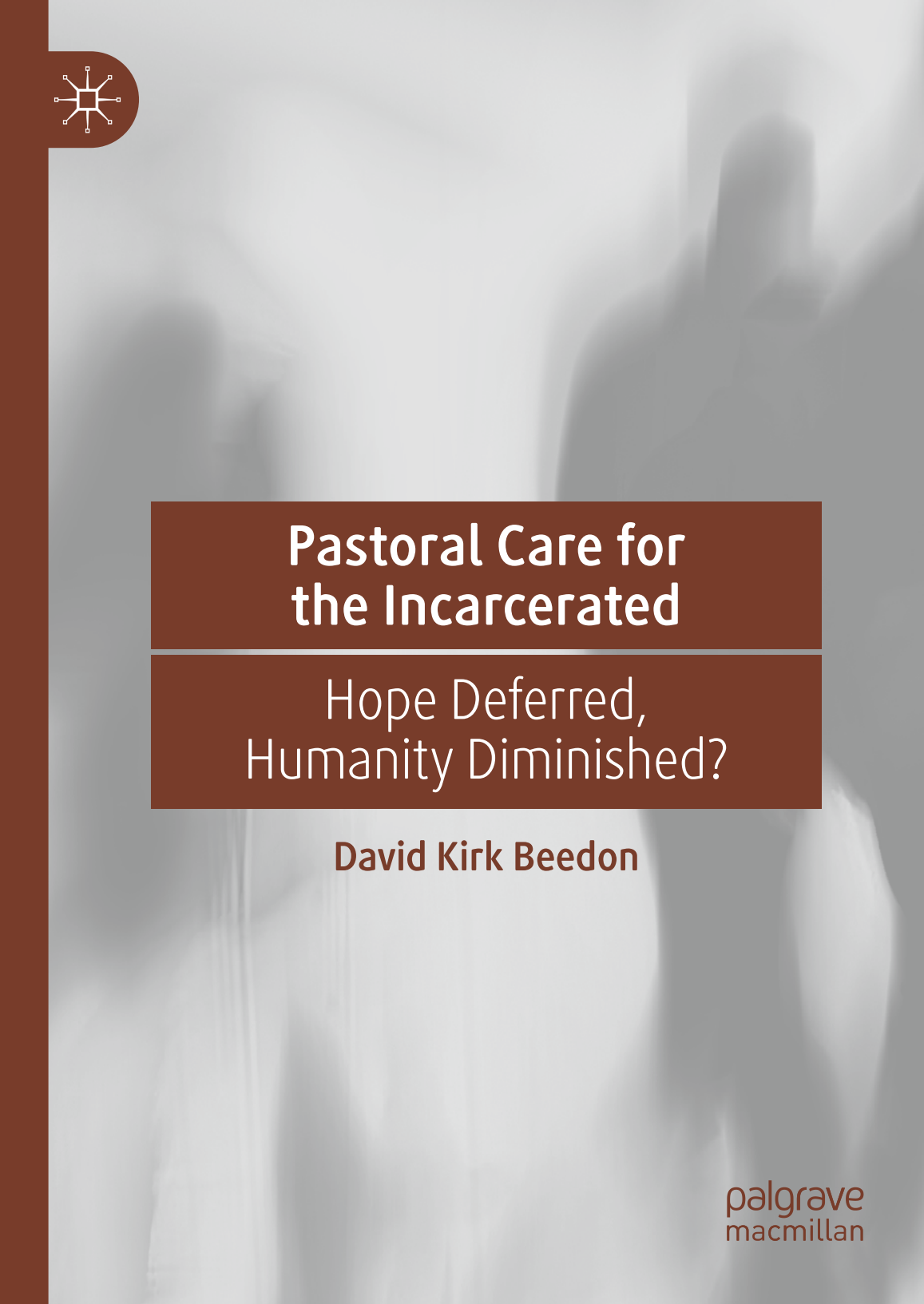

Pastoral Care for the Incarcerated

Hope Deferred, Humanity Diminished?

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This book is dedicated primarily to the memory of the indeterminately sentenced man found dead in his cell at the prison where this pastoral enquiry was undertaken. His tragic death and the relational texture of the last conversation the author had with him inspired this hope- and humanity-seeking enquiry.

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At the heart of this book is a course of study in the field of practical theology I undertook by way of professional development as a prison chaplain. Early in my studies Dr Harry Annison's personal encouragement, as a criminologist specialising in matters to do with the sentence of Imprisonment for Public Protection (IPP), strengthened my resolve to undertake this interdisciplinary endeavour. Similarly, Dr Sarah Lewis' support and work on rehabilitative growth was invaluable.

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I am grateful for the pastoral forbearance of Reverend Debra Dyson who was a regular recipient and reader of my reflective and reflexive journaling output. She has been a wise conversation partner and companion in my reflections.

Mrs Anne Brooks transcribed the interviews. Those transcripts are the core material for this pastoral enquiry, representing as they do the narratives shared by the seventeen indeterminately sentenced men and six members of staff who participated in this endeavour. She did marvellously to cope with 'prison-speak', a variety of accents and the sometimes-difficult recording acoustics provided by penal spaces. Her willingness to psycho-emotionally enter the world of interviewees was typical of her character.

Much of the material in this book was proofread for conventions of grammar, spelling and language by Mr Leslie Robertson. In addition to this practical task, he also provided invaluable feedback on my thesis from a 'coalface' perspective as an Offender Manager (prison-based Parole Officer) who has much experience working with numerous men serving an IPP sentence.

None of this work could have been completed without the willingness of the seventeen indeterminately sentenced men and six prison staff who shared candidly with me some of their personal and professional stories. Regarding the incarcerated interviewees, I continue to find the way they entrusted their stories to me as a pastoral enquirer deeply humbling. The telling of those stories is the heart of this work's inspiration.

Last but absolutely not least is my wife, Julie. It was in a bedtime conversation some years ago that she suggested I choose the 'IPP issue' as an area to study. Subsequently, she has been unflagging in her practical and financial support. Especially in the personally most challenging elements of my journey of enquiry, her presence, love and care for me have embodied beautifully the profound humane regard described and promoted in this book.

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CHAPTER 1

Introduction: Where and How to Start

Come now into the cell with me and stay here and feel if you can and if you will that time, whatever time it was, for however long, for time means nothing in this cell.
—Keenan (1992, 63)

Beginnings

I am going to take the reader on a journey of enquiry. For some of you the landscape we will explore will be familiar: the lived experience of incarcerated space. For others, the terrain may be unfamiliar and, at times, disturbing. The words this chapter opens with have haunted me from my very first reading of Brian Keenan's account of his captivity as a hostage in Beirut. They evoke a negation of temporality—the making of time meaningless. I frequently encountered this sense of time in pastoral encounters I experienced after I changed ministerial roles in 2012. After over two decades in English parishes, I entered Her Majesty's Prison Service in England and Wales as an Anglican chaplain. I always read the passage from *An Evil Cradling* as offering an invitation to enter the world of those held captive. Entering the lived experience of those who sought pastoral care is something I understood to be my role as a chaplain. It is something I likewise invite you, the reader, to do: 'Come with me'.

As a novice chaplain, the invitation spoke to my undeveloped understanding of penal pastoral care. It evoked a desire to enter empathically the

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lived experience of those in my care and custody so as to better serve them. A year after entering the Prison Service I entered a part-time university study programme in practical theology to deepen my understanding of the challenging ministerial context which I had entered. At heart, I wished to make my professional practice more pastorally intentional. This book is the fruit of the context-based and practice-focused study programme that I undertook for six and a half years, including two years of on-the-ground research fieldwork which included interviews and group work.

Two years into my studies, the death in custody of a man I was involved with pastorally became the tragic motivation for the focus of the enquiry this book describes. The man was found hung in his cell one morning at first unlock. He was serving an indeterminate sentence of Imprisonment for Public Protection (IPP). The indeterminacy of the sentence meant that he knew neither when or if ever he would be released. The last time we spoke he stated his belief that he would only be released "in a body bag". He had lost hope. I will return to this story in Chap. 5.

The quote from *An Evil Cradling* resonated for me with the hope diminishing indeterminacy which is a central theme of my pastoral enquiry and that has led to the self-inflicted death of a number of people serving an IPP sentence in England and Wales. The passage's invitation evokes Keenan's intention to draw the reader into his incarcerated state. He wishes the reader to study it from the inside out. An *Evil Cradling's* narrative approach inspired the ethnographic methodology I have followed in this enquiry. Employing this approach, I have sought to access the lived experience of the seventeen men on an IPP sentence who volunteered to be interviewed (see Chap. 4). A core aim of my pastoral exploration as here recorded is to invite the reader to follow me into carceral space and enter the lived experience of those weighed down by indeterminacy.

Contextual Factors

In prisons in England and Wales establishments are categorised according to the security factors associated with the people they hold. People in custody are categorised on risk factors of (1) harm to the public should they escape; (2) threat of escape; and (3) danger of undermining control or stability of a prison. Categories range from A (High Security) through to D (Open, pre-release conditions). My enquiry was undertaken within a Category C (medium security) large male prison in England. It offered

education, training and resettlement opportunities to over a thousand residents although, according to an official inspection in 2018, about one in five men remained locked in their cells during the working day (unreferenced for anonymity).

Although the IPP sentence was abolished in 2012, as of September 2019 (when my enquiry was wrapping up) approximately 2400 people remained in custody serving the sentence in England and Wales. The vast majority of them were significantly over their 'minimum tariff', the least time in custody they had to serve (see Chap. 3 for the background to the IPP sentence). My enquiry's interviews were conducted between February 2017 and April 2018, one of the most challenging times for prisons across England and Wales. Loss of a third of uniformed staff as a result of austerity cuts (following the global economic downturn post-2007), alongside the increased smuggling and use of new and highly potent psychoactive substances, greatly destabilised prison safety and security. This heightened my concerns around work amongst a vulnerable group and concentrated my attention on what could safely and feasibly be achieved within the short-term, context-based and practice-focused enquiry I envisaged. This raised questions about how I was to approach and undertake this enquiry.

Whilst my enquiry was undertaken in an English prison I have, where possible, provided comparative information, especially in Part I ('*Defining* the Issue'), from the US. This is particularly regarding socio-historical factors that have shaped and continue to impact on places of mass incarceration. There are similarities and dissimilarities between penal systems on either side of the Atlantic which I invite readers to discover for themselves. My pastoral enquiry did not seek to compare and contrast the two systems. One similarity is the mixed economy of 'public' and 'private' prisons in both UK and US penal systems. A dissimilarity is that whilst in England and Wales there is a unified body that oversees all the 117 prisons there (Her Majesty's Prison and Probation Service, part of the Ministry of Justice) a number of bodies have oversight in the US. Federal prisons (122) are supervised by the Federal Bureau of Prisons, state prisons (1833) by each particular state's Department of Corrections and local jails (3134) by local law enforcement. This complexity, I have discovered, has made access to comparative data sometimes impossible. But I have tried where possible to give comparisons.

Turning now to the theological approach I took I must confess that the last time I undertook academically rigorous study was in the early 1990s (Beedon 1992). At that time, I used a highly theoretical and philosophical

approach to my theological subject (ecclesiology) which I studied in a parish setting. Once I had re-located to a penal context and wished to undertake an enquiry into the *practice* of pastoral care, this approach seemed ill-suited to my endeavour. The theological sub-discipline of practical theology offered a heuristic approach to pastoral enquiry that struck me as highly appropriate.

Practical Theology and the Pastoral Cycle

The enquiry described in this book was undertaken as both a pastoral endeavour (as a practitioner) and an academic contribution (as a student in the field of practical theology). Practical theology is "critical reflection that places experiences, lived assumptions and actions in dialogue with religious belief, tradition and practice for the sake of transformation" (Goto 2016, xix). The variety of topics discussed in disciplinary compendia reveals a focus on context-based and practice-focused studies (Woodward et al. 2000; Miller-McLemore 2012; Cahalan and Mikoski 2014; Miller-McLemore and Mercer 2016). Human flourishing, as a primary purpose of pastoral care, is also central to practical theology (Cameron 2012). Its humane and practical foci suggested it would be an apt approach for my enquiry into a pastoral response to the human diminishment associated with the IPP sentence.

My initial interest was in the generic area of 'the humanising of incarceration' (Beedon 2016a, 2017). A key method of enquiry for many students and researchers in practical theology is the *pastoral cycle*. Adapting and employing this method helped me become more focused as I sought to identify a specific topic that was potentially transformative of penal practice and would contribute to the relevant body/bodies of knowledge associated with my context. The pastoral cycle provided a clear hermeneutical process that I could follow amidst the demands and distractions of part-time work-based study alongside full-time employment in a challenging environment.

Due to practical theology's interest in 'practice' in its various forms (e.g. ministerial, ecclesial, pastoral, social and political), many practitioners have embraced the pastoral cycle's action-learning approach to research (Ballard and Pritchard 2006, 81ff.; Cameron 2012). The cycle is derived from late twentieth-century action-learning methods (Kolb 1984; Schön 1983). In theological circles, it has also found expression in the dialectical method for *conscientization* and *praxis* via Liberation Theology's

hermeneutical circle of ideological critique and theological reflection (Segundo 1976, 7ff.; Freire 1985; Pattison 1997, 61; Thompson, Pattison, and Thompson 2008, 50–71; Cameron 2012, 3–9; Bennett 2013, 102). *Conscientization* is the process of acquiring a critical consciousness concerning political processes and the (mis)use of power in social systems that lead to human diminishment.

In practical theology, *conscientization* is related to the notion of problematisation whereby nothing is 'taken as read' by an enquirer and an awareness of the systemic and ideological forces at play in a context is acquired. The pastoral cycle's politically informed and practice-based approach offered transformative potential. It helped me surface some of the deep and dark socio-historical underpinnings of systems of modern mass incarceration which provides the context within which indeterminate sentences have been formulated and enforced with detrimental effect (see Part I). At a personal and vocational level, it has left me disturbed by the State-sanctioned injustices I discovered in my enquiry.

Although other terms may be used (e.g. Browning 1991; Osmer 2008), the pastoral cycle basically consists of *context*, *theory*, *reflection* and back to context via *practice*. Each of the four elements of the cycle are phases with a particular interrogative focus but they are best not approached as independent stages to the exclusion of the other three foci. Aspects of the other elements are always present in each phase of the cycle but one is cognitively privileged momentarily in the dynamic. The adapted cycle I have designed and used in my enquiry consists of the *Define*, *Describe*, *Reflect* and *Act* phases (see Fig. 1.1). This will provide the framework for the four parts that constitute this book.

The pastoral cycle is not without its critics (Lartey 2000; Ward 2017) but was a valuable tool that offered me a heuristic process for undertaking this enquiry. It was especially helpful in cognitively unpicking an appropriate pastoral issue from the overwhelming experiential ravel that I was confronted with at the time of entering prison ministry (Ballard and Pritchard 2006, 87). The *Definition* and *Description* stages also helped me develop a political attentiveness around the IPP issue that kept me honest about what my enquiry could achieve and helped me avoid generating false hope amongst the men that participated in my enquiry.

Beyond its usefulness in the initial exploratory stages of research, the cycle also provided me with means by which to maintain focus and commitment over the long haul of fieldwork, interview analysis and beyond.

Fig. 1.1 The pastoral cycle (Adapted—author's design)

Whilst the pastoral cycle is a *reflective* cycle, it is not circular, but intentionally iterative, deepening the practitioner's understanding and informing their *praxis* with each cycle. In the *Define* phase of the cycle, I used my journaling to reflect upon a number of issues that were worthy of my pastoral attention. The tragic death in custody I have referred to at the beginning of this chapter brought a brutal clarity concerning a pressing need.

Situations such as this have great psycho-emotional weight to them. There is a deeper psychological *affect* in the sense of a change in mood and perception (Feldman Barrett and Bliss-Moreau 2009). The *affect* of the death in custody I encountered pastorally was defining for my reflections and I knew this was an avenue of enquiry whose worth could carry me through the inevitable moments of deep fatigue and self-doubt I would face on the long road of description, reflection and action. I was also aware there could be dangers to undertaking such a study motivated by a tragedy that had personally affected me. I found further encouragement soon after this epiphany from the political theologian Anna Rowlands. In an address she gave at the 2016 British and Irish Association of Practical Theologians' Annual Conference she suggested theological enquirers who wish to transform the world need a passion for their area of interest so as to be thoroughly dedicated to the important work of responsible enquiry in the field of practical theology.

I was confident I had such a passion and a heuristic overarching approach to keep me focused. But I also needed to find methods to help me *describe* the detrimental factors impacting on those serving an IPP sentence, *reflect* upon the pastoral consequences of these contextual factors and formulate how to *act* in a more pastorally responsible way.

Methods in Practical Theology

The pastoral cycle provided me with procedural clarity in the challenges of a context-based and practice-focused enquiry conducted within my workplace. But it did not provide specific methods for defining, describing, reflecting or acting. Underlying the matter of choosing methods to employ were more fundamental questions. As practical theologian Zoë Bennett et al observe, the choice of methods of enquiry is "…not simply a matter of choosing the best tools for the job…beliefs about existence (ontology) predicate which ways of knowing are judged valid (epistemology)" and these factors inform the methodology (approach and design) that will construct the picture of the world we paint (2018, 26).

Elaine Graham, Heather Walton and Frances Ward in their *Theological Reflection: Methods* (hereafter *TR:M*) suggest a sevenfold typology of methods in theological reflection that can be found in approaches to practical theology (2005). Two (Corporate Theological Reflection and Local Theologies) are not represented in my pastoral enquiry as they are approaches specific to communities of faith and the interviewees I worked with were not a homogenous faith group. The other five types are present in a variety of forms and consist of: (1) The Living Human Document; (2) Constructive Narrative Theology; (3) Canonical Narrative Theology; (4) Correlation; and (5) Praxis. Using Graham, Walton and Ward's framework I will map across the categories that elements of my pastoral enquiry fall into so as to give the reader an introductory sense of the theological ground this book will be covering and how it will be explored.

The Living Human Document

TR:M refers to this as "theology by heart". Human being-in-relationship stands at the centre of this theological approach to reflection. Charles Gerkin, an early proponent of practical theology, first coined the phrase "the living human document" (1984). This was part of a turn to the

human subject in theology, in contrast to the abstract and systematic forms the field had often previously taken (see Chap. 7). At the heart of my pastoral enquiry is the flesh and blood lived reality of the seventeen interviewees serving an indeterminate sentence and also autoethnographic reflections of my own pastoral presence in this enquiry (Chaps. 4 and 5). Employing a Life-History Interviewing approach kept me close to the 'living human documents' who are the subjects of this enquiry. It is the theological reading of these lives with practical intent that helps me formulate a pastoral response to their plight (Chaps. 7 and 8).

Constructive Narrative Theology

TR:M describes this as "speaking in parables". This approach to theological reflection recognises the interplay between scriptural parabolic narratives and life-histories. In Chap. 6, where I theologically explore 'humanity' and 'hope', Jesus' parable of the Prodigal Son features. As a story that juxtaposes wilfulness and loss with forgiveness and mercy, it is a parable that speaks powerfully into the lives of many incarcerated souls, some of whom readily embrace it as a narrative faith guide (Beedon 2016b). In the chapel of the prison where I ministered a large print of Rembrandt's famous representation of the story dominated visually. The parable also provided me with a robust model of humane regard that underpins the paradoxical 'custodial compassion' that I offer as a pastoral response to modern mass incarceration generally and indeterminate sentencing particularly (Chap. 8).

Canonical Narrative Theology

For the authors of *TR:M* this consists of "telling God's stories". They warn of the dangers of this approach that arise from sometimes being unhealthily motivated by a conservative Christian reaction to what some perceive to be a postmodern malaise. Accordingly, they argue, there can be an authoritarian tone assumed by some canonical narrative theologians. This tone is in the wrong dialogical register to engage adequately with many societies and communities that are seeking less traditional sources for authentic living. Where the 'telling' is in an authoritative tone it is less likely to be heard. They suggest it is in the living out and the becoming of the story of God that the content and the import of that narrative is best communicated.

In Chap. 7, I have chosen 'the Good Shepherd' as a narrative theme around which to formulate a broad and inclusive definition of pastoral care. The narrative motif of 'shepherd' spans both the Old and New Testaments. The imagery it contains simply and beautifully communicates the nature of God's love. Whilst we might be rightfully suspicious of meta-narratives, the overarching narrative arc of scripture as read through Christian eyes is of God's profound loving intent towards humankind and the world divinely created as their home. This profound loving intent, encapsulated in the metaphor of the 'the Good Shepherd', is most powerfully embodied in the incarnation of that love in Jesus Christ. The practice of that loving intent is central to the model of pastoral care I offer in this book.

Correlation

In *TR:M,* this involves "speaking of God in public". The correlational method is central to this pastoral enquiry which draws context-relevant secular thought into critical conversation with my faith-shaped anthropology as it applies to the IPP predicament and wider issues of modern mass incarceration. The *theoria* (theoretical or contemplative knowledge) at play here is not concerned with grand theological narratives abstracted from lived experience and speaking in terms incomprehensible to most penal practitioners. What I am undertaking puts my understanding of God-in-relation-to-humankind in the service of those trapped in humanity-diminishing deferred hope. It is a theology primarily concerned with *phronesis* (practical wisdom) of a pastoral form and a *praxis* (see Chap. 4) that embodies humanising transformation (Part IV). This is because "talk about God cannot take place independent of a commitment to a struggle for human emancipation" (2005, 170, for a discussion of 'theoria' in relation to 'phronesis' see Bass et al. 2016).

The critical correlation method sits in an epistemological tension. Somewhat caricaturing, the dangers inherent to this tension are that the liberal side of the equation baptises culture and secular wisdom too uncritically. Alternatively, the conservative side, utilising an individualistic anthropology, apolitically accepts dehumanising practices whilst focusing on personal salvation. Throughout Parts 1 and 2 I rely heavily on secular thought as I engage in sociological, penological and criminological

matters. But this is done in the service of formulating a pastoral response that is grounded in the reality of modern mass incarceration and not some abstracted and idealised theological reflection. Critically correlated secular thought adds granularity to a subject such as State-sanctioned incarceration that theology alone could only approach superficially or reflect upon in an abstract fashion. Critical appropriation of non-theological thinking can allow for a "thick description" of the context the pastoral enquirer is seeking to theologically reflect upon (for more on "thick description" see Geertz 1993).

Praxis

According to *TR:M*, *praxis* is "theology-in-action". The theology underpinning this pastoral enquiry is not concerned with observing an abstracted orthodoxy for "the truth is truth only when it serves as the basis for truly human attitudes" (Segundo 1976, 32). The *practical* theology operative here is a faith-informed mode of discourse that seeks "to witness to the truth in a world of fragments" through *orthopraxis* (Forrester 2005, 11). Whilst the *ecclesia* and its practices tend to be the prime domain of enquiry for practical theology, the context of my enquiry is found at the borderlands of civil society amongst a vulnerable group of men with a high risk of self-harm or suicide. My concern is a pastoral one, so I employ theology in the service of the humanising of incarceration in the contextual particularity of a hope-diminishing form of sentencing.

I am not arguing against more theoretical forms of theology as I am aware, in drawing out notions of *imago Dei* and 'community-in-being' (Chap. 2) from heritages of theological insight, I am appropriately reliant upon such *theoria*. But, as a pastoral endeavour, my operative theology is a diaconal one employed in the service of those whose humanity is being diminished. It is addressed to a realm of discourse that may lack theological literacy but can be receptive to rehabilitative practices.

Anonymisation

A final point I wish to make is concerning anonymisation. Most pastoral care is confidential in nature due to the personal and private information often being shared by the person seeking support. It should be no surprise therefore to the reader that an enquiry into pastoral care for a group of

people, consisting of some who have pre-existing vulnerabilities, should need to be highly confidential concerning what is published. From the outset I made it clear that whatever the men shared in interview or group work would be treated as confidential and this was reiterated at every stage of my enquiry. The only explicit qualification I made to this was if they shared something with me that made me believe there was a risk of harm to themselves or others (staff or residents).

As indeterminately sentenced people in custody have a heightened risk of self-harm or suicide this was a pastoral responsibility that I could not abdicate for the sake of confidentiality. There was only one occasion in all my fieldwork that I had need to approach the prison's Safer Custody Team to visit an interviewee to check in on his mental state as he appeared extremely flat in mood during interview. Although I had a professional safer custody role it was important that I did not blur the role boundaries of pastor and pastoral enquirer at that point. A member of the Safer Custody Team visited the person and came away assured that it was just a passing 'low'—which it was thankfully.

In both interviews and group work, I was amazed and humbled by how candid those participating would be with me. One-to-one they shared some of the darkest and regret-filled moments of their lives, their heartaches and those moments when they had been brought to the lowest depths of despair by their sentence. I promised to share those stories and they wanted them told. But then arises the issue of confidentiality. I have been careful in the writing of this book to redact information that might identify individuals or locations. The issue that I have wrestled with long and hard is how I anonymise the information so no detail can be attributed to a particular person.

Throughout my fieldwork when I was conducting group work and interviews, I was having to bring information in and out of the prison where I worked. This was because my studies were part-time and much processing of the information took place at home in an evening or over the weekend. Academic and prison regulations required that this information was anonymised and treated as strictly confidential. I chose to use identifiers such as ID30 (IPP interviewee) and IDS02 (staff interviewee) alongside any demographic information and for interview and group transcripts. The key list matching names and identifiers was never with any other material and was held in a password-protected computer file.

When I came to writing up the findings of my pastoral enquiry, I found myself in a quandary. A fundamental premise of the model of pastoral care

I propose is that of humane relationship-based regard. I was conscious that continuing to refer to the interviewees by the identifiers I had used in fieldwork could seem to depersonalise and thereby dehumanise them. It could seem as if I was treating them as subjects of study rather than human beings whose lived experiences were bravely shared with me. I know in other similar research names are changed, but I found the thought of this psycho-emotionally difficult for me personally. That is because the stories that were entrusted to me I carry with me still, years after the interviews were completed. The identifiers (e.g. ID02) have deep associations with individual lives for me. I therefore believe that to take the option, as other similar research has, to change the names to false ones, in my case still depersonalises and feels even more like a betrayal of that individual's personhood. So I will continue with the identifiers to differentiate the information.

One final note on this: I was also tempted to provide some detail regarding matters such as sentence length given (minimum tariff) and how far over tariff for each of the Found Poems that 'bookend' each chapter. These poems are a textual representation of an interviewed life using phrases and sentences used by those men serving an IPP sentence who participated in this enquiry (see Chap. 4 for more on this poetic form of representation). I have decided against providing information that was not shared in interview as there are dangers it could undermine the anonymisation of the material. I fear that the more personal and penal information I provide the greater the chance of undermining anonymity. There are a few occasions where I provide more background information to individual accounts but only where it serves the purposes of my humanising intent.

Summary

Practical theology provided the means by which I could undertake this pastoral enquiry. It encouraged me to pay attention to the lived experiences and life histories of those I pastorally wished to serve. It got me to take seriously the scriptural narrative sources that spoke into those lives. A theologically practical approach forced me to re-examine what my understanding of God-in-Christ could equip me to be compassionately present in carceral space. It provided a means by which I could engage in a critical dialogue with appropriate areas of secular wisdom to more accurately determine the landscape of modern mass incarceration, as well as the

specific texture of indeterminately sentenced lives. Finally, this approach kept me true to my practical focus of humanising incarceration in the particularity of generating and maintaining hope with those dwelling in the shadow of despair.

At this point, I am aware of the danger of claiming too much for my small-scale enquiry that features only seventeen incarcerated interviewees (and six staff). Generalisation is always an issue for ethnographic enquiry. In the life-themes I identify in Chap. 5, it should not be inferred that these biographical and behavioural elements are true for all the interviewees and can be applied to all indeterminately sentenced people. That would be an untrue and ludicrous claim. Personal information was shared by a number of interviewees concerning chaotic and/or violent childhoods which are reflected in their self-descriptions captured in a number of the Found Poems. But this is not the case for all interviewees and a number spoke warmly of their upbringing and families. All interviewees received a copy of their interview transcript so they could be reminded of what they disclosed to me on the understanding their interview material could be removed from this enquiry. No one opted to do so. I also shared my findings with a leading UK criminologist and a couple of people who had been Probation Officers (with many combined years of experience working with people on IPP sentences) who concurred with my findings. Whilst not true for every IPP person everywhere, the life-themes I have identified are significant and present enough in the narratives shared with me to warrant pastoral attention.

The following eight chapters will take us on a journey of enquiry in response to the 'Come with me' invitation I offered at the opening of this chapter. In Part I, I will *define* the issue I seek to address pastorally. Part II will *describe* the specific context within which that issue sits. Part III will be a *reflection* on pastoral practice in carceral spaces and Part IV will offer principles and practices that I have formulated out of my enquiry to guide penal pastoral *action*.

Fig. 1.2 *Life as a Film* movie style poster—ID17

Found Poem: *The Illusion of Time* (ID17)

to shoot somebody
was a normal thing
trapped in an environment
like I come from

all negative around
extreme violence
being given towards [my] mum
didn't have a father

didn't have nobody
to tell me not to do this or…that
don't have time to yourself
to take a step back

caught up
in the illusion of time
just going and going and going
everything is too fast

gun fire; me holding a gun
judge hitting the hammer down
horrible sentence
nightmare

had an impact on us
I was scared
I've felt suicidal
my grand.mother's in bits

I started understanding
why I'm here
product of the environment
how strange it was

got this overwhelming feeling
I've never felt before
an acknowledgement
I'm loved outside

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