Jail administration is meant for the safe custody and reformation of the prisoners and hence it is important as well as interesting to study their daily life in prison. A prisoner spends a routine-life.

A prisoner rises from bed after sun-rise. When his barrack or cell is opened, he brings out his bedding and shakes it well. He then folds it and leaves it outside the barrack. In rainy weather, he keeps it inside the barrack. The time at which the barracks are opened varies from season to season.

After that, he is counted and allowed to go to the latrines. He can stay there for five minutes. When the latrine parade is over, the prisoner is taken to the bathing place to wash his hands and face. He can use tooth-sticks or charred paddy husk for cleansing his teeth.

When latrine and bathing parades are completed, the prisoner is given his morning meal. After morning meal, he is brought to the gang according to his roll. Each working gang remains under the control and responsibility of a warder. Then he is marched to his working place at 6:30 A.M. or 7 A.M.

Sick prisoners remain in the barracks. Prisoners, who are not supposed to work, spend their time after bathing and latrine parades in their respective places allotted for

2. Ibid., Rule 431 and Ibid. Rule 269.
3. Ibid., Rule 432 and Ibid., Rule 271.
for them, if they do not volunteer to work. Such prisoners may also take exercise in the open air for the maintenance of their health.

A prisoner takes his implements for work when they are necessary. When he is assigned to do a particular job, he is expected to finish it, otherwise, he is charged of negligence in his duty and laziness.

At 10:30 A.M., the bugle or gong is sounded and the gangs march back to the yards. They are allowed to visit the latrine. They may also take bath in the meantime. At 11 o'clock the midday meal is served. A bell is rung as the signal for the distribution of meal. During summer months the prisoner is allowed to take rest and he has to go to work at 1-30 P.M. The prisoner does not find time to take rest during winter season as he has to start work at 12 noon.

Thus, at 1-30 P.M. during summer and at 12 noon during winter the prisoner goes to his place of work again for the second part of the day. This time also, the prisoner goes to work in his original gang.

The prisoner works in the afternoon upto 4-30 P.M. or 5 P.M. in summer and 5 P.M. to 5-30 P.M. in winter. After cessation of work, he is taken back to his yard with other members of his gang. He then goes to the latrine. Afterwards, he goes to the bathing place to take bath or wash his hands. If the prisoner does some dirty work, he is required to cleanse himself thoroughly.

5. Ibid, 274.
7. A.J.M., 1934, Rule 274(2)
After that the evening meal is served to the prisoner at about 5 P.M. He can also go to the latrine after the evening meal. The prisoner is allowed half an hour for recreation before he is locked up. After that, the roll of the prisoner is taken and he is locked up in his cell or barrack.

Prisoners are formed into squads of eight or ten each. Each squad is placed under a convict overseer. The prisoners of the squad march, sit, work and eat together. Generally, the prisoners sleep together with those with whom they work, the principle being "men who work together, should sleep together." It helps the formation of gangs easily and prevents intercommunication among prisoners.

When the prisoner works extra-murally, he is brought in for feeding purposes. He is searched each time when he leaves or enters the jail. When he comes back to his yard after cessation of work, he is searched before he is locked up.

When a prisoner carries out his daily routine, he is marched by word of command. He has to observe strict discipline. On no account he can wander about the yard unattended. A prisoner must stand to attention on the appearance of the Superintendent or of an official or non-official visitor.

A prisoner, except an epileptic one, is given raised berth in his ward or cell at least 18 inches in height, 6 feet long and 2 feet broad. He must sleep on his own berth. His jail-number is marked in the berth.

A prisoner is provided with latrine accommodation in wards and cells. But he is discouraged the use of night latrine. If a prisoner visits the latrine in unscheduled hours, he is examined and treated. 10

A prisoner is required to wash his clothing at least once a week. Generally, he washes his clothing on Sunday morning as directed by the Superintendent. A prisoner must keep himself, his clothing, sleeping berth and room neat and clean. 11

The daily routine of a prisoner on holidays is same as in other days except that he is not required to work on those days. But he performs his menial duties and other works, like cleaning up and tidying jail premises. He is allowed to take exercise in the yard till 10 A.M. and again for an hour in the afternoon, before evening parade. At other times, he sits with his file in the yard. 12

Thus, it is seen that a prisoner with rigorous imprisonment is engaged throughout the day and he has no time to take sufficient rest. All the time he is moving about. Of course, he is free on holidays to a great extent.

But a prisoner sentenced to simple imprisonment has practically nothing to do excepting attending the different parades. Everyday is a holiday for him. Naturally, very often he indulges in loose talks which have a demoralising effect upon other prisoners. So, simple imprisonment is harmful both for the prisoner and to the administration. It is harmful for

11. Ibid., Rule 209.
prisoner, because, he has got nothing to do, and it is known that 'an idle brain is a devil's workshop'. It is harmful for the State, because, it is uneconomic as well as non-reformatory.

During leisure hours a prisoner can read books borrowed from the jail library. But this is done by a labouring prisoner specially after he is locked up. A prisoner can also take part in games and sports which are not of disturbing character. But during the period, 1874 to 1940, facilities for recreation were not provided.

Some reforms were introduced in 1940 to render the life of the prisoners more lively and worth living. After Independence, they are being given more liberties in connection with the use of their leisure hours which were denied to them in the past.

At present, a prisoner can take part in major and minor games, both indoor and outdoor. There are musical instruments so that prisoners can derive enjoyment out of them. A prisoner, now, can take part in theatrical performances and variety shows. He also gets day-to-day information of the happenings of his country and of the world.

After Independence, arrangements have been made in most of the jails to impart education to illiterate prisoners by starting night classes. Educated prisoners teach the illiterate ones. Now, most of the illiterate prisoners attend these classes and make use of the evening hours properly.

From a brief study of the daily life of a prisoner sentenced to rigorous imprisonment we find that he works from sun-rise to sun-set, say for twelve hours. During the next twelve hours he is under lock and key. What do they do during lock up?

It is reported that most of the prisoners while away their time in gambling, loose talks and homosexual activities. Regarding other prisoners who are not subjected to labour, while away their time during day time also doing nothing. They simply attend some parades along with the prisoners who are under rigorous imprisonment. They also indulge in gambling and loose talks, as they have no other means of engagement. Unless and until attempts are made to keep the prisoners busy for a few hours of the first part of night in some useful deeds like reading, learning trades and recreational activities, it would be difficult to reform them. The administration is unimaginative. No one can sleep for twelve hours a day continuously. It is therefore suggested that prisoners should be engaged in some curative activity. There should be flexibility and variety in the daily life of the prisoner. Otherwise there will be mental depression which may ultimately lead to lunacy or cynicism.

Caste prejudices of prisoners: One cannot interfere with the caste prejudices of prisoners in jails. In case of an interference, the prisoner can bring the matter to the notice of the Jail Superintendent. A prisoner is granted facilities by the Superintendent for his daily devotions as it is required by his religion. 15

A Brahmin prisoner is supplied with his thread by the senior Hindu Warder, in the absence of a Brahmin in the jail. A Muslim prisoner, who is not in hospital, is allowed to keep the fast of Ramzan, provided the Medical Officer certifies that it is not injurious to his health.

A Muslim prisoner, who keeps the fast is given two rations at night and arrangement is made for a sufficient supply of water in the ward or cell in which he is kept. His cell cannot be unlocked at night. He can say the 'Taravi Prayer' in the cell wherein he is kept. Such a prisoner is allowed to finish his bathing before sunset and his hour of labour is reduced by one hour in the afternoon. Arrangement is made to give such a prisoner a glass of 'sarbat' to break his fast in lieu of his morning meal.

Thus, a prisoner finds scope in his daily life to improve his moral qualities and reform his character. Attempts have been made to impart religious instruction to the prisoners belonging to different sects and religions by their respective priests since 1922.

The religious instructors were appointed by the Inspector General of Prisons. These instructors preached the prisoners at scheduled hours as per the instructions of the Jail Superintendent. Although attendance of prisoners at religious discourses was voluntary, a large number of prisoners attended them.

The Jail Superintendent must make necessary arrangements so that the prisoners may carry out their religious practices. Prisoners are permitted to read religious books.

17. Budget Speech of Honourable Member Kutubuddin Ahmed, Assam Gazette (vol. VI) April 6, 1927.
on all days after they are locked up up to 9 P.M. One prisoner is allowed to read aloud to others of his own belief who are unable to read. Some religious books like the Ramayana, the Geeta, the Koran, the Grantha and the Bible are kept in all jail libraries. Prisoners may borrow these books from the library.

Certain concessions are made to Muslim prisoners. First, a Muslim prisoner is allowed to retain his beard and tuft. Second, he is allowed to say his prayers five times a day. Third, he is provided with special pants for this purpose. Hindu and Sikh prisoners are also given necessary facilities to observe their religious rites. A Sikh prisoner is allowed to keep his hair. But religions should not affect jail discipline or daily work.

Weight of prisoners is taken every fortnight and recorded. When a prisoner loses his weight the Medical Officer is consulted and necessary steps are taken for the recovery of his health.

This is the life of a prisoner in jail cut off from the outside world. He must remain within the four walls of the prison during the term of his imprisonment. His only connection with the outside world is through letters and interviews. He can also see the outside world when he goes out on extramural work.

19. Ibid., Rule 292 (14).
20. Ibid, Rule 296(1).