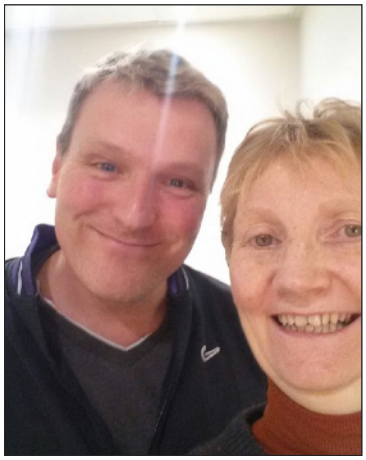
QUAKERS IN CRIMINAL JUSTICE



It seems fitting that this should be my first opportunity to draft the editorial as co-editor of the newsletter given the considerable presence of Irish and Northern Irish influenced materials in this edition. This is due to contributions from, and about the work of, Quaker Service in Northern Ireland and also a very interesting report on the Conference of the International Institute for Restorative Practices, which took place in Dublin in May this year. Additionally the Art Facility and prisoners of HMP Magilligan in County Antrim, have given us permission to both showcase their work and to illustrate the articles in this edition with some of their pieces

Along with our “bailiúchán” of Irish content we are grateful to all our other contributors who have shared with us such things as book reviews, updates in changes to BYM structuring and insights into restorative practices. I was particularly struck by “From Prison Cell To Freedom” which has helped to give me a better understanding of the experiences of my clients in their move from long-term custody back into the community. So much so that I felt compelled to share the article with my prison-based colleagues.

Finally, I would like to take this opportunity to thank Carmel for her considerable contributions to this newsletter up to now, and on an ongoing basis. She is always very good about thanking others for what they do, but far too modest to thank herself. And the same thanks to Alan Russell whose love of English motivates his emendations.



Jonathan Lamb (co-editor)

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FROM PRISON CELL TO FREEDOM

In 1997 I was given a life sentence. As the years rolled on and each parole board hearing I attended kept saying no to release, I started thinking to myself what more can I do to demonstrate that I have changed, how many more courses do they want me to do, why isn't my changed attitude and behaviour being recognised; then one day after eighteen years of the parole board saying no, I eventually had a parole board prepared to listen to me and to accept all the work I had done to reduce my risk level so they were in the position to say yes to release.

After the hearing, you wait anxiously for the letter from the parole board recommending your release. When you get it you read it not once but half a dozen times to make sure it is saying what you hope it is saying, but then you must wait yet again for another letter, this time from the Secretary of State authorising your release and what date you shall be released on: my release date was set for 2nd November 2015.

Between me getting my release date and getting released was a farce, I had arranged a friend to travel from the South Coast up to the prison, which was in the north, to pick me up on the day. On the 2nd November I was taken to reception to be released, to be told by reception staff that they had no instruction to set me free on that day (even though I had the paperwork in my hands it was not accepted) so I was returned to my old cell (which had already been issued to another inmate). Staff and the Governor were as perplexed as I was. I was told by the Governor that I would be getting released the next day. This didn't happen. Having gone through the ritual of going to reception every day to be told "not today" for a week I finally walked through the prison gates on 5th November. During this period my emotions were all over the place but I couldn't show them, as one act of negativity on my part could have stopped my parole completely.



Also during this period my friend had decided to book into a local bed and breakfast and every day he waited outside the prison hoping it was going to be the day I walked towards him. As I am writing this my emotions are welling up as I think of the time my friend spent just waiting for the legal cogs to kick into place: he had more faith in the system than I did at that time.

As I walked through the prison gates on the day of my release I recall the following thoughts; am I free, will I cope, how will I get on with my Offender Manager (as I knew that probation didn't want me to be released) what is the hostel going to be like, all these and many other thoughts were whirling around in my head. After spending so long in prison a person can't help becoming institutionalised, being told when to eat, when to shower, when to go to bed; the prison regime is geared to doing things at a slow pace, conversations with each other are invariably about prison issues as that's all one knows about stuck behind walls, or fences away from society. Upon

release, I felt as if I was thrown into another world or so it seemed, people rushing all over the place, traffic moving at a faster pace than I recalled, I had the sole responsibility and I alone for what happens rested on my shoulders. And that was scary at first as I was making the final decisions. When I first came out of prison I had to go into a hostel (known as approved premises), which at first I saw as another form of prison with their rules of signing in times, curfews and a member of staff coming into your room two or three times during the night to ensure that I hadn't absconded. This brought back memories of prison staff looking through the cell spyhole. My thoughts were unfounded as I found the staff were interested in helping me to re-integrate back into society if I was willing to help myself. My time in the hostel helped me to adjust back to living in a society where the pace of life was a lot different than the prison pace of life.



Talking to people on a social level instead of prison jargon I found a bit daunting, the pace of outside life was a lot faster than I was used to. The time spent in the hostel helped me to adjust to new surroundings, it also gave me the time to plan how to go forward with my rehabilitation, plus it helped to keep me grounded and to let out my pent-up feelings of elation at being a free man. My time back in society has been fraught with frustrations at how probation interpret the licence conditions, the various agencies who are monitoring my progression back into society giving me conflicting information as to what I can and can't do. My transition back into society has had its ups and downs, there have been times of frustration and feelings of anger with the resettlement process. For example; I was at the stage of moving from the hostel into a self-contained flat, I went through the required disclosure process to all the appropriate people, inspected the flat and liked it, was told by the person who interviewed me that they were happy for me to become a tenant and she would convey this to her bosses. Great, you say! But no, a week later I get a phone call telling me that the housing project manager had rejected my application, no reason given as to why and this was after probation had assured me that I would never be shown property unless it was 100% cleared that I could move into it. I felt at the time that I had been kicked in the stomach, for a few days I became despondent due to being told different versions as to what had been the reason for refusal, and to this day I have never been

told the reason due to probation not keeping their word and challenging the decision of refusal. There are times when I feel alone, vulnerable, confused and sometimes the “poor me syndrome” kicks in, but these feelings don’t last for long and thanks to the commitment and support of my friends these feelings are very few. There are times when I wonder if being out here is worth all the hassle that comes with being on a life licence, my relationship with the probation service has been somewhat rocky at times, since being out I have had four changes of supervising officers and each one has their own way of dispensing their authority over me as to how they manage me in the community, this can be quite tricky at times as I can’t please them all, so I have to grin and bear it plus I just hope I say yes and no in the right places, and I have now come to accept it as part of being on licence.



Let’s finish on a good vein, I have now been in the community for just over 18 months and in that time, I have done the following: moved into my own flat in a lovely south coast area by the sea, redecorated most of the rooms, purchased a small car, joined the U3A and gone along to their monthly meetings and listened to some great speakers and will hopefully be joining one of the local walking groups. Joined the National Trust so I can visit places of interest, have had the wonderful experience of attending Yearly Meeting at Friends House in London, more recently I attended the QICJ Conference at Woodbrooke. I am also now attending a local Meeting for Worship on a regular basis.

Each night I go to bed reflecting on the fact that here I am in society taking full responsibility for my actions of the day, falling asleep in the knowledge that I haven’t tried nor wanted to reoffend. This is a much better feeling than in the past when I would be expecting the police to knock on the door due to my offending.

As I conclude this article I think back to the article I wrote in the August issue of QICJ about a leopard changing its spots. That leopard is me, it’s about whether an offender can change his or her offending behaviour and become a decent citizen, I know there are police and probation officers who strongly believe an offender will never change, I believe an offender can change if they are willing to change. Eighteen months has now passed since leaving prison. I started to change my offending behaviour whilst in prison, I am still changing, and it will be an ongoing process but the main thing is that I can change.

Throughout my sentence I was very fortunate to have a group of Quaker friends who have in their own different ways supported me, each one of them ensuring I had visits from at least one of them every month. They are still supporting me. They have become close friends; without whom my adjustment back into society would have been a lot harder.

Article by Don
(Artwork by Stevie C, a current prisoner in HMP Magilligan, Northern Ireland)

QUAKER SERVICE (NI) - STORY-TELLING & ART

Quaker Service Northern Ireland (QSNI) recently produced two publications, 'Emotional Journeys' and 'Our View'. Both are poignant compilations of personal stories involving people exposed to or engulfed by addiction, abuse, neglect, the care system, sectarianism, disease, multiple or early deaths, murder, suicide and crime. Both compilations are the by-products of two combined projects involving art and story-telling. If the by-products are anything to go by, the actual therapeutic outcome involving some twenty-one teenagers and fourteen women in probation seems truly inspirational.

The story-telling part of these projects were both run by youth worker Rory Doherty, who has been running the teen project for some years. The young people commit to attending a group setting for a couple of hours twice a week over the period of a year. Over that time, the focus of the work is enabling young people to tell their story within the group at the same time as providing them with a secure, supportive framework. The project involves much listening to the young people as their stories are transcribed for them but the young people themselves do the editing, narrate their stories in the group setting and steer their story towards a new future.

One young person was initially reticent about joining the project and was quoted as saying that 'it only lasted a year'. Rory caringly pointed out that once known to the Quaker project, one would always find someone to talk to at Quakers. Throughout the stories, Rory provides direction and challenge to enable the teenagers to develop new perspectives.

"No two stories are the same" is a strapline at the beginning of the publication. This statement is borne out in each and every story relayed by the project. Art therapists work alongside Rory and provide a mechanism for young people to capture images associated with their perceptions; and subsequently develop captions for their images. Photos, sketches and other artwork along with the captions have been incorporated in the publication of personal stories.

Rory explains that the storytelling is cathartic in itself but is also beneficial for those listening as they come to realise that other people have problems too and share some of their pent-up emotions and oppression. Quotes from the young people in "Our view" include:

"I was really nervous and quite embarrassed to share my story. But when everyone read theirs out in front of me this helped me. I felt that I could relate to most of their stories and this made me feel more comfortable with talking about my life now." Laura, 16

"I enjoyed listening to other people's lives. When telling their stories, I realised that I wasn't on my own and people were going through similar things. It made me feel better, I can open up more." Alana, 17

"I felt like I was not alone and that others had problems in their lives too. I was so relieved. I would like everyone who's in the same position as me to read it to see that they are not alone." Sara, 15.

Rory summed up the process in the publication saying "Throughout this process the young people started to see the past in a different light. Through this reflective exercise they slowly began to develop confidence in themselves. Their journey together allowed each of the teenagers to take control of his/her own story, thus empowering them and allowing each to grow in myriad ways".

The women's projects: 'Emotional Journeys - Back to the future' and 'Postcards for you' are a replica of the young people's project but targeted at women on probation, all of whom have had a custodial sentence. Again, in these projects, story-telling and art are interwoven to enable people in difficult situations explore their creative side in a supportive environment.



Jean O'Neil, from the Inspire Women project, set up by the probation service provides some insight in the postscript:

"I am often asked as to the reasons why women become involved in offending – there is much research available linking offending behaviour to underlying mental health problems, drug and alcohol misuse, financial difficulties and debt, and experience of domestic violence and sexual abuse. However, the best understanding is to ask the women themselves. This project 'Emotional Journeys - Back to the future' provided a unique forum for women, to do just that."

Jean goes on to explain the history of this project:

"The Probation Board for Northern Ireland (PBNI) established the Inspire Women's project in October 2008 ' to develop and deliver in the community a new, enhanced range of gender informed services which would directly contribute to reducing women's offending through targeted community based interventions'. The Quaker Service offered such a community based intervention to women who were subject to Court orders and prison licences. This was a unique project, based within PBNI INSPIRE building, the NIACRO offices in Belfast and within First Steps Women's centre in Dungannon. The programme encouraged and supported women to reflect on their own lives, to tell of their experiences to date and outline why they became involved in the criminal justice system. This reflection and self-evaluation allows women to gain a better understanding of their circumstances. It encourages women to consider the impact their offending behaviour has for victims, family and themselves, a process which advances desistance" *

Carmel Schmid
(artwork by Lily - Belfast - originally published in "Postcards to Me")

The Quaker Service Northern Ireland Publications mentioned here are available to download at http://www.quakerservice.com/Quaker_Service/Publications.html

INTERNATIONAL INSTITUTE OF RJ CONFERENCE

Conference of the International Institute for Restorative Practices (IIRP),
Dublin, May 2017



From its beginnings in a school for delinquent and at-risk youth in 1977, the IIRP has found that the application of restorative principles grows ever wider. The founders of the Community Service Foundation and Buxmont Academy in Pennsylvania, Susan and Ted Wachtel, found that punishment was ineffective or counterproductive as a way of controlling misbehaviour; what was needed was to build relationships where the young person was confronted by the consequences of his action, and encouraged to put it right. This is often done in a circle, and the method can be used in many other situations. The now well-established Institute for Restorative Practices(IIRP) holds a conference in Europe in alternate years.

The plenary
The new president of IIRP, John Bailie, opened the 2017 conference with a call for a new social science, based on human dignity, and a new way of relating to each other. Part of what is needed is a new look at social structures.

Borbala Fellegi, of the Hungarian research institute Foresee, listed four challenges:

- spaces for discussion with hurt and unstable people who feel they are not heard;
- new skills, less preaching and more facilitation;
- listening to life stories instead of judging; and
- responding to the way in which citizens can be brainwashed by populist politicians.

He reported that in Hungary they don't know how to deal with disagreements – perhaps they aren't the only ones. Restorative conversations may be difficult, but can allow people to show their real selves, share fears, and increase trust.

This opening to the conference was the only plenary sessions, but the format with 50- and 100-minute workshops allowed for wide participation, and the conference schedule gave ample time for networking. I can only report on my personal selection of workshops that I attended.

Restorative cities
In line with the big vision, Marian Liebmann described the idea of the 'restorative city', which is already being put into practice. Starting with schools and youth services, staff, pupils and others are trained in restorative values and practices, especially conferencing. It has already started in Hull, Leeds, Bristol and elsewhere, with tangible results such as reducing staff absences due to stress. Marian described different ways of introducing the idea, based either on schools or on bringing together a wide range of statutory and third-sector agencies.

Poor application of RJ in English and Welsh referral orders
In a cautionary session on programmes that are, to say the least, inadequately restorative, the Brazilian academic Fernanda Fonseca Rosenblatt described her research on referral orders in England and Wales. She observed 39 panels in 12 places in England, at only one of which a victim was present. Restorative justice (RJ) is also supposed to involve members of the community, such as significant people in the young person's life, but there was little sign of this. Repair of harm is another key concept, but it was disappointing to find it largely limited to tasks like litter-picking; offenders were often required to write perfunctory letters of apology, which were not always even sent to the victim. Reparation was often not chosen after discussion with the young person; recommendations were made in a report written before the meeting, at which the offender was persuaded to sign up to them. Fernanda would keep restorative interventions outside the system as far as possible; her findings are reported in her book: The role of community in restorative justice (Routledge, 2015).

Success when extensive victim and offender preparatory meetings are held
There was more disappointment from Northern Ireland. Some of us have been holding it up as a model of RJ, because it is built in to the system and does at least have a network of co-ordinators across the province (unlike England and Wales). However, Olivia Barnes found that many participants didn't know it was not compulsory, and the sessions followed a rigid script. One girl, who had hit out after being bullied, was herself convicted of assault, and the restorative process apparently failed to pick this up. Young people did not feel empowered; it was more like being talked at by a room full of adults, who expected them to say 'Sorry.' Police officers lectured them, and there was seldom an appropriate adult to stand up for them. Some meetings were successful, however; significantly, these tended to be ones where both victim and offender had taken part in extensive preparatory meetings.

A Northern Irishman's quest to find peace through forgiveness
One victim secured a partly restorative outcome through his own efforts. Austin Stack's father Brian was head of security at Portlaoise Prison, in the Republic of Ireland; he was murdered by the IRA in 1983 when Austin was 14. He followed his father into the prison service, and studied criminology and restorative practices. In his research, he asked other victims if they would take part in a procedure to get answers; 41% said Yes, 33% Maybe. He thought 'If I can forgive him, I can win peace', and wrote an article offering to meet the IRA leader Gerry Adams. Eventually this happened, in a cloak-and-dagger way, and he reckons he was told about 70% of the truth. In his audience was Jo Berry, who also spoke at the conference about meeting, and understanding, the IRA man who killed her father: 'Making peace with the enemy'.

How to do "relationship detox'
J-R Curtin spoke about 'Relationship detoxification', stressing the importance of organisational structures and management styles: there must be plans and procedures for comprehensive resolution, so that staff can speak freely. John-Robert offered one of those acronyms that trainers like (LADDER): Listen, Ask questions, Don't interrupt, Don't change the subject, Empathise, Respond verbally and non-verbally: Communication arises from body language and intonation rather than words. Empathy is the first step to compassion, which is contagious. As the baseball star Yogi Berra said, 'It's amazing what you hear when you listen.'

Responding to Radicalism in Luton
Yousiff Meah is a youth worker from Luton; who described RecoRa (Recognizing and Responding to Radicalism), an innovative project which tackles extremism. Its 3-days-a-week activists work part-time in other jobs to earn money. They believe that motivating the desire to change is more effective than confrontation; they aim to empower individuals through

relationships and resilience building. He asked whether this could be called 'restorative practice'; to which his workshop attendees seemed to conclude that it was compatible.

The limits of liberalism
A wide-ranging discussion was led by Tim Chapman, a former probation officer, now at the University of Ulster and chair of the European Forum for Restorative Justice. We thought about liberals, who care about harm and suffering, fairness and justice, but also tend towards loyalty to the in-group, authority and the sacred. 'Community' is all very well, but tends to exclude people who don't belong. In an 'echo chamber' we risk just talking among ourselves, and usually agreeing with each other. There is a danger that empathy is interpreted as understanding people like us. In applying restorative principles, we need to take account of the needs of the system and the convenience of the practitioner, but most essentially to understand how the other person sees us. We might learn from an offender who was invited to apologise to his victim, and said 'How do I know if I feel sorry until I've heard him?' Tim also warned us that expert facilitators are there as a resource – they should not take over or 'steal the conflict'.

Wide ranging restorative projects
A few of the many other subjects discussed were: Violence and bullying in a Hungarian secondary school; restorative justice in the Catholic Church in Ireland; Reflections on blending multiple cultures in a Colorado school; New management ideas supported by restorative practices; and School-based bullying prevention.

The conference reception was held at the imposing Castletown House: the Minister of Justice and Equality, Frances Fitzgerald, spoke encouragingly about restorative practices. The conference took us a good step towards its ambitious aim of promoting restorative ways of resolving, and even avoiding, conflict.

Martin Wright

AN INTERESTING DAY



Almost everybody present appeared to be an expert in their field and those gathered as delegates, panellists or presenters included media, policy advisers, academics, campaigners, innovators and practitioners. It was the annual conference of the Centre for Crime and Justice Studies at St Martin-in-the-fields. There were over one hundred delegates representing about eighty diverse organisations. I was one of two Quakers, the other being a member of QUAD. The day was expertly hosted by the chair Richard Garside and consisted of three different panel sessions each of four members which meant we were introduced to twelve speakers and had the opportunity for the forthcoming audience participation.

At the end of the day, I thanked Will McMahon, deputy director of Crime and Justice Studies who had hosted the event and spontaneously exclaimed "it was too short!". We both laughed as the day started promptly at nine and did not finish until after five. Even the breaks seemed short as I sensed a frisson of coercion by the organisers as they progressed the busy

schedule into short hours.

The variety of topics discussed was eclectic, maybe even go so far as to say that no stone was left unturned in the range of criminal justice issues discussed. Some conversations were in plenary but many more were in informal coteries as ideas fluttered through the air and gathered pace in contagion.



The day was convened under the title of 'Criminal justice since Brexit' and Danny Shaw of BBC Radio, explained how crime and justice had been low profile in the media in the post-Brexit months but rose to prominence as a result of the successive terrorists' attacks and subsequently the Grenfell tower atrocity. Crime continues to take centre stage as the latest criminal enquiry into Hillsborough has identified that charges will be brought against those acting unlawfully in relation to the disaster.

Social Change

People are concerned with their own safety:- anti-social behaviour, drug use, high speed threats but cyber bullying and terror which concerns the government is in a different sphere. A representative from Crest Advisory reminded us of the crisis in the prison system with riots, violence, suicide, self-harm, pressure on the CPS and a shortage of prosecutors. "Prisons have never been so bad". Later, Danny Kushlick from Transform brought home the point that change occurs as a result of public opinion: the formula consists of community activists, legal experts, journalists and academics in an alliance led by people directly affected by the problems. This alliance, he said, needs to engage with powerholders with sustained questioning and accountability.

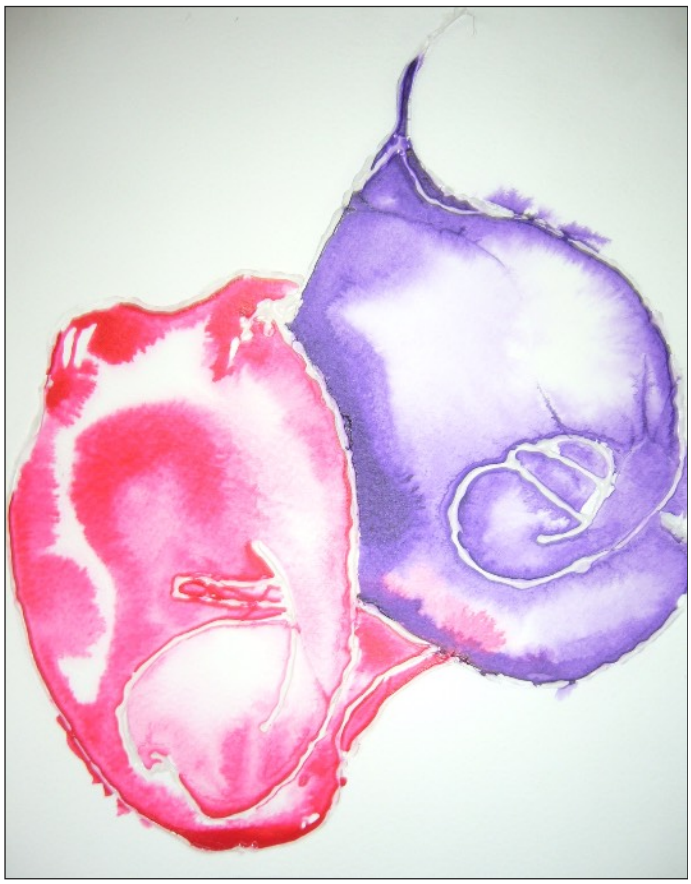
Northern Ireland and Terrorism

Media coverage for Northern Ireland (NI) in recent months revolve around the 'border question' in relation to Brexit and more recently the DUP's relationship with the Tory government. Danny pushed the Irish News reporter to speak about the NI assembly implications but refreshingly she side-stepped clear of any talk to do with a return to violence and instead stated that mainland Britain had much to learn from Northern Ireland in relation to the problem of terrorism. Irish News did run with the legacy stories from the NI troubles – a province that has over three thousand unsolved murders. However, she told us that resolving terrorism involved engaging with the enemy, identifying and addressing inequalities, holding peace talks and putting a framework in place to resolve injustices. In my own mind, I reflected on Mo Mowlan speaking to the 'Irish terrorists' on their dirty protest and on hunger strike in prison and I thought that perhaps it was not the police who were amiss with "the Jihadi Next Door" but that the politicians should be engaging with local communities who are expressing discontent and unbridled rage. Comments from the floor were dubious about the UK's Prevent programme and the NI reporter again commented on the difference with the province's use of language in relation to people with a grievance. One man's 'terrorist' is another man's 'freedom fighter'. This reminds me too of an

Irish Quaker, Victor Bewley, who was involved in precursor to the peace talks some ten or more years before any report of official talks with both parties were reported in the media.

Scotsman and Abolition

The Scotsman favoured topic was abolishing short term custodial sentences to which input from the floor advocated abolishing all custodial sentences for possession of illegal substances, for prostitution or for the mentally ill. In Scotland, they have not suffered from a reduction in prison officers for the last three years which is a striking contrast to the UK and they have £570m investment for prison refurbishment. Informally, the delegate from Howard League Scotland told me they were hoping to make 'coercive control' a criminal offence in Scotland to bring domestic violence legislation on a par with England and Wales.



Social change

Abolition with regard to drugs possession was a hot topic informally off-air. The Crime and Justice Studies Centre have published an article which covers the Portuguese model offering rehabilitation instead of Imprisonment (see below). Danny Kushlick from Transform told the conference of his commitment to fight this cause for the foreseeable future.

The Monitoring Group spoke about challenging racism and police accountability. We heard how the black child of a prisoner was targeted by the police for a 'stop and search' four times in a single week. This is heart wrenching when the plight of prisoner's children has been so justly aired.

Sarah Lamble from the University of London spoke about 'transformational justice' and directed us to the "Creative Interventions Project" website which – interestingly talks about story-telling. Again informally, a delegate suggested I read "Making Good" by Shad Maruna on this subject.

Goretti Horgan, from the University of Ulster, raised the concern of abortion being illegal in Northern Ireland. I understand (from another delegate) that a referendum to remove the 'protection of the unborn child' from the Irish constitution is soon to take place and the BMA voted to decriminalise abortion to pave the way for NI to do the same.

The Grenfell atrocity was described as the fallout of three un-coordinated issues. These are: the housing crisis, fire safety and commercial confidentiality within public sector procurement processes. Neighbourhood gentrification and social cleansing stand in stark contrast to democratic accountability. However, there is some hope that the current anger can be harnessed. Rebecca Roberts, from the Centre for Crime and Justice Studies has been leading a campaign for the use of HMP Holloway (now closed) to meet local community needs and the great need left by Grenfell (had there not already been a great need) may well be an opportunity for the walls of Holloway to serve the most needy.

Women in Prison

Kate Paradine gave testimony to a woman who has now served sixteen years in prison for an eighteen month IPP sentence. Her organisation 'women in prison' offer support with three

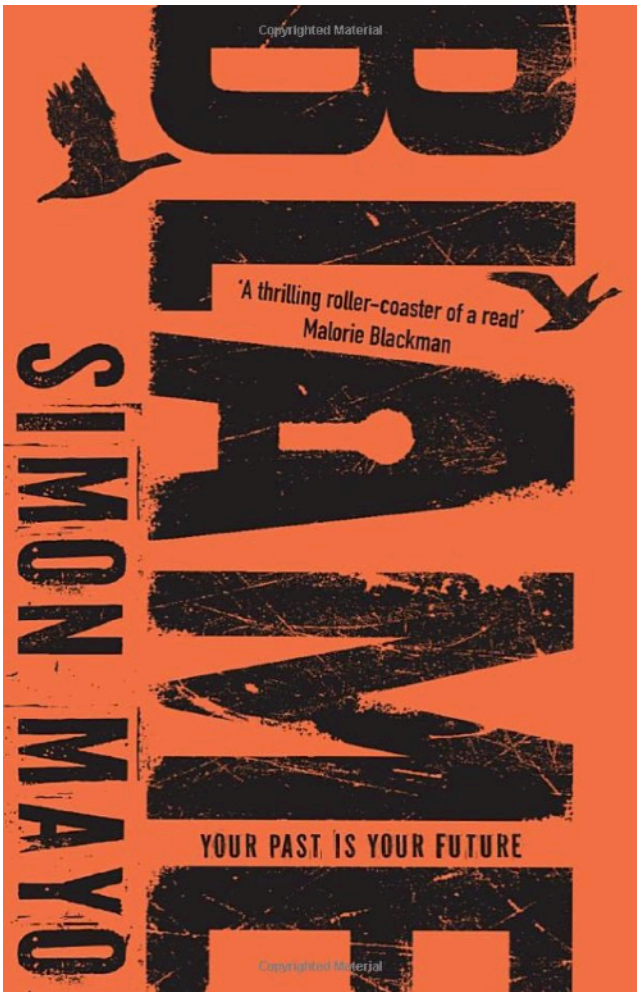
dedicated women's centres but are campaigning to halve the women in prison population from four to two thousand by twenty twenty. Women are typically in prison for debt problems (often drug related) or alternatively for murdering their husbands. She told us that sixteen women died from suicide in prison in the UK in 2016. There was no time to mention the similar number of men who died from suicide in Woodhill and how a public enquiry into their deaths has been denied. I remember that a similar statistic of Aboriginal deaths in custody in Australia gave rise to an outcry, a public enquiry and transformative justice within Aboriginal communities down under.

I have now gone over my own word limit, no time to talk about Justice Episteme – a database of social elements that can accurately predict the future implications of today's political decisions concerning criminal justice. For an interesting read, the Centre for Crime and Justice Studies have published UK Justice Policy Review Volume 6.

Carmel Schmid
(Artwork by a current prisoner in HMP Magilligan, Northern Ireland)

BLAME: A BOOK REVIEW

'Blame' by Simon Mayo. Corgi Books 2016



This is a young adult novel intended for teenagers and rather long as such novels go (471pp). I nevertheless recommend it to QICJ members because it carries a warning about an unreined criminal justice system.

It is set in some not-so-distant dystopian time when the UK has embarked on an extensive prison building programme to accommodate people convicted of 'heritage crime'. This is defined as 'a previously undetected crime committed by your parents or grandparents for which you are held responsible'. A need has been assumed to apportion blame for the ills of society, and in a time of acute economic depression this is directed at people who are nevertheless doing well. This is not such a strange idea. In some parts of the world, the female victim of rape can be convicted of adultery. In our own society, an offender can be drawn back into the criminal justice system for further punishment thirty years after he served his original sentence, and men are kept in jail long beyond their original tariff on the grounds that if released there is no guarantee they will not offend again.

The notion of heritage crime arose out of Community Payback and its motto is: “your past is your future”.

The story opens in London, where HMP Holloway and HMP Pentonville now form part of a vast penal complex joined together by a one-thousand-meter corridor which also accesses an additional wing ‘The Spike’, where whole families are serving sentences for heritage crime, living in stacked containers like the one currently proposed to house homeless people in Chelmsford. Prisoners convicted of heritage crime are called ‘Strutters’ after a punishment belt they have to wear. This incorporates a tracking device and forces them to walk in a distinctive way. A ‘Collar’ is a parent who leaves the prison daily to earn money which is taken by the state. Children leave the prison to attend school. ‘Hunchies’ are the cons in other prisons, who hate the strutters and are always trying to take them down. The prison regime is vindictive, and even children can be subjected to SHU – Single Housing Unit, which means solitary confinement. Sentences can be extended at the whim of the Assessor, John Grey who did not seem credible to me (but both prison governors I have known personally have been Quakers). Grey is the arch-villain of the story. Amid loud protects that ‘Prison Works’, there are secret resistance groups operating outside the prison with access to the Dark Web. They operate a network of safe houses for escaped strutters, rather as American Quakers did in the days of the ‘Underground Railroad’ for escaping slaves. Inside the prison, conversations have to be shielded from cameras and lip readers. The regime is totally corrupt; officers can be bribed, most are poorly motivated, and some secretly on the side of the strutters. The situation is ripe for rebellion.

The central character, Abigail Norton Taylor, is a mixed-race girl of sixteen known as ‘Ant’. She and her more affable brother Mattie were born in Haiti and can speak Creole to each other, which is useful when they don’t want to be overheard. Having been abandoned by birth parents, they were fostered by a decent couple who have a son of their own, Max, who is against the fostering. When the whole family, except Max, is taken into custody under the Heritage Act, Mattie asks pathetically, ‘Is it our fault?’

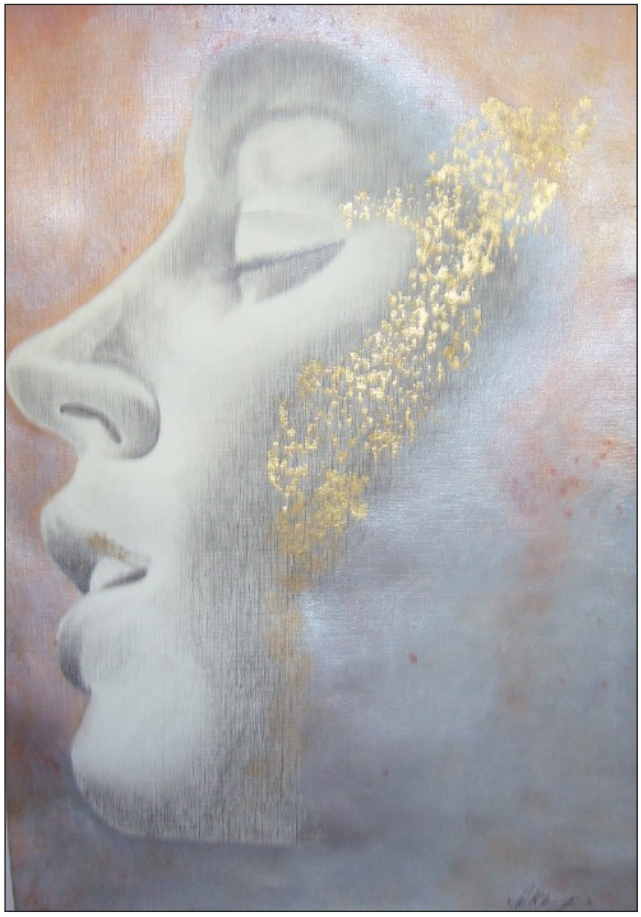
Having suffered repeated attacks by year nine girls in my teaching days, I could well believe that the desire for revenge by a teenage girl could end in a prison riot. The book is full of violence; people get killed. Prisoners turn from attacking officers to attacking each other. There are the usual tensions between teenagers who appear in the story, and Max is drawn into the plot though he is never in prison. There is a comical scene on Hampstead Heath, where escaping strutters mingle with a football crowd and help themselves to other people’s gear to disguise themselves from patrolling drones. At the end, the children escape to Germany, the one European country which refused laws against heritage crime.

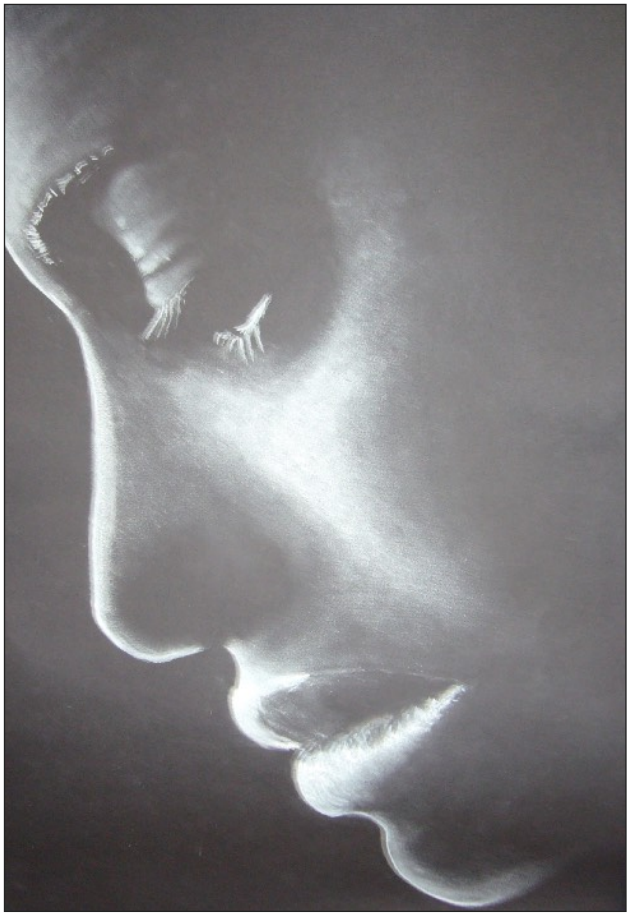


This is one of the ugliest books I have ever read, and I felt while reading it that I was living through a bad dream. A note of anger runs right through the story. The writing is extremely taut – episodes seem to tumble over each other. I wish I could write with such compelling intensity. But those of us fearful about the present do not want to envisage a future which could be very much worse.

Adrian Smith

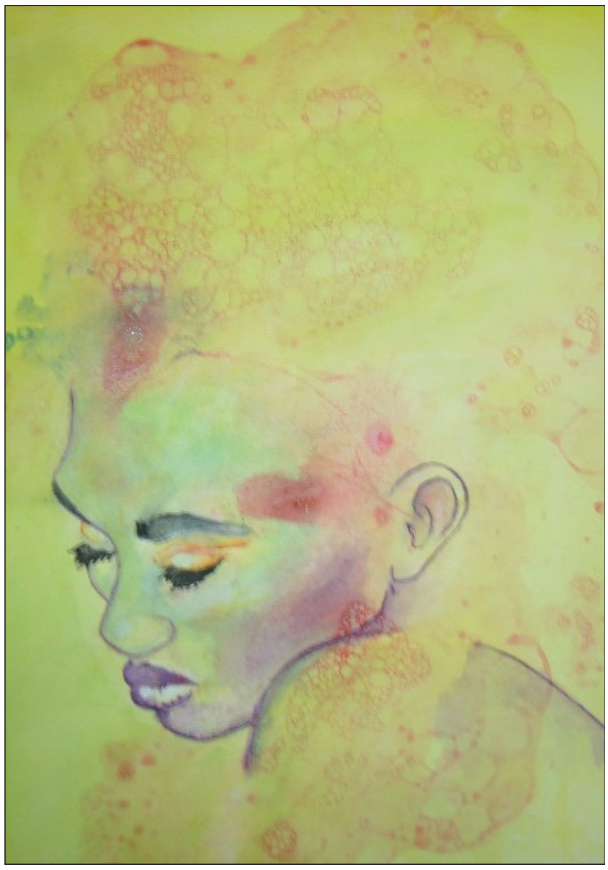
HMP MAGILLIGAN - ART EXHIBITION

















All artwork produced by current prisoners in HMP Magilligan, Northern Ireland

FAITH BEHIND BARS

This article discusses the role of religion in prison and prison authorities' reaction to the threat of Islamic fundamentalism. It raises important questions about the basic needs of prisoners; what is required by them in order to 'let go' and get involved with rehabilitation – the primary purpose of a civilised criminal justice system.

Religion has long been established, as an integral part of a criminal justice. The concepts of sanctuary and penance replaced more primitive 'justice' systems that involved branding, outlawing and transportation; and indeed, gave rise to the naming of prisons as penitentiaries in the United States. Chaplaincy was one of the first roles introduced into prisons, other than core custodial staff, as the spiritual welfare of prisoners has always been seen as a critical part of any regime.



Human needs and Faith

Maslow claimed a hierarchical approach to needs starting with physiological, then safety and belonging, esteem, and ultimately self-actualisation. He asserted that basic needs must be met for any higher needs to be reached. Usually, physiological and safety needs predominate in a prison setting. If a prisoner feels threatened, it would be difficult to experience love and belonging, so self-esteem would suffer considerably with little or no prospect of self-actualisation.

There is evidence that with faith, Maslow's needs become more dynamic and not linear. It is possible that a person with strong faith may well begin to feel safe even in vulnerable settings; and through their faith, they can move to reach higher levels of need fulfilment. Social scientists refer to the term 'resilience' and Quakers refer to 'convincement' as an essential part of their spiritual path both equating in some way to 'faith' that enables one to overcome obstacles (move mountains).

The Society of Captives as described by Gresham Sykes

The prison experience gives rise to a series of deprivations including loss of liberty, autonomy, goods and services, heterosexual relationships and security. Prison is a painful setting where showing vulnerability itself can be dangerous, so there is little room for truth. Added to these are more immediate challenges with uncertainty and indeterminacy of sentences, little access to governors or solicitors and an increased dependency on psychological assessment. Further, there is an expectation that, within all the constraints of the prison experience, prisoners will be able to develop, grow and rehabilitate.

The purpose of Faith for prisoners

Recent research into prison resources show that gym, education and chaplaincy respectively have the most impact on prisoners and so faith remains an important aspect of prison life. Faith helps prisoners make sense and find meaning in their predicament. They can find strength expressing the faith held before the sentence or finding a faith within prison. They can find

meaning in their experience through belief in a higher power, purpose or afterlife. Faith can give meaning and godliness to the mundane present, as in seeing some significance and good in everything, making it all less depressing. Faith can help seek answers to existential questions about life – taking it and losing it. Most importantly, faith can be a hook for personal and moral transformation, how to be a normal decent human being.

Prisons and Islamophobia

Faith can be used for protection, in the search for meaning, for identity and structure in dealing with imprisonment. Care and protection is afforded to members and frequently Quaker (and of course other) chaplains report of the positive experiences developing relationships of trust amidst prisoners.

The growth of Islamophobia in society at large can attract people with little resilience or self-esteem to rally for protection and belonging to a powerful but condemned group, because in some way, they identify with being condemned. It is important now to draw the distinction between the Islamic faith and violent fundamentalism. There are incessant calls from Islamic leaders condemning acts of violence and terrorism but these calls for peace are less likely to be reported in popular media.



Prison can be seen as a microcosm of society. Participation in Islamic fundamentalism in top security jails can be experienced as the most available way to look for safety, belonging, meaning, brotherhood, trust and friendship in the same way that gang membership provides that support outside. The authorities often remain ignorant about Islam and misinformation can lead to withdrawal from regular contact between staff and prisoners- a dangerous development.

There are some heavy players in the rise of 'violent fundamentalism' in top security prisons, with a physically powerful established leadership. The Acheson Report on radicalisation led to the decision to isolate small units of radical Islamic leaders in the hope to reduce radicalisation but this could pave the way for other leaders to emerge. It is a dangerous response to this dynamic.

The way ahead

Multi-faith approaches to religion in prison is now more important than ever in order to achieve a greater understanding between faiths and reduce racial conflict.

There is a great need for staff training in these issues so that the relationship with prison officers and prisoners is maintained. The safety of a prison is dependent on such relationships being maintained.

There is also a need to prepare prisoners for release, many of whom find it a troubling experience. The rise of community chaplaincies is significant but they are sparse and largely focused on short term offenders. Ideally, everyone leaving prison, having served their time, should have access to a community of support.

Tim Newell

(Artwork by a current prisoner in HMP Magilligan, Northern Ireland)

REFLECTIVE CONVERSATIONS AT QUAKER SERVICE (NI)

Recently a Probation Board (NI) Area Manager was awarded a Winston Churchill fellowship to travel to America to research restorative practices there. As she was sharing her learning with colleagues and partners on her return, she highlighted that there was an opportunity during Community Service to enable those who had committed an offence the chance to think and talk about the harm caused through their actions. Janette McKnight, the Director of Quaker Service (NI), was in the audience and experienced a 'light bulb' moment. She immediately took steps to enable restorative conversations to take place with those on placement in the charity's social economy project, Quaker Care. And as I was studying restorative practices at the Ulster University at the time and had some experience of working therapeutically with people in the criminal justice system, she invited me to lead this pilot project.



Following discussions with Probation Board, I was introduced to Jo (not her real name) who was carrying out her Community Service placement at our Quaker Care charity shop in Belfast. Jo and I met a number of times and while initially nervous, she talked about the offence which had resulted in her doing community service. She described feeling ashamed. She also talked about how she feared accidentally bumping into her victim.

I asked Jo if she were to meet her victim, what she thought she might say. She had to take time to think about it. It was clear this was something she had not been asked before or even thought about. After a few minutes passed she stated she would explain to him how regretful and sorry she was that he was injured - that she had never intended to hurt anyone. She wanted him to know that since the incident, she has turned her life around, joined AA and hasn't had a drink and moreover, that she intends to help others with addictions in the future. We talked about the different outcomes which could result from having the restorative meeting, the good, bad and the ugly.

I suggested to her that she write her feelings in a letter of apology. She agreed to do so. She stated how she had felt a sense of relief once she had it completed. (The conversation and letter were a process for Jo, It never got to the victim). Jo said of the restorative conversations and writing to the victim:

'It made me consider the effect this might have had on the person I hurt/injured. Before I thought I was afraid to face and acknowledge it but now I can say that it has made me think at length about what I did, and how it affected the victim. I felt relieved and good . It was great being able to talk informally about what had happened and it was a great relief to voice the pain and let it out. Initially I was worried about what Rory would think of me as a person but he was very understanding and helped me to talk.'

Rory Doherty - Quaker Service (NI)
(Artwork by a current prisoner in HMP Magilligan, Northern Ireland)

HMP MAGILLIGAN - ART EXHIBITION









All artwork produced by current prisoners at HMP Magilligan, Northern Ireland

ARTS IN RESTORATIVE INTERVENTIONS

My research which uncovered my previous article into restorative practices in children's homes also unearthed some articles into the use of arts in restorative justice. The author, Lynn Frogett made a good case for suggesting that art therapy was a form of restorative justice. I suspect that few QICJ readers would dispute this but it is less likely that funding bodies would justify spending 'restorative justice' funds on arts therapies. However Lynn Frogett, writing in 2007, bravely devised a methodology for evaluating a particular arts based therapy under the guise of restorative justice. The author has a special interest in creative interventions in restorative justice and in linking art to well-being. She has developed research methodologies for arts based projects and 'practice near research' and both her articles reflect this expertise

Frogett's research related to the treatment of aggressive juvenile behaviour using creative arts-based projects. One such therapy enabled a young offender to explore his destructive side within a containing environment that could foster moral learning, guilt and lead to reparation (Frogett, 2007a). Professionals chose young offenders who had not responded to restorative justice. The setting was a garage converted into a mechanical workshop for youths and as such was a safe environment. The intervention involved an interaction between the juvenile and a local poet over a period of eight weeks. Together, they find expression for fantasies of the offender's dark side. This enabled the youth to experiment with individuation and escaping from the false self. The young offenders were engaged in a "form of dialogue resonant with idioms of street culture to which they belonged". These sessions were videotaped and analysed using analytical protocols and a team of therapists. Frogett tells us that a psychosocial understanding of restorative justice implies the repair of broken links with the outer world but also between dissociated parts of the self. The importance of finding an aesthetic form to symbolise visceral rage and render it communicable, witnessed without shaming, offers the possibility of inter personal recognition. Frogett explores the potential for such engagement to foster moral learning and suggests that the poetry establishes a link to a perverse side of the self which needs to be brought into view and embodied for moral learning to occur. Frogett denies such creative interventions being an overextension of the parameters of restorative justice. Nonetheless, in these articles, she seems to be saying that therapy is restorative and that it most definitely has a place in justice; personally, I could not agree with her more. Certainly, the essential restorative ingredients of 're-integrative shaming', narrative, active listening, dialogue are all provided. These essential elements are not always elicited in the course of a youth justice panel or even a restorative justice conference when the youth is so deeply entrenched in his or her behaviour .

After all, what is sought here is a solution to behaviour that torments and terrorises victims and staff and probably does little for the inner peace of the aggressor. This research was designed on the assumption that art is a contributor to health and well-being in the UK and the research underpins evidence-based practice. Frogett hereby designed an evaluation methodology for art projects. This was particularly needed due to sceptical public and media frenzy with regard to esoteric interventions in justice. Frogett's papers provide a research methodology as well as a therapeutic solution for bullying under the politically acceptable cover of restorative justice.

Carmel Schmid

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ALTERATION TO ARRANGEMENTS FOR LISTED INFORMAL GROUPS

Many of you will be aware that following considerable deliberations within Friends House, Meeting for Sufferings has agreed to change the arrangements for Listed Informal Groups (LIGs), which are now to be know as Quaker Registered Bodies (QRBs). They define a QRB as

"an independent group of Friends (and others) who explore a common interest, seek affirmation or carry out witness. It wishes to be recognised as a Quaker organisation because its Quaker roots are important to its identity"

Registration as a QRB, for which QICJ is now invited to apply, is not compulsory, but would offer "more appropriate mutual support." The benefits that groups can expect, as well as the responsibilities groups accept from BYM will be clearer as a result of moving from listed informal groups to QRBs.

"It matters to Friends and the Society corporately, that these groups uphold a Quaker ethos - core Quaker ways and values. This is particularly relevant for groups whose work could be seen as representative of Britain Yearly Meeting. Groups' passion and commitment to an area of interest both strengthens and deepens the life of the Society and can breathe energy into more formal structures"

This would bring QICJ more formally under the 'umbrella' of Friends House, and give Friends House greater oversight in preserving the Quaker ethos of the bodies that represent them. There would be a link person there appointed for each group who would assist in the registration process. Out of a possible four categories of QRB, QICJ would most appropriately be registered as a 'Free-standing Group' i.e. "Quakers who have come together to learn about or work on a particular topic. Groups are likely to have members who are geographically dispersed, with membership open, but not necessarily restricted to, all interested Friends and attenders."

I am very aware that at the inception of QICJ, it was strongly felt that it should be an organisation completely independent of the formal structures at Friends House, but it is also the case that over the years we have to some extent developed more of a link with these, in for instance the fact that we participate in the Groups Fair and Special Interest Groups at Yearly Meeting, and for some time now have had the co-ordinator of CCJ co-opted onto our committee, which has been very fruitful.
I feel we should as a group apply for registration, unless there is very strong objection from any of those original members who are still part of QICJ. To this end I did speak briefly to Nick McGeorge, who was one of the founding members, to ask what he would feel about it and his response was that he could see no problem with it (our being registered) adding somewhat rhetorically, 'what would we have to lose?'

I would be happy to forward a copy of the full paperwork I have been sent about this if there is anyone who would like to see it for fuller information, and I would ask any of you who would see an objection to our requesting registration as a Registered Quaker Body to let me know very soon. Otherwise I will assume that there are none and will complete and submit the request for registration forms. We are free to suggest who our link person should be and I would be suggesting the co-ordinator of CCJ, i.e. Teresa Parker.

(The bits in quotation marks are quoted directly from the paperwork I have received from Friends House)

Ann Jacob (Co-Clerk of QICJ)

RELATIONSHIP CONFLICT RESOLUTION IN CHILDREN'S RESIDENTIAL UNITS

Some time ago I came across research findings in social work literature about mediation in children's residential care homes. The author had been reluctant to refer to this as restorative justice, presumably because of a history of negative connotations when the term is used in juvenile services. Restorative justice in youth services is often seen as a diversionary tactic for juveniles or simply as being 'light on crime'. For those who have witnessed the transformative benefits of restorative justice, neither of the above ring true; but that is not to say that many implementations lack the expertise or resource to actually realise the benefits.

Hence the research author, B Littlechild implemented the principles and practices of mediation and restorative justice into children's residential care using the term 'relational conflict resolution' (RCR) and reaped all the benefits of restorative justice. He subsequently implemented the practice throughout Hertfordshire's children's units and elicited the help of the NSPCC's research to promulgate the processes elsewhere.



Littlechild's RCR (restorative justice approaches) were used to resolve conflicts amidst young people and between young people and staff, often without a clear delineation between the perpetrator and the victim. He called this combination of mediation and conferencing 'relational conflict resolution' (RCR). His research proved that RCR can aid service users to learn better ways to relate to others in current and future situations and to develop secure attachments and resilience so increasing their chance of forming satisfying and stable relationships. Littlechild noted that much residential care for young people had rigidly applied rules to manage disruptive behaviour prior to this implementation, and noted that such adversity would have exacerbated young people's problems.

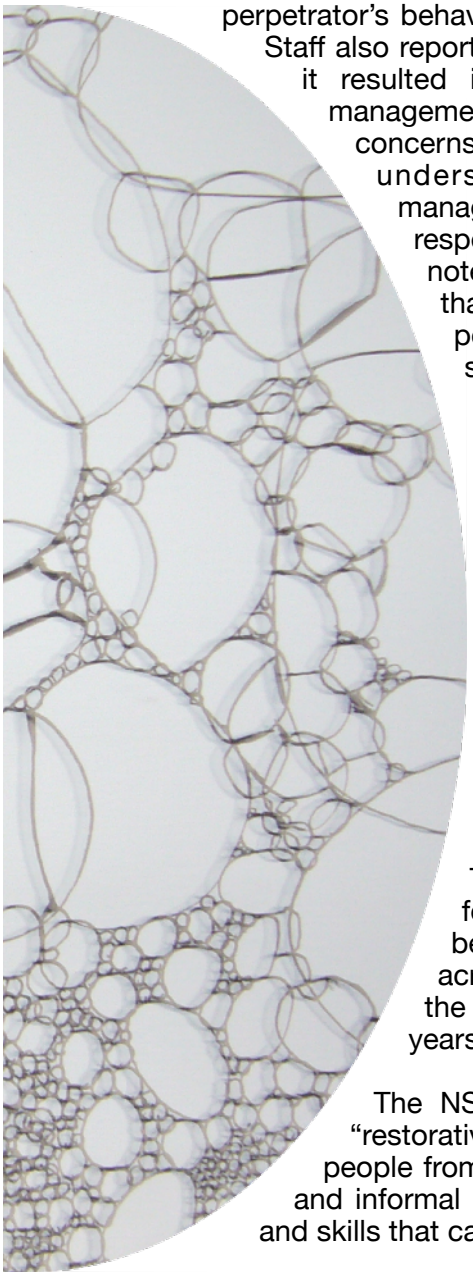
His research investigated whether restorative approaches could foster pro-social learning in residential care settings. An initial project resolving inter-personal conflicts using RCR (mediation) was carried out in the year 2000, with findings published in 2003. The residential care home staff were trained by Thames Valley Police in the techniques and the young people themselves also learned the techniques. Most conflict resolution was carried out informally through mediation or informal conferencing organised soon after the dispute. On occasion, an external facilitator (mostly manager) was called on to facilitate a conference. In time, young people themselves held sessions to resolve the conflict. In those instances, they referred to them as "fess" sessions, but importantly they were empowered to put the techniques into practice to resolve their own conflict.

In subsequent years, Littlechild rolled out the conflict resolution practices to other residential units in Hertfordshire and again both quantitative and qualitative evaluation method applied with research sponsored by the NSPCC's children's charity. The majority of children and young people who participated in the evaluation stated that it was a positive development for the residential units and the staff reported that these conflict resolution approaches allowed young

people to understand the impact of their behaviour and the effect it had on others' feelings. The implementation was seen to better the quality of life by improving relationships between residents and staff and by providing young people with positive conflict resolution skills.

Littlechild noted that RCR had limited use within the unit for people with disabilities and was difficult to conduct for people with attachment disorders. However, young people found that it was a beneficial way of dealing with conflict, that the methods allowed them to talk about their feelings, that it provided them with an opportunity to understand the perspectives of staff, victims and other residents and that mostly the meetings were helpful.

Staff said that prior to the implementation, there had been a greater emphasis on punishment but the focus shifted after the mediation training to develop an understanding of the perpetrator's behaviour, make good the harm and encourage positive change. Staff also reported that victims especially benefited from mediation but that it resulted in positive outcomes for all residents including anger management, improved levels of responsibility, opportunities to voice concerns and feelings, a sense of ownership in the process, an understanding that actions had consequences, conflict management skills, greater empathy for others, increased mutual respect and more age-appropriate behaviour. The staff also noted that benefits in the young people as a result of knowing that they were really cared for (both as perpetrator or victim), positive impacts on behaviour and improvements in social skills. Staff and young people noted improved levels of trust both amidst young people and with staff.



Both staff and young people expressed a belief that RJ, was effective for dealing with most offences, but they did not all believe that it worked well for bullying, which was the most challenging behaviour. It was noted while mediation can be effective, bullying needs more intensive and critically aware assessment and monitoring.

The final NSPCC report noted that these mediation approaches (termed RCR) have the potential to deal with conflict resolution as well as other types of anti-social behaviour that might end up as criminal if not handled effectively.

The evaluation also looked at police call-out records and found that in three of the four residential units, call-outs had been reduced and likewise, call-outs had been reduced across the project as a whole over the three-year period where the evaluation took place by comparison with the three previous years.

The NSPCC report stated "We can start to look at the term "restorative justice" in a new sense: as a means to divert young people from the youth justice system as well as part of a set of formal and informal methods which use restorative justice, mediation principles and skills that can be applied in residential and group care settings"

As an aside, the early writers on restorative justice never envisaged it merely as a diversion technique. In fact, more generally, they redefined 'crime' to be a rupture in relationship that could be restored through facilitated dialogue between those impacted by the harm (Braithwaite, 2001). It is an ancient means of resolving conflict but pertinent to all sorts of conflict at individual, community and even national level.

The NSPCC report recognises that RCR is an outcome of this research. It can be loosely defined as a combination of RJ, mediation and other methods applied formally or informally with the purpose of resolving inter personal conflict where people feel aggrieved about and hurt by others whether or not that behaviour is criminal.

From further reading on this subject (Wilmot, 2007, cited by Littlechild, 2011) it appears that rj is now frequently used to address bullying, criminal damage, assaults on staff and residents and other conflict between residents in children's residential units.

The NSPCC made the following recommendations:

- Residential units should continue to implement RJ as they have many positive benefits for staff and residents.
- When conducting RJ meetings, staff must ensure that participation is voluntary.
- Staff must remain alert to the problematic nature of bullying and to ensure against 're-victimisation' and further bullying.
- In relation to bullying, staff need to assess whether aggressors are truly engaging with the process or merely paying lip service
- Staff to ensure that bullying behaviour is resolved so that people with aggressive behaviour are not sent to other units where the aggressive behaviour continues to cause harm.
- Staff to work proactively with bullies and victims.
- The possibility of some victims feeling even more oppressed after meetings and subject to further trauma needs to be highlighted in training sessions.
- RCR needs to be defined as being a combination of rj conferencing, mediation and other methods.
- RJ training needs to consider people with disabilities.
- RJ training to incorporate the informal aspects of RCR.

Carmel Schmid

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Artwork by a current prisoner in HMP Magilligan, Northern Ireland

GROUP NOTICES

Editorial correction: The author of the Older Prisoners piece, in the May 2017 edition, spotted an editorial inaccuracy and would like to clarify that he was never the 'Older Prisoner and Disability Officer' as that role was the responsibility of a Prison Officer called Mr Hall, who worked very hard to facilitate so much change where the elderly and disabled prisoners were concerned.

Bored? Are you bored this summer? Are you bored reading this journal with an oligopoly of contributors? Fancy writing a piece for the next edition?

JENGbA: The joint enterprise campaign group who have achieved some change in the law with regard to the application of 'joint enterprise' in murder convictions require more support in campaigning for further legal reform to ensure a safe trial for all involved. They claim that joint enterprise (as well as IPPs) account for the fact that the UK has 20% of lifers within the prison population compared to less than 5% elsewhere in Europe. www.jointenterprise.co

Progressing Prisoners Maintaining Innocence (PPMI): PPMI is an organisation set up to help prisoners maintaining innocence to progress through the prison system as there was little provision for them within the system. www.prisonersmaintaininginnocence.org.uk

Justice Matters: The Centre for Crime and Justice Studies offer 'creating change workshops' for any group or organisation interested in replacing the criminal justice system with a social justice system. They provided a taster of such a workshop at the QICJ conference in 2017 following which they come highly recommended.

Women in Prison (WIP): WIP are dedicated to supporting women desist from crime through running a network of community women's centres and by providing advice and support to women in prison. They campaign to reduce the number of women in prison, greater use of community sentencing and support services so that the root causes of crime including addiction, trauma, mental health, relationship problems and debt can be resolved.

Artwork: It is often difficult to find artwork to illustrate the articles of the digital edition. Do you maybe have access to the artwork departments in your own local prisons or have you been involved in an art based criminal justice project and would be happy for us to showcase your/ your client's work? If so we would really appreciate you getting in touch.

NOTICES



MEMBERSHIP UPDATE

The membership situation has remained very quiet since our Conference, with no new members since my update in the April Newsletter. However, a former long term member, Barbara Pensom, who resigned when ending her formal involvement with the CJ system, has contacted me to say she now wishes to rejoin, both to support QICJ by adding to our numbers and because she has been appointed to the CCJ committee. We will be very pleased to welcome her back as a member.

At the same time, I have to report with sadness the recent death of David Binney, and express our sympathy to his wife and family. David had been a member since the very earliest days of QICJ and retained his interest and membership throughout, wishing to continue receiving the Newsletter even when his health meant he needed to move into residential care. He was a Senior Probation Officer for many years and subsequently until his retirement a consultant to the Home Office and Prison Service, with expertise in the assessment of high risk offenders. Friends House have informed me of a bequest to go to QICJ of over £400, which his wife has confirmed was from him, and which she had mentioned to me at the time of his death. This has now been paid into our bank and we are very appreciative of his thinking of QICJ in making his will.

Additionally I should let you know that Judy Roles has now resigned, as she is on so many other related Quaker committees at present, so she should also be deleted from your Membership List.

Our numbers currently stand at 140, of whom 24 have not yet paid their subscription for the current year. Friends, please attend to this as soon as possible - I am tired of constantly reiterating why your prompt financial support is needed by QICJ! It does not demonstrate Quakerly responsibility.

Additionally, there are 12 members who have not paid a subscription since 2015 and will now be deleted from the mailing list, which will reduce the membership to 132, which is not good news. There has however been some success over our request for payments to be made by Standing Order if possible, and of the 104 people who have so far paid for the current year, 42 have paid by S.O. or BankTransfer.

As ever, please encourage those you know who are in any way involved with the CJ system but not members (yet) to join QICJ, and in particular also encourage your Meetings to join if they are not already members. Personal encouragement is one of the best ways of adding to our membership.

I am aware that many of you add a donation to your subscription when you pay, and my thanks to you all for that, and in particular my thanks to New Earswick Meeting for a very generous donation with theirs.

My especial thanks also to David Hoare, our Treasurer, who keeps me very efficiently updated about subs. paid in and bank transactions, and also to Melanie Jameson's son Peter, who has taken on the designing and hosting and managing our QICJ website, and to Rodney Mahon as our previous website manager for all his work on it during the years since its inception.

Ann Jacob - Membership Secretary.

P.S. WOULD YOU PLEASE ALL NOW READ AND PAY ATTENTION TO THE ITEM ABOUT THE CHANGES TO THE ARRANGEMENTS FOR SPECIAL INTEREST GROUPS ELSEWHERE IN THIS NEWSLETTER, AND GIVE ME FEEDBACK IF YOU CAN.

Your Committee Members for 2017 are: Simon Ewart, David Hoare (Treasurer), Ann Jacob (Co-Clerk & Membership Sec.), Marian Liebmann, Nick McGeorge, Deborah Mitchell, Jo Rado (Co-Clerk) and Rita Solanke. Carmel Schmid and Jonathan Lamb are joint newsletter co-editors although Jonathan is not available to attend committee meetings outside of the conference. Jonathan produces the illustrated electronic newsletter.

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Opinions expressed are those of the writers and do not represent the views of the Religious Society of Friends (Quakers), Quakers in Criminal Justice or the Newsletter Editors

Newsletter Editors:
Carmel Schmid
22 Landsborough Gate
Milton Keynes, MK15 9JT
Jonathan Lamb
Digital Edition Editor
jonolamb@mac.com

Membership Secretary:
Ann Jacob
83 Drayton Avenue,
London.
W13 0LE