1. First Lessons

1. As a member of the Rhode Island Parole Board, I have met with many crime victims. The board formally and routinely invites all crime victims to meet with the board to discuss the circumstances of their victimization and their feelings about whether the inmate should be paroled.

I based my extensive review of cases on widely accepted qualitative research methods. These steps involve (1) logging data about the criminal offense and the circumstances leading up to it (e.g., drug addiction, domestic dispute, mental illness, debt), (2) developing a codebook, (3) conducting first-level coding, based on identifying initial conceptual units and placing them into categories, (4) conducting second-level coding, during which I created broader conceptual categories, and (5) looking for meaning and relationships in the data (see Holosko 2001; Reamer 1998; Sherman and Reid 1994; Unrau and Coleman 1997).

2. For discussion of grounded theory and its relationship to qualitative research, see B. Glaser and Strauss (1967) and Strauss and Corbin (1990).

3. Many competent discussions are available for curious readers: Barkan (2000); Bernard, Vold, and Snipes (2002); Crutchfield, Kurbrin, and Bridges (2000); Gottfredson and Hirschi (1990); Hagan (1990); Reid (1999); Schmalleger (2001); Shley (2000); Siegel (2000); Wilson and Petersilia (1995).

4. The free will–determinism debate actually has ancient philosophical roots. Empedocles and Heraclitus, for example, are early sources of pre-Socratic thought on the meaning of determinism in nature and the idea of natural law. Ideas about determinism—especially the influence of divine will—became prominent later, in the fourth century B.C., promoted by the Stoics, the Greek school of philosophy founded by Zeno. The origins of modern-world debate about free will and determinism ordinarily are traced to the work of the eighteenth-century French astronomer Pierre-Simon Laplace. For a more complete discussion, see Dworkin (1970), Feinberg (1970), Hopers (1966), Nagel (1970), Smart (1970), and Taylor (1963).

5. A prominent biblical reference to retribution appears in Deuteronomy 13:11. Stoning is the most common form of capital punishment in the Bible. People who witnessed
the offender’s crime were the first to cast stones, followed by the rest of the people. “Punishment by stoning enabled the entire public to participate and thereby express its outrage against the crime” (Lieber 2001:1070). In a modern-day version of public shaming we sometimes see the calculated orchestration of what is known in law enforcement circles as the “perp walk,” where newly arrested, high-profile suspects are paraded in handcuffs in front of a phalanx of newspaper photographers and television camera people (tipped to be there by prosecutors or police) as a way to humiliate the accused wrongdoers and publicize their alleged misdeeds and culpability. This public relations strategy, which has retributivist overtones, is quite deliberate (Fineman and Isikoff 2002).

6. Day reporting centers are offices staffed by corrections, probation, or parole staffers to whom an offender must report every day.

2. Crimes of Desperation

1. In fact, Mollicone was already involved to some extent in the action stage. During his prison stay he had become actively involved in a structured program in which a small number of inmates met in the prison with groups of students in order to discuss what the inmates had learned about their poor decisions in life.

4. Crimes of Rage

1. Attention deficit/hyperactivity disorder is often correlated with other diagnoses, such as depression, bipolar disorder, anxiety disorders, conduct disorders, various learning disabilities, and substance dependence and abuse.

5. Crimes of Revenge and Retribution

1. Paranoid personality disorder must be distinguished from other, more severe, psychiatric disorders: delusional disorder (persecutory type) and schizophrenia (paranoid type). I will discuss these more serious disorders in chapter 8.

6. Crimes of Frolic

1. Amir’s research focused on perpetrators of gang rape. His comments about stages in groups’ behavior seem relevant to crimes of frolic as well.

7. Crimes of Addiction

1. Lifetime prevalence refers to the percentage of the population that is diagnosed at some point during their lifetime.

2. The dialogue that follows is excerpted from actual courtroom transcripts, edited lightly for clarity and to preserve anonymity.

9. Final Lessons

1. A growing body of empirical evidence shows that community-based mental health treatment can offer a clinically effective and cost-effective alternative to institutional care for people with chronic mental illness (see Essock, Frisman, and Kontos 1998; Rosenheck and Neale 1998; Rosenheck, Neale, and Frisman 1995; Spiegel 1999).