QUAKERS IN CRIMINAL JUSTICE

WINTER 2020 EDITORIAL

Welcome to the winter 2020 edition of the Quakers in Criminal Justice Newsletter. Firstly let me apologise for you receiving this in 2021. There has been a lot of change for me lately, and I needed to step aside from some of my Quaker responsibilities for a couple of months. Thank you for the great response to requests for material for this edition and hopefully you will agree it was worth the little extra wait.

As you will be aware already through our mailing list. This year's conference will be virtual on the 27th of February and there is a fantastic programme arranged, so I look forward to seeing as many of you there as possible. More details on page 2 of this Newsletter.

The implications of working in a COVID safe method, has continued to impact on many of our projects and on our engagement with those affected by the criminal justice system and this is reflected in many of the articles submitted. I for one have begun, over time to see signifiant benefits to the new normal, with the absence of a 3 hour return journey to the prison each time and a Prison Service which has strived to remove barriers to effective COVID working practices, but this has unfortunately not been everyone's experience.

You have once again given me more material than I had space for and so your article may be missing from this edition, in which case it will find itself in a future Newsletter. I hope you all will have a year ahead filled with peace and comfort. 2020 has certainly shown itself to be a challenging year for many



Jonathan Lamb Editor

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QICJ CONFERENCE 2021



QICJ CONFERENCE & AGM, 2021, to be held by zoom

Quakers in Criminal Justice AGM to be followed by Concerns and Updates

Friday Feb 26, 7pm

A link for the AGM will be sent out about a week before the event.
Prior notice of Concerns and Updates must be communicated to the Co-Clerk via email: mj@dyslexia-malveren.co.uk As usual, this will have to be a brief input, giving you the opportunity to flag up matters of interest.

QICJ DAY CONFERENCE: FINDING HOPE IN DIFFICULT TIMES - Saturday February 27, 10.30-12.00 and 13.00-16:00

The following topics will be covered in short presentations, allowing some time for questions. There will be breaks throughout the day
For once, you will be able to attend all the sessions!

- New arrangements for Probation
- Implications of the White Paper: A Smarter Approach to Sentencing
- Engaging with BAME issues in the criminal justice system
- Developing the Alternative to Violence Programme
- Update on Circles of Support & Accountability
- The impact of lockdown on female prisoner well-being

The programme is subject to modification, check website for any updates nearer the time: **http://www.qicj.org/conferences.html**

PLEASE NOTE: although the Saturday Conference is free, you are still required to register.

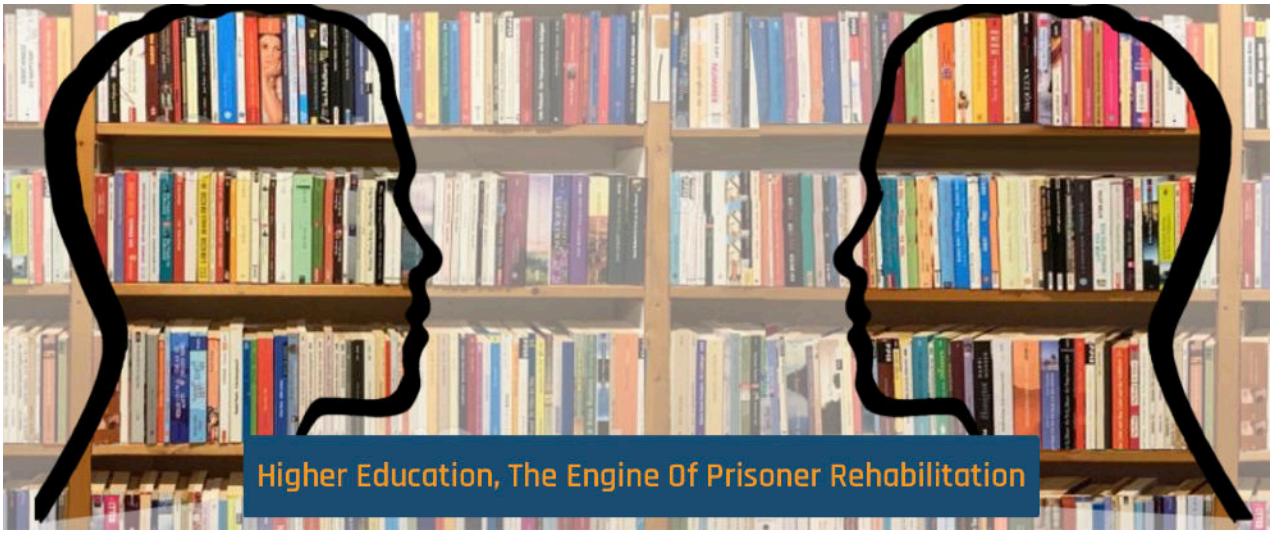
To reserve a place, contact Simon Ewart on qicjmembership@gmail.com



HIGHER EDUCATION – THE ENGINE OF PRISONER REHABILITATION

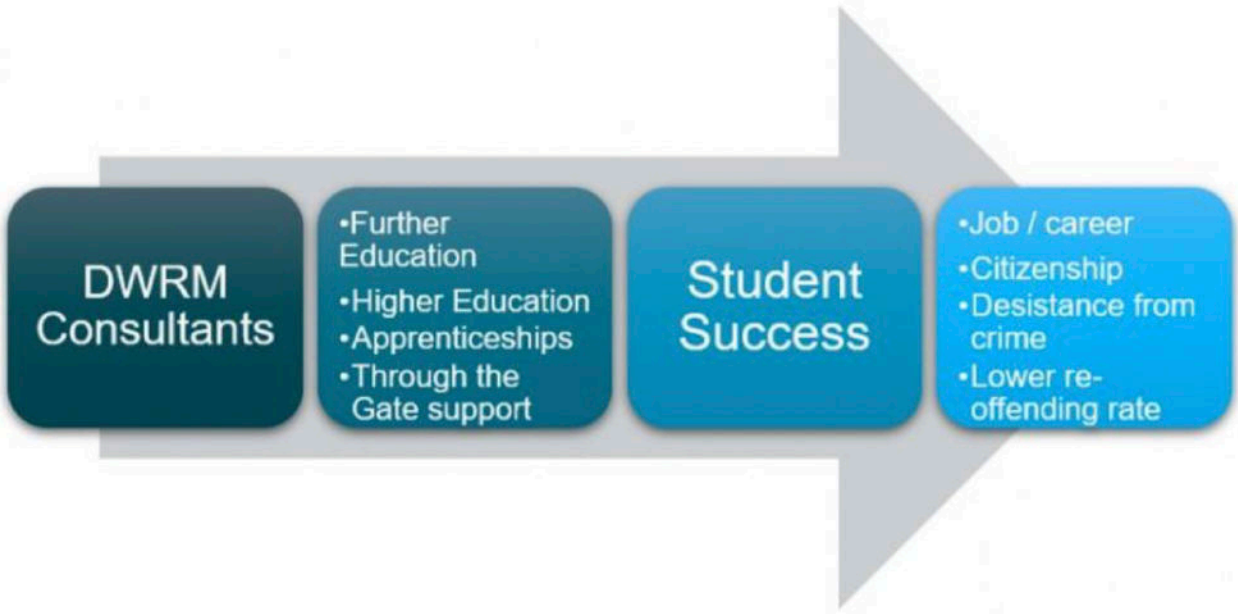
Ruth McFarlane, Ettington Quaker Meeting

Friends who are involved in the criminal justice system will be all too aware of the effects of Covid on the men and women in our prisons. Of course, "lockdown" is already very familiar in prisons and we know that over the last few months life has been even harder than usual. In particular, the closure of all education activities since mid-March has had such an adverse impact on daily routines. However, there are a few developments arising from the pandemic which give reason for hope. The first of these is the introduction of secure video calls to enable family contact while actual visits were suspended. At a time when many of us have been learning to use Zoom to keep in touch with family, friends and colleagues, it is very encouraging to see the rapid adoption of a similar technology across the prison estate. Having started a pilot project in October 2019, Purple Visits technology is now available in over 80 prisons – an impressive rate of adoption for any organisation, let alone the risk averse prison estate. And while there are still some issues relating to the video experience, and of course no suggestion that video calls should be offered instead of actual visits on a long term basis, it is hoped that this option will enable more opportunity for this important contact to be maintained.



The use of video calls also offers the potential for professional contact with people in prison, (although this is not being prioritised while family visits are suspended) and this opens up the possibility of delivering tutorial support for people studying higher education courses in prison. Historically, Open University (OU) distance learning courses have been the only option for people in prison because the traditional teaching model of most universities could not be offered in a secure setting. However, as universities are rapidly adapting their own teaching to respond to Covid restrictions, we have seized the opportunity to extend this to prisons where there is a significant demand for increased access to higher education. DWRM (http://www.dwrm.org.uk) is a new social enterprise reflecting our passion for learning ("Doing What Really Matters"), which we have experienced from both sides of the fence. From a starting point of no educational

qualifications, Dan has completed his undergrad and Master's degrees while in prison and understands all the benefits of this experience, as well as the barriers to be overcome. Ruth has taught in prisons for many years and has always advocated for equality of opportunity and access to education. Building on initiatives arising out of Covid, we aim to develop a new "blended" approach to study in prison, combining pre-recorded lectures, study materials, facilitated learning communities and tutor support delivered via video call or telephone. This focus on being part of a learning community extends beyond release to enable people to attend the university campus to complete their studies, with the support of a peer mentor. DWRM also advises universities on their admissions policy and risk assessment process to create an inclusive and safe environment for all students.



We hope that Friends in QiCJ will be interested to learn more about our work, and perhaps feel able to contribute to our Crowdfunding campaign (https://www.crowdfunder.co.uk/university-courses-for-young-people-in-prison) which focuses on our pilot project starting in 2 prisons (with a third to be confirmed) in January. This project will test our processes for delivering the blended study experience, and we plan to start offering full degree courses from three partner universities in September 2021. The voice and experience of students is central to our work and as our enterprise grows, we will employ people who have studied in prison and who are best placed to support those following their path in a post-Covid world.

OPENING THE DOORS – A PRISON CHAPLAIN'S LIFE ON THE INSIDE

Terry Nowell

Paul Gill, Waterside Press 2018 edition 154pp



If there is one book that should be made available not only to prison chaplains, but to all who work, visit, live or are connected with prisons in any way, then this is it.
It combines description, theology, theory and practice in a format that is easy to read and illustrated in colour, but doesn't make for easy reading. It challenges preconceptions of crime, criminality and chaplaincy practices.

This reviewer has spent over 30 years as a part-time prison chaplain – I only wish I had sight of a book like this when I was first starting out, helping to chart the minefield of life on the landings of a local prison.

Paul Gill draws on experience from his work in Australia, where the book was first published, and this English edition throws light on penal systems in Australia and England. His work included ten years in maximum security prisons, and also in challenging communities, and this is reflected in the accurate and acerbic pieces he provides.

A longer and more detailed review was offered in 2019 in Justice Reflections, of which the reviewer is the editor.

RESTORATIVE JUSTICE AND HATE CRIME

Marian Liebmann

The use of restorative justice with hate crime cases is relatively new and much needed, with the increase in victimisation due to Brexit and Covid-19.

Hate crime

Hate crime can mean several things:

- Interpersonal conflicts escalating into abuse
- Single attacks as a result of perceived grievance
- Persistent targeted abuse against a victim's identity



Not all of these are crimes. Some are 'incidents'. But they all cause great harm because they attack the identity of the victim.

The traditional approach has been a punitive one, e.g. a longer sentence for a violent crime if it is a hate crime. This recognises the enhanced level of harm caused by hate crime, and sends a strong message of condemnation, also a message of support to targeted identity groups, supporting positive social norms rejecting public expression of prejudice. But it does little to help address the root causes of hate crime.

Research

Mark Walters at Sussex University did ground-breaking research into hate crime and restorative justice. This research aimed to see whether RJ would:

- Help repair emotional traumas caused by hate crime
- Address issues relating to identity or cultural differences related to the offence
- Prevent recurrence of hate incidents

He compared two services: Southwark Mediation Centre Hate Crime Project (a community mediation service) and Devon & Cornwall Police (a police-based restorative service).

Southwark Mediation Centre



Cases were referred by police, housing officers, anti-social behaviour units, schools/ colleges, self referrals. The process included:

- Discuss what has happened
- Explore why the incidents have occurred
- Allow time for participants to explain how the conflict/ incident) has affected them
- To facilitate how they might best go about resolving the conflict and repairing the harms that it has caused
- Prevent future incidents from occurring
- Mediation agreement outlining undertakings

Of 23 cases, 18 reported improved emotional wellbeing, and in 19 cases hate incidents/ abuse stopped. The most helpful aspects were that victims:

- Were able to explain how the incident had affected their life
- Felt supported by the mediator who listened to their story
- Obtained assurances that the incident(s) would stop

Devon & Cornwall Police

Of 14 cases, 4 reported improved emotional wellbeing, 11 received oral or written apologies but 7 of these felt the apology was not sincere, so felt worse. The police did not have time to explain restorative justice or listen to the victims, and had very brief training (3 hrs).

Mark's recommendations for this work are:

- Multi-agency framework
- Time to listen well to all parties
- Preparation for participants including strict ground rules
- Knowledge of issues around identity and cultural diversity
- Confidence to raise the issue of prejudice, with permission from the victim

Examples of services

Resolve West (formerly Bristol Mediation) provides mediation and restorative approaches, and has a special Hate Crime & Discrimination Service, a multi-agency partnership including race, mental health, learning disability, law and LGBT organisations. Its aims are to ensure people have a voice and feel heard, and provide practical and emotional support. Referrals of crimes go to the restorative approaches team, and conflicts to the community team. They have worked with race hate, disablist, gender, homophobic and transphobic cases. Victims were offered support, conflict coaching, joint meeting or shuttle mediation.

The Aik Saath organisation was established in response to gang violence between young people from Asian backgrounds in Slough. Aik Saath means 'Together as One' in Hindi, Punjabi and Urdu. Young people lead the conflict resolution, and provide training in schools, colleges and youth services.



Case studies

- Asian boys used the N word in front of black students, leading to serious violence. Aik Saath did targeted work with those involved, delivered workshops and talks to rest of school, and made a short film with Aik Saath volunteers about the N word.
- Racist insignia and slogans were spray-painted on a house occupied by asylum seekers, leading to nightmares for the children. Resolved with a joint meeting, during which the offenders apologised.
- A 17 year old student, a member of a right-wing political party, set fire to a mosque and daubed a Sikh temple with racist graffiti. He was given a prison sentence. Two leaders of the mosque visited him in prison to explain the effects on the Muslim community and to offer help. The student was amazed.
- Two 12-year-old boys were friends in school. The white boy made racist jokes about his black friend, who was very upset. The school separated the boys so that they would not meet. Mediators interviewed both boys and their families, and brought them together on Zoom. The white boy apologised profusely and promised never to

make racist jokes again. Together they agreed to be allies and to tackle racism if they saw it happening in their school.

The bigger picture – European initiatives

Tackling the increasing anti-migrant hate speech is important because experiencing discrimination leads to lower levels of trust, undermining integration and social inclusion. It can lead to violence and genocide, e.g. the Holocaust, Rwanda, Bosnia.

European organisations actively countering hate crime include the Council of Europe, the European Union, and the Organisation for Security and Cooperation in Europe (OSCE). Work includes campaigning, monitoring and reporting, education and training. The Quaker Council for European Affairs (QCEA) has researched these and produced the report Anti-migrant hate speech (2018).



References

Mossou, S. & Lane, A. (2018) Anti-migrant hate speech. Brussels: Quaker Council for European Affairs.

Walters, M. (2014) Hate Crime and Restorative Justice. Oxford: Oxford University Press.

QUAKER SERVICE NI - SUPPORTING PRISONERS DURING LOCKDOWN

Sinéad Bailie

The last face to face meeting I attended back in the distant pre-lockdown world was a meeting at HMP Magilligan to discuss how our volunteer team could develop social activities to engage with isolated prisoners who don't receive visits. In passing conversation one of the Governors mentioned new developments in IT which would support virtual visits should a short term lockdown situation emerge…..little did we know!

Within a day lockdown was announced and visits to the prison stopped. Our existing team of befrienders immediately and initially began contacting their befriendees via 'email a prisoner', a much quicker and efficient method of communicating than the traditional sending of a letter, only for it to sit in the sorting room for an indeterminate period of time.

Within a couple of weeks, the prison was efficiently operating virtual visits via zoom. It's a tool that our volunteers love and it's so convenient, although no substitute for face to face visits.

Lockdown has been a fantastic opportunity for us to review and develop our operations, which also coincided with the arrival of our new Chief Executive, Shane Whelehan in June. Unfortunately, due to the nature of some of our education programmes they are on hiatus until we are able to enter the prison again, but we've successfully amended other elements of our work.

Realising the impact that lockdown would have on many prisoners who already have acute mental health issues, our SPAR (Supporting Prisoners at Risk) team quickly rallied together. They put in place a 7 day a week rota and made themselves available to provide care and a safe space for people who have seriously self-harmed or attempted suicide, providing opportunities to speak to someone in confidence, via zoom. The introduction of new technology across the prison estate has enabled us to provide this service to HMP Magilligan for the first time.

Not being able to physically access the prison estate means that we aren't able to proactively promote our work, and as the prison service have dealt with the pandemic, managing the inevitable staffing issues has meant that the flow of work hasn't been consistent. However, that there have been only 4 confirmed cases (all new admissions) in the prison demonstrates how well the prison service in Northern Ireland have protected those in their care.

As a precaution when someone is committed to prison, they are placed in isolation for 14 days. Whilst this is not an ideal situation, it has kept others in prison safe. People in prison have been restricted to their landings, within their houses. Whilst this has been frustrating and challenging at times, without exception the men we work with have understood the necessity for such measures and have accepted them stoically. As the first lockdown eased, education classes had returned online and people have reengaged, albeit in a reduced capacity, in their familiar routines. As the second set of regional restrictions commence, the prison service and people in prison have shown themselves to be responsive and adaptable to our ever-evolving situation.

Within Quaker Service we haven't sat still either! We've had time to review how to improve and develop our services.



One of our Circles of Support and Accountability participants had recently moved to a hostel in the weeks before lockdown. With the lockdown he was unable to continue his volunteering at the Quaker Shop (he has since returned!) and felt extremely curtailed by the restrictions, particularly only being able to be outside for an hour a day. His team of volunteers ensured daily contact with him and as soon as they could, recommenced socially distanced walks and coffees.

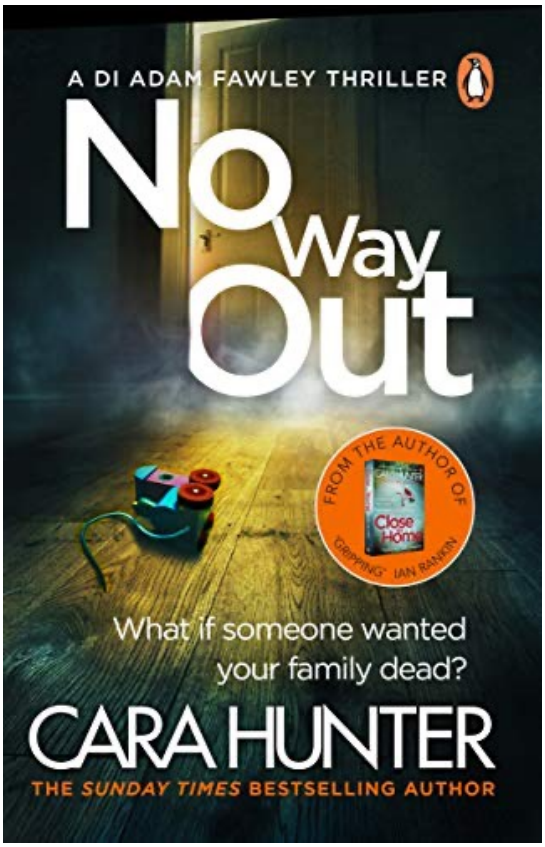
Despite the challenges he showed great resilience in adjusting to the changing conditions.

Realising that many men and women will be released during the pandemic, we applied to the Public Health Agency for funding to deliver workshops in the prison, via zoom to prisoners about to be released. The main focus of the workshops is to focus on strategies for promoting positive mental health in the current times, presenting coping mechanisms for increased resilience, as well as practical solutions in response to how our daily living routines have changed in the last year. As ever, our wonderful volunteers will be providing follow up pre-release support to check in with participants and to provide emotional and practical assistance where required. The information that we learn from this will shape the direction of future projects that we have brewing – stay tuned for more details.

BOOK REVIEW: NO WAY OUT

Adrian Smith

No Way Out by Cara Hunter (2019)



I hardly ever read 'Whodunits' – the world of real crime is far too close for comfort. This book however proves an education. It deals with a case of arson and is set in Oxford. A family home has been burned out and four people are dead.

Instead of formal chapters, the book is arranged in a series of short episodes. The narrative sections are told by the investigating detective, Adam Fawley, who has issues of his own. Interspersing the narrative are medical and police reports and accounts of the case, in successive issues of the local paper. There are also flashback scenes detailing events before the fire, gradually drawing near the fatal night and concluding with an account of the fire as it happened. True to life is the gradual revelation that when a serious crime is committed, behind

the offence itself lies a cancerous tangle of conflicts, denials and obligations.

It is fairly clear from the start who the arsonist must be, and it is a weakness of the book that the police investigation into other possible suspects remains unconvincing, as if the author wants us to know she is laying false trails. And it seems too much of a coincidence that a young man taken on to work in the garden should turn out to have a connection with the family no-one had previously known about.

You need a strong stomach to get through this book - post mortems on burned children do not make pleasant reading. But I found the way the book was written as interesting as what it actually said and I now feel better informed of the way the police and other local authorities deal with a serious crime which is bizarre and at first, totally inexplicable.

TWO REQUESTS: QICJ COMMITTEE

Melanie Jameson and Jo Rado
QICJ Co-Clerks

Dear Friends



Firstly, please consider if you would like to serve on our QICJ Committee – or if there is a name you would like to bring forward (having checked that s/he is willing to serve).
In future, we shall deal with this by means of a QICJ standing Nominations Committee which will help discern names of potential Committee members.

Our second request is to ask if you could be part, or can forward a name (again, having checked), to serve on this standing Nominations Committee.

In both cases, appointments would be made at the 2021 AGM and service would normally be a Triennium.

Committee appointments will continue to be made by the AGM.

VICTIMS OF CRIME, TRAUMA & THE LOCKDOWN

Tim Newell

Most of us will suffer trauma at some point in our lives. It's part of being human. When we hit a major crisis, the extreme stress can shatter our emotional wellbeing and overwhelm our ability to cope. Trauma disrupts our lives, yet it used to be expected that we would keep a lid on our emotions and just get on with it. It was a taboo subject and some were left living under pain, silently fermented by distressing symptoms which could go on for years.

Our awareness of the impact of trauma and of post-traumatic stress (PTSD) has grown. It has emerged that it is not so much what has happened that determines whether an event is traumatic but our subjective emotional experience of it.

Some of the experiences that can trigger a trauma include – child abuse or neglect, death, especially a sudden death or suicide, homelessness, incarceration, man-made disasters such as nuclear accidents, military combat and service, rape, toxic workplaces and traumatic separation. The event involves a sense of loss, whether of a loved one, the life you were living, a job, a relationship, and at a fundamental level it represents a loss of your sense of safety in life.

As we search for ways to deal with the crisis, we may question all aspects of our lives as we try to make sense of the adversity. There is increasing awareness of post-traumatic growth to give people hope through the most difficult times and the confidence that something good can come from the suffering.



The trauma of losing a loved one can shape the course of one's life. A response can be to learn that life is short and to apply oneself to make the most of it. However, should the loss be caused by homicide the response can be very different leading to all-consuming anger, fear and distress at the lack of understanding and help from the justice system and an increasing sense of isolation. The world has been turned upside down.

'That which does not kill us makes us stronger' wrote Friederich Nietzsche and there is evidence that post traumatic growth can enable trauma sufferers to journey towards a renewed and flourishing life.

It was in response to the awareness of the distress of homicide bereaved families that two criminal justice professionals established Escaping Victimhood https://www.escapingvictimhood.com which has delivered residential experiential weeklong workshops to help people affected by serious crime. The workshop delivered by skilled facilitators helps people place their traumatic experience into the perspective of their lives, restoring more control and helping them begin to regain resiliency. Some 400 families have been so supported over the years. The venue for these workshops is at Woodbrooke, our study centre, ideally suited to provide a calm, creative venue for the experience.

The work done by many on the workshop has been experienced as transforming and restorative. It has helped families gain resiliency and reduce fear. The research about Escaping Victimhood shows its effectiveness.

(Escaping Victimhood -Evaluation of a residential psychoeducational programme for homicidally bereaved individuals. F. Alves-Costa, C. Hamilton-Giachritsis and S. Halligan. January 2018)
Centre for Death and Society, (CDAS), University of Bath.

The current pandemic lockdown had affected us all, increasing stress and anxiety. Those who have underlying conditions arising from traumatic experience are affected like many of us who have not been able to engage with the activities and friendships that have helped us reduce anxiety in the past. Escaping Victimhood recognising this has established an online programme of support and learning. Many who have been through the workshops have established strong contacts that have helped them move through towards greater resiliency.

Some have felt the need for further support and our current programme seeks to help with promoting issues of health and wellbeing. The follow-up day of our workshops provides participants with a directory for their locality of resources they can access and our current internet programme provides reminders of the issues that might help.

We have known for some time about the benefits for participants of physical activity (bodywork) on Escaping Victimhood's workshops. Massage has been a key component

since the first workshop. We have used tai chi, walking meditation and mindfulness as available. We recognised that the effects of trauma were often trapped in the body and we know from feedback how much participants appreciated and enjoyed the bodywork. Many decided they would continue with some form of it when they could.

We have always used massage in our workshop, realising the part the body plays in reacting to trauma. There has been increasing evidence of the effectiveness of other forms of bodywork – the most researched is yoga. Given the nature of our participants it is important that any provision of service be through a person trained in working with those affected by trauma. We have been fortunate to work closely with the Prison Phoenix Trust, which Friends will know is full of potential. A core part of our current programme is the promotion of bodywork and relaxation, led by a skilled member of the Trust.

The programme has included sessions on:

- Online support
- Hobbies that can help
- What's so complicated about grief?
- Pain Management
- Mindfulness
- Serenity Prayer
- Links between body and mind
- A meeting with Terry Waite (patron of Escaping Victimhood)



Much of these topics have come from the planning of a Escaping Victimhood Users' Group identifying issues that will help address their concerns at this time. We are working closely with another charity Through Unity which works with the same people in need.

The development of this project is a way in which past participants can develop their own programme, become more active in support of the work of Escaping Victimhood for others, fundraise, mentor and continue their growth in resiliency. There remains much to do within this group of victims of crime who are often hidden in their grief and loss, but who can become fully active in restoring themselves and others given the opportunity and support.

Tim Newell is the Chair of Escaping Victimhood

More information on their work at www.escapingvictimhood.com

MY CIRCLE OF SUPPORT & ACCOUNTABILITY

Jennifer Armstrong

This is a testing time for Circles of Support and Accountability when many of the things we want to do with our core members are not possible.

My current Youth Circle started in February with a young person who was isolated and lonely and looking forward to some fun outings with us. By the time we'd got to know him a bit, we were in lockdown so we used zoom as a group and also one-to-one phone calls - better than nothing but not what he wanted or needed. He had lost his job and was spending a lot of time in his bedroom playing games on his laptop: interesting conversation was a challenge!

After lockdown, we had a few walks together and sat in the park but now it's too cold and dark for that. We are lucky to be in Tier 1 with the least restrictions and have finally found an indoor place to meet where we can sit together, albeit 2m apart. It's going quite well. We are planning his birthday celebration with a cake (sadly, it can't be home-made) which we will each in turn take a slice from with our own knives! We can play some board games where one person is in charge of moving the pieces etc. We can play a version of 20 Questions or What's My Line? – who remembers those? Whatever, it's great to be together in the same room, talking and laughing and at the end fixing a date for the next time.



Something for him – for all of us – to look forward to. And hopefully one day we'll be able to take him bowling, which is what he really wants to do.

QUAKERS AT WORK

Mark Read

By way of introducing myself to QICJ as a new member, I thought that I could give a brief insight into my professional life and times. Maybe, to reciprocate, other members might return their own opinions about Quakers at work via this newsletter or to me directly via email. Either would be warmly welcomed even - and especially - if views dissent from my own.

My work in criminal justice has been brief: one calendar year of visiting police custody mostly in Lancashire and Cumbria as an appropriate adult and very occasionally, so far, in Greater Manchester and Merseyside. On one occasion, I did act as an 'AA' in Lancaster Farms but that is to date my only foray beyond police stations.

THE ABILITY OF POLICE OFFICERS TO DE-ESCALATE SITUATIONS BY ADOPTING HUMOUR AND EVEN CHARM WHEN DEALING WITH A WHOLE PANOPLY OF DISAFFECTED, DISTURBED AND DOWNRIGHT UNLUCKY INDIVIDUALS HAS BEEN HEARTENING

I have been singularly impressed by the police service. As a 'time served' secondary school teacher, I have learned a lot about both the education system and the process of criminal justice after arrest and up to 'disposal' (a slightly unsettling term, I have to say, but that opinion is perhaps for another day). The ability of police officers to de-escalate situations by adopting humour and even charm when dealing with a whole panoply of disaffected, disturbed and downright unlucky individuals has been heartening. Educationalists could learn much from their patience and forbearance. They have made my job of supporting vulnerable adults and young people eminently do-able and, strangely, given the compromising circumstances, enjoyable. The path to speaking truth to power has been smoothed for me to such an extent that, oftentimes, for one, I mostly don't need to do so and, secondly, the professionals in the process, most of the time, join me on that equitable journey. That is not to say, I haven't had my moments. A thick skin has proved not just useful but a occasionally prerequisite, too. After all, from certain points of view, who accepts criticism at work from supposed 'know-nowts' who've only been around two minutes and don't really 'get' the job?

More broadly, what does involvement as a worker in the criminal justice system mean in Quaker terms? This isn't simply vain reflection (tempting as that might be, perhaps). Hanging about the Quaker movement for something like fourteen years now, I am at least a little more aware of its temptations. No. I want to ask that question as a

researcher and writer with an interest in how Quakers encounter the everyday of work. Having studied for a PhD - in common with a inordinately large proportion of other Quakers (though, again, that is a discussion for another day) - I am intrigued to explore these encounters especially in comparison with other belief claims (religious or otherwise) in contemporary working environments (a massively under-researched overall, leaving a gaping, under-informed hole in current public policy as it struggles to grasp, and respond to, what religion in the workaday world actually looks like).

I have a number of ideas which QICJ members might like to get their teeth into. (I won't go too far with that metaphor here, I think.) I suggest that Quakers work largely in (mainly caring) professional roles ostensibly helping others. This idea of care or stewardship does not fully describe Quakers' circumstance, though, or their reasoning. My thesis proposes that it is typically the work organisations' claims to improve the world which tend to draw Quakers into their employ and that these claims are more of matter of perception than fact from Quakers' point of view. In other words, Quakers tend to see themselves as being involved in a joint enterprise - Ooops! Giving too much away there - with work to move the world to a better, more just and equitable horizon. This idea of how and why Quakers engage with the work they do applies, in my view, across all sectors of work, both privately and publicly funded, and any hybrid of such.

QUAKERS TEND TO SEE THEMSELVES AS BEING INVOLVED IN A JOINT ENTERPRISE .. WITH WORK TO MOVE THE WORLD TO A BETTER, MORE JUST AND EQUITABLE HORIZON

This compact between Quakers and the workplace can shift, however, and its grounds can be altered, most often on terms set out and policed by the work organisation and accepted by as a condition of their encounter by individuals. The relationship between Quakers and work is, therefore, contingent, subject to change and ultimate compromise more by the worker as than the collective concern. What I suggest as well is that these are also the tendentious terms which, particularly in our post-industrial economy, just about all workers are employed. Service sector jobs especially rely on consent and consensus. However we cast belief, as religious, non-religious or whatever, Quakers are engaged in a very similar if not practically identical work-related quest to improve the world as their fellows. The boundaries between what counts as Quaker and not Quaker, in practice, are not as important within the everyday as the idea of trying to improve the world. Being Quaker is really in the work setting a sub-set of the belief that the world can be and should be made better: 'why' is less relevant in the collective work project than 'how'.

I could go on but will refrain from doing so at this stage: I don't want to test your patience too much. Suffice to say, in very bold terms, organisations hold most of the decision-making aces and being Quaker or not is not a game-changer in terms of the difference that can be made in the everyday at work by individuals. So, then, finally: what's the point of being a Quaker in the workplace generally and in the criminal justice system in particular? I have an answer to that. I have written an open access article for Quaker Studies (link below) and am finishing off a chapter for an edited volume

discussing these and related points. I am also about to get going properly (this Covid-19 thing has put my plans back in spectacularly unexpected ways) on a book which argues that, ultimately, there is a point being a Quaker at work, that Quaker religious claims do matter in the workaday world. Quakers as Quakers do make a difference in work organisations. (By the way of help, if there are any music theorist out there, I'd love to talk.)

QUAKER RELIGIOUS CLAIMS DO MATTER IN THE WORKADAY WORLD. QUAKERS AS QUAKERS DO MAKE A DIFFERENCE IN WORK ORGANISATIONS

Maybe, in the meantime, to help me make more secure my ideas, QICJ members could respond to my diatribe with their own ideas? The more critical, the better as agreement might be nice but its the faults in my argument to which I am blinded that I need to have my attention drawn towards. Like probably everyone else in the world, specks in other people's eyes are just so much easier for me to pick out than those blinding logs in my own.

Thanks in advance.

https://growkudos.com/profile/mark_read
markread@myphone.coop

RACIAL INJUSTICE

Lesley Chandler

As a Quaker, an occasional AVPer and a Friend with more than a passing interest in the decriminalisation of drugs, prison reform, education and restorative approaches I found myself with spare time during lockdown to reflect, exercise(!), read and learn.

Part of my learning here in Cornwall came through a small number of Friends who gathered online to discuss ways forward after the shocking death of George Floyd and the Black Lives Matter protests here in the UK. One of our group had attended Lyndsay Burtonshaw's online racial justice workshops. This summer's series of workshops clearly explored power, privilege and prejudice - "there is no neutral space with racism, we cannot be 'not racist', we can only be complicit in racism or actively against racism.."

Many on the course experienced deep levels of discomfort by the degree of death and suffering and sheer injustice uncovered when studying course materials and the reading list. The vast amount of UK news material was proof that it wasn't just an 'American' thing.

We are taking things slowly in Cornwall by reading, learning, meeting and actively pursuing collaboration. We have all read 'Why I'm no Longer Talking (to White People) About Race' by Reni Eddo-Lodge. We have a presence at the Council, on Churches Together, in schools and other organisations. We are allying ourselves with small BLM groups in the county in an attempt to properly honour our testimonies to equality, justice and peace.



Recollections of QICJ conferences where race, ethnicity and colour have been sensitively spoken of come to mind. I recall an excellent community AVP workshop in London this time last year (November/ December) where I co-facilitated an all male group of participants who worked their socks off to understand their personal issues with anger and violence. There was one participant however, who struggled - a black man who kept bringing everything back to race and colour and this, as AVPers know, was not the principle issue in the minds of the 11 other white participants and the facilitators (also white).

There is a common and rigidly held (mis)conception here in picturesque (but also deprived) Cornwall that because there are so few people of colour here, there is no racism. Simply not true and we all need more learning and more listening especially if we think we thought we knew something about it…

We have called ourselves the Black Lives Matter Quaker Alliance Cornwall (BLMQAC) and invite other Quakers in the south west to join with us in our learning process.

Devon and Cornwall police figures have recently revealed that black people in the south west are:

- 3 times more likely to be victims of crime than white people
- 12 times more likely to be stopped and searched
- 9.5 times more likely to have force used against them
- 6 times more likely to be considered the suspect of criminal activity
- half as likely to receive a community resolution.

'An injustice anywhere is a threat to justice everywhere…' M L King.

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MORE LAW AND CRIMINAL JUSTICE EVENTS ON ZOOM

Julia K Horn

Since my last report on CJ events on Zoom, I have attended a number of useful events and there are more to come. I included the links at the end of this report. This is a summary of some of what I have attended, and an advertisement for future presentations.

Since the Black Lives Matters (BLM) protests, Garden Court Chambers and Grisham College have set up regular law and educational events on Zoom. These include a series of presentations founded on the protests, highlighting the injustice of Joint Enterprise law and its impact on disadvantaged members of our communities, predominantly black young people who are trying to make a legitimate career through music.

Provided by barrister's chambers in London, these events included academics, practicing lawyers (both barristers and solicitors), music specialists, legal activists, ex-judges and community support groups. In addition, they recently added events on family, children and immigration law, the rights of Roma, Travellers and Gypsies and the impact and application of Human Rights law, 70 years on. I would recommend that anyone concerned about protest rights, whether it is BLM, action against the arms trade or Civil Liberties under Covid 19 Lockdown, has a look at these webinars. When the law and lawyers take a stand to challenge poor convictions, inequalities, abuses of human rights and public abuse of power, the political landscape is on the move.

The second series of events is hosted by Grisham College, a free educational charity with a wide choice of subjects and course areas. They recently appointed a black barrister, Leslie Thomas, QC to a senior role in their law section. He speaks powerfully and eloquently about the injustice that sparked the BLM movement and protests. He expresses his ideas about the CJS, which we all need to listen to and take on board. Our society under lock down has inadvertently opened up sources of information and routes to change. I hope our

readers will take up the opportunities offered and use this time to make links with sister organisations which share common beliefs about that of god in everyone. (18/11/20)

https://www.youtube.com/watch?v=z9psQcC8LDU&feature=youtu.be&ab_channel=GardenCourtChambers
Garden Court Chambers,57-60 Lincoln's Inn Fields, London, WC2A 3LJ. Garden Court Chambers https://www.gardencourtchambers.co.uk/events
https://www.gresham.ac.uk/lectures-and-events/state-killing

PRISON CHAPLAINCY DURING LOWDOWN

Denise (A Quaker Prison Chaplain)

From the beginning of the 'lockdown' at the end of March all corporate worship in prisons, including Quaker Meeting for Worship ceased, although Chaplaincies continued to support prisoners on an individual basis wherever possible. This has been in an effort to prevent Covid-19 becoming as widespread in prisons as it is in the outside world.

All prisoners in the UK are seen by a prison chaplain within 24 hours of coming in to prison and are registered either in their religion of choice or as having no religion if they prefer. For many prisoners their faith is key to sustaining them through the challenges of imprisonment, so it became very important to chaplains of all faiths that ways of maintaining contact be found to sustain faith and hope during lockdown and to reassure prisoners that they were not forgotten. To this end the faith leaders working through Prison Chaplaincy Headquarters have each week sent Chaplaincy Managers in every prison faith materials for distribution to those prisoners registered in their faith and Christian denomination.

Many Quaker Prison Chaplains have contributed towards a leaflet called "Quaker Words of Encouragement", for distribution to those registered as Quakers in prison and to those who attend groups such as "Quiet Inside" organised by QPCs. This leaflet has been sent out every week since the beginning of April. Some Quaker chaplains have not been able to go in to prison each week but have taken it as an opportunity, with permission, to contact prisoners in their groups and send them the Words of Encouragement leaflet. I have seen how much these efforts have contributed to maintaining morale during the very restrictive lockdown conditions.

Your Committee Members for 2020 are: Simon Ewart (Membership Secretary), Rodney Mahon (Treasurer), Alice Audsley, Marian Liebmann, Jo Rado (Co-Clerk), Melanie Jameson (Co-Clerk), Teresa Parker & Sue Barrance. Jonathan Lamb is our Newsletter Editor

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