

Social Rehabilitation, Community and Civil Society

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- In recent years, criminologists have begun to disentangle different but inter-related aspects of rehabilitation; personal, social, moral and legal (McNeill, 2012, 2014). Influence partly by desistance research (on how and why people stop offending), some have argued that too much criminal justice energy and investment is directed at changing or controlling individuals, and too little is directed at supporting communities to integrate or reintegrate people who have been involved in criminal justice. This paper reflects on my experiences of helping to establish and run three Scottish third sector organisations (Faith in Throughcare, ‘Positive Prison? Positive Futures...’ and Vox Liminis) which have each taken innovative (but different) approaches to involving communities in reintegration after punishment. I argue that such work is important since, although the state has a duty to resource and facilitate reintegration, only communities can achieve that purpose.

1. Desistance is a process of personal, human development
2. That takes place in and is shaped by its social and cultural contexts; hence also a social transition
3. That involves movement away from offending (volume, frequency, severity)
4. *And movement towards successful social integration, citizenship and participation*

Primary/Formal

- Behaviour

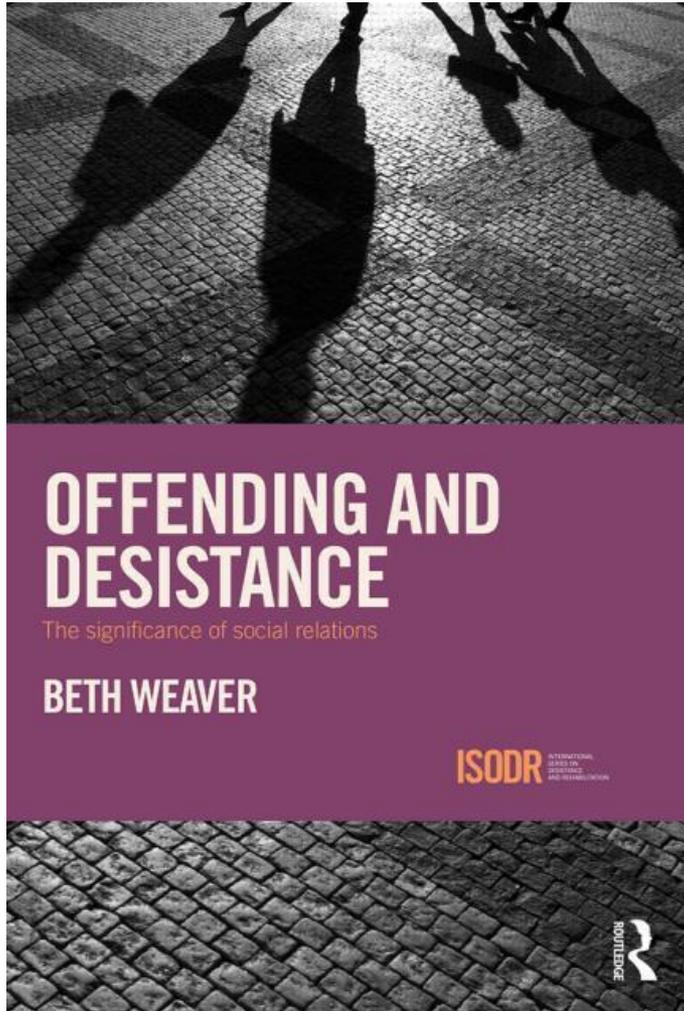
Secondary/Substantive

- Identity

Tertiary/Secure

- Belonging

Co-producing desistance



The pains of desistance

- Schinkel and Nugent (in prep).
 - Two very different samples... similar experiences
 - The pains of isolation
 - The pains of goal failure
 - The pains of hopelessness
- Structural and cultural barriers to desistance and reintegration

Integration as a positive social good

Personal Re/Integration

- The re-development of the self
- Capacity building

Social Re/Integration

- Desistance supporting communities
- Collective efficacy and reciprocity

Desistance

Judicial Re/Integration

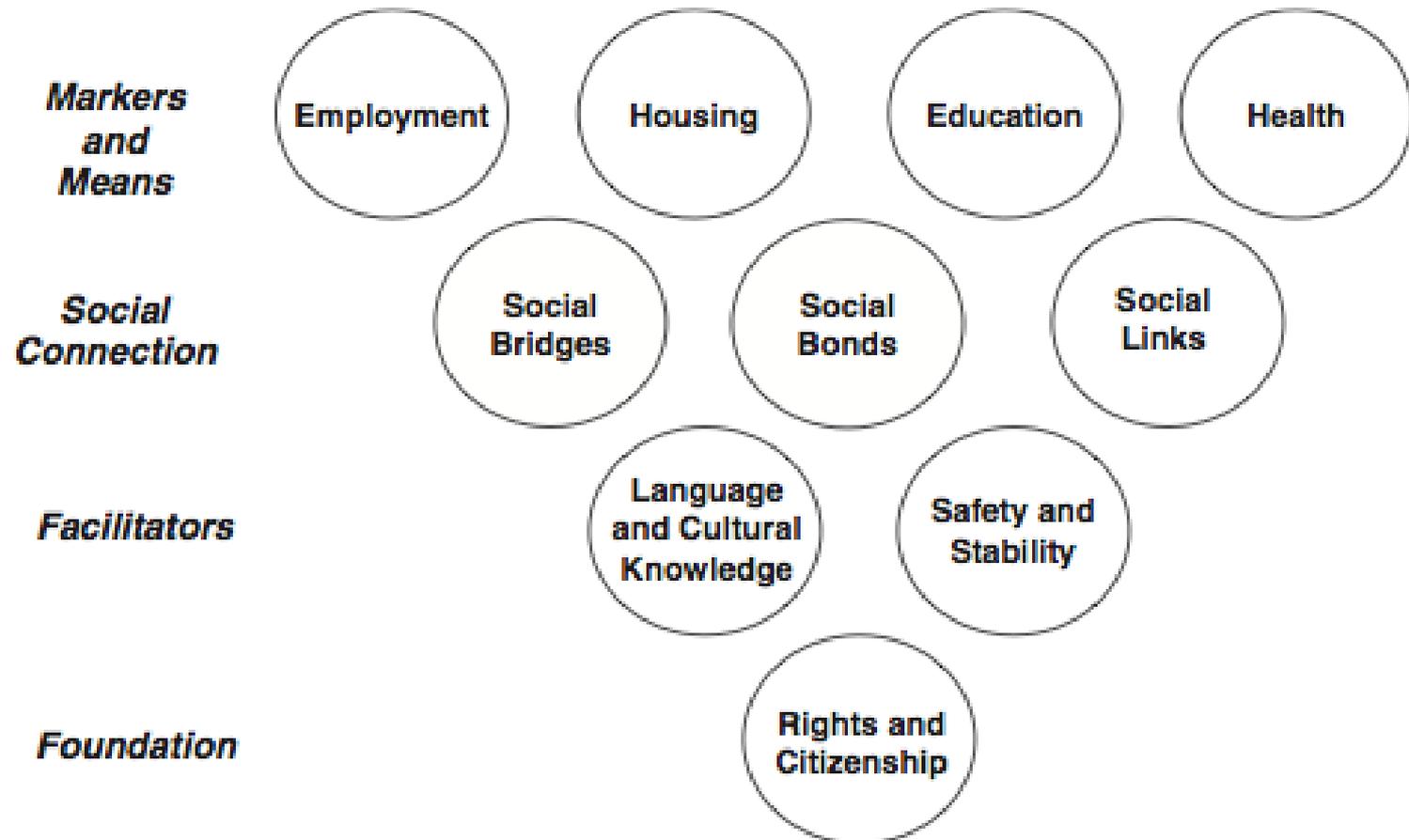
- Formal de-labeling
- Certification and ritual

Moral Re/Integration

- Negotiating shared values
- Building solidarity

Integration as a positive social good

A Conceptual Framework Defining Core Domains of Integration



- Mobilising the social capital of **local** faith communities to support reintegration
 - But in fact, one third of volunteers are ex-offenders, one third other local people, one third others
- Referral and engagement pre-release
- Matching volunteers and participants, but in a community context
- Participants as contributors... mobility of roles

- A **community of interest** which draws upon the shared lived experiences of people who are or have been subject to punishment.
- Aims (1) to influence policy and service design, development and delivery and (2) to support ex-prisoners into citizenship
- Committed to (1) user voice (2) localism (3) partnership (4) personal and social development (5) public engagement

- Vox Liminis harnesses the power of music-making to assist the reintegration of ‘offenders’ within Scotland.
- Work with individuals, families, services and institutions and in public engagement
- Developing the role of the arts in rehabilitation at all these levels, but crucially engaging with the wider community in playing their part in supporting ex-offender reintegration.
- Distant Voices project



- Rehabilitation and reintegration have personal, social, moral and legal dimensions; and these are interdependent.
- The state has a duty to facilitate and resource re/integration; this is not a duty that can be abdicated or contracted out.
- But no-one can be re-integrated by the state alone. Reintegration is a project of civil society and a collective responsibility.
- Prisons and probation services need to work with and through civil society.