



## CONTENTS

### ◆ Page 2

The Global Pandemic and the Reconceptualisation of the Social

*Dr Amy Jones*

### ◆ Page 7

Thriving or Surviving during COVID-19?

*Charlottle Uhel*

### ◆ Page 14

Eliminating Harmful Traditional Practices in British Asian Communities

*Dr Hannah Begum*

### ◆ Page 20

Mount Everest: A Tragic Victim in the Pursuit of Extreme Leisure

*Dr Mark Bushell*

### ◆ Page 23

A Theoretical informed Assessment of Crime Prevention Programmes in Anguilla

*Tamarie Mitcham*

Welcome to the second issue of the Criminology and Social Science Research (CSSR) Quarterly! When we launched this journal, we wanted to ensure this was an inclusive space for staff and students from across the University to share their passion for all things criminology related. With that being said, we would like to firstly congratulate two of our criminology team members who both successfully defended their PhDs in their viva examinations since our last edition was published.

David Sheldon, our London criminology lecturer, passed his PhD in February with a thesis entitled 'Social relationships, Identity and Violence in a Sex Offender Prison'.

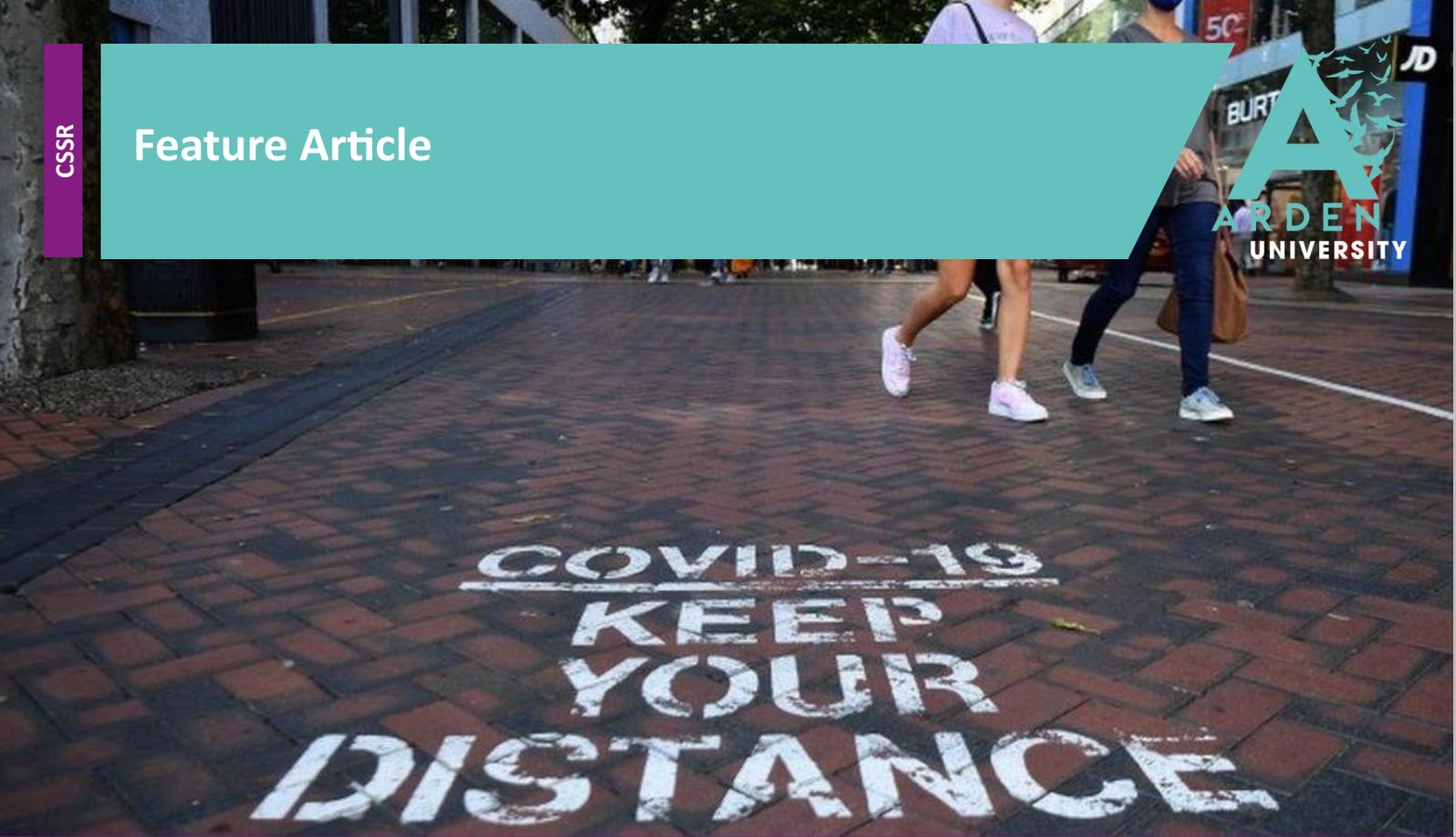
Mark Bushell, our Manchester criminology lecturer who also passed his PhD in February with a thesis entitled 'Probing the urban night: A harm-based study of migrant workers in the North East

night-time economy'.

Please join us in congratulating Dr Sheldon and Dr Bushell in their fantastic achievements!

We are excited to present to you this latest edition packed with some new articles from our academic staff alongside student contributions. We have a variety of topics that are covered in our latest articles including an analysis of the Covid 19 pandemic through a philosophical lens (p2) and crime prevention in the Caribbean (p23).

Please browse these contributions at your leisure and as always, feel free to provide us with feedback on what topics you would like to see in future editions or, contribute something of your choice. Please email editor Dr David Sheldon ([dsheldon@arden.ac.uk](mailto:dsheldon@arden.ac.uk)) or Deputy Editor Dr Hannah Begum ([hbegum@arden.ac.uk](mailto:hbegum@arden.ac.uk)) for comments or contributions!



## The Global Pandemic and the Reconceptualisation of the Social Being

Dr Amy Jones

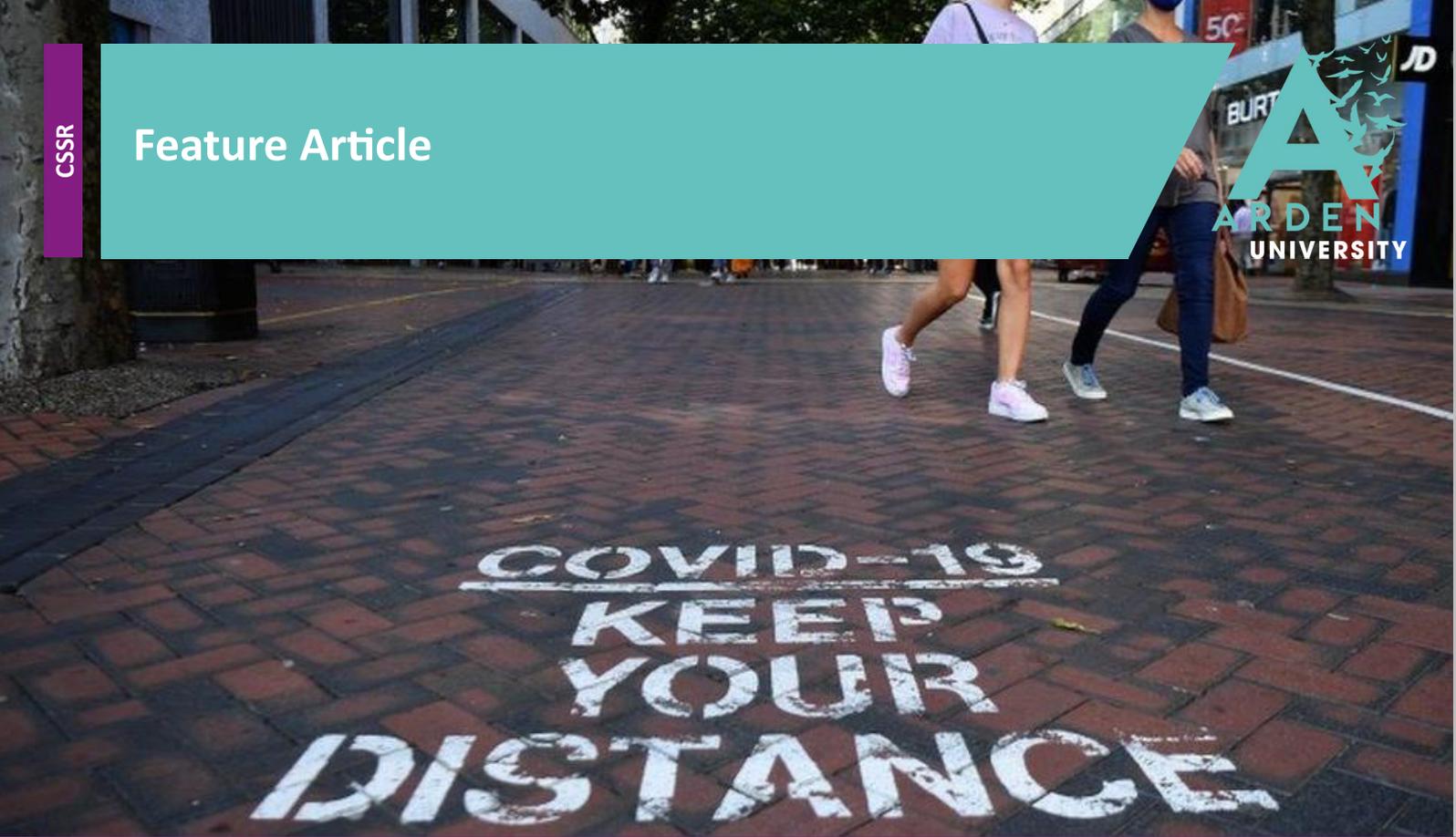
In the last year, the world has been affected by one of the greatest pandemics within history - Covid-19. The impact of Covid has been significant, in terms of the number of deaths, high levels of unemployment, national indebtedness, increased levels of poverty, and the limitations of social freedoms. Whilst there is likely to be much research conducted in all these areas over the next decade, the focus of this article is that of the latter – the ways in which the global pandemic and the consequent policies implemented by the UK government, have impacted upon forms of bonding and social connectedness, and challenged traditional understandings of what it means to be a social being. In particular, this article seeks to explore the consequences of the recent pandemic upon social

relations and the construction of the social self, utilising phenomenological and relational sociological theories, and exploring the impact of this, specifically in terms of the rise of mental health issues.

According to Merleau-Ponty and Heidegger, the ‘state of Being’ of an individual is positioned ‘*in-the-world*’, referred to as ‘Being-in-the-world’ (Heidegger, 1962:78). The individual’s body, subjectivity and consciousness, and where they are situated within society, are entwined and coalesced into a ‘*unitary phenomenon*’ (italics in original); a ‘whole’ (Heidegger, 1962:78; Spurling, 1977:18). Every individual has an ‘existential state’, wherein they have an understanding of ‘Being-in’, which allows them to develop a common understanding of the world around them, and a familiarity with the world in which they are part (they possess a ‘worldhood of the world’) (Heidegger, 1962:80-88,145). The

way an individual perceives the world, the feelings they experience, and the manner in which they develop their personhood, are constructed from their consciousness that is anchored to the world to which they are part (Eberle, 2015:564). Moreover, the individuals’ nature is ‘social’ and ‘intersubjective’ (‘Being-with’) and is constructed in the presence of, and with, others (brandom, 2005: 222-223; Heidegger, 1962: 153). There is a sense of co-dependency, because as Heidegger (1962:155) contends, ‘the world of Dasein [the individual] is a *with-world* [*Mitwelt*]. Being-in is *Being-with Others*’ (italics in original). Hence, the very essence of an individual’s ‘life-world’ should be constructed with others to enable an ‘intersubjective’ existence (Schutz, 1940:121-125; Spurling, 1977:41).

Further, there are a plethora of scholars who draw attention to the importance of the connection between the self and society.



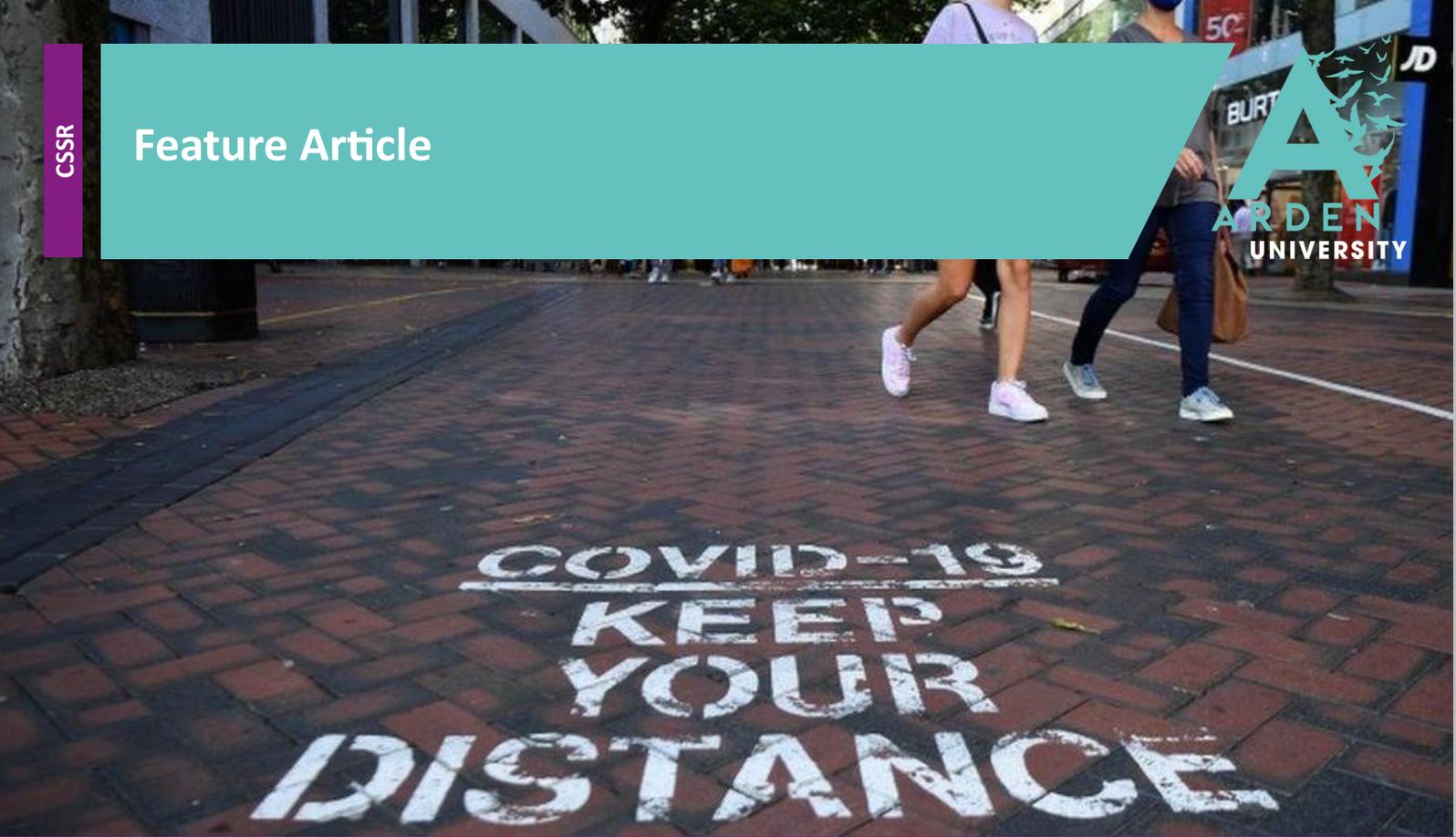
Scheff (2001:103) for example highlights the significance of 'interdependenc[y]' and the ability of individuals to equitably uphold an 'I-self' with a 'we-self', whilst Elias (1991:17) focuses on collectivism, co-dependency and commonality, and how individuals follow 'laws of human relationships'. In addition, Sennet (2012:5) contends that all human beings are 'social animals' and have 'mutual support built into [their] genes', referring to the need of human subjects to instinctively be around others, and to feel part of a social group. Moreover, social constructionists such as Berger and Luckmann (1971) and Burr (1995), contend that an individuals perceptions and everyday life experiences are socially constructed, and are thereby 'in here' instead of 'out there' (they are situated in the subjective (Berger and Luckmann, 1971; Burr, 1995:59). Through processes of externalization, objectivation and internalization', individuals via language, develop shared

knowledge and understanding of the world and create 'multiple realities (Berger and Luckmann, 1971:35; Burr, 1995:10). Hence, human beings are 'hive' creatures by nature and that is part of their 'state of Being' (Heidegger, 1962:78; Sennet, 2012:69).

When cross-applying these theories to the current pandemic, it is evident that people's 'Being-in-the-world' has been fundamentally altered (Heidegger, 1962:78). On the 23<sup>rd</sup> March 2020, the UK population was told to "stay at home" as the first national lockdown was put into place by Prime Minister Boris Johnson. Suddenly, the 'intersubjective' nature of human existence was inhibited, as people were told to stay away from others, to not leave their homes unless necessary, to not travel, to not meet with friends and family and to socially distance (Heidegger, 1962:78). In contrast to former experiences of being a 'hive' creature, individuals were expected to stay away from

others, and quickly develop a new individualised way of life (Sennet, 2012:69). This newly created reality not only undermined traditional forms of human existence, but also challenged the instinctive human drive to want to create a co-dependent state of 'Being' (Heidegger, 1962). The 'we-self' became forcibly disjointed, socially constructed 'laws' were displaced by individualised forms of conduct, and the creation of 'multiple realities' was severely curtailed due to being confined to the home (Berger and Luckmann, 1971:35; Elias, 1991:17; Scheff, 2001:103).

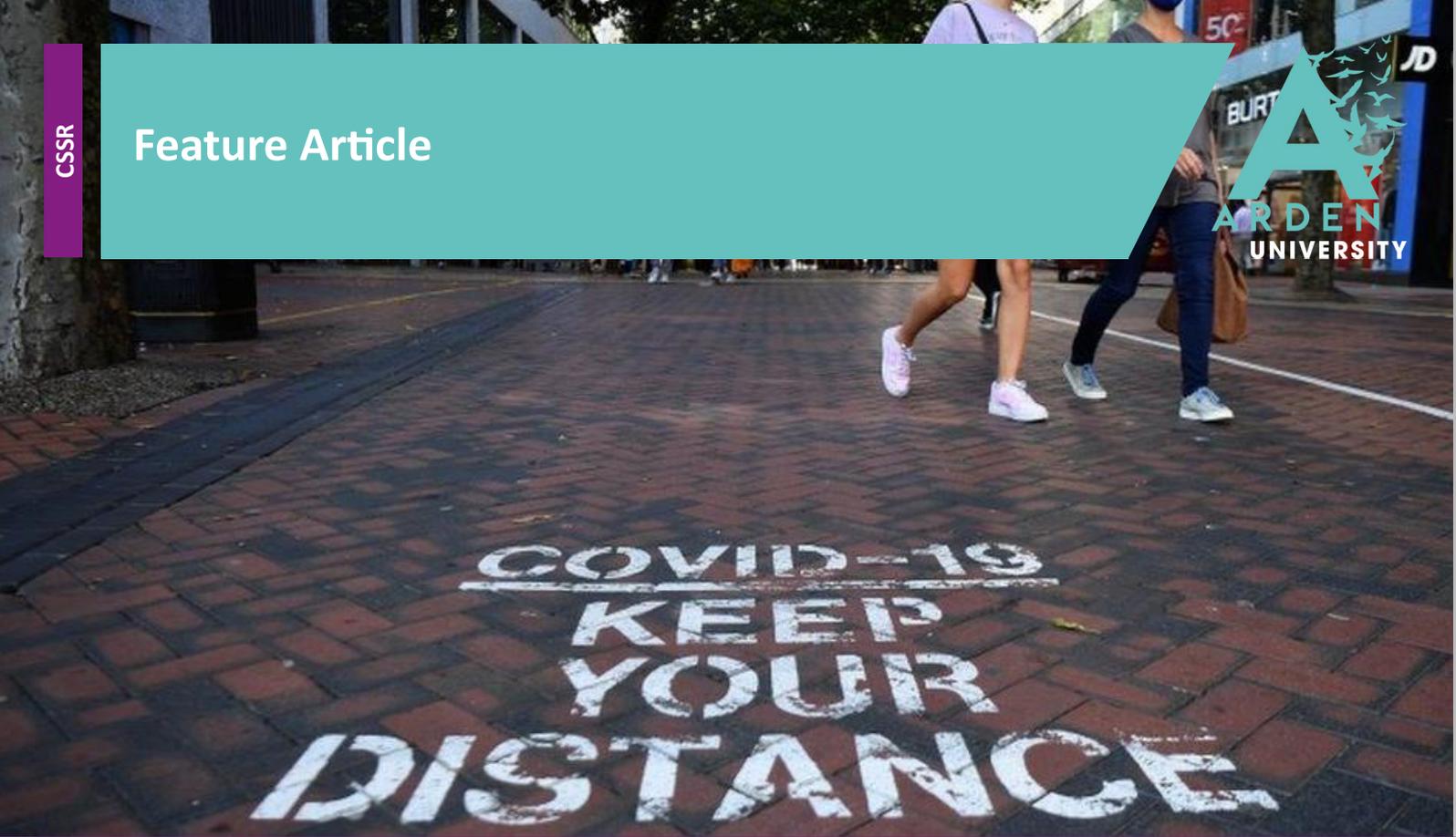
The consequences of this shift have been detrimental, particularly for many people's mental health and wellbeing. According to the Health Foundation (2020), there has been a significant increase in the number of people who are 'somewhat or very worried' ('69%'), 'stress[ed]' and anxious ('56%') and 'bored' ('49%'). This data is



supported by a plethora of other forms of evidence from additional organisations, such as the British Medical Association, the 'Mind' Charity Organisation and 'YOUNGMINDS'. Although it cannot be argued that all people are experiencing the pandemic in the same way, as the 'social and economic position' of the person will also contribute to levels of 'anxiety, panic, hopelessness, loneliness [and] stress', the data suggests that there has been an overall increase in mental health conditions, such as depression, anxiety, self-harm, eating-disorders and suicidal feelings, due to the restrictions placed onto the UK population since last year and the curtailment of social interactions, connectedness and social bonding (Mental Health Foundation, 2020; [www.mind.org](http://www.mind.org)). Living within isolation fundamentally challenges what it means to be human and delimits the opportunity to connect with others, which is essential for the positive development of an individual's selfhood.

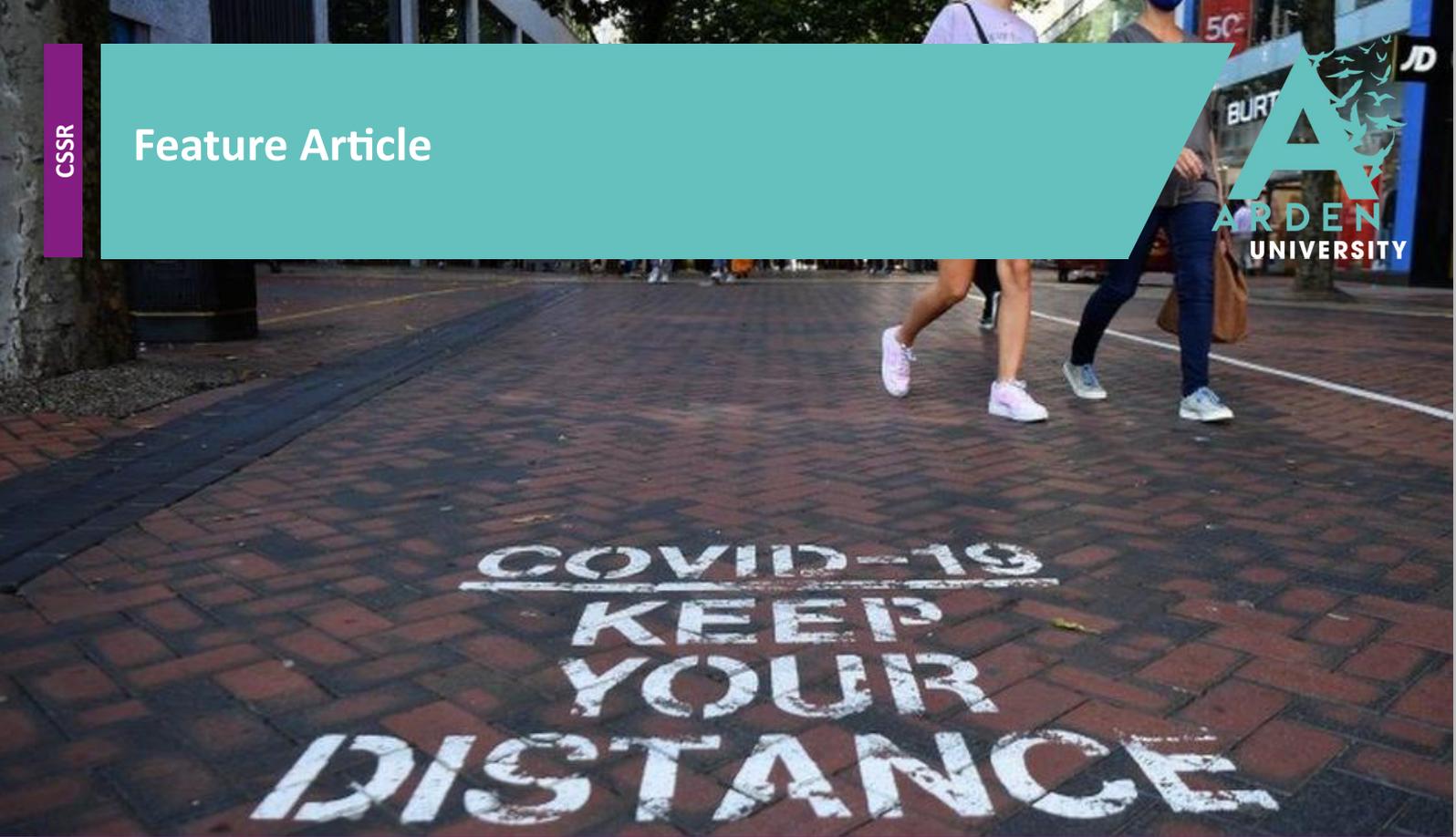
Thus, it could be argued that this pandemic has unearthed and weakened the very foundations which our society is based upon, and destabilised what we have previously known to be human existence. The pandemic has caused people to become dispersed, to separate, and to be secluded - a way of life that completely challenges pre-existing understandings of the world and one that fundamentally opposes common perceptions of what life should be like; a new unfamiliar, and in many instances, unwanted, 'worldhood of the world has been created' (Heidegger, 1962:79). This new way of life has, in many ways, been forcibly imposed, leading to a new unaccustomed state of 'Being-in', wherein the parts of the social whole have been fragmented into seemingly unconnectable parts, which many people are still trying to navigate and comprehend (Heidegger, 1962:80-88,145). This contemporary 'state of Being'

instills feelings of the unknown and the unfamiliar and fundamentally challenges former understandings of human connectedness, leading to heightened senses of fear and anxiety. At present the future is very uncertain, as we do not know what society will look like after Covid (if, indeed, there is an 'after'), but what can be ascertained is that 'Being-with' others and being part of a collectivity are essential for human existence and positive wellbeing, and therein we should continue to strive to return to the former collective whole, or at the very least, develop a new social whole which embodies these very requisites (Brandom, 2005:222-223; Heidegger, 1962:153). Covid-19 may have reconceptualised what it means to be a social being, but the desire to be part of a common group and to develop a socially constructed selfhood continues, and it is this which we must hold onto during these very uncertain times.



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A photograph of a brick-paved street with a white-painted message that reads 'COVID-19 KEEP YOUR DISTANCE'. The text is arranged in four lines: 'COVID-19' on the first line, a horizontal line on the second, 'KEEP YOUR' on the third, and 'DISTANCE' on the fourth. In the background, several people are walking, and there are signs for 'BURT' and 'JD'.

Sennett, R. (2012) *Together. The Rituals, Pleasures and Politics of Cooperation*. Great Britain: Penguin Books.

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## Thriving or Surviving during COVID-19?

*Charlottle Uhel*

What good has come out of COVID-19? Most people would probably give far more negative answers, though some - say, an introvert out of ideas for their final dissertation - may say that it provided them with an excellent research project and enough alone time to refuel a life's worth of depleting social energy. But, of course, the same cannot be said for everyone.

As such, this became the inspiration for a dissertation on the influence of personality on coping with social isolation because of COVID-19, and the effects of online communication. I focused on traits of extraversion and neuroticism and theorised that extroverts and neurotics would be trying to survive the effects of isolation whilst introverts and emotionally stable individuals would be thriving. By reviewing the existing literature, I formed my argument

that these traits - especially introversion and extraversion - would play a significant role in the way people cope with the dramatic change to predominantly online lifestyles. Introverts are more likely to flourish through online communication and are able to express themselves better from behind a screen, whilst extroverts blossom in face-to-face relationship (Amichai-Hamburger et al., 2002). With the newfound importance of online communities, I further hypothesised that effective use of online communication would mitigate feelings of loneliness, particularly for extroverts.

Whether online communities are able to provide the same level of personal connection as offline communities has been a long debated topic (Baym, 2010) - one which has gained new relevance during the COVID-19 pandemic. Although plentiful research on group membership exists (Tajfel, 1979; Abrams and Hogg, 1990;

Haslam et al., 2020), previously established findings must now be re-examined in a time when most communication takes place remotely and digitally by necessity, and notably, while in a state of uncertainty. As COVID-19 forced societies to transition from offline to online practices, individuals have been forced to adapt and learn to work, study and socialise in a digitised world. Prolonged use of technology can lead to a multitude of physical and mental health issues (Mheidly et al., 2020), as well as causing social and psychological effects on an individual through the effects of isolation. The introduction of social distancing has increased feelings of loneliness and hindered the natural progression of interpersonal relationships, putting a strain on mental health for many (Jetten et al., 2020). Additionally, it has been found that feeling isolated increases the use of social media, which increases loneliness further because of the yearning for



real-life interaction, in turn increasing feelings of isolation, and so the cycle continues (Gao et al., 2020). Thus, I focused my research on people's use of social media and measured effectiveness by the number of negative and positive feelings experienced when using such apps and sites.

To test my hypotheses, I employed a questionnaire and performed quantitative analysis on the final data in the form of Spearman's correlations and Cramer's V tests of association, as well as principal axis factoring. Through the factor analysis, it became clear that negative mentality, mental health and help-seeking behaviour were significant factors of influence, which was further supported through the correlational tests. Although no relationship between extraversion and coping was identified, I was able to conclude that higher measures of extraversion were indicative of greater mental health during the pandemic. I inferred that one's

mental health seemed to play a more influential role in coping than one's level of extraversion. Furthermore, I found that neuroticism was a more salient predictor of poor coping with social isolation, a negative mentality and poorer mental health, which is supported by findings that a neurotic personality is linked to mental health issues (Alizadeh et al., 2018). These findings are consistent with others showing that neurotics demonstrate increased responsiveness to negative stimuli whilst extraversion increases responsiveness to positive stimuli, but not vice versa (Canli, 2004), which I consider to be transferable to the generally negative stimuli of COVID-19 and social isolation.

Moreover, no relationship between extraversion and increased use of social media was found, however ineffective use of online communication was

correlated with both neuroticism and negative experiences during the pandemic, indicating a relationship between ineffective use of social media and poor coping (Kim et al., 2009).

There were, however, several limitations that could have influenced the results of my own research: a relatively small sample of predominantly Danish participants, an imbalance of both degree of coping and personality types, and vague variables measuring coping and social media use. Overall, despite my initial findings, it seemed as though extraverts were finding methods to combat loneliness (Kecmanovic, 2020; Indipendente, 2020; Travers, 2020). On the other hand, those who scored higher on measures of neuroticism were struggling with their mental health and with how to use online media as an effective coping tool (Cauberghe et al., 2020).



Nevertheless, I have since come to realise that the question of thriving or surviving does not only apply to differences in personality — it pertains to differences between socioeconomic groups as well.

The pandemic has highlighted and reinforced the growing disparities that separate the old from the young, the rich from the poor, the educated from the uneducated — the privileged from the precarious. Low-income households have struggled to provide food and basic necessities for their families; lockdowns revealed that over a million British children depended on their school lunches for food (Weale and Butler, 2020). Food and house insecurity in the US soared, particularly for Black and Hispanic low-income families who also struggled to pay bills, forcing them to sink further into debt and increasing their vulnerability (Enriquez and Goldstein, 2020). The psychological impact of COVID-19, which Denworth (2020) describes as a mental illness tsunami, is twice

as hazardous for lower-class individuals who may face a tough choice between putting food on the table and affording mental health help — if they have the health insurance to cover it. Social disparities between blue-collar and white-collar jobs become evident with the introduction of working from home (Sostero et al., 2020). Most white-collar jobs - office jobs, administrative work - are transferable to home settings, with Zoom meetings and Skype conferences easily replacing in-person duties. On the other hand, those with blue-collar jobs - cleaners, waiters, factory workers - are typically required to be physically present to fulfil their duties and, most importantly, to earn a living. Thus, the most financially vulnerable individuals are most at risk due to their precariousness, whilst those with more secure professional jobs are able to work from home and keep themselves safe.

That is not to say that white-collar workers and others who work from home are necessarily thriving during this time; many parents are having to homeschool their children whilst maintaining a job of their own, which can negatively impact their work and their well-being (Office for National Statistics, 2020). The effects of long-term lockdowns may not be known for some time, but research has shown that during the initial lockdown period in the UK that 36% of adults consumed alcohol more than they previously had done (Sallie et al., 2020). One explanation for this is the increased stress and loneliness of being at home and the easy access to alcohol without the peer censorship which would occur in a public setting, meaning that drinking immoderately becomes all too easy. Excessive drinking, while done to cure feelings of loneliness, anxiety or depression, often has the opposite effect and only increases such emotions.



Furthermore, the digitalisation of virtually every aspect of life has left many elderly to fall behind in social connectedness (van Deursen, 2020). As older and at-risk adults are forced to self-isolate from the physical world, they also fight to navigate their way through the digital world. With minimal literacy of online forms of communication, the elderly currently face a harsh battle with loneliness. Already more likely to report feeling lonely before COVID-19 hit, older adults are more at risk of negative psychological consequences of social isolation -issues which are additionally often disregarded by healthcare workers (Berg-Weger and Morley, 2020). However, due to the evidence that the mental health of older adults is lacking professional attention, researchers quickly ensured a promotion of the possible interventions that would help prevent long-term adverse effects of COVID-19; daily phone calls, letters, home deliveries, technological aide and new tools to assess loneliness specific to the

elderly. Moreover, the number of older adults with digital literacy has been steadily increasing and COVID-19 provided perfect incentive for more to learn and others to teach (Morrow-Howell et al., 2020; Gibson et al., 2020).

To summarise, although my dissertation focused on the individual differences in personality during COVID-19, I recommend that future research takes into consideration the effects of sociological factors on coping. Whilst the uprooting of normality and routine has caused a tsunami of mental illness and feelings of loneliness for most, it is evident that it is those who are most psychologically, socially and economically marginalised who require society's help to regain stability in a world where their dispositional social status has forced them into survival mode. As evidence suggests, neurotics and those with pre-existing mental health issues are more psychologically at risk, whilst

marginalised social groups struggle socioeconomically and as such, it becomes clear that COVID-19 has exacerbated the vulnerability of already precarious lives. 6-7), 671-673.

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A photograph showing the silhouette of a person with long dark hair, seen from behind, looking out of a large window. The window is divided into several panes, and the view outside shows a city street with buildings and a wooden railing. The lighting is soft, suggesting an overcast day or early morning/late afternoon.

van Deursen, A. J., 2020. Digital Inequality During a Pandemic: Quantitative Study of Differences in COVID-19-Related Internet Uses and Outcomes Among the General Population. *Journal of Medical Internet Research* [online], 22 (8). Available from: <https://www.jmir.org/2020/8/e20073/> [Accessed 8 March 2021].

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## Eliminating Harmful Traditional Practices in British Asian Communities

*Dr Hannah Begum*

British Asian communities collectively form the largest ethnic minority group in the UK (Official for National Statistics, 2011). Though they are often discussed and presented as a single, homogenous community, the term British Asian denotes people of Indian, Pakistani and Bangladeshi heritage (Peach, 2006). Within, and across, these groups, there exists wide diversity in terms of religion, culture and language, illustrating that identities amongst these groups are nuanced and complex (Poole, 2002). Concurrent to this difference and diversity runs a thread of similarity based on shared cultural imperatives, including shame ('sharam') and honour ('izzat'). For the purpose of this paper, these concepts will be framed in the context of child sexual abuse (CSA), with a wider discussion of how they act as

barriers to disclosure and ways in which these harmful traditional practices can be mitigated against.

The construction of public discourse on British Asian communities is primarily driven by political and media narratives that perpetuate stereotypes of Asian communities as culturally primitive, backwards and criminogenic. The political spotlight on British Asian communities has historically revolved around integration, assimilation, and cohesion. New Labour's multiculturalism agenda for example, was underpinned by the belief that ethnic minority communities needed to integrate more with their white British counterparts. David Cameron's coalition government firmly rejected the multiculturalism doctrine, arguing that the push for a multicultural society had contributed to extremist ideology, beliefs and practices, including forced marriage, that are incompatible with British

values (Wright, 2011). The wider implication of political scrutiny on minority communities that already live on the fringes of society is that they are ultimately held responsible for community separatism. Media representations of British Asians that reproduce racist and culturally essentialist stereotypes that serve to exclude these communities further. Furthermore, newspaper headlines concerning British Asians over the past two decades have centred around three overarching themes; terrorism, honour-based violence, and grooming gangs (Sian et al, 2012; Gill and Harrison, 2015; Cockbain, 2014). Whilst there is no attempt here to deny the existence of social problems prevalent in British Asian communities, a conversation around the trajectory of British Asian communities in political and public spheres is necessary in acknowledging the overwhelmingly negative dialogue around these communities that has allowed these harmful



traditional practices to thrive.

One such problem in British Asian communities is child sexual abuse (CSA). Child sexual abuse involves forcing or enticing a child to take part in contact or non-contact based sexual activities (NSPCC, 2017). The physiological and psychological effects of victims and the barriers which prevent disclosure have been well documented. However, one area that is yet to develop is the extent of this problem in Asian communities, with a multitude of reasons proposed as to why there is a lacuna in the research and why reporting rates across these communities are low. 'Cultural barriers' were cited as a significant reason by Gilligan and Akhtar (2006) in their study of barriers to CSA disclosure in Asian communities across Bradford. Cultural barriers more specifically referred to izzat (honour), sharam (shame) and haya (modesty). In western discourse, the term honour has become synonymous

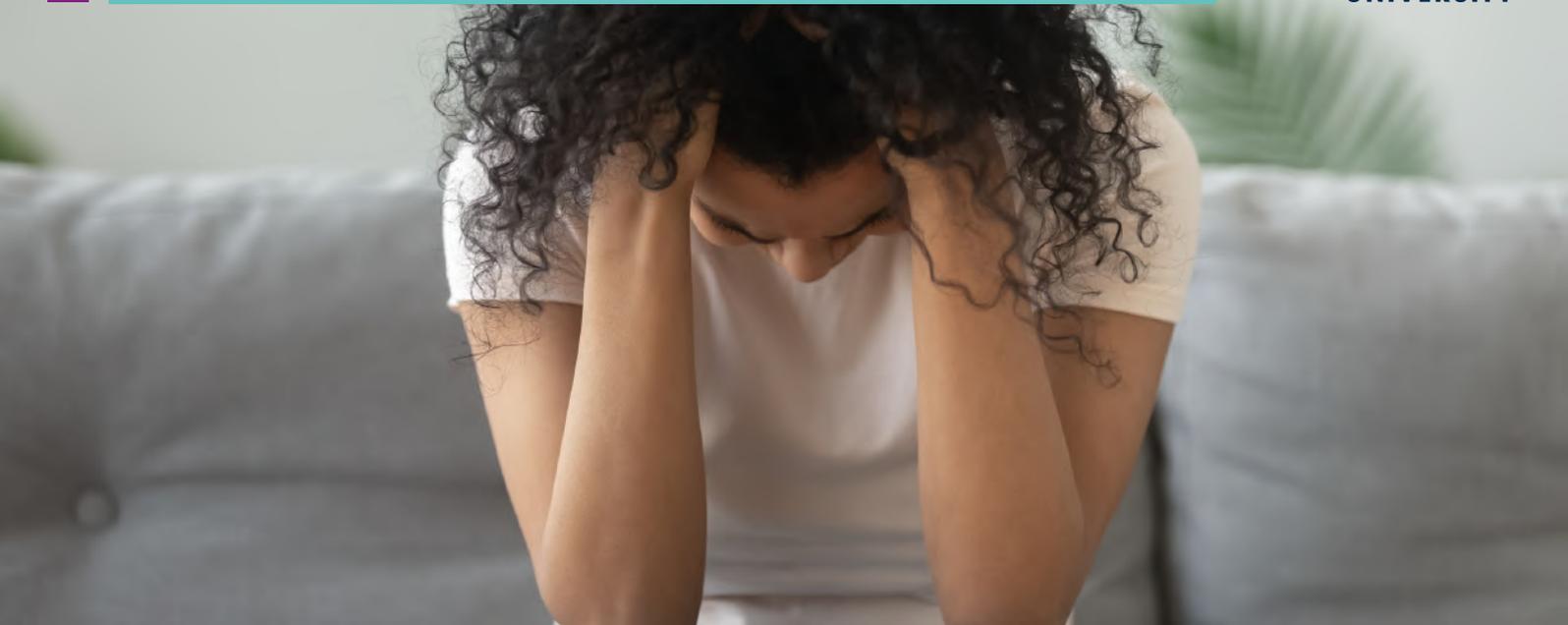
with acts of harm and violence overwhelmingly perpetrated against women in Asian and Arabic communities for ostensibly violating a cultural norm or custom. This includes, but is not limited to, refusing an arranged marriage, having sexual relations before, or outside of, marriage, interfaith or intercommunity marriage or disclosing LGBT sexuality (Gill, 2014; Oppenheim, 2019; SCS, 2019).

Shame is a powerful and enduring emotion that is commonly experienced by many sexual abuse survivors regardless of their cultural background (Negrao et al, 2005). Shame or 'sharam' within Asian communities symbolises a gendered 'cultural institution', which largely hinges on the behaviour and conduct of women (Takhar, 2013) but is increasingly recognised as also impacting on Asian men (Mansoor, 2015). In high risk domestic situations where help-seeking would ordinarily be expected, Asian people can face

the pressure of remaining silent in order to avoid the consequential 'sharam' and risk compromising the 'izzat' of the family unit (Gilbert et al, 2004). In cases of child sexual abuse, Asian victims have reported shame as a considerable barrier to disclosure (Gill and Harrison, 2017; Begum, 2018).

An initial step that needs to be taken to eliminate these harmful practices begins with reconstructing the meanings and values attached to honour and shame. For second and third generation British Asians, it involves reimagining a future that isn't weighed down by restrictive, cultural baggage that can shape major life decisions, such as abuse disclosure. This involves intensive work with individuals, families and communities to challenge the status quo around what is deemed to be 'culturally' acceptable.

Gilligan and Akhtar's (2005) work with Asian communities in Bradford aimed to raise awareness



of the issue of child sexual abuse, and in doing so carried out consultations with local groups and organisations. After some initial wariness, women in the community acknowledged that abuse needs to be addressed by Asian communities. They expressed fears around family and community reactions to a child disclosing abuse as well as anxieties surrounding institutional responses from the police and social services. Such consultations are useful as they allow researchers, practitioners and policymakers to gain first hand perspectives from communities that are otherwise self-contained (Lewis, 2002). This type of approach could be adopted on a wider scale, with constructive and meaningful dialogue established at a community level, particularly with older generations for whom honour and shame hold greater significance (King, 2009).

O'Neill Gutierrez and Chawla (2017) in their report of child exploitation of young Asian women found that

parents and families expressed worry and wanted support and education from professionals to help and protect their children. Reaching out to parents in Asian communities and educating them on how to prevent, identify and respond to sexual abuse would be a progressive step in eliminating the harmful traditional values that have upheld the current way of dealing with abuse.

Policy responses to honour-based crimes have been slow and fragmented, as honour has traditionally been problematised as a cultural issue that communities internally deal with (Eshareturi et al, 2014). The most visible government response has been the establishment of the Forced Marriage Unit (FMU) in 2005, followed by the criminalisation of forced marriage under the Anti-social Behaviour, Crime and Policing Act in 2014. These interventions go some way in empowering young people to challenge and resist harmful practices underpinned by harmful

ideology, evidenced by an increase in reports of forced marriage cases to the FMU in recent years (Grierson, 2019). This provides a semblance of hope that the barriers faced by sexual abuse survivors across Asian communities will also dissipate in a similar manner if harmful, honour-based practices continue to be recognised as such on a policy level.

A final suggestion of how we can address and eliminate harmful traditional practices that affect CSA victims is by turning our gaze towards professionals who work in the remit of child protection. The NSPCC (2014) reports that children from Asian ethnic backgrounds are disproportionately underrepresented on child protection registers, within the care system and in children in need statistics. Some of the main factors that have contributed to this include racial discrimination, language barriers, cultural/community norms and practices, and a lack of appropriate services,



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‘culturally competent’ ways (Gilligan and Akhtar, 2005) that avoid ‘othering’ problems presented by Asian people and risk alienating them further. The insulated nature of Asian communities combined with Eurocentric and racist social work practices has compounded processes of disclosure and help-seeking amongst these communities (Furness and Gilligan, 2010). The challenge for policy makers, practitioners and communities is to dismantle these barriers and ensure that future generations are safe from harmful, traditional practices.

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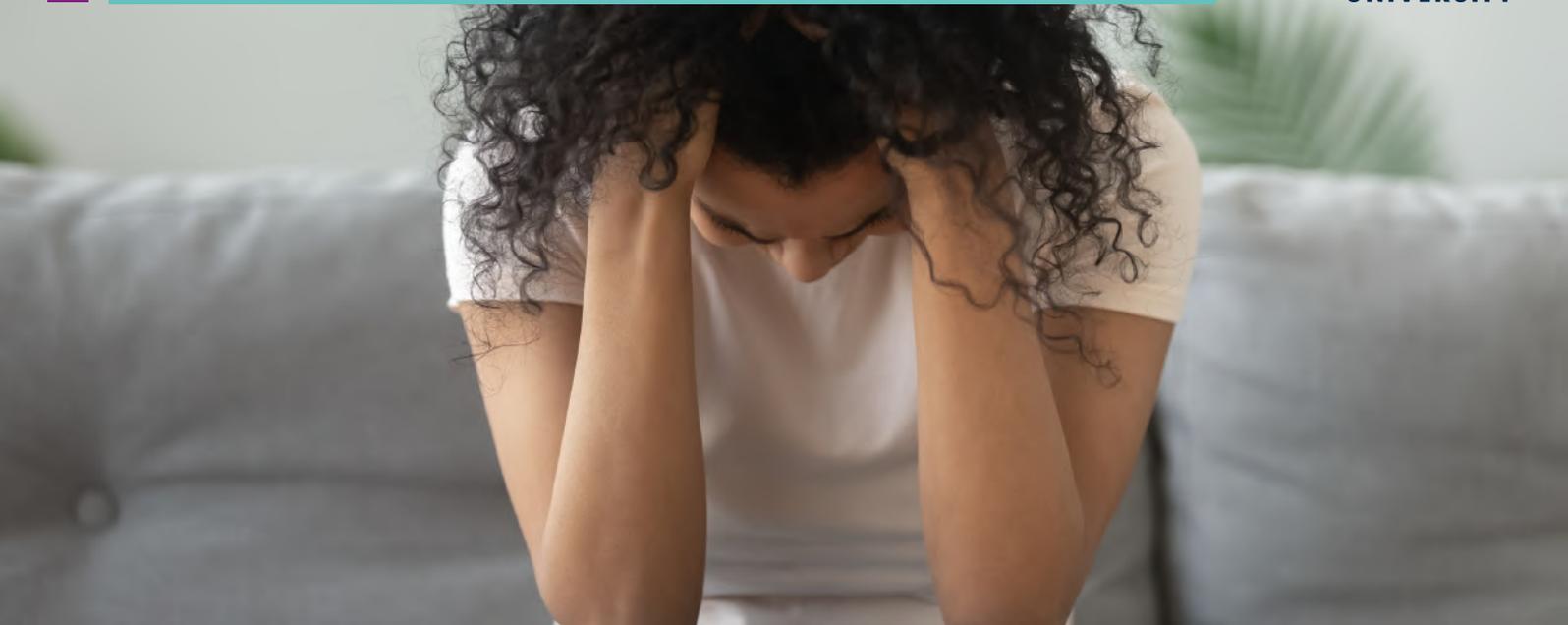
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## Mount Everest: A Tragic Victim in the Pursuit of Extreme Leisure

*Dr Mark Bushell*

Ever since the British expeditions set out to plot an ascent of the world's highest mountain in 1921, Mount Everest or Chomolungma – meaning 'Goddess Mother of the World' – became a gleaming aspiration in the hearts and minds of the waning British Empire. This 'third pole', that embodied both majestic natural beauty and extreme peril for those brave enough to attempt it, was there to be conquered.

After a series of controversial efforts in the inter-war years claimed the lives of George Mallory, Sandy Irvine and a dozen others, the summit was finally captured in 1953 by New Zealand bee-keeper Edmund Hillary and his climbing partner Tenzing Norgay. The decades that followed this first successful ascent marked the beginning of Everest's tragic metamorphosis into a symbol of environmental catastrophe, de-

viant leisure and myriad other harms. Today, the mighty peak has not so much been conquered as crippled under the sustained attack of advanced capitalism, with its cultural injunction for sovereign individualism and the pursuit of personal success at any cost.

Declassified spy imagery has allowed researchers to quantify ice loss in the Himalayas since 1976, revealing that the rate of melt in the past twenty years is more than double that of the period between 1975 and 2000 (Maurer, Rupper and Schaefer, 2016). Grass can now be seen growing in areas that were previously well above the tree line. Research suggests that these ecological transitions could significantly increase the risk of flooding and supply problems for the vast Hindu Kush Himalayan region, which provides 1.4 billion people with water (Barkham, 2020; Bolch et al, 2019; Anderson et al, 2020).

The 1953 Everest expedition led by British Army Colonel John Hunt operated very much like a military conquest. A series of camps were established at various stages on the route, equipment was moved up in increments and climbers were paired together to attempt multiple assaults on the summit when conditions permitted (Conefrey, 2014). Although the expedition led by Hunt was beset with problems from the start, there was a sense of cooperation and collectivism that has long since been displaced by contemporary accounts of violence, drug use and disorganisation on the mountain. Author and climber Michael Kodas relayed his experiences of the chaos at Everest Base Camp:

"Some mountaineers smuggled drugs across international borders and numbed themselves daily with hashish, beer, and whiskey more than 20,000 feet above sea level. Prostitutes and pimps propositioned climbers walking through Base Camp. Expedition



members who tried to stand up against their teammates' thuggish behaviour were physically threatened, cut off from the team's power supply, refused food, pelted with rocks and, in one instance, beaten" (Kodas, 2009: 28).

Although eleven tonnes of rubbish and four dead bodies were removed from Everest's slopes in 2019 (Al Jazeera, 2019), human excrement, discarded climbing gear and corpses still litter parts of the mountain. These examples are testament to the devastating environmental and human impact that extreme leisure pursuits have created on a once untouched ecosystem. During the narrow windows in which the weather breaks, long queues of mountaineers – both organised groups and independent climbers – have been seen to form high up on the peak. An iconic photograph taken in 2019 by Nirmal Purja pictures an endless procession of figures inching their way forward in vibrant down suits, set in stark

relief against the bleakness of the surrounding landscape.

Western commercial expedition operators charge customers around \$60,000 for a guided ascent (British Mountaineering Council, 2020) but there are many other options such as Seven Summit Trek's VVIP package that costs \$130,000. This includes privileges such as a private members' bar at Base Camp, three dedicated Sherpas and a priority helicopter service (sevensummittreks.com). If the price is right, there are money-hungry enterprises on Everest that will all but carry their customers to the summit and back. For climbers such as David Sharp however, a lack of funding and decision to climb independently allowed him no such protection. In 2006, Sharp collapsed in a cave in the so-called 'death zone' (above 8000 metres, the body begins to shut down due to a lack of oxygen) and was passed by some forty or so climbers in the course of

their own ascents. By the following morning, Sharp was dead. Edmund Hillary expressed his outrage as the news about the circumstances of David Sharp's death began to attract international media attention:

"People just want to get to the top. They don't give a damn about anybody else who may be in distress, and it doesn't impress me at all that they leave somebody dying under a rock" (Hillary, 2006 cited in Kodas, 2009: 9).

Hillary's words speak of a sense of ambivalence, abandonment and social fragmentation that not only dominates the slopes of Mount Everest but much of contemporary culture. They also seem to echo something of ultra-realist authors Hall and Winlow and their notion of special liberty:

"the dark side of liberal individualism, a sociopathic anti-ethos that consists of a sense of entitlement felt by an individual who will risk harm to others in order to further his own



instrumental or expressive interests” (Hall & Winlow, 2015: 91).

Although we can witness a particularly virulent strain of special liberty in the (in)actions of many that attempt the windswept routes on Everest today, its wider essence is felt in an ever-expanding display of harmful subjectivities, where our value is measured solely in terms of wealth accumulation and profitability for the sovereign individual. This asocial barometer of human worth has become an embedded and wholly normalised feature of life under advanced capitalism. If we can leave someone to die alone 8000 metres into the troposphere, what else might we be capable of if it affords us the symbolic rewards and personal accolades that we so crave in the pursuit of enjoyment and success?

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### **“A Theoretical informed Assessment of Crime Prevention Programmes in Anguilla”**

*Tamarie Mitcham*

Anguilla is one of the most northerly Leeward Islands in the Lesser Antilles and was colonised by the British in 1650. Anguilla currently has a population of 13,572 (Petty, 2019). From 2008, Anguilla had begun to experience a steady economic decline due to the global economic crisis, which halted major projects and resulted in the implementation of strict austerity measures (Department of Youth and Culture, 2015). As a result, limited employment opportunities became available with young males being the hardest hit. Along with the rise in unemployment, low educational attainment and inadequate skills training left large parts of the Anguillian population socially vulnerable (Department of Youth and Culture, 2015).

Between 2006-19, the Royal Anguilla Police Force (RAPF) (2019) identified burglaries, theft, robbery, sexual offences, and firearm related offences as the major crimes being committed. The increasing crime rate on the island has affected the social and economic spheres in Anguilla (Huggins, 2016).

During that time, Anguilla’s main industry tourism, began to struggle in comparison to previous years, but further erosion resulting from criminal activity has had consequences, not only to the tourism industry, but for the livelihood of its people as well (Niles, 2013). As a result, Anguilla’s reputation of *‘tranquility wrapped in blue’* has been tarnished in the international arena. Bradley (2015) has noted that, crime became a social issue and it was now much more likely that young people would become embroiled in a life of crime creating an increase in crime and weakening the social ties on the island

(Bradley, 2015).

Farrington and West (1990) conducted a longitudinal study which focused on why offending and delinquency was so prevalent amongst young males. Their study identified risk factors responsible for male juvenile offending such as socio-economic conditions, peer friendships and a breakdown in parent-child relationships (Farrington and West 1990). For example, the family is considered to be vital in shaping a child’s development, behaviour and attitudes (Mustapha, 2009). When family structures become fragmented as is the case in situations of divorce or physical abuse, this can have severe effects on children’s behaviours and attitudes. Consequently, exposure to violence and conflict in the home severely impacts children, with long term psychological effects, such as depression and post-traumatic stress disorder (PTSD) (Farrington et al. 2013; Hart et al. 2007).



When young people are exposed to such behaviours, they experience weak attachments and poor parenting skills from the parent. Farrington et al. (2013) found that 61% of boys who were poorly supervised at aged 8, were convicted up to age 50 in comparison with 36% of those whom were properly supervised by their parents. Additionally, Hewlett and West (1998) revealed that, criminal activity occurred between the hours of 3: 00p.m and 8:00p.m., a time when many parents were at work, meaning children lacked supervision during this time (Reese et al. 2002). As a result, when a child lacks the appropriate supervision, a child has more autonomy and opportunity to engage in criminal activities (Hart et al. 2007).

### Discussion and Results

As delinquency and anti-social behaviour were becoming more common amongst young people, the Government of Anguilla

became increasingly concerned. These concerns were thought to only be capable of being addressed when young people are in an environment where anti-social behaviours are challenged and replaced with pro-social skills (Department of Youth and Culture, 2015; Gumbs, 2019). Subsequently, the crime prevention programmes in Anguilla were devised to provide developmental and meaningful solutions to reduce anti-social and delinquent behaviour amongst young males.

One example of such a programme occurred in 2009 where the Anguillan Government opened Zenaida Haven Juvenile Rehabilitation Center. The centre offers a residential and therapeutic environment for chronic and persistent juvenile offenders between the ages of 12 and 17. At the Zenaida Haven Rehabilitation Center, there are several interventions geared towards juvenile offenders that

range from counselling, spiritual programmes and social skills development, with the overall aim of reducing re-offending, anti-social behaviours and reintegrating them back into their communities (Government of Anguilla, 2018).

The Ministry of Health and Social Development through the Department of Youth and Culture have launched other programmes geared towards reducing and combatting youth crime in Anguilla (Huggins, 2016). The **Job Link-Up Programme** established in 2009 was introduced to address the needs of young people, particularly males, who were considered to be 'at-risk' of engagement in criminal activities. One of the main strategies of the Job Link-Up Programme is *Mentorship*. In 2014, the Core Management Team began a public relations campaign and were able to secure the support of a number of community members from both the public and private sector to serve as mentors for 6 months to



the most vulnerable young people (Department of Youth and Culture, 2015). They recruited, vetted and trained these persons prior to them being assigned to their mentees. Mentors were expected to have regular meetings with their mentees, help them to set goals and ensure they participated in personal development sessions, individual counselling and any other planned events. Mentors were tasked with the responsibility of helping their mentee maintain their work placement and set goals for their future development (Department of Youth and Culture, 2015).

An evaluation in 2014 of the Job Link- Up Programme revealed that, it had one of its most successful years since its inception. The client base had doubled to 42% from its beginnings and this also represented a 55% increase from the previous year. The programme was successfully completed by 60% of participants and 83% of its participants gained full-time

employment and more than half of its participants were able to enroll and successfully complete foundational courses. Additionally, at the Anguilla Community College (ACC) individuals also received certification courses in ICT. Participants were also engaged in a series of Employability Skills Workshops, that covered a range of topics such as Health and Safety, Money Management and Effective Workplace Skills (Department of Youth and Culture, 2015).

Additionally, the **GET SET Entrepreneurial Programme** was also introduced and this focused on training youths aged 16 to 35 for employment in productive sectors. It is aimed at reducing tension in communities and channeling young men into legitimate jobs opportunities, whereby they are provided with the wherewithal to establish sustainable businesses. It combines attributes of several

past initiatives and involves inputs from several institutions into a coordinated project, that delivers an efficient package of services for young aspiring entrepreneurs (Huggins, 2016; Department of Youth and Culture, 2015).

An evaluation of the GET SET Entrepreneurial programme disclosed that, the programme had attracted 22 young people, 11 males and 11 females that successfully completed the 3-week Entrepreneurship Development Training. During that time, the individuals focused on creating and completing their market and research business plans. Comparatively in 2014, an additional 20 individuals expressed an interest in joining the GET SET Programme. The programme provided the requisite skills, financial stability, mentorship and psychological support, ex-offenders needed to help steer them away from anti-social and delinquent behaviour (Department of Youth and Culture, 2015). In November 2015, 6 individuals



were recognised for their training and completion of their business plans. They had met the requirements to secure funding of up to Eastern Caribbean Currency \$28,000.00 (£7436.00) to start their business.

Some of the businesses included an egg farm, a landscaping business and two party planning initiatives. At the time of writing, these businesses are still operational and contribute to the social and economic development of Anguilla (Department of Youth and Culture, 2015; Department of Youth and Culture, 2016). Respectively, these two crime-based prevention programmes in Anguilla provided *at-risk* youths with the opportunity to gain skills and knowledge, be attached to mentors that offer moral and social support and start-up capital to commence their own business, thereby providing a threshold for stable employment and reducing their likelihood of being engaged in anti-social behaviours.

Another programme implemented to address crime in Anguilla is, the **Men's Phoenix Project** which is a faith-based intervention and has also been designed to engage young men in exploring and developing pro-social attitudes that will help them navigate through their lives. Collins (2019) highlighted that the project is geared towards male participants aged 16 years of age and is intended to engage up to 10 to 15 participants over a 12 month period. Each participant is assigned a mentor who provides support throughout the duration of the project.

The content is delivered in a non-judgmental, supportive, and positive environment and has been organised into three thematic areas. The first is *Identity* and covers topics of establishing a sense of self, managing responsibility, stress and conflict situations and relationships. The second is *Responsibility* which includes topics such as parenting, child

development and managing responsibility. Lastly, *Self-Management* includes topics of creating and managing wealth, spirituality and dealing with bereavement. Furthermore, a variety of methods are utilised by the facilitators including self-reflection, role playing and group discussions to deliver content and engage participants (Collins, 2019). Although the Zenaída Haven Rehabilitation Center and the Men's Phoenix Project, have not been evaluated to determine how effective they are in reducing or even combatting crimes amongst young people, they are still widely utilised programmes used in Anguilla.

### Conclusion

In Anguilla, crime continues to be a social and economic phenomenon that greatly affects the lives of many individuals. Theorists like Farrington and West (1990) have proposed several reasons for the prevalence of criminal activities within a



community, low attainment in school, delinquent peers and poverty. As such, there must be opportunities available to them such as having stable employment, close family bonds and even marriages to steer young people away from criminality. In Anguilla, the Government embarked on similar series of crime prevention and intervention initiatives to combat criminal activities.

The crime prevention initiatives such as, the Job Link- Up, GET SET Entrepreneurial Programmes Men's Phoenix Project and Zenaida Haven Juvenile Rehabilitation Center provided insight into how these programmes have been implemented, their aims and objectives and the overall structure of how engaging in these programmes can possibly curtail crime. However, of the four crime prevention programmes, only two have been evaluated and does provide some statistical data. Note worthily, they too are not without their shortcomings, as they failed

to adequately provide an account as to how well the programmes were able to prevent crimes amongst young males. Until this crucial information is recorded and made available, society and officials cannot work in a collaborative effort to determine what other measures are to be implemented to suppress crime in Anguilla. As a result, due to the lack of data and proper evaluations, it is nearly impossible for one to determine the effectivity of these crime prevention measures in Anguilla and to fill the gap in literature.

#### Recommendations

Get SET Entrepreneurial Programme; the training schedule be restructured in order to give clients more training in writing business plans and also, reduce the amount of time it takes to successfully complete training;

Zenaida Haven Juvenile Rehabilitation Center and the Men's Phoenix Project be evaluated, so as to determine,

whether the programmes individuals part take in, are effective or not in reducing crimes in Anguilla;

Further evaluations are to be conducted, to provide information and statistics of whether the resources currently utilised are sufficient, or more resources are needed to prevent crimes in Anguilla.

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## Call for student contributions!

Is there an area of criminology, sociology or criminal justice that you are passionate about and want to write about? Please contact the Editor David Sheldon ([dsheldon@arden.ac.uk](mailto:dsheldon@arden.ac.uk)) or the Deputy Editor Hannah Begum ([hbegum@arden.ac.uk](mailto:hbegum@arden.ac.uk)) if you want to contribute to the next edition!



## We want to hear from YOU!

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