

labour has on prison officers and prison Listeners.

Robinson (chapter 8), pays credit to those prison workers who care for dying prisoners, demonstrating further the conflict that comes with the tainted work and the emotional response that officers experience. She offers an in-depth overview to how officers manage and control their emotions through strategies of deep level and surface acting, so that they can counteract the consequences of their emotional work. Robinson explores interviews with prison officers to conceptualise their strategies in dealing with the emotional consequences of death whilst also recognising the challenges with working in this field. For example, officers discussed seeing their own sadness as going against the occupational need of their role, which then requires strategies such as emotional desensitising in order to protect themselves and their families from the emotional toll the work can take. A further example of emotional work in prison is offered by Nixon (chapter 15) where primary research was undertaken with Prison Listeners. This chapter is incredibly insightful, demonstrating similar consequences and techniques within emotional labour seen in other chapters, but with the added pressure of being imprisoned whilst holding the role. Nixon discusses these consequences through the voices of Listeners, noting the challenges of holding this role are complicated through managing their relationships with prison officers, staff, and also fellow prisoners. In particular the chapter highlights how Listeners engage forms of concealment when conducting their responsibilities, as the training and direction offered by the Samaritans can often conflict with the Listener's own beliefs in supporting distressed prisoners.

This book offers a serious and important contribution to the study and practice of criminal justice, through its originality and critical outlook on the work seen within many fields and experienced by many. Reading this text will inspire further research and engagement with the support needed for workers. Indeed, this is a question that maintains after reading the text, as there is an overwhelming feeling of injustice when managers do not consider the consequences of these emotional labours. An injustice that I hope readers will tackle after reading this book.

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Respect and Criminal Justice

By Gabriella Watson

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This book is part of the Clarendon Studies in Criminology series which the OUP publishes. What prompted the author to write it was 'an enduring sense of curiosity as to why criminal justice institutions—whether by neglect or intent—collectively overlook or devalue a moral value as fundamental as respect' (p.2). It enquires why in policing and imprisonment respect is 'more akin to a slogan than a foundational value of criminal justice practice' (p.1). Its core claim is that 'in policing and imprisonment, there is an overwhelming preoccupation with instrumental outcomes, with the result that respect is understood, at best, as a weak side-constraint on the pursuit of those outcomes' (p. 2). By way of introduction, the author, an academic lawyer, claims (p.9) 'this book offers the first sustained examination of respect and criminal

justice, extending a handful of shorter contributions on this theme.' It seeks to achieve its purposes by examining the philosophical and social scientific meaning of respect; and then considering two specific aspects of operational practice — 'stop and search' in policing and the serving of meals in prisons.

Watson sees criminal justice as characterised by two central considerations — instrumental outcomes and moral values — and concludes having reviewed the literature, policy documents and reports inquiring into operational practice, that the police and prisons are preoccupied with the former. Her consideration of police 'stop and search' practice provides a critique of its disproportionate and discriminatory use. The conclusion, that 'a respectful stop and search should be concerned primarily with process rather than outcome' (p.83-4), is followed by three recommendations for improving operational practice: lighter regulation; the provision of training in procedural justice for police officers; and, ultimately, the abolition of 'stop and search'.

The recommendations on police training reinforce the author's view that the imperative is to prioritise process over outcome. Practitioners may regard this as principled but not that operationally practicable. And there's the rub: in operational worlds grounded in a gritty practice, 'theory' seems subordinate to the practical outcome. One might reflect whether, as long as this dialectical tension defines the discourse (crudely 'theory' and 'practice'), reform is likely. For Watson, by framing procedural justice training in terms of respect, 'police officers would be introduced to an idea that has intuitive appeal...but which also has praxis, offering a coherent framework for the practice of stop and search' (p. 87).

The examination of prison practice starts with what may be considered a bold assertion: 'Given that respect is, almost without exception, one of the first values to emerge in conversations with inmates about what matters in prisons, one could be forgiven for assuming that scholars had given the issue thorough attention. This is not the case' (p.97). Watson acknowledges the exception provided by the Howard League's Journal in 2007, 'Reconsidering Respect. Its role in the Prison Service' by Michelle Butler and Deborah H. Drake¹ before exploring the institutional sociology of 'six landmark contributions to the genre' (p. 99): Sparks, Bottoms and Hays *Prisons and the Problem of Order*²; Bosworth's *Engendering Respect*³; Liebling's *Prisons and their Moral Performance*⁴; Crewe's *The Prisoner Society*⁵; Phillip's *The Multicultural Prison*⁶; and Bennett's *The Working Lives of Prison Managers*⁷. These texts are acknowledged as an exception to the indifference to the respect deficit in the direction of penal policy in the decades after the publication of the Woolf report. Watson adds that penal policy has remained indifferent to such analysis, with the exception of Liebling's work developing the Measuring the Quality of Prison Life (MQPL) and Staff Quality of Life (SQL) instruments.

The critique of prison practice in the serving of meals includes an analysis of the Prison Service Instruction on Catering. Watson sees this as inculcating at best 'a form of respect towards prisoners and their dietary needs that is deeply procedural' (p.141). She

argues for a change of vocabulary as well as for a change of approach. Commenting on the report of HM Inspectorate's unannounced inspection of Grendon in 2013, Watson remarks that 'while it is encouraging that the Inspectorate has designated respect as one of four key conditions for a 'healthy prison', its preference for the terminology of 'respect outcomes' provides an important hint that its work is merely constrained and not characterised by respect' (p. 153). She goes on to draw the conclusion from the Inspectorate's Annual Report in 2018 that 'vast disparities in 'respect scores' from one year to the next raises questions as to whether the current approach to measuring respect is problematic' (p. 154).

This theme of the language used being wanting is referenced in Watson's conclusion (apropos the adoption of MQPL and SQL) that prisons are more interested in trying to measure respect that embed it culturally; and in reference to Crewe's discussion of the 'definitional ambiguities of respect'. She concludes that Crewe's attempt to add a third to Darwall's two definitions of respect, isn't entirely successful, and that instead of refining it, 'we might take the view that such rigid categorisations of respect are best avoided.' This leads Watson to her recommendation for a move away from the 'misguided' assumption to frame an ethical standard as a rule or to seek to 'proceduralise' respect.

Watson argues for the inculcation of an ethical standard 'which unlike rule-following...does not specify the precise means to cultivate respect' (p. 189); and sees

'scope to clarify and embed respect from the ground-up, not only through quiet introspection—as described above—but through dialogue and consensus' (p. 189). How practical adopting such an approach would be may be questioned. In a therapeutic milieu it might have more mileage than in other less reflective operational contexts. However, the challenge this book presents to operational practitioners is a fair one even if the critique of other learned critics of criminal justice practice appears harsh in places.

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Prisoners on Prison Films

By Bennett, J. and Knight, V.
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E-book: £35.99.

There is a sequence in *The Shawshank Redemption* that sees the film's two imprisoned protagonists — Tim Robbins' Andy and Morgan Freeman's Red — watching *Gilda*. Their faces are bathed in the reflected glow of the film's screen. The appearance of Rita Hayworth as Gilda elicits broad grins from both men, whilst also offering a pleasing foreshadowing of the importance of Hayworth (or, at least, the poster of her on the wall of Andy's cell), as well as a nod to the title of Stephen King's original novella. I mention this scene because it speaks to the power of film. *The Shawshank*

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