‘Homeliness, Hope & Humour’
– Ingredients for Creating a Therapeutic Milieu in Prisons

Mr Ian Williams
Director of HMP Dovegate TC

Dr Gary Winship
Associate Professor University of Nottingham,
Consultant Psychotherapist HMP Dovegate.

Collaborating partners: Professor Nick Manning (KCL), Professor Lyn Froggett (UClan), Professor Les Back (Goldsmiths), Dr Alistair Roy (UClan, Dr Helen Spandler (UClan), Dr Jenelle Clarke (UoN), Professor Rex Haigh (UoN/IMH), Dr Neil Chadbourn (UoN), Dr Jonathon Coope (UoN), Dr Simon Clarke (UoN), Professor Paul Crawford (UoN), Professor Brian Brown (De Montefort), Dr Alex Barker (UoN), Dr Julie Gosling (IMH), Dr Peter Beresford (UoN), Ms Julia Rogers (SERCO), Mr Kirk Turner (NOMS), Mr Wyn Jones (SERCO).
What is a TC?

Rapaport’s (1960) four cornerstones of TC practice; i) democratisation, ii) reality confrontation, iii) communalism and iv) permissiveness.

Haigh ‘s (2013) ‘five quintessences’; i) attachment, ii) containment, iii) communication, iv) inclusion and v) agency.
BACKGROUND:
Overview of an ethos for everyday business
Homeliness - A visible (and olfactory) sense of a healthy pleasant environment. A good TC looks and smells therapeutic, this we have known perhaps unconsciously, but it is time to bring the idea to the fore. A successful TC has a sense of transitional homeliness where residents and staff co-create a milieu which is refreshing and welcoming.

Project build with Architect colleagues University of Nottingham. Occupant behaviour, health and wellbeing are correlated to the prevailing environmental conditions experienced, such as temperature, sound, light and air quality (Wilson & Sharples, 2015; Lamb & Kwok, 2016; Altomonte & Schiavon, 2013). There is much written about the power of homeliness and the effects that ‘emotional homelessness’ can have on the individual. The real term is the ability for someone to be able to ‘dwell’; that is to say form a ‘relationship’ with the place (and people) that they live (with); a sense of belonging (Tucker, 2000).

“I like to leave the condiments on the table, it makes feel more homely”
Brian Cotterill - PCO

Beyond Dwelling

Homes Not Halls

TC, modelled on the principles of a good home
The Sociology of Mental Health, Hope & Conviviality

Lead Applicant: Dr Gary Winship
Title: Hope and Public Mental Health - a Study of Three Local Community Populations
Reference: UNS33395
Status: Pre-Submission

Participants

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<tr>
<th>Applicant</th>
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<td>Prof Les Back</td>
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<td>Dr Helen Spandler</td>
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COMEDY: the gatekeeper of tragedy

The ancient Greek philosophers saw well-being as determined by four main humours which were listed as: i) sanguine (amorous, happy, generous, optimistic), ii) choleric (bad-tempered, violent, and vengeful), iii) Phlegmatic (sluggish, pallid, withdrawn); iv) Melancholic (introspective, self-damaging).

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Humour

2500BC Egypt

300BC China

446BC Athens

12BC Persia

1564AD England

1900AD

Aristophanes

Shi Huang-Ti & Yu Sze

Shakespeare

Knock, knock. Who's there, in th'faith, here's an equivocator, that co's against either scale, who cometh for God's sake, yet could not equivocately come in, equivocator. - [Knock.] Kl. Who's there? 'faith, here's an Eng.
THE UNTouched KEY

Tracing Childhood Trauma in Creativity and Destructiveness

ALICE MILLER

author of The Drama of the Gifted Child
Current humour research eggs
### Homeliness

‘Our prisoners live in an environment modelled on the principles of a good home, one where support, challenge and encouragement flourish and everyone is accountable for their actions’

### Hope

‘Hope has been at the cornerstone of rehabilitation for many years; however Serco recognises the even greater importance of hope dashed – it is not enough to generate hope, we are committed to delivering the hope we have created’.

### Humour

‘Good humoured interactions are vital in creating an environment where positive relationships flourish and difficult truths can be told and accepted. Humour lowers anxieties and defuses aggression. Our humour will always have boundaries, but will form a key part of how change is delivered’.

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**What next….?** Research plans, gauging and mapping $H^3$ in practice
Concluding remarks

Releasing the moral prisoner

Prison as intervention, not a prison with interventions

Morality as a new framework for TCs

Have TCs lost their toughness?
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Thank you. Questions?