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Problematize in a sentence

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This article explores the implications of the "representation queue" in Norway. Based on the interview data (n = 200), we show that while interviewees waiting to serve their phrases enjoy certain benefits, as being able to prepare or negotiate the terms of their prison, they also suffer from uncertainty and impotence. The suspension of their lives as they expect them to prevent them from looking for their terrestrial projects, things that really matter to them. This peculiar phenomenon did not receive attention from prison scholars in general, in addition to scholars writing in exceptionalism specifically. This article addresses this gap and represents questions about the relative shortness of short Norwegian phrases and, more widely, on what constitutes punishment. Yes, it's like a sentence before the sentence. You sit there waiting and waiting and waiting ... You can not really begin anything new in your life (Kjell, waited two years to serve a four-year sentence). In most European jurisdiction, people are prey immediately after being condemned, regardless of whether there are available spaces. In Norway, however, the operation of an "sentence before the sentence" in which the offenders are sentenced only are admitted in prison when a space becomes available to avoid the possibility of superlotation that characterizes many other systems (Ugelvik 2016).² Denmark and Himself also operating call-up systems, which makes this institutional barrier for superlotation of one of the resources of "exchangedly human prisons (Pratt 2008A; Pratt and Erikson 2013: 187). However, as the quotation above suggests, waiting in the row of prison may not be experienced this way by people who wait for months and sometimes begin to serve their sentences. In fact, the prisoner quoted here describes the experience of waiting as a "sentence before the sentence". This raises important questions about the complexities of this seemingly human criminal arrangement and, more fundamentally, on what constitutes punishment. The purpose of this article is to provide an in-depth analysis of how Norwegian prisoners experience and adapt to the prison queue. In the discussion, we engage in the literature on the exceptionalism (UGELVIK and DULLUM 2012; Shammass 2014) and perspectives on the gravity and scope of punishment (Duff 2018; Hayes 2018; du Bois-pedain and funds 2019) To interrogate the supposedly mild and human character of this criminal arrangement. The empirical material consists of a subset of data from a large comparative study on criminal policies and subjective prison experiences in Norway and England and Wales.³ The subset of data that we prepared for this article consists mainly of qualitative interviews with approximately 200 prisoners, of whom many experienced waiting in line, recruited from seven different Norwegian prisons. International scholars and professionals of the other exceptionalism took a considerable interest in "normal exceptionalism", perhaps especially since John Pratt (2008A, 2008b), published its influential two-part article of "hidden exceptionalism in a criminal excess era" In research in Finland, Sweden and Norway. Here, Pratt describes a certain "control culture" of agriculture "with consistently low rates of prison, short phrases, human prison conditions, rights and rights, a high level of social solidarity. The roots of this, according to Pratt, "to be found in the highly egalitarian cultural values and social structures of these societies" (2008a: 120). Originally, Pratt saw the criminal field like an example of policies dominated by the specialist, partially isolated from punitive excess boosters. Criminal and prison policies diverged thus, thus, of those in countries Especially after World War II (Pratt 2008A in Laursen 2016). However, in the second part The article, Pratt (2008b; see also Pratt and McLean 2015) examines changes in the incarceration rates in the abovementioned countries (rising, although from a low base) and points to new crime-linked values as drivers Because of this (Pratt 2008B: 277 in Laursen 2016). Curiously, he uses queue as an example, on both items; First, to illustrate exceptional humanity; and secondly, to illustrate how political pressions and media began to drive the harder criminal changes. In your original article, Pratt featured the queue of a prison as a Nordic emblem the penal moderation of, and an illustrative The APT ossa humanitarian and pragmatic (2008A: 135) Spirit of the Norwegian Criminal Politics: Norway, the prison levels were held artificially low because of the refusal to compromise a man, a principle Cella By the authorities and their resistance to any expansion of prison property lately, Pratt and Eriksson (2013: 186) (ibid.). They stated that such a politic could be conceived in a society with high levels of cohesion and stability, confidence and tolerance of. However, the second part of the article practt's uses the queue as an example of changes in criminal debates in Norway, Pratt shows how the retarer around the prison queue changed in 2006, when the political parties like the party of progress used in the queue as a Judges' Clemen symbol of. Instead of a humanitarianism of pragmatic (Pratt 2008B: 285). Pratt considers this as an indicator that crime control issues had become much more politicized instead of being treated by experts. Overall, BUT, Pratt takes the polic row to be a penalty indicator, regardless of their effects on individuals and institutions in practice. That is, neither Pratt nor other scholars have explored how the prison queue really works or interrogated the realities lived from those waiting to serve their sentences. This distinction between politics and experience is a line of christmas that has Sitted to Pratta's Nordic Tesese Exceptionalism of (Ugelvik and Dullum 2012; see also Barker 2013; Mathiesen 2012; Smith 2012 for a different asper of chromica). Used polic status and indicators of a queue

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