

Stremetska Viktoria

Candidate of Historical Sciences, Ph.D., Assistant Professor
Department of Social Work
Mykolaiv National University after V.A.Sukhomlinsky
Mykolaiv, Ukraine

WOMEN'S PRISON AND POST-PENITENTIARY PHILANTHROPY IN THE XIXth - EARLY XXth CENTURY

The article analyzes the activities of famous women who are considered to be ancestors of the prison and postpenitentiary charity. With biographical, historical and comparative, problem-chronological and other methods the activities of S.Martin, E.Fray, M.Booth are shown. It was found that those women were trying to facilitate and to improve the conditions of prisoners, many of which were women and children. The philanthropists attempted to give prisoners the elements of education, to improve their morality, to organize the occupation among prisoners. Those women also realized the need of helping those who were out of prisons. People who lived in the «hope homes», learned housekeeping, cooking and were engaged in other activities that contributed to their successful rehabilitation and to prevention of recurrent crimes. Great achievement of these women is that they actually entered in a prison social work with such innovative methods as an art therapy, an occupational therapy, a peer-to-peer method. One of their achievements of a prison social work was the work with the families of prisoners, that allowed the offenders to preserve important social connections and to prepare the basis for a family reunion. The article can be used in teaching students the relevant disciplines, in building a theoretical and practical foundations of patronage.

Key words: a prisoner, a released person, a prison, prison charity, post-penitentiary patronage.

Problem. It should be noted that despite the research of the problem of a postprison patronage in general, issues related to individuals, who were their initiators, are practically not considered. This becomes especially important in connection with the active development of volunteerism and philanthropy today. Modern technology of released prisoners' supporting is sufficiently advanced, and it obliges us to pay tribute to the founders of this process, especially women who undertook such a difficult task as helping prisoners and released people.

Analysis of current researches. Theoretical substantiations of a prison and post-penitentiary support of offenders were engaged by P.Lyublinsky, H.Feldshteyn, D.Dryl, M.Luchynsky, S.Hohel, I.Foynytsky, M.Demchenko and other lawyers, legal scholars, social scientists, public figures in the XIXth – early XXth century. But they lightly described the process of the pioneering (except P.Lyublinsky, who described Maud Booth's activities). An autobiographical work by M.Booth «After prison what?» [3] and other works of biographical character like C.Wakeford «Prisoner's Friends. John Howard, Elizabeth Fry and Sarah Martin» [6], «Elizabeth Fry. The angel of the prison» by L.E.Richards [5] and others are valuable sources of information on the topic.

Purpose of the article. Therefore, the aim of the article is to highlight women's prison and post-penitentiary charity in the XIXth – early XXth century.

The main material. E.Fry's, M.B.Booth's and S.Martin's prison activity based on a period of heavy status of prisons and prisoners. Imprisoned people had to spend much time in small, cramped, humid cells without any sunshine or fresh air. That was the time of the first prison reforms, and the work for helping the discharged people did not exist at all.

Let's begin with the activity of S.Martin (1791 – 1843). Sarah was born in England, in a village near Great Yarmouth. She was the only child of a tradesman. But in her childhood she lived with her grandmother, because Sarah's parents died when the girl was a baby.

In Yarmouth's workhouse and prison men, women

with their children were held in rather bad conveniences. Sarah began with a help to the children in the workhouse. She taught little ones to learn Scripture. She used pieces of cardboard on the walls of the cells for writing the text of Scripture. S. Martin had been visiting workhouse's children for some years till the permanent workhouse's teachers were appointed.

Then her prison work began. The Yarmouth Gaol was «filthy confined and unhealthy» [6, p.74], with dark underground cells. The living conditions in that prison were so horrible that the prisoners died constantly of different hard illnesses [6, p.74]. She visited the prison regularly walking three miles from her village in all the weathers. Sarah understood the prisoners needed her help very much and she even took one whole day per week from dressmaking (her job) for teaching them to write and to read [6, p.75]. As soon as the philanthropist saw that there wasn't a Sunday worship, she organized a morning and an evening service in the gaol [6, p.76].

But soon Sarah Martin understood that it was not enough to teach the prisoners to read and write or to give them religious services. They continued to be fierce, harsh, malignant, they drank, quarrelled, fought because they had no occupation. So she wanted to find an employment for the prisoners and first of all for the women. Sarah occupied them with sewing babies' clothes. Female prisoners were paid a small sum of money to motivate good and qualitative work. Rich people bought those clothes and then sacrificed them to poor people [6, p.77].

After a while S. Martin organized an occupation for the men and the boys of that prison. She brought bones from which male prisoners made spoons, seals. The prisoners also made men's and boys' caps, wove straw hats, made patch-work quilts and so on [6, p.77]. Sarah also noticed that there were a lot of art talented people among the prisoners, so the philanthropist gave the prisoners pencils, paper and pictures from which they made copies successfully. So we believe that Sarah has introduced elements of the art and occupational therapies in a prison

social work. The prisoners were enabled to spend their time more meaningfully and usefully.

When S. Martin's grandmother died, Sarah rented the rooms in Yarmouth. From those days she devoted the whole time to the prisoners of the gaol. She continued to teach them to read and write, sew, to do patchwork, she also conducted religious services. She noticed her own methods which helped the prisoners to be improved [6, p.78]. Her purpose was to help imprisoned men and women to take the path of honest and law-abiding life. To our mind, a significant Sarah's achievement was her ability to see the prisoners like people who made a mistake and had the right to correct it.

The author thinks Sarah can be considered to be one of the founders of a post-penitentiary support of released people. From a special fund of her own she gave the discharged people sums of money on immediate needs after a release.

She supported the needy families of prisoners, sending them food. Sarah also wrote those families letters to restore lost connections. She found the employment for those discharged prisoners who wanted to work. For example, the woman presented a donkey for the man who wanted to be a coster. She looked for the shelters for those released adults who had no homes and schools for the boys and girls [6, p.79].

All abovementioned gives only a light picture of all this woman did for others. People were grateful to her and erected a window in the Church of St. Nicholas with such words: «This window was set up to commemorate His faithful servant, Sarah Martin» [6, p.80].

Elizabeth Gurney Fry (1780 – 1845) was another prominent pioneer in the field of a prison philanthropy. She was born in a large family of John Gurney (the county of Norfolk) which consisted of twelve children. Without going into details to describe her biography, let's discuss the content of her activities in the supporting prisoners.

She focused on helping women prisoners, due to their terrible conditions of the detention in the prison. Even the prison's governor couldn't enter the women's part of the gaol because of a horrible behaviour of the female prisoners [6, p.90]. As L.E.Richards wrote, Elizabeth Fry had seen such a picture during her first visit to the prison: «A crowd of women, ragged, hungry, desperate, some half naked; shut up like wild beasts in a pen; struggling, fighting, screaming, swearing, singing. Some are old offenders, with hard and brutal faces, disheveled hair, eyes red with drink or fury. Others are new to the place: they shrink into the corners, clasping their children to them...» [5, p.102].

Horrible conditions, in which imprisoned women and children had been living, struck Elizabeth to the core. Her own children started to produce clothing for those women and children [6, p. 91].

E. Fry clearly understood that children who were sitting in the prison with their mothers were deprived not only of fresh air and good food, but of an opportunity to get an elementary education. As a result she and other women decided to organize a school for those children. A young imprisoned woman Mary Connor was chosen as a teacher. By the way, the Mary's behavior began to improve significantly after she had started to teach children [6, p.92]. As we can see, the principle of «peer to peer» was introduced in a prison social work.

There was another problem Elizabeth attempted to solve. Between 1749 and 1771 only in London near 1121 persons were sentenced to death [6, p.94]. Mrs. Fry was among of some noble people, who tried to reduce the severity of the punishment and the number of people sentenced to death.

The experience of working with prisoners and their children made it possible to Fry to realize that nobody could rectify any person without providing the employment. Mrs. Fry said, «I soon found that nothing could be done, or was worth attempting, for the reformation of the women without constant employment» [6, p.95]. Women who joined Elizabeth, organized a society of eleven members. Its objective was to «provide clothing, instruction, and employment for the women» [6, p.95].

As a result of their activities in the prison a special room was isolated, and women were engaged in sewing, knitting and other activities there. A special woman looked after the female prisoners, checking their work [6, p.96].

When the Lord Mayor, the Sheriffs and other dignitaries came to the New-gate prison, they saw significant changes in behavior and manners of female prisoners. The women showed respect, obedience, prudence, positive attitude, etc. [6, p.97]. It was an undoubted success of Fry's prison society, and people from other towns and even countries began to write her letters, requesting explanations of her technology of the work with prisoners. In different towns of the country similar partnerships began to emerge.

Fry's activity did not stop on New-gate prison. Firstly she visited other prisons in England, Scotland, then in Ireland [6, p.105]. In each of the visited places, she initiated the creation of the similar committees at prisons, members of which helped female prisoners by all possible means.

Elizabeth Fry's charity was not limited by the territory of the UK. Later she went to France where he visited St. Lazare, Concier-gerie, La Force and others prisons. She even tried to help imprisoned women in other countries practically. E.Fry spoke with the government and other officials, whom the fate of prisoners were depended on. She also visited prisons of Belgium, Holland and Germany with the same mission.

So S. Martin, E. Fry wanted the prisoners to live in conditions which were worthy of human dignity. They insisted that prisoners had to be provided with the necessary clothing, nutritious food, minimal satisfactory living conditions. They defended the prisoners' rights to have light, fresh air, education, basic employment. Those things made it possible to keep them healthy, to prepare them for the normal life after the imprisonment. They also recognized the strong positive influence of religion on criminals' correction. Importantly, they used various effective methods in prisons - elements of art therapy, occupational therapy, a method of peer to peer and others. Interestingly, they found adherents in many cities and countries.

We consider it necessary to pay attention to the prison charity of Maud Ballington Booth (1865 – 1948, a wife of Ballington Booth, a daughter-in-law of William Booth). Firstly she was a leader of the Salvation Army in America, but then she withdrew from its ranks to devote herself to the prison activity.

The woman's purposeful prison activity began with

a letter which she had received in May 1896. A prisoner from Sing Sing wrote it and it contained a request of the assistance to his wife while he was in prison. One of the Sing Sing's wardens, Omar V. Sage asked Maud Booth to come to Sing-Sing and talk to prisoners.

The woman agreed to come and in May she met fifty prisoners of the most complex American prison where recidivists had been serving a term of imprisonment. After the meeting, Maud began to communicate with prisoners through correspondence. She tried to answer every letter. Then she visited the cells of all who had written to her.

During her second visit, the Volunteer Prison League (VPL) was organized. It consisted of sixty members who were obliged to carry out the instructions of the so-called Day Book (a set of guidelines for every day). The motto of the Leagues' members was «Look Up and Hope». Each member was given a certificate and promised to pray every morning and night; to read the Day Book; to refrain from the use bad language; to become an example of good conduct; to encourage other prisoners in well-doing and right living [3, pp. 55-56].

M. Booth and other members of the League proceeded from the principle that no philanthropist, priest or teacher could help prisoners to rehabilitate. Corrections would be possible when prisoners took the responsibility and exerted their own efforts. Members of the League reserved for a support, a timely help, a useful advice etc. [3, p. 57]. They sent to each prison Volunteers' Gazette, the official organ of the League. This newspaper enjoyed considerable popularity among prisoners, as it contained materials about activities of leagues, and most importantly – the facts of the former prisoners' recovering. So prisoners saw the examples that their former cellmates were able to conduct the honest life [3, p. 64]

One of the essential obstacles for improving a released person was the lack of housing, therefore the League began to establish so-called «Hope Halls». Those were special shelters for newly freed.

The book, dedicated to activities of Maud and Ballington Booth, describes as the first such shelter was founded. For the purpose of establishing the branches of the Volunteer Prison League Maud visited prisons in different American cities. The prison in Dannemora (New York) was one of them. It was a prison for hardened criminals who were considered incorrigible. M.Booth was very surprised when 87 hopeless criminals came to the meeting with her and listened carefully to her instructions, begging God to help in their correction. Moreover, during that visit Maud received cash donations – \$50 from prison officers and \$100 from prisoners. These money helped to open the first refuge for the discharged prisoners. Soon such shelters were based in San Francisco, Chicago, New

Orleans, Hampton and other places [4].

The living in a shelter was like the living in a hostel. In the big house there were bedrooms, living-rooms. Shelter's residents had to take part in cooking, cleaning, washing and other household affairs, and they also continued to follow the instructions of the Day Book. Maud's aim was to prepare residents for an independent successful functioning outside a prison or an asylum [2, p.641].

Maud tried to implement elements of therapies by holiday into her activity. Prisoners did not like the holidays because they could not celebrate them with their families. Therefore Maud spent Christmas 1896, attending chambers in Sing Sing. And on the next Easter she even took a little daughter Theodora who was singing for criminals. Examples of such altruism were evaluated by prisoners. They called Maud «little Mother» and she called them «my boys».

The philanthropist also actively helped the prisoners' families. Basically it was humanitarian aid with clothes, food. She provided children of prisoners with everything necessary for school. During the holidays she tried to organize festive meals, to give gifts to children. For example, she presented a doll for the girl, who had never had it [2, p. 640].

The activities of the Volunteer Prison League developed rapidly. If during the first year of the league's functioning, there were its branches in seven prisons, in 1912 they were already in 28 penitentiaries. Statistics show that the number of League's members in 1903 amounted to 14,000, and in 1912 – to 60,000 men. 7,500 men passed through the four Hope homes [4]. These figures are the indicators of the effectiveness of the League's activities. Its significant achievement was the fact that 60-76% of former prisoners chose the path of honest life and did not return to criminal activity [4].

Conclusions and prospects for further research. Thus, the noble women's activities, described in the article, began with directly alleviating the situation of prisoners, caring for their education, religious influence on morality, an employment. Almost in parallel or later they realized the necessity of helping those who were out of prison. M.Booth carried the most purposeful activity for the discharged in Hope Halls. Those women's great desire, strong faith, a support from the like-minded people gave great positive results. The materials of the article can be used for teaching students the relevant disciplines such as History of social work, Social work with different groups of clients, in building the theoretical and practical foundations of modern patronage. It is necessary to continue the study of pioneering of charity prison activities and of the process of postpenitentiary patronage's organization as a whole.

References

1. Люблинский П.И. Современное состояние и задачи обществ патроната / П.И.Люблинский // На смену старого права. – Петроград, 1915. – 440 с.
2. Пушкина В. Как быть по выходе из тюрьмы / В.Пушкина // Тюремный вестник. – 1911. – №5. – С.637–641.
3. Booth M.B. After prison what? – New York: F.N.Revell, 1903. – 290 p.
4. Maud and Ballington Booth. The Founding of Volunteers of America. The Seeds of Change 1890-1935 [Электронный ресурс]. – Режим доступа: <http://www.human-spirit-initiative.org>
5. Richards L.E. Elizabeth Fry. The angel of the prison. – New-York, London D.Appleton and Company, 1916. – 206 p.
6. Wakeford Constance. Prisoner's Friends. John Howard, Elizabeth Fry and Sarah Martin. – London: The Swarthmore press LTD, 1900. – 155 p.

Стаття надійшла до редакції 03.05.2016 р.

Стремецкая Виктория

кандидат исторических наук, доцент

кафедра социальной работы

Николаевский национальный университет им.В.А.Сухомлинского

Николаев, Украина

ТЮРЕМНАЯ И ПОСТПЕНИТЕНЦИАРНАЯ БЛАГОТВОРИТЕЛЬНОСТЬ ЖЕНЩИН В XIX - НАЧАЛЕ XX ВВ.

Целью статьи является анализ деятельности женщин, которые считаются родоначальницами тюремной и посттюремной благотворительности. С помощью биографического, сравнительно-исторического, проблемно-хронологического и других методов освещается деятельность С.Мартин, Е.Фрай, М.Бут. Было выяснено, что эти женщины пытались дать заключенным элементы образования, организовать их занятость, повлиять на их нравственность. Они также пришли к осознанию необходимости помощи тем, кто выходил из тюрем, для чего по инициативе М.Бут были созданы так называемые «дома надежды». Материал статьи может быть использован при преподавании соответствующих дисциплин студентам, разработке теоретических и практических основ патронажа освобожденных.

Ключевые слова: заключенный, освобожденный, тюрьма, тюремная благотворительность, постпениitenciарного патронат, дома надежды, тюремная лига.

Стремецка Вікторія Олександрівна

кандидат історичних наук, доцент

кафедра соціальної роботи

Миколаївський національний університет ім. В.О.Сухомлинського

м.Миколаїв, Україна

ТЮРЕМНА ТА ПОСТПЕНИТЕНЦІАРНА БЛАГОДІЙНІСТЬ ЖІНОК У XIX – НА ПОЧАТКУ XX СТ.

Метою статті є аналіз діяльності жінок, які вважаються родоначальницями тюремної і посттюремної благодійності. За допомогою біографічного, порівняльно-історичного, проблемно-хронологічного та інших методів висвітлюється діяльність С.Мартін, Е.Фрай, М.Бут. Було з'ясовано, що ці жінки робили спроби дати ув'язненим елементи освіти, організувати їх зайнятість, вплинути на їх моральність. Вони також прийшли до усвідомлення необхідності допомоги тим, хто виходив з в'язниць, для чого з ініціативи М.Бут були створені так звані «будинки надії». Матеріал статті може бути використаний при викладанні відповідних дисциплін студентам, розробці теоретичних та практичних засад патронажу звільнених.

Ключові слова: ув'язнений, звільнений, в'язниця, тюремна благодійність, постпениitenciарний патронат, будинки надії, тюремна лига.