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Prison Reform and Society

RICHARD HAUSER

SHORTLY AFTER my wife and I arrived in this country in 1957 we tried to find out from as wide a group of people as possible what were considered to be the most pressing social problems in England at that time—problems that perhaps needed fresh study and new thinking. The following six subjects came to light as being well worth consideration:

1. *Education.* Not the formal education of universities and grammar schools but the problem of what is to be done with the children in the C and D streams of our secondary modern schools who are bored and are considered "difficult" and unteachable.
2. *Mental Health.* Not the medical psychiatric care given to the acutely disturbed but the preparation for life in the world of those about to leave an institution and the care of those who had already left.
3. *Homosexuality.* This was in 1957. The Wolfenden Report loomed large and the public was, for the time being, interested. Our findings were later published in "The Homosexual Society" in April 1962.
4. *Racial Problem.* This was part of a much wider problem of a community under stress and sometimes breaking down under stress. In its narrower aspect the need for "scapegoats" was the point at issue.
5. *Social Isolation.* This was primarily of concern in so far as it affected young disturbed housewives. Interest centred on the results of movements from old property to new housing estates. Naturally, too, there came under this heading those who were relics of many years of institutional treatment, the tramps, the drunks, the old: the afflicted group. Some call it the "depressed tenth."
6. *The Penal System.* On the face of it, it seemed that this question would concern itself with prisons, approved schools, probation, the principles on which judges sentenced and on what happened to men when they left prison and before they were arrested by the police. Prison seemed to me, at least, a good starting point. In the event, the ramifications turned out to be much wider.

Once it was agreed that these were the six outstanding subjects we started work in all these fields on the principle of "Learning by doing." It was not long before

we realised how close was the interrelation between them all. Wherever we found people under stress in one department we learned things which threw light on what was happening in another. There could be no doubt that most social problems had common roots no matter what the outer appearance might be. What we have learned from the isolation of housewives has helped us to understand about the ex-prisoner; the experience of mental patients is of value in interpreting the experience of children leaving school. This is why we believe that society must be seen as a whole, and it is on this "Wholist" principle that we have worked.

When we speak of penal policy or penal reform we are, all of us, concerned with much more than the prevention of crime. All the points of extreme stress in our society, whether they be prisons, mental hospitals or collections of dispirited and "backward" children in our schools, are merely indications of widespread malaise. The criminal world (in its widest sense) is the image of our society in a convex mirror. Society must be helped to grow and to mature, and we believe that it is through learning from the areas of extreme stress that it can achieve this. It is for the respectable citizen, the successful, the prosperous and self-contained to learn about the nature of society and about themselves so that they can discern the smallness of their growth, can gauge their own "social ignorance" and learn to be socially mature.

We know today that there are 31,000 men in prison although the number may have changed at the time of publication of this article. The number is greater than it used to be and sermons are preached about it. But we suggest that numbers are really of no great importance: what is of importance is that we should learn directly from this group about what is meant by social stress, about breakdown under stress and about prevention. Prisoners and prison officers should learn from each other, and society should learn from both. And it is not enough simply to learn. The expert study written for a learned journal or the specialist report are worth only the paper they are written on unless they lead to action. Our direct learning within the field of stress must lead to action and further learning.

It may be said that there are two distinct but widely accepted ways of regarding the prisoner—the "bad" approach and the "mad" approach. Either he is a "bad" man who is to be made "good" or he is a "sick" man who is to be healed. In the first case it has to be admitted that very few men belong to any religious groups (perhaps the proportion is no more and no less than in the general population), nor are they members of the Rationalist Association. There are *some* who may be appealed to on moral grounds. In the second case there are few who are sufficiently

grossly disturbed to need the expert intervention of the psychiatrist. If these two approaches are confined to the few, what happens to the many? We suggest that we have now become used to the fact that we do nothing—which is the "sad" approach. Our recidivist prisons are mausoleums of idiotification—in the literal sense. The prisoners are made into private citizens and are left alone in their privacy.

We believe that in most cases prisoners are neither bad nor mad but socially under-developed people who suffer from some degree of apathy. Some have never developed at all; some have developed and have fallen back. This under-development is not the prerogative of prisoners alone; it is shared by much of our society. But it is often seen in its severest form in prison. When we meet (as we do in our recidivist prisons) men who have never lived in the world except for a few months at a time, we find people who have never learned to handle the tensions of ordinary life as the rest of society has done (however inadequately in many cases). It seems to be the height of folly to push these people back further and thus ensure that their responses will be even feebler in future.

If constructive action is to take place, both the community and the individual must be taught to handle tensions. This is the real purpose of social education. Many of the root causes of people's difficulties cannot be easily removed. What is needed is the strengthening of the individual and the community so that they are better able to meet these difficulties. Many problems may baffle the individual on his own but if he can be stimulated to participate in the life of the group, or perhaps to form groups then the same problems can often be satisfactorily met and dealt with.

Though the individual's stress may often cause a stress situation for his group, this can be handled effectively by the group—especially if the group consists of people with similar experience. Many people will instinctively seek relief from the anxiety caused by some particular emergency, but the group itself may grow, and help the individuals in it to grow, by bringing to bear upon both the particular and the general anxiety the strength of its common reasonableness and solidarity.

In fact a critical or anxiety-producing situation, squarely faced, is the very climate in which social education and social growth are most likely to occur. If people seek to flee or are sheltered from their real difficulties (which is purely "aspirin treatment") they are not likely to develop the ability to stand up to them. Sooner or later these difficulties will catch up with them and overwhelm them.

Social education is therefore opposed to instruction; instruction is most effective in a calm and steady atmosphere; social education is at its best when group and individuals are hard at work, facing often stern reality, living their

difficulties and learning to grow through them.

Today all this has become an urgent question as never before, and the reasons for this can be clearly discerned. Previously there were forces at work in the community which had the effect of often preventing breakdown. These forces moulded personal relationships in families, groups, communities, by producing common objectives. People were united in the fight for better conditions. In war time they were united by sheer need. The moulding and uniting power of these outside pressures for survival is no longer as acute; the Welfare State, so very necessary from any point of view, has incidentally been instrumental in weakening defensive family and community ties; and the threat of war, while no less real, now seems far removed from the ordinary man's immediate province of action.

Thus the individual comes to have less and less need to defend himself, and less and less need to combine with others for mutual defence. He comes, in fact, to have less purpose to live for. This lack of purpose necessarily causes fragmentation: it hampers the individual in his struggle to live fully, and it makes for a falling apart of the community at the seams. People lack the will for community life; the individual may actually die of boredom.

In other words, man needs either to have the incentive of defending himself against hostile forces around him, or to have a new, constructive, social purpose for which to live. We have turned a corner into a new age where—apart from the ever-present, and therefore often half-forgotten need to fight against the threat of war—plain survival is no longer the main purpose of individual life. It may be that it is always the most sensitive people who suffer most from this lack of purpose: the young housewife, for instance, on a new housing estate, living with far greater material comforts than her parents had, may now find that in fact she has less to live for, and that this new existence is thoroughly frustrating; she will not understand the reasons why it is so, and may feel quite unnecessarily guilty about it. The real disease is *unlived life*. The cure for it is a new social purpose.

Today there are few realised and accepted positive values by which the community and the individual can evolve and grow. *If a person is willing to conform to a society which is really socially underdeveloped, he himself is socially underdeveloped.* If he is *not* willing to conform, his apparent illness (nonconformity) may well be in fact social health—provided he is activated by the desire to grow socially, and by knowing what to do, why to do it, and how to do it. Such social health (positive nonconformism) is the constructive opposite of the cult of conformity. The positive nonconformist must be carefully distinguished from the person who

is mentally sick, who because of definite sickness cannot fit into his community. Even here, however, it may well have been the shortcomings of society which triggered off mental sickness: social tensions and lack of social values, and the feeling, for instance, that nobody cares whether a man lives or dies —when these factors cause mental sickness it is society, in the first place, whose disease needs to be remedied. Society's disease is the lack of any true values, and its present ethics may be nothing more than a matter of "keeping up with the Joneses." Education in our schools today is mainly concerned with making people able to conform: but we may well ask, conform to what? When society lacks any worthwhile values, there is little enough left which it is worth conforming to. If people live in a family or community which weakens their social activities rather than strengthening them, this society is a danger in itself.

We therefore make no apology for saying that conformism cannot be the purpose of prevention: in general we consider that current society has no satisfactory social purpose and therefore is seriously inadequate. It has lost its previous purpose of social defence against threats to its survival, and it has not yet found a new positive and constructive strength through social values. Ethics based on religion no longer provides a framework of social value for the majority of people, and ethics based on rational thinking has not yet come into its own. Society is in a state of hiatus.

At this point it may be valuable to make certain distinctions. For the understanding of prevention we must mark out three levels on which action can be taken:

(1) *The prevention of breakdown in society.*

This is dealing with those who are not yet under stress. (The comfortable conformists, not under industrial or personal stress who believe themselves to be competing successfully).

(2) *The prevention of breakdown of those who have already shown signs of stress which they are able to bear only with great difficulty.*

(The isolated, the apathetic, and the bored).

(3) *The prevention of a recurrence of further breakdown of those who have already suffered one;* (e.g. the ex-prisoner, ex-mental patient).

It is essential to learn from the third stage what can best be done about the others because on this level the problems are most clear and concentrated. For the understanding of non-violence you must study violence. We find that people who have been "sick" can very often be the best advisers as to how to avoid the breakdown of others. This we have learned in our work with mental patients, prisoners, attempted suicides and delinquent youngsters. Their own social value can be re-established by helping others.

Social Inadequacy

A socially inadequate person is one who has not developed anything near his potential capacity as a social being. This may be the fault of his environment, of his community, or of his society, or of all these forces.

Present society does not demand any ethical behaviour from its members but only avoidance of crassly anti-social attitudes. This means that in such a society people are not often aware of their inadequacy. We must help to develop people's full social faculties. To do this we must not force them into positive action, for such a course would have no real or lasting value as a new motivation for their future life.

When we come to consider the question of how far a man may be regarded as being personally responsible for his inadequacy and able to fight against it, it is important to distinguish three definite stages:

(a) *Social Ignorance* is simply the social underdevelopment of a person.

(b) *Social Inadequacy* is the stage reached when a person becomes aware of his social ignorance. different degrees of this inadequacy.

(c) The third stage will be one of *shame*, if, being aware of his inadequacy, he then does nothing—or too little—about it.

Social Inadequacy therefore is conscious and may come to be a cause of shame: Social Ignorance refers to people who are not aware of their condition. Social Inadequacy and Social Ignorance must both be distinguished from Social Incapacity. Social Incapacity results from an objective, probably physical handicap, which hinders the person from developing socially—severe mental subnormalcy, severe mental disurbance, etc. These relatively rare conditions are clearly beyond a person's own capacity to rectify.

The degrees of Social Inadequacy (or it may be Social Ignorance) can be described as follows:

1. *The Severely Aggressive*, e.g. the sadist, sociopath, the violent criminal, the aggressive sex offender, the active victimizer of scapegoats.
2. *The Severely Incapacitated or Handicapped.*

   This is a person who cannot overcome a hindrance which makes him socially crippled. This may be a permanent condition or one which might alter if circumstances were different or new opportunities for development arose.
3. *The Potentially Aggressive.*

   This is the person who is potentially willing to undertake aggressive action but has not the courage to do so. He waits for a time when he believes there is no risk of being caught, e.g. the petty criminal, the potential mobster.
4. *The Severely A-Social.*

   Here is the person who has given up any intention of developing further. He feels

himself incapable of growing any more, so he vegetates. He may feel simply that he is no good, and see therefore no point in making an effort. If there is a likelihood of mass action on the level of group 3, he may join in readily, especially if his is a case of frozen violence.

5. *The "Normal" A-Social.*

This man conforms. In his eyes, so long as he has committed no conventional crime he owes nothing to society—in fact "Society owes *me* a living." "Why should I worry?"; "Not my business"; "I keep my nose clean"; "I get on with *my* life"—these are typical reactions.

4-5. Between groups 4 and 5 there is the severely asocial person who is "normally" social within his own "in-group". Beyond his immediate group he will be very hostile to anyone who does not belong.

6. *The Sophisticated A-Social.*

He does something, but it is not nearly enough in relation to his abilities and potential value for society. Often it is merely a smoke-screen for his social attitude, sometimes underlined by cynicism. This is typical of the ex-idealist who has lost faith in his ideals and prefers to have an ego-centred life, aggressively defending his non-participation as a social being.

What appears to be necessary is to develop educational techniques of a social nature:

(a) To help people to become aware of their social inadequacy. Most people are not aware of it: a society which in fact is composed of themselves plus an elite which wants little if any real change, will neither teach awareness nor require it.

(b) To learn what they can do about it. For this Social Training is needed—in school and at all levels of adult society as well.

(c) To help people to develop *their own* positive values of a social nature.

(d) To show in a Pilot job how much richer life can be if it is fully lived.

We must also try to develop a social climate in which Social Ignorance is regarded as objectionable and dirty as its equally "unnatural" counterpart, physical uncleanliness. This means that anyone who has no real social values that he lives by, is to be considered on a level with a filthy person. People must become aware of the fact that severe Social Inadequacy may well bring about a dangerous situation not only for the person concerned but for the whole group with which, or near which, he lives: it is a handicap which may seriously interfere with the development of the whole group.

After developing a sense of shame for one's social ignorance,

the next step is a will to live by social values. At present our greedy society pays only lip-service to constructive social values. There are some genuinely religious people, believing in the "grace of faith," who apply their social value in practical ways. But religious and non-religious alike should be able to agree about the "disgrace" and the shame of living a life empty of values—a life which is socially inadequate.

Any approach to the law-breaker must involve two main considerations—what is best for society and what is best for the man concerned. Basically the requirements are the same—that the man should live and work as an honest citizen in the community. We believe that the concept of social development is the only guide that will help us to find constructive answers. What of our principles and practice in our social system today?

In the first place we do not subscribe to the view that behaviour can be judged on the basis of fear of the consequences of misbehaviour. We would object on ethical grounds to any system in which fear was the basis of conformity. But we have reason to believe also that fear does not work as a deterrent in most cases, nor is punishment a satisfactory means of correction in the majority of cases.

Throughout history societies have sought to enforce conformity through the medium of punishing wrong-doers. The punishment has taken many forms, the more usual one being imprisonment. But even when prisons were hell, men still committed crimes. In more recent times the threat of very long sentences of imprisonment has done little to blunt the upward curve of the crime graphs.

What is not generally realised is that a deterrent is effective so long as the person believes he will be caught, or may be caught. He will go to prison, he will be punished, life will be made uncomfortable for him *IF* he is caught. But if the man believes that he will not be caught, the question of the deterrent does not arise. Every law-breaker is aware of the risk involved in his crime, but we have found that most are able to mesmerise themselves into a state of believing that the chances of success heavily outweigh these risks.

Repeatedly we have been told: "If I did not think that I would get away with it, I would not do it. What do you think I am, *a fool*?"

Men with long criminal records have said that in contemplating a crime they carefully study the situation and in this preliminary stage they think carefully about the risk of being caught. The whole purpose of their planning is to avoid detection, having once convinced themselves that they will get away with it, their concentration is then focused on the *Job* and putting their plans into action.

If they should get caught, they are then able to write it off as

being "Bad luck." "It would have been O.K. if only the policeman hadn't changed his beat that night..." this time it was bad luck (or an admitted mistake) but next time, with a little more care, it will be a pushover. We believe, therefore, that so long as law-breakers are able to find security in this self-mesmerization, the deterrent will not work for the determined criminal.

There is one further point worth making in this respect. We have often asked men who were eligible for preventive detention, whether the threat of this heavy sentence did not make them think twice and then again. We received the same reply that "When you had decided to go ahead with a job you did not think about prison because you wouldn't be caught", but a number said that the threat of a long sentence might influence their decision on the type of "job" they would do. "If you stand the risk of a heavy sentence" they said, "then you make sure that the job is a big one and really worth while just in case..."

These viewpoints, so often expressed and representative certainly of the majority of recidivist prisoners, has reinforced our view that these men who make up the bulk of the prison population, are relatively untouched by the threat of punishment.

No matter how tough the prisons become, no matter how long the sentences, they would not be deterred from crime so long as they were able to convince themselves that they would not be caught. We believe therefore that their behaviour pattern can be changed only when they can be helped to think straight. This training can be given in prison, but only when the role of the prison is changed from that of a punishment centre to one dedicated to the work of rehabilitation.

Rehabilitation and Training

If, therefore, the conventional and time honoured "tough" approach simply does not seem to work, neither, we believe does the "comfortable incarceration" method. The basis of our approach is that a man should not go to prison for punishment or for a convenient period of "cold storage" but for rehabilitation.

Rehabilitation should begin the day a man comes into prison, the day in which his dependents (if he has any) begin *their* sentence. They, too, are members of society, isolated and under stress. Their needs go far beyond a National Assistance Board arrangement or the pacifying of a hire purchase company. He and they should be in the care of the prison authorities who, as things are, act merely as custodians. This care, if it is to be effective should last long after a man has been discharged.

It should be realised, too, that progress does not always follow a straight line; there may be many setbacks and the fact that a man breaks down does not mean that the attempt has failed. If a prisoner has a relapse it may mean that the

treatment is wrong and that it has not been continued for long enough. Medicine does not work at once. A relapse must be studied to see where the breakdown has come and whether there has in fact been progress. Has he been "out" longer than before? Which particular crisis must be guarded against next time?

Prison is the logical place for the commencement of rehabilitation training but it must be a different sort of prison from the sort which we have now. The emphasis must be on a planned progress of social development. Dead minds must be brought to life. We have given a description of a practical approach in our paper "A Pilot rehabilitation scheme in Wandsworth Prison."

Not long ago a group of people who had had a very little experience of prison gained a great deal of publicity for their proposals for prison reform. They concerned themselves almost entirely with the irritations of prison, things like sanitary arrangements, changing of socks, what they called the "human indignities." But the real and greatest human indignity is a dead mind. Social under-development is a greater reason for shame than having to use a chamber pot while living three in a cell. Some people see the future of prison reform lying in bigger and better prisons (all modern conveniences and cultural outlets). This is simply untrue. Such things have no bearing on whether you are going to live in society as a respected citizen. A sense of social values—your own, and not values forced upon you—is more important than a pair of pyjamas to sleep in. *Those who concern themselves with making life in prison more comfortable are doing a disservice to the idea of prison reform.* The amenities tend to loom so large that they take on the guise of prison reform. They can come to serve as excuses handed out by authorities which will not face up to the real reform problems.

Reform can be measured only in terms of helping people to stay out of prisons; the little comforts given will not serve that purpose. They will in fact only make the real problem of rehabilitation more difficult; the aspirins will serve only to put prisoners to sleep, a deeper more comfortable sleep, more institutionalised, so that the real rehabilitation will be more and not less difficult.

There is something to be said for a man having something to complain about; at least so long as he is complaining and rebelling his mind is working. But the big change that must come in prison is the approach to training.

Prison Officers and Training

We believe that the training should be done basically by prison officers. They, after all, are the people who really know the man. They are in constant touch with him and are better able to assess his progress or lack of progress than any governor or psychologist. What is their present role? As far

as the local and central prisons are concerned, not very different from the guards in Norfolk Island a century ago. This is the reality no matter what lip service is paid to high sounding principles. They are called prison "Officers" but "officer" is an empty courtesy title. Their advice is not sought since what goes on in prison is the preserve of the criminologist and sociologist. They have been treated as people who are only one jump ahead of the prisoner in education. They are the N.C.Os in an army that has no known objective. Before we came into Wandsworth Prison we were warned that we "would get nowhere with them." In the event we found some outstanding men, people with imagination and enthusiasm who were anxious to learn and to do. There is some reason to believe that what we found is not untypical of other institutions and that officers are becoming aware of their wasted abilities and are anxious to do constructive work.

There can be little doubt that if training is to be effective a link must be forged between the prison officer and prisoner. This link should be forged when a man comes into prison and should be strengthened by the fact that prison officers as a group should be known to be concerned about his family and outside life. It follows logically that this concern should be continued after a man has left prison. The prison officer should be the person to whom he can always go for advice and help. There must be communication between prisoner and prison officer; if people can't *talk* together, they can't work together. Training is a joint effort.

Prison Officers who, either through the unfamiliarity of these ideas or because they have become attached to a set routine over a long period of time, feel some doubt or dismay should carefully examine their position. If they do not do this work they will become merely turnkeys. There is a tremendous gap in the treatment of prisoners which will have to be filled by people concerned with rehabilitation. If prison officers do not fill the gap, others will and the future of the prison officer will be set at the minimum level of turnkey.

If they do undertake this work they will come to exert considerable influence not only in respect of prisons but of society at large. Prison is only an extreme form of society and if a way is found to help this extreme form towards social adequacy, then society at large outside in the jungle will have to learn from prisons. The future that is offered then to prison officers is that of a move towards professionalism.

The job in prisons is therefore a double training job; on the one hand prisoners must be trained, but before this can be done, their trainers (prison officers) must be trained.

If the job of rehabilitation is to be taken seriously then new tools must be made available, or old

tools made more efficient. What prison officers need is to be shown how they can give better effect to their capabilities. A certain amount of training of prisoners can also be done by prisoners themselves. They play an important role because ultimately they must carry on the leadership role outside. The best leaders are those that come from within the peer group.

What Course of Training?

Training as far as prisoners and prison officers are concerned is not a matter of listening to lectures no matter how gifted or experienced the lecturer may be. It is a process of development. Everyone must be made aware of the "Four Crises" which exist for a man when he comes out of prison (see appendix) and must be familiar with the five basic stages outlined in the Wandsworth Report.

It is integral to a training course that people should be able to evolve a system of values. Nobody can live without values and remain a social being. There must be an opportunity for full and ruthless discussion. We have used what we call the "personal-age and social-age scale" and have found it to be a useful tool in discussion. (It is analogous to the chronological age—I.Q. scale). Personal age is the personal capacity of a man to develop his own personal abilities so that he can succeed as an individual. Social age is the willingness of a person to identify himself with others. When we attempt to measure other people or other groups by this scale and then to measure ourselves or our own group, we sometimes stumble on facts (often unpalatable) which have been hidden from us. It is possible for self-realisation to give rise to shame and indignation which can be a starting point for constructive thought and action.

Training should aim at making a prison into a community service centre where prisoners can "pay back" to society by doing work of social value. Doing outside work which is of value to the community not only gives men dignity but serves as an example to society.

Any course with prisoners should take into consideration the fact that most of them are inadequate people who cannot compete and therefore take short cuts. The reason for doing group work is that it strengthens the individual. In groups he need not compete. Alone he cannot. Group solidarity is opposed to lonely competition.

Whatever field we work in we must never forget that the freedom to identify with others involves a process of maturing. Prisoners, too, must be given responsibility, especially in the second and third stages, since this gives self respect and the feeling of being valued. In our society it is customary for us to give people dignity by awarding them the C.B.E. and, later, a Knighthood. This is not feasible with prisoners but when they are allowed to do work for,

and be valued by, others they will achieve a dignity of their own through their own actions.

We would see Group Counselling as something which creates a bond between prisoner and officer and makes for a warmer atmosphere (in itself good) and which is administratively useful; but we believe that it is in *group work* that people can be both enriched by further knowledge and be given confidence and dignity through the realisation that they are people who have social value.

An excuse so often put forward for the failure to undertake rehabilitation work in prison is that of cost. We see it rather as a case not of whether society can afford to do it, but whether society can afford not to do it.

It has been officially stated that the cost of sending a man to prison, keeping his family, etc., is in the region of £2,000 a year. This figure (which many consider to be too low) multiplied by the 31,000 men in prison in Britain, represents a cost of some £60,000,000 a year.

The excuse is also put forward that rehabilitation would require a considerable increase in manpower in the prison service.

We believe that the work could be done with the existing manpower. Prison officers admit that there is a great wastage of effort in the existing prison organisation, due largely to the fact that prisoners are not segregated. So long as potential escapers and violence cases are mixed indiscriminately with other prisoners, whole establishments are worked on a maximum security basis.

This not only results in a great deal of wasted effort on the part of officers, but it means that all the men in a prison must accept a form of imprisonment made necessary by only a very small percentage—perhaps ten per cent —of their number. A sensible segregation of prisoners would allow many officers to be freed for the work of rehabilitation.

APPENDIX I

Alternative forms of Imprisonment

We believe that it might be of assistance to judges and magistrates if they were also to have in their hands other alternatives to the normal prison sentence.

The alternative forms of imprisonment which we propose hereunder could be used either with, or instead of the normal prison sentence.

1. *Selective Service*: This might serve a purpose for those people whose offence did not justify any other forms of imprisonment, but who should, on the other hand, make some compensation to society. Men involved would have to undertake work of social value, either full-time or on a part-time basis. This is based on the principles governing the treatment of conscientious objectors and underlines the compensation theory.
2. *Week-End Prison*: This would be intended for people who have good jobs and are maintain-

ing their families. There could be variations of this . . . those concerned could either sleep in or out of prison over the week-end. The main point would be that the week-end period in prison would be used for social training.

3. *Twelve-Hour Prison*: This would be intended for the man who needs to be forced to work, and who also needs social development. He would work in a special establishment (representing prison) in some suitable form of employment which would be paid at normal civilian rates. At the same time he would receive social training. This man would return home to sleep at night.
4. *Five-day-week-Prison*: This would again be intended for people who are being forced to work in order to pay back compensation. This would serve both for repayment and for social training, but would not entail a serious breakdown of family life as a man could go home to sleep at weekends.
5. *Work Camps*: These would be intended for unmarried or isolated inadequates who had no security with a family or community setting. Here there could be two different grades—for those seriously inadequate or endangered by their environment it might be possible to set up small communities where these men would work at whatever was best suited to their skill. They could live in hostels or in some sort of private dwelling if these could be found.

   An alternative, to be used for those who were considered dangerous (offenders against children, etc.) would be a work camp in which inmates would be strictly confined within the camp area.
6. *Prison Community*: The main difference between this and the work camps would be that in this community the man would live with his family. This could be either a factory or an agricultural community intended particularly for those cases where it was necessary to rehabilitate the family as well as the man. This would be a relatively free life with only a minimum of restrictions. It would serve to get the family out of an endangering environment.

APPENDIX II

"The Four Crises"

In the introduction to Part One of this paper we said that work in one social field has helped us to understand better the problems encountered in other fields. One common factor that has come to our attention in dealing with prisoners on the one hand and mental patients on the other is that which we have called the "four crises."

We have found that a person emerging from institutionalisation of any type may encounter four crises which have basic similarities though they may each be in a

different setting. It should be said at this point that not every person emerging from institutionalisation will encounter all these crises, or for that matter any of them. We have sufficient evidence, however, to suggest that the probability is that he will encounter at least one of them.

The four crises are introduced into the group training sessions with prisoners so that each man may be forearmed by being forewarned. We cannot forestall these crises, but by telling prisoners of their existence we are at least able to help the prisoner identify them for what they are and in this way more readily cope with them should they arise.

We have called the first crisis the "gate crisis." The gate can take the form of either a physical barrier that has confined them within a prison or any other establishment, or it can be the purely mental barrier that has confined them none-the-less securely within a particular environment.

Take the prisoner as an example. One morning after 'X' months or years, he ceases to be a number and once again becomes a man. At one moment he is behind the gate; at another he is on the other side. On the one side he has been living in a rut of routine. He has been protected from "life"... his food has been found for him, he has been clothed, he has been discouraged from thinking. On the other side he will have to fend for himself.

The force of this impact with a new life... or with life itself... cannot be over exaggerated. No matter how much they may come to hate the existence within a prison, no matter to what extent they look forward to their day of freedom, even hardened prisoners have expressed real fears about the problems that will face them "outside."

Suddenly, at eight o'clock one morning, they are confronted with the hustle and bustle of traffic, with buses that seem larger than they remembered them, with cars that go twice as fast as they thought. They are suddenly alone, for the first time for months or years... there is no cell into which they can go and slam the door, no food orderly to bring around cocoa and a bun, no prison officer to say do this and don't do that.

The crisis at the gate is a very real thing for the ex-prisoner. It is the same, too, for a former mental patient. But this crisis occurs also for others suddenly wrenched out of some rut, and set down in new surroundings or in some new way of life.

Any institutionalised person (and here we exclude the prisoner and mental patient) who finds himself in a new environment, away from his particular community in which he was protected by a paternal society, can become very, very frightened. And being frightened, unless he is forewarned, he may panic.

The first crisis, then, comes with the initial impact with "life," and

coincides with the simultaneous loss of protection, or accustomed background and routine.

The second crisis is largely set within the family. For the ex-prisoner it is a case of settling down with a wife and children who have come to find a way of life in which he has no part. How will he fit in ? Will he be able to make a go of his marriage ? Will his wife forgive him, and forget what has happened ? This "family" adjustment can apply to the larger "family" of a new community. The man who has suddenly been uprooted from his suburban existence and sent to a new part of the country, to a New Town, or even to a new country, might find himself disturbed by the same problems of adjustment. The one who has no family must learn to live with his neighbours, room-mates, relatives or friends, with whom he will share a setting for the daily acts of living.

The third crisis is more often connected with work. To take the case of prisoners again, the ex-prisoner occasionally meets a real crisis in his attempts to settle down into a job. He will find himself out of touch with his job, his skill blunted by years during which he could not keep up to date with technical developments. He may feel uncertain, afraid of making a mistake, unfamiliar with the ideas of his new bosses.

Similarly, a man who moves from his little suburban home where he worked at the small factory two blocks away may panic at the thought of working in the large, impersonal factory at which he may be employed in a New Town. Out of the old "rut," he may find that his confidence is lacking. The same feeling will assail the young man, newly out of school, suddenly thrust out into an adult-world, where he will have to rely on himself.

Finally, the fourth crisis. This may occur at any time and, of course, may not even occur at all. It is the unpredictable, the crisis which cannot be foreseen but may suddenly come up and panic someone into a series of acts which may undo months of progress. Suddenly the man says to himself: I've had it, I can't take it one minute longer. I'm off ! Or the woman who had been settling down so well, will suddenly grab her things and rush out of her home, her job, her marriage, walk out on her children, and apparently "go mad," just when everyone thought she was recovering. The panic that seizes one at a fourth crisis is as sudden as lightening and can defeat reason unless one is prepared for it.

Prisoners have found that suddenly, one day, they are confronted with someone they knew "inside," someone who says they are mad to "go straight" and that if they would only care to come out tonight there is a cool thousand lying there waiting. Or the old prison friend who comes up and slaps them on the back

when they are out with the boss or girl friend who knows nothing of the past.

There may be the occasion when the prisoner's new boss suddenly confronts him with the evidence of his past; or merely when he has a row with the foreman and asks himself: "Is it all really worth while?" Wasn't it easier just "to go out thievin," even if it did mean a year or so in prison every while. Or there may be no obvious reason one can pin it on to. Out of the blue, it happens.

As we have said, this is the unpredictable crisis . . . and many who have come through the first three safely, with apparently flying colours, will come to grief on the fourth. It is unlikely that the group worker can forestall any of these crises. But what he can do is prepare those with whom he is working by telling them that these four times of crises might come up.

We have done this with all the prisoner groups with whom we have worked and also with patients in the mental hospitals. The effect has sometimes been comic . . . but the results rewarding.

Interested members of the public at the July Liverpool Show

(*Story on page 28*)

"H and K" Wings, Wandsworth

CYRIL JENKINS

IN THE MIDDLE OF 1951 Mr. Richard Hauser obtained permission from the then Prison Commission to have full access to Wandsworth Prison for a period of time. He said that he wanted to do three things.

1. To see what was going on; and what a big recidivist prison really meant.
2. To see how far new ideas which had borne fruit in other Social fields, could be established in Prison.
3. To learn from Prisoners and Prison Officers.

What he found and what conclusions he drew he has written and spoken about elsewhere. I would like to write about what the "H & K" scheme (as it has come to be called) means to the prisoners and officers and prisoners' families who have been associated with it.

Mr. Hauser started by having having fairly large separate groups of officers and prisoners. The prisoner groups were a random selection and met during working hours. The Officers met at first during working hours in the boardroom and then, later, as voluntary groups in the evening. It was a time of questioning and a good deal of heat was engendered. Who are prisoners? How many are "criminal" and whether or not, why is the "holiday" in between sentences so short? What was happening to them during the sentence? Why should things ever be different? Why do people become Prison Officers? Are they special people? Apart from guarding, feeding and bathing a large number of men, what else did they do? Many of the questions were innocent but the answers were disturbing.

Within the walls of Wandsworth there is a small separate prison (formerly a women's prison) which consists of three Wings G, "H & K," built round a centre. Toward the end of 1959, it was decided that "H & K" Wings, holding about two hundred (200) men in all, should be the site of a pilot scheme to find out what further questions could be asked and if satisfactory answers could be given. The men in "H & K" were to be those with a sentence of eighteen months to four years (more about selection later) and

the officers in the wing were volunteers who had already taken part in discussions.

At this distance of time, it is not altogether easy to disentangle events; or to say precisely what developments in the Wing followed the ideas that emerged from the first Group Meetings, and what ideas were drawn from events which first took place in the Wing. I think it would be simpler if I outlined the ideas which chrystalised during 1961 and were published as a booklet.

First of all, it seemed to us that Wandsworth Prison did not contain over 1,600 dangerous criminals. Some might be so classified but the number is very small. How many can be considered "Professional Criminals"? Nobody knows. What we do know is that they are all unsuccessful. The successful ones are not known to prison staff. It seemed to all of us, then and now, that we badly needed to sort out our population with the knowledge that one can gain from prisoners and officers. It is not enough to say "HE's an old customer, we've known him for years, etc." We want to know the pattern of his offences, whether the pattern has changed and why. We ought to be aware on our landings, what gaps a man has in between sentences, whether they are regular gaps or whether they have become shorter or longer. It seemed, to us, in short, that it was our job to get to know how adequate a man is in the ordinary situations of life and to think of him in terms of adequacy in ordinary life, rather than someone who is simply "doing two and a half years."

In short, we as officers because we were in the right place, had a duty to sort out our population for ourselves; not so much on the artificial grounds of the gravity of an offence but on the grounds of the maturity or the adequacy of the prisoner. And if we do this, the question immediately arises as to whether we leave things as they are or see what we can do to bring about a change or improvement.

In discussions amongst ourselves, and with prisoners, it became clear that prison has a generally deadening effect and that Trade training, lectures and concerts, do little to relieve this. If anything constructive were to be done, it must concern itself with *ideas*— the ideas that a man has about himself and his life outside, and the ideas that other men have about him. Prisoners (and officers) need to be activated to think realistically about what Prison is concerned with. We ourselves had become used to the social ideas in Mr. Hauser's "Handbook of Group Studies," and it seemed a good thing to use this with groups of men, to see if it could start some "new thinking."

There was a general agreement that whatever the rights and wrongs of punishment might be, the victims of crime did not receive compensation for wrong done and

it was rarely possible for the prisoners to make any monetary return. What prisoners could do, was to repay society at large by their work and actions so that the balance was righted and prisoners gained in dignity.

The Hostel at Wandsworth, which formerly had been used by prisoners from Dartmoor during the last six months of their sentence, was taken over by "H & K" Wings. This Hostel has accommodation for thirteen men only, and it seems to us that going out to work normally should be a part of the sentence of the vast majority of prisoners provided they are properly prepared for it. This preparation has got to mean more than a series of lectures by officials. Men need information but they need much more a period of purposeful and constructive thinking.

Also, the opportunity to examine the sort of crises they will meet with on leaving.

Right at the centre of our thinking, is the belief that if it is to be effective a prison must be a place of help and not a hostile institution with Billiards and Table Tennis included. A man's wife and children should be the concern of officers from the moment he arrives in prison and, in the case of big recidivist prisons, in the the middle of areas where prisoners live, a man should be able to look to officers for advice and help after he has left. In many cases, relationships have grown up over the years and many officers and prisoners know each other well. From time immemorial, prison officers have shown kindness and consideration to prisoners as we all know well. But all this, stops short at the gate and the recidivist has no-one to turn to, but his fellow-lodgers in the Hostel.

During 1961 we summarised the views outlined above as follows. We thought of prison as a positive, helpful place and thought of men going through five phases in prison.

Five Phases

Phase 1.

Most men will pass straight into phase two after being "sorted out." This phase is the nursery of the violent anti-social, the deliberate non-co-operator, (it would have the following characteristics; not punitive, stronger staffing, group work as much as possible, endeavour to move men on.) Phase 1 will also receive men from other Phases when necessary.

Phase 2.

(a) WORK. As hard and as long as the Officers' Bell Scale permits. Preferably for pay out of which to support family and save.

(b) Active group work, using the Hand-Book. Stimulation of minds that have gone dead.

Phase 3. Preparatory to Hostel.

(a) Under present prison conditions, men should move on to more interesting and

harder work which approximates more closely to work outside.

(b) Group work continued.

(c) Stimulating and purposeful contacts with outside world. Learn from visitors and in return, teach.

(d) Do work of social value inside and outside the prison. Extend work by getting into employment outside. They will return to prison at night. Groups for men who are working under these conditions.

Phase 4. The Hostel.

Men will have learned something of what makes up Society and will have considered, too, what makes up criminal society. The persistent recidivist has never questioned the latter. He is a conformist; but in phase 3, he will have had this opportunity of using his critical powers and phase 4 should correspond with the period when he can further extend himself. This would naturally correspond with the Hostel period.

We believe that the Hostel should be much extended and (whether it is inside or outside the walls) should be phased. Restricted liberty at first, lead to almost complete freedom toward the end of the sentence. *Group work should be continued.*

Phase 5. After leaving Prison.

Men will have learnt something of the critical periods after leaving prison. All will have met, of course, these periods before but, in the midst of their panic and discouragement, will not have recognised them as such. Those who wish to settle down will at least have some land-marks and will know how to summon assistance. *Most do not know how to do this at present.* Every crisis surmounted means a longer period out of prison and added confidence.

This then, was the direction that our thinking took between 1959 and 1961. What did this mean in practice?

From the end of 1959 till now, we have taken batches of men from the main prison. The only provisos were that they were doing between eighteen months and four years, had no recent prison offence on their record, were not escapers or homo-sexuals. "H & K" Wings contain therefore, an otherwise complete cross-section of the prison and as the men themselves say: "there are some right villains 'ere." Toward the end of 1961, the men suddenly became very energetic and in addition to the more serious groups which were concerned purely with the "Hand-book" and with rehabilitation, there came into existence a large number of groups and clubs. They all had their own Chairman and wrote their own letters to guests of their own choosing. There was nothing remarkable about these, (open training prisons could show the

same); what was remarkable was that the passive "no hopers" of this "end of the road" prison showed considerable enterprise, imagination and maturity. It is sufficient to say that the judges, probation officers and M.Ps who have been the guests of these clubs, have taken part in a dialogue of a helpful and intelligent kind. The prisoners have done all this. The prison officers of "H & K" wings have helped to ensure that there was an atmosphere in which this could be done.

What I would prefer to speak of is the groups of enterprise which all hang together; which as a group are peculiar to this section of a recidivist prison and which would not exist as they are, but for the body of ideas which we have been able to follow. These enterprises are in accordance with the principles mentioned above—compensation, regard for prisoners when they have left and for their families whilst in prison, self-activation and help. They include;

Help to the comunity at large. (*Compensation*).

Contact with men who have left.

The Wives' Group.

Recidivists Anonymous. (*self-help*)

"H" Wing groups. (*self-activation*)

Help to the community, I.V.S.,

Blind Recording, Toys, projects.

I.V.S.

In accordance with the idea of doing work of social value as compensation, six men went out to work with the International Voluntary Work Association and Friends Work Camps Association. This has continued, on forty-five projects; up to the present two hundred and thirteen men have been out working on eighty-six week-ends making a total of eight hundred and twenty-six working days. At no time have the men been under supervision by the prison staff, and no man has ever absconded. The work consists of decorating the flats of old or blind people and of preparing children's playgrounds, etc. Letters have been received to say how much the work has been valued.

As a result of chance encounter, a blind man asked us if prisoners could do anything to help the blind. This was taken up with Mr. Eric Gillet of the R.N.I.B. (and after learning Braille had been dismissed as being impracticable) the Head Master of the Worcester College for the Blind sent us a tape recorder and this has been fitted in a cell in "K" wing. Since that time, men have been continuously recording text-books in their spare time and about 100 hours of tape have been returned to the College. This service needs extending as the worthwhile work is obviously of benefit to the men involved and the students at the College.

"H & K" wings started making hard and soft toys soon after the scheme started and each year make a gift of some hundreds of toys to the Mayor of Wandsworth for

distribution to children from the Borough. The wings have also adopted a Spastics Ward at a Hospital and a Children's Home, and supply toys on the children's birthdays.

Contact with men who have left.

We are not far from the time when a prisoner who thought of ringing up the "nick" after leaving, would have been thought out of his mind. In the past eighteen months, more than eighty men have got in touch with us by telephone, letter or by visiting the prison itself. Some men write to say that all goes well; more write or ring up about lost jobs, lost homes, or simply out of desperation. Sometimes it is enough just to talk. At other times, we use our wide and increasing network of probation officers, employers and personnel officers. We have the most cordial relationships with the N.A.D.P.A.S. and the C.A.C.A. I know that it is not unknown for ex-prisoners to contact a particular officer or other official at other prisons. We think it is different here because, as a staff in "H & K," we invite the contacts continually. We make a business of it.

Wing Groups.

In January 1962, we started the "Wives Group." This group of wives (whether married or not) can meet twice a month at a rented recreation room near the prison gates. There they can have tea in a relaxed atmosphere and meet one another at ease. They can exchange their problems or just talk; the tea making and baby minding is done by a group of women, friends of the wing. Such women exist near every prison, and some of ours are gifted over problems such as Housing, Hire-Purchase, National Assistance, etc. It will astonish no-one to learn that prisoner's wives have difficulties of which their husbands know nothing, and the meeting is a time for the release of tensions. Many men feel more at ease when they know that there are people whom *they* know, who care for their wives and families. There are nearly 200 men in "H & K." Of these, forty only have a wife (are the remaining 160 casualties of previous prison sentences?). Of the forty, twenty-five are members of the group. We hope shortly to hold the wives group every Wednesday, although we are well aware that it should be every day! I wonder how many wives would be helped if these facilities were made available to the 1,400 men in the main prison.

"H" Wing Groups.

The whole business of raising lively questions about self and society, with small groups of ten and twelve men presented difficulties. It was not possible to hold groups during the working day; our Bell Scale made it difficult for officers to be present in the evenings. In October 1962, we started groups with prisoners reading from the Hand-Book and drawing others into the discussion. This succeeded far beyond our

expectations. What had been planned as an interim measure, turned out to be something which is of extreme value in itself and we shall try to preserve it. Some men are brilliant interpreters and can evoke responses in others; some find the whole thing a struggle. At the time of writing we have six officers who come in voluntarily because they think the job is valuable and they enjoy it. One great advantage of the Hand-Book is that an officer can take part in a group without previous knowledge, for he can be either a reader or can sit in simply as a member of a group. All officers can do this and the great advantage of officers taking part, is that they can provide the continuity which a prisoner cannot.

Recidivists Anonymous.

This group formed itself in order to give support to its members while in prison and after they had left. One practical step taken was when they received permission to start a fund from their prison earnings in order to make a grant to a needy member on leaving prison. Several men have received a grant of five pounds from this fund which has been built up from subscriptions of 6d. to a 1s. 0d. The fund now stands at over thirty pounds. At present, members are now getting as much information as they can on ways of starting a small hostel for men who have nowhere to go when they leave.

Outside Group.

This is a group of men who have left Wandsworth and meet together at irregular intervals. The purpose is to help one another and try to find jobs and accommodation for men leaving "H & K" wings.

I have outlined something of the practical workings of the scheme. Needless to say, it does not conform closely with the Phases mentioned above. The whole prison and the whole staff would have to be engaged in order to do that and we should need Hostel accommodation for 150 - 200 men instead of for *thirteen*. As it is, two hundred men are engaged and about thirty members of the staff who are in sympathy with the scheme, and give it full backing. We think that thirty out of one hundred and eighty is a large number and, in view of the recent P.O.A. resolution at Dover, we think that many officers all over the country would be glad to engage in work which is of first rate social value. We think that many officers would want such training, thus enabling them to participate in this work. This would entail meeting in groups with other people in the society engaged in parallel work (e.g. probation officers, teachers, approved school staff, mental hospital nurses, police, magistrates—people who are doing a job in this field) so that they can train one another. We think the Hand-Book an excellent means of stimulating discussion. Unless we can actually see prisoners as people

who think and feel, and who will soon be in the world with their families, we can do little except house them under comfortable conditions and leave them inert.

Different prisons need different Pilot jobs doing in them. We like to think that one day, the Main Prison might be involved in this work and that "H & K" wings might become the nursery for those remaining in Phase One. Even now, we can visualise younger single men going through six months training along these lines and then, on to an open prison for the latter part of their sentence. Again, men in central prisons who are far from their homes, could be trained in local prisons for their last six months. In this way they could be introduced to their new community. To those who work in recidivist prisons, the question may occur "how is discipline affected by this change?" The atmosphere is certainly more relaxed, and this is particularly noticeable to men who have come recently from the main prison. Reports are few and far between and the medical staff have commented on the small number of men "reporting sick." There is a much greater degree of confidence between officers and men and this, mainly, is brought about through officer-participation in groups.

Results.

As is to be expected we are often faced with the question: "But does this in fact work? Do people not return to prison?" Our answer would be first of all that the wings have been in existence for only a short time and it is not easy to speak of success about any group of prisoners since follow-up methods are almost non-existent. We keep a record of men who return to Wandsworth after leaving "K" wing and we learn of others "on the grape vine." The record is of great interest to us and we are encouraged by it but it has no scientific validity *because* we have no central group. Mr. T. S. Lodge of the Home Office research department has shown great interest in the scheme and we are hopeful that he may be able to help us.

We think it of the greatest importance that if a man returns we should try to learn how the breakdown took place, what particular crisis produced it and what steps might have helped to prevent it, both in the man's case and in the case of others. We think it unhelpful for us to strike moral attitudes, e.g. "Here he is back again. What can you do for these people? Its hopeless." We should learn from the situation and bring the man through the stages again. It would be helpful if a rational scheme existed in every prison so that it would make no difference where a man was sent to. Return to prison does not mean failure. Men who have never been free from institutional care since they were very young may return on a minor charge after eighteen months

instead of the usual six or seven months. This is success. Many with previous convictions for assault and violence may return for petty larceny. This may be part of a new pattern but we should be conscious (and the man should know that we are conscious) that moving out of the sphere of violence is success.

As things are, it is impossible to know what happens to people when they leave prison unless they are recommitted or unless they get in touch with us. What we do know is, that of the many men who have kept in touch, several should (judging by their previous form) have been back in prison before now and, in fact, have *not* returned. Even if they *do* return eventually we believe that a great measure of success will have been achieved.

The stand at the July Liverpool Show.

Meeting the Public

MARY BRITTAIN

"YOU SHOULD HAVE a big lash in front of that" was the comment of a very respectable-looking housewife as she passed along the thirty-foot stand of the Prison Service at the July Liverpool Show.

"Here is half-a-crown for the poor discharged prisoners" was another answer to the call to join the Service, this time from two equally respectable-looking housewives. A more personal interest was taken in the scale model of Walton Prison by a youngster who asked "Which wing's me Dad in ?"

A more frequent aside was "That's the place they're always escaping from."

Prominently displayed was the invitation "Come and talk to prison officers from Styal and Walton" and the four of us met some interesting conversationalists ready to discuss penal reform, some of whom began by saying to one another as they came forward "They don't look like prison staff, do they ?" We could not help feeling that T.V. had not done us justice !

The stand itself was constructed from material left over from the exhibit mounted by the Central Office of Information at the 1960 Congress on the Prevention of Crime and Treatment of Offenders. It had been at Wakefield, used for some time in the new Training School, and now refurbished by the painters and carpentry repairs instructors at Liverpool. Photographs from the Central Office of Informaton, with advertising layouts from Messrs. Smith-Warden, told the story of the Prison Officer, the whole being designed by various members of the staff of the prison.

Who came forward as potential recruits ? A bricklayer who came specially in his lunch hour because he had heard we were there: some of the A.T.S. Band who were due for demobilisation in the next few months; a sixteen year old schoolgirl awaiting her G.C.E. result—and (we thought this rather a tribute) three soldiers from the Army Recruiting van.

Recruiting apart this was a splendid exercise in public relations: not the first in the country of course (Hull Show has already done this sort of thing very successfully) but the first in the North-West, and the first to feature both men and women officers . . . and we hope it will not be the last.

The Future of Prison Industries

A. HEALEY

THE PUBLIC GENERALLY, including the very large body of men and women who are directly or indirectly interested in crime and punishment have, in the main, three different ways of looking at the problem of prison labour:

(i) The time spent in prison should be such as to deter people from committing crime again. Work should be difficult and carried out under unpleasant conditions; life generally should be made unpleasant so that the prisoner on discharge may be persuaded to keep out of prison at all costs.

(ii) Men commit crimes because of their weakness, their easy falling into temptation, their unwillingness to settle down to a real job. The prison routine should be such as to rehabilitate them as good citizens. On this view those prisoners who suffer from abnormalities of mind and body ought to be appropriately treated.

(iii) Society must protect itself against criminals who seem to devote their life to crime and who, in spite of every effort, are not rehabilitated. Such men ought to be detained for long periods.

In all these three attitudes there is a mixture of good commonsense and humanitarian feeling.

The policy of the Prison Department

One of the most important elements in this policy is the rehabilitation of prisoners by building up a certain officer and prisoner relationship, and officers are trained in this subject. Discussions between officers and prisoners such as take place at group counselling sessions are valuable, but every activity of prisoners, including entertainments, sports, studies, eating and working provides opportunities for developing the desired relationship. It is not for the present writer to describe what is desired, except to say that it includes mutual respect and understanding, coupled with a definite exercise of authority and its acceptance.

It would be going too far to say that the value of any activity, including work, is to be measured by the frequency and the importance of prisoner and officer personal contact. Nevertheless there are clearly kinds of work, such as handsewing of mailbags in crowded rooms, where it is well-nigh impossible to have any relationship except that of master and servant; and, on the other hand, there are kinds of work such as woodworking where there are frequent and impersonal problems, about tools, materials, defects and methods, and these problems provide personal contacts of great value.

The Prison Department is trying to obtain more work, and more suitable work, having in mind this general policy of establishing good relationships. In addition the Department is trying to increase the hours worked per week to something approaching industrial conditions.

What is needed if the Department's policy is to be fully implemented

No ideal, no policy is realised just by wanting it and talking about it. There are the twin, inseparable twin, problems of getting more work and increasing the number of workshops, the machinery, the staff, in order that more work could be done. As the twins cannot be separated they must both be attended to at the same time. But this leads us to turn to some thoughts on work, in free society. In the last 30 years, there has been a minor revolution in public ideas about what work is. We will digress a moment to take a close look at the work of free men.

Work in Society at Large

Perhaps the most simple definition of work is what a person consciously does for his living. He may play football, sing songs, play tennis, make pictures, explore holes in the ground, make useful things, but none of these are in themselves "work," they are only work when they are consciously done for a living. Putting this another way, work is what one does for the benefit of society in expectation of receiving the benefit of what others do in exchange.

There is a big difference between work and play. One may choose whether to play or not and if the play becomes tedious and irksome one may give it up. But in the case of work one has made a sort of contract and has to keep at it whether one likes it or not. If it gets too unattractive it can be given up and changed for something else, but only after careful consideration.

The exchange of the product of one's own work is accomplished through money exchange so that there are, on the one hand, values of one's own work and, on the other hand, values of other men's work.

After some hundreds of years the industrial nations have worked out a system so that absolutely essential goods and services can be made with a steadily decreasing expenditure of labour and

materials. The industrial system, contrary to popular belief, is not designed merely to supply what is needed but to do somehing much more important, that is, to supply what is needed with a minimum of effort and expense. A little thought shows that by this system the standard of life is improved; there can be produced not only the bare necessities but also the luxuries and the frills; there can be built concert halls, libraries, sports stadiums. Entertainment, art and many other activities can be indulged in with great pleasure and benefit and much of the drudgery and tedium of work can be removed. The majority of men accept that their private lives are fuller and richer than were their fathers and grandfathers, and they want their sons to be even richer if possible. This depends on more efficient production of necessities, giving more free time for better things.

One of the chief causes of many crimes is the desire to shirk the duty of making a personal contribution, and still to benefit by the work of others. Money has come to be regarded as itself a means of getting a living, and not as a means of exchange.

There is another aspect of work outside prisons which needs a little thought. There is a very long chain of events involved in bringing electricity and water, television and telephones into our homes. These things do not happen just by wishing for them. Everything has to be planned. Today craftsmen are at work with their pencils making drawings of power stations, coal-getting machinery, geological structures below ground, hydro-electric schemes, irrigation schemes and what not, and it will be on the average some five or ten years before society receives the benefit of their work. During these five or ten years there is not only need for a great deal of work to be done by hundreds of skilled and semi-skilled craftsmen, engineers and technicians; their contributions are required at a definite time and if they are late, then there is waste and frustration. Even with quite small things that we buy in shops, especially perishable things like fish and vegetables; everything must be done expeditiously and carefully; there can be no delay.

What is called the industrial system, including agriculture and distribution, depends on efficiency, on a timetable and a cost. It is a kind of general contract between industrial personnel and society at large.

Such then is the demand of industry. It is a demand not made by industrial enterprises but by the public. Everyone engaged in industry realises this demand by ourselves as consumers, for cheapness, promptness and serviceability.

From the public point of view then, work is not a contribution to be given when one wants, how often one wants and when one feels like it. Rather it is a contribution that, for the time being, one has committed oneself to make, and to make it efficiently at the time

promised and of the quality promised.

It is perhaps necessary to point out that these demands are quite independent of the attitudes of the employers and industrial managements who may be in varying degrees rapacious or benevolent, and who may have little appreciation of social values. No matter what the personal qualities of industrial managers may be, there is no escaping the urgent demand of the public for the fulfilment of promises.

The status of prisoners vis-a-vis society

Most prisoners return to society after serving a few years at most. They are expected to find a useful place in it. A very difficult thing to do in any case, whatever the will and resolution of the prisoner.

He will be helped if, during the term of his imprisonment he has been treated as a member of society, with the rights of a citizen, as far as this is possible when he is deprived of his liberty, his family life, his social life, and his work.

If, on discharge, he is to return to a worthwhile job, he should not only be able to do the job as it needs to be done, but he should want to do it, and be confident that he can do it. There are more indefinite things than ability, and they will depend on the treatment that the prisoner has received in prison. Not that anyone really believes that all prisoners can be rehabilitated ! At least one can try, and no-one can predict success or failure in an individual case. There are probabilities and statistics, but these do not guide one in a particular case.

Prison industry and free industry compared

The prisoner, through his supervisor and trainer in his prison workshop or elsewhere, should be brought to understand that work is not just doing things for money. Work is done for a customer, a customer very much a man, like a prisoner, who knows what he wants, when he wants it and how much he will pay. A prisoner at work is undertaking to satisfy a customer on these points.

Now, those of us who have lived in industrial life, are well aware that free men do not always see their work in this light, nor do all managers. That is a pity, and it leads not only to industrial strife and bitterness, but generates a divorce between the work and the work of others for which it is exchanged. Men want money, and their work is a means to get money. What a simple step from that point to getting money without work !

If this paper seems at times to be idealist, it is not because the writer of it has illusions either about society or about prisoners.

Nevertheless, men must pursue their ideals. That is a worthwhile job.

With these unsatisfactory conditions in some sections of free industry, the Prison Department cannot and should not draw on the experience of free industry without

carefully weighing the special circumstances of prison labour.

Of particular importance is the question of wages and the effect of them on the prisoner, his work and on the prison officer.

A powerful influence on the minds of free men is the absolutely clear relationship between their work and what they exchange for it. Because of this free men will often work at what seems to them little more than drudgery with no interest, because they are paid for it at a good rate. This influence is obviously not available in prisons at present for various good reasons. It is therefore necessary to develop other influences. The interest of prisoners in their work needs more stimulation than in outside industry, the value of their work needs clearer demonstration, and for these and other reasons the ratio of supervisors to workers needs at present to be larger than it is outside. This point is, of course, well known and as far as possible it is put into practice. But when one looks at the general conditions one is bound to say that there is a tremendous distance yet to go.

If the prisons, the prison industries with their staffs and the prisoners themselves are to be integrated with society the maximum possible contribution to society should be made. To have some 20,000 or more able-bodied persons confined in prisons is a great responsibility. Clearly, when the number of prisoners engaged on domestic work is reduced to the barest minimum by better methods and longer hours ; when as many as possible of the prisoners are put on maintenance and constructional work for the prison service and for supply of the needs of prisoners in clothing, etc., there still remains a very large number who must work for outside bodies, such as government departments, municipal authorities and private industry. Work in this category, as well as domestic work should always be regarded not as something to fill in the time, nor even to rehabilitate but to be part and parcel of the life of the nation. In order to bring about this result, prospective customers for the products which prisoners can make must place orders, and when the prison authorities are negotiating these orders, they must be in a position to give promises, to quote a price, and to give a delivery time. To be able to do this they must have the necessary facilities, workshop space and machinery and the more obvious and essential industrial organisation.

However, even yet more is necessary. There must be a recognition by all concerned that prisoners should work not only because it is a good thing for them to be occupied, but also because what they do is necessary, and because it is necessary it must be treated seriously. Orders must be secured and efficiently dealt with. The place of work in the system of priorities is being emphasised and in assessing this place it is recognised first, that the work

of prisoners will play an ever increasing part in rehabilitation; second, that rehabilitation includes the inculcation in the minds of the prisoners of the necessity and of the value of work; third, that orders cannot be obtained on the basis of being fulfilled at any convenient time; fourth, that the work should be of the highest possible value so that in the foreseeable future when the industries and the domestic work of prisoners is running efficiently there will be economies to the taxpayer, from which all the other prison activities would benefit.

Often it has been objected that this outlook would make a prison into a factory. The answer to this objection is that if prisoners are to work, the work must be done under conditions as much like a factory as the circumstances allow, or as policy decides. A properly run factory in free society may well be an ornament to society as well as useful, may bring satisfaction to the workers in it as well as to the customers for its products.

This aspect of free factory life is worth stressing. Press reports lead one to think of it as degrading, inhuman and as without real satisfaction. There is another aspect which is not news because it is not considered interesting enough. However, that there are serious difficulties in free industry in the sphere of human relations is an indication that prisons are not alone in their struggle, and can learn much from outside.

The work of prisoners

Turning now to the work of prisoners, this too differs from play. What is done is not a pastime, not simply a means of getting good relations and curing prisoners. Work is only work if its value, its use and its necessity is recognised by all concerned. It is not work if at any time, on any pretext, it can be changed. To change is to upset the main stream of production. Of course attention is always necessary to ensure that the work done by a prisoner suits his skill, his strength, his disposition, his power of concentration, and his understanding. Errors will inevitably be made and must be corrected, but the general atmosphere ought to discourage trivial complaints and encourage a determination to stick to the job.

Domestic work is work too. It is hard to think of any work, however tedious, menial and unpleasant, which prisoners are called upon to do, which is not done by free men. But in freedom, such work has to be studied, and tedium, drudgery and bad conditions have to be improved year by year. What is necessary must be done, and it is the business of industrial management to improve the conditions under which it is done. Floor scrubbing is necessary. Well then, the prisoner must realise the necessity, and have the advantage of modern methods. For work is not something that, in the course of nature, man is obliged to do because of the sins of his forbears,

or even of his own. Work is essential to life. Work is done for man; man is not made for work. He must work as hard and as long as necessary for life. No harder and no longer.

A prisoner cannot be expected to acquire a sense of the social value of work which is felt by him to be part of his punishment.

The future

I know that the Prison Department are giving a great deal of thought to the development of work in prisons on the lines I have indicated.

There are great difficulties, and progress is slow. Why is this? First, it is necessary to have more space in prisons, and more well-trained staff. Since I became Industrial Advisor in 1958 I have had many talks with members of all grades in the Prison Service, and I know there is much enthusiasm for improving the work of prisoners.

Second, the organisation and management of prison industries are even more crucial for prison industry than for outside industry. Labour relations are more sensitive (though some private managers in industry wish they could have as much control over men as the prisons do!) there is prejudice against the products of prison labour, there are fears that prisoners may compete unfairly.

All these matters receive careful and sympathetic attention. Considerable expenditure is involved, for building, machinery and staff, but when it is demonstrated that there is a resulting benefit, directly to the taxpayer, indirectly through more success in rehabilitation, the necessary funds are made available.

When all is said and done, time is precious. No society ought to tolerate for long the overcrowding, the shortage of staff, the unsatisfactory nature of much prison so-called "work," the insufficiency of suitable and real work.

What is needed now is to think of the ways and means and pursue them with tenacity and enthusiasm.

Clerical Collaboration

Sir,

I have read again with pleasure in our Journal No. 8 of July 1963, a splendid article by the Rev. Stanley Pearce.

I criticized one of a previous issue written by Mrs. Pauline Morris, therefore, I do not hesitate to praise this one.

I recommend all Chaplains of our Service to read it, act upon it and they will then not go far wrong in the splendid work they can do in our establishment. If they can arrive at the state of collaboration with all concerned and not stray from their functions within the team, then a lot of embarrassment to Governors and staff will become a thing of the past.

An excellent article well written, well meant and may it bear fruit.

A. RICKARD.

The Koestler Awards

J. R. ILLSLEY

MOST PEOPLE who have served a prison sentence try to forget about prisons—indeed, the desirability of rehabilitating themselves in society makes this almost a laudable aim. Many people, making their wills, "remember", as the saying is, their old schools and universities, to the benefit of future generations of members of those bodies.

Nobody, as far as I know, has thought of leaving any money for use in H.M. Prisons for the comfort of the inhabitants, present and future, of these establishments—nobody, except of course, Arthur Koestler. He has been a political prisoner in Spain and France, and during the war when he escaped with faked papers from the Continent to England, he was detained for six weeks in Pentonville until his identity was established. He has not only not forgotten the frustration of creative instincts in those prisons, he has "reimbursed" them in his will. The residue of his estate is to be used to provide awards to anyone serving a sentence in one of H.M. Prisons or Borstals for creative work in the fields of literature, the arts or science, and for "imaginative ways of prison reform" in general.

Furthermore, being a man of impatience, he is unable to wait for death, and, pending it, is financing the awards out of his income.

If he reads these introductory remarks—in that writing is not my profession, I hope he will not—he may resent any suggestion of generosity in his action, which is inspired by his sense that our time, talents and money should be used to the common advantage of the present and future generations. It is, however, necessary to provide this background to the origin of this scheme, to know what lies behind it.

Imprisonment is, of course, particularly stultifying to intellectuals and creative artists, whose talents, when curbed, are lost to society and civilization. Equally, imprisonment of any man or woman means a loss to the community of such good services as that man or woman is capable of rendering. Unfortunately, the occasion arises when the hostility, by attitude or action, or both, of an individual to society

necessitates his temporary removal from it for its protection. Once in prison, not only his capacity for harming society is removed, but also his opportunity for aiding it, at least whilst he is there.

Whilst there will always be such individuals and restraint must be placed on them in the interests of the community, it is equally in these interests that on their release they should be less likely to offend and to return to prison. In the sphere of training for trades and craftsmanship progress is being made, whilst organised classes are providing some scope for unoccupied hours. It is to encourage these activities that the Koestler Awards are being made.

Mr. Godfrey Heaven, writing in the April issue of THE PRISON SERVICE JOURNAL on the objects of classes in prison said: "There also should be some objectivity in the sense of turning outward from the self: personal problems may be acute, but they need to be got away from as well as faced, and they can be easily over-indulged ... The role of education is concerned with re-uniting . . . The greatest problem, of course, is his (the prisoner's) transfer and settlement on the other side of the cultural divide. But perhaps the parting would come sooner and the settlement be easier if he had developed some commitment, had enhanced his possibilities of achievement and judgement or even if he had lived in a common market of ideas rather than in a vicious circle".

Arthur Koestler was well aware of the work being carried out through classes in prisons when he decided to offer his prizes. He hoped in so doing to achieve various ends.

Firstly, he wished to stimulate and crystalise through competition the creative efforts of prisoners, thereby helping them to develop such ability that they may have whilst serving their sentence and so strengthen interests which would make easier their re-unification with society on their release.

Secondly, he hoped that the existence of the Awards would be helpful to those already involved in a practical way in teaching in prisons.

Thirdly, he felt that there was value in the concern for the prisoner implied in his actions and also in those—Trustees and panels of adjudicators—whose co-operation he obtained.

The scheme was discussed with Mr. Peterson and other Home Office personnel, whose co-operation and advice has proved most helpful. Trustees were appointed to administer the Fund, from which annual awards may be made to inmates of both sexes in prisons and borstals (other than closed local prisons) for original work in the fields of literature, arts and crafts and in musical composition. A first prize of £100, two of £50, four of £25 and ten of £10 will be available annually, the larger sums being divisible into small prizes if no work is submitted of sufficient

merit in the opinion of the panel of experts appointed by the Trustees to justify making the higher awards.

The subject matter of literary and artistic work must not be concerned with the prisoner's conviction or sentence, in the prison life or other prisoners. Sums in excess of £25 which may be awarded will be held by the Trustees against the prisoner's release. Income or sale money derived from a prize-winning entry will be paid to the Trustees to use for the benefit of the prize-winner or his dependants after discharge.

The first competition was held in the Summer of 1962, and attracted nearly 300 entries from fifteen prisons—201 in art, 80 in literature and 14 in music. Whilst no genius was revealed, much of the work was of good standard. particularly in handicraft and modelling. One poem was published in *Encounter*. The full £400 of the Trust's annual income was distributed in prizes (all administrative expenses being covered by a generous subscription from Mr. A. D. Peters, one of the Trustees) but no entry was considered worthy of a £100 prize.

Much hard work was put in by the panel of judges, which included Sir Kenneth Clark, Mr. Eric Newton and Mr. Julian Trevelyan for Art, Mr. J. B. Priestley, Mr. V. S. Pritchett and Mr. Philip Toynbee for Literature and Sir Arthur Bliss and Mr. Sidney Torch for Music.

An exhibition of the winning entries was held at the Home Office in the Autumn, and this year a similar exhibition is to be arranged, possibly in a public gallery.

It is the earnest hope of the creator of the Fund and its Trustees that these annual competitions will increasingly encourage the participation by prisoners in those leisure hour activities which can relieve some of the tension of their imprisonment and make easier their re-unification with their fellow men and women on their release.

The scheme, it is hoped, will be regarded as supplementing the work of those in the Prison Service, and in the words of Mr. A. W. Peterson, speaking at the exhibition of prize-winning entries " . . . encourage prisoners to develop constructive ways of thought and action, perseverance, application and effort—qualities which many people who find themselves in prison sadly lack".

Shoplifting

P. M. F. H.

THE APPEARANCE of this paperback may well belie its character, for it is a meaty social document resembling a research thesis. I would recommend it to all serious readers of this journal since it could not fail to broaden as well as deepen their perspective on criminal activity generally, as well as on this particular type of larceny; but I would suggest strongly that they begin with the excellent last chapter headed Summary and Conclusions, and explore further from there the particular points which interest or provoke them.

The authors set out to make a "rather wide survey of the main facts about shoplifting" and this they have done competently, particularly in view of the fact that they have relied for the most part on data already being collected for other purposes, or the services of staff already fully engaged on their own professional work. In research, it is the questions asked of the facts and the relationships which can be drawn out of them that matters, of course, so that the striking feature is the way in which these particular sets of facts are seen in relation to the social context in which they occur, and in relation to each other, that is important. It is the use of control data, about the community at large, and about other sets of thieves, wherever it could be found, the constant reference to other thinkers and other studies, in addition to the authors' own considerable knowledge and understanding of the delinquent field as a whole which makes it an imaginative piece of work.

Naturally, there are points at which one would wish for an even fuller exploration either of the ideas, or the statistical material presented, perhaps particularly in relation to the medical and psychological aspects, but one is left with the stimulus to pursue this journey oneself, rather than with a feeling that avenues are being prematurely closed. Indeed it is the way in which the study draws out so many of the varied threads which are woven into an interaction eventually deemed criminal which is so fascinating. It is clear, for instance, that the attitudes and policies of stores and their detectives is as important as the psychopathology of the individual in determining who comes to court, and that, in those who come to court, a multiplicity of factors are at work to bring about different social consequences.

As the author says, we do not know whether more women than men do shoplift, but we do know

that more of them are arrested for it, and the study is therefore mainly about adult women shoplifters; largely about a group of 532 who appeared in three courts in the greater London Area during 1959/60. This is supplemented by data about 200 shoplifters received into Holloway at the same period. For comparative purposes, and to enable trends in shoplifting and recidivism to be looked at, a representative sample of 100 was taken from the three courts in 1949 with a record of their subsequent convictions, and a sample of 50 other thieves admitted to Holloway in 1959 was also looked at.

There is, in addition to this, an excellent examination of some data on shoplifters in the juvenile population of the same area where the proportion of boys and girls arrested is equal. There is also an interesting short chapter on the men who came before the same courts in the same two periods as the women; there were 234 and 212 of them respectively. The data on the immigrant shoplifters who form 29 per cent of the adult female sample receive some special attention, and perhaps throw light on one aspect of the cost of social mobility, or demonstrate common factors at work in causing people to move away from home and to steal.

It is impossible to comment on more than one or two of the points which strike one. Apart from the young immigrants, the predominating group of women is over 40 years of age and tends to be separated, widowed or divorced, living alone and to be middle class in origin. This needs relating to the fact that, in those about whom more intensive data were available, motives of depression and resentment in the middle age group, of sexual frustration and conflict with parents in the younger group, and of confusion, loneliness or want in the elderly group, were dominant. Case histories demonstrate the importance of psychological factors of a varying kind in many types of case, even among those who are professional or recidivist, as well as in the bulk who are first offenders; so does the fact that among men book stealing predominates, though not from special intellectual interest, and that in the male juveniles, a larger number of shoplifters than of other thieves are disturbed. What are the lines along which treatment of this aspect of the problem might be tackled? The authors stress that the first practical problem to tackle is that of providing an adequate screening service so that appropriate help can be given, particularly to likely recidivists and to the definitely pathological cases.

Those of us in the prison service who are dealing with women, have become acutely aware that at least 50 per cent of our population have considerable psychiatric disturbance, and Dr. Epps' study demonstrates this among the shoplifters. Pressure towards any measure that makes earlier diag-

nosis and more specific treatment available both inside and outside the prison walls seems important. Dr. Gibbens raises the question of more systematic screening interviews at court, and the use of a condition of treatment as a more usual part of a probation order; Dr. Epps raises the question of a treatment regime in prison for the large group with what she descibes as personality disorder "whose constructive handling presented considerable difficulty."

On the question of screening in the juvenile population, the report stresses the difficulty of excluding cases from court appearance on superficial grounds, since "the nature of the offence, however trivial, gives no indication of the degree of disturbance which lies behind it." In this study, approximately 40 per cent of both boys and girls showed a well-marked disturbance in their family or personal life which would have merited supervision and treatment, and an equal number could not, in the confines of this study, be investigated at all. Such evidence as there is from the Portman Clinic and from a previous study by Dr. Grunhut, suggests that treatment results "have not been unsatisfactory." It is clear that in this area of diagnosis and treatment, as in others mentioned by the authors, the need for further study and for experimentation and follow-up is great.

Shoplifting — by T. C. GIBBENS and JOYCE PRINCE

is obtainable direct from the Institute for the Study and Treatment of delinquency, 8 Bourdon Street, Davies Street, London. W.1.

(Price 12s. 6d., Post 9d.)

Why Rationalise?

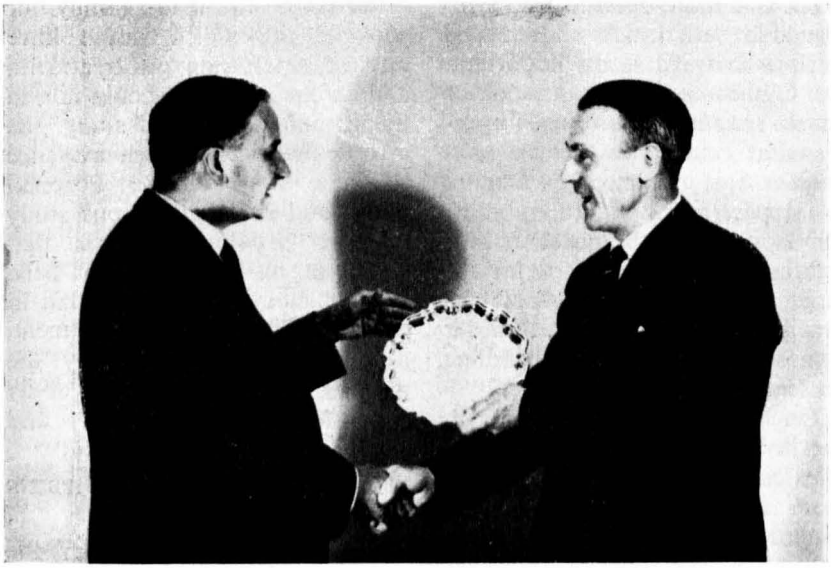
In private enterprise
It pays to advertise
And so capitalise
On public need.

Although we sympathise
We even televise
Until the public buys
Beyond its need.

We long to civilise
But only compromise
And almost idolise
The public greed

Should we express surprise
That all the crime rates rise?
When such things signalise
The public creed.

JAMES GOEHEGAN



Hospital Chief Officer Kearns presents the gift of hospital officers throughout the Service to Dr. Snell, retiring Director of Medical Services, at a farewell party at Grendon Underwood.

The Editor. H.M.B.I.
Sir, Portland.

THE HAYWOOD CUP

May I announce the formation of a Sunday Football Competition, membership of which is open to all establishments within the southern counties of England and Wales.

The name of the trophy is, of course, taken from Colonel Haywood, Assistant Director, who has not only donated the cup but has also consented to accept the Honorary Presidency.

At the moment there are a relatively small number of establishments competing for the cup on a league basis. However, we hope to extend the area considerably in order to allow as many establishments as possible to take part in a knock-out competition. If the enthusiasm of other establishments is anything like that of those already taking part then I see no reason why this should not take place during the current season.

The idea, of course, is not a new one. The Thompson Cup has successfully operated in the north for some time now and I can see no reason why the Haywood Cup should not be equally successful in the south.

If those interested in the competition contact me, I shall be very pleased to let them have further details. D. W. ALLUM.

Gen. Sec. Inter-Establishment Soccer Competition.

HALDANE ESSAY COMPETITION

THE HALDANE ESSAY Competition, organised by the Royal Institute of Public Administration, has been held annually since 1924. It aims to secure significant and original contributions to the study of the practice and the history of public administration.

The prize for the 1963 Competition will be the Haldane Silver Medal and £50. Additional money awards will be made if the Judges consider other contributions to be of high merit. In the past, awards up to £30 have been made for commended essays Among the suitable kinds of subject are:

(a) Analyses and discussions of contemporary problems in the field of government and public administration.

(b) studies of present day administrative practices with a view to their improvement or to a greater understanding of them;

(c) comparative studies of the administrative methods and ideas of two or more countries, of which one should be a member of the British Commonwealth;

(d) studies of the history and development of government and public administration.

The adjudicators this year will be Professor Brian Chapman of the University of Manchester, and A. C. Heatherington, M.B.E., Clerk of the Chesire County Council.

Rules of the Competition

1. The Competition is not confined to members of the Institute but is open to all present and past members of the public services throughout the British Commonwealth.

2. Essays should be between 7,500 and 12,500 words. Longer entries will not be considered.

3. All esays for the Competition must be:

   (a) typed on foolscap paper, on one side only, in double spacing, with a wide margin, and with all pages securely fastened together; and

   (b) submitted under a *nom-de-plume*, the full name and address of the competitor being written on a separate sheet of paper and enclosed in a sealed envelope bearing the *nom-de-plume* on the outside. These envelopes will be opened by the Director after the Judges have given their decision.

4. The Judges will have two criteria in mind:
   (a) the extent to which the contribution throws fresh light on the subject with which it deals; and
   (b) Whether in part or in large part it is in a form suitable for publication by the Institute

5. The award of the Judges appointed by the Executive Council of the Institute is final. If none of the essays submitted reaches a standard which the Judges consider adequate, the Institute reserves the right not to make an award.

6. The Silver Medal contribution and any other essay which receives an award will become the property of the Institute. No essay will be published without the author having the opportunity to obtain his authority's approval. If the Institute does not publish the contribution within one year of the announcement of the result of the Competition, copyright will pass to the author.

7. All essays should be sent to the Director, 24, Park Crescent, London, W.1. to be received not later than 31st October, 1963, the envelope to be marked 'Essay Competition.'

Your Story

may be a winner

The Society of Civil Service Authors

THE SOCIETY is holding a Short Story Competition in the autumn of 1963 for Civil Servants and ex-Civil Servants who are not members of the Society. Competitions, with money prizes, are a normal feature of the Society's activities, but it is two years since a competition was held for non-members.

For this non-members' short story competition, there will be a first prize of £5 5s. 0d., second prize of £3 3s. 0d. and a third prize of £2 2s. 0d. Closing date for entries is 31st October, 1963. Entry Fee 2s. 6d. per entry. Maximum length 3,000 words. All entries should be typewritten on one side of the paper only and must be submitted under a pen-name and accompanied by a sealed envelope endorsed with that pen-name and enclosing within it the actual name, address and Civil Service Department (or former Department) of the competitor. A stamped unaddressed envelope for the return of the entry and announcement of the result must also be sent with the entry. Entries must be the original work of the entrant and, at the date of submission, must not have appeared before in any form, whether printed, broadcast or televised. Although every care will be taken, the Society cannot hold itself responsible for any damage or loss to scripts submitted. The decision of the Judges is final, and entry to the competition implies acceptance of this. A competitor may submit more than one entry provided the entrance fee is sent with each. Cheques or postal orders should be crossed and made payable to "The Society of Civil Service Authors".

The final judge will be John Pudney, the famous author, Director of Putnams and Editor of *Pick*.

All entries to the Hon. Competition Secretary: A. F. Ebert, M.B.E., 106, Southborough Road, Bromley, Kent.

As a guide to subject chosen by entrants, it may be suggested that so long as the entry can be recognised as a short story, it can be in any style and on any theme; it can be serious or humorous; but the maximum length for this competition to avoid disqualification must not exceed 3,000 words.

It is customary for our judges to provide a brief criticism or comment on the entries. These are passed on to the competitors, provided they enclose a stamped, addressed envelope for the return of the script and do not say they do not want the criticism.

Particulars of the Society (and full competition rules, which are summarised above) can be obtained from the Hon. Secretary: James Batchelor, 15, Hook Road, Surbiton, Surrey, on receipt of a stamped addressed envelope.

Committee on Criminal Statistics

A COMMITTEE to review the arrangements for the recording, collection and presentation of the Criminal Statisics for England and Wales is to be set up by the Home Secretary, the Rt. Hon. Henry Brooke, M.P. The chairman will be Mr. Wilfred Perks, Actuary of the Pearl Insurance Company.

The Committee's terms of reference will be:

> "To consider and report what changes, if any, are desirable in existing arrangements in England and Wales for the recording and reporting for statistical purposes of information about criminal offences and proceedings, and about non-criminal proceedings in magistrates' courts, and in the collection and presentation of statistics relating to these matters."

An annual volume of Criminal Statistics is presented to Parliament each year in accordance with the provisions of section 14 of the County and Borough Police Act, 1856. (More detailed information about motoring offences and about offences of drunkenness is given in separate annual publications). The form and bases of the Criminal Statistics have remained substantially unchanged since the last century. Much more use is now made of the statistics, partly because more research into crime and the treatment of offenders is being carried out, and partly because the present great public interest in crime makes it necessary to cite the statistics more frequently than has been necessary hitherto.

Mr. Perks, the Chaiman of the Committee, did some work for the Royal Commission on Population (1944-49) and he has more recently been concerned with a committee on decimal currency.

The other members are :

Mr. W. K. Angus, Clerk to the Reading Borough Justices.

Mr. B. N. Beddington, one of Her Majesty's Inspectors of Constabulary (formerly Chief Constable of Cambridge).

Chief Superintendent J. G. Bliss of the Metropolitan Police.

Miss Beryl Cooper, a Barrister, and joint author of the Bow Group pamphlet *Crime in the Sixties* published in March this year.

Mr. T. S. Lodge, Director of the Home Office Research Unit and Statistical Adviser to the Home Office.

Mr. F. H. McClintock, Assistant Director, Cambridge Institute of Criminology.

Mr. R. E. Millard, Clerk of the Peace for Buckinghamshire.

Professor C. A. Moser, Professor of Social Statistics at the London School of Economics.

Mr. R. W. Walker, Chief Constable of Eastbourne.

Mr. A. F. Wilcox, Chief Constable of Hertfordshire.

Mr. H. B. Wilson, Criminal Department, Home Office.

Lady Wootton of Abinger.

Canoeing Costs

Sir,

It seems to me to be a remarkable state of affairs that we should learn that Messrs. Campbell and Pye of North Sea Camp have been selected to represent England only when it is realised that it will cost money for them to get to Spain for the European Canoeing Championships. The "public image" of the Prison Service could surely be enhanced in some small measure by an announcement of this kind to the Press, especially if some background information could be released at the same time. An examination of the results of the racing activities of Mr. Campbell and Mr. Pye and of Mr. Campbell's former partner, Mr. Barr, will reveal that borstal trainees take part in the same event and perform well. It seems likely that personal successes are achieved in spite of the added responsibility of supervising inmate teams, but no fanfares are blown to herald such work.

While training boys, these men have reached international status themselves and the reward for their efforts is that they have to beg for money to help them on their way. Surely there is some way in which their own Service could pay their expenses. It seems that the Service just does not want to know, for even the branch which is supposed to specialise in physical activities remains silent in the appeal for funds and leaves the job to Governor T. Hayes.

There's probably a Chinese proverb which fits this situation: there are certainly several quotations from *Alice in Wonderland* which could be suitably modified: you will pardon me if I claim the privilege of the outsider to pass the comment that somebody, or some bodies, are too idle to bother to maintain good communications within the Service and good relations with the world outside . . . it probably comes as a shock to some of these people to be reminded that there is a world outside.

Yours etc.,

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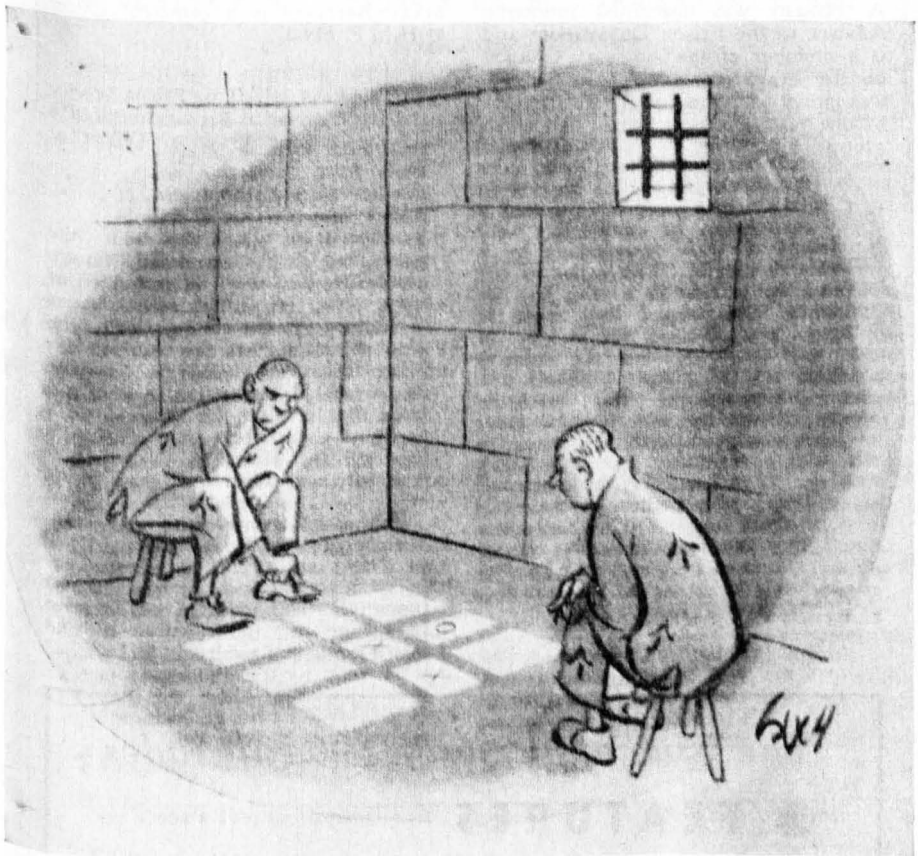

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"JAMES GOEHEGEN" is the nom-de-plume of a prison medical officer.

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RICHARD HAUSER, at present the Director of the Centre for Group Studies, London, was formerly Chief of UNRRA Welfare for Displaced Persons in Italy; went on to establish the Psychiatric Rehabilitation Association of Australia in 1955 and similar developments in Britain where he and his wife have lived since 1957. Describing their work as Comparative Sociology, the Hausers have evolved community activation and group-work methods that are now being applied through pilot schemes in 11 countries. In addition to *The Homosexual Society*, based on a survey he carried out for the Home Office in 1958, RICHARD HAUSER has written jointly with his wife an account of their work in *The Fraternal Society*, published in 1962.