMENT FOR THE AWARD OF MPHIL
SOCIAL PSYCHOLOGY DEGREE.

NOVEMBER, 2015
DECLARATION

I hereby assert that this thesis is the result of my own research and has not been presented by anyone for any academic award in this university or any other university. All references used in this work have been duly acknowledged. I thereby bear sole and full responsibility for any shortcomings of this research work.

Feikoab Parimah  
Student

We hereby certify that this thesis was supervised in accordance with the procedures laid down by the University of Ghana.

Dr. Joseph Osafo  
Principal Supervisor

Dr. Kingsley Nyarko  
Co-supervisor
DEDICATION

I dedicate this work to My Dad and Mum, Mr & Mrs Chief Jacob K. Parimah for all the sacrifices they have made for my sake.
ACKNOWLEDGMENTS

I duly acknowledge hand of The Almighty God that rests upon my life and destiny. I am grateful to you my maker, for you are the reason for my existence and essence in my generation. Once again I am eternally grateful.

Furthermore, I will like to acknowledge the contribution of all my superiors at the Department of Psychology to my life, especially my Head of Department Prof. C. C. Mate-Kole, Prof. J. Y. Opoku, Prof. S. A. Danquah and Prof. Charity S. Akotia whom I have directly served for some years now. My gratitude also goes to chief Nii Sanka and Nii Krotia of Mantse Agbona for what they have taught me during my brief contact with them, and for the opportunity granted me to always visit them.

Moreover, I thank the following outfits for granting me access to collect data during my study; Ghana Prison Service, The Judicial Service, Ghana Law Reform Commission, Commission on Human Rights and Administrative Justice, and the Ghana police Service. Retired Justice Monny is not forgotten for his timely advice

Also, is a pleasure to reveal the valuable contributions that my supervisors, Dr. Joseph Osafo and Dr. Kingsley Nyarko have made in my life as far as this thesis is concern. Thank you for your time and patience. I doff my hat for you sirs. God bless you Mrs Otoo, aunty Lydia and Georgina of the Department of Psychology, Mr. Ebenezer Arthur as well as all brethren of Revealed Oracles of God.

In addition, I say God bless you to my siblings, George, Patience, Saban and Noah for being there always for me and for their financial assistance in the research process.
Abstract

This study is predicated on the proposition that globally there is a shift from the hitherto emphasis on the retributive function of punishment to a restorative mode. This has informed a number of nations to subscribe to community service as an alternative to custodial sentencing for some non-violent offences. Ghana’s overemphasis on custodial sentencing has plunged it into some problems, as the nation’s prisons are unable to absorb the increasing number of offenders who are being incarcerated on a daily basis, consequently leading to overcrowding in the nation’s prisons. Other problems encountered by the nation as identified by some studies are recidivism and high cost in taking care of inmates. In view of these, the study sought to find out whether Ghanaians will favour the community sentencing of adult non-violent offenders over incarceration or not. A sample size of twenty four (24) was drawn from various stakeholders comprising the legal, judiciary, law enforcement, the legislature, traditional and religious sectors, an adult non-violent offender, victims of theft, officers from some government outfits and two people from the general public. In-depth interviews were carried out with this sample in order to fulfil the qualitative dimension of the study whereas one hundred and ninety (190) respondents constituted the sample size for the quantitative dimension. Results from both the qualitative and quantitative analysis revealed that most Ghanaians are in favour of the use of community service as a sentencing condition for adult nonviolent offenders within the Accra metropolis.
# TABLE OF CONTENTS

DECLARATION................................................................................................................................. I

DEDICATION................................................................................................................................. II

ACKNOWLEDGMENTS .................................................................................................................... III

ABSTRACT ....................................................................................................................................... IV

TABLE OF CONTENTS .................................................................................................................. V

LIST OF TABLES ............................................................................................................................. VI

CHAPTER ONE .................................................................................................................................. 1

INTRODUCTION............................................................................................................................... 1

1.1 BACKGROUND OF THE STUDY ............................................................................................. 1

1.2 STATEMENT OF THE PROBLEM ........................................................................................... 7

1.3 AIMS AND OBJECTIVES OF THE STUDY ............................................................................. 9

1.4 RELEVANCE OF THE STUDY ............................................................................................... 10

CHAPTER TWO .............................................................................................................................. 12

LITERATURE REVIEW ................................................................................................................... 12

2.1 THEORETICAL FRAMEWORK .............................................................................................. 12

2.2 REVIEW OF RELATED LITERATURE .................................................................................... 16

2.3 RATIONALE OF THE STUDY ................................................................................................. 21

2.4 RESEARCH QUESTION ........................................................................................................... 23

2.5 HYPOTHESES ......................................................................................................................... 24

2.6 OPERATIONAL DEFINITIONS OF TERMS ............................................................................ 26

CHAPTER THREE .......................................................................................................................... 27
METHODOLOGY ............................................................................................................................... 27

3.1 SAMPLE AND POPULATION ........................................................................................................ 27

3.2 INSTRUMENT .................................................................................................................................. 28

3.3 RESEARCH DESIGN ....................................................................................................................... 31

3.4 PROCEDURE .................................................................................................................................. 31

3.5 DATA ANALYSIS ............................................................................................................................ 33

3.6 ETHICAL ISSUES ............................................................................................................................ 33

CHAPTER FOUR .................................................................................................................................. 35

RESULTS ............................................................................................................................................... 35

4.1 QUALITATIVE .................................................................................................................................. 35

4.2 QUANTITATIVE TABLES .................................................................................................................. 47

CHAPTER FIVE ..................................................................................................................................... 54

DISCUSSION ......................................................................................................................................... 54

5.1 DISCUSSION ................................................................................................................................... 54

5.2 RECOMMENDATIONS ...................................................................................................................... 58

5.3 CONCLUSION ................................................................................................................................ 61

REFERENCES ....................................................................................................................................... 63

LIST OF TABLES

Table 3. 1: Factor loadings based on a principal components analysis for 12 items .................. 30

Table 4.1 Demographic Characteristics of the Sample (N = 190) ................................................. 47

Table 4.2 Summary of Descriptive Statistics, and Reliability Analysis, of the Variables in the Study (N = 190) .................................................................................................................. 48
Table 4.3  Summary of Independent t-test indicating differences between Magistrates and Adult nonviolent offenders on community service .................................................................49

Table 4.4  Summary of Independent t-test indicating sex differences on community service ..50

Table 4.5  Summary of correlation between religiosity and attitude towards community service51
Table 4.6: Summary of Independent t-test indicating differences between victims and non-victims of theft on community service ........................................................................... 52

LIST OF MODELS

Conceptual model ........................................................................................................... 25

Observed model ........................................................................................................... 53

LIST OF ABBREVIATIONS

GPS  ......................... Ghana Prison Service
GSS  ......................... Ghana Statistical Service
PRI  ......................... Penal Reform International
CHAPTER ONE

INTRODUCTION

1.1 Background of the study

Many societies view crime as an issue that needs to be tackled with care. A particular jurisdiction will choose to punish individuals who breach societal norms and legal statutes, with the aim of achieving some desired ends. According to Shames (2011), the common reasons ascribed to the punishment of offenders will be to attain the following goals; incapacitation, deterrence, retribution, and rehabilitation. In a bid to achieving any of these goals, a nation may choose to incarcerate offenders or sentence them to community service. Community service as a sentence is meted out with the hope that it will go a long way to rehabilitate the offender and consequently lead to a reduction in recidivism (Muiluvuori, 2001). Serious crimes are deemed to (of a necessity) attract some form of punishment as a means to deter such criminal behaviour in future (Harris, 2006).

Prisons are established with the prime purpose of meting out pain to the offender by depriving him or her of his or her freedom (O'Donnell, 2003). In this way there is cost to be borne by the society be it social or financial, necessitating that it be reserved for serious offenders and scarcely for other offenders (O’Daniel, 2003). Since time immemorial, Prisons have been used as tools in the punishment of offenders as a way of safeguarding the rights and dignity of others, and maintenance of social harmony (Birungi, 2005). To Michel Foucault, “the Prison from the start was a technique of transformation and not a punishment, directed at the criminal’s nature and not his act” (Garland, 1985). Thus, it has been observed that the reasons for which Prisons were built across the globe encompassed rehabilitation, deterrence, retribution, incapacitation, and reform (Tomasic & Dobinson, 1979).
Braithwaite (2002) asserts that, almost every culture has some characteristics of both restorativeness and retributiveness when it comes to tackling crime. The retributive normally survives as compared to the restorative simply because the restorative function is normally seen as a weak tool in fighting crime (Braithwaite, 2002). Justice model adherents have proposed that the main purpose of punishment, which was previously retributive in nature, should be replaced by the function of rehabilitation (Von Hirsch, 1976). Grimsrud and Zehr (2002) reveal that, most of the west’s sentencing philosophy has been shaped by Christianity. The medieval periods saw retribution as a way of upholding justice (Grimsrud & Zehr, 2002). The Bible talks of both retribution and restoration, with what appears to be retributive having a restorative end (Grimsrud & Zehr, 2002).

To Tonry (2006), “the overriding numerative function of a sentencing system in a society committed to individual liberty, procedural fairness, and limited powers of government is to assure that individuals convicted of crimes receive the sentences that, in principle, they should” (p.16). Kantian retributive justifications or utilitarian reasons could be cited for the sentencing philosophy of a particular jurisdiction (Tonry, 2006). Tonry (2006) however goes on to establish the fact that, there are attempts being made by policy makers to develop reliable theories that combine these two justifications, through incapacitation, deterrence or rehabilitation. Von Hirsch (1998) states that rehabilitation is a way of “changing an offender’s personality, outlook, habits, or opportunities so as to make him or her less inclined to commit crime” (p.1).

In Africa, the Prisons were formed based on the retributive mode of punishment (Coldham, 2000). Coldham (2000) makes known that, Prison structure was on the whole harsh and it was not until the later end of the colonial period that efforts were being made to rehabilitate inmates. A general assessment points out that the penal codes of Commonwealth Africa
failed to incorporate African understanding of criminal behaviour and punishment (Coldham, 2000).

In pre-colonial Africa, traditional criminal justice sought to deal with the outcome of crime to victims than mere punishment of offenders (Van Ness & Strong, 2002). Restorative justice is not new to the African as it has, since ancient time, existed in their justice system (Omale, 2006). For instance, Abotchie (2008) posits that, Ghanaian traditional culture sees crime as a breach to both public and private laws. On one hand, private laws are meant to deal with the individual’s breach of norms within his family, whereas on the other hand public laws are meant to deal with offences that the gods deem to be abominable (e.g., murder, stealing, rape, adultery and assault). The heads of lineage deal with breeches of private laws, while that of public laws are presided over by chiefs, with the help of their councilors (Abotchie, 2008). These violations could either attract punishments such as removal from office, exiling, death penalty, ostracism or the imposition of fines (Abotchie, 2008).

Before the advent of Europeans to West Africa, Ghana had its own communal system with a justice system that sought to establish harmony, and the reconciliation of offenders and victims (Nukunya, 2003). There were also retributive dimensions whereby victims who were not satisfied with verdicts from chiefs, sought vengeance from a higher supernatural power or an oracle (Nukunya, 2003). Dalgleish (2005) looked at the injustice system that prevailed in Ghana since time immemorial, and found out that chiefs often strived to ensure that there was reparation of wrong to those who suffered any form of injustice.

Coldham (2000) emphasizes that, in an era where most countries are devising viable alternatives to incarceration for tackling crime, most Commonwealth African countries like Ghana are still relying on imprisonment. In view of the increase in crime rates in most countries, community service has gained favour with some countries as a viable alternative to
short-term incarceration of offenders (Harrison & LO, 2002). Considering all the
disadvantages Prisons bring upon a person and the economic pressures associated with the
maintenance of a criminal justice system which is retributive, community service could be a
laudable alternative to incarceration (Muiluvuori, 2001).

Community service opens avenues for offenders to engage in some productive work that
would resultantly benefit the community at large (Graham, 2012; Wing Lo & Harris, 2004).
Potentially, it can help change the cause of the offender’s behaviour as it instils in him or her
the sense of moral obligation to the community (Wing Lo & Harris, 2004). In recent times,
community service comes in different forms, and can either be used in collaboration with
probation or imposition of fines (Bouffard & Muftic, 2007).

Community service could also serve as a sentence on its own (Harris & Lo, 2002). In
Caputo’s (1999) estimation, a proper implementation of community service makes people in
a particular jurisdiction experience a sense of involvement in the criminal justice process. It
also contributes to the wellbeing of the people in the community (Caputo, 1999). In addition,
Muiluvuori (2001) found that though the forms and structure of community service may vary
from one jurisdiction to the other, it has however gained grounds in the legislature of some
countries.

Moreover, some other reasons why community service is normally used as an alternative to
incarceration are, it is financially prudent, reduces overcrowding in prisons and is capable of
leading to reductions in the rate of recidivism (Bouffard & Muftic, 2006; Killias, Aebi, &
Ribeaud, 2000; Lutze, Johnson, Clear, Latessa & Slate, 2012). Also, some studies have
demonstrated the public’s support for community service over fines regarding some offenses
committed by both adults and young offenders as opposed to imprisonment (Marinos,
2005). According to Lutze et al. (2012), sending a lot of offenders to jail is financially
imprudent and therefore requires that those who commit serious offenses be incarcerated.
This in a sense goes a long way to reduce the population of inmates in prisons (Lutze et al., 2012). Some studies have given clear results that community service is efficacious enough to reducing rates of recidivism as compared to incarceration (Bouffard et al., 2006; Killias et al., 2000). Some studies have also shown how community service has gained favourable attitudes from the general public (Doble, 2002) and the judiciary (Anagnostaki, 2011)

However, there have been some mixed results concerning the potency of community service in reducing recidivism. When considering some nuances regarding offenders who are sentenced to community service, rates of recidivism may not be statistically different from those sentenced to prison (Muiluvuori, 2001). Nevertheless, Muiluvuori (2001) adds that community service may be a vital sentence for first time offenders of the law. In Africa, community service is not at all alien. In 1996, representatives from 40 African countries met in Kampala Uganda to look at penal reforms in view of the undesirable prison conditions in most African countries (Penal Reform International, 1997a). At the end of the conference, the Kampala Declaration was signed stipulating that, there be among others, improved conditions in prisons, incarceration of fewer people and development of alternatives to incarceration (Penal Reform International, 1997a). Among the alternatives given for the incarceration of minor offenders was community service (Penal Reform International, 1997a). 

Also, the Ouagadougou declaration stipulated that, in a bid to reducing the population in the Prisons, community service should serve as alternatives to incarceration (Penal Reform International, 2012). Community service is scarcely implemented in most African countries though some form of experiments of it have taken place in countries such as Uganda, Kenya, Tanzania and Burkina Faso (Harris & LO, 2002).

Per the assessment of Penal Reform International (2012), offenders who could be considered for community service in Kenya for instance are those who have been
sentenced to a Prison term not exceeding three years. The aim is to avoid bringing non-violent offenders into contact with violent offenders who would influence them negatively (Penal Reform International, 2012). According to Penal Reform International (2012), community service offers the non-violent offender the opportunity to be useful to the community while he or she is being punished. Also, community service orders in Kenya seek not to truncate family ties, rehabilitate the offender and to maintain the offender in his or her current employment (Penal Reform International, 2012).

Since the Kampala and Ouagadougou declarations, some countries in Africa are yet to implement community service as a sentencing condition. According to Stern (1999), Prison population rate for Ghana was 40 per 100,000. Ghana is among the countries that are yet to implement community service as an alternative to incarceration.

In Ghana, there has been some few studies that have investigated Ghanaians’ awareness of Restorative Justice and Alternatives to Custodial Sentences (Alifo, 2006; Nortey, 2006; Dagadu, 2006; Addulai, 2006). A careful look at these works show that their focus was principally to know Ghanaians’ level of awareness of restorative justice and alternatives to custodial sentencing. These studies highlight the extent to which Ghanaians in different parts of the nation are abreast with current trends as it relates to restorative justice and some forms of non-custodial sentencing (Alifo, 2006; Nortey, 2006; Dagadu, 2006; Addulai, 2006). In essence, there is the call for the nation to explore the viability of the various forms of restorative justice and non-custodial sentencing in Ghana. Seeing how broad these sentencing conditions are in mainstream criminology, specificity is of necessity and that calls for this current study. The study will ascertain the extent to which Ghanaians resident within the Accra metropolis will favour the use of community service as opposed to the incarceration of adult non-violent offenders.
1.2 Statement of the problem

Although community service has become a normative component of sentencing and correctional practice in some western countries, it is perhaps the most underused sentencing condition in most countries in Commonwealth Africa (Coldham, 2000). It is true in the case of Ghana that, community service is yet to be introduced as a sentencing condition. There is up to this point, no published literature on community service in Ghana. The literature available on community service in some African countries is however inadequate. A careful look at the works done in Ghana (Abdulai, 2006; Alifo, 2006; Nortey, 2006) show that these studies were principally an investigation into Ghanaians’ awareness of restorative justice and alternatives to custodial sentencing. On the whole, the findings of these studies suggest that Ghanaians are not well informed when it comes to restorative justice and some non-custodial sentences such as community service. However, Dagadu (2006) found that about 73.7% of respondents within the Northern and Upper East Regions had knowledge of community service. Nevertheless, such a finding provides insufficient basis for one to conclude that Ghanaians are in favour of the use of community service as an alternative sentence to the incarceration of minor offenders.

Moreover, it has been found that, inmates face the problem of reentry into the society after serving their sentence in prison (Haney, 2003; Ross & Richards, 2002). In Ghana, the prisons have failed in their bid to rehabilitate inmates as well as reduce the rate of recidivism (Nsafoah, 2006; Omane-Brimpong, 2010). Although some inmates are said to have completed some aspects of education in prison, no study has however furnished us with the reentry success of such inmates into the Ghanaian society. They may have completed some aspects of their education while in prison, but the stigma of been an ex-convict is an issue they have to contend with. According to Omane-Brimpong (2010), stigmatization is positively related to recidivism among ex-convicts. This implies that the stigma attached to
being an ex-convict offer explanations as to why ex-convicts recidivate. This sort of stigma
could however limit their career prospects. All these problems to an extent can be
surmounted if community service becomes an alternative to incarcerating adult non-violent
offenders.

Most of those who were incarcerated in 2010 were non-violent offenders, with stealing
ranking first on the Ghana Prison Service’s offence chart with 3,888 convictions (Ghana
Prison Service report, 2010). Due to the limited space available, there is no room for the
classification of inmates at the Nsawam medium Prison (Omane-Brimpong, 2010). As a
result of this, all manner of convicts are put together except those charged with capital
offences (Omane-Brimpong, 2010). Omane-Brimpong (2010) also found that, although ells
were initially built for four convicts, it now accommodates up to thirty of them, necessitating
that they sleep in turns (Omane-Brimpong, 2010). In view of these, there is the need for
Ghana to consider community service as a way of decongesting our prisons.

In addition, the prison population in Ghana continues to increase at an alarming rate (Ghana
Prisons Service Report, 2008). Per the Ghana Prisons Service Report (2008), recidivism is a
contributory factor to the increase in the number of inmates in the prisons. The report also
revealed that, 88.7 per cent of convicts were between the ages, 18 and 45. Stealing was found
to be the most frequent offense committed by prisoners (Ghana Prisons Service Report,
2008). Also, Ghana spends a lot of money in feeding these inmates in the nation’s prisons.
An amount of GH¢1.80 had been made in the 2012 Ghana Budget as part of budgetary
allocation for the feeding of an inmate per day. Considering the average monthly lockup of
13,469 (Ghana Prisons Service Report, 2012), estimates are that the nation will be spending
GH¢727,326 a month as additional cost in feeding inmates.

Furthermore, Alifo (2006) asserts that, some of the problems faced by the prisons in Ghana
are overcrowding, expired warrants for remandees, unsanitary conditions, poor feeding,
deterioration of infrastructure in the prisons and lack of rehabilitation facilities. Apart from these problems, another issue one can look at is the fact of parental control. Studies have shown that loss of parental control has the long run effect of advancing juvenile delinquency (McCord, 2009). Why then quickly incarcerate adult non-violent offenders when they could serve a community sentence and also get the opportunity of providing parental control (McCord, 2009) rather than going into prison to face all these challenges.

According to Songsore (2003), most of the markets in some principal cities such as Kumasi, Accra, and Sekondi-Takoradi lack adequate sanitary facilities, proper drainage systems. As a result of this, the markets are often surrounded by huge piles of decomposing garbage (Songsore, 2003). The nation can sentence these adult non-violent offenders to community service to help tackle the problem of sanitation in the nation. In addition, the government can work in collaboration with some waste management organizations, where those who are sentenced to community service can also get the opportunity to be developed in the area of waste management. This, to some extent will help the nation save a lot of money that can be channelled into other productive ventures in the economy.

1.3 Aims and objectives of the study

1. To investigate the attitudes of Ghanaians toward the community sentencing of adult non-violent offenders.

2. To find out if the severity of a non-violent offense affects the attitudes of Ghanaians toward the community sentencing of adult non-violent offenders.

3. To find out the extent to which being a victim of a non-violent offense affects one’s attitude towards the community sentencing of adult non-violent offenders.

4. To know if there is a relationship between the religiosity of Ghanaians and their attitude towards the community sentencing of adult non-violent offenders.
1.4 Relevance of the study

Findings from this study will add to existing knowledge in the area of community service, seeing there is a dearth of published literature on community service in Africa. Thus, it will provide researchers with a point of reference for future research in the area of community service in Ghana and Africa as a whole.

Also, it will provide rich information towards the possible amendment of the criminal justice system of Ghana. This could be achieved by considering the use of community service as a sentencing condition for adult non-violent offenders. As non-violent offenders are diverted from the prisons, the nation would then glean some benefits of community service as other nations have.

Moreover, there could be some long run benefits following the possible introduction of community service such as reducing delinquent behaviour. According to Generativity and Attachment theories (which are offshoots of the social learning theory), children who spend time with their parents are less likely to engage in delinquent behaviour. If parents are not quickly incarcerated for committing non-violent offences, then they get the chance of spending more time with their children. This would consequently lead to a possible decrease in the tendency towards juvenile delinquency in the long run.

Furthermore, the introduction of community service into the criminal justice system of Ghana could reduce overcrowding and tendency towards suicidal behavior, lesbianism and homosexuality. According to James (2008) a suicidal person can be defined as “one who is engaged in an expressive act designed to reduce psychological pain,” (p.180). The incidence of suicide can be increased by solitary confinement (Tartaro, 2003). This throws more light on the fact that inmates are likely to resort to suicide as an alternative to deliver themselves
from such psychological and physical pain. Community service could prove helpful in providing an alternative for offenders to alleviate their physical and psychological pain.

In addition, community service is likely to reduce stigmatization and recidivism. The differential association theory gives us the understanding that keeping company with criminals generates in criminal behaviour. Why then put non-violent offenders and other offenders together in the same prison, knowing they are likely to come out worse than before (as they will learn bad behaviour).

According to the labelling theory, labelling one as an ex-convict is likely to lead to stigmatization. The ex-convict later on faces the problem of reintegration and is likely to recidivate not because he wants to offend, but the offence becomes the means to an end. The end being that, he will be found among those who will love and accept him. Community service could eliminate stigmatization and consequently reduce recidivism. All these calls for an exploratory study to elicit the attitudes of Ghanaians with regard to community service as an alternative to incarceration.
CHAPTER TWO

LITERATURE REVIEW

2.1 Theoretical framework

Attitudes refer to the evaluations we make of our social world (Olson & Maio, 2003). These evaluations could either be favourable or unfavourable (Cunningham, Johnson, Gotenby, Gore, & Banaji, 2003). According to Baron, Branscombe, and Byrne (2009), although attitudes may not necessarily manifest in our overt behaviour, they influence our thoughts. People acquire attitudes through their interaction with others or as they observe the behaviour of those around them (Baron et al., 2009). In situating this study within the context of attitudes, the study examined whether Ghanaians would have a favourable attitude towards community service over incarceration. Secondly, whether they would have unfavourable attitudes toward the use of community service as a viable alternative to incarceration of adult non-violent offenders. These favourable or unfavourable attitudes could be understood within the context of social learning, generativity and attachment theories.

Social learning theory

The social learning theory underscores the notion that learning takes place within the context of the society (Astray-Caneda, Busbee & Fanning, 2011). Astray-Caneda, Busbee and Fanning (2011) posit that, individuals learn as they observe the behaviour of others and the consequences of such behaviours. Learning as a result of observing others is what Bandura (1997) refers to as observational learning, with retention, motor reproduction, attention, and motivation as its components.
Bandura (1977) hinges his modelling theory on cognitive and behavioural philosophies. According to Badura (1977), individuals are capable of controlling their behaviour through the process of self-regulation. Self-regulation in essence comes into being when an individual’s judgment is informed by deductions from his or her observations Bandura 1977). These deductions are made in relation to established societal norms as well as those norms they set for themselves. Bandura (1977) goes further to show that, the society in which one lives has the potential of impacting his or her life either in the positive or negative sense.

In effect, social learning theory stipulates that individuals emulate others they are closely in contact with (Astray-Caneda, Busbee & Fanning, 2011). The implication is, when an individual associates with people with a history of criminal behaviour, such contacts serve as the environment which led to an inmate’s original behaviour (Astray-Caneda, Busbee & Fanning, 2011). Therefore, when adult non-violent offenders are sentenced to community service they are invariably shielded from contacts with hardened criminals. As a consequence, they would not be prone to learning hardened ways of committing crime. On such basis, Ghanaians are likely to have favourable attitudes toward community service as opposed to the incarceration of adult non-violent offenders.

In contemporary times, social learning theory puts forward that, criminal behaviour is the result of an individual’s participation in an ever changing process of social learning (Akers, 1998). Akers (1998) suggests that, differential associations, differential reinforcements, imitation and definitions favouring the violation of the law are the changing process of social learning. An individual’s association with deviants could vary in duration, frequency, intensity and priority which set in motion the process of social learning (Akers, 1998).

Differential association refers to both direct and indirect identification with people engaged in a particular behaviour (Akers & Jensen, 2006). The direct associations could be with our friends and family members at the primary level (war, 2002). Reference groups, the internet,
mass media, other “virtual groups”, and computer games constitute the secondary level (war, 2002).

By differential reinforcement, the outcome of behaviour is as a result of the balance between punishments and actual rewards that an individual anticipates (Akers & Jensen, 2006). The likelihood of someone engaging or refraining from a particular behaviour is dependent on the balance between the past, present, punishments and future rewards that could be envisaged (Akers & Jensen, 2006). To an extent Ghanaians will probably have favourable attitudes toward community service over incarceration, knowing that it could serve as a deterrent to adult non-violent offenders.

Imitation explains how one happens to hold on to behaviour, upon observing similar behaviour being put up by others (Akers & Jensen, 2006). Behaviour exhibited by others will be imitated if only there is what Bandura (1977) refers to as vicarious reinforcement. According to Bandura’s vicarious reinforcement (Bandura, 1977), a behaviour will be imitated depending on the consequences that follow that behaviour. The characteristics of the person exhibiting a behaviour and the behaviour being observed also determine whether it will be imitated or not (Bandura, 1977). Ghanaians are likely to have favourable attitudes toward community service over incarceration for adult non-violent offenders with the knowledge that it could deter potential offenders from committing such offences.

However, tests of social learning theory as it relates to measures on imitation are normally not seen, and could be attributed to its empirical and conceptual overlap with differential association (Pratt et al., 2009). The social learning theory’s proposition on the cause of crime is not only “positivistic”, in looking at why people commit crime, but also looks at why they do not commit crime (Gottfredson & Hirschi, 1990).

Some scholars in criticizing the social learning theory argued that measures that are normally utilised in differential association are likely not to be exclusive to social learning theory
(Agnew, 1995). Other scholars added that although there could be a relationship between criminal behaviour and association with deviant peers, there may be plausible reasons for such associations (Brauer, 2009). Gottfredson and Hirschi (1990) assert that, such relationship is likely to be due to of individuals attempt to identify with people with similar characteristics. Further, there are those who insist that undue attention has been geared toward predicting how much the models of social learning do contribute to total variance, to the neglect of causal processes being hypothesized by the theory (Tittle, 2004).

In spite of these criticisms, most literature in the field of criminology often cite articles on social learning theory (Akers & Jensen, 2006). Although the social learning theory has continually been scrutinized through empirical inquiry it is considered as one of the leading theories in criminology (Akers & Jensen, 2006).

**Generativity and attachment theory**

This theory makes known, the high rate of anxiety that results from the separation between mother and children in the early stages of life (Bowlby, 1980). A chain of problems develop as an outcome of this separation which in effect interferes with critical development (Parke & Clark-Stewart, 2001). According to Parke and Clarke-Stewart (2001) when a mother’s attachment with the child is truncated by incarceration, disastrous consequences ensue for both the child and the mother. Ghanaians are therefore likely to have favourable attitudes toward community service, with the notion that family ties will be maintained as offenders stay at home and carry out their community service sentence.

In the words of Erikson (1963), the theory of generativity is “a process of establishing, guiding and promoting the next generation” (p.267). Those who subscribe to this theory display sympathetic inclination towards responsibility, tolerance to other people, uphold
social norms (including prosocial behaviours) and empathy (Kotre, 1984; Ryff & Heincke, 1983).

Farrington and Welsh (2007) posit that increased protective factors against criminal behaviour as well as enhanced social bonds can be attributed to parental generativity. Walker (2009) discovered that the cost of crime has the removal or reduction of interpersonal relationships particularly with children. Community service in this case could help maintain interpersonal relationship and to help the adult non-violent offender engage in some form of prosocial behaviour.

2.2 Review of related literature

Community service outside Africa

In a study by Doble (2002), residents in North Carolina showed favourable attitudes toward the use of community service as an alternative sentencing condition for some offences. It was recorded that about ninety-seven (97%) of the respondents favoured greater use of community service (Doble, 2002).

Further, Anagnostaki (2011) explored how the community service order is instituted in practice, by documenting the sentencing practices of the courts in imposing community service. Anagnostaki (2011) found that that the implementation of the community service in Greece has encountered serious problems owing to fragmented provisions and poor infrastructure. However, some of these problems have been satisfactorily addressed by the actors involved. Also non-compliance with the community service did not lead to a custodial sentence.

In addition, Graham (2012) examined the use and effect of community service activities as a means of assisting desistance from crime for minimum enclosed and minimum open prisons in the custody of Tasmania Prison Service. Graham (2012) showed that, community service
activities have a positive effect at a number of levels. It was found that community service had a positive influence on the staff and volunteers in the agencies, and those who benefit from community service activities.

**Community service in Africa**

According to Adeyemi (1990), an African “…cannot appreciate a treatment like imprisonment, which if it benefits at all, is benefiting only the government, in total disregard of the victim and the African need to maintain social equilibrium” (p.53). This statement to an extent decries the over reliance of African governments on imprisonment as a tool in fighting crime.

In calling for the need for African countries to consider community service as a viable alternative to incarceration, Stern (1999) reviewed conference papers and reports relating to the institutionalization of community service in some African countries, and how the implementation of community service in such countries can inform the need for other African countries to follow suit.

Stern (1999) revealed that cost of keeping large numbers of offenders in prison is very high and as such not financially prudent. Considering the limited resources of developing countries in Africa, such resources could be channelled into other productive ventures in such economies rather than being used to maintain their prisons. In other words this calls for alternative modes of punishment which at the same time is embraced by the members of the community.

Following Stern (1999), Coldham (2000) traced the roots of the Criminal Justice System in Africa by narrowing down to countries in Commonwealth Africa and current developments associated with it. According to Coldham (2000), prisons continue to play a
pivotal role in the penal system of most governments in Commonwealth Africa, to the neglect
of non-custodial sentences which can serve as viable alternatives to incarceration.

Coldham (2000) reported that some courts in Commonwealth Africa do not favour
community service and other non-custodial sentences. However, Birungi (2005) assessed the
alleged efficacy of community service orders in Uganda’s criminal justice system and
reported that community service orders had a positive effect. It boosted confidence and
attitudinal change in judicial officers such that there was an increase in the number of those
offenders who benefited from community service. According to the survey, six victims
thought that community service favoured offenders in the sense that it was a lighter sentence
as compared to incarceration. Nevertheless, some of the victims thought it was really
fulfilling to see offenders engaged in community service. The victims for that matter saw
community service as a viable alternative to incarceration. There were also mixed responses
from both offenders and ex-offenders alike. Thirty percent (30%) of both offenders and ex-
offenders were not in favour of community service, as they saw it as a true form of
punishment. The remaining seventy percent (70%) saw it as a medium for reconciling with
victims and the community at large. In essence, they saw community service as a better
alternative to incarceration. Overall, it appears that those stakeholders who favoured
community service far outweighed those who were against it (Birungi, 2005).

Moreover, Ngabirano (2008) assessed how the incarceration of parents impacts the lives of
their children. The study looked at how community service could be used in tackling issues
on child neglect and its associated problems. Ngabirano (2008) noted that community service
had failed in its attempt at reducing overcrowding in prisons in Uganda.

Subsequent research on evaluating the success of community service orders in Uganda has
gone a long way to expose some of the challenges it is facing in some districts in that
country. Ssebuggwa (2010) examined the legal as well as institutional frameworks of
community service in Kampala District and how these frameworks affect recidivism. The study (Ssebuggwa, 2010) found that there were recognized special facilities constructed for the purpose of dealing with recidivism and curbing re-offending in community service. One of the reasons for the implementation of community service was to tackle overcrowding in the prisons.

In assessing the viability of community service in some African countries, Penal Reform International (2012) provided salient information towards the advancement of alternatives to imprisonment in Africa. In Kenya it was revealed that those qualified for community service orders were those who committed offenses meriting a maximum sentence of three years imprisonment. This was to keep non-serious offenders away from prison, rehabilitate as well as punish the offender. Offenders sentenced to community service engage in work that will directly be to the advantage of the community where he or she lives. Penal Reform International (2012) also reported that between 2005 and 2010 community service orders were satisfactorily completed. The form of community service work being observed in Tanzania parallels that of Kenya (Penal Reform International, 2012).

Considering the clarion call for African countries to consider implementing community service as an alternative to imprisonment, literature has shown that some African countries have already started using it. Although there are challenges to its implementation, these countries have gleaned some benefits from community service orders. The big question is, why not Ghana.

Restorative Justice and Alternatives to Custodial Sentences in Ghana

Alifo (2006) investigated Ghanaians level of consciousness with regards to alternatives to custodial sentences and restorative justice. Alifo (2006) used a sample of 60, comprising of Judges, magistrates, prison officers, police officers, lawyers and convicts. Findings showed
that there was a need to educate the Ghanaian public on the idea of restorative justice, as only twenty percent (20%) of respondents were aware of this model. Judges and magistrates were ready to embrace non-custodial sentences for some group of offences, such as petty theft and traffic offences.

Although Alifo (2006) captured the views of some stakeholders, he however failed to solicit the views of the general public or lay people. For the purposes of making quantitative analysis, his sample size was too small, although that same size was adequate for a qualitative analysis. Further, Alifo’s (2006) study was too broad as he sought to find out respondents level of awareness when it comes to restorative justice and alternatives to custodial sentencing. The study did not specifically single out community service to find out whether or not Ghanaians would be in favour of its introduction. A non-custodial sentence is a nomenclature of a number of sentencing conditions. His study therefore lacked specificity.

Furthermore, Nortey (2006) among others, examined the call for a change from retributive and punitive punishments towards the reform and rehabilitation of offenders. Findings were that, only thirty percent (30%) of respondents had knowledge of restorative justice. However, traditional rulers welcomed the idea of the introduction of restorative justice. For most of the interviewees, non-custodial sentences were believed to be potent in reforming and rehabilitating offenders. Quite a number of the respondents suggested that probation, community service, and other non-custodial sentences would help offender’s live comparatively ordinary lives in the community in which they reside. Additionally, respondents were of the view that non-custodial sentencing is more cost effective as compared to incarceration. Nortey’s (2006) study also lacked specificity as did Alifo (2006). He (Nortey, 2006) looked at restorative justice and non-custodial sentences which are very broad areas in main stream criminology when it comes to alternatives to custodial sentencing.
In a similar study, Dagadu (2006) with a sample of 38 comprising of judges, lawyers, inmates, general public and prison wardens within the Northern and Upper East Regions found that most of the respondents (73.7%) had knowledge of community service. Prison wardens from experience, had realize that the prisons were not achieving their objective of reform and rehabilitation of offenders hence necessitating alternatives to custodial sentencing (Dagadu, 2006).

The question of the inadequacy of the sample size resurfaces in Dagadu’s (2006) study considering the fact that only 38 respondents were drawn from two Regions in the country. A sample of that size to a large extent cannot be used for meaningful quantitative analysis. The idea of soliciting the views of some stakeholders was a laudable one, though it wasn’t exhaustive enough. Nevertheless, Dagadu’s (2006) results bring to bear, the need for Ghana to consider introducing non-custodial sentences and restorative justice as an alternative to custodial sentencing for misdemeanours.

Moreover, Abdulai (2006) with a religious leaders, Imams, chiefs, ordinary people, social workers, complainants and students totalling 60 showed that a small percentage (27%) of respondents were aware of restorative justice. However, some respondents (54%) believed that alternatives to custodial sentencing and restorative justice would be beneficial. Abdulai (2006) further reported that, fifty two percent (52%) of the respondents were aware of community service. These participants suggested that more efforts be geared towards increasing the awareness of community service.

**2.3 Rationale of the study**

Some studies have paved way for the need to consider the possible introduction of restorative justice and alternatives to custodial sentencing to this nation (Abdulai, 2006; Alifo, 2006). In effect there is the call for the nation to explore the viability of the various forms of restorative
justice and non-custodial sentencing in Ghana. Seeing how broad these sentencing conditions are in mainstream criminology, specificity is necessary therefore calling for this study. The research to a point is clearly set out to address the deficiencies of the studies carried out in Ghana such as inadequacy of sample sizes for meaningful quantitative analysis to be made, in exhaustive nature of stakeholders and the lack of specificity.

The mere fact that community sentencing has been a plus to other countries (Birungi, 2005; Penal Reform International, 2012), makes it difficult to infer that it will be welcomed in Ghana, together with the possible benefits that could accrue from its implementation accordingly. These studies evaluated the implementation of community service in those nations. Ghana is however yet to consider its introduction. It is therefore necessary that an exploratory study be conducted in a bid to ascertain the viability of community sentencing within the Ghanaian context.

It should also be noted that some of the non-violent offences that other nations have criminalized may not necessarily be so in Ghana. In the same vein some non-violent offences deemed to be acts of criminality in Ghana may not necessarily be so in other countries. It is important that an exploratory study be done to find out how Ghanaians will be receptive of the idea of using community service as an alternative to incarceration of certain offences in Ghana.

Through interviews and a survey with a large number of stakeholders, the current study will generate rich data that will provide policymakers with a basis to consider the introduction of community service as a sentencing condition. Unlike the other studies (Abdulai, 2006; Dagadu, 2006) in the nation whose list of stakeholders was not exhaustive enough, this study will use an exhaustive list of stakeholders.

Dimensions such as the level of religiosity of Ghanaians and how it relates to their attitudes toward community service which was not addressed by other studies will be investigated. The
study by Grimsrud and Zehr (2002) only traced the root of the penal system of some nations in the west to Christianity. This to an extent shows the link between religion and how crime is dealt with. They failed to look at the level of one’s religiosity and how it affects his or her attitudes towards punishment. This study will therefore strive to find out if the level of a person’s religiosity has any bearing on their attitude towards community service. The researches that were done in Ghana with respect to restorative justice and alternatives to custodial sentencing failed to look at the dimension of the individual’s level of religiosity.

2.4 Research question

*Qualitative*

The qualitative dimension of the study will address the following;

1. To what extent will Ghanaians favour the community sentencing of adult non-violent offenders over incarceration?
2. Will the severity of a non-violent offense affect the attitudes of Ghanaians as to whether or not they will favour the community sentencing of adult non-violent offenders?

*Quantitative*

The quantitative aspect of this study will answer the following research questions;

1. To what extent will being a victim of a non-violent offense determine whether an adult non-violent offender will be sentenced to community service?
2. Is there a relationship between the level of religiosity of Ghanaians and their attitudes toward community service?
2.5 Hypotheses

1. Adult non-violent offenders would favour community sentencing of adult non-violent offenders over incarceration as compared to Magistrates.

2. Females are more likely to favour community sentencing of adult non-violent offenders over incarceration as compared to males.

3. There would be a significant positive relationship between Ghanaians’ level of religiosity and their attitude towards the community sentencing of adult non-violent offenders.

4. Ghanaians who have ever suffered as victims of a non-violent offense are less likely to favour community sentencing of adult non-violent offenders over incarceration as compared to those who have never suffered as victims of a non-violent offence.

The first hypothesis is rooted in the study of Colham (2000) and Birungi (2005). Coldham (2000) revealed that some courts in Commonwealth Africa do not favour community service and other non-custodial sentences. On the other hand Birungi (2005) found that offenders and the community at large saw community service as a better alternative to incarceration.

According to Parke and Clarke-Stewart (2001) when a mother’s attachment with the child is truncated by incarceration, disastrous consequences ensue for both the child and the mother. In effect, females are more likely to favour the incarceration of adult non-violent offenders. Thus, hypothesis two (2) is rooted in the attachment theory.

The third hypothesis has its basis in Grimsrud and Zehr (2002) who revealed that the Bible talks of both retribution and restoration. It could be deduced from this that a person’s level of religiosity will affect his or her views concerning the community sentencing of adult non-violent offenders. To a point it is expected that those who are high in religiosity are more
capable of understanding the essence of restoration and for that matter are likely to favour the Community sentencing of adult non-violent offenders over incarceration as compared to those who are low in religiosity.

In Birungi (2005), his survey showed that victims of theft were of the view that community service benefited offenders to the detriment of victims. The last hypothesis therefore seeks to find out if those who are victims of non-violent offences will be in less support of community sentencing as compared to those who have never been victims before.

Conceputal Model

This model shows adult non-violent offenders, females, those who are highly religious, and non victims of theft would support the community sentencing of adult non-violent offenders over incarceration.
2.6 Operational definitions of terms

*Non-violent offenders:* People convicted of theft against personal property.

*Adult:* Persons between the ages of 18 and 45.

*Community sentencing:* Offenders should be allowed to do community service in the area of sanitation as a sentencing condition.

*Attitude:* Extent of favouring community service over incarceration.

*Accra metropolis:* Areas within the greater Accra region.

**Variables**

*Independent variables (IVs):* Sex, Adult non-violent offenders, magistrates, Religiosity and Victims of theft.

*Dependent variable (DV):* community service (CS).
CHAPTER THREE

METHODOLOGY

3.1 Sample and Population

Per the 2009 victimization survey done by the Ghana Statistical Service (Ghana Statistical Service Report, 2010) Accra Metropolitan assembly had the highest rate of theft against personal property. The research therefore comprised a sample drawn from Ghanaian residents within the Accra metropolis. One of the principles underlining the use of community service is that, the work being done should be visible and linked to the harm that the crime caused (Bazemore & Karp, 2004). This serves as an avenue to restore back what the community and victims were deprived of (Bazemore & Karp, 2004). Accra Metropolitan Assembly which ranks highest when it comes to victims of theft against personal property, fulfils some basic assumptions for the implementation of community service.

This study employed the purposive and convenience sampling techniques. The researcher’s choice of this method guarantees that specific categories of cases in a sample universe are embodied in the final sample of a study (Robinson, 2014). By the use of the purposive sampling technique, the various stakeholders to be sampled were covered adequately. Making use of a purposive sampling technique in this research, to some extent is able to boost transferability (Teddlie & Yu, 2007).

In Robinson (2014), convenience sampling is one of the sampling techniques used in quantitative studies. Convenient sampling starts by identifying any suitable cases that fit into the requisite standard set and afterwards selecting participants on a first-come-first-serve basis up to the point where the amount of sample size is met (Robinson, 2014). In order to reach the sample size of one hundred and ninety the researcher contacted the respondents on a first-come-first-serve basis until this number was arrived at.
The aim of interviews is to comprehend a topic thoroughly. Interviews involve the use of case-centric samples which are characterised by purposive sampling and data saturation (Putton, 2002). As a result, the key is to hand-pick information rich cases. For this study, a sample size of twenty four (24) was drawn from the following sectors, the legal sector (two lawyers; a male and a female), judiciary (two magistrates; a male and a female), law enforcement (two police officers; a male and a female, and one prison officer; a male), the legislature (one member of Parliament). The traditional sector (two chiefs and a queen mother), the religious sector (two Christian leaders and an Imam), one adult non-violent offender (male), two victims of theft against personal property (male and female), one official from CHRAJ, an officer from the law reform commission, one officer from the department of social welfare, an officer from department of community development, a retired appeals court judge and two individuals from the general public.

3.2 Instrument

*Dimensions of religiosity scale*

The dimensions of religiosity scale is a 20-item self-report measure which assesses religious thinking and behaviour with four dimensions of religious preoccupation, guidance, conviction, and emotional involvement (Joseph & DiDuca, 2007). This instrument was first developed in 1997 and subsequently revised in 2007. Sample items include (1) preoccupation (e.g., my thoughts often drift to God), (2) guidance (e.g., I pray for guidance in everyday matters), (3) Conviction (e.g., I am sure that Christ exists) and (4) emotional involvement (e.g., I feel happy when I think of God). The standardization sample consisted of 656 participants. Each item is answered on a 5-point likert scoring system, ranging from strongly agree (5) to strongly disagree (1), with the scoring reversed for negatively worded
items. The total scale was highly internally reliable with a Cronbach’s (Cronbach, 1951) alpha of .90.

**Attitude Towards community service questionnaire**

The items in the attitude towards community service questionnaire consist of ten items which are based on judicial sentences that have actually been passed on some theft cases in Ghana between the years 2011 and 2013. To every statement, the respondents were required to indicate the extent to which they agree or disagree with them. The scale is a likert one, ranging from strongly disagree to strongly agree. Some of the items are; “I do support the idea that a man who was jailed for twelve months for stealing a mobile phone valued at GH240 should have been sentenced to community service “, and “I support the idea that, an 18 year old who was sentenced to six months in hard labour for stealing items worth GH 12.70 (pampers-GH 3.20, biscuits-GH 6.00 and seven sachets of pastries-GH 3.50) should rather have been sentenced to community service”. This instrument has a high Cronbach (Cronbach, 1951) Alpha of .87.

A principal component analysis (PCA) was conducted on the 12 items with orthogonal rotation (varimax). The Kaiser-Meyer-Olkin measure verified the sampling adequacy for the analysis, KMO = .81 which is acceptable (Field, 2009), and ten of KMO (with the exception of items 2 and 7) values for individual items were > .5 (Field, 2009). Bartlett’s test of sphericity $\chi^2$ (66) = 247.837, $p< .001$, indicated that correlations between items were sufficiently large for PCA.
Factor Loadings of Attitude towards community service

Table 3.1:  *Factor loadings based on a principal components analysis for 12 items*

**Attitude towards community service (N = 50)**

<table>
<thead>
<tr>
<th>Items</th>
<th>Factor 1</th>
</tr>
</thead>
<tbody>
<tr>
<td>I support the idea that a 25 year old porter who was sentenced to six months imprisonment in hard labour for stealing two mobile phones, slippers and GH30, should have been sentenced to community service</td>
<td>.519</td>
</tr>
<tr>
<td>I support the idea that, a 22 year old who was sentenced to six months imprisonment for stealing a half-bag of soya beans should rather have been sentenced to community service</td>
<td>.709</td>
</tr>
<tr>
<td>Community service is the appropriate sentencing condition for a young man who was sentenced to six months in hard labour for stealing 629 pieces of cement blocks.</td>
<td>.640</td>
</tr>
<tr>
<td>I support the idea that, a 34 year old man who was sentenced to eight months imprisonment for stealing two nanny goats should have been sentenced to community service.</td>
<td>.789</td>
</tr>
<tr>
<td>I do support the idea that a man who was jailed for twelve months for stealing a mobile phone valued at GH240 should have been sentenced to community service</td>
<td>.763</td>
</tr>
<tr>
<td>A 31 year old man who was sentenced to 12 months imprisonment for stealing a laptop valued at GH 1,400 should have been sentenced to community service.</td>
<td>.721</td>
</tr>
<tr>
<td>Community service is an appropriate sentence for a woman who was sentenced to six months imprisonment in hard labour for stealing goods worth about GH 200.00</td>
<td>.736</td>
</tr>
<tr>
<td>An 18 year old man who was sentenced to 12 months imprisonment in hard labour for stealing a 32-inch Samsung plasma television set and a Samsung home theatre should rather have been sentenced to community service.</td>
<td>.516</td>
</tr>
<tr>
<td>I support the idea that, an 18 year old who was sentenced to six months in hard labour for stealing items worth GH 12.70 should rather have been sentenced to community service.</td>
<td>.707</td>
</tr>
<tr>
<td>Community service is appropriate for a 39 year old farmer who was sentenced to six months imprisonment for stealing 2 bags of cocoa fertilizers valued at GH 66.</td>
<td>.727</td>
</tr>
</tbody>
</table>

Kaiser (1974) argues that when values are greater than .5 is to some point acceptable, with a large sample size normally guaranteeing high values. According to Stevens (2002), low values could occur when variables are below 20. In view of this, the instrument was on the whole valid in measuring Ghanaians’ attitude towards community service.
**Interview guide**

This guide was also developed by the researcher solely for the current study. The interview guide helped explore the psychological as well as the social world view of participants in this study (Smith & Osborn, 2008). Some of the questions captured in the interview guide are; (2) who are non-violent offenders? Can you please explain and cite some examples? (7) To what extent does the severity of these offenses affect the community sentencing of adults who commit such offenses? With some examples, can you please explain?

**3.3 Research design**

The research method used in the study is the mixed method. The use of a mixed method in this study was informed by the fact that it is capable of satisfying theoretical, methodological and practical purposes by tackling the various questions raised in this study (Brannen, 2005). According to Heyvaert, Hannes, Maes and Oughena (2013), the choice of a mixed method should be informed by the kind of research questions at hand and this study sought to satisfy this purpose.

**3.4 Procedure**

The data to be collected for both qualitative and quantitative phases was done concurrently (Collins, Onwuegbuzie & Jiao, 2006). Among the relationships that exist between the qualitative and quantitative phases are namely, identical, parallel, nested and multilevel relationships (Onwuegbuzie & Collins, in press). This study utilized a nested relationship between samples. Regarding the quantitative dimension, the research built on the qualitative sample by using the convenient sampling technique in sampling respondents from the various stakeholders. To gain access to some of the stakeholders, letters were written to them indicating the purpose of the study and the need to obtain their views in line with those
objectives. Upon receiving a reply, appointments were booked and interviews and questionnaires were conducted and administered respectively. The first page of the questionnaire introduced the researcher and the purpose of the study. The researcher stressed that there were no right or wrong answers implying, respondents should freely indicate their view. Interviews conducted with the various stakeholders were all recorded and transcribed with the exception of the ones with the police prosecutor (woman), offender (man), prisons officer (man), magistrate (woman) and the retired appeals court judge in whose case notes were taken. Photos of some offences were shown to these stakeholders along the line in the interview process for them to rank those photos in their order of severity.

**Pilot study**

In popular Akan parlance, “you don’t test the depth of a river with both feet”. This to some extent shows the need for the researcher to conduct a pilot study before the actual research. Gillham (2000) suggests that it is wise to pilot at least 50% more questions than you need so that confusing or unreliable questions can be removed. The attitude towards community service questionnaire was piloted with fifty (50) undergraduate psychology students from the university of Ghana. The Cronbach’s (Cronbach, 1951) Alpha for this instrument is .85, which is deemed to be high. For this reason there wasn’t any need to either take out or rephrase any of the items in the questionnaire.

The interview guide was also pilot tested with a national service person from the department of psychology, University of Ghana and a lawyer. The impression was that, the questions were able to elicit the needed response.

The dimensions of religiosity scale (Joseph & DiDuca, 2007) was piloted with fifty (50) students from the department of psychology, University of Ghana. Originally, it has a Cronbach’s Alpha of .90. After piloting, the Cronbach’s Alpha derived was still .90, which is
highly reliable. The items were thus seen to have elicited the needed response and as such
needed no change.

3.5 Data analysis

Data from the audio recordings were transcribed verbatim. The transcribed data was
subjected to thematic analysis (Braun & Clarke, 2006). By this, the researcher had to edit the
transcribed data and read through thoroughly in order to develop major themes from them as
it relates to the research questions. Following the major themes was the development of sub
themes for the same purpose. On the other hand, the quantitative data was analysed using the
independent samples t-Test. The assumptions underlining the use of this test such as only
two population subgroups should be compared, the dependent variable is measured on a scale
and the distribution of the dependent variable within each population subgroup following the
normal distribution (normality) were satisfied.

3.6 Ethical issues

Sudman (1998) has argued that avoiding hurt could apparently encompass minor acts such as
setting up interviews to avoid interruption to the participant. The researcher in effect booked
appointments with respondents such that interviews were held at their own convenience.
The researcher did not witness any risk or discomfort suffered by respondents as
a result of their participation in this research, be it physical, social or psychological. Also, the
principle of informed consent was upheld. Informed consent demands that potential
participants in a given study be furnished with enough information on the study to the end
that they will be able to arrive at a reasonable conclusion as to whether they will participate
in it or not (Crow, Wiles, Heath & Charles, 2006). Research participants were given ample
and available information about the study which aided them in making an informed decision
regarding their participation in the research (Crow et al., 2006). The data gathered from respondents were treated confidentially.
CHAPTER FOUR
RESULTS

4.1 Qualitative

Thematic analysis

Developing major and sub themes from a data set could either be based on a theoretical orientation or the research question at hand (Braun & Clarke, 2006). The themes developed from the data gathered from the interviews were based on the research questions of the study and not theoretically driven. In general the major themes that were developed were, community service as a reformatory tool, community service as a means to decongesting the prisons, community service as a cost effective measure, community service based on circumstances (sub themes under this were; categorization of offences, luxuries, necessities, circumstances). The other themes were community service as a deterrent and forms of community service.

Community service as a reformatory tool

Most of the stakeholders were of the view that community service is a viable alternative to the imprisonment of adult non-violent offenders as could be deduced from statements made by some of the stakeholders. The official from CHRAJ, and the parliamentarian all believed that the introduction of community service as an alternative to imprisonment will shield the offender from coming into contact with hardened criminals who will further impact them negatively, thus halting the vicious cycle of recidivism;

“All these things I think that are so minimal that nobody needs to go to prison for those offences. Now people go to prison to learn a lot of
things that they wouldn’t know. They go they meet the hardened criminals and they learn from them” - (CHRAJ official)

According to this official it is not prudent to sentence an individual for petty theft. Such offenders who were hitherto novice in the commission of crime will later learn more hardened ways of committing crime. Why then expose the non-violent offender to such criminals to impact them in a negative sense. At the end of the day it is the entire society who will suffer at the hands of these offenders when they are released from prison.

The Member of Parliament was also of the view that incarceration has lost its reformatory function. If a non-violent offender will later end up worse off than he or she was, why then continue to incarcerate the individual at the least offense;

“So if the intention is to reform and at the end of the day we end up getting people more hardened than before or worse than before, then the purpose for which the punishment was meted out on the accused person has not been achieved ok. So that the recommendation in short is that we should introduce this kind of mode of punishment into our criminal legal systems... also end up getting people more reformed and not more hardened or worse than before” - (member of Parliament)

To him, if community service is introduced into our criminal justice system it will afford the individual the opportunity to be reformed.

**Community Service as a means to decongesting the prisons**

The man from the general public adds a little twist to the reason why community service could be a viable alternative to the incarceration of adult non-violent offenders. He was of the notion that such a step will help decongest our prisons;
“Yes. I think that would be ok. because now when you look at our prisons, you find out that the whole place is congested just because people... who have stolen something small or something that is not actually so huge that the person is not supposed to be incarcerated, the person will still be sent there and its actually causing a lot of congestion in the prison so I think adults within that range... if they are sentenced to community service I think it will help.” - (General public, man)

From his views it is clear that minor offences which in his words are “„…not actually so huge…” should receive a community sentence while reserving the prisons for those who commit major offences. The following stakeholders also thought along those same lines by suggesting that community service will tackle the problem of overcrowding in our nation’s prisons;

“Personally I paid some visits to the Nsawam prison, and the condition there is very bad. The place is congested and needs decongestion. Community Service could be one of the ways of decongesting our prisons”. - Magistrate, woman

“Community service is good in view of overcrowding in our prisons and the fact that Community service will go a long way to help the community as whole”. - (Prison officer, man)

The views from these two individuals are very vital considering their position as those who have a firsthand knowledge of what really pertains in our prisons. One can really appreciate in particular the view of the prison officer who has been in the service for the past 35 years.

**Community Service as a cost effective measure**

A victim of theft was of the view that community service as an alternative to imprisonment is cost effective;
“Well, I would say you know at least to punish non-violent offenders community sentence is okay. At least it’s better than nothing at all or sending them to jail, which causes financial loss to the state as a whole.” - (Victim of theft, man)

From the victim’s response one could infer that community service as an alternative to incarceration will help the nation save a lot of money that can be channelled into other sectors of the economy. When offenders are incarcerated, the nation spends money feeding them whereas if they were sentenced to community service there would not be the need to spend the tax payers’ money on feeding them.

However, a magistrate thought otherwise, cautioning that though the idea of introducing community service as an alternative may seem plausible on paper, in practicality it is likely to face a number of obstacles such as high cost in its possible implementation;

“Well, community service is a laudable idea, but is not feasible now in our nation. Looking at the fact that there will be a need for the provision of logistics like vehicles etc. as well as difficulty in monitoring the activities of offenders. Even the police complain of the fact that they lack adequate personnel and logistics in carrying out their responsibilities” - (Magistrate, woman)

Community Service based on circumstances

There is also the dimension of the circumstances surrounding the offence. Participants believed that the circumstances that surround the offence will determine whether or not the offender should be given a community sentence. A magistrate thought that though on face value a perishable commodity may seem less grievous, one needs to also take into cognisance certain nuances such as the circumstances surrounding the stealing of such an item and whether or not the offender is known by the law;
“Because the way the theft was carried out, we talk of somebody stealing let's say a bunch of plantain, it depends on how was it stolen? Is it just a truck load of plantain from Sunyani that these boys are offloading that they quickly pass one two three out of the bunch and they were caught or it's is a farm that you have gone to cut it or maybe you are so hungry and you cut some. I think you can find from the accused person what made the person to steal. It's from the facts of the case that you can know the nature” - (Magistrate, man)

According to this magistrate though on face value one may say the item is a perishable commodity or it for the purpose of satisfying a basic need, the circumstances that surround the stealing of such a perishable commodity needs to be taken into account. There is the need to probe further in order to establish the rationale or the circumstances that compelled the fellow to steal such an item. If the circumstances are established then one will be able to determine whether or not a particular offender deserves to be sentenced to community service.

**Categorization of offences**

These stakeholders also saw the need for a categorization of offences based on the circumstances surrounding the offence. Generally, if the offence was deemed to be less severe, participants favoured the use of community service as a sentencing condition for such offenders;

“...the pith of my point is that, I embrace it but I am not embracing it that it should replace every form of non-violent offence. As I said, we would have to categorize all the offences and look at the gravity of the offence, the damage caused to the society and to the victims so that
based upon those, we classify and then see that the more minor it is then the more we would readily accept community sentence” - (Lawyer, man)

This lawyer reveals that the mere fact that an offence is non-violent does not necessarily mean it is a minor offence. The offence might not have been committed with arms or with violence, but could be detrimental to the whole society. For example he was of the view that though some corrupt politicians may rob the state of huge sums of money, they however did it without the use of arms. Though such offences are non-violent in nature, yet it could be seen as a grievous offence. He further went on to give a classical example of how the nation was defrauded of huge sums of money by some politicians. To him if such politicians had been given community service there would have been a revolt in the nation;

“So we were talking about fraud When a state, let’s say, Ghana, is being defrauded of millions of dollars, I wouldn’t say community sentence would do. I would readily refer to this case of Sefa Yankey, Ibrahim Adams Sefa Yankee and co, Kwame Peprah; they went to jail, and rightfully so because Ghana had lost a lot of money. So if you were to say that such people should be asked to do community service, there would have been a revolt in the Ghanaian society. But people were happy that Ibrahim Adans, Kwame Peprah, Sefa Yankey and who else they went to jail. So as I said, let’s do classification and see the gravity and enormity of the offence” - (lawyer, man)

Therefore, there is the need for a classification of non-violent offences to draw a line between those which can attract an incarcerating sentence and the ones which merit a community service. Although these stakeholders were of the view that certain non-violent offences which are deemed to be less severe should attract a community service sentence, the police prosecutor (woman) however added that there is the need to further categorize the offences
that pass for community service into levels of severity, with the more severe ones attracting a higher community service sentence;

“Definitely if the offense is severe, the fellow should be made to do more community service than when the offense is less severe” - (Police prosecutor, woman)

**Luxuries**

In general the stakeholders saw the stealing of luxurious items to be more severe, and as such were not in favour of community service for such offences. Participants were shown three groups of photos labelled A, B and C. Block A consisted of perishable commodities or necessities, Block B was made up of luxurious commodities whereas Block C comprised of general goods. They were asked to rank them in their order of severity. A large number of the stakeholders saw Block B and Block A to be most severe and least severe respectively.

The following response throws more light into the reasons underlining their decision to rank Block B as most severe and that of A as least severe, expressing the view that community service should rather be given to offenders in category A as against category B;

“I think Block B comes first. Looking at the items there we have two mobile phones, one laptop, and a home theatre system which might amount to GHC 5000...Followed by block C. we have piles of blocks, half bag of beans, and some bags of fertilizer which might also amount to, which could possibly amount to GHC 2000. Then lastly is block A....So, for instance cases where one person stole the items in block B and another person steals the items in block A, like I mentioned earlier, the items in block B when priced is definitely higher than the
items in block A and I think community sentence should be enough” - (Victim of theft, man)

Necessities

There were some underlining reasons why the stakeholders thought that community service was a better option for the sentencing of some category of adult non-violent offenders. They based their favourability on the fact that if the type of item being stolen was for satisfying a basic need, then there is no need sentencing such a fellow to prison. The appropriate sentence should be a community service;

“My explanation is that you could see that for these, these and these it’s to satisfy his basic needs. That is why I consider this thing as less severe. And here you could see that the person had, we have something called Abraham Maslow’s hierarchy of needs. He is to satisfy his basic need. He is not up to self-actualization so this is less severe...But this should be severe because you see that he has got his basic need and he wants to go extra. So such a person should be punished” - (Christian leader, man)

Community Service as a deterrent

Apart from favouring the community service for adult non-violent offences based on the level of severity, the other dimension is the deterrent aspect that community service brings to bear. Respondents were of the view that community service could deter other potential offenders from committing such or similar offences;

“...I am of the view that somebody commits a non-violent crime, it is better for the person to serve community because that one you will see
it, you will feel it, people will see him and he will keep away from
committing such non-violent crimes” - (CHRAJ, official)

“ok, you know, once we talk about Community Service and the person is doing it other people are watching. You understand? So as others are seeing, it deters them from doing it” - (Imam)

From these two responses the official from CHRAJ looked at the deterrent aspect of community service from the angle of the offender. In this case as the offender engages in community service it deters him or her from committing such or similar offence in future. On the other hand the Imam looked at it from the point of the observer. As people observe the offender do community service, there is the likelihood that it will deter potential offenders from committing such offence in future.

The officer from the Law Reform Commission however postulates that community service is likely not to be deterrent enough. Considering the punitive mind set of Ghanaians they are most likely to kick against it as they will see it as not been punitive enough;

“...Some Ghanaians are likely to kick against it. This is simply due to the fact that they think Community Service is not deterrent enough or punitive enough. We have the idea of putting offenders behind bars in order to teach them a lesson...” - (Law Reform Commission, official)

In spite of these objections, most of the respondents were still of the view that community service will to a large extent deter offenders and potential offenders from committing the same or similar crimes in future.

**Forms of community service**

Respondents saw the tackling of the problem of sanitation as the major form of community service that could be utilized in our country;
“Let’s say like our gutters are choked. If some minor, minor crime offenders can use the opportunity to clean the choked gutters... We have a problem with sanitation, which if people were rightly mobilized in that area it will help us” - (General public, woman)

It is clear from the themes generated from the interviews that to an extent Ghanaians favour the use of community service as a sentencing condition for adult non-violent offenders. There is however the need to issue a caveat in that, some of the stakeholders thought it is not all non-violent offences that should attract a community service sentence, seeing that there are some offences though may be non-violent but are quite grievous and damaging to the lives of multitudes in the nation (example is defrauding the nation of huge sums of money).

To illustrate this, the retired justice of the appeals court had the following to say:

“In going back to the type of offenses, is not every type of nonviolent offense which should attract a community service. For example Fraud by false pretence and money laundering are all nonviolent in nature, but yet such crimes do not merit a community service. Bribes are also nonviolent offense which are at times grievous. Some white collar crimes like ghost names which are also nonviolent in nature should not attract a community service sentence. The courts are not there for revenue purposes whereby someone will commit murder and say I will pay GHC 1,000,000 for that. Those caught in cocaine trafficking for instance though is nonviolent in nature. It however has an effect on people. It is the effect that the court looks at. In Singapore and Malaysia for example, cocaine trafficking is considered a capital offense”

In effect they were of the view that the circumstances surrounding the offence will determine the level of severity of an offence and thus call for the categorisation of the offences. On the
whole, they thought that community service was appropriate for offenders who steal items for personal survival as opposed to luxurious commodities. Also, being a victim of a non-violent offence did not actually affect the views of respondents as to whether community service is appropriate for adult non-violent offenders or not. Community service is simply a viable alternative to the incarceration of adult non-violent offenders. Since it is clear that these stakeholders favour the use of community service as a sentencing condition for adult non-violent offenders, they however see the tackling of sanitation as the major form that community service should take.

Other findings

A victim of a non-violent offence expressed the view that losing one’s property could really be a painful experience. The victim for that matter ought to be compensated, and seeing the offender carry out community service in a way will appease the victim of what he or she has lost. In effect community service is still appropriate for those who commit nonviolent offences;

“Yes. Because for instance in my case the culprit or the offender went scotfree and I think which, mean while I suffered loss. I believe they should be sentenced to community service at least to compensate the victims for their loss” - (Victim of theft, man)

Summary of findings

From the themes, respondents saw community service as a reformatory tool in the sense that, instead of incarcerating non-violent offenders who are likely to come into contact with hardened criminals (who could impact them negatively), community service would afford
them the opportunity to be reformed and not to learn more hardened ways of committing crime.

Further, the themes threw more light on the use of community service as a conduit in decongesting the prisons. To an extent, respondents were of the view that as minor offenders are sentenced to community service, they do not go to add up to the already existing population thereby helping in reducing the numbers in the prisons. Aside reducing the population in the prisons, respondents also saw community service as a cost effective measure as it would go a long way to cut down government’s expenditure on the day-to-day running of the prisons.

Although respondents thought community service could be a viable alternative to incarceration for minor offences, they however thought that it would not be prudent to consider any offence at all, but that offences should be categorized in terms of their level of severity to determine which ones actually merit community service. The severity of the offence could be determined based on the circumstances surrounding a particular offence. On the whole, goods that are stolen to satisfy a need were seen as deserving a community service sentence.

Respondents at the end of the day were of the view that community service should take the form of tackling the problem of sanitation by for instance tasking non-violent offenders to distil choked gutters and to clear the rubbish on our streets in the urban areas.
### 4.2 Quantitative Tables

#### Table 4.1 Demographic Characteristics of the Sample (N = 190)

<table>
<thead>
<tr>
<th>Variable</th>
<th>Frequency (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Stakeholders</strong></td>
<td></td>
</tr>
<tr>
<td>Lawyers</td>
<td>6 (3.16)</td>
</tr>
<tr>
<td>Magistrate</td>
<td>9 (4.74)</td>
</tr>
<tr>
<td>Police</td>
<td>10 (5.26)</td>
</tr>
<tr>
<td>Prison Officers</td>
<td>10 (5.26)</td>
</tr>
<tr>
<td>Member of Parliament</td>
<td>1 (0.53)</td>
</tr>
<tr>
<td>Chief</td>
<td>1 (0.53)</td>
</tr>
<tr>
<td>Pastors</td>
<td>8 (4.21)</td>
</tr>
<tr>
<td>Muslim leaders</td>
<td>9 (4.74)</td>
</tr>
<tr>
<td>CHRAJ Officials</td>
<td>10 (5.26)</td>
</tr>
<tr>
<td>Law Reform Commission</td>
<td>10 (5.26)</td>
</tr>
<tr>
<td>Adult non-violent Offenders</td>
<td>10 (5.26)</td>
</tr>
<tr>
<td>Victims of theft</td>
<td>10 (5.26)</td>
</tr>
<tr>
<td>Old Fadama</td>
<td>30 (15.79)</td>
</tr>
<tr>
<td>Madina Estate</td>
<td>30 (15.79)</td>
</tr>
<tr>
<td>East Legon</td>
<td>30 (15.79)</td>
</tr>
<tr>
<td>Social welfare</td>
<td>4 (2.11)</td>
</tr>
<tr>
<td>Community Development</td>
<td>2 (1.05)</td>
</tr>
<tr>
<td><strong>Sex</strong></td>
<td></td>
</tr>
<tr>
<td>Male</td>
<td>117 (61.58)</td>
</tr>
<tr>
<td>Female</td>
<td>73 (38.42)</td>
</tr>
<tr>
<td><strong>Age Range</strong></td>
<td></td>
</tr>
<tr>
<td>11-30</td>
<td>93 (48.95)</td>
</tr>
<tr>
<td>31-50</td>
<td>78 (41.05)</td>
</tr>
<tr>
<td>51 and above</td>
<td>19 (10)</td>
</tr>
<tr>
<td><strong>Religious affiliation</strong></td>
<td></td>
</tr>
<tr>
<td>Christian</td>
<td>161 (84.74)</td>
</tr>
<tr>
<td>Muslims</td>
<td>28 (14.74)</td>
</tr>
<tr>
<td>African Traditional Religion</td>
<td>1 (0.52)</td>
</tr>
<tr>
<td><strong>Victimization</strong></td>
<td></td>
</tr>
<tr>
<td>Victim of theft</td>
<td>112 (58.95)</td>
</tr>
<tr>
<td>Non-victim of theft</td>
<td>78 (41.05)</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>190 (100)</td>
</tr>
</tbody>
</table>

Table 4.1 shows a summary of the demographic data of the study. From the table, the various stakeholders who took part in the survey were lawyers (6), magistrates (9), police (10), prison officers (10), parliamentarians (1), chief (1), Christian leaders (8), Muslim leaders (9), CHRAJ officials (10), law reform commission (10), adult non-violent offenders (10), victims of theft against personal property (10), General public comprising of respondents
from old Fadama, Madina new road and East Legon (90), social welfare officers (4), and officers from community development (2). Among these stakeholders, males comprised of 117 (61.58%) whiles the females were 73 (38.42%). The seeming disparity in the number of males as against females is due to the fact that a number of stakeholders had to be captured in the data and there was no guarantee that equal number of males and females could be gotten from a particular outfit or stakeholder. The data was thus, primarily stakeholder sensitive. The statistics bordering on the age range were, 11-30 (93), 31-50 (78), 50 and above (19). Out of the 190 respondents, 161 (84.74%) were Christians, 28 (14.74%) Muslims and 1 (0.52%) African traditionalist. Further, it could be observed that 112 (58.95%) of the respondents had ever suffered as victims of theft whiles the rest 78 (41.05%) had never suffered as victims of theft.

<table>
<thead>
<tr>
<th>Variable</th>
<th>Mean</th>
<th>SD</th>
<th>Cronbach Alpha</th>
</tr>
</thead>
<tbody>
<tr>
<td>Religiosity</td>
<td>90.96</td>
<td>8.84</td>
<td>.78</td>
</tr>
<tr>
<td>Community service</td>
<td>42.00</td>
<td>10.04</td>
<td>.86</td>
</tr>
</tbody>
</table>

From the Table, The dimensions of religiosity scale had a Cronbach’s α =.78, whereas the Attitude towards community service questionnaire had a Cronbach’s α =.86. This shows that all the instruments were reliable.
Hypotheses testing

1. Adult non violent offenders would favour community sentencing of adult non-violent offenders over incarceration as compared to magistrates.
2. Females are more likely to favour community sentencing of adult non-violent offenders over incarceration as compared to males.
3. There would be a significant positive relationship between Ghanaians’ level of religiosity and their attitude towards the community sentencing of adult non-violent offenders.
4. Ghanaians who have ever suffered as victims of a non-violent offense are less likely to favour community sentencing of adult non-violent offenders over incarceration as compared to those who have never suffered as victims of a non-violent offence.

Hypothesis one

Adult non-violent offenders would favour community sentencing of adult non-violent offenders over incarceration as compared to magistrates. This hypothesis was tested using the independent samples t-Test and the results are displayed in Table 4.3 below.

Magistrates and Adult non-violent offenders on Community Service

<table>
<thead>
<tr>
<th>Stakeholders</th>
<th>N</th>
<th>Mean</th>
<th>Std.</th>
<th>df</th>
<th>t</th>
<th>P</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td>Deviation</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>CS Magistrates</td>
<td>9</td>
<td>32.00</td>
<td>13.46</td>
<td>17</td>
<td>-2.29*</td>
<td>.017</td>
</tr>
<tr>
<td>Adult non-violent offenders</td>
<td>10</td>
<td>42.40</td>
<td>4.83</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

CS = Community service  *P < .05
From the table the results showed a significant difference between magistrates (N=9, M=32.00, SD=13.46) and Adult non-violent offenders (N=10, M=42.40, SD=4.83) on community service \( t_{(17)} = -2.29, p < .05 \). This means, the first hypothesis that, Adult non violent offenders would favour community sentencing of adult non-violent offenders over incarceration as compared to magistrates is supported.

**Hypothesis two**

Females are more likely to favour community sentencing of adult non-violent offenders over incarceration as compared to males. This hypothesis was also tested using the independent samples t-Test. The results are shown in Table 4.4 below

**Sex on Community Service**

<table>
<thead>
<tr>
<th>Sex</th>
<th>N</th>
<th>Mean</th>
<th>Std. Deviation</th>
<th>df</th>
<th>( t )</th>
<th>( P )</th>
</tr>
</thead>
<tbody>
<tr>
<td>CS</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Male</td>
<td>117</td>
<td>35.51</td>
<td>8.82</td>
<td>188</td>
<td>1.153*</td>
<td>.125</td>
</tr>
<tr>
<td>Female</td>
<td>73</td>
<td>33.97</td>
<td>9.16</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

\( CS = \) Community service  \( *P > .05 \)

From the table the results showed no significant difference between Male (N=117, M=35.51, SD=8.82) and Female (N=73, M=33.97, SD=9.16) on community service \( t_{(188)} = 1.153, p > .05 \). The results show that, the second hypothesis, Females are more likely to favour community sentencing of adult non-violent offenders over incarceration as compared to males is rejected.
Hypothesis three

There would be a significant positive relationship between Ghanaians’ level of religiosity and their attitude towards the community sentencing of adult non-violent offenders.

Hypothesis three was tested using the Pearson $r$ and the results are depicted in Table 4.5 below.

**Religiosity and Attitudes toward community service**

**Table 4.5  Summary of correlation between religiosity and attitude towards community service**

<table>
<thead>
<tr>
<th>Variable</th>
<th>N</th>
<th>Mean</th>
<th>Std. Deviation</th>
<th>df</th>
<th>$r$</th>
<th>$P$</th>
</tr>
</thead>
<tbody>
<tr>
<td>Religiosity</td>
<td>164</td>
<td>90.96</td>
<td>8.84</td>
<td>162</td>
<td>.226*</td>
<td>.002</td>
</tr>
<tr>
<td>Community service</td>
<td>190</td>
<td>34.92</td>
<td>8.96</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

*P<.01, CS = Community service

From the table the results showed a significant positive relationship between religiosity and Ghanaians’ attitude towards community service, $r$ (162) = .226, $p<.01$. Thus, the hypothesis that *there would be a significant positive relationship between Ghanaians’ level of religiosity and their attitude towards the community sentencing of adult nonviolent offenders* has been supported.

Hypothesis four

Ghanaians who have ever suffered as victims of a non-violent offense are less likely to favour community sentencing of adult non-violent offenders over incarceration as compared to those who have never suffered as victims of a non-violent offence. This hypothesis was also tested using the independent samples t-test. The results are presented in Table 4.6 below.
**Victims and non-victims on community service**

Table 4.6: Summary of Independent t-test indicating differences between victims and non-victims of theft on community service

<table>
<thead>
<tr>
<th>Victim of theft</th>
<th>N</th>
<th>Mean</th>
<th>Std. Deviation</th>
<th>df</th>
<th>t</th>
<th>P</th>
</tr>
</thead>
<tbody>
<tr>
<td>CS Yes</td>
<td>112</td>
<td>35.82</td>
<td>9.07</td>
<td>188</td>
<td>1.667*</td>
<td>.048</td>
</tr>
<tr>
<td>No</td>
<td>78</td>
<td>33.62</td>
<td>8.70</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

CS= Community service Yes= victims of theft, No= never suffered as victims  *P < .05

From the table the results showed no significant difference between those who are victims of theft (N=112, M=35.82, SD=9.07) and those who have never suffered as victims of theft (N=78, M=33.62, SD=8.70) on community service $t_{(188)} = 1.667, p < .05$. From this results, the hypothesis that, *Ghanaians who have ever suffered as victims of a non-violent offense are less likely to favour community sentencing of adult non-violent offenders over incarceration as compared to those who have never suffered as victims of a non-violent offence* is rejected.

**Summary of findings**

The results showed that the first hypothesis was supported, since adult non-violent offenders favoured the use of community service as compared to magistrates. However, the second hypothesis was rejected, seeing that the difference between males and females on community service was not significant.

The third hypothesis was confirmed in that, a significant positive relationship was found between religiosity and Ghanaians’ attitude towards community service. Though a significant difference was found between those who have ever suffered as victims and those who have never suffered as victims, the fourth hypothesis was however rejected.

This was due to the fact that it was those who had suffered as victims of a non-violent offence who were in support of community service as compared to those who had never suffered as
victims. Thus, the result contradicted the hypothesis that those who have ever suffered as victims of a non-violent offence would be less likely to favour community sentencing of adult non-violent offenders over incarceration as compared to those who have never suffered as victims of a non-violent offence.

**Observed model for the quantitative analysis**

The model seeks to represent the findings from the quantitative aspect of the study. From the model, those who were victims of a non-violent offence, those who are highly religious and adult non-violent offenders were those who supported the use of community service.
5.1 Discussion

The results revealed that non-violent offenders favoured community service over incarceration for adult non-violent offenders. This shows that the first hypothesis that, Adult non violent offenders would favour community sentencing of adult non-violent offenders over incarceration as compared to magistrates was confirmed. The results in relation to the first hypothesis confirms what Coldham (2000) found. Coldham (2000) showed that some courts in Commonwealth Africa do not favour community service and other non-custodial sentences when evaluating the feasibility of community service in some African countries. Contrary to the results of this study and that of previous studies (Coldham, 2000), Birungi (2005) showed that community service orders had a positive effect, as it developed confidence and attitudinal change in judicial officers. As observed in Birungi’s (2005) study, the qualitative dimension of this study revealed that both the lady magistrate and the offender saw community service as a good alternative to the incarceration of non-violent offenders. Anagnostaki (2011) also recorded that courts in Greece continue to impose community service sentences on some offenders. Although there were problems encountered in its implementation, the courts have not been deterred from passing community service sentences (Anagnostaki, 2011).

In line with the second hypothesis, the results revealed that there was no significant difference between male and female respondents on community service over incarceration for adult non-violent offenders. This confirms the results of Nortey (2006) who recorded that respondents’ level of favourability for community service, probation and some non-custodial sentences was regardless of their sex. The qualitative dimension of this study showed that
both sexes displayed favourable attitudes toward the use of community service as an alternative to incarceration for some non-violent offences. According to the generativity theory, people display compassionate inclination towards responsibility, tolerance to other people, advocate social norms including prosocial behaviours and empathy (Kotre, 1984; Ryff & Heincke, 1983). From the qualitative data gathered, respondents from the general public were in support of the use of community service as an alternative to incarceration as typified by the view of a man. Results from Doble (2002) also showed that an overwhelming majority (97%) of respondents showed favourable attitudes toward the use of community service.

According to the third hypothesis (which was confirmed), there was a significant positive relationship between Ghanaians’ level of religiosity and their attitudes toward the community sentencing of adult non-violent offenders.. It showed that those who are highly religious also tend to show favourable attitudes toward the community sentencing of adult non-violent offenders. This reveals that one’s religious background does have a bearing on his or her attitude towards punishing criminal behaviour (Grimsrud & Zehr, 2002). They (Grimsrud & Zehr, 2002) posited that the Bible talks of both retribution and restoration, with what appears to be retributive having a restorative end. It could be deduced from this that a person’s level of religiosity will affect his or her attitudes toward the community sentencing of adult non-violent offenders. To a point it is expected that those who are high in religiosity are more capable of understanding the essence of restoration and for that matter likely to favour the community sentencing of adult non-violent offenders as compared to those who are low in religiosity. This study actually confirmed this deduction. The qualitative dimension also saw the Christian leader being in favour of community service over incarceration for non-violent offences.
Hypothesis four stated that, Ghanaians who are victims of a non-violent offense would be less likely to favour the community sentencing of adult non-violent offenders over incarceration as compared to those who have never suffered as victims of a non-violent offence. The result showed that those who had ever suffered as victims showed favourable attitudes toward the use of community service as compared to those who had never suffered as victims of a non-violent offence. This is contrary to Birungi’s (2005) study, which showed that victims of theft displayed unfavourable attitudes toward community service. The reason they ascribed to such unfavourable attitudes was that community service benefited offenders to the detriment of victims. Through the qualitative analysis, it was recorded that respondents thought that though being a victim of a non-violent offence is painful, nevertheless that would not affect their decision in favouring community service over incarceration. A victim of a non-violent offence expressed favourable attitudes toward community service. The reason being that community service was enough punishment to compensate for the loss suffered by victims.

The official from CHRAJ, and the parliamentarian viewed the implementation of community service as being likely to shield the offender from coming into contact with hardened criminals who will further influence them negatively. By so doing the vicious cycle of recidivism will be halted. The Member of Parliament also shared the view that incarceration has lost its reformatory role. If non-violent offenders will come out of the prison more hardened, then what is the essence of incarceration? According to PRI (2012), in Kenya, those who commit petty theft are given community service as a way of keeping them away from prison so that they will not be influenced negatively by hardened criminals. Social learning theory states that individuals imitate others they are closely in contact with, meaning that when an individual comes into contact with people with a history of criminal behaviour, such associations serve as the environment which led to an inmate’s original
behaviour (Astray-Caneda, Busbee & Fanning, 2011). This theory gives us the understanding that when adult non-violent offenders are incarcerated together with hardened criminals, they are likely to learn more hardened ways of committing crime. Sentencing such non-violent offenders to community service will in effect shield them from coming into contact with hardened criminals who will influence them negatively. On the other hand, when the adult non-violent offender is made to serve his or her sentence in the community, the opportunity is given the offender to learn acceptable ways of life as he or she serves in the community thereby contributing towards the advancement of the community.

According to the qualitative results, the man from the general public was of the view that community service could be a feasible alternative to the incarceration of adult non-violent offenders, as it will help decongest our prisons. The lady magistrate thought likewise and even added that the condition in the prison is very bad. However Ngabirano (2008) notes that community service had failed in its bid to reduce overcrowding in prisons in Uganda.

A victim of theft showed favourable attitudes toward community service, with the reason that community service as an alternative to imprisonment is cost effective. One would gather from the victim’s response that community service as an alternative to incarceration will help the nation save a lot of money that can be diverted into other sectors of the economy. When offenders are incarcerated, the nation spends a lot of money feeding them. However, a magistrate cautioned that though the idea of introducing community service as an alternative may seem plausible on paper, in practicality it is likely to face a number of obstacles such as high cost in its possible implementation. Nevertheless the view of this victim of theft is corroborated by the findings of Penal Reform International (2012) that in Uganda the 6,350 community service orders meted out between 2008 and 2009 led to £337,000 worth of savings for the government and £75,000 for those in charge of placements.
Most respondents favoured community service due to the deterrent aspect it brings to bear on both the offender and the general public. Respondents were of the view that community service could deter other potential offenders from committing such or similar offences. The idea of community service being used as a vehicle in deterring potential future criminal behaviour can be understood under the lens of the social learning theory. The social learning theory underscores the notion that learning does take place within the context of the society, implying that individuals learn as they observe the behaviour of others and the consequences of such behaviours (Astray-Caneda, Busbee & Fanning, 2011). When individuals in the community observe the punishment meted out to these adult non-violent offenders as they serve their community service sentence, they are likely not to repeat the same or similar behaviour that such offenders engaged in which consequently led to such a punishment. Ghanaians’ attitude towards community sentencing could thus be based on this theory.

Also, by differential reinforcement, the outcome of behaviour is as a result of the balance between punishments and actual rewards that an individual anticipates (Akers & Jensen, 2006). The likelihood of someone engaging or refraining from a particular behaviour is dependent on the balance of the past, the present, as well as punishments and future rewards he or she envisages (Akers & Jensen, 2006). When other members of the society weigh the cost associated with being sentenced to do community service, they get deterred from committing an offence that will merit such a sentence. They get deterred, by realising that after all it is not worth committing such offences.

### 5.2 Recommendations

In spite of some limitations in the study, findings that have been channelled out does amplify the need for non-custodial sentences such as community service into the criminal justice system of commonwealth African countries (Penal Reform International, 2012) for some
petty theft cases. The current study’s findings also add its voice to the call for rehabilitation of offenders (Von Hirsch, 1976; Muiluvuori, 2001), restorative justice and alternatives to custodial sentences in Ghana (Alifo, 2006; Nortey, 2006; Dagadu, 2006; Addulai, 2006).

In practical terms the findings from this study suggest that the need to incorporate community service into the criminal justice system of Ghana is long overdue. In view of the fact that over the years there has been an over emphasis on custodial sentencing, there is the need for the possible amendment of the criminal justice system of the nation by the introduction of community service as a sentencing condition. The following recommendations are worth noting;

What constitute community service should be clearly defined in the law, as well as the offences that qualify for such sentence.

Community service should not be seen as forced labour, but as being part of the criminal Justice system. Offenders could or are expected to live in their own homes, but required to perform some service to the community without pay and be seen as a punishment for the crime committed.

In sentencing someone to community service, the type of offense committed should be taken into consideration. The duration of sentence should not be unduly long for example 2 or 4 years, as it will make the service boring.

Where to do the service should also be taken into consideration as well as the system of monitoring. For example do they come on their own to the place they have been assigned the community service?

The question of the number of hours they are expected to work in a day should also be stipulated. Those who are to supervise the community service is also key.

One must look at the possibility that some of the offenders sentenced to community service will not comply. In such cases, what do we do? To deal with the likelihood of not complying
with the community service order, there should be the provision of welfare services by for instance, the Department of Social Welfare in Accra.

Issues relating to health must also be taken into consideration. For example before an offender is made to serve the community service sentence, he or she should have undergone medical examination to determine how fit he or she is to carry out the sentence.

Community service should not be seen as slavery. Offenders should be educated on the essence and need for community service. They should be made to understand that community service is not just a punishment, but also a help to the community. Crime is always against public peace or public good as a whole.

**Limitations of the study**

Although in using the G-power analysis (Buchner, Erdfelder & Faul, 1996) the sample size for the quantitative is justified, generalizing the findings to the rest of the nation is not possible considering the fact that it would not be representative of the entire population of Ghanaians. The findings could however be transferred to the rest of the Accra metropolis. Since the study was stakeholder sensitive, the percentage of men far outweighed that of women. In the same way, Christians far outnumbered Muslims and the traditionalist.

The use of purposive and convenience sampling to a degree robbed the study of some merits that could be derived from randomisation. Nevertheless, findings from the study is useful since the purpose of the study was not to generalize the findings to the whole of the nation, but to the Accra metropolis.

**Suggestions for future research**

Future studies should explore the viability of community service as a sentencing condition for adult non-violent offenders in the other regions of the nation. Also, exploratory
studies should be carried out to find out the extent to which Ghanaians will favour the use of community service as a sentencing condition for other offences not captured in this study. Furthermore, the extent to which Ghanaians will favour community service for juveniles who commit some non-violent offenses in the Accra metropolis and the rest of the nation should be explored. Other stakeholders such as officers from the Accra Metropolitan Assembly could also be added in other exploratory studies.

Moreover, studies should also be conducted to find out the various forms that community service could take, specific to geographical contexts within the nation. A comparative study of the viability of community service as a sentencing condition in some major regions in the nation could also be explored.

In addition, other demographic variables such as age and religious affiliation should be given due attention in future studies. There should also be a balance in the number of males and females as well as a balance in the religious groups. Afrocentric values and its relationship with attitudes toward community service could be examined in future studies.

5.3 Conclusion

The main aim of the study was to investigate the attitudes of Ghanaians towards the community sentencing of adult non-violent offenders within the Accra Metropolis. To that end, the researcher made use of both the qualitative and quantitative methods in the collection of data from various stakeholders within the Accra metropolis. For the qualitative dimension, an interview guide was used whereas the attitude towards community service questionnaire and the dimensions of religiosity scale (Joseph & DiDuca, 2007) were used in measuring Ghanaians’ favourability of community service and levels of religiosity respectively. Building on the fact that there is the current trend of shifting from a retributive mode of punishment to that of the restorative mode coupled with the introduction of community
service into the criminal justice system of some Commonwealth African countries, it therefore necessitated that this study explores the viability of community service as a sentencing condition for adult non-violent offenders. The social learning and the generativity and attachment theories served as the theoretical underpinnings for the study. In summary, the findings from both the qualitative and quantitative analysis revealed that most Ghanaians are in favour of the possible introduction of community service into our criminal justice system. Most of the studies reviewed revealed that the introduction of community service into some Commonwealth African countries had been a success and respondents were in favour of it. The current study in effect confirmed such findings as it revealed that most Ghanaians are in favour of the use of community service as a viable alternative to the incarceration of adult non-violent offenders. This finding brings to the table the basis upon which policy makers can consider revising the criminal justice system of Ghana by considering community service as a viable alternative.
References


Doble, J. (2002). “Attitudes to Punishment in the US - Punitive and Liberal Options.” In J. V.


Appendix A

UNIVERSITY OF GHANA
ETHICS COMMITTEE FOR THE HUMANITIES (ECH)
P. O. Box LG 74, Legon, Accra, Ghana

My Ref. No:......................

1st April, 2014

Mr. Felkoab Parimah
Department of Psychology
University of Ghana
Legon

Dear Mr. Parimah,

ECH 036/13-14 COMMUNITY SENTENCING OF ADULT NON-VIOLENT OFFENDERS: EXPLORING ATTITUDES AND ITS VIABILITY IN GHANA

This is to advise you that the above reference study has been presented to the Ethics Committee for the Humanities and the following actions taken subject to the conditions and explanation provided below:

Expiry Date: 11/03/15
On Agenda for: Initial Submission
Description: 21/02/14
ECH Action: Approved

Please accept my congratulations.

Yours Sincerely,

Rev. Prof. J. O. Y. Mante
ECH Chair

CC: Director, ISSER

Tel: +233-303933866
Email: ech@isser.cda.gh
Title of Study: Community Sentencing of Adult Non-violent Offenders: Exploring Attitudes and its Viability in the Accra Metropolis.

Student Investigator: Feikoab Parimah

---

General Information about Research

This research is being carried out to know Ghanaians’ attitudes as to whether they will favour the community sentencing of adult non-violent offenders or not. In a bid to attain such an end, there is the need to carry out a survey / an in-depth interview with you for approximately forty five (45) minutes, in order to generate useful information. You are kindly required to give your views in relation to the questions that will be posed to you. This session will be audio taped and notes taken alongside by the student investigator. The audio taped session will afterwards be transcribed and analyzed accordingly.

Benefits/Risk of the study

With the exception of possible fatigue, you can be assured that there is no risk or any other discomfort to be suffered as a result of your participation in this research, be it physical, social or psychological. This study will contribute to knowledge in academia, as it adds to literature in the field of community sentencing in Africa and the world at large. Also, information generated from this study will go a long way to provide a basis for policy makers for the possible amendment of our criminal justice system, as they consider community sentencing of some adult non-violent offenders instead of imprisoning them. This, to some extent will help solve some of the problems the prisons in the nation are encountering and also help restore offenders of the law.
Confidentiality

Though information gathered from you will be assessed by students, those in academia and policy makers in general, your anonymity is assured.

Compensation

No monetary or any kind of gift will be made available for the purpose of inducement. You will however be refreshed after the interview session.

Withdrawal from Study

This research is voluntary and you possess the full right to take part or not. In the event that you agree to participate, you may withdraw along the line without penalty.

Contact for Additional Information

The following persons are my supervisors for this research as part of my Mphil Thesis; Dr. Joseph A. Osafo (0244296435) and Dr. Kingsley Nyarko (0548006675). You may contact them for answers to pertinent questions related to this research.
Section C - VOLUNTEER AGREEMENT

"I have read or have had someone read all of the above, asked questions, received answers regarding participation in this study, and am willing to give consent for me, my child/ward to participate in this study. I will not have waived any of my rights by signing this consent form. Upon signing this consent form, I will receive a copy for my personal records."

____________________________________________
Name of Volunteer

____________________________________________   _____________
Signature or mark of volunteer              Date

If volunteers cannot read the form themselves, a witness must sign here:

I was present while the benefits, risks and procedures were read to the volunteer. All questions were answered and the volunteer has agreed to take part in the research.

____________________________________________
Name of witness

____________________________________________   _____________
Signature of witness              Date

I certify that the nature and purpose, the potential benefits, and possible risks associated with participating in this research have been explained to the above individual.

____________________________________________
Name of Person who Obtained Consent

____________________________________________   _____________
Signature of Person Who Obtained Consent              Date
# SECTION A

**Strongly disagree= 1, Disagree=2, Don’t know=3, Agree=4, and Strongly Agree=5**

<table>
<thead>
<tr>
<th>N</th>
<th>ITEM</th>
<th>Strongly disagree</th>
<th>Disagree</th>
<th>Don’t know</th>
<th>Agree</th>
<th>Strongly agree</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>I support the idea that, a 25 year old porter who was sentenced to six months imprisonment in hard labour for stealing two mobile phones, slippers and GH30, should have been sentenced to community service.</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>2</td>
<td>I support the idea that, a 22 year old who was sentenced to six months imprisonment for stealing a half-bag of soy beans should rather have been sentenced to community service.</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>3</td>
<td>Community service is the appropriate sentencing condition for a young man who was sentenced to six months in hard labour for stealing 629 pieces of cement blocks.</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>4</td>
<td>I support the idea that, a 34 year old man who was sentenced to eight months imprisonment for stealing two nanny goats should have been sentenced to community service.</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>5</td>
<td>I do support the idea that a man who was jailed for two months for stealing a mobile phone valued at GH 240 should have been sentenced to community service.</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>6</td>
<td>A 31 year old man who was sentenced to 12 months imprisonment for stealing a laptop valued at GH 1,400 should have been sentenced to community service.</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>7</td>
<td>Community service is an appropriate sentence for a woman who was sentenced to six months imprisonment in hard labour for stealing goods worth about GH 200.00</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>8</td>
<td>An 18 year old man who was sentenced to 12 months imprisonment in hard labour for stealing a 32-inch Samsung plasma television set and a Samsung home theatre should rather have been sentenced to community service.</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>9</td>
<td>I support the idea that, an 18 year old who was sentenced to six months in hard labour for stealing items worth GH 12.70 (pampers-GH 3.20, biscuits-GH 6.00 and seven sachets of pastries-GH 3.50) should rather have been sentenced to community service.</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>10</td>
<td>Community service is appropriate for a 39 year old farmer who was sentenced to six months imprisonment for stealing 2 bags of cocoa fertilizers valued at GH 66.00.</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
</tbody>
</table>
**SECTION B**

Strongly disagree= 1, Disagree=2, Don’t know=3, Agree=4, and Strongly Agree=5

<table>
<thead>
<tr>
<th>N</th>
<th>ITEM</th>
<th>Strongly disagree</th>
<th>Disagree</th>
<th>Don’t know</th>
<th>Agree</th>
<th>Strongly agree</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>I feel happy when I think of God</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>2</td>
<td>I will always believe in God</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>3</td>
<td>My thoughts often drift to God</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>4</td>
<td>Being a Christian is a joyous way to live</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>5</td>
<td>I am sure that Christ exists</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>6</td>
<td>I think about God all the time</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>7</td>
<td>I pray for guidance</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>8</td>
<td>My thoughts turn to Jesus every day</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>9</td>
<td>God does not help me to make decisions*</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>10</td>
<td>I know that God hears my prayers</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>11</td>
<td>Prayer lifts my spirits</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>12</td>
<td>Everything that happens to me reminds me of God</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>13</td>
<td>I try to follow the laws laid down in the Bible</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>14</td>
<td>I know that Jesus will always be there for me</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>15</td>
<td>I cannot make important decisions without God’s help</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>16</td>
<td>I am certain that God is aware of everything I do</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>17</td>
<td>When I’m feeling miserable, thinking about Jesus helps to cheer me up</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>18</td>
<td>I like to talk about Jesus</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>19</td>
<td>Jesus’ life is an example to me</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>20</td>
<td>God fills me with love</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
</tbody>
</table>
SECTION C

DEMOGRAPHICS

Respondent’s number.......... 

Please tick the appropriate option;

<table>
<thead>
<tr>
<th>Age Range</th>
<th>1-10</th>
<th>11-20</th>
<th>21-30</th>
<th>31-40</th>
<th>41-50</th>
<th>51-60</th>
<th>61-70</th>
<th>71-80</th>
<th>81 and above</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
<td>6</td>
<td>7</td>
<td>8</td>
<td>9</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Sex</th>
<th>Male</th>
<th>Female</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1</td>
<td>2</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Religious Affiliation</th>
<th>Christianity</th>
<th>Islam</th>
<th>African Traditional Religion</th>
<th>Others</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Victim of theft against personal property</th>
<th>Yes</th>
<th>No</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1</td>
<td>2</td>
</tr>
</tbody>
</table>

Thank you very much for participating in this study
APPENDIX D

INTERVIEW GUIDE

1. In your understanding, what is community service?

2. Who are non-violent offenders? Can you please explain and cite some examples?

3. To what extent should adults between the ages of 18 and 45 who commit non-violent offenses be sentenced to community service?

4. With the following theft cases I am going to mention, will you favour the idea that adults who commit such non-violent offenses be sentenced to community service by tackling the problem of sanitation in the country?
   - Stealing of three (3) bunches of plantain
   - Stealing two nanny goats
   - Stealing a mobile phone
   - Stealing 629 pieces of cement blocks
   - Stealing a half bag of soya beans
   - Stealing ten bags of exotic mangoes
   - Stealing a laptop
   - Stealing a 32-inch Samsung TV and a Samsung home theatre
   - Stealing two bags of fertilizer
   - Stealing pampers, biscuits and sachets of pastries

5. Can you please tell me the extent to which the type of theft case matter when sentencing an adult who commits such an offense to community service?

6. As I present the following pictures of the non-violent offenses already mentioned (as a guide), can you please rank them in their order of severity?

7. To what extent does the severity of these offenses affect the community sentencing of adults who commit such offenses? With some examples, can you please explain?

8. In what way will been a victim of a non-violent offense affect the community sentencing of an adult non-violent offender?